

# بحار الأنوار

## BIHAR AL-ANWAAR

ج 36

Volume 36

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

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## CHAPTER 25 – HE<sup>asws</sup> IS THE MAGNIFICENT NEWS AND THE GREATEST SIGN

1- فس، تفسير القمي **قَالَ عَزَّ وَ جَلَّ يَا مُحَمَّدُ قُلْ هُوَ نَبَأٌ عَظِيمٌ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ عَ أَنْتُمْ عَنْهُ مُعْرِضُونَ.**

Tafseer Al-Qummi – Then the Mighty and Majestic Said: O Muhammad<sup>saww</sup>! **Say: ‘It is a Magnificent News, [38:67] – meaning Amir Al-Momineen<sup>asws</sup>: (And) you are turning away from it’ [38:68]’.**<sup>1</sup>

2- فس، تفسير القمي **أَبِي عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِهِ تَعَالَى عَمَّ يَتَسَاءَلُونَ- عَنِ النَّبِيِّ الْعَظِيمِ- الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا لِلَّهِ نَبَأٌ أَعْظَمُ مِنِّي وَ مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي وَ قَدْ عَرِضَ فَضْلِي عَلَى الْأُمَمِ الْمَاضِيَةِ عَلَى اخْتِلَافٍ أَلَسْتُهَا فَلَمْ تُقَرَّرْ بِفَضْلِي.**

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza<sup>asws</sup> regarding Words of the Exalted: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3].** He<sup>asws</sup> said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘There is no news of Allah<sup>azwj</sup> more Magnificent than me<sup>asws</sup>, and there is no Sign of Allah<sup>azwj</sup> greater than me<sup>asws</sup>, and my<sup>asws</sup> merit had been presented unto the communities of the past in their different languages but they did not acknowledge with my<sup>asws</sup> merits’.’<sup>2</sup>

3- ير، بصائر الدرجات **أَمَّادُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْقُسَيْبِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَسْأَلُونَكَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ**

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ibn Abu Umeyr, and someone else, from Muhammad in Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far<sup>asws</sup> having said: ‘I said, ‘May I be sacrificed for you<sup>asws</sup>! The Shias are asking you<sup>asws</sup> about the interpretation of this Verse: **What are they asking about? [78:1] About the Magnificent News [78:2]’.**

**قَالَ فَقَالَ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أَخْبِرُهُمْ**

He<sup>asws</sup> said: ‘That is up to me<sup>asws</sup>. If I<sup>asws</sup> so desire to I<sup>asws</sup> shall inform them, and if I<sup>asws</sup> so Desire, I<sup>asws</sup> shall not inform them’.

**قَالَ فَقَالَ لَكِنِّي أَخْبِرُكَ بِتَفْسِيرِهَا قَالَ فَقُلْتُ عَمَّ يَتَسَاءَلُونَ**

Then he<sup>asws</sup> said: ‘But, I shall inform you of its interpretation’. I said, ‘**What are they asking about? [78:1]’.**

<sup>1</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 1

<sup>2</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 2

قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي وَلَا لِلَّهِ مِنْ نَبِيٍّ عَظِيمٍ أَعْظَمُ مِنِّي وَلَقَدْ عُرِضَتْ عَلَيَّ الْأُمَمُ الْمَاضِيَةِ فَأَبَتْ أَنْ تَقْبَلَهَا

He (the narrator said) 'He<sup>asws</sup> said: 'It is regarding Amir Al-Momineen<sup>asws</sup>. It was so that Amir Al-Momineen<sup>asws</sup> was saying: 'There is no Sign of Allah<sup>azwj</sup> Mighty and Majestic which is greater than Me<sup>asws</sup>, and there is no News of Allah<sup>azwj</sup> greater than Mine<sup>asws</sup>, and my<sup>asws</sup> Wilayah had been presented unto the previous communities, but they refused to accept it'.

قَالَ قُلْتُ لَهُ قُلْ هُوَ نَبِيٌّ عَظِيمٌ - أَنْتُمْ عَنْهُ مُعْرِضُونَ قَالَ هُوَ وَاللَّهُ أَمِيرُ الْمُؤْمِنِينَ ع.

He (the narrator) said, 'I said to him<sup>asws</sup>, 'Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it' [38:68]?' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It is Amir Al-Momineen<sup>asws</sup>'.<sup>3</sup>

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُودَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ هَذِهِ الْآيَةِ فَقَالَ هُوَ عَلَيٌّ عَ لِأَنَّ رَسُولَ اللَّهِ صَ لَيْسَ فِيهِ خِلَافٌ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Aban Bin Taghlib who said,

'I asked Abu Ja'far<sup>asws</sup> about this Verse. He<sup>asws</sup> said: 'It is Ali<sup>asws</sup> because Rasool-Allah<sup>saww</sup> (is someone) there is no differing regarding him<sup>saww</sup>'.<sup>4</sup>

وَذَكَرَ صَاحِبُ كِتَابِ النَّخْبِ حَدِيثًا مُسْنَدًا عَنْ مُحَمَّدِ بْنِ مُؤَمِّنٍ الشَّيرَازِيِّ بِإِسْنَادِهِ إِلَى السُّدِّيِّ فِي تَفْسِيرِهِ هَذِهِ الْآيَةَ قَالَ: أَقْبَلَ صَخْرُ بْنُ حَرْبٍ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ وَ قَالَ يَا مُحَمَّدُ هَذَا الْأَمْرُ بَعْدَكَ لَنَا أَمْ لِمَنْ فَقَالَ يَا صَخْرُ الْأَمْرُ مِنْ بَغْدِي لِمَنْ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And it is mentioned by author of the book 'Al Nakhab' a Hadeeth attributed from Muhammad Bin Momin Al Shirazi, by his chain to Al Sudy in the interpretation of this Verse having said,

'Sakhr Bin Harb came until he sat to Rasool-Allah<sup>saww</sup> and said, 'O Muhammad<sup>saww</sup>! This command, after you<sup>saww</sup>, is it going to be for us or for who?' He<sup>saww</sup> said: 'O Sakhr! The command from after me<sup>saww</sup> is for the one, who is from me<sup>saww</sup>, (who) is at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>.

فَأَنْزَلَ اللَّهُ تَعَالَى عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبِيِّ الْعَظِيمِ - الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ مِنْهُمْ الْمُصَدِّقُ بَوَلَايَتِهِ وَ خِلَافَتِهِ وَ مِنْهُمْ الْمُكَذِّبُ بِمَا

Allah<sup>azwj</sup> the Exalted Revealed: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3].** (He<sup>saww</sup> said): 'From them is the ratifier with his<sup>asws</sup> Wilayah, and his<sup>asws</sup> caliphate, and from them is the belier with these two'.

ثُمَّ قَالَ - كَلَّا وَ هُوَ رَدٌّ عَلَيْهِمْ سَيَعْلَمُونَ خِلَافَتَهُ بَعْدَكَ أَتَاهَا حَقٌّ - ثُمَّ كَلَّا سَيَعْلَمُونَ يَقُولُ يَعْرِفُونَ وَلَا يَتَنَّهُ وَ خِلَافَتَهُ إِذْ يُسْأَلُونَ عَنْهَا فِي قُبُورِهِمْ

Then He<sup>azwj</sup> Said: '**Never!** – and it is a rebuttal to them - **They shall soon come to know [78:4]** – his<sup>asws</sup> caliphate after you<sup>asws</sup>, it is true - **Then (again), never! They shall soon come to know [78:5].** He<sup>azwj</sup> is Saying they would be recognising his<sup>asws</sup> Wilayah and his<sup>asws</sup> caliphate when they would be questioned about it in their graves.

<sup>3</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 3

<sup>4</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 4 a

فَلَا يَبْقَى مَيِّتٌ فِي شَرْقٍ وَلَا فِي غَرْبٍ وَلَا فِي بَحْرٍ وَلَا فِي بَرٍّ إِلَّا وَ مُنْكَرٌ وَ نَكِيرٌ يَسْأَلَانِهِ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ الْمَوْتِ يَقُولَانِ لِلْمَيِّتِ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ وَ مَنْ إِمَامُكَ.

Thus, there is no deceased in the east, nor in the west, nor sea, nor land, except and Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir Al-Momineen<sup>asws</sup> after the death. They would be saying to the deceased: 'Who is your Lord<sup>azwj</sup>, and what is your religion, and who is your Prophet<sup>saww</sup>, and who is your Imam<sup>asws</sup>?',<sup>5</sup>

و رُوِيَ أَيْضاً حَدَّثَنَا أَحْمَدُ بِإِسْنَادِهِ إِلَى عَلْقَمَةَ أَنَّهُ قَالَ: خَرَجَ يَوْمَ صِفِّينَ رَجُلٌ مِنْ عَسْكَرِ الشَّامِ وَ عَلَيْهِ سِلَاحٌ وَ فَوْقَهُ مُصْحَفٌ وَ هُوَ يَقْرَأُ - عَمَّ يَسْأَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ فَأَرَدْتُ الْإِيزَارَ إِلَيْهِ فَقَالَ عَلِيٌّ ع مَكَانَكَ

And it is reported as well, 'It is narrated to us by Ahmad, by his chain to Alqamah having said,

'A man went out on the day of (battle of) Siffeen from the Syrian forces, and he had a weapon on him, and on top of it was the Parchment (Quran), and he was reciting: **What are they asking about? [78:1] About the Magnificent News, [78:2]**, so I wanted to go for a duel towards him, but Ali<sup>asws</sup> said to me: '(Stay in) your place!'

وَ خَرَجَ بِنَفْسِهِ فَقَالَ لَهُ أ تَعْرِفُ النَّبِيَّ الْعَظِيمَ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ قَالَ لَا

And he<sup>asws</sup> went out himself<sup>asws</sup> and said to him: 'Do you recognise: **the Magnificent News, [78:2] Which they are differing in? [78:3]**' He said, 'No'.

فَقَالَ ع أَنَا وَ اللَّهُ النَّبِيُّ الْعَظِيمُ الَّذِي فِيهِ اخْتَلَفْتُمْ وَ عَلَى وَلَاتِي تَنَازَعْتُمْ وَ عَنْ وَلَاتِي رَجَعْتُمْ بَعْدَ مَا قَبِلْتُمْ وَ يَبْغِيكُمْ هَلَكْتُمْ بَعْدَ مَا بَسَّيْنِي نَجُوتُمْ وَ يَوْمَ الْغَدِيرِ قَدْ عَلِمْتُمْ وَ يَوْمَ الْقِيَامَةِ تَعْلَمُونَ مَا عَمِلْتُمْ ثُمَّ عَلَا بِسَيْفِهِ فَرَمَى بِرَأْسِهِ وَ يَدِهِ.

Ali<sup>asws</sup> said to him: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> am the Magnificent News about whom they are differing, and upon the Wilayah of whom they are disputing, and it was about my<sup>asws</sup> Wilayah that you turned back after having accepted it, and by this rebellion of yours you were destroyed after having been rescued by my<sup>asws</sup> sword, and of the Day of Ghadeer you have known, and on the Day of Qiyamah you will come to know what you had done'. Then he<sup>asws</sup> raised his<sup>asws</sup> sword and gestured by his<sup>asws</sup> head and his<sup>asws</sup> hand".<sup>6</sup>

5- قب، المناقب لابن شهر آشوب تفسیر القطان عن وكيع عن شفيان عن السدي عن عبد خير عن علي بن أبي طالب ع قال: أقبل صخر بن حرب إلى آخر الخبرين و زاد في آخر الخبر الثاني ثم قال -

أَبَى اللَّهُ إِلَّا أَنْ صِفِّينَ دَارُنَا - وَ دَارُكُمْ مَا لَاحَ فِي الْأُفُقِ كَوُكَبُ -  
وَ حَتَّى تَمُوتُوا أَوْ تَمُوتَ وَ مَا لَنَا - وَ مَا لَكُمْ عَنْ حَوْمَةِ الْحَرْبِ مَهْرَبُ -

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Tafseer Al Qatan, from Wakie, from Sufyan, from Al Sudy, from Abdu Khayr,

<sup>5</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 4 b

<sup>6</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 4 c

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Sakhr Bin Harb said' – up to the end of the two Ahadeeth, and there is an addition at the end of the second Hadeeth. Then he said, 'Allah<sup>azwj</sup> Refused except that Siffen be in our houses and your house , what is looming like a planet in the horizon, and until you die or we die, and there is neither any escape for us nor for you from the turmoil of the war'.<sup>7</sup>

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قب، المناقب لابن شهر آشوب روى الأصابع بن نبأته أن علياً ع قال و الله أنا النبأ العظيم – الذي هم فيه مختلفون – كلاً سيعلمون ثم كلاً سيعلمون حين أقف بين الجنة و النار و أقول هذا لي و هذا لك

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' (and) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Al Asbagh Bin Nubata,

'Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> am the Magnificent News **Which they are differing in? [78:3] Never! They shall soon come to know [78:4] Then (again), never! They shall soon come to know [78:5]** – when I<sup>asws</sup> stand between the Paradise and the fire and I<sup>asws</sup> shall say: 'This one is for me<sup>asws</sup> and this one is for you'.<sup>8</sup>

7- قب، المناقب لابن شهر آشوب أبو المضا صبيح عن الرضا ع قال علي ع ما لله نبأ أعظم مني.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Maza Sabeeh,

'From Al-Reza<sup>asws</sup>: 'Ali<sup>asws</sup> said: 'There is no news of Allah<sup>azwj</sup> more Magnificent than me<sup>asws</sup>'.<sup>9</sup>

و روي أنه لما هربت الجماعة يوم أحد كان علي يضرب فدامه ص و جبرئيل عن يمين النبي و ميكائيل عن يساره فنزل قل هو نبأ عظيم أنتم عنه معرضون و كان أمير المؤمنين ع يقول ما لله آية أكبر مني.

And it is reported that when crowd fled on the day of Ohad, Ali<sup>asws</sup> was striking (with the sword) in front of him<sup>saww</sup>, and Jibraeel<sup>as</sup> on the right of the Prophet<sup>saww</sup> and Mikaeel<sup>as</sup> on his<sup>saww</sup> left. So, it was Revealed: **Say: He is the Magnificent News, [78:2] Which they are differing in? [78:3]**, and Amir Al-Momineen<sup>asws</sup> was saying: 'There is no Sign of Allah<sup>azwj</sup> Greater than me<sup>asws</sup>'.<sup>10</sup>

8- فر، تفسير فرات بن إبراهيم مضعناً عن الثمالي عن أبي جعفر ع في قول الله عز و جل عم يتساءلون فقال كان أمير المؤمنين ع يقول لأصحابه أنا و الله النبأ العظيم الذي اختلف في جميع الأمم بالستها و الله ما لله نبأ أعظم مني و لا لله آية أعظم مني.

Tafseer Furaat Bin Ibrahim transmitting from Al Sumali,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **What are they asking about? [78:1]**. Amir Al-Momineen<sup>asws</sup> had said to his<sup>asws</sup> companions: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> am the Magnificent News which the entirety of the community has differed in with their

<sup>7</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 5 a

<sup>8</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 6

<sup>9</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 7 a

<sup>10</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 7 b



tongues. By Allah<sup>azwj</sup>! There is no News of Allah<sup>azwj</sup> more Magnificent than me<sup>asws</sup> nor is there any Sign of Allah<sup>azwj</sup> more Magnificent than me<sup>asws</sup>”<sup>11</sup>.

9- كا، الكافي في خطبة الوسيلة بإسناده عن جابر عن أبي جعفر ع و ساق الخطبة إلى أن قال: ألا وإني فيكم أيها الناس كهائون في آل فرعون و كباب حطّة في بني إسرائيل و كسفينة نوح في قوم نوح و إني النّبأ العظيم و الصّدّيق الأكبر و عن قليل ستعلمون ما تُوعَدون.

(The book) ‘Al Kafi’ – In the ‘Sermon of the Means’, by his chain from Jabir,

‘From Abu Ja’far<sup>asws</sup>, and he<sup>asws</sup> continued the sermon up to he<sup>asws</sup> said: ‘Indeed! And I<sup>asws</sup> among you all, O you people, like Haroun<sup>as</sup> was among the people of Pharaoh<sup>la</sup>, and like the door of Hitta among the children of Israel, and like the ship of Noah<sup>as</sup> among the people of Noah<sup>as</sup>, and I<sup>asws</sup> am the Magnificent News, and the greatest truthful, and after a little while you will come to (know/see) what you have been Promised’<sup>12</sup>.

10- يب، تحذیب الأحكام في الدعاء بعد صلاة الغدير و عليّ أمير المؤمنين ع و الحجّة العظمى و آيتك الكبرى و النّبأ العظيم الذي هم فيه يتخلّفون.

(The book) ‘Tahzeeb Al-Ahkaam’ in the supplication after the Salat of Al-Ghadeer: ‘And Ali Amir Al-Momineen<sup>asws</sup>, and the great argument, and Your<sup>azwj</sup> greatest Sign, and the Magnificent News which they are differing in!’<sup>13</sup>

11- ن، عيون أخبار الرضا عليه السلام بإسناده عن ياسر الخادم عن الرضا عن آبائه ع قال: قال رسول الله ص لعلّي ع يا عليّ أنت حجّة الله و أنت باب الله و أنت الطريق إلى الله و أنت النّبأ العظيم و أنت الصراط المستقيم و أنت المثل الأعلى الخبر.

(The book) ‘Uyoon Akhbar Al-Reza<sup>asws</sup>, by his chain from Yasir Al-Khadim, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are the Divine Authority of Allah<sup>azwj</sup>, and you<sup>asws</sup> are a door of Allah<sup>azwj</sup>, and you<sup>asws</sup> are the path to Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Magnificent News, and you<sup>asws</sup> are the Straight Path, and you<sup>asws</sup> are the exalted example’ – the Hadeeth’<sup>14</sup>.

<sup>11</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 8

<sup>12</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 9

<sup>13</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 10

<sup>14</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 25 H 11

## CHAPTER 26 – THE TWO FATHERS ARE RASOOL-ALLAH<sup>saww</sup> AND AMIR AL-MOMINEEN<sup>asws</sup>

1- ما، الأماي للشيخ الطوسي المفيد عن الحسن بن علي بن محمد عن علي بن ماهان عن نصر بن الليث عن مخلوف عن يحيى بن سالم عن أبي الجارود عن أبي الزبير المكي عن جابر الأنصاري قال قال رسول الله ص حق على هذه الأمة كحق الولد على الولد.

(The book) 'Al Amaali' – of the sheykh Al Tusi – Al Mufeed, from Al Husayn Bin Ali Bin Muhammad, from Ali Bin Mahan, from nasr Bin Al Lays, from Mukhawwal, from Yahya Bin Salim, from Abu Al Jaroud, from Abu Al Zubeyr Al Makky, from Jabir Al Ansari who said,

‘Rasool-Allah <sup>saww</sup> said: ‘The right of Ali <sup>asws</sup> upon this community are like the rights of the father upon the child’’. <sup>15</sup>

2- ما، الأماي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مَرْثَدٍ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَقٌّ عَلَى النَّاسِ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ja’far Bin Abdullah Al Muhammadi, from Ismail Bin Masad, from his grandfather,

‘From Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The right of Ali<sup>asws</sup> upon the people is the right of the father upon his child’’.<sup>16</sup>

3- ما، الأماي للشيخ الطوسي ابْنُ الصَّلْتِ عَنْ ابْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمُحَمَّدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مَرْزُوقٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ رَسُولُ اللَّهِ ص حَقُّ عَلِيٍّ عَلَى الْمُسْلِمِينَ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusy – Ibn Al Salt, from Ibn Uqdah, from Ja'far Bin Muhammad Al Muhammady, from ismail Bin Mazeed, from isa Bin Abdullah, from his father, from his grandfather,

‘From Ali<sup>asws</sup>: ‘Rasool-Allah<sup>saww</sup> said: ‘The right of Ali<sup>asws</sup> upon the Muslims is like the right of the father upon his child’’.<sup>17</sup>

4- مع، معاني الأخبار أبو محمد عمّار بن الحسين عن علي بن محمد بن عَصْمَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَّارِبِ الْفَرَّشِيِّ عَنِ ابْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الشَّهْرِ الَّذِي أُصِيبَ فِيهِ وَهُوَ شَهْرُ رَمَضَانَ فَدَعَا ابْنَهُ الْحَسَنَ ع ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ اغْلِ الْمِنْبَرَ فَاحْمِدِ اللَّهَ كَثِيرًا وَ أَتُنِّ عَلَيَّهِ وَ أَذْكُرُ جَدَّكَ رَسُولَ اللَّهِ بِأَحْسَنِ الذِّكْرِ وَ قُلْ لَعَنَ اللَّهُ وَلَدًا عَقَى أَبُوهُ لَعَنَ اللَّهُ وَلَدًا عَقَى أَبُوهُ لَعَنَ اللَّهُ عَمَّا صَلَّتْ عَنِ الرَّاعِي وَ انْزَلْ

(The book) 'Ma'any Al-Akhbar' – Abu Muhammad Ammar Bin Al Husayn, from Ali Bin Muhammad Bin Ismah, from Ahmad Bin Muhammad al Tabari, from Muhammad Bin Al Fazl, from Muhammad Bin Abdul Malik Bin Abu Al Shawarib, from Ibn Suleyman, from Humeyd Bin Al Taweel, from Anas Bin Malik (well known fabricator) who said,

<sup>15</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 26 H 1

<sup>16</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 26 H 2

<sup>17</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 3

'I was in the presence of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> during the month in which he<sup>asws</sup> was killed, and it is the month of Ramazan. He<sup>asws</sup> called his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, then said: 'O Abu Muhammad<sup>asws</sup>! Go to the top of the pulpit, praise Allah<sup>azwj</sup> a lot and extol upon Him<sup>azwj</sup> and mention your<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> with excellent mention, and say: 'May Allah<sup>azwj</sup> Curse a child who is disloyal to his parents! May Allah<sup>azwj</sup> Curse a child who is disloyal to his parents! May Allah<sup>azwj</sup> Curse who is disloyal to his parents! May Allah<sup>azwj</sup> Curse a slave absconding from his master! May Allah<sup>azwj</sup> Curse a sheep straying away from the shepherd!', and descend'.

فَلَمَّا فَرَغَ مِنْ خُطْبَتِهِ وَ نَزَلَ اجْتَمَعَ النَّاسُ إِلَيْهِ فَقَالُوا يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ ابْنَ بِنْتِ رَسُولِ اللَّهِ ص نَبَّئْنَا فَقَالَ الْجَوَابُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع

When he<sup>asws</sup> was free from his<sup>asws</sup> sermon and descended, the people gathered to him<sup>asws</sup> and they said, 'O son<sup>asws</sup> of Amir Al-Momineen<sup>asws</sup>, and son of the daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Explain to us'. He<sup>asws</sup> said, 'The answer is up to Amir Al-Momineen<sup>asws</sup>'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنِّي كُنْتُ فِي صَلَاةٍ صَلَّاهَا فَضَرَبَ بِيَدِي الْيُمْنَى إِلَى يَدِي الْيُمْنَى فَاحْتَدَبَهَا فَضَمَّهَا إِلَى صَدْرِهِ ضَمًّا شَدِيدًا ثُمَّ قَالَ يَا عَلِيُّ فَقُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ أَنَا وَ أَنْتَ أَبُو هَذِهِ الْأُمَّةِ فَلَعَنَ اللَّهُ مَنْ عَفَّا قُلَّ آمِينَ قُلْتُ آمِينَ

Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> was with the Prophet<sup>saww</sup> during a Salat he<sup>saww</sup> prayed it. He<sup>saww</sup> struck his<sup>saww</sup> right hand to my<sup>asws</sup> right hand and held it. He<sup>saww</sup> pressed it to his<sup>saww</sup> chest with an intense pressing, then said: 'O Ali<sup>asws</sup>! I<sup>asws</sup> said: 'At your<sup>saww</sup> service, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> said: 'I<sup>saww</sup> and you<sup>asws</sup> are two fathers<sup>asws</sup> of this community, so may Allah<sup>azwj</sup> Curse the one who is disloyal to us<sup>asws</sup>'. I<sup>asws</sup> said: 'Ameen!'

قَالَ أَنَا وَ أَنْتَ مَوْلَا هَذِهِ الْأُمَّةِ فَلَعَنَ اللَّهُ مَنْ أَبَقَ عَنَّا قُلَّ آمِينَ قُلْتُ آمِينَ

He<sup>saww</sup> said: 'I<sup>saww</sup> and you<sup>asws</sup> are two masters of this community, so may Allah<sup>azwj</sup> Curse the one who absconds away from us<sup>asws</sup>'. Say: 'Ameen!' I<sup>asws</sup> said: 'Ameen!'

ثُمَّ قَالَ أَنَا وَ أَنْتَ رَاعِيَا هَذِهِ الْأُمَّةِ فَلَعَنَ اللَّهُ مَنْ ضَلَّ عَنَّا قُلَّ آمِينَ قُلْتُ آمِينَ

Then he<sup>saww</sup> said: 'I<sup>saww</sup> and you<sup>asws</sup> are two shepherds of the community, so may Allah<sup>azwj</sup> Curse the one who strays away from us<sup>asws</sup>'. Say: 'Ameen!' I<sup>asws</sup> said: 'Ameen!'

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَمِعْتُ قَائِلَيْنِ يَقُولَانِ مَعِيَ آمِينَ فَقُلْتُ يَا رَسُولَ اللَّهِ مِنَ الْقَائِلَيْنِ مَعِيَ آمِينَ قَالَ حَبْرَيْلُ وَ مِيكَائِيلُ ع.

Amir Al-Momineen<sup>asws</sup> said: 'And I<sup>asws</sup> heard two speakers saying, 'Ameen!' along with me<sup>asws</sup>. So, I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Who are the two speakers saying 'Ameen' with me<sup>asws</sup>? He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>'.<sup>18</sup>

5- فس، تفسير القمي الحسين بن محمد عن المعلى عن إسحاق بن مروة عن إسحاق بن حسان عن أبيه عن علي بن الحسين العبدى عن سعد الإسكاف عن الأصمعي بن نبتة أنه سأل أمير المؤمنين عن قول الله تعالى - أُنِ اشْكُرْ لِي وَ لِيُؤَدِّكَ إِلَيَّ الْمَصِيرُ فَقَالَ الْوَالِدَانِ اللَّذَانِ أُوجِبَ اللَّهُ لَهُمَا الشُّكْرُ هُمَا اللَّذَانِ وَلَدَا الْعِلْمَ وَ وَرَثَا الْحُكْمَ وَ أَمَرَ النَّاسَ بِطَاعَتِهِمَا ثُمَّ قَالَ إِلَيَّ الْمَصِيرُ فَمَصِيرُ الْعِبَادِ إِلَى اللَّهِ وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ

<sup>18</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 4

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moallah, from Bistam Bin Murrah, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa'ad Al Iskaf, from Al Asbagh Bin Nubata,

'He asked Amir Al-Momineen<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **"Be thankful to Me and to your parents! To Me is the destination"** [31:14]. So he<sup>asws</sup> said: 'The two parents are those for whom Allah<sup>azwj</sup> Obligated the gratefulness. They are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah<sup>azwj</sup> Said: **To Me is the destination"**. Thus, the journey of the servants is to Allah<sup>azwj</sup>, and the pointers upon that are the two parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَسَمَةَ وَ صَاحِبِهِ فَقَالَ فِي الْخَاصِّ - وَ إِنَّ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي يَقُولُ فِي الْوَصِيَّةِ وَ تَعْدِلُ عَمَّنْ أَمَرْتُ بِطَاعَتِهِ فَلَا تُطِيعُهُمَا وَ لَا تَسْمَعْ قَوْلَهُمَا

Then He<sup>azwj</sup> Turned the Words upon Ibn Hantama and his companions, so He<sup>azwj</sup> Said regarding the specials ones (Shias): **And if they both strive against you upon that you should associate with Me, [31:15]**, regarding the successor-ship (of the Imams<sup>asws</sup>) and equate (others) with the ones whom you have been Commanded with his<sup>asws</sup> obedience, **then do not obey them**, and do not listen to their words'.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ وَ صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا يَقُولُ عَرَفَ النَّاسَ فَضْلَهُمَا وَ ادْعُ إِلَى سَبِيلِهِمَا وَ ذَلِكَ قَوْلُهُ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then He<sup>azwj</sup> Turned the Words upon the two parents, so He<sup>azwj</sup> Said: **and accompany kindly in the world**. He<sup>azwj</sup> is Saying to introduce the people to their<sup>asws</sup> merits and call to their<sup>asws</sup> ways, and that is in His<sup>azwj</sup> Words: **and follow the way of one who is penitent to Me, then to Me would be your Return**.

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّبِعُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ وَ سَخَطُهُمَا سَخَطُ اللَّهِ.

He<sup>asws</sup> said: 'To Allah<sup>azwj</sup>, then to us<sup>asws</sup>, therefore fear Allah<sup>azwj</sup> and do not disobey the two (spiritual) parents (Muhammad<sup>saww</sup> and Ali<sup>asws</sup>), for their<sup>asws</sup> pleasure is the Pleasure of Allah<sup>azwj</sup>, and their<sup>asws</sup> anger is the Anger of Allah<sup>azwj</sup>'.<sup>19</sup>

6- فر، تفسير فرات بن إبراهيم جعفر الفزاري بإسناده عن زياد بن المنذر قال: سمعت أبا جعفر ع و سأله جابر عن هذه الآية - اشكركم لي و لوالديك قال - رسول الله ص و علي بن أبي طالب ع.

Tafseer Furaat Bin Ibrahim – Ja'far Al Fuzari, by his chain from Ziyad Bin Al Munzir who said,

'I heard Abu Ja'far<sup>asws</sup>, and Jabir had asked him<sup>asws</sup> about this Verse: **"Be thankful to Me and to your parents! [31:14]**. He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>20</sup>

7- فس، تفسير القمي النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهاتهم قال نزلت و هو أب ثم و هو معنى أزواجه أمهاتهم فجعل الله تبارك و تعالى المؤمنين أولاد رسول الله ص و جعل رسول الله ص أباهم لمن لم يتخذ أن يصون نفسه و لم يكن له مال و ليس له على نفسه ولاية

<sup>19</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 5

<sup>20</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 6

Tafseer Al Qummi –

**'The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6].** He said, 'It was Revealed and he<sup>as</sup> is a father to them, and it is the meaning of, **his wives are their mothers [33:6].** Allah<sup>azwj</sup> Blessed and Exalted made the Momineen to be the children of Rasool-Allah<sup>saww</sup> and made Rasool-Allah<sup>saww</sup> as their father<sup>saww</sup>, for the one who is not able upon protecting himself, and there does not happen to be wealth for him, and there is no wilayah for him upon himself.

فَجَعَلَ اللَّهُ تَبَارَكَ وَتَعَالَى نَبِيَّهُ أَوَّلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَهُوَ قَوْلُ رَسُولِ اللَّهِ بِغَدِيرِ خُمٍّ أَهْلِهَا النَّاسُ أَ لَسْتُ أَوَّلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَىٰ

So Allah<sup>azwj</sup> Blessed and Exalted Made His<sup>azwj</sup> Prophet<sup>saww</sup> foremost with the Momineen than their own selves, and it is the word of Rasool-Allah<sup>saww</sup> at Ghadeer Khumm: 'O you people! Am I<sup>saww</sup> not foremost with you all than your own selves?' They said, 'Yes'.

ثُمَّ أَوْحَىٰ لِلْأَمِيرِ الْمُؤْمِنِينَ ع مَا أَوْحَىٰ لِنَفْسِهِ عَلَيْهِمْ مِنَ الْوَلَايَةِ فَقَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ

Then he<sup>saww</sup> obligated for Amir Al-Momineen<sup>asws</sup> what he<sup>saww</sup> had obligated for himself upon them, of the Wilaya, so he<sup>saww</sup> said: 'Indeed! One whose master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his master<sup>asws</sup>!'

فَلَمَّا جَعَلَ اللَّهُ النَّبِيَّ أَبَا الْمُؤْمِنِينَ أَلَزَمَهُ مَثُونَتُهُمْ وَ تَرْبِيَةِ أَيْتَانِهِمْ فَعِنْدَ ذَلِكَ صَعِدَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ تَرَكَ مَالًا فَلْيُورَثْهُ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَيَّْ وَ إِلَيَّ

When Allah<sup>azwj</sup> Made the Prophet<sup>saww</sup> as being father of the Momineen, Necessitated him<sup>asws</sup> supporting them and taking care of their orphans. During that, Rasool-Allah<sup>saww</sup> ascended the pulpit and said: 'One who leaves wealth, so it is for his inheritors, and one who leaves debts or waste (losses), so it is upon me<sup>saww</sup> and to me<sup>saww</sup>.

فَأَلَزَمَ اللَّهُ نَبِيَّهُ ص لِلْمُؤْمِنِينَ مَا يُلْزِمُ الْوَالِدَ لَوْلَدِهِ وَ أَلَزَمَ الْمُؤْمِنِينَ مِنَ الطَّاعَةِ لَهُ مَا يُلْزِمُ الْوَلَدَ لِلْوَالِدِ فَكَذَلِكَ أَلَزَمَ أَمِيرَ الْمُؤْمِنِينَ ع مَا أَلَزَمَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ بَعْدَهُ الْأَيْمَةُ وَاحِدًا وَاحِدًا

Allah<sup>azwj</sup> Necessitated His<sup>azwj</sup> Prophet<sup>saww</sup> for the Momineen what necessitates the father for his children, and Necessitated the Momineen of the obedience to him<sup>saww</sup> what necessitates the child for the father. Similar to that necessitates Amir Al-Momineen<sup>asws</sup> what necessitates Rasool-Allah<sup>azwj</sup> from that, and after him<sup>asws</sup> the Imams<sup>asws</sup> one by one.

وَ الدَّلِيلُ عَلَى أَنَّ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ هُمَا الْوَالِدَانِ قَوْلُهُ وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالُوا الْإِدَانِ رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ ع

And the evidence upon that Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, they<sup>asws</sup> are the two fathers<sup>asws</sup> are His<sup>azwj</sup> Words: **And worship Allah and do not associate anything with Him and be good with the parents, [4:36].** The two parents (fathers) are Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>.

وَ قَالَ الصَّادِقُ ع وَ كَانَ إِسْلَامُ عَائِمَةِ الْيَهُودِ بِحَذَا السَّبَبِ لِأَنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَ عِيَالَتِهِمْ.

And Al-Sadiq<sup>asws</sup> said: 'And the (professing of) Islam by generality of the Jews was due to this reason, because they were safe upon their own selves and their dependants'.<sup>21</sup>

8- فس، تفسير القمي قَالَ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً قَالَ الْوَالِدَانِ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - **Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, and kindness with the parents, [6:151].** He said, 'The two parents (fathers) are Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>'.<sup>22</sup>

9- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ أَخَذَ الْوَالِدَيْنِ وَ عَلِيٍّ الْآخَرَ فَقُلْتُ أَيْنَ مَوْضِعُ ذَلِكَ فِي كِتَابِ اللَّهِ قَالَ قَرَأْ أَعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً.

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> is one of the two fathers and Ali<sup>asws</sup> is the other'. I said, 'Where is the place of that in the Book of Allah<sup>azwj</sup>? He<sup>asws</sup> recited: **worship Allah and do not associate anything with Him and be good with the parents, [4:36]**'.<sup>23</sup>

10- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ بِالْوَالِدَيْنِ إِحْسَاناً قَالَ إِنَّ رَسُولَ اللَّهِ ص أَخَذَ الْوَالِدَيْنِ وَ عَلِيٍّ الْآخَرَ وَ ذَكَرَ أَنَّهَا الْآيَةُ الَّتِي فِي النَّسَاءِ.

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **and be good with the parents, [4:36].** He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> is one of the two parents, and Ali<sup>asws</sup> is the other', and mentioned that it is the Verse which is Revealed in (Surah) Al-Nisa'.<sup>24</sup>

11- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع وَ لَقَدْ قَالَ اللَّهُ تَعَالَى وَ بِالْوَالِدَيْنِ إِحْسَاناً قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ وَالِدَيْكُمْ وَ أَحَقُّهُمَا بِشُكْرِكُمْ مُحَمَّدٌ وَ عَلِيٌّ

Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>) – The Imam<sup>asws</sup> said: **and the kindness with the parents [2:83].** Rasool-Allah<sup>saww</sup> said: 'The most superior of your parents and the most deserving of your thanking them are Muhammad<sup>saww</sup> and Ali<sup>asws</sup>'.

وَ قَالَ عَلِيٌّ بُنُ أَبِي طَالِبٍ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ بُنُ أَبِي طَالِبٍ أَبَوَا هَذِهِ الْأُمَّةِ وَ حَقُّنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ وَالِدَيْهِمْ فَإِنَّا نُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخَيْرِ الْأَخْرَارِ

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers of this community, and our<sup>asws</sup> rights upon them are greater than the rights of their biological fathers, for we<sup>asws</sup> are retrieving them – if they obey us<sup>asws</sup> – from the Fire to

<sup>21</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 7

<sup>22</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 8

<sup>23</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 9

<sup>24</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 10

the House of tranquillity, and we<sup>asws</sup> will save them from the slavery, with the good free ones’.

وَقَالَتْ فَاطِمَةُ عَ أَبَوَا هَذِهِ الْأُمَّةِ مُحَمَّدٌ وَعَلِيٌّ يَقِيمَانِ أَوْدَهُمْ وَ يُنْقِذَانِهِم مِّنَ الْعَذَابِ الدَّائِمِ إِنِ اطَّاعُوهُمَا وَ يُبَيِّحَانِهِم النَّعِيمَ الدَّائِمَ إِنِ وَافَقُوهُمَا

And (Syeda) Fatima<sup>asws</sup> said: ‘Two fathers of this community are Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. They<sup>asws</sup> would both straighten their (Muslims’) crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them<sup>asws</sup>, and they<sup>asws</sup> would be taking them to the perpetual bliss if they act in accordance to them<sup>asws</sup>’.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ مُحَمَّدٌ وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا وَ هُمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سَكَّانِ جَنَّاتِهِ وَ يُسَعِّدُهُ بِكَرَامَاتِهِ وَ رِضْوَانِهِ

And Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: ‘Muhammad<sup>saww</sup> and Ali<sup>asws</sup> are two fathers of this community. Therefore, beatitude is for the one who was recognising their<sup>asws</sup> rights, and was obedient to them<sup>asws</sup> in every state. Allah<sup>azwj</sup> would Make him to be from the most superior of the settlers of His<sup>azwj</sup> Gardens, and please him with His<sup>azwj</sup> Prestige and His<sup>azwj</sup> Pleasure’.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ مَنْ عَرَفَ حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَعَلِيٍّ عَ وَ اطَّاعَهُمَا حَقَّ الطَّاعَةِ قِيلَ لَهُ تَبَجَّحَ فِي أَيِّ الْجَنَاتِ شِئْتَ

And Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> said: ‘The one who recognises the right of the two superior fathers Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and obeys them<sup>asws</sup> as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ إِنَّ كَانَ الْأَبَوَانِ إِنَّمَا عَظُمَ حَقُّهُمَا عَلَى أَوْلَادِهِمَا لِإِحْسَانِهِمَا إِلَيْهِمْ فَإِحْسَانُ مُحَمَّدٍ وَعَلِيٍّ عَ إِلَى هَذِهِ الْأُمَّةِ أَجَلٌ وَ أَعْظَمُ فَهُمَا بِأَنْ يَكُونَا أَبَوَيْهِمْ أَحَقُّ وَ

And Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> to this community is more plentiful and greater. Thus, they<sup>asws</sup> have become their fathers truly’.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ مَنْ أَرَادَ أَنْ يَعْلَمَ كَيْفَ قَدَرُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ قَدَرُ أَبَوَيْهِ الْأَفْضَلَيْنِ عِنْدَهُ مُحَمَّدٍ وَعَلِيٍّ عَ

And Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah<sup>azwj</sup>, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad<sup>saww</sup> and Ali<sup>asws</sup>’.

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ مَنْ رَعَى حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَعَلِيٍّ عَ لَمْ يَضُرَّهُ مَا ضَاعَ مِنْ حَقِّ أَبَوَيْ نَفْسِهِ وَ سَائِرِ عِبَادِ اللَّهِ فَإِنَّهُمَا يُرْضِيَانِهِمَا بِسَعْيِهِمَا

And Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: ‘The one who takes care of the rights of his two superior fathers, Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah<sup>azwj</sup>, for they<sup>asws</sup> both would be pleasing them by their<sup>asws</sup> efforts’.



وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع يُعْظَمُ ثَوَابُ الصَّلَاةِ عَلَى قَدْرِ تَعْظِيمِ الْمُصَلِّي عَلَى أَبَوَيْهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَ عَلِيٍّ ع

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'The greatness of the Rewards of the *Salat* is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad<sup>saww</sup> and Ali<sup>asws</sup>'.

وَقَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع أَمَا يَكْرَهُ أَحَدُكُمْ أَنْ يُنْفَى عَنْ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ وَلَدَاهُ قَالُوا بَلَى قَالَ فَلْيَحْتَدِثْ أَنْ لَا يُنْفَى عَنْ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ هُمَا أَبَوَاهُ أَفْضَلُ مِنْ أَبَوَيْ نَفْسِهِ

And Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> said: 'Don't you dislike to be separated from his father and his mother, those that gave him birth?' They said, 'Yes'. He<sup>asws</sup> said: 'So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad<sup>saww</sup> and Ali<sup>asws</sup>) than his own father'.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع إِذْ قَالَ رَجُلٌ بِحَضْرَتِهِ إِنِّي لِأَحِبُّ مُحَمَّدًا وَ عَلِيًّا ع حَتَّى لَوْ قُطِعْتُ إِرْبًا أَوْ فُرِضْتُ لَمْ أَزَلْ عَنْهُ

And Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa<sup>asws</sup> said when a man said in his<sup>asws</sup> presence, 'I love Muhammad<sup>saww</sup> and Ali<sup>asws</sup> to the extent that if I were to be cut into pieces and pieces, or sawed, I would not cease from it'.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع - لَا حَرَمَ أَنَّ مُحَمَّدًا وَ عَلِيًّا ع يُعْطِيَانِكَ مِنْ أَنْفُسِهِمَا مَا تُعْطِيهِمَا أَنْتَ مِنْ نَفْسِكَ إِنَّهُمَا لَيَسْتَدْعِيَانِ لَكَ فِي يَوْمِ فَصْلِ الْقَضَاءِ مَا لَا يَفِي مَا بَدَلْتَهُ لَهُمَا بِحُزْنٍ مِنْ مِائَةِ أَلْفِ أَلْفِ حُزْنٍ مِنْ ذَلِكَ

Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'There is no doubt that Muhammad<sup>saww</sup> and Ali<sup>asws</sup> would give you what you give to them<sup>asws</sup> from yourself. They<sup>asws</sup> would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that'.

وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ وَالِدًا دِينِهِ مُحَمَّدٍ وَ عَلِيٍّ ع - أَكْرَمَ عَلَيْهِ مِنْ وَالِدَيْ نَسَبِهِ فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَ لَا حَرَامٍ وَ لَا قَلِيلٍ وَ لَا كَثِيرٍ

And Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, than his own parents, so he isn't from Allah<sup>azwj</sup> in a Permissible, nor a Prohibited, nor little, nor more'.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ آثَرَ طَاعَةَ أَبَوَيْ دِينِهِ مُحَمَّدٍ وَ عَلِيٍّ عَلَى طَاعَةِ أَبَوَيْ نَسَبِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأُؤْتِيَنَّكَ كَمَا آثَرْتَنِي وَ لَأَشْرُقَنَّكَ بِحَضْرَةِ أَبَوَيْ دِينِكَ كَمَا شَرَّقْتَ نَفْسَكَ بِإِثَارِ حُبِّهِمَا عَلَى حُبِّ أَبَوَيْ نَفْسِكَ

(Imam Hassan Al-Askari<sup>asws</sup> said): 'And Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'The one who prefers the obedience to the two fathers<sup>asws</sup> of his Religion – Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, over the obedience of the father linked to him (biologically), Allah<sup>azwj</sup> Mighty and Majestic Says to him: "I<sup>azwj</sup> shall Prefer you just as you preferred Me<sup>azwj</sup> and I<sup>azwj</sup> shall Ennoble you by the presence of the two fathers<sup>asws</sup> of your Religion, just as you ennoble yourself by preferring their<sup>asws</sup> love over the love of the father linked to you"'.  
 "I<sup>azwj</sup> shall Prefer you just as you preferred Me<sup>azwj</sup> and I<sup>azwj</sup> shall Ennoble you by the presence of the two fathers<sup>asws</sup> of your Religion, just as you ennoble yourself by preferring their<sup>asws</sup> love over the love of the father linked to you".



وَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمِّكَ قِيلَ لَكَ اعْرِفْ حَقَّهُمْ كَمَا أَخَذَ بِهِ الْعَهْدَ عَلَىٰ بَنِي إِسْرَائِيلَ وَ أَخَذَ عَلَيْكُمْ مَعَاشِرَ أُمَّةٍ مُحَمَّدٍ بِمَعْرِفَةِ حَقِّ قَرَابَاتِ مُحَمَّدٍ الَّذِينَ هُمُ الْأَئِمَّةُ بَعْدَهُ وَ مَنْ تَلِيَهُمْ بَعْدُ مِنْ خِيَارِ أَهْلِ دِينِهِمْ.

And as for His<sup>azwj</sup> Words, the Mighty and Majestic **and the ones with relationship [2:83]** – so they are from your relatives of your father and your mother. He<sup>azwj</sup> Said to you – recognise their<sup>asws</sup> rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad<sup>saww</sup>, with recognising the rights of the relatives of Muhammad<sup>saww</sup>, they are the Imams<sup>asws</sup> from after him<sup>saww</sup>, and ones who follow them afterwards, from the good people of their<sup>asws</sup> Religion”.<sup>25</sup>

12- قب، المناقب لابن شهرآشوب أَبَانُ بْنُ تَغْلِبٍ عَنِ الصَّادِقِ ع وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالَ الْوَالِدَانُ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Aban Bin Tabligh,

‘From Al-Sadiq<sup>asws</sup>: **and the kindness with the parents [2:83]**. He<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>’.<sup>26</sup>

سَلَامُ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ ع وَ أَبَانُ بْنُ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ فِي عَلِيٍّ ع.

Sallam Al-Jufy from Abu Ja’far<sup>asws</sup>, and Aban Bin Taghlib from Abu Abdullah<sup>asws</sup>: ‘It was Revealed regarding Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>’.<sup>27</sup>

وَ رَوَى أَبُو الْمُضَا صَبِيحٌ عَنِ الرِّضَا ع قَالَ النَّبِيُّ ص أَنَا وَ عَلِيٌّ الْوَالِدَانِ.

And it is reported by Abu Al Maza Al Sabeeh,

‘From Al-Reza<sup>asws</sup>: ‘The Prophet<sup>saww</sup> said: ‘I<sup>saww</sup> and Ali<sup>asws</sup> are the two parents (fathers)’”.<sup>28</sup>

وَ رُوِيَ عَنْ بَعْضِ الْأَئِمَّةِ فِي قَوْلِهِ أَنْ اشْكُرْ لِي وَ لَوَالِدَيْكَ أَنَّهُ نَزَلَ فِيهِمَا.

And it is reported from one of the Imams<sup>asws</sup> regarding His<sup>azwj</sup> Words: **“Be thankful to Me and to your parents! [31:14]**: ‘It was Revealed regarding them<sup>asws</sup> both (Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>’.<sup>29</sup>

النَّبِيُّ ص أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ أَنَا وَ عَلِيٌّ مَوْلَا هَذِهِ الْأُمَّةِ.

The Prophet<sup>saww</sup>: ‘I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers<sup>asws</sup> of this community. I<sup>saww</sup> and Ali<sup>asws</sup> are two masters<sup>asws</sup> of this community’”.<sup>30</sup>

وَ عَنْ بَعْضِ الْأَئِمَّةِ لَا أَقْسِمُ بِهَذَا الْبَلَدِ - وَ أَنْتَ جَلٌّ بِهَذَا الْبَلَدِ - وَ وَالِدٍ وَ مَا وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَا وَلَدَ مِنَ الْأَئِمَّةِ.

<sup>25</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 11

<sup>26</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 a

<sup>27</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 b

<sup>28</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 c

<sup>29</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 d

<sup>30</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 e

And from one of the Imams<sup>asws</sup>: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3].** Amir Al-Momineen<sup>asws</sup> said: 'And what he<sup>saww</sup> begot – the Imams<sup>asws</sup>'.<sup>31</sup>

الْعَلِيُّ فِي رَبِيعِ الْمُدَكَّرِينَ وَ الْحَزْكَوْشِيِّ فِي شَرَفِ النَّبِيِّ عَنْ عَمَّارٍ وَ جَابِرٍ وَ أَبِي أُيُوبَ وَ فِي الْفَرْدَوْسِ عَنِ الدَّيْلَمِيِّ وَ فِي أَمَالِي الطُّوسِيِّ عَنْ أَبِي الصَّلْتِ بِإِسْنَادِهِ عَنْ أَنَسٍ كُلُّهُمْ عَنِ النَّبِيِّ ص قَالَ: حَقٌّ عَلَيَّ عَلَى الْأُمَّةِ كَحَقِّ الْوَالِدِ عَلَى الْوَلَدِ.

Al Sa'alby in (the book) 'Rabie Al Muzakkireen', and Al Harkoushi in (the book) 'Sharaf Al Nabi', from Ammar, and Jabir, ad Abu Ayoub, and in (the book) 'Al Firdows' from Al Daylami, and in (the book) 'Amaali' of Al Tusi, from Abu Al Salt, by his chain from Anas (well known fabricator),

'All of them from the Prophet<sup>saww</sup> having said: 'The right of Ali<sup>asws</sup> upon the community is like the right of the father upon the child''.<sup>32</sup>

وَ فِي كِتَابِ الْخَصَائِصِ عَنْ أَنَسٍ حَقٌّ عَلَيَّ بِنِ أَبِي طَالِبٍ عَلَى الْمُسْلِمِينَ كَحَقِّ الْوَالِدِ عَلَى الْوَلَدِ.

And in the book 'Al Khasaais' – from Anas (well known fabricator),

'(The Prophet<sup>saww</sup> said): 'The right of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> upon the Muslims is like the right of the father upon the child''.<sup>33</sup>

مُفْرَدَاتُ أَبِي الْقَاسِمِ الرَّازِغِيِّ قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنَا وَ أَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ وَ مِنْ حُقُوقِ الْآبَاءِ وَ الْأُمَّهَاتِ أَنْ يَتَرَمَّمُوا عَلَيْهِمْ فِي الْأَوْقَاتِ لِيَكُونَ فِيهِمْ أَدَاءُ حُقُوقِهِمْ.

(The book) 'Al Mufridaat' of Abu Al Qasim Al Raghib –

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> and you<sup>asws</sup> are two fathers<sup>asws</sup> of this community, and from right of the fathers and the mothers is that they are merciful upon them during the times they happen to be fulfilling their rights regarding them''.<sup>34</sup>

النَّبِيُّ ص أَنَا وَ عَلِيُّ أَبَوَا هَذِهِ الْأُمَّةِ وَ لَحَقْنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ آبَائِهِمْ وَ لَدَائِهِمْ فَإِنَّا نُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِبَيَارِ الْأَحْرَارِ.

The Prophet<sup>saww</sup>: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers<sup>asws</sup> of this community, and our<sup>asws</sup> rights upon them are greater than the rights of their biological parents, for if they were to obey us<sup>asws</sup>, we<sup>asws</sup> would be saving them from the Fire to the house of settlement and we<sup>asws</sup> shall join them with the best free ones out from the slavery'.

قَالَ الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ كَامِلٍ يَغْنِي أَنَّ حَقَّ عَلِيٍّ عَلَى كُلِّ مُسْلِمٍ أَنْ لَا يَعْصِيَهُ أَبَدًا.

The judge Abu Bakr Ahmad Bin Kamil, 'It means that the right of Ali<sup>asws</sup> upon every Muslim is that he should not disobey him<sup>asws</sup>, ever!'<sup>35</sup>

<sup>31</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 f

<sup>32</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 g

<sup>33</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 h

<sup>34</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 i

13- فر، تفسير فرات بن إبراهيم سعيد بن الحسن بن مالك مضعناً عن أبي مريم قال: كُنَّا عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَسَّأَلَهُ أَبَانُ بْنُ تَغْلِبَ عَنْ قَوْلِ اللَّهِ - اَعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً قَالَ هَذِهِ الْآيَةُ الَّتِي فِي النَّسَاءِ مِنَ الْوَالِدَيْنِ قَالَ جَعْفَرٌ ع رَسُولُ اللَّهِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ هُمَا الْوَالِدَانِ.

Tafseer Furaat Bin Ibrahim – Saeed Bin Al-Hassan Bin Malik, transmitting from Abu Maryam who said,

‘We were in the presence of Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Aban Bin Tabligh asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup>: **worship Allah and do not associate anything with Him and be good with the parents, [4:36]**. He said: ‘This Verse which is in (Surah) Al-Nisa, who are the parents?’ Ja’far<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, they<sup>asws</sup> are the two parents (fathers)’<sup>36</sup>.

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبَّاسٍ عَنْ أَحْمَدَ بْنِ أَحْمَدَ بْنِ عيسى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ وَ عَلِيّاً هُمَا الْوَالِدَانِ.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Abbas, from Ahmad Bin Ahmad Bin Isa, from Al Husayn Bin Saeed, from Fazalah, from Aban Bin Usman, from Abdullah Bin Suleyman, from Jabir Al Jufy,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, they<sup>asws</sup> are the two parents (fathers)’<sup>37</sup>.

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ وَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مِمَّا الَّذِي أُحِلَّ لَهُ الْخُمْسُ وَ مِمَّا الَّذِي حَاءَ بِالصَّدَقِ وَ مِمَّا الَّذِي صَدَّقَ بِهِ وَ لَنَا الْمَوَدَّةُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ رَسُولُ اللَّهِ وَ عَلِيٌّ الْوَالِدَانِ وَ أَمَرَ اللَّهُ ذُرِّيَّتَهُمَا بِالشُّكْرِ لِهَمَّا.

Abdullah Bin Suleyman said,

‘And I heard Abu Ja’far<sup>asws</sup> saying: ‘From us<sup>asws</sup> are those the Khums is Permissible for him, and from us<sup>asws</sup> **came with the truth** – and from us<sup>asws</sup> is the one, **he ratified it, [39:33]**, and for us<sup>asws</sup> is the cordiality in the Book of Allah<sup>azwj</sup> Mighty and Majestic, and Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> are the two fathers<sup>asws</sup>, and Commanded their<sup>asws</sup> offspring with the thanking to them<sup>asws</sup> both’<sup>38</sup>.

15- وَ قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ دُرُسْتٍ عَنْ ابْنِ عيسى عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ يَحْيَى الْخَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُخْتَارٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ فَقَالَ أَمَا عَلِمْتَ أَنَّ عَلِيّاً أَحَدَ الْوَالِدَيْنِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ اشْكُرْ لِي وَ لَوَالِدَيْكَ

And he said as well – It is narrated to us by Ahmad Bin dorost, from Ibn Isa, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

‘I entered to see Abu Ja’far<sup>asws</sup>. He<sup>asws</sup> said: ‘Do you not know that Ali<sup>asws</sup> is one of the two father, the ones Allah<sup>azwj</sup> Mighty and Majestic Said: **“Be thankful to Me and to your parents! [31:14]”**.

<sup>35</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 12 j

<sup>36</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 13

<sup>37</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 14 a

<sup>38</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 14 b

قَالَ زُرَّارَةُ فَكُنْتُ لَا أَدْرِي أَيُّهُ آيَةٌ هِيَ الَّتِي فِي بَنِي إِسْرَائِيلَ أَوْ الَّتِي فِي لُقْمَانَ قَالَ فَقَضِي أَنْ حَجَّجْتُ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَخَلَوْتُ بِهِ فَقُلْتُ جَعَلْتُ فِدَاكَ حَدِيثَ جَاءَ بِهِ عَبْدُ الْوَاحِدِ قَالَ نَعَمْ قُلْتُ أَيُّهُ آيَةٌ هِيَ الَّتِي فِي لُقْمَانَ أَوْ الَّتِي فِي بَنِي إِسْرَائِيلَ فَقَالَ الَّتِي فِي لُقْمَانَ.

Zurara said, 'I did not know whether it is the Verse which is in (Surah 17) Banu Israeel or that which is in (Surah) Luqman<sup>as</sup>'. It was Ordained that I perform Hajj, so I entered to see Abu Ja'far<sup>asws</sup> and was alone with him<sup>asws</sup>. I said, 'May I be sacrificed for you<sup>asws</sup>! There is a Hadeeth Abdul Wahid has come with it'. He<sup>asws</sup> said: 'Yes'. I said, 'Which Verse is it, that which is in (Surah) Luqman<sup>as</sup> or that which is in (Surah) Banu Israeel?' He<sup>asws</sup> said: 'That which is in (Surah) Luqman<sup>as</sup>',<sup>39</sup>

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ رَسُولَ اللَّهِ وَ عَلَيَّ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: **And We Bequeathed the human being regarding his parents [31:14]** – Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>,<sup>40</sup>

وَ هَذَا الْإِسْنَادُ عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ بَشِيرٍ الدَّهَّانِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ - رَسُولُ اللَّهِ أَخَذَ الْوَالِدَيْنِ قَالَ قُلْتُ وَ الْآخَرَ قَالَ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

And by this chain from Al Husayn, from Fazalah, from Aban Bin usman, from bashir Al Dahhan,

'He heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> is one of the two fathers'. I said, 'And the other?' He<sup>asws</sup> said: 'It is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>41</sup>

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِسْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَصِيرَةَ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى وَ الْوَالِدِ وَ مَا وَلَدَ قَالَ يَعْنِي عَلِيًّا وَ مَا وَلَدَ مِنَ الْأُئِمَّةِ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Haseyra, from Amro Bin Shimr, from Jabir who said,

'I asked Abu Ja'far<sup>asws</sup> about Words of the Exalted: **And (I Swear by) a father and what he begot [90:3]**. He<sup>asws</sup> said: 'It means Ali<sup>asws</sup> and what he<sup>asws</sup> fathered from the Imams<sup>asws</sup>,<sup>42</sup>

18- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْقَزَائِيُّ مَعْنَعَانًا عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص أَنَا أَخَذَ الْوَالِدَيْنِ وَ عَلَيُّ بْنُ أَبِي طَالِبٍ الْآخَرُ وَ هُمَا عِنْدَ الْمَوْتِ يُعَايَنَانِ.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fuzary transmitting from Moalla Bin Khuneys who said,

<sup>39</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 15

<sup>40</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 16 a

<sup>41</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 16 b

<sup>42</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 17

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am one of the two fathers, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the other', and they<sup>asws</sup> will both be witnessed during death".<sup>43</sup>

19- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مَعْنَعْنَا عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُؤْمِنَ إِذَا مَاتَ رَأَى رَسُولَ اللَّهِ وَ عَلِيّاً يَحْضُرَانِهِ وَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَحَدُ الْوَالِدَيْنِ وَ عَلِيٌّ الْآخَرُ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fuzari transmitting from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Momin, when he dies, sees Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> in his presence. And Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am one of the two fathers, and Ali<sup>asws</sup> is the other'.

قَالَ قُلْتُ وَ أَيُّ مَوْضِعٍ ذَلِكَ مِنْ كِتَابِ اللَّهِ قَالَ قَوْلُهُ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً.

He (the narrator) said, 'I said, 'And in which place is that from the Book of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'His<sup>azwj</sup> Words: **worship Allah and do not associate anything with Him and be good with the parents, [4:36]**'.<sup>44</sup>

<sup>43</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 18

<sup>44</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 26 H 19

باب 27 أنه صلوات الله عليه حبل الله و العروة الوثقى و أنه متمسك بها

## CHAPTER 27 – HE<sup>asws</sup> IS THE ROPE OF ALLAH<sup>azwj</sup> AND THE MOST TRUSTWORTHY HANDHOLD, AND IT HAS TO BE ADHERED WITH

1- شي، تفسير العياشي عن ابن زييد قال: سألت أبا الحسن ع عن قوله تعالى - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً قَالِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع حَبْلُ اللَّهِ الْمَتِينُ.

Tafseer Al Ayyashi – From Ibn Bureyd who said,

‘I asked Abu Al-Hassan<sup>asws</sup> about Words of the Exalted: **And hold firmly with the Rope of Allah altogether [3:103]**. He<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the strong Rope of Allah<sup>azwj</sup>’.<sup>45</sup>

2- شي، تفسير العياشي عن يونس بن عبد الرحمن عن عدي بن أصحابنا رفعوه إلى أبي عبد الله ع في قوله تعالى إِلَّا بِحَبْلِ اللَّهِ وَ حَبْلِ مَنْ النَّاسِ قَالِ الْحَبْلُ مِنَ اللَّهِ كِتَابُ اللَّهِ وَ الْحَبْلُ مِنَ النَّاسِ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ.

Tafseer Al Ayyashi – From Yunus Bin Abdul Rahman, from a number of our companions, raising it to,

Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **except (when) with a Rope from Allah and a Rope from the people [3:112]**. He<sup>asws</sup> said: ‘The Rope from Allah<sup>azwj</sup> is the Book of Allah<sup>azwj</sup>, and the Rope from the people, it is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>46</sup>

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى المفيض رحمه الله في كتاب الغيبة عن محمد بن الحسن عن أبيه عن جدّه قال قال علي بن الحسين ع كَانَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِساً فِي الْمَسْجِدِ وَ أَصْحَابُهُ حَوْلَهُ فَقَالَ لَهُمْ يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ يَسْأَلُ عَمَّا يَغْنِيهِ

(The books) ‘Kunz Jamie al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Mufeed in the book ‘Al Ghayba’, from Muhammad Bin Al-Hassan, from his father, from his grandfather who said,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘One day Rasool-Allah<sup>saww</sup> was seated in the Masjid, and his<sup>saww</sup> companions were around him<sup>saww</sup>. He<sup>saww</sup> said to them: ‘A man from the people of Paradise will emerge unto you all asking about what concerns him’.

قَالَ فَطَلَعَ عَلَيْنَا رَجُلٌ شَبِيهُ بِرِجَالِ مِصْرَ فَتَقَدَّمَ وَ سَلَّمَ عَلَى رَسُولِ اللَّهِ ص وَ جَلَسَ وَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فَمَا هَذَا الْحَبْلُ الَّذِي أَمَرَنَا اللَّهُ تَعَالَى بِالْإِعْتِصَامِ بِهِ وَ أَنْ لَا نَتَفَرَّقَ عَنْهُ

He<sup>asws</sup> said: ‘A man resembling with the men of Egypt emerged to us. He came forward and greeted unto Rasool-Allah<sup>saww</sup> and was seated, and said: ‘O Rasool-Allah<sup>saww</sup>! I heard Allah<sup>azwj</sup> Saying: **And hold firmly with the Rope of Allah altogether and do not be separated [3:103]**. So, what is this Rope which Allah<sup>azwj</sup> the Exalted has Commanded us with holding firmly with it, and that we should not separate away from it?’

<sup>45</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 1

<sup>46</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 2

قَالَ فَأُطْرَقَ النَّبِيُّ ص سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ وَ أَشَارَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هَذَا حَبْلُ اللَّهِ الَّذِي مَنْ تَمَسَكَ بِهِ عُصِمَ فِي دُنْيَاهُ وَ لَمْ يَضِلَّ فِي آخِرَتِهِ

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> lowered his<sup>saww</sup> head for a while, then raised his<sup>saww</sup> head and indicated to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said: 'This is the Rope of Allah<sup>azwj</sup> which one who adheres with him<sup>asws</sup> would be protected regarding his world and will not stray regarding his Hereafter'.

قَالَ فَوَثَبَ الرَّجُلُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ احْتَضَنَهُ مِنْ وَرَاءِ ظَهْرِهِ وَ هُوَ يَقُولُ اخْتَصَمْتُ بِحَبْلِ اللَّهِ وَ حَبْلِ رَسُولِهِ ثُمَّ قَالَ فَوَيْلٌ وَ خَرَجَ

He<sup>asws</sup> said: 'The man leapt to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and embraced him<sup>asws</sup> from behind his<sup>asws</sup> back, and he said, 'I hereby hold firmly with the Rope of Allah<sup>azwj</sup> and Rope of His<sup>azwj</sup> Rasool<sup>saww</sup>!' Then he turned around and went out.

فَقَامَ رَجُلٌ مِنَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَلْحِقْهُ وَ أَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي فَقَالَ رَسُولُ اللَّهِ ص إِذَا بَجَدُهُ مَرْفَعًا قَالَ فَلَحِقْهُ الرَّجُلُ وَ هُوَ عُمَرُ وَ سَأَلَهُ أَنْ يَسْتَغْفِرَ لَهُ فَقَالَ هَلْ فَهِمْتَ مَا قَالَ لِي رَسُولُ اللَّهِ وَ مَا قُلْتُ لَهُ قَالَ الرَّجُلُ نَعَمْ

A man from the people stood up and said, 'O Rasool-Allah<sup>saww</sup>! Can I catch up with him and ask him to seek Forgiveness for me?' Rasool-Allah<sup>saww</sup> said: 'If you find him helpful'. So, the man caught up with him and he was Umar, and asked him to seek Forgiveness for him. He said, 'Did you understand what Rasool-Allah<sup>saww</sup> said to me and what I said to him<sup>saww</sup>?' The man said, 'Yes'.

فَقَالَ لَهُ إِنْ كُنْتُ مُتَمَسِّكًا بِذَلِكَ الْحَبْلِ فَغَفَرَ اللَّهُ لَكَ وَ إِلَّا فَلَا غَفَرَ اللَّهُ لَكَ وَ تَرَكَهُ.

He said to him, 'If you were to adhere with that Rope, Allah<sup>azwj</sup> would Forgive (your sins) for you, or else, Allah<sup>azwj</sup> will not Forgive (your sins) for you', and left him".<sup>47</sup>

4- ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْحَبَرِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ التَّيْمِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ مِثْلَهُ.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Ja'far Bin Muhammad Al Hasany, from Ibrahim Bin Is'haq Al Khaybari, from Muhammad Bin Yazeed Al Taymi, from Al-Hassan Bin Al Husayn Al Ansari, from Muhammad Bin Al Husayn, from his father, from his grandfather – similar to it".<sup>48</sup>

5- قب، المناقب لابن شهر آشوب الْبَاقِرُ ع فِي قَوْلِهِ ضَرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُفْقُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ كِتَابٍ مِنَ اللَّهِ وَ حَبْلٍ مِنَ النَّاسِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Baqir<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah** – the Book of Allah<sup>azwj</sup> - **and a Rope from the people, [3:112]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>".<sup>49</sup>

<sup>47</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 3

<sup>48</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 4

<sup>49</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 5 a

مُحَمَّدُ بْنُ عَلِيٍّ الْعَنْبَرِيُّ بِإِسْنَادِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَأَلَهُ أَعْرَابِيٌّ عَنْ قَوْلِهِ تَعَالَى - وَاعْتَصِمُوا بِحَبْلِ اللَّهِ فَأَخَذَ رَسُولُ اللَّهِ ص يَدَهُ فَوَضَعَهَا عَلَى كَتِفِ عَلِيٍّ فَقَالَ يَا أَعْرَابِيُّ هَذَا حَبْلُ اللَّهِ فَاعْتَصِمْ بِهِ

Muhammad Bin Ali Al Anbary, by his chain,

‘From the Prophet<sup>saww</sup>, a Bedouin asked him<sup>saww</sup> about Words of the Exalted: **And hold firmly with the Rope of Allah [3:103]**. Rasool-Allah<sup>saww</sup> grabbed his hand and placed it upon a shoulder of Ali<sup>asws</sup> and said: ‘O Bedouin! This is the Rope of Allah<sup>azwj</sup>, so hold firmly to him<sup>asws</sup>!’

فَدَارَ الْأَعْرَابِيُّ مِنْ خَلْفِ عَلِيٍّ وَالتَزَمَهُ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي اعْتَصَمْتُ بِحَبْلِكَ فَقَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا.

The Bedouin turned around from behind Ali<sup>asws</sup> and embraced him<sup>asws</sup>, then said, ‘O Allah<sup>azwj</sup>! I keep You<sup>azwj</sup> as Witness that I am firmly hold with Your<sup>azwj</sup> Rope!’ Rasool-Allah<sup>saww</sup> said: ‘One whom it cheers to look at a man from the people of Paradise, so let him look at this one’.<sup>50</sup>

سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَ هُوَ مُحْسِنٌ قَالَ نَزَلَ فِي عَلِيٍّ ع كَانَ أَوَّلَ مَنْ أَخْلَصَ وَجْهَهُ لِلَّهِ وَ هُوَ مُحْسِنٌ أَيُّ مُؤْمِنٍ مُطِيعٍ - فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ وَ اللَّهُ مَا قُتِلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِلَّا عَلَيْهَا.

Sufyan Bin Uyayna, from Al Zuhry, from Anas Bin Malik (well known fabricator),

‘Regarding Words of the Exalted: **And one who submits his face to Allah, and he is a good doer, [31:22]**. He said, ‘It was Revealed regarding Ali<sup>asws</sup>. He<sup>asws</sup> was the first one to be of sincere of face to Allah<sup>azwj</sup> and he<sup>asws</sup> was a good doer, i.e., an obedience Momin - **so he has gasped the most trustworthy Handhold [31:22]** – the words, ‘There is no god except Allah<sup>azwj</sup> - **and to Allah is the end-result of the matters [31:22]**. By Allah<sup>azwj</sup>! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was not killed except upon it’.<sup>51</sup>

وَ رُوِيَ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى يَعْنِي وَلَايَةَ عَلِيٍّ ع.

And it is reported, **so he has grasped the most trustworthy Handhold [31:22]** – meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>52</sup>

الرِّضَا ع قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَلْيَتَمَسَّكَ بِحَبْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Al-Reza<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> said: ‘One who loves to adhere with **the most trustworthy Handhold [31:22]**, let him adhere with the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>53</sup>

<sup>50</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 5 b

<sup>51</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 5 c

<sup>52</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 5d

<sup>53</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 5 e



6- يَا، الغيبة للنعماني بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ: وَقَدْ عَلَى رَسُولِ اللَّهِ ص أَهْلُ الْيَمَنِ فَقَالُوا يَا رَسُولَ اللَّهِ مَنْ وَصِيَّتُكَ قَالَ هُوَ الَّذِي أَمَرَكُمْ بِالْإِعْتِصَامِ بِهِ فَقَالَ عَزَّ وَ جَلَّ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا

(The book) 'Al Ghayba' of Al Numani, by his chain from Jabir who said,

'The people of Yemen sent a delegation to Rasool-Allah<sup>saww</sup>, and they said, 'O Rasool-Allah<sup>saww</sup>, and who is your<sup>saww</sup> successor<sup>asws</sup>? So he<sup>saww</sup> said: 'He<sup>asws</sup> is the one whom Allah<sup>azwj</sup> has Commanded everyone to hold firmly to. Allah<sup>azwj</sup> Mighty and Majestic Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.

فَقَالُوا يَا رَسُولَ اللَّهِ بَيِّنْ لَنَا مَا هَذَا الْحَبْلُ فَقَالَ هُوَ قَوْلُ اللَّهِ إِلَّا بِحَبْلِ مَنْ اللَّهِ وَ حَبْلٍ مِنَ النَّاسِ فَالْحَبْلُ مِنَ اللَّهِ كِتَابُهُ وَ الْحَبْلُ مِنَ النَّاسِ وَصِيَّتِي

They said, 'O Rasool-Allah<sup>saww</sup>! Explain to us what this Rope is?' He<sup>saww</sup> said: '**[3:112] except with a Rope from Allah and a Rope from the people.** So the Rope from Allah<sup>azwj</sup> is His<sup>azwj</sup> Book, and the Rope from the people is my<sup>saww</sup> successor<sup>asws</sup>'.

فَقَالَ يَا رَسُولَ اللَّهِ مَنْ وَصِيَّتُكَ فَقَالَ هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ- أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

They said, 'O Rasool-Allah<sup>saww</sup>! And who is your<sup>saww</sup> successor<sup>asws</sup>? So he<sup>saww</sup> said: 'He<sup>asws</sup> is the one regarding whom Allah<sup>azwj</sup> Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**'.

فَقَالُوا يَا رَسُولَ اللَّهِ وَ مَا جَنْبُ اللَّهِ هَذَا فَقَالَ هُوَ الَّذِي يَقُولُ اللَّهُ فِيهِ يَعْصُ الطَّائِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اخْتُدْتُ مَعَ الرَّسُولِ سَبِيلًا فَوْصِيَّتِي السَّبِيلُ إِلَيَّ مِنْ بَعْدِي

They said, 'O Rasool-Allah<sup>saww</sup>! And what is this Side of Allah<sup>azwj</sup> (جنب الله)? So he<sup>saww</sup> said: 'He<sup>asws</sup> is the one regarding whom Allah<sup>azwj</sup> Says **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]** – My<sup>saww</sup> successor<sup>asws</sup> is the Way me<sup>saww</sup> from after me<sup>saww</sup>'.

فَقَالُوا يَا رَسُولَ اللَّهِ بِالَّذِي بَعَثَكَ أَرْنَاهُ فَقَدْ اسْتَقْنَا إِلَيْهِ فَقَالَ هُوَ الَّذِي جَعَلَهُ اللَّهُ آيَةً لِلْمُؤْمِنِينَ-

They said, 'O Rasool-Allah<sup>saww</sup>! By the One<sup>azwj</sup> Who Sent you<sup>saww</sup>! Show him<sup>asws</sup> to us for we long for him<sup>asws</sup>'. He<sup>saww</sup> said: 'He<sup>asws</sup> is the One for whom Allah<sup>azwj</sup> Made **Signs for those who distinguish (the marks) [15:75]**.

إِنْ تَنْظَرْتُمْ إِلَيْهِ تَنْظَرُ مَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَ هُوَ شَهِيدٌ عَرَفْتُمْ أَنَّهُ وَصِيَّتِي كَمَا عَرَفْتُمْ أَنِّي نَبِيُّكُمْ فَتَحَلَّلُوا الصُّغُوفَ وَ تَصَفَّحُوا الْوُجُوهَ

So, if you were to look at him<sup>asws</sup> you will be looking at the one **who has a heart for him, or casts the hearing, and he is a witness [50:37]**, you would know that he<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup> just as you recognise that I<sup>saww</sup> am your Prophet<sup>saww</sup>, so make rows and browse the faces.

فَمَنْ هَوَتْ إِلَيْهِ قُلُوبُكُمْ فَإِنَّهُ هُوَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِلَيْهِ وَ إِلَى دُرَّتِيهِ

The one to whom your hearts incline to, so it is him<sup>asws</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him<sup>asws</sup> and his<sup>asws</sup> descendants’.

فَقَامُوا جَمِيعًا وَتَخَلَّلُوا الصُّفُوفَ وَ أَخَذُوا بِيَدِ عَلِيِّ ع وَ الْحَدِيثُ طَوِيلٌ اخْتَصَرْنَاهُ وَ سَيَأْتِي بِطَوِيلِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

They said altogether, and they formed the rows and they held a hand of Ali<sup>asws</sup> –the Hadeeth is lengthy, we have shortened it, and I (Majlisi) will be coming with its lengthy if Allah<sup>azwj</sup> the Exalted so Desires’.<sup>54</sup>

7- كشف، كشف الغمة بمّا أَخْرَجَهُ الْعِرُّ الْمُحَدَّثُ الْحَنْبَلِيُّ قَوْلُهُ تَعَالَى وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا قَالِ الْعِرُّ الْمُحَدَّثُ حَبْلُ اللَّهِ عَلِيٌّ وَ أَهْلُ بَيْتِهِ ع.

(The book) ‘Kashf Al Ghumma’, from what is extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: **And hold firmly with the Rope of Allah altogether [3:103]**. The honourable narrator said, ‘The Rope of Allah<sup>azwj</sup> is Ali<sup>asws</sup> and People<sup>asws</sup> of his<sup>asws</sup> Household’.<sup>55</sup>

8- فر، تفسير فرات بن إبراهيم الحسين بن سعيد عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ سَلَامٍ بْنِ أَبِي عُرْوَةَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى ضَرَبْتَ عَلَيْهِمُ الدَّلَّةَ أَتَيْنَ مَا نَقَمُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلٍ مِنَ النَّاسِ قَالَ مَا يَقُولُ النَّاسُ فِيهَا قَالَ قُلْتُ يَقُولُونَ حَبْلٌ مِنَ اللَّهِ كِتَابُهُ وَ حَبْلٌ مِنَ النَّاسِ عَهْدُهُ الَّذِي عَاهَدَ إِلَيْهِمْ

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ismail Bin Aban, from Sallam Bin Abu Urwah, from Aban Bin Taghlib who said,

‘I asked Abu Ja’far<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, [3:112]**. He<sup>asws</sup> said: ‘What are the people saying regarding it?’ I said, ‘They are saying the Rope from Allah<sup>azwj</sup> is His<sup>azwj</sup> Book and the Rope from the people is His<sup>azwj</sup> Pact which He<sup>azwj</sup> had Pacted to them’.

قَالَ كَذَبُوا قَالَ قُلْتُ مَا تَقُولُ فِيهَا قَالَ فَقَالَ حَبْلٌ مِنَ اللَّهِ كِتَابُهُ وَ حَبْلٌ مِنَ النَّاسِ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع.

He<sup>asws</sup> said: ‘They are lying!’ I said, ‘What are you<sup>asws</sup> saying regarding it?’ He<sup>asws</sup> said: ‘Rope from Allah<sup>azwj</sup> is His<sup>azwj</sup> book and Rope from the people is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>56</sup>

9- فر، تفسير فرات بن إبراهيم عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَفْصٍ الْأَعَشَى عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: جَاءَ رَجُلٌ فِي هَيْئَةِ أَعْرَابِيٍّ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ يَا أَبَا أَنْتَ وَ أُمِّي مَا مَعْنَى - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا

Tafseer Furaat Bin Ibrahim – From Al Husayn Bin Muhammad, from Muhammad Bin Marwan, from Abu Ja’far Al A’ash, from Abu Al Jaroud,

<sup>54</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 6

<sup>55</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 7

<sup>56</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 8

'From Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'A man from a Bedouin tribe came to the Prophet<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! May my father and my mother be (sacrificed for) you<sup>saww</sup>! What is the meaning of: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]?**'

فَقَالَ لَهُ النَّبِيُّ ص أَنَا نَبِيُّ اللَّهِ وَ عَلَيَّ بِنُ أَبِي طَالِبٍ حَبْلُهُ فَخَرَجَ الْأَعْرَابِيُّ وَ هُوَ يَقُولُ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ وَ اعْتَصَمْتُ بِحَبْلِهِ.

The Prophet<sup>saww</sup> said to him: 'I<sup>saww</sup> am a Prophet<sup>as</sup> of Allah<sup>azwj</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is His<sup>azwj</sup> Rope'. The Bedouin went out and he was saying, 'I believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and holding firmly with His<sup>azwj</sup> Rope'.<sup>57</sup>

10- فر، تفسير فرات بن إبراهيم عن الحسن بن العباس البجلي مضعناً عن أبان بن تغلب قال قال أبو جعفر ع ولأية علي بن أبي طالب الحبل الذي قال الله تعالى - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِناً وَ مَنْ تَرَكَهُ خَرَجَ مِنَ الْإِيمَانِ.

Tafseer Furaat Bin Ibrahim, from Al-Hassan Bin Al Abbas Al Bajaly transmitting from Aban Bin Tabligh who said,

'Abu Ja'far<sup>asws</sup> said: 'Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the Rope which Allah<sup>azwj</sup> the Exalted Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. So, the one who adheres with it would be a Momin, and the one who neglects it would exit from the Eman'.<sup>58</sup>

11- فر، تفسير فرات بن إبراهيم جعفر الفزاري مضعناً عن جعفر بن محمد ع قال: بَيَّنَّا رَسُولُ اللَّهِ ص جَالِسٌ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ وَرَدَ عَلَيْهِ أَعْرَابِي فَبَرَكَ بَيْنَ يَدَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ فِي كِتَابِهِ - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فَهَذَا الْحَبْلُ الَّذِي أَمَرْنَا بِالْإِعْتِصَامِ بِهِ مَا هُوَ

Tafseer Furaat Bin Ibrahim – Ja'far Al Fuzari transmitting,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'While Rasool-Allah<sup>saww</sup> was seated among a group of his<sup>saww</sup> companions, when a Bedouin arrived to him. He knelt in front of him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! I heard Allah<sup>azwj</sup> Saying in His<sup>azwj</sup> Book: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. So, this Rope which Allah<sup>azwj</sup> has Commanded us with holding firmly with it, what is it?'

قَالَ فَضَرَبَ النَّبِيُّ يَدَهُ عَلَى كَتِفِ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع فَقَالَ وَلَايَةُ هَذَا قَالَ فَقَامَ الْأَعْرَابِيُّ وَ ضَبَطَ بِكَفَيْهِ إِصْبَعَيْهِ جَمِيعاً ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ اعْتَصِمُ بِحَبْلِهِ قَالَ وَ شَدَّ أَصَابِعَهُ.

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> his<sup>saww</sup> hand upon a shoulder of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said, 'Wilayah of this one!' The Bedouin stood up and held his<sup>asws</sup> palm with all his fingers, then said, 'I testify that there is no god except Allah<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and I am holding firmly with His<sup>azwj</sup> Rope', and pressed his fingers'.<sup>59</sup>

<sup>57</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 9

<sup>58</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 10

<sup>59</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 11 a

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَبِي حَفْصٍ الصَّائِغِ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ فِي قَوْلِهِ - وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا قَالَتْ نَحْنُ حَبْلُ اللَّهِ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Abu Nueym, by his chain from Abu Hafs Al Said who said,

'I heard Ja'far<sup>asws</sup> Bin Muhammad<sup>saww</sup> saying regarding His<sup>azwj</sup> Words: **And hold firmly with the Rope of Allah altogether [3:103]**. He<sup>asws</sup> said: 'We<sup>asws</sup> are the Rope of Allah<sup>azwj</sup>'<sup>60</sup>.

12- مد، العمدة بإسناده عن الثعلبي عن عبد الله بن محمد بن عبد الله عن عثمان بن الحسن عن جعفر بن محمد بن أحمد عن حسن بن حسين عن يحيى بن علي الرعي عن أبان بن تغلب عن جعفر بن محمد ع قال: نحن حبل الله الذي قال الله تعالى و اعتصموا بحبل الله جميعاً ولا تفرقوا.

(The book) 'Al Amdah', by his chain from Al Sa'alby, from Abdullah Bin Muhammad Bin Abdullah, from Usman Bin Al-Hassan, from Ja'far Bin Muhammad Bin Ahmad, from Hassan Bin Husayn, from Yahya Bin Ali Al Rabie, from Aban Bin Tabligh,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'We<sup>asws</sup> are the Rope of Allah<sup>azwj</sup> which Allah<sup>azwj</sup> the Exalted Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'<sup>61</sup>.

13- الخصاص للشيخ الرضي رضي الله عنه عن هارون بن موسى عن أحمد بن محمد بن علي عن عيسى الضير عن أبي الحسن الأول عن أبيه ع قال: خطب رسول الله ص في مرضه الذي مات فيه فقال يا معاشر المهاجرين والأنصار ومن حضر في يومي هذا وساعتي هذه من الإنس والجن ليبلغ شأهكم غائكم

(The book) 'Al Ikhtisas' of the Seyyid Al Razy, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Ali, from isa Al Zareer,

'From Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> addressed (the people) during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away. He<sup>saww</sup> said: 'O community of the Emigrants and the Helpers, and the ones present in this day of mine<sup>saww</sup> and this time of mine<sup>saww</sup>, from the human beings and the Jinn! Let your present ones deliver to your absentees.

أَلَا إِنِّي خَلَفْتُ فِيكُمْ كِتَابَ اللَّهِ فِيهِ النُّورُ وَ الْهُدَى وَ الْبَيَانُ لِمَا فَرَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ شَيْءٍ حُجَّةُ اللَّهِ عَلَيْكُمْ وَ حُجَّتِي وَ حُجَّةُ وَلِيِّي

Indeed! I<sup>saww</sup> am leaving behind among you all the Book of Allah<sup>azwj</sup>. In it is the Book, and the Guidance, and the explanation of what Allah<sup>azwj</sup> Blessed and Exalted has Obligated, of things (which are) are an Argument of Allah<sup>azwj</sup> upon you all, and my<sup>saww</sup> argument, and argument of my<sup>saww</sup> guardian.

وَ خَلَفْتُ فِيكُمْ الْعِلْمَ الْأَكْبَرَ عِلْمَ الدِّينِ وَ نُورَ الْهُدَى وَ ضِيَاءَهُ وَ هُوَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع وَ هُوَ حَبْلُ اللَّهِ - وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا إِلَى قَوْلِهِ تَعَالَى لَعَلَّكُمْ تَهْتَدُونَ إِلَى آخِرِ الْخُطْبَةِ بِطُولِهَا.

<sup>60</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 11 b

<sup>61</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 12

And I<sup>saww</sup> am leaving behind among you all the greatest knowledge, knowledge of the religion, and the Noor of Guidance, and its illumination, and he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is the Rope of Allah<sup>azwj</sup>: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]** – up to Words of the Exalted: **perhaps you may be rightly Guided [3:103]**- up to the end of the sermon in its length”.<sup>62</sup>

14- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله لا تفرقوا قال إن الله تبارك و تعالى علم أنهم سيتفرقون بعد نبينهم و يحتلئون فتهاهم عن التفريق كما نهى من كان قبلهم فأمرهم أن يجتمعوا على ولاية آل محمد ع و لا يتفرقوا.

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

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and do not be disunited [3:103]**. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted Knew that they would be disuniting after their Prophet<sup>saww</sup>, differing, so He<sup>azwj</sup> Forbade them from the separating just as He<sup>azwj</sup> had Forbidden the ones who were before them, so He<sup>azwj</sup> Commanded them to be united upon Wilayah of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and not to be disunited’.<sup>63</sup>

15- مناقب الخوارزمي بإسناده عن أبي ليلى قال: قال رسول الله ص لعل ع أنت العروة الوثقى.

(The book) ‘Manaqib’ of Khawarizmi, by his chain from Abu Layli who said,

‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘You<sup>asws</sup> are **the most trustworthy Handhold [2:256]**’.<sup>64</sup>

16- مناقب ابن شاذان بإسناده عن الرضا ع أبائهم ع قال قال رسول الله ص ستكون بعدي فتنة مظلمة الناجي منها من تمسك بالعروة الوثقى

(The book) ‘Manaqib’ of Ibn Shazan, by his chain,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Dark Fitna would be occurring after me<sup>saww</sup>. The one rescued from it would be the one adhering with **the most trustworthy Handhold [2:256]**’.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْعُرْوَةُ الْوُثْقَى قَالَ وَ لَايَةُ سَيِّدِ الْوَصِيِّينَ قِيلَ وَ مَنْ سَيِّدُ الْوَصِيِّينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ

It was said, ‘O Rasool-Allah<sup>saww</sup>! And what is the most trustworthy Handhold?’ He<sup>saww</sup> said: ‘Wilayah of chief of the successors<sup>as</sup>, Amir Al-Momineen’.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ قَالَ مَوْلَى الْمُسْلِمِينَ وَ إِمَامُهُمْ بَعْدَكَ قَالَ أَحَبِّي عَلِيُّ بْنُ أَبِي طَالِبٍ.

It was said, ‘O Rasool-Allah<sup>saww</sup>! And who is Amir Al-Momineen?’ He<sup>saww</sup> said: ‘Master of the Muslims and their Imam<sup>asws</sup> after me<sup>saww</sup>. It was said, ‘O Rasool-Allah<sup>saww</sup>! Who is Master of the Muslims and their Imam<sup>asws</sup>?’ He<sup>saww</sup> said: ‘My<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>65</sup>

<sup>62</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 13

<sup>63</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 14

<sup>64</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 15

وَيُؤَيِّدُهُ مَا رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ خَبْلَيْنِ إِنْ اتَّخَذْتُمَا مِمَّا لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ - كِتَابُ اللَّهِ خَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي إِلَّا وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

And it is supported by what is reported by Abu Saeed Al Khudri,

‘From the Prophet<sup>saww</sup> having said: ‘O you people! I<sup>saww</sup> am leaving behind among you all two Ropes! If you were to take with these two, you will never stray after me<sup>saww</sup>. One of them is greater than the other – Book of Allah<sup>azwj</sup> is a Rope extended from the sky to the earth, and my<sup>saww</sup> family<sup>asws</sup>, People<sup>asws</sup> of my<sup>saww</sup> Household. Indeed, and these two will never separate until they return to me<sup>saww</sup> at the Fountain’’.<sup>66</sup>

<sup>65</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 16 a

<sup>66</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 27 H 16 b

باب 28 بعض ما نزل في جهاده ع زائدا على ما سيأتي في باب شجاعته ع

## CHAPTER 28 – SOME OF WHAT HAS BEEN REVEALED REGARDING HIS<sup>asws</sup> JIHAD ADDITIONAL TO WHAT I (MAJLISI) WOULD BE COMING WITH IN THE CHAPTER OF HIS<sup>asws</sup> BRAVERY

1- فس، تفسير القمي أبي عن الأصفهانى عن المنقرى عن يحيى بن سعيد عن أبي عبد الله ع قال: فَإِنَّمَا نَذَهَبَ بِكَ يَا مُحَمَّدُ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ- فَإِنَّا رَادُّوكَ إِلَيْهَا وَ مُتَتَفِعُونَ مِنْهُمْ يَعْلِي بْنُ أَبِي طَالِبٍ.

Tafseer Al Qummi – My father, from Al Asfahany, from al Minqary, from Yahya Bin Saeed,

‘From Abu Abdullah<sup>asws</sup> having said: **‘So if We were to Take you away, [43:41], O Muhammad<sup>saww</sup>, from Makkah to Al-Medina, We would return you to it and still Take Revenge from them [43:41]** by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’<sup>67</sup>.

2- شي، تفسير العياشي عن البرقي عَمَّن رَوَاهُ رَفَعَهُ إِلَى أَبِي بصير عن أبي جعفر ع لِيُنْذِرَ بَأْساً شَدِيداً مِنْ لَدُنْهُ قَالَ الْبَاسُ الشَّدِيدُ عَلَيَّ ع وَ هُوَ لَدُنْ رَسُولِ اللَّهِ ص قَاتِلَ مَعَهُ عَدُوَّهُ فَذَلِكَ قَوْلُهُ لِيُنْذِرَ بَأْساً شَدِيداً مِنْ لَدُنْهُ.

Tafseer Al Ayyashi, from Al Barqy, from the one who reported it, raising it to Abu Baseer,

‘From Abu Ja’far<sup>asws</sup>: **Straight, for him to warn of a severe Punishment from Him, [18:2].** He<sup>asws</sup> said: ‘The severe Punishment is Ali<sup>asws</sup>, and he<sup>asws</sup> is from Rasool-Allah<sup>saww</sup>, fighting with him<sup>saww</sup> against his<sup>saww</sup> enemies. So, that is His<sup>azwj</sup> Word: **a severe Punishment from Him, [18:2]**’<sup>68</sup>.

3- كشف، كشف الغمة من سورة الحج في البخاري و مسلم من حديث أبي ذر أنه كان يُقْسِمُ قَسْماً أَنَّ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَجُلٍ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ عُبَيْدَةَ بْنِ الْحَارِثِ الَّذِينَ بَارَزُوا الْمُشْرِكِينَ يَوْمَ بَدْرٍ - عُتْبَةُ وَ شَيْبَةُ ابْنَا رَبِيعَةَ وَ الْوَلِيدُ بْنُ عُتْبَةَ أَخْرَجَهُ الْعِرُّ الْمُحَدَّثُ الْحَنْبَلِيُّ.

(The book) ‘Kashf Al Ghumma’ – From Surah Al Hajj in Al Bukhari and Muslim,

‘From a Hadeeth of Abu Zarr<sup>ra</sup>, he<sup>ra</sup> was swearing an oath that (the Verse): **These are two disputants disputing regarding their Lord. [22:19]**, ‘It was Revealed regarding Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeyda Bin Al-Haris, those who had duelled the Polytheists on the day of Badr (against) Utbah and Shayba two sons of Rabie, and Al-Waleed Bin Utbah’ – extracted by the honourable narrator Al-Hanbali’<sup>69</sup>.

4- مد، العمدة من صحيح البخاري عن الحجاج بن منهال عن معمر بن سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي خُلْدٍ عَنْ قَيْسِ بْنِ عُبَادٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَنَا أَوَّلُ مَنْ يَجُتَوُّ بِرَأْسِي يَدِي الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ

<sup>67</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 1

<sup>68</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 2

<sup>69</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 3

(The book) 'Al Amdah' – From Saheeh Al Bukhari, from Al Hajjaj Bin Minhal, from Muammar Bin Suleyman, from his father, from Abu Makhlad, from Qays Bin Abbad,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> would be the first one to kneel in front of the Beneficent for the dispute on the Day of Qiyamah'.

قَالَ قَيْسٌ وَ فِيهِمْ نَزَلَتْ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَجْمٍ قَالَ هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ عَلِيٌّ وَ حَمْزَةُ وَ عُبَيْدَةُ وَ عُثْبَةُ وَ شَيْبَةُ ابْنَا رَبِيعَةَ وَ الْوَلِيدُ بْنُ عُثْبَةَ.

Qays said, 'And regarding them it was Revealed: **These are two disputants disputing regarding their Lord. [22:19]**. They are the ones who duelled on the day of Badr – Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeyda (Bin Al-Haris) (against) Utbah and Shayba two sons of Rabie, and Al-Waleed Bin Utbah".<sup>70</sup>

وَ عَنْ التَّعَلِّيِّ عَنْ قَيْسِ بْنِ عَبَّادٍ عَنْ أَبِي ذَرٍّ مِثْلَ الْخَبَرِ السَّابِقِ.

And from Sa'alby, from Qays Bin Abbad,

'From Abu Zarr<sup>ra</sup> – similar to the previous report".<sup>71</sup>

5- كشف، كشف الغمة رَوَى أَبُو بَكْرٍ بْنُ مَرْذُوقٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ قَالَ أَوَّلُ مَنْ يُكْسَى مِنْ خَلِّ الْجَنَّةِ إِبْرَاهِيمُ لِخَلَّتِهِ مِنَ اللَّهِ عَزَّ وَ حَلَّ ثُمَّ مُحَمَّدٌ لِأَنَّهُ صَفُوهُ اللَّهُ ثُمَّ عَلِيٌّ يُزَفُّ إِلَى الْجَنَانِ ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ الْآيَةَ وَ قَالَ عَلِيٌّ ع وَ أَصْحَابُهُ.

(The book) 'Kashf Al Ghumma' – It is reported by Abu Bakr Bin Mardawayh, from Ibn Abbas,

'Regarding Words of the Exalted: **on a Day Allah will not Disgrace the Prophet and those who believed in him [66:8]**. He said, 'The first one to be clothed from a garment of the Paradise would be Ibrahim<sup>as</sup> due to his<sup>as</sup> friendship from Allah<sup>azwj</sup> Mighty and Majestic, then Muhammad<sup>saww</sup> because he<sup>saww</sup> is an elite of Allah<sup>azwj</sup>, then Ali<sup>asws</sup> would guide to the Gardens'. Then Ibn Abbas recited the Verse and said, 'Ali<sup>asws</sup> and his<sup>asws</sup> companions".<sup>72</sup>

وَ رَوَى أَيْضاً عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ قَالَ مُنْتَقِمُونَ بِعَلِيٍّ ع.

And it is reported as well from Ibn Abbas regarding Words of the Exalted: **So if We were to Take you away, We would still Take Revenge from them [43:41]**. He said, 'Take Revenge by Ali<sup>asws</sup>".<sup>73</sup>

6- فر، تفسير فراءت بن إبراهيم أبو القاسم العلوي عن فراءت بن إبراهيم عن الفضل بن يوسف عن إبراهيم بن الحكم بن طهير عن أبيه عن السدي عن أبي مالك عن ابن عباس في قوله تعالى فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ قَالَ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqqy, from Furat Bin Ibrahim, from Al Fazl Bin Yusuf, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Al Sudy, from Abu Malik, from Ibn Abbas,

<sup>70</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 4 a

<sup>71</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 4 b

<sup>72</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 5 a

<sup>73</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 5 b



‘Regarding Words of the Exalted: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***. He said, ‘By Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’,<sup>74</sup>

وَقَالَ الشَّيْخُ الطَّبْرَسِيُّ قَدَسَ اللَّهُ رُوحَهُ قَالَ الْحَسَنُ وَ قَتَادَةُ إِنَّ اللَّهَ أَكْرَمَ نَبِيَّهُ بِأَنْ لَمْ يُرِهِ تِلْكَ النِّقْمَةَ وَ لَمْ يُرِ فِي أُمَّتِهِ إِلَّا مَا قَرَّتْ بِهِ عَيْنُهُ وَ قَدْ كَانَ بَعْدَهُ نِقْمَةٌ شَدِيدَةٌ -

And the sheykh Al Tabarsi said, ‘Al-Hassan and Qatadah said,

‘Allah<sup>azwj</sup> Honoured His<sup>azwj</sup> Prophet<sup>saww</sup> that He<sup>azwj</sup> did not Show him<sup>saww</sup> that Revenge, and did not Show him<sup>saww</sup> in his<sup>saww</sup> community except what his<sup>saww</sup> eyes were delighted with, and it had happened after him<sup>saww</sup>, severe Revenge’.<sup>75</sup>

وَقَدْ رَوَى أَنَّهُ صَ أَرَى مَا يَلْقَى أُمَّتُهُ بَعْدَهُ فَمَا زَالَ مُنْقَبِضًا وَ لَمْ يَنْبَسِطْ صَاحِكًا حَتَّى لَقِيَ اللَّهَ تَعَالَى.

And it has been reported that he<sup>saww</sup> was Shown what his<sup>saww</sup> community would be facing after him<sup>saww</sup>, so he<sup>saww</sup> did not cease to be retracted and did not extend a smile until he<sup>saww</sup> met Allah<sup>azwj</sup> the Exalted’.<sup>76</sup>

وَرَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: إِنِّي لَأُذَنَّهُمْ مِنْ رَسُولِ اللَّهِ صَ فِي حَجَّةِ الْوَدَاعِ يَمْنَى قَالَ لَا أَلْفَيْتُكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَ أَمَّ اللَّهُ لَعْنٍ فَعَلَّمُوها لَتَعْرِفُنِي فِي الْكَيْبَةِ الَّتِي تُضَارِبُكُمْ

And it is reported by Jabir Bin Abdullah Al Ansari having said,

‘I was the closest of them from Rasool-Allah<sup>saww</sup> at Mina during the farewell Hajj. He<sup>saww</sup> said: ‘A collection (crow) of you would be returning as Kafirs after me<sup>asws</sup> striking each other’s necks, and I<sup>saww</sup> swear by Allah<sup>azwj</sup>! If you were to do it, You will find me<sup>saww</sup> in the battalion which will be striking you’.

ثُمَّ التَفَتَ إِلَى خَلْفِهِ فَقَالَ أَوْ عَلَيَّ أَوْ عَلَيَّ ثَلَاثَ مَرَّاتٍ فَرَأَيْنَا أَنَّ جَبْرِئِيلَ عَمَرَهُ فَأَنْزَلَ اللَّهُ عَلَى أَثَرِ ذَلِكَ - فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ - بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ انْتَهَى.

Then he<sup>saww</sup> turned to behind him<sup>saww</sup> and said, ‘Or Ali<sup>asws</sup>! Or Ali<sup>asws</sup>’, Three times. We saw that Jibraeel<sup>as</sup> had indicated to him<sup>saww</sup>. So, Allah<sup>azwj</sup> Revealed upon the tracks of that: ***So if We were to Take you away, We would still Take Revenge from them [43:41]*** – by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, – end’.<sup>77</sup>

أَقُولُ رَوَى ابْنُ بَطْرِيْقٍ فِي الْعُمْدَةِ عَنِ ابْنِ الْمَعَارِزِيِّ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ عَ عَنْ جَابِرٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ - أَوْ تُرِيَّتَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ثُمَّ نَزَلَتْ قُلْ رَبِّ إِنَّمَا تُرِيِّي مَا يُوعَدُونَ - رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Amdah’ – from Ibn Al Maghazily, from Al-Hassan Bin Ahmad Bin Musa, from Hilal Bin Muhammad, from Ismail Bin Ali, from his father,

<sup>74</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 a

<sup>75</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 b

<sup>76</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 c

<sup>77</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 d

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Jaber – similar to it, and there is an addition in its end: **Or We will show you that which We Promised them, for We are Powerful upon them [43:42]**. Then it was Revealed: **Say: 'Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people' [23:94]**.

ثُمَّ نَزَلَتْ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَإِنَّ عَلِيًّا لَعَلِمٌ لِّلسَّاعَةِ - وَإِنَّهُ لَذِكْرٌ لَّكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ عَنْ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع.

Then it was Revealed: **Therefore adhere with that which is Revealed unto you [43:43]** – regarding Ali<sup>asws</sup>, , **surely you are upon a Straight Path [43:43]**, and Ali<sup>asws</sup> has knowledge of the Hour - **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>78</sup>

وَرَوَى أَبُو نُعَيْمٍ فِي مَنَقِبَةِ الْمُطَهَّرِينَ بِإِسْنَادِهِ عَنْ حَدِيثِهِ إِنَّا مُتَتَمِّمُونَ يَعْنِي بِعَلِيٍّ بِنِ أَبِي طَالِبٍ ع.

And it is reported by Abu Nueym in (the book) 'Manqaba Al Mutaharin', by his chain from Huzeyfa,

**'We would still Take Revenge from them [43:41]** – by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>79</sup>

7- فر، تفسير فرات بن إبراهيم الحسين بن الحكم مَعْنَعْنَا عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَّرْصُوعٌ نَزَلَتْ الْآيَةُ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع وَ حَمْزَةُ وَ عُيَيْدَةُ وَ سَهْلُ بْنُ حَنْتِفٍ وَ الْحَارِثُ بْنُ صِمَّةَ وَ أَبِي دُجَانَةَ.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam transmitting from Ibn Abbas,

'Regarding Words of the Exalted: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]** – it was Revealed regarding Amir Al-Momineen<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeyda, and Sahl Bin Huneyf, and Al-Haris Bin Simmah, and Abu Dujanah".<sup>80</sup>

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ حَجَّاجِ بْنِ يُونُسَ عَنْ بِشْرِ بْنِ الْحُسَيْنِ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَّرْصُوعٌ قَالَ قُلْتُ لَهُ مَنْ هَؤُلَاءِ

(The books) 'Kunz Jamie al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Muhammad, from Hajjaj Bin Yusuf, from Bishr Bin Al Husayn, from Al Zubeyr Bin Aday, from Al Zahhak, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]**. I said, 'Who are they?'

قَالَ عَلِيٌّ بِنِ أَبِي طَالِبٍ ع وَ حَمْزَةُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ عُيَيْدَةُ بْنُ الْحَارِثِ وَ مِقْدَادُ بْنُ الْأَسْوَدِ.

<sup>78</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 e

<sup>79</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 6 f

<sup>80</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 7

He said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Hamza<sup>as</sup> lion of Allah<sup>azwj</sup> and lion of His<sup>azwj</sup> Rasool<sup>saww</sup>, and Ubeyda Bin Al-Haris, and Al-Miqdad Bin Al-Aswad".<sup>81</sup>

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ [الْعَزِيزِ] بْنِ يَحْيَى عَنْ مَيْسَرَةَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَيْلٍ عَنْ حَنَانِ بْنِ عُبَيْدٍ اللَّهُ عَنِ الصَّخَّالِ عَنْ ابْنِ عَبَّاسٍ قَالَ: عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا صَفَّ فِي الْقِتَالِ كَأَنَّهُ بُنْيَانٌ مَرْصُوصٌ يَتَّبِعُ مَا قَالَ اللَّهُ فِيهِ فَمَدَحَهُ اللَّهُ وَ مَا قَتَلَ الْمُشْرِكِينَ كَقَتْلِهِ أَحَدًا.

(The books) 'Kunz Jamie al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Azeyn Bin Yahya, from Maysarah Bin Muhammad, from Ibrahim Bin Muhammad, from Ibn Fuzeyl, from Hanan Bin Ubeydullah, from Al Zahhak, from Ibn Abbas who said,

'Whenever Ali<sup>asws</sup> formed a row in the battleground it was as if he<sup>asws</sup> was **like a solid structure [61:4]**, following what Allah<sup>azwj</sup> has Said regarding him<sup>asws</sup>. Allah<sup>azwj</sup> Praised him<sup>asws</sup>, and no one has killed the Polytheists like his<sup>asws</sup> killing".<sup>82</sup>

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ فَضْلِ بْنِ الْقَاسِمِ عَنْ سُغَيَّانَ الثَّوْرِيِّ عَنْ يُنَيْدِ النَّأَمِيِّ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يَقْرَأُ وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ وَ كَانَ اللَّهُ قَوِيًّا عَزِيزًا.

(The books) 'Kunz Jamie al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Abbad Bin Yaqoub, from Fazl Bin Al Qasim, from Sufyan Al Sowry, from Zubeyd Al Namy, from Murrah, from Abdullah Bin Masoud,

'From Abdullah Bin Masoud used to recite: **and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25]**".<sup>83</sup>

11- وَ يُؤَيِّ أَيْضًا عَنْ مُحَمَّدٍ بْنِ يُؤُسَ عَنْ مُبَارَكٍ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ عَنْ يَحْيَى بْنِ مُعَلَّى الْأَسْلَمِيِّ عَنْ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي زَيْدٍ بْنِ مَطَرٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يَقْرَأُ وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ.

And it is reported as well from Muhammad Bin Yunus, from Mubarik, from Yahya Bin Abdul Hameed Al Himany, from Yahya Bin Moalla Al Aslamy, from Muhammad Bin Ammar Bin Zureyq, from Abu Is'haq, from Abu Ziyad Bin Matar who said,

'Abdullah Bin Masoud used to recite: **and Allah Sufficed the Momineen in the battle, by Ali [33:25]**".<sup>84</sup>

12- وَ رَوَى أَبُو نُعَيْمٍ فِي كِتَابِهِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ بِإِسْنَادِهِ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ كَانَ يَقْرَأُ هَذِهِ الْآيَةَ- وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And it is reported by Abu Nueym in Kitab 'Ma Nazal Min Al Quran Fi Ali<sup>asws</sup>, by his chain from Ibn Masoud –

'He used to recite this Verse - **and Allah Sufficed the Momineen in the battle, by Ali Bin Abu Talib [33:25]**".<sup>85</sup>

<sup>81</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 8

<sup>82</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 9

<sup>83</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 10

<sup>84</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 11

13- مد، العمدۃ بإسناده عن التعلی فی تفسیر قوله تعالى وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ قَالَ نَزَلَتْ فِي يَوْمِ أُحُدٍ قَالَ فَقَتَلَ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع طَلْحَةَ وَ هُوَ يَحْمِلُ لَوَاءَ قُرَيْشٍ فَأَنْزَلَ اللَّهُ تَعَالَى نَصْرَهُ عَلَى الْمُؤْمِنِينَ

(The book) 'Al-Amdah' – By his chain from Al-Sa'alby in interpretation of Words of the Exalted: **And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]**. He said, 'It was Revealed regarding the day of Ohad. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> killed Talha and he was carrying a flag of Quraysh. So, Allah<sup>azwj</sup> Sent down His<sup>azwj</sup> Help upon the Momineen.

قَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ فَرَأَيْتُ هِنْدًا وَ صَوَاحِبَهَا هَارِيَاتٍ مُصْعِدَاتٍ فِي الْجَبَلِ بِأَدْيَاتٍ حَرَامِهِنَّ [حَدَّثَنَا] فَكَانُوا يَتَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ يَلْقَوْا عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

Al-Zubeyr Bin Al-Awwam said, 'I saw Hinda and her companion fleeing ascending in the mountain calling out at their servants, and they were desiring the death from before they had to face Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> 86.

أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي كِتَابٍ مَا نَزَلَ مِنَ الْقُرْآنِ فِي أَهْلِ الْبَيْتِ ع مِنْ نُسخَةٍ قَدِيمَةٍ وَ لَمْ يَذْكُرْ مُؤَلِّفَهُ مَا هَذَا لَفْظُهُ مُحَمَّدُ بْنُ عَمِيرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ سُؤَيْدِ بْنِ سَعِيدٍ عَنْ عَقِيلِ بْنِ أَحْمَدَ عَنْ أَبِي عَمْرٍو بْنِ الْعَلَاءِ عَنِ الشَّعْبِيِّ قَالَ: انْصَرَفَ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع مِنْ وَقْعَةِ أُحُدٍ وَ بِهِ ثَمَانُونَ جِرَاحَةً تُدْخِلُ فِيهَا الْقَتْلُ فَدَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ عَلَى نَظْعٍ فَلَمَّا رَأَاهُ بَكَى وَ قَالَ إِنَّ رَجُلًا يُصِيبُهُ هَذَا فِي سَبِيلِ اللَّهِ لَحَقَّ عَلَى اللَّهِ أَنْ يَفْعَلَ بِهِ وَ يَفْعَلَ

I (Majlisi) am saying, 'The Seyyid Bin Tawoos said in the book 'Sa'ad Al Saoud', 'I saw in the book, 'Ma Nazal Min Al Quran Fi Ahl Al Bayt<sup>asws</sup>, from an old copy', and he did not mentioned its author, what these are its words, Muhammad Bin Umeyr, from Muhammad Bin Ja'far, from Suweyd Bin Saeed, from Aqeel Bin Ahmad, from Abu Amro Bin Al A'ala, from Al Shaby who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> left from the event of Ohad and with him<sup>asws</sup> were eighty injuries, the stitches had been inserted in these. He<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was upon a skin spread. When he<sup>saww</sup> saw him he<sup>saww</sup> wept and said: 'If a man is injured (like) this in the Way of Allah<sup>azwj</sup>, he would meet Allah<sup>azwj</sup> and He<sup>azwj</sup> will Do with (Reward) him and He<sup>azwj</sup> will Do with (Reward) him'.

فَقَالَ عَلِيٌّ ع مُجِيبًا لَهُ وَ بَكَى ثَانِيَةً وَ أَمَّا أَنْتَ يَا رَسُولَ اللَّهِ فَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَزِنِ وَلَيْتَ عَنْكَ وَ لَا فَرَزْتُ وَ لَكِنِّي كَيْفَ حُرِمْتُ الشَّهَادَةَ فَقَالَ لَهُ إِنَّهَا مِنْ وَرَائِكَ إِنْ شَاءَ اللَّهُ تَعَالَى

Ali<sup>asws</sup> said in answer to him<sup>saww</sup> and he<sup>asws</sup> wept secondly, 'As for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! So, praise is for Allah<sup>azwj</sup> Who did not Show me<sup>asws</sup> turning away from you<sup>saww</sup> nor did I<sup>asws</sup> flee, but how have I<sup>asws</sup> been deprived the martyrdom!' He<sup>saww</sup> said to him: 'It is (coming) from behind you<sup>asws</sup>, if Allah<sup>azwj</sup> the Exalted so Desires'.

ثُمَّ قَالَ لَهُ النَّبِيُّ ص إِنَّ أَبَا سُفْيَانَ قَدْ أَرْسَلَ يُوعِدُنَا وَ يَقُولُ مَا بَيْنَنَا وَ بَيْنَكُمْ حِمَاءُ الْأَسَدِ فَقَالَ عَلِيٌّ ع لَا بَأْسَ بِأَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ - لَا أَرْجِعُ عَنْهُمْ وَ لَوْ حُمِلْتُ عَلَى أَيْدِي الرِّجْلِ

<sup>85</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 12

<sup>86</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 13

Then the Prophet<sup>saww</sup> said to him<sup>asws</sup>: ‘Abu Sufyan has sent our appointment (for battle) and says, ‘What is between us and you all is Hamra Al-Asad (eighty miles from Al-Medina)’. Ali<sup>asws</sup> said: ‘No, may my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (scarified for) you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> will not return from them, and even if I<sup>asws</sup> am carried upon the hands of a man”.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبُّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ.

Allah Mighty and Majestic Revealed: ***And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]”***.<sup>87</sup>

<sup>87</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 28 H 14

**باب 29 أنه صلوات الله عليه صالح المؤمنين**

## CHAPTER 29 – HE<sup>asws</sup> IS corrector of the Momineen [66:4]

1- فس، تفسیر القمي و إن تظاهرا عليه فإن الله هو مولاه و جبريل و صالح المؤمنين يعني أمير المؤمنين ع- و الملائكة بعد ذلك ظهير لأمر المؤمنين ع.

Tafseer Al-Qummi - **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen; [66:4]** – meaning Amir Al-Momineen<sup>asws</sup> - **and the Angels after that are backers [66:4]** - of Amir Al-Momineen<sup>asws</sup>,<sup>88</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ ابْنِ هُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا إِلَى قَوْلِهِ صَالِحُ الْمُؤْمِنِينَ قَالَ صَالِحُ الْمُؤْمِنِينَ عَلِيٌّ ع.

It is narrated to us by Muhammad Bin Ja'far, from Muhammad Bin Abdullah, from Ibn Abu Najran, from Ibn Humeid, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: **If you both repent to Allah, then He has Inclined both your hearts**, - up to His<sup>azwj</sup> Words: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen [66:4]**. He<sup>asws</sup> said: 'Corrector of the Momineen is Ali<sup>asws</sup>,<sup>89</sup>

2- قب، المناقب لابن شهر آشوب تفسير أبي يوسف يعقوب بن سفيان التميمي و الكلبي و مجاهد و أبي صالح و المغربي عن ابن عباس أنه رأت حفصة النبي في حجر عائشة مع مارية القبطية قال أ تكتمين علي حدي قال نعم قال فإنها علي حرام ليطيب قلبها

(The book) 'Al Manaqib' – of Ibn Shehr Ashub – Tafseer of Abu Yusuf Yaquoub Bin Sufyan Al Nasawy, and Al Kalby, and Mujahid, and Abu Salih, and Al Maghriby, from Ibn Abbas,

'Hafsa saw the Prophet<sup>saww</sup> in the chamber of Ayesha being with Mariah the Coptic. He<sup>saww</sup> said: 'Will you (Hafsa) conceal my<sup>saww</sup> Hadeeth for me<sup>saww</sup>?' She said, 'Yes'. He<sup>saww</sup> said: 'She (Mariah) is prohibited unto me<sup>saww</sup>, in order to make her feel good.

فَأَخْبَرَتْ عَائِشَةُ وَ بَشَّرَتْهَا مِنْ تَحْرِيمِ مَارِيَةَ فَكَلِمَتْ عَائِشَةُ النَّبِيَّ فِي ذَلِكَ فَتَنَزَلَ وَ إِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً إِلَى قَوْلِهِ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ

She informed Ayesha and gave her the good news of the prohibition of Mariyah. Ayesha spoke to the Prophet<sup>saww</sup> regarding that, so it was Revealed: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]** - up to His<sup>azwj</sup> Words: **He is his Guardian, and (so are) Jibraeel and corrector of the Momineen [66:4]**.

قَالَ صَالِحُ الْمُؤْمِنِينَ وَ اللَّهُ عَلِيٌّ ع- يَقُولُ اللَّهُ وَ اللَّهُ حُسْبُهُ وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ.

<sup>88</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 1 a

<sup>89</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 1 b

He said, 'Corrector of the Believers, by Allah<sup>azwj</sup>, is Ali<sup>asws</sup>. Allah<sup>azwj</sup> is Saying, and Allah<sup>azwj</sup> Suffices him<sup>asws</sup>, **and the Angels after that are backers [66:4]**'.<sup>90</sup>

البُخَارِيُّ وَ أَبُو يَعْلَى الْمُؤَصِّلِيُّ قَالَ ابْنُ عَبَّاسٍ سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمُتَطَاهِرَيْنِ قَالَ حَفْصَةُ وَ عَائِشَةُ.

Al Bukhari and Abu Ya'la Al Mowsily, 'Ibn Abbas said,

'I asked Umar Bin Al-Khattab about the two backers (against Rasool-Allah<sup>saww</sup>), he said, 'Hafsa and Ayesha''.<sup>91</sup>

السُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ وَ أَبُو بَكْرٍ الْخَضْرَمِيُّ عَنْ أَبِي جَعْفَرٍ ع وَ الثَّعْلَبِيُّ بِإِسْنَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ ع وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ عَنِ النَّبِيِّ ص قَالَ: وَ صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Al Sudy, from Abu Malik, from Ibn Abbas, Abu Bakr Al Hazramy,

'From Abu Ja'far<sup>asws</sup>, and Al-Sa'alby by the chain from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and from Asma Bint Umeys, from the Prophet<sup>saww</sup> having said: **'and corrector of the Momineen [66:4] – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>**'.<sup>92</sup>

زَيْدُ بْنُ عَلِيٍّ وَ النَّاصِرُ لِحَقِّهِ وَ صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>): 'And the helper of the truth, **and corrector of the Momineen [66:4]** is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>93</sup>

وَ رَوَاهُ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ بِإِسْنَادٍ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّ عَلِيًّا بَابُ الْهُدَى وَ الْبُعْدَى وَ الدَّاعِي إِلَى رَبِّي وَ هُوَ صَالِحُ الْمُؤْمِنِينَ - وَ مَنْ أَحْسَنُ قَوْلًا يَمُنُّ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا الْآيَةَ.

And it is reported by Abu Nueym Al Asfahany, by the chain, from Asma Bint Umeys, from Ibn Abbas,

'From the Prophet<sup>saww</sup>: 'Ali<sup>asws</sup> is the door of guidance after me<sup>saww</sup>, and the caller to my<sup>saww</sup> Lord<sup>azwj</sup>, and he<sup>asws</sup> is **corrector of the Momineen [66:4] And who is better in words than the one who supplicates to Allah and does righteous deeds, [41:33] – the Verse**'.<sup>94</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْمِنْبَرِ أَنَا أَخُو الْمُصْطَفَى خَيْرُ الْبَشَرِ مِنْ هَاشِمٍ سَنَامُهُ الْأَكْبَرُ وَ نَبَأٌ عَظِيمٌ جَرَى بِهِ الْقَدَرُ وَ صَالِحُ الْمُؤْمِنِينَ

And Amir Al-Momineen<sup>asws</sup> said upon the pulpit: 'I<sup>asws</sup> am brother<sup>asws</sup> of Al-Mustafa<sup>saww</sup>, best of the humans from Hashim<sup>as</sup>. His<sup>saww</sup> peak is the greatest, and I<sup>asws</sup> am **Magnificent News, [78:2]**, and the Pre-determination flowed with it, and **corrector of the Momineen [66:4]**'.

مَضَتْ بِهِ الْآيَاتُ وَ السُّورُ وَ إِذَا ثَبَتَ أَنَّهُ صَالِحُ الْمُؤْمِنِينَ فَيَنْبَغِي كَوْنُهُ أَصْلَحَ مِنْ جَمِيعِهِمْ بِدَلَالَةِ الْغَرْفِ وَ الْإِسْتِعْمَالِ كَقَوْلِهِمْ فَلَا نَ عَالَمَ قَوْمِهِ وَ شُجَاعُ قَبِيلَتِهِ.

<sup>90</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 a

<sup>91</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 b

<sup>92</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 c

<sup>93</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 d

<sup>94</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 e



And the Verses and the Chapters have passed with it, and when it is proven that he<sup>asws</sup> is corrector of the Momineen, so it is appropriate that his<sup>asws</sup> being is more correcting than the entirety of them by the well-known evidence and the utilisation like their words, 'So and so is a scholar of his people and brave of his tribe'.<sup>95</sup>

3- لي، الأماالي للصدوق بإسناده عن ابن عباس قال قال رسول الله ص معاشر الناس من أحسن من الله قبيلاً - و من أصدق من الله حديثاً معاشر الناس إن رزقكم جل جلاله أمرني أن أقيم علياً علماً وإماماً وخليفةً وصياً وأن أتحذه وزيراً

(The book) 'Al Amaali' of Al Sadouq, by his chain from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Community of the people! Who is more excellent **than Allah in Words? [4:122] and who is truer in narration than Allah? [4:87]**? Community of the people! Your Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty has Commanded me<sup>asws</sup> to establish Ali<sup>asws</sup> as a flag, and an Imam<sup>asws</sup>, and a caliph, and a successor<sup>asws</sup>, and to take him<sup>asws</sup> as a Vizier.

معاشر الناس إن علياً باب الهدى بغدي و الداعي إلى ربي و هو صالح المؤمنين الخير.

Community of people! Ali<sup>asws</sup> is the door of guidance after me<sup>saww</sup> and the caller to my<sup>saww</sup> Lord<sup>azwj</sup>, and he<sup>asws</sup> is **corrector of the Momineen [66:4]** – the Hadeeth".<sup>96</sup>

4- كشف، كشف الغمة العر المحدث الحنبلي قوله تعالى فإن الله هو مولاه و جبريل و صالح المؤمنين قال مجاهد و هو علي ع.

(The book) 'Kashf Al Ghumma' – The honourable narrator Al Hanbali –

'Words of the Exalted: **then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen [66:4]**. Mujahid said, 'And he<sup>asws</sup> is Ali<sup>asws</sup>'.<sup>97</sup>

و روى أبو بكر بن مژويه بإسناده عن أسماء بنت عميس قال سمعت رسول الله ص يقول صالح المؤمنين علي بن أبي طالب ع.

And it is reported by Abu Bakr Bin Mardawayh, by his chain from Asma Bint Umays who said,

'I heard Rasool-Allah<sup>saww</sup> saying: **corrector of the Momineen [66:4]** is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>98</sup>

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن جعفر بن محمد الحسيني عن عيسى بن مهزيان عن مخلول بن إبراهيم عن عبد الرحمن بن الأسود عن محمد بن عبد الله بن أبي رافع قال: لما كان اليوم الذي توفي رسول الله ص غشي عليه ثم أفاق و أنا أبكي و أقبل يدي و أقول من لي ولوالدي بعدك يا رسول الله قال لك الله بغدي و وصيي صالح المؤمنين علي بن أبي طالب.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Hasany, from isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Aswad, from Muhammad Bin Abdullah Bin Abu Rafie, who said,

<sup>95</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 2 f

<sup>96</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 3

<sup>97</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 4 a

<sup>98</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 4 b



'When it was the day in which Rasool-Allah<sup>saww</sup> passed away, there was unconsciousness upon him<sup>saww</sup>. The he<sup>saww</sup> awoke and I was crying, and I kissed his<sup>saww</sup> hand and said, 'Who is for me and for my parents after you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'For you is Allah<sup>azwj</sup> after me<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup> **corrector of the Momineen [66:4]**, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> 99

6 وَ قَالَ أَيْضاً حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْقَلَّا عَنْ سَعِيدِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ دَعَانِي رَسُولُ اللَّهِ ص فَقَالَ أَلَا أُبَشِّرُكَ ثَلَاثَ بَلَى يَا رَسُولَ اللَّهِ وَ مَا زِلْتَ مُبَشِّرًا بِالْخَيْرِ قَالَ لَعَدَ أَنْزَلَ اللَّهُ نَبِيَّكَ فُرَاتًا قَالَ ثَلَاثَ وَ مَا هُوَ يَا رَسُولَ اللَّهِ

And he said as well, 'It is narrated to us by Muhammad Bin Sahl Al Qattan, from Abdullah Bin Muhammad Al Balawy, from Ibrahim Bin Abdullah Al Qalla, from Saeed Bin Yarbou, from his father,

~~'From Ammar Bin Yasser<sup>ra</sup> who said, 'I heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying, 'Rasool Allah<sup>saww</sup> called me<sup>ra</sup> and said: 'Shall I<sup>saww</sup> give you glad tidings?' I<sup>ra</sup> said, 'Yes, O Rasool Allah<sup>saww</sup>!', and he<sup>saww</sup> did not cease to smile with the goodness. He<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Revealed Quran regarding you<sup>ra</sup>'. I<sup>ra</sup> said, 'And what is it, O Rasool Allah<sup>saww</sup>?'~~

قَالَ فُرُتٌ بِجَبْرِئِيلَ وَ جِبْرِئِيلُ وَ صَالِحُ الْمُؤْمِنِينَ وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ فَأَنْتَ وَ الْمُؤْمِنُونَ مِنْ بَيْنِكَ الصَّالِحُونَ.

~~He<sup>saww</sup> said: 'You<sup>ra</sup> have been paired with Jibraeel<sup>as</sup> — **and (so are) Jibraeel and corrector of the Momineen; and the Angels after that are backers [66:4]**. So, you<sup>ra</sup>, and the Momineen from between you are the correctors''.~~<sup>100</sup> – (Fabrication by Ibn Abbas)

7- وَ قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَبِي عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي حَبِيْلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص عَزَفَ أَصْحَابَهُ أَمِيرَ الْمُؤْمِنِينَ ع مَرَّتَيْنِ وَ ذَلِكَ أَنَّهُ قَالَ لَهُمْ أَ تَدْرُونَ مَنْ وَلِيُّكُمْ بَعْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And he said as well, 'It is narrated to us by Ahmad Bin Idrees, from Abu Isa, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> introduced Amir Al-Momineen<sup>asws</sup> to his<sup>saww</sup> companions, twice, and that is he<sup>saww</sup> said to them: 'Do you know who is your guardian after me<sup>saww</sup>'. They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'.

قَالَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ قَالَ- فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِئِلُ وَ صَالِحُ الْمُؤْمِنِينَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَ هُوَ وَلِيُّكُمْ بَعْدِي وَ الْمَرَّةُ الثَّانِيَّةُ فِي غَدِيرِ خُمٍّ حِينَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ.

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted has Said: **then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen; [66:4]** – meaning Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> is your guardian after me<sup>saww</sup>. And the second time at Ghadeer Khumm when he<sup>saww</sup> said: 'On whose Master<sup>saww</sup> I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master<sup>asws</sup> 101

<sup>99</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 5

<sup>100</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 6

<sup>101</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 7

8- فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني مُعْتَنَّا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَالِحُ الْمُؤْمِنِينَ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Husayni transmitting,

‘From Abu Ja’far<sup>asws</sup> regarding Words of the Exalted: **then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen; [66:4]**. He<sup>asws</sup> said: ‘Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is corrector of the Momineen’.

و قَالَ أَبُو جَعْفَرٍ ع لَمَّا نَزَلَتِ الْآيَةُ قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنْتَ صَالِحُ الْمُؤْمِنِينَ.

And Abu Ja’far<sup>asws</sup> said: ‘When the Verse was Revealed, the Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are corrector of the Momineen’<sup>102</sup>.

و كَذَا قَالَ مُجَاهِدٌ وَ قَالَ سَالِمٌ ادْعُ اللَّهَ لِي قَالَ أَحْيَاكَ اللَّهُ حَيَاتَنَا وَ أَمَاتَكَ مَمَاتَنَا وَ سَلَكَ بِكَ سُبُلَنَا قَالَ سَعِيدٌ فَقُتِلَ مَعَ زَيْدِ بْنِ عَلِيٍّ.

And like that Mujadi said, and Salim said,

‘Supplicate to Allah<sup>azwj</sup> for me’. He said, ‘May Allah<sup>azwj</sup> Cause you to live our lives, and die our deaths, and travel you our ways’. Saeed said, ‘He was killed with Zayd son of Ali<sup>asws</sup>’ (Bin Al-Husayn<sup>asws</sup>)<sup>103</sup>.

و قَالَ ابْنُ عَبَّاسٍ صَالِحُ الْمُؤْمِنِينَ عَلِيٌّ وَ أَشْيَاعُهُ.

Ibn Abbas said, ‘**corrector of the Momineen; [66:4]** – Ali<sup>asws</sup> and his<sup>asws</sup> Shias’<sup>104</sup>.

و قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ سَمِعَتْ رَسُولَ اللَّهِ ص يَقُولُ فِي هَذِهِ الْآيَةِ- عَلِيُّ بْنُ أَبِي طَالِبٍ صَالِحُ الْمُؤْمِنِينَ.

And Asma Bint Umays said, ‘I heard Rasool-Allah<sup>saww</sup> saying regarding this Verse; ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is **corrector of the Momineen; [66:4]**’<sup>105</sup>.

و قَالَ سَلَامٌ سَمِعْتُ خَيْثَمَةَ يَقُولُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيٍّ ع

And Sallam said, ‘I heard Khaysama saying,

‘I heard Abu Ja’far<sup>asws</sup> saying: ‘This Verse was Revealed regarding Ali<sup>asws</sup>’.

قَالَ سَلَامٌ فَحَجَجْتُ فَلَقِيتُ أَبَا جَعْفَرٍ ع وَ ذَكَرْتُ لَهُ قَوْلَ خَيْثَمَةَ فَقَالَ صَدَقَ خَيْثَمَةُ أَنَا حَدَّثْتُهُ بِذَلِكَ

Sallam said, ‘I performed Hajj and met Abu Ja’far<sup>asws</sup>, and I mentioned to him<sup>asws</sup> the words of Khaysama. He<sup>asws</sup> said: ‘Khaysam spoke the truth. I<sup>asws</sup> did narrate to him with that’.

<sup>102</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 a

<sup>103</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 b

<sup>104</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 c

<sup>105</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 d

قَالَ قُلْتُ لَهُ رَحِمَكَ اللَّهُ اذْغِ اللَّهُ لِي فِدْعَا كَمَا مَرَّ وَ قَالَ عَوَّفَ رَسُولُ اللَّهِ ص عَلِيًّا وَ أَصْحَابَهُ مَرَّتَيْنِ الْأُولَى قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ وَ الْأُخْرَى أَخَذَ يَدَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ يَا أَيُّهَا النَّاسُ هَذَا صَالِحُ الْمُؤْمِنِينَ.

He (the narrator) said, 'I said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>! Supplicate to Allah<sup>azwj</sup> for me'. So, he<sup>asws</sup> supplicated like what has passed, and he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> introduced Ali<sup>asws</sup> and his<sup>asws</sup> companions twice. The first, he<sup>saww</sup> said: 'One whose Master<sup>saww</sup> I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master<sup>asws</sup>'. And the other, he<sup>saww</sup> held a hand of Amir Al-Momineen<sup>asws</sup> and said: 'O you people! This is **corrector of the Momineen; [66:4]**'.<sup>106</sup>

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقْرَأُ هَذِهِ الْآيَةَ - وَ إِنَّ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ قَالَ صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

I said, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Abu Nueym, by his chain, from Abdullah Bin Ja'far, from Asma Bint Umeys who said,

'I heard Rasool-Allah<sup>saww</sup> recite this Verse: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; [66:4]**. He<sup>saww</sup> said: 'Corrector of the Momineen is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>107</sup>

9- مد، العمدة بإسناده عن الثعلبي عن ابن فتحويه عن أبي علي المرقري عن أبي القاسم بن الفضل عن علي بن الحسن عن محمد بن يحيى بن أبي عمير عن محمد بن جعفر بن محمد بن علي بن الحسين قال: قال رسول الله ص في قوله صالح المؤمنين هو علي بن أبي طالب ع.

(The book) 'Al Amdah', by his chain from Ibn Fat'haqiya, from Abu Ali Al Muqry, from Abu Al Qasim Bin Al Fazl, from Ali Bin Al-Hassan, from Muhammad Bin Yahya Bin Abu Umar,

'From Ja'far<sup>asws</sup> Bin Muhammad Bin Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said regarding His<sup>azwj</sup> Words: **corrector of the Momineen; [66:4]**, he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>108</sup>

وَ رَوَى أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ بِإِسْنَادِهِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ قَالَ رَسُولُ اللَّهِ ص صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And it is reported by Abu Nueym in the book 'Ma Nazal Min Al Quran Fi Ali<sup>asws</sup>', by his chain from Asma Bint Umeys who said,

'Rasool-Allah<sup>saww</sup> said: '**corrector of the Momineen; [66:4]** is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>109</sup>

وَ قَالَ الطَّبْرَسِيُّ وَ وَرَدَتْ الرِّوَايَةُ مِنْ طَرِيقِ الْخَاصِّ وَ الْعَامِّ أَنَّ الْمُرَادَ بِصَالِحِ الْمُؤْمِنِينَ أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ قَوْلُ مُجَاهِدٍ.

Al-Tabarsy, 'And it has been referred in the report from the way of the special (Shias) and general (non-Shias) that the intended with **corrector of the Momineen; [66:4]** is Amir Al-Momineen<sup>asws</sup>, and it is the word of Mujahid'.<sup>110</sup>

<sup>106</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 e

<sup>107</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 8 f

<sup>108</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 9 a

<sup>109</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 9 b

و فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ بِإِسْنَادٍ عَنْ سَدِيدِ الصِّرَافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَقَدْ عَرَفَ رَسُولُ اللَّهِ عَلَيْهِ مَرَّتَيْنِ أَمَّا مَرَّةٌ فَحَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ أَمَّا الثَّانِيَةُ فَحَيْثُ نَزَلَتْ هَذِهِ الْآيَةُ أَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ هَذَا صَالِحُ الْمُؤْمِنِينَ.

And in the book 'Shawahid Al Tanzeel', by the chain from Sadeyr Al Sayrafi,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> had introduced Ali<sup>asws</sup> to his<sup>saww</sup> companions twice. As for once, it is when he<sup>saww</sup> said: 'One whose Master<sup>saww</sup> I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master<sup>saww</sup>, and as for the second, it is when this Verse was Revealed. He<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'O you people! This is **corrector of the Momineen**; [66:4]"'.<sup>111</sup>

و قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ سَمِعَتْ النَّبِيَّ ص يَقُولُ صَالِحُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And Asma Bint Umeys said, 'I heard the Prophet<sup>saww</sup> saying: '**corrector of the Momineen**; [66:4] is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,"'.<sup>112</sup>

<sup>110</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 9 c

<sup>111</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 9 d

<sup>112</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 29 H 9 e

**باب 30 قوله تعالى مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ**

**CHAPTER 30 - The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs. They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]**

1- مد، العمدة بإسناده عن الثعلبي في قوله تعالى فسوف يأتي الله بقوم يحبهم و يحبونه قال علي بن أبي طالب.

(The book) 'Al Amdah', by his chain from Al Sa'alby –

'Regarding Words of the Exalted: **then soon Allah would Come with a people He would be Loving them and they would be loving Him, [5:54].** He said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>', 113

و يُؤَيِّدُ هَذَا الْقَوْلَ أَنَّ النَّبِيَّ ص وَصَفَهُ بِحَذِي الصِّفَاتِ الْمَذْكُورَةِ فِي الْآيَةِ فَقَالَ فِيهِ وَ قَدْ نَدَبَهُ لِفَتْحِ خَيْبَرَ بَعْدَ أَنْ رَدَّ عَنْهَا حَامِلُ الرَّايَةِ إِلَيْهِ مَرَّةً بَعْدَ أُخْرَى وَ هُوَ يُجِبُّ النَّاسَ وَ يُجِبُّونَهُ لِأَعْطَيْنَ الرَّايَةَ عَدَاً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ قَرَارٍ- لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ ثُمَّ أَعْطَاهَا إِثَاءً.

And it is supported by these words – 'The Prophet<sup>saww</sup> described him (Ali<sup>asws</sup>) with this description mentioned in the Verse, so he<sup>saww</sup> said regarding him<sup>asws</sup>, and he<sup>asws</sup> had uttered it at the conquest of Khyber after the bearers of the flags had returned to him<sup>asws</sup> time and again, and he (bearer) was accusing the people of cowardice and they were accusing him of cowardice: 'Tomorrow I<sup>saww</sup> shall give the flag to a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> love him. He<sup>asws</sup> is a persistence attacker, not a flier. He<sup>asws</sup> will not return until Allah<sup>azwj</sup> Grants victory upon his<sup>asws</sup> hands'. Then he<sup>saww</sup> gave it to him (Ali<sup>asws</sup>)'. 114

و يُؤَكِّدُ ذَلِكَ إِندَارُ رَسُولِ اللَّهِ ص فَرِيشًا بِقَتَالِ عَلِيٍّ ع هُمْ مِنْ بَعْدِهِ حَيْثُ جَاءَ سُهَيْلُ بْنُ عَمْرٍو فِي جَمَاعَةٍ مِنْهُمْ فَقَالُوا لَهُ يَا مُحَمَّدُ إِنَّ أَرْقَاءَنَا لَحَقُّوا بِكَ فَأَرْدْهُمْ عَلَيْنَا

And it is emphasised by – 'Warning of Rasool-Allah<sup>saww</sup> to Quraysh with the fighting of Ali<sup>asws</sup> to them from after him<sup>saww</sup> when Suheyl Bin Amro came among a group of theirs. They said to him<sup>saww</sup>, 'O Muhammad<sup>saww</sup>! Our friends have joined up with you<sup>saww</sup>, so return them to us'.

<sup>113</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 30 H 1 a

<sup>114</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 30 H 1 b

فَقَالَ رَسُولُ اللَّهِ ص لَسْتُمْ هُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ رَجُلًا يَضْرِبُكُمْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا ضَرَبْتُكُمْ عَلَى تَنْزِيلِهِ

Rasool-Allah<sup>saww</sup> said: 'Either you desist, O community of Quraysh, or Allah<sup>azwj</sup> will Send a man to you all, striking your necks upon interpretation of the Quran just as I<sup>saww</sup> struck you all upon its Revelation'.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ مَنْ هُوَ يَا رَسُولَ اللَّهِ أَبُو بَكْرٍ قَالَ لَا وَ لَكِنَّهُ خَاصِمُ النَّعْلِ فِي الْحِجْرَةِ وَ كَانَ عَلَيَّ ع يَخْصِفُ نَعْلَ رَسُولِ اللَّهِ ص.

One of his<sup>saww</sup> companions said to him<sup>saww</sup>, 'Who is he, O Rasool-Allah<sup>saww</sup>, Abu Bakr?' He<sup>saww</sup> said: 'No, but it is repairer of the slipper in the room', and Ali<sup>asws</sup> was repairing a slipper of Rasool-Allah<sup>saww</sup>.<sup>115</sup>

و رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ يَوْمَ الْبَصْرَةِ وَاللَّهِ مَا قُوتِلَ أَهْلُ هَذِهِ الْآيَةِ حَتَّى الْيَوْمِ وَ تَلَا هَذِهِ الْآيَةَ.

And it is reported from Ali<sup>asws</sup> having said on the day of Al-Basra: 'By Allah<sup>azwj</sup>! The people of this Verse have not been fought against until today!' And he<sup>asws</sup> recited this Verse".<sup>116</sup>

و يُؤَيِّدُهُ أَضْماً مَا أُوْرِدَتْهُ فِي كِتَابِ الْفِتَنِ بِأَسَانِيدَ جَمَّةٍ عَنْ جَابِرِ الْأَنْصَارِيِّ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ ابْنِ عَبَّاسٍ وَ غَيْرِهِمْ وَ اللَّفْظُ لِجَابِرٍ قَالَ: قَامَ رَسُولُ اللَّهِ ص يَوْمَ الْفَتْحِ خَطِيباً فَقَالَ أَتُهَا النَّاسُ لَا أَعْرِفْتَكُمْ تَرْجِعُونَ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَ لَوْ فَعَلْتُمْ ذَلِكَ لَتَغَوَّيْتَنِي فِي كَيْبَةٍ أَضْرِبُكُمْ بِالسَّيْفِ

And it is supported as well by what is refereed in the book 'Al Fitan' by the chains from Jabir Al Ansary, and Abu Saeed Al Khudry, and Ibn Abbas, and other, and the words are of Jabir who said,

'Rasool-Allah<sup>saww</sup> stood up on the day of the conquest (of Makkah) to address. He<sup>saww</sup> said: 'O you people! I<sup>saww</sup> recognise you all as returning after me<sup>saww</sup> to be Kafirs, striking the necks of each other, and if you were to do that, you will recognise me<sup>saww</sup> being in a battalion, striking you with the sword'.

ثُمَّ انْتَفَتَ عَنْ يَمِينِهِ فَقَالَ النَّاسُ لَقْنَهُ جَبْرِئِيلُ ع شَيْئاً فَقَالَ النَّبِيُّ ص هَذَا جَبْرِئِيلُ ع يَقُولُ أَوْ عَلِيٌّ.

Then he<sup>saww</sup> turned to his<sup>saww</sup> right. The people said, 'Jibraeel<sup>as</sup> is indoctrinating him<sup>saww</sup> with something'. The Prophet<sup>saww</sup> said: 'This is Jibraeel<sup>as</sup> saying: 'Or it would be Ali<sup>asws</sup>'.<sup>117</sup>

<sup>115</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 30 H 1 c

<sup>116</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 30 H 1 d

<sup>117</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 30 H 1 e

باب 31 قوله عز و جل أ جعلتم سقاية الحاج و عمارة المسجد الحرام كمن آمن بالله و اليوم الآخر و جاهد في سبيل الله لا يستوون عند الله

## CHAPTER 31 – WORDS OF MIGHTY AND MAJESTIC: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]

1- فس، تفسير القمي أبي عن صفوان عن ابن مسكان عن أبي بصير عن أبي جعفر ع قال: نزلت في علي و العباس و شيبه قال العباس أنا أفضل لأن سقاية الحاج بيدي و قال شيبه أنا أفضل لأن حجابة البيت بيدي

Tafseer Al Qummi – My father, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far<sup>asws</sup> having said: ‘It was Revealed regarding Ali<sup>asws</sup> and Al-Abbas and Shayba. Al-Abbas said, ‘I am superior because I quenched the pilgrims with my hands’. And Shayba said, ‘I am superior because custodian-ship (keys) of the House (Kabah) are in my hands’.

و قال علي أنا أفضل فإني أمنت قبلكما ثم هاجرت و جاهدت فرضوا برسول الله ص فأنزل الله أ جعلتم سقاية الحاج و عمارة المسجد الحرام كمن آمن بالله و اليوم الآخر إلى قوله إن الله عنده أجر عظيم.

And Ali<sup>asws</sup> said: ‘I<sup>asws</sup> am superior, for I<sup>asws</sup> believed before you two, then I<sup>asws</sup> emigrated and fought and was pleased with Rasool-Allah<sup>saww</sup>. So, Allah<sup>azwj</sup> Revealed: **Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]** – up to His<sup>azwj</sup> Words: **surely Allah, in His Presence is a Mighty Recompense [9:22]**’<sup>118</sup>.

و في رواية أبي الجارود عن أبي جعفر ع قال: نزلت هذه الآية في علي بن أبي طالب ع قوله كمن آمن بالله و اليوم الآخر و جاهد في سبيل الله لا يستوون و إن منهم أعظم درجة عند الله و الله لا يهدي القوم الظالمين

And in a report of Abu Al Jaroud –

‘From Abu Ja’far<sup>asws</sup> having said: ‘This Verse was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, His<sup>azwj</sup> Words: **like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal** – and that he is of a greater rank than them, **in the Presence of Allah; and Allah does not Guide the unjust people [9:19]**.

ثم وصف علي بن أبي طالب ع فقال – الذين آمنوا و هاجروا و جاهدوا في سبيل الله بأموالهم و أنفسهم أعظم درجة عند الله و أولئك هم الفائزون

Then He<sup>azwj</sup> Described Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, He<sup>azwj</sup> Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]**.

<sup>118</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 1 a



ثُمَّ وَصَفَ مَا لِعَلِيِّ عِندَهُ فَقَالَ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ هُمْ فِيهَا نَعِيمٌ مُقِيمٌ - خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

Then He<sup>azwj</sup> Described what is for Ali<sup>asws</sup> in His<sup>azwj</sup> Presence, so He<sup>azwj</sup> Said: **Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]**.<sup>119</sup>

2- كشف، كشف الغمة بما أخرجهُ العِزُّ الْمُحَدَّثُ الحَنْبَلِيُّ قَوْلُهُ تَعَالَى أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ الْآيَةَ نَزَلَتْ فِي مَلاحَاةِ الْعَبَّاسِ وَ عَلِيِّ ع قَالَ لَهُ الْعَبَّاسُ لَيْنَ سَبَقْتُمُونَا بِالْإِيمَانِ وَ الْهِجْرَةِ فَقَدْ كُنَّا نَسْقِي الْحَاجَّجَ وَ نَعْمُرُ الْمَسْجِدَ الْحَرَامَ فَنَزَلَتْ.

(The book) 'Kashf Al Ghumma' – From what is extracted by the honourable narrator Al Hanbali –

'Words of the Exalted: **Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19]** – the Verse, was Revealed regarding the priding by Al-Abbas and Ali<sup>asws</sup>. Al-Abbas said to him<sup>asws</sup>, 'Even though you<sup>asws</sup> have preceded us with the Eman and the Emigration, we used to quench the pilgrims and we built the Sacred Masjid'. So it was Revealed".<sup>120</sup>

3- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ الْآيَةَ نَزَلَتْ فِي حَمْزَةٍ وَ عَلِيٍّ وَ جَعْفَرٍ وَ الْعَبَّاسِ وَ شَيْبَةَ إِنَّهُمْ فَخَرُوا بِالسَّقَايَةِ وَ الْحِجَابَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ - أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ

(The book) 'Al Kafi' – Abu Ali Al Ash'ari, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, 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: **Are you regarding the quencher of the pilgrims [9:19]** – the Verse was Revealed regarding Hamza<sup>as</sup>, and Ali<sup>asws</sup>, and Ja'far<sup>as</sup>, and Al Abbas and Al Shayba. They prided with the precedence and the custodian-ship (of the Kabah). So, Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]**.

وَ كَانَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرُ الَّذِينَ آمَنُوا بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

And Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ja'far<sup>as</sup> are the ones who believed in Allah<sup>azwj</sup> and the Last Day, and they fought in the Way of Allah<sup>azwj</sup>, **They are not equal in the Presence of Allah; [9:19]**.<sup>121</sup>

4- فر، تفسير فرات بن إبراهيم قُدَامَةُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ مُعْتَمِناً عَنِ ابْنِ عَبَّاسٍ قَالَ: افْتَخَرَ شَيْبَةُ بْنُ عَبْدِ الدَّارِ وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ شَيْبَةُ فِي أَيْدِينَا مَفَاتِيحُ الْكَعْبَةِ نَفْتَحُهَا إِذَا شِئْنَا وَ نَغْلِقُهَا إِذَا شِئْنَا فَتَحْنُ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ وَ قَالَ الْعَبَّاسُ فِي أَيْدِينَا سِقَايَةُ الْحَاجِّ وَ عِمَارَةُ الْمَسْجِدِ الْحَرَامِ فَتَحْنُ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ

Tafseer Furaat Bin Ibrahim – Qudamah Bin Abdullah Al Bajaly, transmitting from Ibn Abbas who said,

<sup>119</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 1 b

<sup>120</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 2

<sup>121</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 3



'Shayba Bin Abdul Dar, and Al-Abbas Bin Abdul Muttalib prided. Shayba said, 'In our hands are keys of the Kabah. We open it whenever we so desire and we lock it whenever we so desire. Thus, we are best of the people after Rasool-Allah<sup>saww</sup>'. And Al-Abbas said, 'In our hands is quenching the pilgrims and maintenance of the Sacred Masjid, thus we are best of the people after Rasool-Allah<sup>saww</sup>'.

إِذْ مَرَّ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَرَادَا أَنْ يَفْتَحُوا فَقَالَ لَهُ يَا أَبَا الْحُسَيْنِ أَخْبِرْكَ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ هَا أَنَا ذَا فَقَالَ شَيْبَةُ فِي أَيْدِينَا مَفَاتِيحُ الْكَعْبَةِ نَفْتَحُهَا إِذَا شِئْنَا وَنُعَلِّقُهَا إِذَا شِئْنَا فَتَحْنُ خَيْرَ النَّاسِ بَعْدَ النَّبِيِّ

Then Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> passed by them. They both intended to pride. They said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! Shall we inform you<sup>asws</sup> with the best of the people after Rasool-Allah<sup>saww</sup>? Here, I am that'. Shayba said, 'In our hands are keys of the Kabah. We open it whenever we so desire and we lock it whenever we so desire. Thus, we are best of the people after the Prophet<sup>saww</sup>'.

وَقَالَ الْعَبَّاسُ فِي أَيْدِينَا سِقَايَةُ الْحَاجِّ وَ عِمَارَةُ الْمَسْجِدِ الْحَرَامِ فَتَحْنُ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ

Al-Abbas said, 'In our hands is quenching the pilgrims and maintenance of the Sacred Masjid, thus we are best of the people after Rasool-Allah<sup>saww</sup>'.

فَقَالَ لَهُمَا أَمِيرُ الْمُؤْمِنِينَ ع أَلَا أَذْكَمَا عَلَى مَنْ هُوَ خَيْرٌ مِنْكُمَا قَالَا لَهُ وَ مَنْ هُوَ قَالَ الَّذِي صَرَفَ رَقَبَتَكُمَا حَتَّى أَدْخَلَكُمَا فِي الْإِسْلَامِ قَهْرًا قَالَا وَ مَنْ هُوَ قَالَ أَنَا

Amir Al-Momineen<sup>asws</sup> said to them: 'Shall I<sup>asws</sup> point you two upon the one who is better than both of you?' They said to him<sup>asws</sup>, 'And who is he?' He<sup>asws</sup> said: 'The one who turned both your necks until he entered you into Al-Islam by force'. They said, 'And who is he?' He<sup>asws</sup> said: 'I<sup>asws</sup>'.

فَقَامَ الْعَبَّاسُ مُغْضَبًا حَتَّى أَتَى النَّبِيَّ ص وَ أَخْبَرَهُ بِمَقَالَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمْ يَزِدْ النَّبِيَّ ص شَيْئًا فَهَبَطَ جَبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقْرَأُكَ السَّلَامَ وَ يَقُولُ لَكَ - أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ

Al-Abbas stood up angrily until he came to the Prophet<sup>saww</sup> and informed him<sup>saww</sup> with the words of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, but the Prophet<sup>saww</sup> did not respond with anything. So, Jibraeel<sup>as</sup> came down and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings to you<sup>asws</sup> and Says to you<sup>saww</sup>: **Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19].**

فَدَعَا النَّبِيُّ ص الْعَبَّاسَ فَقَرَأَ عَلَيْهِ الْآيَةَ وَ قَالَ يَا عَمُّ ثُمَّ فَاخْرُجْ هَذَا الرَّحْمَنُ يُخَاصِمُكَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

The Prophet<sup>saww</sup> called Al-Abbas and recited the Verse unto him and said: 'O uncle! Stand up and get out. This is the Beneficent Disputing with you regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>122</sup>

5- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ الْخَبَّاطُ مُعَنَّأً عَنِ ابْنِ سِيرِينَ عَنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ وَ جَعْفَرِ الْأَحْمَسِيِّ مُعَنَّأً عَنِ السُّدِّيِّ قَالَا قَالَ عَبَّاسُ أَنَا عَمُّ مُحَمَّدٍ وَ أَنَا صَاحِبُ سِقَايَةِ الْحَاجِّ وَ أَنَا أَفْضَلُ مِنْ عَلِيٍّ وَ قَالَ عُثْمَانُ بْنُ طَلْحَةَ أَوْ شَيْبَةُ أَنَا أَفْضَلُ مِنْ عَلِيٍّ فَتَرَكْتُ هَذِهِ الْآيَةَ.

<sup>122</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 4

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Husayn Al Kayyat, transmitting from Ibn Sirreen, from Al-Hassan Bin Al Abbas, and Ja'far Al Ahmasy transmitting from Al Sudy, said,

'Abbas said, 'I am an uncle of Muhammad<sup>saww</sup>, and I am in charge of the quenching the pilgrims, and I am superior than Ali<sup>asws</sup>. And Usman Bin Talha said, or it was Talha, or Shayb, 'I am superior than Ali<sup>asws</sup>. So, this Verse was Revealed".<sup>123</sup>

6- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري موعناً عن جعفر عن أبيه ع قال: لما فتح رسول الله ص مكة أعطى العباس السقاية و أعطى عثمان بن طلحة الحجابة و لم يعط علياً شيئاً

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> had conquered Makkah, he<sup>saww</sup> gave the (administration of the) quenching (the pilgrims) to Al-Abbas, and gave Usman Bin Talha the custodian-ship (of the Kabah) and did not give Ali<sup>asws</sup> anything.

فَقِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنَّ النَّبِيَّ أَغْطَى الْعَبَّاسَ السَّقَايَةَ وَ أُعْطِيَ عُثْمَانَ بْنَ طَلْحَةَ الْحِجَابَةَ وَ لَمْ يُعْطَ شَيْئاً قَالِ فَقَالَ مَا أَرْضَانِي بِمَا فَعَلَ اللَّهُ وَ رَسُولُهُ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ.

It was said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'Then Prophet has given Al-Abbas the quenching, and gave Usman Bin Talha the custodian-ship (of the Kabah) and did not give you<sup>asws</sup> anything'. He<sup>asws</sup> said: 'It has not satisfied me<sup>asws</sup> what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> have done'. So, Allah<sup>azwj</sup> the Exalted Revealed this Verse".<sup>124</sup>

وَ بِإِسْنَادِهِ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And by his chain from Al Zahhak, from Ibn Abbas who said,

'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>125</sup>

وَ بِإِسْنَادِهِ عَنِ الشَّعْبِيِّ قَالَ: تَكَلَّمَ عَلِيُّ وَ الْعَبَّاسُ وَ شَيْبَةُ فِي السَّقَايَةِ وَ السَّدَانَةِ فَأَنْزَلَ اللَّهُ تَعَالَى أَوْ جَعَلْتُمْ إِلَى قَوْلِهِ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ حَتَّى يَفْتَحَ مَكَّةَ فَتَنْقَطِعَ الْهَجْرَةُ.

And by his chain from Al Shaby who said,

'Ali<sup>asws</sup>, and Al-Abbas, and Sheyba spoke regarding the quenching (of the pilgrims) and the custodian-ship (of the Kabah). So, Allah<sup>azwj</sup> the Exalted Revealed: **Are you regarding [9:19]** – up to His<sup>azwj</sup> Words: **until Allah Comes with his Command; [9:24]** – until He<sup>saww</sup> conquers Makkah, and the Emigration would be terminated".<sup>126</sup>

<sup>123</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 5

<sup>124</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 6 a

<sup>125</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 6 c

<sup>126</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 6 d

7- يف، الطائف في الجمع بين الصحاح السنة من صحيح النسائي عن محمد بن كعب القرظي قال: افتخر شيبه بن أبي طلحة ورجل ذكر اسمه و علي بن أبي طالب ع فقال شيبه بن أبي طلحة معي مفتاح البيت و لو أشاء بث فيه و قال ذلك الرجل أنا صاحب السقاية و لو أشاء بث في المسجد

(The book) 'Al Taraaif' – In (the book) 'Jam'a Bayn Al Sihah Al Sitta', from (the book) 'Saheeh' of Al Nasaie, from Muhammad Bin Ka'ab Al Qurazy who said,

'Shayba Bin Abu Talha and a man whose name he mentioned, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> prided. Shayba Bin Abu Talha said, 'With me are keys of the House (Kabah), and if I so desire I can spend the night in it'. And that man (Abbas) said, 'I am the administrator of the quenching (the pilgrims), and if I so desire, I can spend the night in the (Sacred) Masjid'.

و قال علي ع ما أذري ما تقولان لقد صليت إلى القبلة قبل الناس و أنا صاحب الجهاد فأنزل الله تعالى - أ جعلتم سقاية الحاج.

And Ali<sup>asws</sup> said: 'I<sup>asws</sup> don't know what you two are saying. I<sup>asws</sup> had prayed Salat to the Qiblah well before the people did, and I<sup>asws</sup> am master of the Jihad'. So, Allah<sup>azwj</sup> the Exalted Revealed: **Are you regarding the quencher of the pilgrims [9:19]**'.<sup>127</sup>

و رواه السيوطي في الدر المنثور عن أبي حنيفة بإسناده عن محمد بن كعب مثله مصرحاً باسم العباس و قال أخرج ابن مردويه عن ابن عباس أنها نزلت في علي بن أبي طالب ع و العباس.

And it is reported by Al Suyuti in (the book) 'Al Durr Al Mansour', from Abu Jareer by his chain from Muhammad Bin Ka'ab similar to it, admitting the name of Al Abbas, and he said, 'Ibn Mardawayh has extracted it from Ibn Abbas,

'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Al Abbas''.<sup>128</sup>

و أخرج ابن أبي حاتم و أبو الشيخ عن الشعبي قال: تفاخر علي و العباس و شيبه في السقاية و الحجابة فأنزل الله تعالى أ جعلتم سقاية الحاج الآية.

And it is extracted by Ibn Hatim, and Abu Al Sheykh, from Al Shaby who said,

'Ali<sup>asws</sup>, and Al-Abbas, and Shayba prided regarding the quenching (the pilgrims) and the custodian-ship (of the Kabah), so Allah<sup>azwj</sup> the Exalted Revealed: **Are you regarding the quencher of the pilgrims [9:19] – the Verse**'.<sup>129</sup>

و أخرج ابن مردويه عن الشعبي قال: كان بين علي و العباس منازعة فقال العباس لعلي ع أنا عم النبي و أنت ابن عمه و إلي سقاية الحاج و عمارة المسجد الحرام فأنزل الله هذه الآية.

And it is extracted by Ibn Mardawayh, from Al Shaby who said,

'There was a contention between Ali<sup>asws</sup> and Al-Abbas. Al-Abbas said to Ali<sup>asws</sup>, 'I am an uncle of the Prophet<sup>saww</sup> and you<sup>asws</sup> are a son<sup>asws</sup> of his<sup>saww</sup> uncle, and to me is quenching the pilgrims and maintenance of the Sacred Masjid'. So, Allah<sup>azwj</sup> Revealed this Verse''.<sup>130</sup>

<sup>127</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 a

<sup>128</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 b

<sup>129</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 c

وَأَخْرَجَ عَبْدُ الرَّزَّاقِ عَنِ الْحَسَنِ قَالَ: نَزَلَتْ فِي عَلِيٍّ وَ الْعَبَّاسِ وَ عُثْمَانَ وَ شَيْبَةَ نَكَلُمُوا فِي ذَلِكَ.

And it is extracted by Abdul Razaq, from Al-Hassan who said,

‘It was Revealed regarding Ali<sup>asws</sup>, and Al-Abbas, and Usman, and Shayba, talking regarding that”.<sup>131</sup>

وَأَخْرَجَ أَبُو نُعَيْمٍ فِي فَضَائِلِ الصَّحَابَةِ وَ ابْنُ عَسَاكِرَ عَنْ أَنَسٍ قَالَ: قَعَدَ الْعَبَّاسُ وَ شَيْبَةُ يَفْتَحِرَانِ فَقَالَ الْعَبَّاسُ أَنَا أَشْرَفُ مِنْكَ أَنَا عَمُّ رَسُولِ اللَّهِ ص وَ سَاقِي الْحَاجِّ فَقَالَ شَيْبَةُ أَنَا أَشْرَفُ مِنْكَ أَنَا أَمِيرُ اللَّهِ عَلَى بَيْتِهِ وَ خَزَائِنِهِ فَلَا اتَّعَمَّنَكَ كَمَا اتَّعَمَّنِي

And it is extracted by Abu Nueym in (the book) ‘Fazaail Al Sahaaba’, and Ibn Asakir from Anas (well known fabricator) who said,

‘Al-Abbas and Shayba sat priding. Al-Abbas said, ‘I am nobler than you are. I am an uncle of Rasool-Allah<sup>saww</sup> and quencher of the pilgrims’. Shayba said, ‘I am nobler than you are. I am a trustee of Allah<sup>azwj</sup> upon His<sup>azwj</sup> House (Kabah), and its treasurer. So, you have not been entrusted like what I have been entrusted’.

فَاطَّلَعَ عَلَيْهِمَا عَلِيٌّ ع فَأَخْبَرَاهُ بِمَا قَالَا فَقَالَ عَلِيٌّ ع أَنَا أَشْرَفُ مِنْكُمَا أَنَا أَوَّلُ مَنْ آمَنَ وَ هَاجَرَ وَ جَاهَدَ

Ali<sup>asws</sup> emerged to them, so they informed him<sup>asws</sup> with what they had said. Ali<sup>asws</sup> said: ‘I<sup>asws</sup> am nobler than both of you. I<sup>asws</sup> am the first one to believer, and emigrate, and fight’.

فَانْطَلَقُوا ثَلَاثَتُهُمْ إِلَى النَّبِيِّ ص فَأَخْبَرُوهُ فَمَا أَحَابَهُمْ بِشَيْءٍ فَأَنْصَرَفُوا فَنَزَلَ عَلَيْهِ الْوَحْيُ بَعْدَ أَيَّامٍ فَأَرْسَلَ إِلَيْهِمْ فَقَرَأَ عَلَيْهِمْ – أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ إِلَى آخِرِ الْعُشْرِ.

All three of them went to the Prophet<sup>saww</sup> and informed him<sup>saww</sup>, but he<sup>saww</sup> did not answer them with anything. They left, and the Revelation descended unto him<sup>saww</sup> after a few days. He<sup>saww</sup> sent for them. He<sup>saww</sup> recited to them: **Are you regarding the quencher of the pilgrims [9:19] – up to the end of the ten (Verses)**”.<sup>132</sup>

وَ أَقُولُ رَوَى صَاحِبُ جَامِعِ الْأُصُولِ مِنْ صَحِيحِ النَّسَائِيِّ نَحْوَ الْحَدِيثِ الْأَوَّلِ مُصَرِّحاً بِاسْمِ الْعَبَّاسِ إِلَّا أَنَّ فِيهِ صَلَّيْتُ إِلَى الْكَعْبَةِ سِتَّةَ أَشْهُرٍ قَبْلَ النَّاسِ إِلَى آخِرِ الْحَتَرِ.

And I (Majlisi) am saying, ‘It is reported by the author of (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh’ of Al Nasaie –

‘Approximate to the first Hadeeth with the name Al-Abbas, except that it is: ‘I<sup>asws</sup> prayed Salat to the Kabah for six months before the people did’ – up to the end of the Hadeeth””.<sup>133</sup>

وَ رَوَى صَاحِبُ الْفُصُولِ الْمُهِمَّةِ عَنِ الْوَاحِدِيِّ فِي أَسْبَابِ التُّنُؤْلِ: مِثْلَ رِوَايَةِ أَبِي نُعَيْمٍ.

<sup>130</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 e

<sup>131</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 f

<sup>132</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 g

<sup>133</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 h

And it is reported by author of (the book) 'Al-Fusool Al-Muhimma', from Al-Wahidy in (the book) 'Asbab Al-Nuzool' – similar to the report of Abu Nueym".<sup>134</sup>

وَرَوَى فِي فَرَائِدِ السُّنَنِ ابْنُ سَطَّافٍ إِلَى أَنْ قَالَ عَلِيٌّ ع أَنَا أَشْرَفُ مِنْكُمْ أَنَا أَوَّلُ مَنْ آمَنَ بِالْوَعِيدِ مِنْ دُكُورِ هَذِهِ الْأُمَّةِ وَ هَاجَرَ وَ جَاهَدَ فَأَنْطَلَقُوا إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ كُلُّ وَاحِدٍ مِنْهُمْ بِفَخْرِهِ فَمَا أَحَابَهُمْ بِشَيْءٍ فَنَزَلَ الْوَحْيُ بَعْدَ أَيَّامٍ فَأَرْسَلَ إِلَى الثَّلَاثَةِ فَأَتَوْهُ فَقَرَأَ عَلَيْهِمُ الْآيَةَ.

And it is reported in (the book) 'Faraaid Al Simteyn', more extensive than that,

'Up to Ali<sup>asws</sup> having said: 'I<sup>asws</sup> am nobler than you both. I<sup>asws</sup> am the first one to believe in the Promise, from the males of this community, and emigrated, and fought'. So, they went to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup>, each one of them with his own pride. He<sup>saww</sup> did not inform them with anything. The Revelation descended, so he<sup>saww</sup> sent for the three. They came to him<sup>saww</sup>, and he<sup>saww</sup> recited the Verse to them".<sup>135</sup>

وَرَوَى الشَّيْخُ فِي مَجَالِسِهِ عَنْ أَبِي دَرٍّ أَنَّ عَلِيًّا ع ذَكَرَ يَوْمَ الشُّورَى يُرْوَى فِيهِ الْآيَةُ فِيهِ فَأَقْرَأُوا بِهِ.

And it is reported by the sheykh in his (book) 'Majaalis',

'From Abu Zarr<sup>ra</sup>, 'Ali<sup>asws</sup> mentioned on the day of the consultation the revelation of the Verse during it, and they acknowledged with it".<sup>136</sup>

وَرَوَى أَبُو نُعَيْمٍ فِي كِتَابِهِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع عَنْ عَامِرٍ قَالَ: نَزَلَتِ الْآيَةُ فِي عَلِيٍّ وَ الْعَبَّاسِ وَ عَنِ ابْنِ عَبَّاسٍ قَالَ نَزَلَتْ فِي عَلِيٍّ ع.

And it is reported by Abu Nueym in the book 'Ma Nazal Min Al Quran Fi Ali<sup>asws</sup>', from Aamir who said,

'The Verse was Revealed regarding Ali<sup>asws</sup>, and Al-Abbas'. And from Ibn Abbas who said, 'It was Revealed regarding Ali<sup>asws</sup>'.<sup>137</sup>

وَرَوَى الْحَاكِمُ أَبُو الْقَاسِمِ الْحُسَيْنِيُّ بِإِسْنَادِهِ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: بَيْنَا شَيْبَةُ وَ الْعَبَّاسُ يَتَفَاخَرَانِ إِذْ مَرَّ بِهِمَا عَلِيٌّ بَنُ أَبِي طَالِبٍ ع فَقَالَ بِمَاذَا تَتَفَاخَرَانِ فَقَالَ الْعَبَّاسُ لَقَدْ أُوتِيتُ مِنَ الْفَضْلِ مَا لَمْ يُؤْتَ أَحَدٌ سِوَايَ الْحَاجِّ وَ قَالَ شَيْبَةُ أُوتِيتُ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ

And it is reported by Al Hakim Abu Al Qasim Al Haskany, by his chain from Ibn Bureydah, from his father who said,

'While Shayba and Al-Abbas were priding, when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> passed by them. He<sup>asws</sup> said: 'What is what you are priding with?' Al-Abbas said, 'I have been given from the merit what no one has been given, quenching the pilgrims'. And Shayba said, 'I have been given maintenance of the Sacred Masjid'.

فَقَالَ ع اسْتَحْيَيْتُ لَكُمْ فَقَدْ أُوتِيتُ عَلَى صِغَرِي مَا لَمْ تُؤْتَيَا فَقَالَا وَ مَا أُوتِيتَ يَا عَلِيُّ قَالَ ضَرَبْتُ خَرَاطِيمَكُمْ بِالسَّيْفِ حَتَّى آمَنْتُمَا بِاللَّهِ وَ رَسُولِهِ

He<sup>asws</sup> said: 'I<sup>asws</sup> am embarrassed to you both, for I<sup>asws</sup> have been given in my<sup>asws</sup> young age what you have not been given'. They said, 'And what have you<sup>asws</sup> been given, O Ali<sup>asws</sup>?'

<sup>134</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 i

<sup>135</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 j

<sup>136</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 k

<sup>137</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 l

He<sup>asws</sup> said: 'I<sup>asws</sup> struck both your noses with the sword until you believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'.

فَقَامَ الْعَبَّاسُ مُغَضَّباً يَجْرُ ذَيْلُهُ حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَالَ أ مَا تَرَى إِلَى مَا اسْتَقْبَلَنِي بِهِ عَلِيٌّ فَقَالَ ص ادْعُوا لِي عَلِيّاً فَدَعَا لَهُ فَقَالَ مَا خَمَلَكَ عَلَى مَا اسْتَقْبَلْتَ بِهِ عَمَّكَ فَقَالَ يَا رَسُولَ اللَّهِ صَدَمْتُهُ بِالْحَقِّ فَمَنْ شَاءَ فَلْيَغْضَبْ وَ مَنْ شَاءَ فَلْيَرْضَ

Al-Abbas stood up angrily and dragged his tail (clothes) until he entered to see Rasool-Allah<sup>saww</sup> and said, 'Are you<sup>saww</sup> not seeing what Ali<sup>asws</sup> makes me face with?' He<sup>saww</sup> said: 'Call Ali<sup>asws</sup> to me<sup>saww</sup>'. They called him<sup>asws</sup> to him<sup>saww</sup>. He<sup>saww</sup> said: 'What carried you<sup>asws</sup> upon what you<sup>asws</sup> made your<sup>asws</sup> uncle face with?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> shocked him with the truth, so the one who so desires, let him be angry, and one who so desires, let him be pleased'.

فَنَزَلَ جِبْرِائِيلُ ع وَ قَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ ائْتِلْ عَلَيْهِمْ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ الْآيَةَ فَقَالَ الْعَبَّاسُ إِنَّا قَدْ رَضِينَا ثَلَاثَ مَرَّاتٍ.

Jibraeel<sup>as</sup> descended and said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup> and Says: 'Recited to them: ***Are you regarding the quencher of the pilgrims [9:19]*** – the Verse'. Al-Abbas said, 'We are pleased' – three times"<sup>138</sup>.

<sup>138</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 31 H 7 m

**باب 32 قوله تعالى وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ**

## CHAPTER 32 – WORDS OF THE EXALTED: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]

1- فس، تفسير القمي وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَعْنَى يَشْرِي نَفْسَهُ أَيِ يَبْدُلُ.

Tafseer Al-Qummi - **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**. He said, 'That is Amir Al-Momineen<sup>asws</sup>, and meaning of 'sells his self', i.e., exerts".<sup>139</sup>

2- كشف، كشف الغمة مِمَّا أَخْرَجَهُ شَيْخُنَا الْعَزُّ الْمُحَدَّثُ الْحَنْبَلِيُّ الْمُؤَصِّلِي فِي قَوْلِهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ نَزَلَتْ فِي مَبِيتِ عَلِيٍّ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص:

(The book) 'Jashf Al-Ghumma' – From what is extracted by our sheykh the honourable narrator Al Handabi Al Mowsily –

'Regarding Words of the Exalted: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**, 'It was Revealed regarding the overnight sleep of Ali<sup>asws</sup> upon the bed of Rasool-Allah<sup>saww</sup>.

وَ رَوَاهُ أَبُو بَكْرٍ بْنُ مَرْدَوَيْهِ أَيْضاً وَ ذَكَرَ ابْنُ الْأَثِيرِ فِي كِتَابِهِ كِتَابَ الْإِنْصَافِ الَّذِي جَمَعَ فِيهِ بَيْنَ الْكَاشِفِ وَ الْكَشَافِ: أَنَّهَا نَزَلَتْ فِي عَلِيٍّ ع وَ ذَلِكَ حِينَ هَاجَرَ النَّبِيُّ ص وَ تَرَكَ عَلِيًّا فِي بَيْتِهِ بِمَكَّةَ وَ أَمَرَهُ أَنْ يَنَامَ عَلَى فِرَاشِهِ لِيُوصَلَ إِذَا أَصْبَحَ وَدَانِعَ النَّاسُ إِلَيْهِمْ

And it is reported by Abu Bakr Bin Mardawayh as well, and mentioned by Ibn Ab Aseer in his book 'Kitab Al-Ansaaf' gathering in it between 'Al-Kashaf' and 'Al-Kashaaf', 'It was Revealed regarding Ali<sup>asws</sup>, and that is when the Prophet<sup>saww</sup> emigrated and left behind Ali<sup>asws</sup> in his<sup>saww</sup> house at Makkah, and instructed him<sup>asws</sup> to sleep upon his<sup>saww</sup> bed in order to give the entrustments back to the people in the morning.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْجِبْرِائِيلِ وَ الْمِيكَائِيلِ إِنِّي قَدْ آخَيْتُ بَيْنَكُمَا وَ جَعَلْتُ عُمرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمرِ الْآخَرِ فَأَيُّكُمَا يُؤَيِّرُ أَخَاهُ فَاخْتَارَ كُلُّ مِنْهُمَا الْحَيَاةَ

And Allah<sup>azwj</sup> Mighty and Majestic Said to Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>: "I<sup>azwj</sup> have Established brother-hood between you<sup>as</sup> two and have Made the age of one of you longer than the age of the other. So, which one of you would prefer his<sup>as</sup> brother (over himself)?" Each of them chose the life.

فَأَوْحَى اللَّهُ إِلَيْهِمَا أَلَا كُنْتُمَا مِثْلَ عَلِيٍّ بْنِ أَبِي طَالِبٍ آخَيْتُ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ فَبَاتَ عَلَى فِرَاشِهِ يَفْدِيهِ بِنَفْسِهِ وَ يُؤَيِّرُهُ بِالْحَيَاةِ هَاطِطًا إِلَيْهِ فَاخْطَطَاهُ مِنْ عُدُوِّهِ

<sup>139</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 1

Allah<sup>azwj</sup> Revealed to them: "Indeed! You<sup>as</sup> two are not like Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. I<sup>azwj</sup> Established brother-hood between his<sup>asws</sup> and Muhammad<sup>saww</sup>, and he<sup>asws</sup> spent the night upon his<sup>saww</sup> back ransoming himself<sup>asws</sup> and preferring him<sup>saww</sup> with the life. Go down to him<sup>asws</sup> and protect him<sup>asws</sup> from his<sup>asws</sup> enemies!"

فَنَزَلَ إِلَيْهِ فَخَفِظَاهُ - جَبْرِئِيلُ عِندَ رَأْسِهِ وَ مِيكَائِيلُ عِندَ رِجْلَيْهِ وَ جَبْرِئِيلُ يَقُولُ بَحْ يَا ابْنَ أَبِي طَالِبٍ مَنْ مِثْلُكَ وَ قَدْ بَاهَى اللَّهُ بِكَ الْمَلَائِكَةَ.

They<sup>as</sup> descended to him<sup>asws</sup> and protected him<sup>asws</sup> – Jibraeel<sup>as</sup> being by his<sup>asws</sup> head and Mikaeel<sup>as</sup> by his<sup>asws</sup> legs, and Jibraeel<sup>as</sup> was saying: 'Congratulations! Congratulations, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! Who is like you<sup>asws</sup>, and Allah<sup>azwj</sup> has Boasted to the Angels with you<sup>asws</sup>, 140

3- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ عَنْ هِشَامِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ نَزَلَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عِ حِينَ بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص حَيْثُ طَلَبَهُ الْمُشْرِكُونَ.

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, from Hisham Bin Yunus, from Muhammad Bin Fuzeyl, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Exalted: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**. He said, 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> when he<sup>asws</sup> spent the night upon the bed of Rasool-Allah<sup>saww</sup> when the Polytheists sought him<sup>saww</sup>, 141

4- يف، الطرائف أحمد في مسنده في حديث طويل يروي عن عمر بن ميمون في قوله و مِنَ النَّاسِ مَنْ يَشْرِي الْآيَةَ قَالَ وَ شَرَى عَلِيٌّ نَفْسَهُ لِسِ تَوْبَتِ رَسُولِ اللَّهِ ثُمَّ تَامَ مَكَانَهُ قَالَ وَ كَانَ الْمُشْرِكُونَ يَتَوَهَّمُونَ أَنَّهُ رَسُولُ اللَّهِ ص

(The book) 'Al Taraaif' – Ahmad, in his (book) 'Musnad', in a long hadeeth reporting from Uma Bin Maymoun,

'Regarding His<sup>azwj</sup> Words: **And from the people [2:207]** – the Verse. He said, 'And Ali<sup>asws</sup> sold his<sup>asws</sup> self wearing the cloth of Rasool-Allah<sup>saww</sup>, then he<sup>asws</sup> slept in his<sup>saww</sup> place. And the Polytheists were thinking that he<sup>asws</sup> is Rasool-Allah<sup>saww</sup>.

ثُمَّ قَالَ فِيهِ وَ جَعَلَ عَلِيٌّ يُرْمَى بِالْحِجَارَةِ كَمَا يُرْمَى نَبِيُّ اللَّهِ ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ بِاللَّوْبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ ثُمَّ كَشَفَ رَأْسَهُ فَقَالُوا لَمَّا كَانَ صَاحِبُكَ كُلَّمَا نَزِمِهِ بِالْحِجَارَةِ فَلَا يَتَضَوَّرُ قَدْ اسْتَكْرَنَّا ذَلِكَ.

Then he said in it, 'And Ali<sup>asws</sup> went on being pelted with the stones just as the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> had been pelted, and he<sup>asws</sup> was wincing having had covered his<sup>asws</sup> head with the cloth, not bringing it out until morning. Then he<sup>asws</sup> uncovered his<sup>asws</sup> head. They said, 'When it was your<sup>asws</sup> companion<sup>saww</sup>, every time we used to throw stones at him, be he<sup>saww</sup> did not wince. We had disliked that". 142

5- مد، العمداء بإسناده عن الثعلبي عن محمد بن عبد الله بن محمد الفايي عن محمد بن عثمان النصيب عن محمد بن الحسين بن صالح السبيعي عن أحمد بن محمد بن سعيد عن محمد بن منصور عن أحمد بن عبد الرحمن عن الحسن بن محمد بن فرقد عن الحكم بن طه عن السدي في قوله عز و

<sup>140</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 2

<sup>141</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 3

<sup>142</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 4



جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ قَالَ ابْنُ عَبَّاسٍ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ حِينَ هَرَبَ النَّبِيُّ ص مِنَ الْمُشْرِكِينَ إِلَى الْغَارِ مَعَ أَبِي بَكْرٍ وَ نَامَ عَلِيٌّ عَلَى فِرَاشِهِ.

(The book) 'Al Amdah' – By his chain from Al Sa'alby, from Muhammad Bin Abdullah Bin Muhammad Al Qainy, from Muhammad Bin Usman Al Nasaby, from Muhammad Bin Al-Husayn Bin Salih Al Sabie, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Mansour, from Ahmad Bin Abdul Rahman, from Al-Hassan Bin Muhammad Bin Farqad, from Al Hakam Bin Zahour, from Al Sudy,

'Regarding Words of Mighty and Majestic: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**'. Ibn Abbas said, 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> when the Prophet<sup>saww</sup> fled from the Polytheists to the cave along with Abu Bakr, and Ali<sup>asws</sup> slept on his<sup>saww</sup> bed".<sup>143</sup>

6 قب، المناقب لابن شهر آشوب نَزَلَ قَوْلُهُ تَعَالَى - وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فِي عَلِيٍّ ع حِينَ بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – The Words of the Exalted: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**, were Revealed regarding Ali<sup>asws</sup> when he<sup>asws</sup> spent the night upon the bed of Rasool-Allah<sup>saww</sup>,<sup>144</sup>

رَوَاهُ إِبْرَاهِيمُ التَّحَفِيُّ وَ الْفَلَكَيُّ الطُّوسِيُّ بِإِسْنَادٍ عَنِ الْحَكَمِ عَنِ السُّدِّيِّ وَ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ وَ رَوَاهُ أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ بِإِسْنَادِهِ عَنْ زَيْنِ الْعَابِدِينَ ع وَ عَنِ الْحُسَيْنِ الْبَصْرِيِّ عَنْ أَنَسٍ وَ عَنْ أَبِي زَيْدٍ الْأَنْصَارِيِّ عَنْ أَبِي عَمْرٍو بْنِ الْعَلَاءِ وَ رَوَاهُ الثَّعْلَبِيُّ عَنْ ابْنِ عَبَّاسٍ وَ السُّدِّيِّ وَ مَعْبُدٍ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ لَمَّا بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص.

It is reported by Ibrahim Al Saqafi, and Al Falky Al Tusy, by the chain from Al Hakam, from Al Sudy, and from Abu Malik, from Ibn Abbas, and it is reported by Al Mufazzal Al Shaybani, by his chain from Zayn Al-Abideen<sup>asws</sup>, and from Al-Hassan Al Basry, from Anas (well-known fabricator), and from Abu Zayld Al Ansari, from Abu Amro Bin Al A'ala, and it is reported by Al Sa'alby, from Ibn Abbas, and Al Sudy, and Ma'bad,

'It was Revealed regarding Ali<sup>asws</sup> between Makkah and Al-Medina, when Ali<sup>asws</sup> spent the night upon the bed of Rasool-Allah<sup>saww</sup>,<sup>145</sup>

فَضَائِلُ الصَّحَابَةِ عَنْ عَبْدِ الْمَلِكِ الْعُكْبَرِيِّ وَ عَنْ أَبِي الْمُظَفَّرِ السَّمْعَانِيِّ بِإِسْنَادِهِمَا عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: أَوَّلُ مَنْ شَرَى نَفْسَهُ لِلَّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع كَانَ الْمُشْرِكُونَ يَطْلُبُونَ رَسُولَ اللَّهِ ص فَقَامَ مِنْ فِرَاشِهِ وَ انْطَلَقَ هُوَ وَ أَبُو بَكْرٍ وَ اضْطَجَعَ عَلِيٌّ ع عَلَى فِرَاشِ رَسُولِ اللَّهِ ص فَجَاءَ الْمُشْرِكُونَ فَوَجَدُوا عَلِيًّا ع وَ لَمْ يَجِدُوا رَسُولَ اللَّهِ ص.

(The book) 'Fazaail Al Sahaba' – from Abdul Malik Al Akbari, and from Abu Al Muzaffar Al Sam'any, by their chains,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The first one to sell his soul for (the Sake of) Allah<sup>azwj</sup> was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. The Polytheists were seeking Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> stood up from his<sup>saww</sup> bed and went, he<sup>saww</sup> and Abu Bakr, and Ali<sup>asws</sup> lied down upon

<sup>143</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 5

<sup>144</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 6 a

<sup>145</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 6 b

the bed of Rasool-Allah<sup>saww</sup>. The Polytheists came and found Ali<sup>asws</sup>, and they could not find Rasool-Allah<sup>saww</sup>.<sup>146</sup>

الْقَلْبِي فِي تَفْسِيرِهِ وَ ابْنُ عَقَبٍ فِي مَلَحَمَتِهِ وَ أَبُو السَّعَادَاتِ فِي فَصَائِلِ الْعَشَرَةِ وَ الْعَزَلِيُّ فِي الْإِحْيَاءِ وَ فِي كَيْمِيَاءِ السَّعَادَةِ أَيْضاً بِرَوَايَاتِهِمْ عَنْ أَبِي الْبُقْطَانِ وَ جَمَاعَةٍ مِنْ أَصْحَابِنَا وَ مَنْ يَنْتَمِي إِلَيْنَا نَحْوُ ابْنِ بَابُوَيْهِ وَ ابْنِ شاذَانَ وَ الْكَلْبِيِّ وَ الطُّوسِيِّ وَ ابْنِ عُقْدَةَ وَ الْبَرْهَمِيِّ وَ ابْنِ قِيَّاضٍ وَ الْعَبْدَلِيُّ وَ الصَّفْوَالِيُّ وَ الثَّقَفِيُّ بِأَسَانِيدِهِمْ عَنْ ابْنِ عَبَّاسٍ وَ أَبِي رَافِعٍ وَ هِنْدِ بْنِ أَبِي هَالَةَ أَنَّهُ

Al Sa'alby in his Tafseer, and Ibn Uqbah in his (book) 'Malhamah', and Abu Al Sa'daat in (the book) 'Fazail Al Ashara', and Al Ghazaly in (the book) 'Al Ahya'a', and in (the boo) 'Kimiya Al Sa'daat' as well, by their reports from Abu Al Yaqzan, and a group from his companions, and the one belonging to us like Ibn Babuwayh, and Ibn Shazaan, and Al Kulayni, and Al Tusy, and Ibn Uqdah, and Al Barqy, and Ibn Fayyaz, and Al Abdaly, and Al Safwany, and Al Saqafy, by their chain from Ibn Abbas, and Abu Rafie and Hind Bin Abu Halah that,

قَالَ رَسُولُ اللَّهِ ﷺ أَوْحَى إِلَيَّ جِبْرِئِيلُ وَ مِيكَائِيلُ أَنِّي أَخِيثُ بَيْنَكُمَا وَ جَعَلْتُ عُمرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمرِ صَاحِبِهِ فَأَيُّكُمَا يُؤْثِرُ أَخَاهُ

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Revealed to Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>: "I<sup>azwj</sup> Established brother-hood between you<sup>as</sup> both and have Made the age of one of you<sup>as</sup> to be longer than the age of his<sup>as</sup> companion. So, which one of you<sup>as</sup> would prefer his<sup>as</sup> brother (over himself)?"

فَكَرَاهَا كَرَاهَا الْمَوْتَ فَأَوْحَى اللَّهُ إِلَيْهِمَا أَلَا كُنْتُمَا مِثْلَ وَلِيِّي عَلَيَّ بْنِ أَبِي طَالِبٍ آخِيثُ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ نَبِيِّ فَاتَرُهُ بِالْحَيَاةِ عَلَى نَفْسِهِ ثُمَّ ظَلَّ أَوْ رَقَدَ عَلَى فِرَاشِهِ يَتَقَبَّلُ بِمُحَجَّتِهِ أَهْوَ إِلَى الْأَرْضِ جَمِيعاً فَاحْفَظَاهُ مِنْ عَدُوِّهِ

Both of them disliked the death. So, Allah<sup>azwj</sup> Revealed to them<sup>as</sup>: "Both of you<sup>as</sup> are not like My<sup>azwj</sup> friend Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. I<sup>azwj</sup> Established brother-hood between him<sup>asws</sup> and My<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and he<sup>asws</sup> preferred him<sup>saww</sup> with the life over himself<sup>asws</sup>! Then he<sup>asws</sup> spent the night upon his<sup>saww</sup> bed saving him<sup>saww</sup> with cheerfulness. Go down to the earth together and protect him<sup>asws</sup> from his<sup>asws</sup> enemies!"

فَهَبَطَ جِبْرِئِيلُ فَجَلَسَ عِنْدَ رَأْسِهِ وَ مِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَ جَعَلَ جِبْرِئِيلُ يَقُولُ بَعْ بَعْ مِنْ مِثْلِكَ يَا ابْنَ أَبِي طَالِبٍ وَ اللَّهُ يُبَاهِي بِكَ الْمَلَائِكَةَ فَأَنْزَلَ اللَّهُ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ.

Jibraeel<sup>as</sup> came down by his<sup>asws</sup> head and Mikaeel<sup>as</sup> by his<sup>asws</sup> legs, and Jibraeel<sup>as</sup> went on to say: 'Congratulations! Congratulations! Who is like you<sup>asws</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>, and Allah<sup>azwj</sup> is Boasting to the Angels with you<sup>asws</sup>'. So, Allah<sup>azwj</sup> Revealed: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**.<sup>147</sup>

7- الْخَصَائِصُ، لِلْسَّيِّدِ الرَّضِيِّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ رَفَعَهُ قَالَ: قَالَ ابْنُ الْكَوَاكِ الْأَمِيرُ الْمُؤْمِنِينَ عَ أَتَى كُنْتُ حَيْثُ ذَكَرَ اللَّهُ نَبِيَّهُ وَ أَبَا بَكْرٍ - ثَابِتِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

(The book) 'Al Khasaais' of Al Seyyid Al Razy, by his chain, raising it, said,

'Ibn Al-Kawa said to Amir Al-Momineen<sup>asws</sup>! Where were you<sup>asws</sup> when Allah<sup>azwj</sup> the Exalted Mentioned His<sup>azwj</sup> Prophet<sup>saww</sup> and Abu Bakr, so He<sup>azwj</sup> Said: **'him being the second of the**

<sup>146</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 6 c

<sup>147</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 6 d

**two when they were both in the cave, when he said to his companion: ‘Do not grieve, surely Allah is with us!’ [9:40]?’**

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَبِكَ يَا ابْنَ الْكَوَا كُنْتُ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ قَدْ طَرَحَ عَلَيَّ بُرْدَهُ فَأَقْبَلْتُ فَرَيْشٌ مَعَ كُلِّ رَجُلٍ مِنْهُمْ هِرَاوَةٌ فِيهَا شَوْكُهَا فَلَمْ يُبْصِرُوا رَسُولَ اللَّهِ ص حَيْثُ خَرَجَ فَأَقْبَلُوا عَلَيَّ يَضْرِبُونَنِي بِمَا فِي أَيْدِيهِمْ فَتَنَفَّطَ جَسَدِي وَ صَارَ مِثْلَ الْبَيْضِ ثُمَّ انْطَلَقُوا يُرِيدُونَ قَتْلِي فَقَالَ بَعْضُهُمْ لَا تَقْتُلُوهُ اللَّيْلَةَ وَ لَكِنَّ أَخْرُوهُ وَ اطْلُبُوا مُحَمَّدًا

Amir Al-Momineen<sup>asws</sup> said: ‘Woe be unto you, O Ibn Al-Kawa! I<sup>asws</sup> was upon a bed of Rasool-Allah<sup>saww</sup>, and I<sup>asws</sup> had covered upon me<sup>asws</sup> a soft, thin cloth. The Quraysh came, and with each man from them was a cudgel with a fork in it. But they did not see Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> went out, and they came towards me<sup>asws</sup> in order to strike me<sup>asws</sup> with whatever was in their hands until my<sup>asws</sup> skin was blistered and became like the (cracked) egg. Then they went with me<sup>asws</sup> intending to kill me<sup>asws</sup>. So one of them said, ‘Do not kill him<sup>asws</sup> tonight, but delay it and seek Muhammad<sup>saww</sup>’.

قَالَ فَأَوْثَقُونِي بِالْحَدِيدِ وَ جَعَلُونِي فِي بَيْتٍ وَ اسْتَوْتَفُوا مِنِّي وَ مِنَ الْبَابِ بِفُفْلٍ فَبَيْنَا أَنَا كَذَلِكَ إِذْ سَمِعْتُ صَوْتًا مِنْ جَانِبِ الْبَيْتِ يَقُولُ يَا عَلِيُّ فَسَكَنَ الْوَجَعُ الَّذِي كُنْتُ أَجِدُهُ وَ ذَهَبَ الْوَرَمُ الَّذِي كَانَ فِي جَسَدِي ثُمَّ سَمِعْتُ صَوْتًا آخَرَ يَقُولُ يَا عَلِيُّ فَإِذَا الَّذِي فِي رِجْلِي قَدْ تَفَطَّعَ ثُمَّ سَمِعْتُ صَوْتًا آخَرَ يَقُولُ يَا عَلِيُّ فَإِذَا الْبَابُ قَدْ تَسَاقَطَ مَا عَلَيْهِ وَ فُتِحَ

He<sup>asws</sup> said: ‘So they bound me<sup>asws</sup> with the iron (chains) and made me<sup>asws</sup> to be in a room, and they bound between me<sup>asws</sup> and the door with a lock. While I<sup>asws</sup> was like that, when I<sup>asws</sup> heard a voice from the side of the room saying: ‘O Ali<sup>asws</sup>!’ So the pain which I<sup>asws</sup> was experiencing, settled down, and the bruise which was in my<sup>asws</sup> body went away. Then I<sup>asws</sup> heard another voice saying: ‘O Ali<sup>asws</sup>!’ And the iron (fetter) which was in my<sup>asws</sup> legs had broken. Then I<sup>asws</sup> heard another voice saying: ‘O Ali<sup>asws</sup>!’ And the door had dropped what was upon it and opened up.

فَقُمْتُ وَ خَرَجْتُ وَ قَدْ كَانُوا جَاءُوا بِعُجُوزٍ كَمَهَاءَ- لَا تُبْصِرُ وَ لَا تَنَامُ تَحْرُسُ الْبَابَ فَخَرَجْتُ عَلَيْهَا وَ هِيَ لَا تَعْقِلُ مِنَ النَّوْمِ.

I<sup>asws</sup> stood up and went out, and they had become frustrated like the one blinded at birth, neither seeing nor sleeping, guarding the door. So I<sup>asws</sup> went out and they were unconscious”.<sup>148</sup>

<sup>148</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 32 H 7

**باب 33 قوله تعالى فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَقَوْلُهُ وَ مَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ وَقَوْلُهُ تَعَالَى هُوَ الَّذِي أَيْدَكَ بِبَصِيرَةٍ وَ بِالْمُؤْمِنِينَ**

## CHAPTER 33 – WORDS OF THE EXALTED: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]; and the one who follows you from the Momineen [8:64], He is the One Who Assisted you with His Help and with the Momineen [8:62]

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر صلوات الله عليه في قوله فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يَعْنِي نَفْسَهُ وَمَنِ تَبِعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ.

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

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]:** ‘Meaning himself<sup>saww</sup>, and the one who follows him<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, may the Salwaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup> and upon them<sup>asws</sup> all’<sup>149</sup>.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي ع يَا سَيِّدِي إِنَّ النَّاسَ يُنْكِرُونَ عَلَيْكَ حَدَاثَةَ سِنِكَ قَالَ وَ مَا يُنْكِرُونَ عَلَيَّ مِنْ ذَلِكَ قَوْلَ اللَّهِ لَقَدْ قَالَ اللَّهُ لَنَبِيِّهِ ص- فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يَعْنِي نَفْسَهُ فَمَا اتَّبَعَهُ غَيْرُ عَلِيٍّ ع وَ كَانَ ابْنُ تِسْعٍ سِنِينَ وَ أَنَا ابْنُ تِسْعٍ سِنِينَ.

Ali Bin Ibrahim – It is narrated to me by my father, from Ali Bin Asbaat who said,

‘I said to Abu Ja’far<sup>asws</sup> the 2<sup>nd</sup>, ‘O my master<sup>asws</sup>! They are denying upon you<sup>asws</sup> (due to) young-ness of your<sup>asws</sup> age’. He<sup>asws</sup> said: ‘And what can they be denying upon me<sup>asws</sup> from that? By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has Said: **Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]** – meaning himself<sup>saww</sup>. No one followed him<sup>saww</sup> apart from Ali<sup>asws</sup>, and he<sup>asws</sup> was seven years old, and I<sup>asws</sup> am nine years old’<sup>150</sup>.

2- قب، المناقب لابن شهر آشوب أبو حمزة وَ زُرَّارَةُ بْنُ أَعْيَنَ أَنَّ أَبَا جَعْفَرٍ ع قَالَ: فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hamza and Zurara Bin Ayn,

‘Abu Ja’far<sup>asws</sup> said: **Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>151</sup>

وَ فِي رِوَايَةٍ وَ آلُ مُحَمَّدٍ ع.

<sup>149</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 1 a

<sup>150</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 1 b

<sup>151</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 2 a

And in a report: 'Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>152</sup>

3- كشف، كشف الغمة بما أخرجهُ العِزُّ المَحْدَثُ الحَنْبَلِيُّ قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ قَالَ هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ هُوَ رَأْسُ الْمُؤْمِنِينَ.

(The book) 'Kashf Al Ghumma' – From what is extracted by the honourable narrator Al Hanbali –

**'O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64].** He said, 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is head of the Momineen".<sup>153</sup>

وَ عَنْ ابْنِ مَرْذُوقٍ فِي قَوْلِهِ تَعَالَى أَنَا وَ مَنْ اتَّبَعَنِي قَالَ عَلِيٌّ.

And from Ibn Mardawayh – Regarding Words of the Exalted: **I and the one who follows me, [12:108]**, he said, 'Ali<sup>asws</sup>'.<sup>154</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَلِيٌّ وَ آلُ مُحَمَّدٍ ع.

And from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>155</sup>

4- شي، تفسير العياشي عَنْ إِسْمَاعِيلَ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي قَالَ فَقَالَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع خَاصَّةً وَ إِلَّا فَلَا أَصَابَنِي شَفَاعَةُ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ.

Tafseer Al Ayyashi – From Ismail Al Jufy who said,

'Abu Ja'far<sup>asws</sup> said: **'Say: This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in particular, or else may I<sup>asws</sup> not avail the intercession of Muhammad<sup>saww</sup>'.<sup>156</sup>

وَ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع قَوْلُهُ قُلْ هَذِهِ سَبِيلِي الْآيَةُ قَالَ عَلِيٌّ ع وَ زَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص - عَلِيٌّ وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ.

And from Sallam Bin Al Mustaneer,

'From Abu Ja'far<sup>asws</sup>, His<sup>azwj</sup> Words: **'Say: This is my way. [12:108]** – the Verse. He<sup>asws</sup> said: 'Ali<sup>asws</sup>'. And in addition he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>'.<sup>157</sup>

5- فر، تفسير فرات بن إبراهيم سعيد بِنُ الْحَسَنِ بْنِ مَالِكٍ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمْ يَنْلِنِي شَفَاعَةُ جَدِّي إِنْ لَمْ تَكُنْ هَذِهِ الْآيَةُ نَزَلَتْ فِي عَلِيٍّ خَاصَّةً - قُلْ هَذِهِ سَبِيلِي أَدْعُوا الْآيَةَ.

<sup>152</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 2 b

<sup>153</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 3 a

<sup>154</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 3 b

<sup>155</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 3 c

<sup>156</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 4 a

<sup>157</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 4 b

Tafseer Furaat Bin Ibrahim – Saeed Bin Al-Hassan Bin Malik, transmitting,

‘From Abu Ja’far<sup>asws</sup> having said: ‘May I<sup>asws</sup> not attain the intercession of my<sup>asws</sup> grandfather<sup>saww</sup> if this Verse does not happen to have been Revealed regarding Ali<sup>asws</sup> in particular: **Say: ‘This is my way. I call [12:108] – the Verse’’**.<sup>158</sup>

6- فر، تفسیر فرات بن إبراهيم جعفر الفزاري موعناً عن أبي جعفر ع قال: سألتُهُ عن قول الله تعالى قل هذه سبيلي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ مَنْ اتَّبَعَنِي عَلَيَّ بَنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Al Fazary, transmitting,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]**. He<sup>asws</sup> said: **‘one who follows me, [12:108]** is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>159</sup>

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قوله تعالى يا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ رَوَى أَبُو نُعَيْمٍ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘Words of the Exalted: **‘O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]**. It is reported by Abu Nueym, by his chain from Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>160</sup>

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنْ أَبِي نُعَيْمٍ مِثْلَهُ ثُمَّ قَالَ قَوْلُهُ تَعَالَى - هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ.

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al-Mustadrak’, from Abu Nueym – similar to it. Then he said, ‘Word of the Exalted: **He is the One Who Assisted you with His Help and with the Momineen [8:62]**’.<sup>161</sup>

الْحَافِظُ أَبُو نُعَيْمٍ بِإِسْنَادِهِ إِلَى أَبِي هُرَيْرَةَ قَالَ: مَكْتُوبٌ عَلَى الْعَرْشِ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - مُحَمَّدٌ عَبْدِي وَ رَسُولِي أَيْدَتْهُ بِعَلِيِّ بْنِ أَبِي طَالِبٍ.

Al Hafiz Abu Nueym by his chain to Abu Hureyra (well-known fabricator), said,

‘It is inscribed upon the Throne: “There is no god except Allah<sup>azwj</sup> Alone, there is no associate for Him<sup>azwj</sup>, Muhammad<sup>saww</sup> is My<sup>azwj</sup> servant and My<sup>azwj</sup> Rasool<sup>saww</sup>. I<sup>azwj</sup> Aided him<sup>saww</sup> with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>162</sup>

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أَبُو نُعَيْمٍ فِي جَلِيَّةِ الْأَوَّلِيَاءِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ السَّائِبِ عَنِ الْكَلْبِيِّ عَنِ أَبِي صَالِحٍ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ ذَلِكَ قَوْلُهُ - هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

<sup>158</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 5

<sup>159</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 6

<sup>160</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 7 a

<sup>161</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 7 b

<sup>162</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 7 c

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abu Nueym in (the book) 'Hulyat Al Awliya', by his chain to Muhammad Bin Al Saib, from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator),

'From the Prophet<sup>saww</sup> – similar to it, and there is an addition in its end, and that His<sup>azwj</sup> Words: **He is the One Who Assisted you with His Help [8:62]** – meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 163

و يُؤَيِّدُهُ مَا رَوَاهُ الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ عَنْ أَبِي نَصْرِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ عَنِ ابْنِ جُبَيْرٍ عَنْ أَبِي الْحُمَرَاءِ خَادِمِ رَسُولِ اللَّهِ ص قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى سَاقِ الْعَرْشِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولِي وَ صَفِيٌّ مِنْ خَلْقِي أُيِّدُهُ بِعَلِيٍّ وَ نَصْرُهُ بِهِ .

And it is supported by what is reported by the sheykh Abu Ja'far Al Tusi, from Abu Nasr Muhammad Bin Muhammad Bin Ali, by his chain from Al Sumali, from Ibn Jubeyr, from Abu Al Hamra'a,

'A servant of Rasool-Allah<sup>saww</sup> who said, 'I heard Rasool-Allah<sup>saww</sup> saying: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> saw upon the base of the Throne – "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is My<sup>azwj</sup> Rasool<sup>saww</sup>, and My<sup>saww</sup> elite from My<sup>azwj</sup> creatures. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with him<sup>asws</sup>, 164

9- كِتَابُ مَنْقَبَةِ الْمُطَهَّرِينَ، لِلْحَافِظِ أَبِي نُعَيْمٍ عَنْ مُحَمَّدٍ بْنِ عُمَرَ عَنْ عَلِيٍّ بْنِ الْوَلِيدِ عَنْ عَلِيٍّ بْنِ حُنَافٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى - يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ قَالَ نَزَلَتْ فِي عَلِيٍّ ع .

The book 'Manqab Al Mutahharen' of Al Hafiz Abu Nueym, from Muhammad Bin Umar, from Ali Bin Al Waleed, from Ali Bin Hafs, from Muhammad Bin Al-Husayn Bin Zayd, from his father,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding Words of the Exalted: **'O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]**. He<sup>asws</sup> said: 'It was Revealed regarding Ali<sup>asws</sup>, 165

وَ بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَكْتُوبٌ عَلَى الْعَرْشِ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - مُحَمَّدٌ عَبْدِي وَ رَسُولِي أُيِّدُهُ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ وَ ذَلِكَ قَوْلُهُ فِي كِتَابِهِ - هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع .

And by his chain from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'It is inscribed upon the Throne – "There is no god except Allah<sup>azwj</sup> Alone, there is no associate for Him<sup>azwj</sup>, Muhammad<sup>saww</sup> is My<sup>azwj</sup> servant, and My<sup>azwj</sup> Rasool<sup>saww</sup>. I<sup>saww</sup> Support him with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> – and that is His<sup>azwj</sup> Word is His<sup>azwj</sup> Book: **He is the One Who Assisted you with His Help and with the Momineen [8:62]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 166

<sup>163</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 8 a

<sup>164</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 8 b

<sup>165</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 9 a

<sup>166</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 9 b

10- يب، تهذيب الأحكام بإسناده عن الصادق ع في الدعاء بعد صلاة الغدير ربنا آمنا و اتبعنا مولانا و ولينا و هادينا و داعينا و داعي الأنام و صراطك المستقيم السوي و حجتك و سبيلك الداعي إليك على بصيرة هو و من اتبعه و سبحان الله عما يشركون بولايته و بما يلحدون بإتخاذ الولايح دونه إلى آخر الدعاء.

(The book) 'Tahzeeb Al Ahkaam' – By his chain,

'From Al-Sadiq<sup>asws</sup> in the supplication after Salat of Al-Ghadeer: 'Our Lord<sup>azwj</sup>! We believe, and we follow our master, and our guardian, and our guide, and caller of the people, and Your<sup>azwj</sup> straight path, the just, and Your<sup>azwj</sup> Divine Authority, and Your<sup>azwj</sup> way, the caller to You<sup>azwj</sup> upon insight, he<sup>saww</sup> and the one<sup>asws</sup> who follows him<sup>saww</sup>, **Glorious is Allah from what they are associating! [52:43]** with his<sup>asws</sup> Wilayah, and with what they are distorting by taking the confidants besides him<sup>asws</sup>' – up to the end of the supplication''<sup>167</sup>

<sup>167</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 33 H 10



باب 34 أنه ع كلمة الله و أنه نزل فيه لقد رضي الله

## CHAPTER 34 – HE<sup>asws</sup> IS THE WORD OF ALLAH<sup>azwj</sup> AND IT WAS REVEALED REGARDING HIM<sup>asws</sup>: *Allah was Pleased [48:18]*

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْوَاسِطِيِّ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ عُثْمَانَ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ أَبِي الرُّبَيْعِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ قَوْلُ اللَّهِ لَقَدْ رَضِيَ اللَّهُ الْآيَةَ كَمْ كَانُوا قَالَ أَلْفًا وَ مِائَتَيْنِ قُلْتُ هَلْ كَانَ فِيهِمْ عَلِيٌّ ع قَالَ نَعَمْ عَلِيٌّ سَيِّدُهُمْ وَ شَرِيفُهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Al Wasity, from Zakariya Bin Yahya, from Ismail Bin Usman, from Ammar Al Dahny, from Abu Al Zubeyr, from Jabir,

From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I said, ‘Words of Allah<sup>azwj</sup>: *Allah was Pleased [48:18]* – the Verse. How many were they?’ He<sup>asws</sup> said: ‘Two thousand and two hundred’. I said, ‘Was Ali<sup>asws</sup> among them?’ He<sup>asws</sup> said: ‘Yes, Ali<sup>asws</sup> and its chief and their noblest’<sup>168</sup>.

وَ رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ رِجَالِهِ عَنْ مَالِكِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِمَوْلَايَ الرِّضَا ع قَوْلُهُ- لَقَدْ رَضِيَ اللَّهُ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هِيَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع فَالْمَعْنَى أَنَّ الْمُؤْمِنِينَ بِهَا شَبَّهَهُ كَانُوا أَحَقَّ بِهَا وَ أَهْلَهَا.

And it is reported Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, from Malik Bin Abdullah having said,

‘I said to my master Al-Reza<sup>asws</sup>, ‘His<sup>azwj</sup> Words: *Allah was Pleased [48:18]* and *Necessitated the Word of piety for them, [48:26]*’. He<sup>asws</sup> said: ‘It is Wilayah of Amir Al-Momineen<sup>asws</sup>. So, the meaning is that the ones necessitated by it as his<sup>asws</sup> Shias. They were more rightful with it and are its deserving ones’<sup>169</sup>.

2- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ الْمُظَفَّرِ بْنِ مُحَمَّدِ الْبَلْجِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ عَنْ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَهْدٌ إِلَيَّ عَهْدًا فَقُلْتُ رَبِّ بَيْنَهُ لِي قَالَ اسْمَعْ قُلْتُ سَمِعْتُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Muzaffer Bin Muhammad Al Balkhy, from Muhammad Bin Jubeyr, from Isa, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

‘From Abu Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Made a Pact to me<sup>saww</sup>. I<sup>saww</sup> said: ‘Lord<sup>azwj</sup>! Explain it to me<sup>saww</sup>. He<sup>azwj</sup> Said: “Listen!” I<sup>saww</sup> said: ‘I<sup>saww</sup> am listening’.

قَالَ يَا مُحَمَّدُ إِنَّ عَلِيًّا رَأَيْتُ الْهُدَى بَعْدَكَ وَ إِمَامًا أَوْلِيَّائِي وَ نُورًا مِنْ أَطَاعِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمَهَا اللَّهُ تَعَالَى الْمُتَّقِينَ فَصَنَ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَسَّرَهُ بِذَلِكَ.

<sup>168</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 34 H 1 a

<sup>169</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 34 H 1 b

He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the flag of guidance after you<sup>saww</sup>, and Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and Noor (for) the one who obeys Me<sup>azwj</sup>, and he<sup>asws</sup> is the Word which Allah<sup>azwj</sup> the Exalted has Necessitated the pious. So, the one who loves him<sup>asws</sup>, so he has loved Me<sup>azwj</sup>, and one who hates him<sup>asws</sup> had hated Me<sup>azwj</sup>, so give him<sup>asws</sup> the glad tidings with that!"<sup>170</sup>

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْمُسْتَدْرَكِ مِنَ الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِ جَلِيلَةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ بِإِسْنَادٍ عَنْ سَلَامٍ الْجُعْفِيِّ عَنْ أَبِي بُرْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَهْدٌ إِلَيَّ فِي عَهْدِي فَقُلْتُ يَا رَبِّ بَيْنَهُ لِي فَقَالَ اسْمَعْ فَقُلْتُ سَمِعْتُ

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak' from the first part of the book 'Hilyah Al Awliya' of Abu Nueym, by the chain from Sallam Al Jufy, from Abu Burdah who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Made a Pact to me<sup>asws</sup>. I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Explain it to me<sup>saww</sup>'. He<sup>azwj</sup> Said: "Listen!" I<sup>saww</sup> said: 'I<sup>saww</sup> am listening'.

فَقَالَ إِنَّ عَلِيًّا رَأْيُهُ الْهُدَى وَ إِمَامُ أَوْلِيَائِي وَ نُورٌ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ أَحْبَبَنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشَّرَهُ بِذَلِكَ

He<sup>azwj</sup> Said: "Ali<sup>asws</sup> is the flag of guidance, and Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and Noor (for) the one who obeys Me<sup>azwj</sup>, and he is the Word which I<sup>azwj</sup> Necessitated it for the pious. One who loves him<sup>asws</sup> loves Me<sup>azwj</sup>, and one who hates him<sup>asws</sup> has hated Me<sup>azwj</sup>, so give him<sup>asws</sup> glad tidings with that!"

فَجَاءَ عَلِيٌّ فَبَشَّرَهُ بِذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ فَإِنْ يُعَذِّبْنِي فَيَذْبُنِي وَ إِنْ يُنِّمَ الَّذِي بَشَّرَنِي بِهِ فَاللَّهُ أَوْلَى بِي

Ali<sup>asws</sup> came, so he<sup>saww</sup> gave him glad tidings with that. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Grip. So, if He<sup>azwj</sup> were to Punish me<sup>asws</sup>, it would be due to my<sup>asws</sup> sins, and if He<sup>azwj</sup> Completes that which He<sup>azwj</sup> has Given me<sup>asws</sup> glad tidings with, then Allah<sup>azwj</sup> is foremost with me<sup>asws</sup>.

قَالَ قُلْتُ اللَّهُمَّ أَجَلِ قَلْبِهِ وَ اجْعَلْ رِيعَهُ الْإِيمَانَ فَقَالَ اللَّهُ تَعَالَى قَدْ فَعَلْتُ بِهِ ذَلِكَ ثُمَّ إِنَّهُ رَفَعَ إِلَيَّ أَنَّهُ سَيَخْصُهُ مِنَ الْبَلَاءِ بِشَيْءٍ لَمْ يَخْصَ بِهِ أَحَدًا مِنْ أَصْحَابِي فَقُلْتُ يَا رَبِّ أَخِي وَ صَاحِبِي فَقَالَ تَعَالَى إِنَّ هَذَا شَيْءٌ قَدْ سَبَقَ إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ.

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make it nourish the Eman!' Allah<sup>azwj</sup> the Exalted Said: "I<sup>azwj</sup> have Done that with him<sup>asws</sup>!" Then He<sup>azwj</sup> Raised it to me<sup>saww</sup> that he<sup>asws</sup> would be particularised with something of the afflictions which no one from my<sup>saww</sup> companions has been particularised with. So, I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> brother<sup>asws</sup> and my<sup>saww</sup> companion!' The Exalted said: 'This is something which has preceded (Ordained). He<sup>asws</sup> will be afflicted, and be Tested with it!"<sup>171</sup>

3- مد، العمدة بإسناده عن ابْنِ الْمَغَازِلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدٍ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ الْحُسَيْنِ الْأَشْجَرِيِّ عَنْ عُثْمَانَ بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ص عَنِ الْكَلِمَاتِ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ- فَتَابَ عَلَيْهِ قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ إِلَّا مَا ثُبِتَ عَلَى فَتَابَ عَلَيْهِ.

<sup>170</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 34 H 2 a

<sup>171</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 34 H 2 b

(The book) 'Al Amdah' – By his chain from Al Maghazily, from Ahmad Bin Muhammad Bin Abdul Wahab, from Muhammad Bin Usman, from Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Al-Husayn Al Ashqar, from Usman Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'The Prophet<sup>saww</sup> was asked about the Words which Adam<sup>as</sup> had received from his<sup>as</sup> Lord<sup>azwj</sup>, so He<sup>azwj</sup> Turned to him<sup>as</sup>. He<sup>saww</sup> said: 'He<sup>as</sup> asked Him<sup>azwj</sup> by the right of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, if only You<sup>azwj</sup> would Turn to me<sup>as</sup> (with Mercy)'. So, He<sup>azwj</sup> Turned to him<sup>as</sup>',<sup>172</sup>

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<sup>172</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 34 H 3

باب 35 قوله تعالى وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا وَ قوله تعالى وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ

## CHAPTER 35 – WORDS OF EXALTED: and We Made for them a truthful tongue of Ali [19:50], AND REGARDING WORDS OF THE EXALTED: And Make for me a truthful tongue among the latter ones [26:84]; and give glad tidings to those who believe that, for them would be a ‘true footing’ [10:2]

1- فس، تفسير القمي وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا يُعْنِي أَمِيرَ الْمُؤْمِنِينَ ع حَدَّثَنِي بِذَلِكَ أَبِي عَنِ الْإِمَامِ الْحَسَنِ الْعَسْكَرِيِّ ع.

Tafseer Al-Qummi - **and We Made for them a truthful tongue of Ali [19:50]** – it means Amir Al-Momineen<sup>asws</sup>, and it was narrated to me<sup>asws</sup> with that by my father, from the Imam Al-Hassan Al-Askari<sup>asws</sup>,<sup>173</sup>

2- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Qummi – Ali Bin Ibrahim said,

‘Regarding His<sup>azwj</sup> Words: **And Make for me a truthful tongue among the latter ones [26:84]**. He said, ‘It is Amir Al-Momineen<sup>asws</sup>,’<sup>174</sup>

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ السَّيَّارِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ قَوْمًا طَالِبُونِي بِاسْمِ أَمِيرِ الْمُؤْمِنِينَ ع فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَقُلْتُ لَهُمْ مِنْ قَوْلِهِ تَعَالَى وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا فَقَالَ صَدَقْتَ هُوَ هَكَذَا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Sayyari, from Yunus Bin Abdul Rahman who said,

‘I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, ‘There is a group seeking from me the name of Amir Al-Momineen<sup>asws</sup> in the Book of Allah<sup>azwj</sup> Mighty and Majestic. I said to them, ‘From the Words of the Exalted: **and We Made for them a truthful tongue of Ali [19:50]**’. He<sup>asws</sup> said: ‘You speak the truth, it is like that’’.<sup>175</sup>

4- كشف، كشف الغمة ابْنُ مَرْذُوقٍ فِي قَوْلِهِ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عُرِضَتْ وَلَا يَتُّهُ عَلَى إِبْرَاهِيمَ ع فَقَالَ اللَّهُمَّ اجْعَلْهُ مِنْ دُرِّيَّ فَقَعَلَ اللَّهُ ذَلِكَ.

(The book) ‘Kashf Al Ghumma’ of Ibn Mardawayh –

<sup>173</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 1

<sup>174</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 2

<sup>175</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 3

'Regarding His<sup>azwj</sup> Words: **And Make for me a truthful tongue among the latter ones [26:84]**. From Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. He<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. His<sup>asws</sup> Wilayah was presented unto Ibrahim<sup>as</sup>. He<sup>as</sup> said: 'O Allah<sup>azwj</sup>! Make him<sup>asws</sup> to be from my<sup>as</sup> offspring'. So, Allah<sup>azwj</sup> Did that".<sup>176</sup>

5- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ - عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَزَلَتْ فِي وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Kashf al Ghumma' –

'Words of the Exalted: **and give glad tidings to those who believe that, for them would be a 'true footing' [10:2]**. From Abu Abdullah<sup>asws</sup> having said: 'It was Revealed regarding Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>177</sup>

6- شي، تفسير العياشي عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْوَلَايَةُ.

Tafseer Al Ayyashi – From Yunus, from the one who mentioned it,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord [10:2]**. He<sup>asws</sup> said: 'The Wilayah".<sup>178</sup>

7- شي، تفسير العياشي عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ هُوَ رَسُولُ اللَّهِ ص.

Tafseer Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord [10:2]**. He<sup>asws</sup> said: 'He<sup>saww</sup> is Rasool-Allah<sup>saww</sup>'.<sup>179</sup>

8- بَيَانُ التَّنْزِيلِ، لِابْنِ شَهْرَآشُوبَ أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا يَعْنِي عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع.

(The book) 'Bayan Al Tanzeel' of Ibn Shehr Ashub – Abu Baseer,

'From Al-Sadiq<sup>asws</sup>: **'and We Made for them a truthful tongue of Ali [19:50]** – means Ali<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>'.<sup>180</sup>

<sup>176</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 4

<sup>177</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 5

<sup>178</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 6

<sup>179</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 7

<sup>180</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 35 H 8

## CHAPTER 36 – WHAT IS REVEALED REGARDING HIM<sup>asws</sup> OF THE SPENDING AND THE PREFERRING (OF OTHERS OVER HIMSELF<sup>asws</sup>)

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ عَمْرٍو الدَّهْقَانِ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص فَشَكَا إِلَيْهِ الْجُوعَ فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى بُيُوتِ أَزْوَاجِهِ فَقُلْنَ مَا عِنْدَنَا إِلَّا الْمَاءُ فَقَالَ ص مَنْ هَذَا الرَّجُلِ اللَّيْلَةَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَنَا يَا رَسُولَ اللَّهِ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Sahl Bin Muhammad Al Attar, from Ahmad Bin Amro Al Dihqan, from Muhammad Bin Kaseer, from Aasim Bin Juleyb, from his father, from Abu Hureyra (well-known fabricator) who said,

‘A man came to the Prophet<sup>saww</sup> and complained to him<sup>saww</sup> of the hunger. Rasool-Allah<sup>saww</sup> sent a message to the houses of his<sup>saww</sup> wives. They said, ‘There is nothing with us except the water’. He<sup>saww</sup> said: ‘Who is for this man tonight?’ Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘I<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>!’

فَأَتَى فَاطِمَةَ ع فَأَعْلَمَهَا فَقَالَتْ مَا عِنْدَنَا إِلَّا قُوثُ الصَّبِيَّةِ وَ لَكِنَّا نُؤْثِرُ بِهِ صَبِيغَنَا فَقَالَ ع نَوْمِي الصَّبِيَّةِ وَ أَطْفِئِي السِّرَاجَ فَلَمَّا أَصْبَحَ عَدَا عَلَى رَسُولِ اللَّهِ ص فَتَرَلَ قَوْلُهُ تَعَالَى وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمُ الْآيَةَ.

He<sup>asws</sup> came to (Syeda) Fatima<sup>asws</sup> and let her<sup>asws</sup> know. She<sup>asws</sup> said: ‘There is nothing with us<sup>asws</sup> except subsistence (for) the children<sup>asws</sup>, but we<sup>asws</sup> shall prefer our<sup>asws</sup> guest with it’. He<sup>asws</sup> said: ‘Put the children to sleep and extinguish the lamp’. When it was morning, he<sup>asws</sup> went to Rasool-Allah<sup>saww</sup>, and the Words of the Exalted were Revealed: **and they are preferring (others) over their own selves, [59:9] – the Verse**”<sup>181</sup>.

2- وَ رُوِيَ أَيْضاً عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ كُلَيْبٍ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ قَالَ بَيْنَمَا عَلِيُّ ع عِنْدَ فَاطِمَةَ ع إِذْ قَالَتْ لَهُ يَا عَلِيُّ اذْهَبْ إِلَى أَبِي فَابْتَغِ مِنْهُ شَيْئاً فَقَالَ نَعَمْ فَأَتَى رَسُولَ اللَّهِ ص فَأَعْطَاهُ دِينَاراً وَ قَالَ لَهُ يَا عَلِيُّ اذْهَبْ فَابْتَغِ بِهِ لِأَهْلِكَ طَعَاماً

And it is reported as well from Ahmad Bin Idrees, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazalat, from Kuleyb Bin Muawiya,

‘From Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. [59:9]**. He<sup>asws</sup> said: ‘While Ali<sup>asws</sup> was in the presence of (Syeda) Fatima<sup>asws</sup> when she<sup>asws</sup> said to him<sup>asws</sup>: ‘O Ali<sup>asws</sup>! Go to my<sup>asws</sup> father<sup>saww</sup>, and get something from him<sup>saww</sup> for us<sup>asws</sup>’. So he<sup>asws</sup> said: ‘Yes’. He<sup>asws</sup> came to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> gave him<sup>asws</sup> a Dinar and said: ‘O Ali<sup>asws</sup>! Go and buy some food for your<sup>asws</sup> family’.

<sup>181</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 1

فَخَرَجَ مِنْ عِنْدِهِ فَلَقِيَهُ الْمُقْدَادُ بْنُ الْأَسْوَدِ فَقَامَا مَا شَاءَ اللَّهُ أَنْ يُقُومَا وَ ذَكَرَ لَهُ حَاجَتَهُ فَأَعْطَاهُ الدِّينَارَ وَ انْطَلَقَ إِلَى الْمَسْجِدِ فَوَضَعَ رَأْسَهُ فَنَامَ فَانْتَظَرَهُ رَسُولُ اللَّهِ ص فَلَمْ يَأْتِ ثُمَّ انْتَظَرَهُ فَلَمْ يَأْتِ فَخَرَجَ يَدُورٌ فِي الْمَسْجِدِ فَإِذَا هُوَ بِعَلِيِّ ع نَائِمٍ فِي الْمَسْجِدِ

He<sup>asws</sup> went out from his<sup>saww</sup> presence. Al-Miqdad Bin Al-Aswad<sup>ra</sup> met up with him<sup>asws</sup>, and stood with him<sup>asws</sup> for as long as Allah<sup>azwj</sup> so Desired, and he mentioned his need to him<sup>asws</sup>. So he<sup>asws</sup> gave him the Dinar and went to the Masjid. He<sup>asws</sup> placed his<sup>asws</sup> head down and closed eyes. Rasool-Allah<sup>saww</sup> waited for him<sup>asws</sup>, but he<sup>asws</sup> did not come. Then he<sup>saww</sup> waited some more, but he<sup>asws</sup> did not come. He<sup>saww</sup> went around in the Masjid, and there was Ali<sup>asws</sup> in the Masjid.

فَحَرَّكَهُ رَسُولُ اللَّهِ ص فَقَعَدَ فَقَالَ يَا عَلِيُّ مَا صَنَعْتَ فَقَالَ يَا رَسُولَ اللَّهِ خَرَجْتُ مِنْ عِنْدِكَ فَلَقِيْتُ الْمُقْدَادَ بْنَ الْأَسْوَدِ فَذَكَرَ لِي مَا شَاءَ اللَّهُ أَنْ يَذْكُرَ فَأَعْطَيْتُهُ الدِّينَارَ

Rasool-Allah<sup>saww</sup> moved him<sup>asws</sup>, and he<sup>asws</sup> sat up. He<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! What did you<sup>asws</sup> do?' He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, I<sup>asws</sup> went out from your<sup>saww</sup> presence, and Al-Miqdad Bin Al-Aswad<sup>ra</sup> met up with me<sup>asws</sup>. He<sup>ra</sup> mentioned to me<sup>asws</sup> what Allah<sup>azwj</sup> so Desired him<sup>ra</sup> to mention, so I<sup>asws</sup> gave the Dinar to him<sup>ra</sup>.'

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّ جِبْرِيلَ قَدْ أَنْبَأَنِي بِذَلِكَ وَ قَدْ أَنْزَلَ اللَّهُ فِيكَ كِتَابًا وَ يُؤْتِيُونَ عَلَى أَنْفُسِهِمُ الْآيَةَ.

Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'But, Jibraeel<sup>as</sup> has already given me<sup>saww</sup> the news of that and Allah<sup>azwj</sup> has Revealed a Book (Verses) regarding you<sup>asws</sup>: **and they are preferring (others) over their own selves, [59:9] – the Verse**'.<sup>182</sup>

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعَادَةَ بْنِ مِهْرَانَ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أُنِيَ رَسُولُ اللَّهِ ص بِمَالٍ وَ حُلٍّ وَ أَصْحَابُهُ حَوْلَهُ جُلُوسٌ فَقَسَمَهُ عَلَيْهِمْ حَتَّى لَمْ يَبْقَ مِنْهُ حُلَّةٌ وَ لَا دِينَارٌ فَلَمَّا فَرَغَ مِنْهُ جَاءَ رَجُلٌ مِنْ فُقَرَاءِ الْمُهَاجِرِينَ وَ كَانَ غَائِبًا فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ أَيْكُمْ يُعْطِي هَذَا نَصِيْبَهُ وَ يُؤْتِيهِ عَلَى نَفْسِهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Sabir, from Al Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mihran, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was brought wealth and garments, and his<sup>saww</sup> companions were seated around him<sup>saww</sup>. He<sup>saww</sup> distributed it to them until there did not remain every one garment from it nor one Dinar. When he<sup>saww</sup> was free from it, a man from the poor Emigrants came, and he had been absent. When Rasool-Allah<sup>saww</sup> him, he<sup>saww</sup> said: 'Which one of you would give this one his own share and prefer him over himself?'

فَسَمِعَهُ عَلِيُّ ع فَقَالَ نَصِيْبِي فَأَعْطَاهُ إِتَاهُ فَأَخَذَهُ رَسُولُ اللَّهِ ص وَ أَعْطَاهُ الرَّجُلَ ثُمَّ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ جَعَلَكَ سَبَاقًا لِلْخَيْرِ سَخَاءً بِنَفْسِكَ عَنِ الْمَالِ أَنْتَ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْشُوبُ الظُّلْمَةَ وَ الظُّلْمَةُ هُمْ الَّذِينَ يَحْسُدُونَكَ وَ يَبْغُونَ عَلَيْكَ وَ يَمْتَعُونَكَ حَقًّا بَعْدِي.

Ali<sup>asws</sup> heard him<sup>saww</sup>. He<sup>asws</sup> said: 'My<sup>asws</sup> share!' He<sup>asws</sup> gave it to him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> took it and gave it to the man, then said: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Made you<sup>asws</sup> precede to the

<sup>182</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 2

goodness, generous with yourself<sup>asws</sup> of the wealth. You<sup>asws</sup> are leader of the Momineen and the wealth is leader of the unjust, and the unjust, they are those who will be envying you<sup>asws</sup> and will be seeking (to kill you<sup>asws</sup>) and will be depriving your<sup>asws</sup> rights after me<sup>saww</sup>.<sup>183</sup>

4- وَ بِإِسْنَادِهِ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ ابْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص جَالِساً ذَاتَ يَوْمٍ وَ أَصْحَابُهُ جُلُوسٌ حَوْلَهُ فَجَاءَ عَلِيٌّ ع وَ عَلَيْهِ سِمَلٌ ثَوْبٌ مُنْخَرِقٌ عَنْ بَعْضِ جَسَدِهِ فَجَلَسَ قَرِيباً مِنْ رَسُولِ اللَّهِ ص

And by his chain from Al Qasim Bin Ismail, from Ismail Bin Aban, from Ibn Shimr, from Jabir,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> was seated one day and his<sup>saww</sup> companions were seated around him<sup>saww</sup>. Ali<sup>asws</sup> came and upon him<sup>asws</sup> was a worn out cloth torn from part of his<sup>asws</sup> body. He<sup>asws</sup> sat down nearby from Rasool-Allah<sup>saww</sup>.

فَنَظَرَ إِلَيْهِ سَاعَةً ثُمَّ قَرَأَ وَ يُؤَثِّرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَخِّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَمَا إِنَّكَ رَأْسُ الدِّينِ نَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ وَ سَيِّدُهُمْ وَ إِمَامُهُمْ

He<sup>saww</sup> looked at him<sup>asws</sup> for a while, then recited: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**. Then Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘But, you<sup>asws</sup> are the head of the ones this Verse has been Revealed regarding them, and their chief and their Imam<sup>asws</sup>’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَتَيْنَ خُلَّتْكَ الَّتِي كَسَوْتُكَهَا يَا عَلِيُّ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ بَعْضَ أَصْحَابِكَ أَتَانِي بِشُكُو عَرَاهِ [عُرْيَةٍ] وَ عُرْيِ أَهْلِ بَيْتِهِ فَرَجَمْتُهُ فَأَتَرْتُهُ بِهَا عَلَى نَفْسِي وَ عَرَفْتُ أَنَّ اللَّهَ سَيَكْسُوَنِي خَيْرًا مِنْهَا

Then Rasool-Allah<sup>saww</sup> said: ‘Where is your<sup>asws</sup> garment which you<sup>asws</sup> had clothed with, O Ali<sup>asws</sup>?’ He<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! One of your<sup>saww</sup> companions came to me<sup>asws</sup> complaining of his bareness and bareness of his family members. So, I<sup>asws</sup> felt compassion for him and preferred him with it over myself<sup>asws</sup>, and I<sup>asws</sup> did recognise that Allah<sup>azwj</sup> will soon be Clothing me<sup>asws</sup> with better than it’.

فَقَالَ رَسُولُ اللَّهِ ص صَدَقْتَ أَمَا إِنَّ حَبْرِيْلَ قَدْ أَتَانِي يُخْبِرُنِي أَنَّ اللَّهَ اتَّخَذَ لَكَ مَكَانَهَا فِي الْجَنَّةِ حُلَّةً خَضْرَاءَ مِنْ إِسْتَبْرَقٍ وَ صَنَفْتُهَا مِنْ ياقُوتٍ وَ زَبَرْجَدٍ فَيُعْمَ الْجَوَارِ جَوَارِ رِثَاكَ بِسَخَاوَةِ نَفْسِكَ وَ صَبْرِكَ عَلَى سَمَلَتِكَ هَذِهِ الْمُنْخَرِقَةُ فَأَبَشِرْ يَا عَلِيُّ

Rasool-Allah<sup>saww</sup> said: ‘You<sup>asws</sup> speak the truth. As for Jibraeel<sup>as</sup>, he<sup>as</sup> came to me<sup>saww</sup>. He<sup>as</sup> narrates to me<sup>saww</sup> that Allah<sup>azwj</sup> has Taken for you in its place, a green garment of brocade in the Paradise, and its composition is from ruby and peridot. So, best of the vicinities is the vicinity of your<sup>asws</sup> Lord<sup>azwj</sup>, due to the generosity of yourself<sup>asws</sup> and your<sup>asws</sup> patience upon this ragged cloth of yours<sup>asws</sup>, the torn. So, receive glad tidings, O Ali<sup>asws</sup>!’

فَانْصَرَفَ عَلِيُّ ع فَرِحاً مُسْتَبْشِراً بِمَا أَخْبَرَهُ بِهِ رَسُولُ اللَّهِ ص.

Ali<sup>asws</sup> left joyful, smiling, due to what Rasool-Allah<sup>saww</sup> had informed him with”.<sup>184</sup>

<sup>183</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 3



5- فر، تفسير فرات بن إبراهيم بإسناد إلى أبي عبد الله ع قَوْلُهُ تَعَالَى مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim, by his chain to,

‘Abu Abdullah<sup>asws</sup> (regarding) Words of the Exalted: **And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265].** He<sup>asws</sup> said: ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>185</sup>

6- كشف، كشف الغمة مما أخرجه العز المحدث الحنبلي قوله تعالى الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ كَانَ عِنْدَ عَلِيٍّ ع أَرْبَعَةُ دِرَاهِمٍ لَا يَمْلِكُ غَيْرَهَا فَتَصَدَّقَ بِدِرْهَمٍ لَيْلًا وَ بِدِرْهَمٍ نَهَارًا وَ بِدِرْهَمٍ سِرًّا وَ بِدِرْهَمٍ عَلَانِيَةً فَنَزَلَتْ.

Kashf Al Ghumma – From was it extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274].** He said, ‘There were four Dirhams in the possession of Ali<sup>asws</sup>, not owning other than it. He<sup>asws</sup> gave in charity with A Dirham at night, and a Dirham at daytime, and a Dirham secretly, and a Dirham openly, so it was Revealed’.<sup>186</sup>

فر، تفسير فرات بن إبراهيم الحُسَيْنُ بْنُ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ حَنَانٍ بْنِ عَلِيٍّ عَنِ الْكَلْبِيِّ عَنِ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ إِلَّا أَنَّهُ ذَكَرَ بَدَلَ الدَّرَاهِمِ الدَّنَائِيرَ.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam, from Al-Hassan Bin Al-Husayn, from Hanan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas – similar to it except that he mentioned the Dinars in place of Dirhams’.<sup>187</sup>

7- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ فِرَاسَةَ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: إِنِّي لَأَحْفَظُ لِعَلِّي بْنِ أَبِي طَالِبٍ ع أَرْبَعَةَ مَنَاقِبَ مَا يَمْتَنِعُنِي أَنْ أَذْكُرَهَا إِلَّا الْحَسَدُ قَالَ فَقِيلَ لَهُ أَذْكُرُهَا قَالَ فَقَرَأَ هَذِهِ الْآيَةَ ذَاتَ يَوْمٍ - الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Firasah, from Mi’sar Bin Kidam, from Ata’a Bin Al Sa’ib, from Abdul Rahman Al Sulamy who said,

‘I have memorised four virtues of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, nothing prevents me from mentioning these except the jealousy’. It was said to him, ‘Mention these’. He read this Verse one day, **Those who are spending their wealth by the night and the day, secretly and openly, [2:274].**

قَالَ وَ مَا كَانَ يَمْلِكُ يَوْمَهُ ذَلِكَ إِلَّا أَرْبَعَةَ دَرَاهِمٍ فَأَعْطَى دِرْهَمًا بِاللَّيْلِ وَ دِرْهَمًا بِالنَّهَارِ وَ دِرْهَمًا بِالسَّرِّ وَ دِرْهَمًا بِالْعَلَانِيَةِ.

<sup>184</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 4

<sup>185</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 5

<sup>186</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 6 a

<sup>187</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 6 b

He said, 'And on that day he<sup>asws</sup> did not own except four Dirhams, so he<sup>asws</sup> gave a Dirham at night, and a Dirham at daytime, and a Dirham in secret, and a Dirham openly".<sup>188</sup>

رَوَى نُزُولَ هَذِهِ الْآيَةِ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِحَدِيثِ الْجَهَةِ الطَّبْرَسِيِّ رَحِمَهُ اللَّهُ وَ الرَّخْشَرِيِّ وَ سَائِرِ الْمُفَسِّرِينَ عَنْ ابْنِ عَبَّاسٍ وَ قَالَ السُّيُوطِيُّ فِي الدُّرِّ الْمُنْتَوَرِ أَخْرَجَ عَبْدُ الرَّزَّاقِ وَ عَبْدُ بْنُ حُمَيْدٍ وَ ابْنُ الْمُنْذِرِ وَ ابْنُ أَبِي حَاتِمٍ وَ الطَّبْرَانِيُّ وَ ابْنُ عَسَاكِرٍ مِنْ طَرِيقِ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ كَانَتْ لَهُ أَرْبَعَةُ دَرَاهِمٍ فَأَنْفَقَ بِاللَّيْلِ دِرْهَمًا وَ بِالنَّهَارِ دِرْهَمًا سِرًّا وَ عَلَانِيَةً.

It is reported that the Revelation of this Verse is regarding Amir Al-Momineen<sup>asws</sup> in this aspect, by Al Tabarsee, and Al Zamakhshari, and rest of the interpreters, from Ibn Abbas. And Al Suyuti said in (the book) 'Al Durr Al Mansour', 'It is extracted by Abdul Razzaq, and Abd Bin Humejd, and Ibn Al Munzar, and Ibn Abu Hatim, and Al Tavrani, and Ibn Asakir, from the way of Abdul Wahhab Bin Mujahid, from his father, from Ibn Abbas who said,

'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. There were four Dirhams for him<sup>asws</sup>, so he<sup>asws</sup> spend (gave in charity) a Dirham at night, and a Dirham at daytime, and a Dirham secretly, and (a Dirham) openly".<sup>189</sup>

<sup>188</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 7 a

<sup>189</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 36 H 7 b

باب 37 أنه ع المؤذن بين الجنة و النار و صاحب الأعراف و سائر ما يدل على رفعة درجاته ع في الآخرة

## CHAPTER 37 – HE<sup>asws</sup> IS THE PROCLAIMER BETWEEN THE PARADISE AND THE FIRE, AND MASTER OF THE HEIGHTS, AND REST OF WHAT EVIDENCES UPON THE LOFTINESS OF HIS<sup>asws</sup> RANK IN THE HEREAFTER

1- فس، تفسير القمي فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنَّ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَبِي عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ الْمُؤَذِّنُ أَمِيرُ الْمُؤْمِنِينَ ع يُؤَذِّنُ أَذَانًا يُسْمِعُ الْخَلَائِقَ.

Tafseer Al-Qummi - **Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]** – My father, from Muhammad Bin Al-Fuzeyl, from Abu Al-Hassan<sup>asws</sup> having said: ‘The proclaimer is Amir Al-Momineen<sup>asws</sup> proclaiming a proclamation (all) the creatures would hear”<sup>190</sup>.

2- قب، المناقب لابن شهر آشوب الْبَاقِرُ وَ الصَّادِقُ ع فِي قَوْلِهِ فَلَمَّا رَأَوْهُ زُلْفَةً نَزَلَتْ فِي عَلِيٍّ وَ ذَلِكَ لَمَّا رَأَوْا عَلِيًّا فِي الْقِيَامَةِ اسْوَدَّتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ لَمَّا رَأَوْا مَنَزِلَتَهُ وَ مَكَانَهُ مِنَ اللَّهِ أَكَلُوا أَكْفَهُمْ عَلَى مَا فَرَّطُوا فِي وَلَايَةِ عَلِيٍّ ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> regarding His<sup>azwj</sup> Words: **So when they shall see him nigh, [67:27]**. It was Revealed regarding Ali<sup>asws</sup>, and that is when they shall see Ali<sup>asws</sup> during the (Day of) Qiyamah, the faces of those who disbelieved (in Ali<sup>asws</sup>) would be blackened; and when they see his<sup>asws</sup> status and his<sup>asws</sup> position from Allah<sup>azwj</sup>, they would eat (bite) upon their palms upon what they had neglected regarding Wilayah of Ali<sup>asws</sup>,<sup>191</sup>

3- كشف، كشف الغمة بِمَا أَوْزَدَهُ الْخَافِضُ أَبُو بَكْرٍ بْنُ مَرْذُوقٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَتَذَاكَرَ أَصْحَابُهُ الْجَنَّةَ فَقَالَ ص إِنَّ أَوَّلَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The book) ‘Kashf Al Ghumma – From what is referred by Al Hafiz Abu Bakr Bin Mardawayh, from Jabir Bin Abdullah who said,

‘We were in the presence of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> companions mentioned the Paradise. He<sup>saww</sup> said: ‘The first of the people of Paradise to enter into it would be Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

قَالَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ أَخْبَرْتَنَا أَنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى تَدْخُلَهَا وَ عَلَى الْأُمَمِ حَتَّى تَدْخُلَهَا أَتُنْكَ

Abu Dajana Al-Ansari said, ‘O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> had informed us that the Paradise unto the Prophets<sup>as</sup> until you<sup>saww</sup> enter it, and (prohibited) unto the communities until your<sup>saww</sup> community enters it!’

<sup>190</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 1

<sup>191</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 2

قَالَ بَلَى يَا أَبَا دُجَانَةَ أَمَا عَلِمْتَ أَنَّ لِلَّهِ لَوَاءً مِنْ نُورٍ وَ عَمُوداً مِنْ يَاقُوتٍ مَكْتُوبٌ عَلَى ذَلِكَ النُّورِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ - آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ صَاحِبُ اللِّوَاءِ إِمَامُ الْقِيَامَةِ وَ ضَرَبَ يَدَهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He<sup>saww</sup> said: ‘Yes, O Abu Dajanaah! Don’t you know that there is a flag of Noor for Allah<sup>azwj</sup>, and a pillar of ruby. It is inscribed upon the Noor: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> Allah<sup>azwj</sup>” – Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are best of created beings. The bearer of the flag, Imam<sup>asws</sup> of (Day of) Qiyamah’ – and he<sup>saww</sup> struck by his<sup>saww</sup> hand upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

قَالَ فَسَرَّ رَسُولُ اللَّهِ ص بِذَلِكَ عَلِيًّا ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَرَّمَنَا وَ شَرَّفَنَا بِكَ فَقَالَ لَهُ أَبُشِرْ يَا عَلِيُّ مَا مِنْ عَبْدٍ يَنْتَحِلُ مَوَدَّتَكَ إِلَّا بَعَثَهُ اللَّهُ مَعَنَا يَوْمَ الْقِيَامَةِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص - فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ.

So, Rasool-Allah<sup>saww</sup> cheered Ali<sup>asws</sup> with that. He<sup>asws</sup> said: ‘The Praise is for Allah<sup>azwj</sup> Who Honoured us<sup>asws</sup> and Ennobled us<sup>asws</sup> by you<sup>saww</sup>’. He<sup>saww</sup> said to him<sup>asws</sup>: ‘Receive glad tidings, O Ali<sup>asws</sup>! There is no servant having your<sup>asws</sup> cordiality except Allah<sup>azwj</sup> would Resurrect him with us<sup>asws</sup> on the Day of Qiyamah’. Then Rasool-Allah<sup>saww</sup> recited: ***In a truthful seat, in the Presence of a Powerful King [54:55]***<sup>192</sup>.

وَ رَوَى الشَّيْخُ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ مَنْ أَحَبَّكَ وَ تَوَلَّكَ أَسْكَنَهُ اللَّهُ مَعَنَا فِي الْجَنَّةِ ثُمَّ تَلَا رَسُولُ اللَّهِ ص - إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ - فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ.

And it is reported by the sheykh Al Tusi, by his chain to Jabir Bin Abdullah who said,

‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘O Ali<sup>asws</sup>! One who loves you<sup>asws</sup> and befriends you, Allah<sup>azwj</sup> would Settle him with us<sup>asws</sup> in the Paradise’. Then Rasool-Allah<sup>saww</sup> recited: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***<sup>193</sup>.

4- ابْنُ مَرْذُوقٍ قَوْلُهُ تَعَالَى طُوبَى لَهُمْ وَ حَسُنَ مَا بَ عَنِ مُحَمَّدٍ بْنِ سِيرِينَ قَالَ هِيَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي حُجْرَةِ عَلِيِّ ع وَ لَيْسَ فِي الْجَنَّةِ حُجْرَةٌ إِلَّا وَ فِيهَا عُصْنٌ مِنْ أَعْصَانِهَا

Ibn Mardawayh – Words of the Exalted: ***(the tree of) Tooba would be for them and an excellent resort [13:29]***, from Muhammad Bin Sirreen who said, ‘It is a tree in the Paradise. Its roots are in the chamber of Ali<sup>asws</sup>, and there isn’t any chamber except in it is a branch from its branches.

قَوْلُهُ تَعَالَى فَأَذِّنْ مُؤَدِّنَ بَيْنَهُمْ عَنْ أَبِي جَعْفَرٍ ع قَالَ هُوَ عَلِيُّ ع.

Words of the Exalted: ***Then a proclaimer would proclaim among them: [7:44]***, from Abu Ja’far<sup>asws</sup> having said: ‘He<sup>asws</sup> is Ali<sup>asws</sup>’<sup>194</sup>.

<sup>192</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 3 a

<sup>193</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 3 b

<sup>194</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 4

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ الْآيَةُ نَزَلَتْ فِي عَلِيٍّ ع وَ حَرَتْ لِأَهْلِ الْإِيمَانِ مَثَلًا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al Muhammadi, from Kaseer Bin Abbas, from Abu Al Jaroud,

From Abu Ja'far<sup>asws</sup> regarding Words of Mighty and Majestic: ***So as for one Given his book in his right hand, [69:19], the Verse, was Revealed regarding Ali<sup>asws</sup>, and it flowed as an example for the people of Eman***.<sup>195</sup>

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ قَالَ هَذَا أَمِيرُ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Husayn Bin Saeed, from Amro Bin Usman, from Hanan Bin Sadeyr,

'From Abu Abdullah<sup>asws</sup>: ***So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19]. He<sup>asws</sup> said: 'This is Amir Al-Momineen<sup>asws</sup>, 196***

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ حُصَيْنِ بْنِ خُزَّافٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ مِثْمٍ عَنْ عَبَّادَةَ بْنِ رِئَعٍ عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَمُرُّ بِالنَّفَرِ مِنْ قُرَيْشٍ فَيَقُولُونَ انْظُرُوا إِلَى هَذَا الَّذِي اصْطَفَاهُ مُحَمَّدٌ وَ اخْتَارَهُ مِنْ بَيْنِ أَهْلِهِ وَ يَتَغَامَزُونَ فَنَزَلَ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ الْآيَاتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Huseyn Bin Mukhariq, from Yaquob Bin Shueyb, from Imran Bin Maysam, from Abaya Bin Rabie,

'From Ali<sup>asws</sup>, he<sup>asws</sup> passed by a number of Quraysh and they were saying, 'Look at this one whom Muhammad<sup>saww</sup> has chosen, selecting him<sup>asws</sup> from between his<sup>saww</sup> family members, and they were winking at each other. So, it was Revealed: ***Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30] – the Verses***'.<sup>197</sup>

8- وَ رُوِيَ أَيْضًا عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ قَالَ: إِنَّ نَفَرًا مِنْ قُرَيْشٍ كَانُوا مِنَ الَّذِينَ يَقْعُدُونَ بِفَنَاءِ الْكَعْبَةِ فَيَتَغَامَزُونَ بِأَصْحَابِ رَسُولِ اللَّهِ ص وَ يَسْخَرُونَ بِهِمْ فَمَرَّ بِهِمْ يَوْمًا عَلِيٌّ ع فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَضَحِكُوا مِنْهُمْ وَ تَغَامَزُوا عَلَيْهِمْ وَ قَالُوا هَذَا أَخُو مُحَمَّدٍ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَاتِ

And it is reported as well from Muhammad Bin Muhammad Al Wasity, by his chain from Mujahid who said,

'There were a number of Quraysh who used to sit in the courtyard of the Kabah and they used to wink at each other by the companions of Rasool-Allah<sup>saww</sup> and mocking with them. One day Ali<sup>asws</sup> passed by them among a number of companions of Rasool-Allah<sup>saww</sup>. They

<sup>195</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 5

<sup>196</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 6

<sup>197</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 7

laughed from them and winked at each other upon them, and they said, 'This is the brother<sup>asws</sup> of Muhammad<sup>saww</sup>!' So, Allah<sup>azwj</sup> the Exalted Revealed these Verses.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذْجَلَ عَلِيٌّ عَ وَ مَنْ كَانَ مَعَهُ الْجَنَّةَ فَأَشْرَفُوا عَلَى هَؤُلَاءِ الْكُفَّارِ وَ نَظَرُوا إِلَيْهِمْ فَسَجَرُوا مِنْهُمْ وَ ضَحِكُوا وَ ذَلِكَ قَوْلُهُ تَعَالَى فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ.

When it will be the Day of Qiyamah, Ali<sup>asws</sup> and the ones with him<sup>asws</sup> would enter the Paradise, and they will overlook upon these Kafirs, and they would look and them and mock from them, and laugh, and that is the Word of Allah<sup>azwj</sup> the Exalted: **So today, those who believe shall be laughing at the Kafirs [83:34]**.<sup>198</sup>

وَ أَحْسَنُ مَا قِيلَ فِي هَذَا التَّأْوِيلِ مَا رَوَاهُ مُحَمَّدُ بْنُ الْقَاسِمِ عَنْ أَبِيهِ بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُخْرِجَتْ أُرَيْكَتَانِ مِنَ الْجَنَّةِ فَبَسَطْنَا عَلَى شَفِيرِ جَهَنَّمَ ثُمَّ يَجِيءُ عَلِيٌّ عَ حَتَّى يَتَعَدَّ عَلَيْهِمَا فَإِذَا قَعَدَ ضَحِكَ وَ إِذَا ضَحِكَ انْقَلَبَتْ جَهَنَّمَ فَصَارَ عَلَيُّهَا سَافِلَهَا

And the most excellent of what is said regarding this interpretation is what is reported by Muhammad Bin Al Qasim, from his father, by his chain from Al Sumali,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'When it will be the Day of Qiyamah, two thrones would be brought out from the Paradise and these would be kept at the edge of Hell. Then Ali<sup>asws</sup> would come until he<sup>asws</sup> sits upon them. So, when he<sup>asws</sup> is seated, he<sup>asws</sup> would laugh, and when he<sup>asws</sup> laughs, Hell would be turned over and its top would become its bottom.

ثُمَّ يُخْرَجَانِ فَيُوقَفَانِ بَيْنَ يَدَيْهِ فَيَقُولَانِ يَا أَمِيرَ الْمُؤْمِنِينَ يَا وَصِيَّ رَسُولِ اللَّهِ أَلَا تَرْحَمُنَا أَلَا تَشْفَعُ لَنَا عِنْدَ رَبِّكَ

Then the two (Abu Bakr and Umar) would be brought out and stood in front of him<sup>asws</sup>. They would say, 'O Amir Al-Momineen<sup>asws</sup>! O successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Will you<sup>asws</sup> not have mercy on us! Will you<sup>asws</sup> not intercede for us in the Presence of your<sup>asws</sup> Lord<sup>azwj</sup>?'

قَالَ فَيَضْحَكُ مِنْهُمَا ثُمَّ يَقُومُ فَيَدْخُلُ وَ تُرْفَعُ الْأُرَيْكَتَانِ وَ يُعَادَانِ إِلَى مَوَاضِعِهِمَا فَذَلِكَ قَوْلُهُ تَعَالَى فَالْيَوْمَ الَّذِينَ آمَنُوا آيَاتٍ.

He<sup>asws</sup> said: 'He<sup>asws</sup> would laugh from them both. Then he<sup>asws</sup> would stand and enter (the Paradise), and the two thrones would be raised and be returned to their places. So, that is the Word of the Exalted: **So today, those who believe [83:34]** – the Verses".<sup>199</sup>

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَقَالَ هُوَ عَلِيٌّ وَ شِيعَتُهُ يُؤْتُونَ كِتَابَهُمْ بِأَيْمَانِهِمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al-Husayn Bin Ahmad, from Muhammaad Bin Isa, from Yunus, from Sama'at, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about Words of the Exalted: **So as for one Given his book in his right hand, [69:19]**. He<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> and his<sup>asws</sup> Shias, been Given their books in their right hands".<sup>200</sup>

<sup>198</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 8 a

<sup>199</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 8 b

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَاصِمٍ عَنِ الْهَيْثَمِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الرِّضَا عَنْ آبَائِهِ ع فِي قَوْلِهِ تَعَالَى فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ قَالَ نَزَلَتْ فِي النَّبِيِّ ﷺ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al-Hassan Bin Ali Bin Aasim, from Al Haysam Bin Abdul Rahman,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> regarding Words of the Exalted: **Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7].** He<sup>asws</sup> said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. **And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9].** He<sup>asws</sup> said: 'It was Revealed regarding the three (Abu Bakr, Umar and Usman)'.<sup>201</sup>

11- فر، تفسير فرات بن إبراهيم أبو القاسم العلوي مَعْنَةً عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى - فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَوْا مَنَزِلَتَهُ وَ مَكَانَهُ مِنَ اللَّهِ أَكَلُوا أَكْفَهُمْ عَلَى مَا فَرَّطُوا فِي وَلَايَتِهِ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting from Dawood Bin Sirham who said,

'I asked Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].** He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup>, when they see his<sup>asws</sup> status and his<sup>asws</sup> position from Allah<sup>azwj</sup>, they would eat (bite) their palms upon what they had neglected regarding his<sup>asws</sup> Wilayah'.

وَ قَالَ إِذَا رَأَوْا صُورَةَ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْقِيَامَةِ سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

And he<sup>asws</sup> said: 'When they see the face of Amir Al-Momineen<sup>asws</sup> on the Day of Qiyamah, **the faces of those who committed Kufr will despair, [67:27].**

وَ قَالَ إِذَا دُفِعَ لِرِوَاءِ الْحَمْدِ إِلَى مُحَمَّدٍ ص تَحْتَهُ كُلُّ مَلَكٍ مُقَرَّبٍ وَ نَبِيٍّ مُرْسَلٍ حَتَّى يَدْفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

And he<sup>asws</sup> said: 'When the flag of Praise would be handed to Muhammad<sup>saww</sup>, under him<sup>saww</sup> would be every Angel of Proximity and Messenger Prophet<sup>as</sup> until he<sup>saww</sup> hands it to Amir Al-Momineen<sup>asws</sup>, **the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].**

وَ قَالَ مُغَيْرَةُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا رَأَوْا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عِنْدَ الْحَوْضِ مَعَ رَسُولِ اللَّهِ ص زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا.

And Mugheira said, 'I heard Abu Ja'far<sup>asws</sup> saying: 'When they see Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> at the Fountain being with Rasool-Allah<sup>saww</sup>, **nigh, the faces of those who committed Kufr will despair, [67:27].**'<sup>202</sup>

<sup>200</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 9

<sup>201</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 10

<sup>202</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 11



12- مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُغِيرَةَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ عَامِرٍ عَنْ شَرِيكَ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ.

Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Mugheira Bin Muhammad, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aamir, from Shareek, from Al Amsh,

‘Regarding Words of Mighty and Majestic: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27].*** He said, ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>203</sup>

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْأَشْجَرِيِّ عَنْ رَبِيعَةَ الْحَبَّاطِ عَنْ شَرِيكَ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ الْآيَةُ قَالَ لَمَّا رَأَوْا مَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنَ النَّبِيِّ ص مِنَ الْقُرْبِ وَ الْمُنْتَرِلَةِ سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Zakariya Bin Yahya, from Abdullah Bin Al-Husayn Al Ashqar, from Rabie Al Khayyat, from Shareek, from Al Amsh,

‘Regarding Words of Mighty and Majestic: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]*** – the Verse. He said, ‘When they see what is for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from the Prophet<sup>saww</sup>, of the nearness and the status, ***the faces of those who committed Kufr will despair, [67:27]***’.<sup>204</sup>

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ حُمَيْدِ بْنِ زَيْدٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ مَنصُورٍ عَنْ حَرِيرٍ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا الْآيَةُ ثُمَّ قَالَ أُنْذِرِي مَا رَأَوْا رَأَوْا وَ اللَّهُ عَلِيمٌ مَعَ رَسُولِ اللَّهِ ص وَ قَرَّبَهُ مِنْهُ- وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَيَّ يَتَسَمَّوْنَ بِأَمِيرِ الْمُؤْمِنِينَ يَا فَضِيلُ لَمْ يَتَسَمَّ بِهَذَا أَحَدٌ غَيْرَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ النَّاسِ هَذَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Humeiyd Bin Ziyad, from Al-Hassan Bin Muhammad, from Salih Bin Khalid, from Mansour, from Hreez, from Suzeyl Bin Yasaar,

‘From Abu Ja’far<sup>asws</sup> having said: ‘He<sup>asws</sup> recited this Verse: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]***, then said: ‘Do you know what they would see? By Allah<sup>azwj</sup>! They will see Ali<sup>asws</sup> being with Rasool-Allah<sup>saww</sup> and his<sup>asws</sup> nearness from him<sup>saww</sup>: ***and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27]***, i.e., they were naming themselves as ‘Amir Al-Momineen’. O Fuzeyl! No one apart from Amir Al-Momineen<sup>asws</sup> will name himself with this except a lying fabricator, up to this day of the people”’.<sup>205</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَلَمَّا رَأَوْا مَكَانَ عَلِيِّ ع مِنَ النَّبِيِّ ص- سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا يَعْنِي الَّذِينَ كَذَّبُوا بِفَضْلِهِ.

<sup>203</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 12

<sup>204</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 13

<sup>205</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 14 a



And from Abu Ja'far<sup>asws</sup> having said: 'When they shall see the position of Ali<sup>asws</sup> from the Prophet<sup>saww</sup>, **the faces of those who committed Kufr will despair, [67:27]**, meaning they disbelieved his<sup>asws</sup> merits".<sup>206</sup>

15- فر، تفسير فرات بن إبراهيم أبو القاسم العلوي مَعْنَعًا عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى - إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ قَالَ فَهُوَ خَارِثٌ بَيْنَ قَيْسٍ وَ أَتَانَسَ مَعَهُ كَانُوا إِذَا مَرَّ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع قَالُوا انْظُرُوا إِلَى هَذَا الَّذِي اسْطَفَاهُ مُحَمَّدٌ وَ اخْتَارَهُ مِنْ أَهْلِ بَيْتِهِ وَ كَانُوا يَسْخَرُونَ مِنْهُ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqqy transmitting, from Ibn Abbas,

'Regarding Words of the Exalted: **Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]**. It is Haris Bin Qays and some people with him. When Amir Al-Momineen<sup>asws</sup> passed by them they said, 'Look at this one! Muhammad<sup>saww</sup> chose him<sup>asws</sup> and selected him<sup>asws</sup> from his<sup>saww</sup> family members', and they were mocking from him<sup>asws</sup>.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ فُتِحَ بَيْنَ الْجَنَّةِ وَ النَّارِ بَابٌ فَأَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى الْأُرَيْكَةِ مُتَكَيِّئٌ فَيَقُولُ هَلْ لَكُمْ فَإِذَا جَاءُوا سَدَّ بَيْنَهُمُ الْبَابَ فَهُوَ كَذَلِكَ يَسْخَرُ مِنْهُمْ وَ يَضْحَكُ

When it will be the Day of Qiyamah, a door would be opened up between the Paradise and the Fire, and Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> upon the throne, reclining. He<sup>asws</sup> would say: '(Well) come to you all!' When they come, the door would be closed between them. So, he<sup>asws</sup> would mock from them like that, and laugh.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ - عَلَى الْأَرَائِكِ يَنْظُرُونَ - هَلْ تُؤْتَبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

Allah<sup>azwj</sup> Mighty and Majestic: **So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]**".<sup>207</sup>

16- كُنْزُ الْكَرَاجِكِيِّ، بِإِسْنَادِهِ مَرْفُوعًا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُقْبَلُ قَوْمٌ عَلَى بَحَابٍ مِنْ نُورٍ يُنَادُونَ بِأَعْلَى أَصْوَاهِهِمُ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَ أَوْزَنَّا أَرْضَهُ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

(The book) 'Kunz' of Al Karajaky, by his chain raising it to,

'Abu Abdullah<sup>asws</sup> having said: 'When it will be the Day of Qiyamah, a group would come being upon rides of Noor calling out at the top of their voices: **'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, [39:74]'**

قَالَ فَتَقُولُ الْخَلَائِقُ هَذِهِ زُمْرَةُ الْأَنْبِيَاءِ فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ هَؤُلَاءِ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَهُمْ صَفَوَاتِي مِنْ عِبَادِي وَ خَيْرَتِي مِنْ بَرِيَّتِي

He<sup>asws</sup> said: 'The people would saying, 'This is a group of Prophets<sup>as</sup>!' So, there would be a Call from the direction of Allah<sup>azwj</sup> Mighty and Majestic: 'They are Shias of Ali<sup>asws</sup> Bin Abu

<sup>206</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 14 b

<sup>207</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 15

Talib<sup>asws</sup>! They are My<sup>azwj</sup> elites from My<sup>azwj</sup> servants and My<sup>azwj</sup> Choice from My<sup>azwj</sup> created beings!”

فَتَقُولُ الْخَلَائِقُ إِهْنَا وَ سَيِّدَنَا بِمَا نَالُوا هَذِهِ الدَّرَجَةَ إِذَا النَّدَاءُ مِنَ اللَّهِ تَعَالَى بِتَحْتُمِهِمْ فِي الْيَمِينِ وَ صَلَاتِهِمْ إِحْدَى وَ خَمْسِينَ وَ إِطْعَامِهِمُ الْمِسْكِينَ وَ تَغْفِيرِهِمُ الْجَبِينَ وَ جَهْرِهِمْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

The people would be saying, ‘Our God<sup>azwj</sup>, and our Master<sup>azwj</sup>! With what did you achieve this rank?’ So, there would be a Call from Allah<sup>azwj</sup> the Exalted: “Due to their having worn their rings in their right hands, and their fifty-one Salats, and their feeding the poor, and their dusty foreheads (from the Sajdahs), and their being loud with ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful”.”<sup>208</sup>

17- يَف، الطرائف الثعلبي رَفَعَهُ إِلَى ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى طُوبَى لَهُمْ وَ حَسُنَ مَا بَ قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى شَجَرَةً أَصْلُهَا فِي دَارِ عَلِيٍّ وَ فِي دَارِ كُلِّ مُؤْمِنٍ مِنْهَا عُصْنٌ فَقَالَ طُوبَى لَهُمْ وَ حَسُنَ مَا بَ يَعْنِي حَسُنَ مَرْجِع.

(The book) ‘Al Taraaif’ of Sa’alby, raising it to Ibn Abbas,

‘Regarding Words of the Exalted: **(the tree of) Tooba would be for them and an excellent resort [13:29]**, he said, ‘Rasool-Allah<sup>saww</sup> said: ‘Tooba is a tree, its roots are in the house of Ali<sup>asws</sup>, and there is a branch from it in the house of every Momin. He said, ‘**(the tree of) Tooba would be for them and an excellent resort [13:29]** – meaning excellent return”’.<sup>209</sup>

وَ رَوَى فِي حَدِيثٍ آخَرَ بِإِسْنَادِهِ إِلَى النَّبِيِّ ص أَنَّهُ سُئِلَ عَنِ الْآيَةِ فَقَالَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِي وَ فَرْعُهَا عَلَى أَهْلِ الْجَنَّةِ

And it is reported in another Hadeeth, by his chain to,

‘The Prophet<sup>saww</sup> having been asked about the Verse. He<sup>saww</sup> said: ‘A tree in the Paradise. Its roots are in my<sup>saww</sup> house and its branches are upon the people of Paradise’.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ سَأَلْنَاكَ عَنْهَا فَقُلْتَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيٍّ ع وَ فَرْعُهَا عَلَى أَهْلِ الْجَنَّةِ ثُمَّ سَأَلْنَاكَ عَنْهَا فَقُلْتَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِي وَ فَرْعُهَا عَلَى أَهْلِ الْجَنَّةِ

It was said to him<sup>saww</sup>, ‘O Rasool-Allah<sup>saww</sup>! We had asked you<sup>saww</sup> about it, so you<sup>saww</sup> had said: ‘It is a tree in the Paradise, its roots are in the house of Ali<sup>asws</sup> and its branches are upon the people of Paradise’. Then we asked you<sup>saww</sup> about it, so you<sup>saww</sup> are saying: ‘It is a tree in the Paradise, its trees are in my<sup>saww</sup> house and its branches are upon the people of Paradise”’.

فَقَالَ لِأَنَّ دَارِي وَ دَارَ عَلِيٍّ غَدًا وَاحِدَةٌ فِي مَكَانٍ وَاحِدٍ.

He<sup>saww</sup> said: ‘Because my<sup>saww</sup> house and house of Ali<sup>asws</sup> tomorrow, would be one, in one place”’.<sup>210</sup>

<sup>208</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 16

<sup>209</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 17 a

<sup>210</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 17 b

18- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Kashf Al Ghumman' – Ibn Mardawayh –

'Words of the Exalted: **So as for one Given his book in his right hand, [69:19]**. Ibn Abbas said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 211.

أَقُولُ رَوَاهُ الْعَلَّامَةُ فِي كَشْفِ الْحَقِّ وَ رَوَى فِي قَوْلِهِ تَعَالَى وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ قَوْمُ النَّبِيِّ صَ فِيمَ نَزَلَتْ هَذِهِ الْآيَةُ

I (Majlisi) am saying, 'It is reported by the Allamah in (the book) 'Kashf Al Haq', and it is reported,

'Regarding Words of the Exalted: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]**, from Ibn Abbas who said, 'A group asked the Prophet<sup>saww</sup>, 'Regarding who was this Verse Revealed?'

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ عَقِدَ لَوَاءٌ مِنْ نُورٍ أَبْيَضَ وَ نَادَى مُنَادٍ لِيَقُمْ سَيِّدُ الْمُؤْمِنِينَ وَمَعَهُ الَّذِينَ آمَنُوا بَعْدَ مُحَمَّدٍ ص

He<sup>saww</sup> said: 'When it will be the Day of Qiyamah, a flag of white Noor would be tied and a caller would call out: 'Let the chief of the Momineen stand, and with him<sup>asws</sup>, those who believed after Sending of Muhammad<sup>saww</sup>!'

فَيَقُومُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَيُعْطَى اللَّوَاءُ مِنَ النُّورِ الْأَبْيَضِ بِيَدِهِ وَ تَحْتَهُ جَمِيعُ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ - لَا يُجَالِطُهُمْ غَيْرُهُمْ يَجْلِسُ عَلَى مِنْبَرٍ مِنْ نُورٍ رَبِّ الْعِزَّةِ وَ يُعْرَضُ الْجَمِيعُ عَلَيْهِ رَجُلًا رَجُلًا فَيُعْطَى أَجْرُهُ وَ نُورُهُ

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would stand and be given the flag of white Noor, and under it would be the entirety of the foremost of the former ones from the Emigrants and the Helpers, no others would be mingled with them. He<sup>asws</sup> will sit upon a pulpit of Noor of the Lord<sup>azwj</sup> of Might, and everyone would be presented to him<sup>asws</sup>, man by man. He<sup>asws</sup> will give his Recompense and his Noor.

فَإِذَا أَتَى عَلَى آخِرِهِمْ قِيلَ لَهُمْ قَدْ عَرَفْتُمْ صِفَتَكُمْ وَ مَنَازِلَكُمْ فِي الْجَنَّةِ إِنَّ رَبَّكُمْ يَقُولُ إِنَّ لَكُمْ عِنْدِي مَغْفِرَةً وَأَجْرًا عَظِيمًا يَعْنِي الْجَنَّةَ

So, when he<sup>asws</sup> comes to the last of them, it would be said to them, 'You have known your descriptions and your status in the Paradise. Your Lord<sup>azwj</sup> is Saying: "For you all in My<sup>azwj</sup> Presence is Forgiveness and Mighty Recompense!" – meaning the Paradise.

فَيَقُومُ عَلِيُّ وَ الْقَوْمُ تَحْتَ لَوَائِهِ مَعَهُمْ حَتَّى يَدْخُلَ بِهِمُ الْجَنَّةَ ثُمَّ يَرْجِعُ إِلَى مِنْبَرِهِ فَلَا يَزَالُ إِلَى أَنْ يُعْرَضَ عَلَيْهِ جَمِيعُ الْمُؤْمِنِينَ فَيَأْخُذُ نَصِيبَهُ مِنْهُمْ إِلَى الْجَنَّةِ وَ يَنْزِلُ أَقْوَامًا عَلَى النَّارِ

Ali<sup>asws</sup> will stand, and the people would be beneath his<sup>asws</sup> flag, until he<sup>asws</sup> enters with them into the Paradise, then he<sup>asws</sup> will return to his<sup>asws</sup> pulpit. He<sup>asws</sup> will not cease to be presented the entirety of the Momineen, and he<sup>asws</sup> shall take his<sup>asws</sup> share from them to the Paradise, and leave a people upon the Fire.

<sup>211</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 18 a

وَذَلِكَ قَوْلُهُ تَعَالَى وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ يَغْنِي السَّابِقِينَ وَ أَهْلَ الْوَلَايَةِ لَهُ - وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ يَغْنِي بِالْوَلَايَةِ بِحَقِّ عَلِيٍّ وَ حَقُّهُ وَاجِبٌ عَلَى الْعَالَمِينَ.

And that is the Word of the Exalted: And those who believe and do righteous deeds, **For them would be their Recompense and their Light. [57:19]** – meaning the foremost and the people of the Wilayah for him<sup>asws</sup>. **And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]** – meaning the Wilayah with the right of Ali<sup>asws</sup>, and his<sup>asws</sup> right is obligatory upon the worlds”.<sup>212</sup>

19- فس، تفسير القمي وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَاباً أَيْ عَلَوِيّاً وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَتَبَ أَمِيرَ الْمُؤْمِنِينَ أَبَا تُرَابٍ.

Tafseer Al-Qummi - **and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40]**, i.e. Alawiite, and that is because Rasool-Allah<sup>saww</sup> had teknonymed Amir Al-Momineen<sup>asws</sup> as ‘Abu Turab’ (father of the dust/soil)”.<sup>213</sup>

20- كنز، كنز جامع الفوائد وَ تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ رَوَى الْحُسَيْنُ بْنُ أَبِي الْحُسَيْنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ رَجَالِهِ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ قَالَ السَّائِقُ أَمِيرَ الْمُؤْمِنِينَ ع وَ الشَّهِيدُ رَسُولَ اللَّهِ ص.

(The books) ‘Kunz Jamie al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, from Jabir Bin Yazeed,

‘From Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **And every soul will come, with it would be an usher and a witness [50:21]**. He<sup>asws</sup> said: ‘The usher is Amir Al-Momineen<sup>asws</sup>, and the witness is Rasool-Allah<sup>saww</sup>’.<sup>214</sup>

21- كشف، كشف الغمة رَوَى أَبُو بَكْرٍ بْنُ مَرْذُوقٍ بِإِسْنَادِهِ إِلَى أَبِي هُرَيْرَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ إِنَّمَا أَحَبُّ إِلَيْكَ أَنَا أَمْ فَاطِمَةُ قَالَ فَاطِمَةُ أَحَبُّ إِلَيَّ مِنْكَ وَ أَنْتَ أَغْرُ عَلَيَّ مِنْهَا وَ كَأَنِّي بِكَ وَ أَنْتَ عَلَى خُوضِي تَدُوُّ عَنْهُ النَّاسَ وَ إِنَّ عَلَيْهِ لَأَبَارِيقَ مِثْلَ عَدَدِ بُحُومِ السَّمَاءِ

(The book) ‘Kashf Al Ghumma’ – It is reported by Abu Bakr Bin Mardawayh, by his chain to Abu Hureyra (well-known fabricator) who said,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! But rather, am I<sup>asws</sup> more beloved to you<sup>saww</sup> or is it (Syeda) Fatima<sup>asws</sup>?’ He<sup>saww</sup> said: ‘(Syeda) Fatima<sup>asws</sup> is more beloved to me<sup>saww</sup>, and you<sup>asws</sup> are the dearest unto me<sup>saww</sup> than her<sup>asws</sup>, and it is as if I<sup>saww</sup> am with you<sup>asws</sup> and you<sup>asws</sup> are at my<sup>saww</sup> Fountain impeding the people from it, and upon it a pitchers similar to the number of stars of the sky.

وَ أَنْتَ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ وَ عَقِيلٌ وَ جَعْفَرٌ فِي الْجَنَّةِ إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ أَنْتَ مَعِيَ وَ شِيعَتُكَ فِي الْجَنَّةِ

And you<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Aqeel, and Hamza<sup>as</sup>, and Ja’far<sup>as</sup> would be brothers in the Paradise upon couches, facing each other. You<sup>asws</sup> would be with me<sup>saww</sup> and your<sup>asws</sup> Shias would be in the Paradise’.

<sup>212</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 18 b

<sup>213</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 19

<sup>214</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 20

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ - لَا يَنْظُرُ أَحَدُهُمْ فِي قَفَا صَاحِبِهِ.

Then Rasool-Allah<sup>saww</sup> recited: **as brethren upon couches face to face [15:47]** - Not one of you would look into the palm of his companion (to covet what he has got)".<sup>215</sup>

22- فر، تفسیر فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ زَكْرِيَّا مُعْتَنًا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ أَنْتَ مَعِيَ فِي قَصْرِي فِي الْجَنَّةِ مَعَ فَاطِمَةَ بِنْتِي وَ هِيَ زَوْجَتُكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ زَوْجِي

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ibrahim Bin Zakariya transmitting from Abdullah Bin Abu Owfy who said,

‘The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> will be with me<sup>saww</sup> in my<sup>saww</sup> castle in the Paradise along with my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>, and she<sup>asws</sup> is your<sup>asws</sup> wife in the world and the Hereafter, and you<sup>asws</sup> will be my<sup>saww</sup> friend’.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص - إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْمُتَحَابِّينَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then Rasool-Allah<sup>saww</sup> recited: **as brethren upon couches face to face [15:47]** – loving each other for the Sake of Allah<sup>azwj</sup>, looking at each other".<sup>216</sup>

أَقُولُ قَالَ الْعَلَامَةُ رَفَعُ اللَّهُ مَقَامَهُ: فِي قَوْلِهِ تَعَالَى إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ فِي مُسْتَدْرَكِ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ ع.

I (Majlisi) am saying, ‘The Allamah said regarding Words of the Exalted: **as brethren upon couches face to face [15:47]** – in (the book) ‘Al-Mustadrak’ of Ahmad Bin Hanbal, ‘It was Revealed regarding Ali<sup>asws</sup>’.<sup>217</sup>

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة يُرْوَى عَنْ مُحَمَّدِ بْنِ حُمَرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ تَعَالَى - أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَقَفَ مُحَمَّدٌ وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى الصِّرَاطِ فَلَا يَجُوزُ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ فَلْتُ وَ مَا بَرَاءَةٌ

(The books) ‘Kunz Jamie al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Muhammad Bin Humran who said,

‘I asked Abu Abdullah<sup>asws</sup> about Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. He<sup>asws</sup> said: ‘When it will be the Day of Qiyamah, Muhammad<sup>saww</sup> and Ali<sup>asws</sup> will both stand upon the bridge, so no one (will be able to) cross upon it except one who has a permit with him’. I said, ‘And what permit?’

قَالَ وَلَإِيْنَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الْأَيْمَةُ مِنْ وَلَدِهِ وَ يُنَادِي مُنَادٍ يَا مُحَمَّدُ يَا عَلِيُّ - أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

He<sup>saww</sup> said: ‘Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>. And a caller will call out: ‘O Muhammad<sup>saww</sup>! O Ali<sup>asws</sup>! **Both (of you), throw into Hell every stubborn Kafir! [50:24]** to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>218</sup>

<sup>215</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 21

<sup>216</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 22 a

<sup>217</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 22 b

24- وَ رُوي عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَسَلَّمْتُ وَ قُلْتُ يَا رَسُولَ اللَّهِ أَرِنِي الْحَقَّ أَنْظُرْ إِلَيْهِ بَيَاناً فَقَالَ يَا ابْنَ مَسْعُودٍ لِمَ الْيَمِخْدَعُ فَأَنْظُرْ مَاذَا تَرَى

And it is reported from Abdullah Bin Masoud who said,

'I entered to see Rasool-Allah<sup>saww</sup> and greeted, and I said, 'O Rasool-Allah<sup>saww</sup>! Show me the truth so I can look at it clearly'. He<sup>saww</sup> said: 'O Ibn Masoud! Enter into the inside room and look at what you can see'.

قَالَ فَدَخَلْتُ فَإِذَا عَلَيَّ ابْنُ أَبِي طَالِبٍ ع رَاكِعاً وَ سَاجِداً وَ هُوَ يَخْشَعُ فِي رُكُوعِهِ وَ سُجُودِهِ وَ يَقُولُ - اللَّهُمَّ بِحَقِّ نَبِيِّكَ مُحَمَّدٍ إِلَّا مَا غَفَرْتَ لِلْمُذْنِبِينَ مِنْ شِيعَتِي

I entered and there was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> performing Ruk'u and Sajdah, and he<sup>asws</sup> was fearful in his<sup>asws</sup> Ruk'u and his<sup>asws</sup> Sajdah, and he<sup>asws</sup> was saying: 'O Allah<sup>azwj</sup>! By the right of Your<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>! If You<sup>azwj</sup> could Forgive for the sinners from my<sup>asws</sup> Shias!'

فَخَرَجْتُ لِأُخْبِرَ رَسُولَ اللَّهِ ص بِذَلِكَ فَوَجَدْتُهُ رَاكِعاً وَ سَاجِداً وَ هُوَ يَخْشَعُ فِي رُكُوعِهِ وَ سُجُودِهِ وَ يَقُولُ - اللَّهُمَّ بِحَقِّ عَلِيِّ وَلِيِّكَ إِلَّا مَا غَفَرْتَ لِلْمُذْنِبِينَ مِنْ أُمَّتِي

So, I went out to inform Rasool-Allah<sup>saww</sup> with that and found him<sup>saww</sup> to be performing Ruk'u and Sajdah, and he<sup>saww</sup> was fearful in his<sup>saww</sup> Ruk'u and his<sup>saww</sup> Sajdah, and he<sup>saww</sup> was saying: 'O Allah<sup>azwj</sup>! By the right of Your<sup>azwj</sup> friend Ali<sup>asws</sup>! If You<sup>azwj</sup> could Forgive for the sinners from my<sup>saww</sup> community!'

فَأَخَذَنِي الْهَلَعُ فَأَوْخَزَ ص فِي صَلَاتِهِ وَ قَالَ يَا ابْنَ مَسْعُودٍ أَكْفُرًا بَعْدَ إِيمَانٍ فَقُلْتُ لَا وَ عَيْشِكَ يَا رَسُولَ اللَّهِ غَيْرَ أَنِّي نَظَرْتُ إِلَى عَلِيٍّ وَ هُوَ يَسْأَلُ اللَّهَ تَعَالَى بِجَاهِكَ وَ نَظَرْتُ إِلَيْكَ وَ أَنْتَ تَسْأَلُ اللَّهَ تَعَالَى بِجَاهِهِ فَلَا أَعْلَمُ أَيُّكُمَا أَوْجَهُ عِنْدَ اللَّهِ تَعَالَى مِنَ الْآخَرِ

The timidity seized me, so he<sup>saww</sup> was brief in his<sup>saww</sup> Salat and said: 'O Ibn Masoud! Are you disbelieving after the Eman?' I said, 'No, by your<sup>saww</sup> life, O Rasool-Allah<sup>saww</sup>, apart from that I looked at Ali<sup>asws</sup> and he<sup>asws</sup> was asking Allah<sup>azwj</sup> the Exalted by your<sup>saww</sup> right, and I looked at you<sup>saww</sup> and you<sup>saww</sup> were asking Allah<sup>azwj</sup> the Exalted by his<sup>asws</sup> right. So, I don't know which one of you<sup>asws</sup> two are of more right in the Presence of Allah<sup>azwj</sup> the Exalted than the other'.

فَقَالَ يَا ابْنَ مَسْعُودٍ إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ خَلَقَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ مِنْ نُورٍ قُدْسِهِ فَلَمَّا أَرَادَ أَنْ يُنْشِئَ خَلْقَهُ فَتَقَّ نُورِي وَ خَلَقَ مِنْهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ أَنَا وَ اللَّهُ أَجَلُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ

He<sup>saww</sup> said: 'O Ibn Masoud! Allah<sup>azwj</sup> the Exalted Created me<sup>saww</sup>, and Created Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> from the Noor of His<sup>azwj</sup> Holiness. When He<sup>azwj</sup> Wanted to Grow His<sup>azwj</sup> creation, He<sup>azwj</sup> Split my<sup>saww</sup> Noor and Created the skies and the earth from it, and by Allah<sup>azwj</sup>, I<sup>saww</sup> are more majestic than the skies and the earth.

وَ فَتَقَّ نُورٌ عَلَيَّ وَ خَلَقَ مِنْهُ الْعَرْشَ وَ الْكُرْسِيَّ وَ عَلَيَّ وَ اللَّهُ أَجَلُ مِنَ الْعَرْشِ وَ الْكُرْسِيِّ

<sup>218</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 23 a

And He<sup>azwj</sup> Split the Noor of Ali<sup>asws</sup> and Created from it the Throne, and the Chair, and by Allah<sup>azwj</sup>, Ali<sup>asws</sup> is more majestic than then Throne and the Chair.

وَفَتَقَ نُورَ الْحُسَيْنِ وَ خَلَقَ مِنْهُ الْخُورَ الْعَيْنِ وَ الْمَلَائِكَةَ وَ اللَّهُ أَجَلُ مِنَ الْخُورِ الْعَيْنِ وَ الْمَلَائِكَةِ

And He<sup>azwj</sup> Split the Noor of Al-Hassan<sup>asws</sup> and Created from it the Maiden Houries, and the Angels, and by Allah<sup>azwj</sup>, Al-Hassan<sup>asws</sup> is more majestic than the Maiden Houries and the Angels.

وَفَتَقَ نُورَ الْحُسَيْنِ وَ خَلَقَ مِنْهُ اللَّوْحَ وَ الْقَلَمَ وَ الْحُسَيْنُ وَ اللَّهُ أَجَلُ مِنَ اللَّوْحِ وَ الْقَلَمِ

And He<sup>azwj</sup> Split the Noor of Al-Husayn<sup>asws</sup> and Created from it the Tablets, and the Pen, and by Allah<sup>azwj</sup>, Al-Husayn<sup>asws</sup> is more majestic than the Tablet and the Pen.

فَعِنْدَ ذَلِكَ أَظْلَمَتِ الْمَشَارِقُ وَ الْمَغَارِبُ فَضَحَّتِ الْمَلَائِكَةُ وَ نَادَتْ إِهْنَا وَ سَيِّدَنَا بِحَقِّ الْأَشْبَاحِ الَّتِي خَلَقْتَهَا إِلَّا مَا فَرَّجَتْ عَنَّا هَذِهِ الظُّلْمَةُ فَعِنْدَ ذَلِكَ تَكَلَّمَ اللَّهُ بِكَلِمَةٍ أُخْرَى فَخَلَقَ مِنْهَا رُوحاً فَاحْتَمَلَ النُّورَ فَخَلَقَ مِنْهُ الرَّهْزَاءَ فَاطِمَةَ فَأَقَامَهَا أَمَامَ الْعَرْشِ فَأَزْهَرَتِ الْمَشَارِقُ وَ الْمَغَارِبُ فَلِأَجْلِ ذَلِكَ سُمِّيَتْ الرَّهْزَاءُ

During that, the easts and the wests darkened, and the Angels clamoured and called out: 'O our God<sup>azwj</sup> and our Master<sup>azwj</sup>! By the right of the resemblances which You<sup>azwj</sup> Created! If You<sup>azwj</sup> could Remove this darkness away from us!' At that, Allah<sup>azwj</sup> Spoke with another Word and Created a soul from it, and the soul carried the Noor. He<sup>azwj</sup> Created Al Zahra Fatima<sup>asws</sup> from it and Made her<sup>asws</sup> stand in front of the Throne. So, the easts and the wests blossomed. Thus, due to that she<sup>asws</sup> is named as Al-Zahra (The Blossom).

يَا ابْنَ مَسْعُودٍ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِي وَ لِعَلِيٍّ أَدْخِلَا الْجَنَّةَ مَنْ أَحْبَبْتُمَا وَ أَلْقِيَا فِي النَّارِ مَنْ أَبْغَضْتُمَا وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

O Ibn Masoud! When it will be the Day of Qiyamah, Allah<sup>azwj</sup> Mighty and Majestic would Say to me<sup>saww</sup> and to Ali<sup>asws</sup>: "Enter into the Paradise the ones you<sup>asws</sup> two love, and throw into the Fire the ones you<sup>asws</sup> hate!" And the evidence upon that are Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**.

فَقُلْتُ يَا رَسُولَ اللَّهِ مِنَ الْكَفَّارِ الْعَنِيدِ قَالَ الْكَفَّارُ مَنْ كَفَرَ بِبُيُوتِي وَ الْعَنِيدُ مَنْ عَانَدَ عَلَيَّ بَنَ أَبِي طَالِبٍ.

I said, 'O Rasool-Allah<sup>saww</sup>! Who are the stubborn Kafirs?' He<sup>saww</sup> said: 'The Kafirs are the ones who disbelieve in my<sup>saww</sup> Prophet-hood and the stubborn are the one stubbornly against Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>219</sup>

25- فر، تفسیر فرات بن إبراهيم أبو القاسم الحسيني عن فرات بن إبراهيم عن الحسن بن علي بن زيعة و الحسين بن سعيد عن إسماعيل بن إسحاق عن يحيى بن سالم الفراء عن قطر عن موسى بن طريف عن عباية بن رعي في قوله تعالى ألقيا في جهنم كل كفار عنيد فقال النبي ص و علي بن أبي طالب.

<sup>219</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 24



Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al-Hassani, from Furaat Bin Ibrahim, from Al-Hassan Bin Ali Bin Bazie, and Al-Husayn Bin Saeed, from ismail Bin Is'haq, from Yahya Bin Salim Al Farra, from Qatr, from Musa Bin Tareyf, from Abayah Bin Rabie,

‘Regarding Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir!** [50:24]. He said, ‘The Prophet<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>220</sup>

26- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن مرون عن أبيه عن عبيد الله بن محمد بن مهران الثوري عن محمد بن الحسين عن أبيه عن جده عن علي بن أبي طالب ع في قوله تعالى ألقيا في جهنم كل كفار عنيد قال فقال النبي ص إن الله تبارك وتعالى إذا جمع الناس يوم القيامة في صعيد واحد كنت أنا وأنت يومئذ عن يمين العرش فقال لي و لك ألقيا من أبغضكما وخالفكما وكذبكما في النار.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Marwan, from his father, from Ubeydullah Bin Muhammad Bin Mihran Al Sowry, from Muhammad Bin Al-Husayn, from his father, from his grandfather,

‘From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> regarding Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir!** [50:24]. He<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted, when He<sup>azwj</sup> Gathers the people on the Day of Qiyamah in one plain, on that Day I<sup>saww</sup> and you<sup>asws</sup> would be on the right of the Throne. He<sup>azwj</sup> will Say to me<sup>saww</sup> and to You<sup>azwj</sup>: Both of you<sup>asws</sup>, throw the ones who hated you<sup>asws</sup> both, and opposed you<sup>asws</sup>, and belied you<sup>asws</sup>, into the Fire!’<sup>221</sup>

27- فر، تفسير فرات بن إبراهيم علي بن الحسين بن زيد عن علي بن يزيد الباهلي عن محمد بن الحجاج السلمي عن جعفر بن محمد عن أبيه عن آبيه ع قال: إذا كان يوم القيامة نادى مناد من بطنان العرش - يا محمد يا علي ألقيا في جهنم كل كفار عنيد فهما الملقيان في النار.

Tafseer Furaat Bin Ibrahim – Ali Bin Al-Husayn Bin Zayd, from Ali Bin Yazeed Al Bahily, from Muhammad Bin Al Hajjal Al Sulamy,

‘From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘When it will be the Day of Qiyamah, a caller would call out from the interior of the Throne: “O Muhammad<sup>saww</sup>! O Ali<sup>asws</sup>! Both of you<sup>asws</sup>, throw into Hell every stubborn Kafir!” So, those two (Abu Bakr and Umar) would be thrown into the Fire’.<sup>222</sup>

28- فر، تفسير فرات بن إبراهيم جعفر بن أحمد منعناً عن الحسن بن راشد قال: قال لي شريك القاضي أيام المهدي يا با علي أريد أن أحدثك بحديث أوترك به علي أن تجعل الله عليك أن لا تحدث به حتى أموت قال قلت أنت أمرؤ تحدث بما شئت

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad, transmitting from Al-Hassan Bin Rashid who said,

‘Shareek the judge said to me during the days of (the caliph) Al Mahdi, ‘O Ali! I want to narrate to you with a Hadeeth I shall divulge to you upon (a condition) that you will make Allah<sup>azwj</sup> to be upon you that you will not narrate with it until (after) I die’. I said, ‘You are a man (of position). You can narrated with whatever you so desire’.

<sup>220</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 25

<sup>221</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 26

<sup>222</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 27



قَالَ كُنْتُ عَلَى بَابِ الْأَعْمَشِ وَ عَلَيْهِ جَمَاعَةٌ مِنْ أَصْحَابِ الْحَدِيثِ قَالَ فَمَتَّحَ الْأَعْمَشُ الْبَابَ فَنَظَرَ إِلَيْهِمْ ثُمَّ رَجَعَ وَ أَغْلَقَ الْبَابَ فَانْصَرَفُوا وَ بَقِيَْتُ أَنَا فَخَرَجَ فَرَأَانِي فَقَالَ أَنْتَ هَاهُنَا لَوْ عَلِمْتُ لَأَدْخَلْتُكَ أَوْ خَرَجْتُ إِلَيْكَ

He said, 'I was at the door of Al-Amsh and at it was a group of companions of Hadeeth (narrators). Al-Amsh opened the door and looked at them, then returned and closed the door. They left and I remained. He came out, so he saw me. He said, 'You are over here? Had I known, I would have let you enter or had come out to you'.

قَالَ ثُمَّ قَالَ لِي أَتَدْرِي مَا كَانَ تَرُدُّنِي فِي الدَّهْلِيْزِ هَذَا الْيَوْمَ فَقُلْتُ لَا قَالَ إِنِّي ذَكَرْتُ آيَةً فِي كِتَابِ اللَّهِ قُلْتُ مَا هِيَ قَالَ قَوْلُ اللَّهِ يَا مُحَمَّدُ يَا عَلِيُّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ قَالُ قُلْتُ وَ هَكَذَا نَزَلَتْ قَالَ فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبِيِّ هَكَذَا نَزَلَتْ.

He (the narrator) said, 'Then he said to me, 'Do you know what was my hesitation in the door-step this day?' I said, 'No'. He said, 'I recalled a Verse in the Book of Allah<sup>azwj</sup>'. I said, 'What is it?' He said, 'Words of Allah<sup>azwj</sup>: **O Muhammad<sup>saww</sup>! O Ali<sup>asws</sup>! Both (of you), throw into Hell every stubborn Kafir! [50:24]**'. I said, 'And is that how it was Revealed?' He said, 'Yes, by the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Prophet-hood! That is how it was Revealed"<sup>223</sup>.

29- فر، تفسير فراء بن إبراهيم علي بن محمد الزهري عن صباح المزني قال: كُنَّا نَأْتِي الْحَسَنَ بْنَ صَالِحٍ وَ كَانَ يَقْرَأُ الْقُرْآنَ فَإِذَا فَرَغَ مِنَ الْقُرْآنِ سَأَلَهُ أَصْحَابُ الْمَسَائِلِ حَتَّى إِذَا فَرَعُوا قَامَ إِلَيْهِ شَابٌّ فَقَالَ لَهُ قَوْلُ اللَّهِ تَعَالَى فِي كِتَابِهِ- أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, from Sabbah Al Muzanny who said,

'We used to go to Al-Hassan Bin Salih and would recite the Quran. So when he would free from the Quran, the questioners would ask him until they were free. (One day), a youth stood up to him and said to him, 'Words of Allah<sup>azwj</sup> the Exalted in His<sup>azwj</sup> Book: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.

فَمَكَثَ يَنْكُثُ فِي الْأَرْضِ طَوِيلًا ثُمَّ قَالَ عَنِ الْعَنِيدِ تَسْأَلُنِي قَالَ لَا أَسْأَلُكَ عَنْ أَلْقِيَا

He remained lowering his head to the ground for a long time, the said, 'Is it about the stubborn you are asking me?' He said, 'I am asking you about (the word) **Both (of you), throw [50:24]**'.

قَالَ فَمَكَثَ الْحَسَنُ سَاعَةً يَنْكُثُ فِي الْأَرْضِ ثُمَّ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى شَفِيرِ جَهَنَّمَ فَلَا يَمُرُّ بِهِ أَحَدٌ مِنْ شِيعَتِهِ إِلَّا قَالَ هَذَا لِي وَ هَذَا لَكَ.

He said, 'Al-Hassan waited for a while lowering his head to the ground, then said, 'When it will be the Day of Qiyamah, Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup> would stand upon a edge of Hell. No one from his<sup>asws</sup> Shias will pass by except he<sup>asws</sup> would say, 'This is one is for me<sup>asws</sup>, and this one is for you"<sup>224</sup>.

<sup>223</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 28

<sup>224</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 29 a

وَرَوَى الشَّيْخُ أَبُو عَلِيٍّ الطَّبْرَسِيُّ فِي مَجْمَعِ الْبَيَانِ عَنْ أَبِي الْقَاسِمِ الْحُسَيْنِيِّ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ أَنَّهُ قَالَ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ تَعَالَى لِي وَلِعَلِّي أَلْقِيَا فِي النَّارِ مَنْ أُنْعَضَكُمَا وَ أَدْخَلَا فِي الْجَنَّةِ مَنْ أَحَبَّكُمَا وَ ذَلِكَ قَوْلُهُ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ.

And it is reported by the sheykh Abu Ali Al Tabarsee in (the book) 'Majma Al Bayan', from Abu Al Qasim Al Haskany by his chain from Al Amsh, he said, 'It is narrated by Abu Al Mutawakkal Al Najy, from Abu Saeed Al Khudry who said,

'Rasool-Allah<sup>saww</sup> said: 'When it will be the Day of Qiyamah, Allah<sup>azwj</sup> the Exalted will Say to me<sup>saww</sup> and to Ali<sup>asws</sup>: "Both of you<sup>asws</sup> throw into the Fire the one who hates you<sup>asws</sup>, and enter into the Paradise the one who loves you<sup>asws</sup>!" And that is His<sup>azwj</sup> Word: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.<sup>225</sup>

<sup>225</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 37 H 29 b

باب 38 قوله تعالى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ

## CHAPTER 38 – WORDS OF THE EXALTED: And stop them! They have to be Questioned [37:24]

1- مع، معاني الأخبار مُحَمَّدُ بْنُ عُمَرَ الْخَافِظُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ حَفْصِ بْنِ الْغَمَرِ الْعَمَرِيِّ عَنْ عَصَامِ بْنِ طَلْحَةَ عَنْ أَبِي هَازِمٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ ع مَا صَنَعُوا فِي أَمْرِهِ وَ قَدْ أَعْلَمَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ الْخَلِيفَةُ بَعْدَ رَسُولِهِ.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Umar Al Hafiz, from Abdullah Bin Muhammad Bin Saeed, from his father, from Hafs Bin Al Umar Al Umary, from Isam Bin Taleeq, from Abu Haroun, from Abu Saeed,

'From the Prophet<sup>saww</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**. He<sup>saww</sup> said: '(Questioned) about the Wilayah of Ali<sup>asws</sup>, what they had done regarding his<sup>asws</sup> matter, and Allah<sup>azwj</sup> Mighty and Majestic had Let them know that he<sup>asws</sup> is the caliph after His<sup>azwj</sup> Rasool<sup>saww</sup>'. 226

2- فس، تفسير القمي وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - **And stop them! They have to be Questioned [37:24]**. He said, 'About Wilayah of Amir Al-Momineen<sup>asws</sup>'. 227

3- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ ع.

(The book) 'Uyoon Akhbar Al Reza<sup>asws</sup>, by the chain of Al-Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**. He<sup>saww</sup> said: 'About Wilayah of Ali<sup>asws</sup>'. 228

4- ن، عيون أخبار الرضا عليه السلام الدَّقَاقِيُّ عَنِ الْأَسَدِيِّ عَنْ سَهْلِ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَبَا بَكْرٍ مِثِّي لِمَنْزِلَةِ السَّمْعِ وَ إِنَّ عُمَرَ مِثِّي لِمَنْزِلَةِ الْبَصَرِ وَ إِنَّ عُثْمَانَ مِثِّي لِمَنْزِلَةِ الْقُوَادِ

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – Al-Daqqaq, from Al-Asady, from Sahl, from Abdul Azeem Al-Hasany, from Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Abu Bakr is from me<sup>saww</sup> at the status of the hearing, and that Umar is from me<sup>saww</sup> at the status of the sight, and that Usman is from me<sup>saww</sup> at the status of the heart'.

فَلَمَّا كَانَ مِنَ الْعَدَا دَخَلْتُ إِلَيْهِ وَ عِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَقُلْتُ لَهُ يَا أَبَتِ سَمِعْتُكَ تَقُولُ فِي أَصْحَابِكَ هَؤُلَاءِ قَوْلًا فَمَا هُوَ

226 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 1

227 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 2

228 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 3

When it was the next morning, I<sup>asws</sup> entered to see him<sup>saww</sup> and in his<sup>saww</sup> presence were Amir Al-Momineen<sup>asws</sup>, and Abu Bakr, and Umar, and Usman. I<sup>asws</sup> said to him<sup>saww</sup>: ‘O (grand) father<sup>saww</sup>! I<sup>asws</sup> heard you<sup>saww</sup> saying regarding these companions of yours<sup>as</sup>, a word, so what is it?’

فَقَالَ صَ نَعَمْ ثُمَّ أَشَارَ إِلَيْهِمْ فَقَالَ هُمُ السَّمْعُ وَ الْبَصَرُ وَ الْفؤَادُ وَ سَيُسْأَلُونَ عَنْ وَصِيِّي هَذَا وَ أَشَارَ إِلَى عَلِيٍّ عَ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

He<sup>saww</sup> said: ‘Yes’. Then he<sup>saww</sup> gestured towards them and said: ‘They are the hearing, and the sight, and the heart, and they would be asked about my<sup>saww</sup> successor<sup>asws</sup>, this one’ – and he<sup>saww</sup> gestured towards Ali<sup>asws</sup>, then said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**’.

ثُمَّ قَالَ وَ عَزَّ رَبِّي إِنَّ جَمِيعَ أُمَّتِي لَمَوْفُقُونَ يَوْمَ الْقِيَامَةِ وَ مَسْئُولُونَ عَنْ وَلَايَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

Then he<sup>saww</sup> said: ‘By the Mighty of my<sup>saww</sup> Lord<sup>azwj</sup>! The entirety of my<sup>saww</sup> community would be stopped on the Day of Qiyamah and Questioned about his<sup>asws</sup> Wilayah, and that is the Word of Allah<sup>azwj</sup> Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**’.<sup>229</sup>

5- مد، العمدة أبو نعيم بإسناده عن الشَّعْبِيِّ عن ابنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) ‘Al Amdah’ – Abu Nueym, by his chain from Al Shaby, from Ibn Abbas –

‘Regarding Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, ‘(Questioned) about Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>230</sup>

قَالَ الْعَلَامَةُ رَحِمَهُ اللَّهُ فِي كَشْفِ الْحَقِّ رَوَى الْجُمْهُورُ عَنْ ابْنِ عَبَّاسٍ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

The Allamah said in (the book) ‘Kashf Al Haq’ – It is reported by Al Jamhour, from Ibn Abbas, and Abu Saeed Al Khudri,

‘From the Prophet<sup>saww</sup> having said: ‘(Questioned) about Wilayah of Ali<sup>asws</sup> Bin Abu Talib’.<sup>231</sup>

وَ رَوَى ابْنُ حَجَرٍ فِي صَوَاعِقِهِ عَنِ الدَّيْلَمِيِّ وَ الْوَاحِدِيِّ قَالَ وَ أَخْرَجَ الدَّيْلَمِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ص قَالَ: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيٍّ ع.

And it is reported by Ibn Hajar in his (book) ‘Sawa’iq’, from Al Daylami and Al Wahidy who said, ‘And it is extracted by Al Daylami, from Abu Saeed Al Khudri,

‘The Prophet<sup>saww</sup> said: ‘**And stop them! They have to be Questioned [37:24]**, about Wilayah of Ali<sup>asws</sup>’.<sup>232</sup>

<sup>229</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 4

<sup>230</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 a

<sup>231</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 b

وَ كَانَ هَذَا مُرَادَ الْوَاحِدِيِّ بِقَوْلِهِ رُوِيَ فِي قَوْلِهِ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ أَيْ عَنْ وِلَايَةِ عَلِيٍّ وَ أَهْلِ الْبَيْتِ ع لِأَنَّ اللَّهَ تَعَالَى أَمَرَ نَبِيَّهُ ص أَنْ يُعَرِّفَ الْخَلْقَ أَنَّهُ لَا يَسْأَلُ عَنْ تَبْلِيغِ الرِّسَالَةِ أَحَرًّا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

And this was the purpose of al Wahidi by his words, 'It is reported regarding Words of the Exalted: **And stop them! They have to be Questioned [37:24]**, i.e., about Wilayah of Ali<sup>asws</sup> and People<sup>asws</sup> of the Household, because Allah<sup>azwj</sup> the Exalted Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> should let the people know that he<sup>saww</sup> is not asking for the delivery of the Message any **recompense over it, except for the cordiality to be for my relatives'**. [42:23].

وَ الْمَعْنَى أَنَّهُمْ يُسْأَلُونَ هَلْ وَالَوْهُمْ حَقُّ الْمَوْلَاةِ كَمَا أَوْصَاهُمْ النَّبِيُّ ص أَمْ أَضَاعَوْهَا وَ أَهْمَلُوهَا فَتَكُونُ عَلَيْهِمُ الْمُطَالَبَةُ وَ التَّبِعَةُ انْتَهَى.

And the meaning is they would be Questioned whether they had befriended them<sup>asws</sup> as was the right of the friendship just as the Prophet<sup>saww</sup> had bequeathed them, or did they waste it and neglected it. Thus, the demand would happen to be upon them, and the responsibility' – end".<sup>233</sup>

يُؤَيِّدُ الْأَخْبَارَ الْمُتَقَدِّمَةَ مَا رَوَاهُ الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مُنَقَبَةِ الْمُطَهَّرِينَ بِإِسْنَادِهِ عَنْ نَافِعِ بْنِ الْحَارِثِ عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ خُنَّ حَوْلُهُ وَ الَّذِي نَفْسِي بِيَدِهِ- لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عُمْرِهِ فِيمَا أَقْنَاهُ وَ عَنْ جَسَدِهِ فِيمَا أَبْلَاهُ وَ عَنْ مَالِهِ فِيمَا كَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ

It is supported by the previous Ahadeeth what is reported by Al Hafiz Abu Nueym in the book (Manqabat Al Tahireen), by his chain from Nafie Bin Al Haris, from Abu Bureyda who said,

'Rasool-Allah<sup>saww</sup> said one day, and we were around him<sup>asws</sup>: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! The feet will not move on the Day of Qiyamah until (a person) is asked about four (matters) - about his life span, what he spent it in, and about his body, what did he indulge in it, and about his wealth, from what did he learn it and in what did he spend it, and about our<sup>asws</sup> love, of People<sup>asws</sup> of the Household'.

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ وَ مَا آيَةُ حُبِّكُمْ مِنْ بَعْدِكَ قَالَ فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ إِلَى جَنْبِهِ فَقَالَ آيَةُ حُبِّنَا مِنْ بَعْدِي حُبُّ هَذَا.

Umar said, 'O Rasool-Allah<sup>saww</sup>! And is a sign of your<sup>asws</sup> love from after you<sup>saww</sup>? He<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> was by his<sup>saww</sup> side, and he<sup>saww</sup> said: 'A sign of our<sup>asws</sup> love from after me<sup>saww</sup>, is love for this one!'<sup>234</sup>

وَ رَوَى بِإِسْنَادٍ آخَرَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ نَحْوَهُ وَ قَالَ فِي آخِرِهِ حُبُّ هَذَا وَ وَضَعَ يَدَهُ عَلَى كَتِفِ عَلِيٍّ ع ثُمَّ قَالَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنَا وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنَا.

And it is reported by another chain from Abdullah Bin Bureyda, from his father approximate to it,

<sup>232</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 c

<sup>233</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 d

<sup>234</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 e

‘And he<sup>saww</sup> said in its end: ‘Love for this one’ – and he<sup>saww</sup> placed his<sup>saww</sup> upon a shoulder of Ali<sup>asws</sup>. Then he<sup>saww</sup> said: ‘One who loves him<sup>asws</sup>, so he has loved us<sup>asws</sup>, and one who hates him<sup>asws</sup>, so he has hated us<sup>asws</sup>’<sup>235</sup>.

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<sup>235</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 38 H 5 f

باب 39 جامع في سائر الآيات النازلة في شأنه صلوات الله عليه

## CHAPTER 39 – A COLLECTION REGARDING REST OF THE VERSES REVEALED IN HIS<sup>asws</sup> GLORY, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HIM<sup>asws</sup>

1- فس، تفسير القمي مثل الذين كفروا برؤسهم أعمأهم كرماد اشتدت به الريح في يوم عاصف قال من لم يقتر بولاية أمير المؤمنين ع بطل عمله مثل الرماد الذي تبيح الريح فتحملة.

Tafseer Al-Qummi - *An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. [14:18].* He said, 'One who does not acknowledge with the Wilayah of Amir Al-Momineen<sup>asws</sup>, his deeds would be invalidated like the dust to which the wind comes and carries it away'.<sup>236</sup> (Not a Hadeeth)

2- فس، تفسير القمي الحسن بن علي عن أبيه عن حماد بن عيسى عن أبي السفايح عن أبي عبد الله ع في قول الله تعالى انت بغرابة غير هذا أو بدله يعني أمير المؤمنين علي بن أبي طالب ع - قل ما يكون لي أن أبدله من تلقاء نفسي إن أتبع إلا ما يوحى إلي يعني في علي بن أبي طالب أمير المؤمنين.

Tafseer Al Qummi – Al-Hassan Bin Ali, from his father, from Hammad Bin Isa, from Abu Al Saffatij,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **'Come with a Quran other than this one or replace him'. [10:15]** – meaning Amir Al-Momineen Ali Bin Abu Talib<sup>asws</sup>. Say: **'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. [10:15]** – meaning regarding Ali<sup>asws</sup> Bin Abu Talib Amir Al-Momineen<sup>asws</sup>.<sup>237</sup>

3- فس، تفسير القمي فلعلك تارك بغض ما يوحى إليك و ضائق به صدرك أن تقولوا لو لا أنزل عليه كثر أو جاء معه ملك إنما أنت نذير و الله على كل شيء وكيل فإنه حدثني أبي عن النضر بن سويد عن يحيى الخليلي عن ابن مسكان عن عمارة بن سويد

Tafseer Al-Qummi - *So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, 'Why hasn't a treasure been Sent down upon him or an Angel come with it?' But rather, you are a warner, and Allah is a Disposer of all things [11:12].* 'It is narrated to me by my father, from Al Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskan, from Umarah Bin Suweyd,

عن أبي عبد الله ع أنه قال سبب نزول هذه الآية أن رسول الله ص خرج ذات يوم فقال لعلي ع يا علي إني سألت الله الليلة أن يجعلك وزيري ففعل و سألته أن يجعلك وصيي ففعل و سألته أن يجعلك خليفتي في أمتي ففعل

'From Abu Abdullah<sup>asws</sup> having said: 'The reason for the Revelation of this Verse is that Rasool-Allah<sup>saww</sup> came out one day and said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked Allah<sup>azwj</sup> tonight that He<sup>azwj</sup> should Make you<sup>asws</sup> to be my<sup>saww</sup> Vizier, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked Him<sup>azwj</sup> to

<sup>236</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 1

<sup>237</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 2

Make you<sup>asws</sup> my<sup>saww</sup> successor<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked Him<sup>azwj</sup> to Make you<sup>asws</sup> my<sup>saww</sup> caliph in my<sup>saww</sup> community, so He<sup>azwj</sup> Did’.

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ وَ اللَّهُ لَصَانٌ مِنْ تَمَرٍ فِي شَنِ بَالٍ أَحَبُّ إِلَيَّ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ أَلَا سَأَلَهُ مَلَكًا يَعْصِدُهُ أَوْ مَالًا يَسْتَعِينُ بِهِ عَلَى فَاقِهِ فَوَ اللَّهُ مَا دَعَا عَلِيًّا قَطُّ إِلَى حَقٍّ أَوْ إِلَى بَاطِلٍ إِلَّا أَجَابَهُ

A man from his<sup>saww</sup> companions said, ‘By Allah<sup>azwj</sup>! A Sa’a (3kg.) of dates in a small meal is more beloved to me than what Muhammad<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup>. Why didn’t he<sup>saww</sup> ask Him<sup>azwj</sup> for an Angel to support him<sup>saww</sup>, or wealth to be assisted with upon his<sup>saww</sup> destitution? By Allah<sup>azwj</sup>! He<sup>saww</sup> would not call Ali<sup>asws</sup> to the truth or to falsehood except he<sup>asws</sup> would answer him<sup>saww</sup>.

فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ص - فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ الْآيَةِ

So Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Rasool<sup>saww</sup>: ***So, perhaps you will leave part of what is Revealed unto you [11:12] – the Verse’.***

قَوْلُهُ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَ ادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ يَغْنِي قَوْلُهُمْ إِنَّ اللَّهَ لَمْ يَأْمُرْهُ بِوَلَايَةِ عَلِيٍّ ع وَ إِنَّمَا يَقُولُ مِنْ عِنْدِهِ فَقَالَ اللَّهُ تَعَالَىٰ فَإِلَٰهٌ لَمْ يَسْتَجِبْ لَكُمْ فَأَعْلَمُوا أَنَّمَا أَنْزَلَ يَعْلَمُ اللَّهُ أَيُّ بِوَلَايَةِ عَلِيٍّ ع مِنْ عِنْدِ اللَّهِ.

His<sup>azwj</sup> Words: ***Or, are they saying, ‘He has fabricated it?’ Say: ‘Then come with ten fabricated chapters like it and call upon ones you can from besides Allah, if you were truthful [11:13] – meaning their words that Allah<sup>azwj</sup> did not Command him<sup>saww</sup> with the Wilayah of Ali<sup>asws</sup>, and rather he<sup>saww</sup> is saying it from his<sup>saww</sup> own accord regarding him<sup>asws</sup>. So, Allah<sup>azwj</sup> Exalted Said: But if they are not responding to you then know, rather Allah it is a Revelation with Knowledge of Allah [11:14], i.e. by Wilayah of Ali<sup>asws</sup> from the Presence of Allah<sup>azwj</sup>’.***<sup>238</sup> (This paragraph is not a Hadeeth)

4- فس، تفسير القمي إِنَّمَا يُبْلِغُكُمْ اللَّهُ بِهِ يَغْنِي بِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَحْتَرِثُكُمْ وَ لَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

Tafseer Al-Qummi - ***But rather, Allah is Trying you with him, [16:92] – meaning by Ali Bin Abu Talib<sup>asws</sup>, Testing you all, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]’.***<sup>239</sup> (Not a Hadeeth)

5- فس، تفسير القمي وَ إِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِيُفْتَرِيَ عَلَيْنَا غَيْرُهُ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ ع - وَ إِذَا لَا تَخْذُوكَ خَلِيلًا أَيُّ صَدِيقًا لَوْ أَقَمْتَ غَيْرَهُ.

Tafseer Al-Qummi - ***And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else, - meaning Amir Al-Momineen<sup>asws</sup>, and then they would be taking you as a friend [17:73] – i.e., as a friend if you<sup>saww</sup> nominate someone else’.***<sup>240</sup> (Not a Hadeeth)

<sup>238</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 3

<sup>239</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 4

<sup>240</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 5



6- فس، تفسير القمي مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْعٍ يُؤْمِدُ آمُونٌ- وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ قَالَ الْحَسَنَةُ وَاللَّهُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ السَّيِّئَةُ وَاللَّهُ اتَّبَاعُ أَعْدَائِهِ.

Tafseer Al-Qummi - **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90].** He said, 'By Allah<sup>azwj</sup>! The good deed is Wilayah of Amir Al-Momineen<sup>asws</sup> and by Allah<sup>azwj</sup>, the evil deed is following his<sup>asws</sup> enemies".<sup>241</sup> (Not a Hadeeth)

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أََمْثَلِهَا قَالَ هِيَ لِلْمُسْلِمِينَ عَامَّةً وَ الْحَسَنَةُ الْوَلَايَةُ فَمَنْ عَمِلَ مِنْ حَسَنَةٍ كَتَبَ اللَّهُ تَعَالَى لَهُ عَشْرًا

It is narrated to us by Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **One who comes with the good deed, then for him would be ten the likes of it, [6:160].** He<sup>asws</sup> said: 'It is for the Muslims in general, and the good deed is the Wilayah. So, the one (having Wilayah) who do does a good deed, Allah<sup>azwj</sup> the Exalted would Write ten to be for him.

فَإِنْ لَمْ يَكُنْ وَلَايَةً دَفَعَ عَنْهُ بِمَا عَمِلَ مِنْ حَسَنَةٍ فِي الدُّنْيَا- وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ.

So, if he does not happen to have Wilayah, it would be repelled away from him, what good deeds he had done in the world, **and there would not be for him a portion in the Hereafter [2:200]**".<sup>242</sup>

7- فس، تفسير القمي وَ لَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ قَالَ الْحَقُّ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى- قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ يَعْنِي وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع- وَ يَسْتَنْبِئُونَكَ يَا مُحَمَّدُ أَهْلَ مَكَّةَ فِي عَلِيٍّ- أَوْ حَقٌّ هُوَ أَيْ إِمَامٌ قُلْ إِي وَ رَبِّي إِنَّهُ حَقٌّ أَيْ إِمَامٌ

Tafseer Al-Qummi - **And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted. [23:71].** He said, 'The truth is Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, and the evidence upon that are Words of the Exalted: **O you people! The Rasool has come to you with the Truth from your Lord, [4:170]** – meaning Wilayah of Amir Al-Momineen<sup>asws</sup>, **And they are asking you for information, [10:53]** – O Muhammad<sup>saww</sup>, the people of Makkah, regarding Ali<sup>asws</sup>, **'Is it true?' – i.e., an Imam<sup>asws</sup>?** **Say: 'Yes, by my Lord! It is true, [10:53]** – i.e., he<sup>asws</sup> is an Imam<sup>asws</sup>.

وَ مِثْلُهُ كَثِيرٌ وَ الدَّلِيلُ عَلَى أَنَّ الْحَقَّ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ اتَّبَعَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع فُرْشًا- لَفَسَدَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ فَفَسَادُ السَّمَاءِ إِذَا لَمْ تَمُطَّرْ وَ فسادُ الْأَرْضِ إِذَا لَمْ تَنْبُتْ وَ فَسادُ النَّاسِ فِي ذَلِكَ.

<sup>241</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 6 a

<sup>242</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 6 b

And examples like it are a lot, and the evidence upon that the truth is Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup> are Words of Allah<sup>azwj</sup> Mighty and Majestic: **And if – Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> were to follow – Quraysh, their whims, the skies and the earth and the ones in these would be corrupted. [23:71].** The corruption of the sky is when it does not rain, and corruption of the earth is when it does not grow vegetation, and in that is the corruption of the people”.<sup>243</sup> (Not a Hadeeth)

8- فس، تفسير القمي لَقَدْ جِئْنَاكُمْ بِالْحَقِّ يَعْنِي بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ وَ الدَّلِيلُ عَلَى أَنَّ الْحَقَّ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع قَوْلُهُ- وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ يَعْنِي وَلَايَةُ عَلِيٍّ ع- فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا

Tafseer Al-Qummi - **We had come to you with the Truth**, - meaning, with the Wilayah of Ali<sup>asws</sup>, **but most of you were averse to the Truth [43:78].** And the evidence upon that the truth is Wilayah of Amir Al-Momineen<sup>asws</sup> are His<sup>azwj</sup> Words: **And say: ‘The Truth is from your Lord. – meaning Wilayah of Ali<sup>asws</sup>. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust, - to Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights, a Fire.**

ثُمَّ ذَكَرَ عَلَى أَثَرِ هَذَا خَبَرَهُمْ وَ مَا تَعَاهَدُوا عَلَيْهِ فِي الْكُفَّةِ أَنْ لَا يَرُدُّوا الْأَمْرَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص فَقَالَ أَمْ أَبْرُمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ إِلَى قَوْلِهِ لَدَيْهِمْ يَكْتُبُونَ.

Then He<sup>azwj</sup> Mentioned their news following this and what they had pacted upon in the Kabah, that they (Quraysh) will never let the command to be among People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>. He<sup>azwj</sup> Said: **‘Or are they (trying to) conclude a matter? But We are the Concluders [43:79] – up to His<sup>azwj</sup> Words: And our Messengers (who are) with them, are recording [43:80]’.**<sup>244</sup> (Not a Hadeeth)

9- فس، تفسير القمي شَرَعَ لَكُمْ مِنَ الدِّينِ مَخَاطِبَةً لِمُحَمَّدٍ ص- مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ- وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أَقِيمُوا الدِّينَ أَيُّ تَعَلَّمُوا الدِّينَ يَعْنِي التَّوْحِيدَ وَ إِقَامَ الصَّلَاةَ وَ إِتَاءَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ حَجَّ الْبَيْتِ وَ السُّنَنَ وَ الْأَحْكَامَ الَّتِي فِي الْكِتَابِ وَ الْإِقْرَارَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ لَا تَتَفَرَّقُوا فِيهِ أَيُّ لَا تَخْتَلِفُوا فِيهِ-

Tafseer Al Qummi - **He has Legislated for you from the Religion – Addressing to Muhammad<sup>saww</sup>, what He Bequeathed with to Noah, and which We Revealed to you,- O Muhammad<sup>saww</sup>, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion – i.e. you<sup>as</sup> will learn the religion and establish the Salat and give the Zakat, and Fast the Month of Ramazan, and perform Hajj of the House, and the Sunnahs, and the ruling which are in the Book, and acknowledgment with the Wilayah of Amir Al-Momineen<sup>asws</sup> - and do not be divided in it!” – i.e., do not differ regarding it.**

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ ذِكْرِ هَذِهِ الشَّرَائِعِ ثُمَّ قَالَ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ أَيُّ يَخْتَارُ- وَ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ وَ هُمْ الْأَيْمَةُ الَّذِينَ اجْتَنَبَاهُمُ اللَّهُ وَ اخْتَارَهُمْ

**Greatly difficult it is upon those who associate what you are calling them to. – from the mentioned of these laws. Then Said: Allah Chooses to the ones He so Desires to – i.e.**

<sup>243</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 7

<sup>244</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 8

Selects, **and He Guides ones who are penitent [42:13]** – and they<sup>asws</sup> are the Imams<sup>asws</sup>, those Allah<sup>azwj</sup> Selected them<sup>asws</sup> and Chose them<sup>asws</sup>.

قَالَ وَ مَا تَفَرَّقُوا إِلَّا مِنْ بَغْدٍ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ قَالَ لَمْ يَتَفَرَّقُوا بِجَهْلٍ وَ لَكِنَّهُمْ تَفَرَّقُوا لَمَّا جَاءَهُمُ الْعِلْمُ وَ عَرَفُوهُ فَحَسَدَ بَعْضُهُمْ بَعْضًا وَ بَغَى بَعْضُهُمْ عَلَى بَعْضٍ لَمَّا رَأَوْا مِنْ تَفَاضِيلِ أَمِيرِ الْمُؤْمِنِينَ ع بِأَمْرِ اللَّهِ فَتَفَرَّقُوا فِي الْمَذَاهِبِ وَ أَخَذُوا بِالْأَزَاوِ وَ الْأَهْوَاءِ

He<sup>azwj</sup> Said: **And they did not become divided except from after the Knowledge had come to them in rivalry between them.** He said, 'They did not separate due to ignorance, but they separated due to what knowledge had come to them, and they recognised it, so they envied each other due to what they saw from the merits of Amir Al-Momineen<sup>asws</sup> by the Commands of Allah<sup>azwj</sup>. So, they separated regarding the doctrines and they took with the opinions and whims.

ثُمَّ قَالَ عَزَّ وَ جَلَّ- وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ قَالَ لَوْ لَا أَنَّ اللَّهَ قَدَّرَ ذَلِكَ أَنْ يَكُونَ فِي التَّضْيِيرِ الْأَوَّلِ لَفُضِّي بَيْنَهُمْ إِذَا اخْتَلَفُوا وَ أَهْلَكَهُمْ وَ لَمْ يُنْظَرْ لَهُمْ وَ لَكِنْ أَخَّرْتُمْ إِلَى أَجَلٍ مُسَمًّى الْمُقْدُورِ-

Then the Mighty and Majestic Said: **And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them.** He said, 'Had it not been that Allah<sup>azwj</sup> had Pre-determined that to happen in the Fate. The first to be decided between them when they differed, destroying them and did not warn them, but Delayed them to a specified term, the Pre-determined.

وَ إِنَّ الَّذِينَ أَوْرَثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ كِنَايَةً عَنِ الَّذِينَ نَفَضُوا أَمْرَ رَسُولِ اللَّهِ ص ثُمَّ قَالَ فَلِذَلِكَ فَادْعُ وَ اسْتَقِمَّ يَعْنِي لَهُذِهِ الْأُمُورِ وَ الَّذِينَ الَّذِينَ تَقَدَّمَ ذِكْرُهُ وَ مُوَالَاةِ أَمِيرِ الْمُؤْمِنِينَ ع فَادْعُ وَ اسْتَقِمَّ كَمَا أُمِرْتَ.

**And surely, those whom We Made to inherit the Book from after them were in anxious doubt from it [42:14]** – a metaphor about those who broke the orders of Rasool-Allah<sup>saww</sup>. Then He<sup>saww</sup> Said: **Therefore due to that,** - meaning for these matters and the religion which its mention has preceded, and master-ship of Amir Al-Momineen<sup>asws</sup>, **so invite, and be steadfast as you are Commanded, [42:15]**".<sup>245</sup> (Not a Hadeeth)

قَالَ فَحَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ مَهْزَبٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَنْ أَقِيمُوا الدِّينَ قَالَ الْإِمَامُ- وَ لَا تَتَفَرَّقُوا فِيهِ كِنَايَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **"Establish the Religion [42:13],** he<sup>asws</sup> said: 'The Imam<sup>asws</sup>, **and do not be divided in it!"** - an allusion to Amir Al-Momineen<sup>asws</sup>.

ثُمَّ قَالَ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ أَمْرِ وَلَايَةِ عَلِيِّ ع اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ كِنَايَةً عَنْ عَلِيِّ ع- وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

<sup>245</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 9 a

Then He<sup>azwj</sup> Said: **Greatly difficult it is upon those who associate what you are calling them to** - from the Wilayah of Ali<sup>asws</sup>. **Allah Chooses to it ones He so Desires to** - an allusion to Amir Al-Momineen<sup>asws</sup>, **and He Guides towards it ones who are penitent [42:13].**

ثُمَّ قَالَ - فَلِذَلِكَ فَادْعُ وَ اسْتَقِمْ كَمَا أُمِرْتَ يَغْنِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع - وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ وَ إِلَيْهِ الْمَصِيرُ

**Therefore due to that, so invite [42:15]** - Meaning to the Wilayah of Ali Amir Al-Momineen<sup>asws</sup>, **and do not follow their whims, and say: 'I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord** - up to His<sup>azwj</sup> Words: **and to Him is the journey [42:15].**

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ الَّذِينَ يُجَادُونَ فِي اللَّهِ أَيْ يَحْتَجُونَ عَلَى اللَّهِ بَعْدَ مَا شَاءَ اللَّهُ أَنْ يَبْعَثَ عَلَيْهِمُ الرُّسُلَ فَبَعَثَ اللَّهُ إِلَيْهِمُ الرُّسُلَ وَ الْكُتُبَ فَعَيَّرُوا وَ بَدَّلُوا ثُمَّ يَحْتَجُونَ يَوْمَ الْقِيَامَةِ عَلَى اللَّهِ فَ حُجَّتُهُمْ دَاحِضَةٌ أَيْ بَاطِلَةٌ عِنْدَ رَبِّهِمْ وَ عَلَيْهِمْ عَذَابٌ شَدِيدٌ

Then the Mighty and Majestic Said: **And those who are arguing regarding Allah** - i.e., arguing against Allah<sup>azwj</sup> after Allah<sup>azwj</sup> had Desired that He<sup>azwj</sup> would Send the Rasools<sup>as</sup> to them. So, He<sup>azwj</sup> Sent the Rasools<sup>as</sup> and the Books, but they altered and replaced. Then they would be arguing against Allah<sup>azwj</sup> on the Day of Qiyamah, **their argument is invalid** - i.e., nullified, **in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16].**

ثُمَّ قَالَ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ قَالَ الْمِيزَانُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ فِي سُورَةِ الرَّحْمَنِ - وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ قَالَ يَغْنِي الْإِمَامَ ع.

'Then the Mighty and Majestic Said: **Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]**, said, 'The Scale (الْمِيزَانُ) is Amir Al-Momineen<sup>asws</sup>, and the evidence upon that are His<sup>azwj</sup> Words in Surah Al-Rahman (Chapter 55): **And the sky, He elevated it, and He Placed the Scale [55:7]** - Meaning the Imam<sup>asws</sup>,<sup>246</sup>

10- فس، تفسير القمي إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَالَ اسْتَقَامُوا عَلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - **Surely, those who say, 'Our Lord is Allah!', then they are steadfast, so they will neither be fear upon them nor would they be grieving [46:13].** He said, 'Steadfast upon Wilayah of Amir Al-Momineen<sup>asws</sup>,<sup>247</sup>

11- فس، تفسير القمي أَمْ يَقُولُونَ تَقَوَّلَهُ يَغْنِي أَمِيرُ الْمُؤْمِنِينَ ع - بَلْ لَا يُؤْمِنُونَ أَنَّهُ لَمْ يَقُولْهُ وَ لَمْ يَقْمَهُ بِرَأْيِهِ ثُمَّ قَالَ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ أَيْ رَجُلٍ مِثْلِهِ مِنْ عِنْدِ اللَّهِ إِنَّ كَانُوا صَادِقِينَ.

Tafseer Al-Qummi - **Or are they saying, 'He made it up himself?' - meaning (re) Amir Al-Momineen<sup>asws</sup> - But they are not believing [52:33].** He<sup>saww</sup> did not make it up and did not nominate him<sup>asws</sup> by his<sup>saww</sup> opinion. Then He<sup>azwj</sup> Said: **Then let them come with a Hadeeth**

<sup>246</sup> Bihar Al Anwaar - V 36, The book of History - Amir Al Momineen<sup>asws</sup>, Ch 39 H 9 b

<sup>247</sup> Bihar Al Anwaar - V 36, The book of History - Amir Al Momineen<sup>asws</sup>, Ch 39 H 10

**(Verse) similar to it**, - i.e. a man like him<sup>asws</sup> from the Presence of Allah<sup>azwj</sup>, **if they were truthful [52:34]**”<sup>248</sup> (Not a Hadeeth)

12- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسن بن عباس عن أبي جعفر ع في قوله ما ضل صاحبكم و ما عوى يقول ما ضل في علي و ما عوى - و ما ينطق عن الهوى و ما كان ما قال فيه إلا بالوحي الذي أوحى إليه

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Hassan Bin Abbas,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Your companion does not err, and does not deviate [53:2]**, Saying he<sup>saww</sup> does not stray regarding Ali<sup>asws</sup> and does not deviate - **And he does not speak out of (personal) desire [53:3]**, and did not say regarding him<sup>asws</sup> except by the Revelation which was Revealed to him<sup>saww</sup>.

ثُمَّ قَالَ عَلَّمَهُ شَدِيدُ الْقُوَى ثُمَّ أُذِنَ لَهُ فَوَقَدَ إِلَى السَّمَاءِ فَقَالَ دُو مِرَّةٍ فَاسْتَوَى وَ هُوَ بِالْأُفُقِ الْأَعْلَى - ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى كَانَ بَيْنَ لَفْظِهِ وَ بَيْنَ سَمَاعِ مُحَمَّدٍ ص كَمَا بَيْنَ وَتَرِ الْقَوْسِ وَ عُودِهَا-

Then He<sup>azwj</sup> Said: **The Mighty of Strength Taught him [53:5]**. Then He<sup>azwj</sup> Permitted for him<sup>as</sup> and he<sup>saww</sup> went to the sky. He<sup>azwj</sup> Said: **With a seal, so he attained completion [53:6] And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]** – There was between His<sup>azwj</sup> Words and between the ears of Muhammad<sup>saww</sup>, just as there is between the string of the bow and its stick.

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى فَسُئِلَ رَسُولُ اللَّهِ ص عَنْ ذَلِكَ الْوَحْيِ فَقَالَ أَوْحِيَ إِلَيَّ أَنَّ عَلِيًّا سَيِّدُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ أَوَّلُ خَلِيفَةٍ يَسْتَخْلِفُهُ خَاتَمُ النَّبِيِّينَ

**And He Revealed unto His servant what He Revealed [53:10]**. Rasool-Allah<sup>saww</sup> was asked about that Revelation. He<sup>saww</sup> said: ‘He<sup>azwj</sup> Revealed to me<sup>saww</sup> that Ali<sup>asws</sup> is chief of the Momineen, and Imam<sup>asws</sup> of the pious, and guide of the resplendent, and the first caliph to be made a caliph by last of the Prophets<sup>as</sup>.

فَدَخَلَ الْقَوْمُ فِي الْكَلَامِ فَقَالُوا أَمِنَ اللَّهُ أَوْ مِنْ رَسُولِهِ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ لِرَسُولِهِ قُلْ هُمْ - مَا كَذَبَ الْفُؤَادُ مَا رَأَى ثُمَّ رَدَّهُ عَلَيْهِمْ فَقَالَ - أَ فَتُمَارُونَهُ عَلَى مَا يَرَى

The people entered into talk. They said, ‘Is he<sup>asws</sup> from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ So, Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Said to His<sup>azwj</sup> Rasool<sup>saww</sup>: **The heart did not belie what it saw [53:11] So will you then dispute with him upon what he saw? [53:12]**.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص قَدْ أُمِرْتُ فِيهِ بِغَيْرِ هَذَا أُمِرْتُ أَنْ أَنْصِبَهُ لِلنَّاسِ فَأَقُولُ هُمْ هَذَا وَلَيْكُم مِّنْ بَعْدِي وَ هُوَ بِمَنْزِلَةِ السَّفِينَةِ يَوْمَ الْعَرَقِ مَنْ دَخَلَ فِيهَا بَاحًا وَ مَنْ خَرَجَ مِنْهَا غَرَقَ.

Then Rasool-Allah<sup>saww</sup> said to them: ‘I<sup>saww</sup> have been Commanded regarding him<sup>asws</sup> with other than this. I<sup>saww</sup> have been Commanded that I<sup>saww</sup> should nominate him<sup>asws</sup> for the people, and I<sup>saww</sup> should say to them: ‘This is your guardian from after me<sup>saww</sup>, and he<sup>asws</sup> is

<sup>248</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 11

at the status of the ship on the day of drowning. One who enters into it would be rescued, and one who exits from it would drown".<sup>249</sup>

13- فس، تفسير القمي الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ نَزَلَتْ فِي أَصْحَابِ رَسُولِ اللَّهِ ص الَّذِينَ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ ص وَ غَضَبُوا أَهْلَ بَيْتِهِ حَقَّهُمْ وَ صَدُّوا عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ وَلَايَةِ الْأَيِّمَةِ ع - أَضَلَّ أَعْمَالَهُمْ أَيُّ أَبْطَلَ مَا كَانَ تَقَدَّمَ مِنْهُمْ مَعَ رَسُولِ اللَّهِ ص مِنَ الْجِهَادِ وَ النُّصْرَةِ.

Tafseer Al-Qummi - **Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1].** It was Revealed regarding companions of Rasool-Allah<sup>saww</sup>, those who reneged from after Rasool-Allah<sup>saww</sup>, and they usurped People<sup>asws</sup> of the Household of their<sup>asws</sup> rights, and they hindered from Amir Al-Momineen<sup>asws</sup> and Wilayah of the Imam<sup>asws</sup> - **their deeds would be lost [47:1]**, i.e., invalidated, whatever had preceded from them with Rasool-Allah<sup>azwj</sup>, from the Jihad, and the help".<sup>250</sup> (Not a Hadeeth)

14- فس، تفسير القمي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ فِي عِلِّيٍّ هُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ أَصْلَحَ بِهَلْمٍ كَذَا نَزَلَتْ.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, by his chain from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> said: **'And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad regarding Ali, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2].** This is how it was Revealed".<sup>251</sup>

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ نَزَلَتْ فِي أَبِي ذَرٍّ وَ سَلْمَانَ وَ عَمَّارٍ وَ الْمِقْدَادِ لَمْ يَنْقُضُوا الْعَهْدَ وَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ أَيُّ تَبَيَّنُوا عَلَى الْوَلَايَةِ الَّتِي أَنْزَلَهَا اللَّهُ - وَ هُوَ الْحَقُّ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ أَصْلَحَ بِهَلْمٍ أَيُّ خَالَهُمْ

And Ali Bin Ibrahim said regarding His<sup>azwj</sup> Words: **And those who believe and do righteous deeds**, - it was Revealed regarding Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Ammar<sup>ra</sup>, and Al Miqdad<sup>ra</sup>. They<sup>ra</sup> did not break the pact, **and believe in what is Revealed unto Muhammad**, - i.e. they<sup>ra</sup> were steadfast upon the Wilayah which Allah<sup>azwj</sup> had Revealed, **and it is the Truth** – meaning Amir Al-Momineen<sup>asws</sup> - **from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]** – i.e. their situation.

ثُمَّ ذَكَرَ أَعْمَالَهُمْ فَقَالَ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَ هُمُ الَّذِينَ اتَّبَعُوا أَعْدَاءَ أَمِيرِ الْمُؤْمِنِينَ ع - وَ أَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ.

Then He<sup>azwj</sup> Mentioned their deeds, so He<sup>azwj</sup> Said: **That is because those who commit Kufr are following the falsehood**, - and they are those who followed enemies of Amir Al-Momineen<sup>asws</sup> - **and surely, those who believe are following the Truth from their Lord. [47:3]**".<sup>252</sup> (Not a Hadeeth)

<sup>249</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 12

<sup>250</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 13

<sup>251</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 14

<sup>252</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 15



قَالَ وَ حَدَّثَنِي أَبِي عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي سُورَةِ مُحَمَّدٍ آيَةٌ فِينَا وَ آيَةٌ فِي عَدُوِّنَا وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ - فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ إِلَى قَوْلِهِ لَا تَنْتَصِرَ مِنْهُمْ فَهَذَا السَّيْفُ الَّذِي هُوَ عَلَى مُشْرِكِي الْعَجَمِ مِنَ الزَّنَادِقَةِ وَ مَنْ لَيْسَ مَعَهُ الْكِتَابُ مِنَ عِبَادَةِ النَّارِ وَ الْكُوكِبِ

He said, 'And it is narrated to me by my father, from one of our companion,

'From Abu Abdullah<sup>asws</sup> having said: 'There is a Verse regarding us<sup>asws</sup> in Surah Muhammad<sup>saww</sup>, and there is a Verse regarding our<sup>asws</sup> enemies, and the evidence upon that are His<sup>azwj</sup> Words: **Like that, Allah Strikes their examples for the people [47:3] So when you meet (in battle) those who are committing Kufr, then strike the necks [47:4]** - up to His<sup>azwj</sup> Words: **He would Take Retribution from them, [47:4]**. So, this is the sword against the non-Arab Polytheists from the Atheists, and the one who does not have a Book, and worships the fires and the planets'.

وَ قَوْلُهُ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ فَالْمُخَاطَبَةُ لِلْجَمَاعَةِ وَ الْمَعْنَى لِرَسُولِ اللَّهِ ص وَ الْإِمَامِ بَعْدَهُ - وَ الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ - سَيَهْدِيهِمْ وَ يُصْلِحَ بَالَهُمْ وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَفَها هُمْ أَيْ وَعَدَهَا إِيَّاهُمْ وَ ادَّخَرَهَا هُمْ - لِيُنْبِتُوا بَعْضُكُمْ يَبْغِضُ أَيْ يَخْتَرِ

And His<sup>azwj</sup> Words: **So when you meet (in battle) those who are committing Kufr, then strike the necks [47:4]** – The Address is to the community, and the meaning is for Rasool-Allah<sup>saww</sup> and the Imam<sup>asws</sup> after him<sup>saww</sup>. And those who fought in the Way of Allah<sup>azwj</sup>, so their deeds will never be lost: **He will be Guiding them and He will Correct their state [47:5] And Enter them into the Paradise, having Introduced it to them (before) [47:6]** – i.e. Promised it to them, and Treasured it for them - **but He Tries some with others. [47:4]**, i.e. Tests.

ثُمَّ خَاطَبَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ يُثَبِّتْ أَقْدَامَكُمْ ثُمَّ قَالَ وَ الَّذِينَ كَفَرُوا فَتَعَسَّاهُمْ وَ أَضَلَّ أَعْمَالَهُمْ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيِّ - فَأَخْبَطَ أَعْمَالَهُمْ.

Then He<sup>azwj</sup> Addressed Amir Al-Momineen<sup>asws</sup>, so He<sup>azwj</sup> Said: **O you those who believe! If you help (the Cause of) Allah, He will Help you and Affirm your feet [47:7]**. Then Said: **And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8] That is because they abhorred what Allah Revealed, - regarding Ali<sup>asws</sup> - so He Nullified their deeds [47:9]**'<sup>253</sup>

حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرِيلُ عَلَى مُحَمَّدٍ ص بِحَذِيذِ آيَةِ هَكَذَا - ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيِّ إِلَّا أَنَّهُ كُشِطَ الْإِسْمُ فَأَخْبَطَ أَعْمَالَهُمْ.

It is narrated to us by Ja'far Bin Ahmad who said, 'It is narrated to us by Abdul kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with this Verse like this: **That is because they abhorred what Allah Revealed regarding Ali, so He Nullified**

<sup>253</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 16

**their deeds [47:9].** Indeed, they have rubbed off the name (Ali<sup>asws</sup>), **so He Nullified their deeds**”<sup>254</sup>.

قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ أَ فَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ أَمْ لَا أَوْ لَمْ يَنْظُرُوا فِي أَخْبَارِ الْأُمَمِ الْمَاضِيَةِ وَ قَوْلِهِ دَعَرَ اللَّهُ عَلَيْهِمْ أَمْ أَهْلَكَهُمْ وَ عَذَّبَهُمْ ثُمَّ قَالَ وَ لِلْكَافِرِينَ يَغْنِي الَّذِينَ كَفَرُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ - أَمْنَاهَا أَمْ لَهُمْ مِثْلُ مَا كَانَ لِلْأُمَمِ الْمَاضِيَةِ مِنَ الْعَذَابِ وَ الْهَلَاكِ

Ali Bin Ibrahim said regarding His<sup>azwj</sup> Words: **So why don't they travel in the earth and look at how was the end-result of those from before them?** – i.e., Or are they not looking into the news of the past communities? And His<sup>azwj</sup> Words: **Allah Brought devastation upon them,** - i.e. Destroyed them and Punished them. Then Said: **and for the Kafirs** – meaning those who committed Kufr and abhorred what Allah<sup>azwj</sup> had Revealed regarding Ali<sup>asws</sup>, **would be similar to it [47:10]** – i.e., for them would be similar to what had happened for the communities of the past, from the Punishment and the destruction.

ثُمَّ ذَكَرَ الْمُؤْمِنِينَ الَّذِينَ تَبَوَّأُوا عَلَى إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ - ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَ أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

Then He<sup>azwj</sup> Mentioned the Momineen, those who were steadfast upon the Imamate of Amir Al-Momineen<sup>asws</sup>. He<sup>azwj</sup> Said: **That is because Allah is the Guardian of those who believe, and that the Kafirs, there is no Guardian for them [47:11].**

ثُمَّ ذَكَرَ الْمُؤْمِنِينَ فَقَالَ - إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يَغْنِي بَوْلَايَةِ عَلِيٍّ ع حَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ الَّذِينَ كَفَرُوا أَعْدَاؤُهُ يَتَمَتَّعُونَ وَ يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ يَغْنِي أَكْلًا كَثِيرًا - وَ النَّارُ مَثْوًى لَهُمْ

Then He<sup>azwj</sup> Mentioned the Momineen. He<sup>azwj</sup> Said: **Surely Allah will Enter those who believe and do the righteous deeds** – meaning due to the Wilayah of Ali<sup>asws</sup> - **into Gardens, the rivers flowing from beneath it. And those who commit Kufr** – his<sup>asws</sup> enemies - **are enjoying and eating just as the animals eat,** - meaning eating a lot - **and the Fire would be an abode for them [47:12].**

قَالَ وَ كَأَيُّنَ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلُكُنَاهُمْ فَلَا نَاصِرَ لَهُمْ قَالَ إِنَّ الَّذِينَ أَهْلَكْنَاهُمْ مِنَ الْأُمَمِ السَّالِفَةِ كَانُوا أَشَدَّ قُوَّةً مِنْ قَرْيَتِكَ يَغْنِي أَهْلَ مَكَّةَ الَّذِينَ أَخْرَجُوكَ مِنْهَا فَلَمْ يَكُنْ لَهُمْ نَاصِرٌ -

He<sup>azwj</sup> Said: **And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13].** He said, ‘Surely those We<sup>azwj</sup> Destroyed from the previous communities were stronger in prowess than your town – meaning Makkah, those who expelled you<sup>saww</sup> from it. So, there was no helper (like Ali<sup>asws</sup>) for them.

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ ع - كَمْ مِنْ زَيْنَ لَهُ سُوءُ عَمَلِهِ يَغْنِي الَّذِينَ غَضِبُوهُ - وَ اتَّبَعُوا أَهْوَاءَهُمْ

**So, is one who was upon a clear proof from his Lord** – meaning Amir Al-Momineen<sup>asws</sup> - **like one for whom his evil deed has been adorned for,** - meaning those who usurped him<sup>asws</sup> - **and they pursue their whims? [47:14].**

<sup>254</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 17 a



ثُمَّ ضَرَبَ لِأَوْلِيَائِهِ وَ أَعْدَائِهِ مَثَلًا فَقَالَ لِأَوْلِيَائِهِ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ إِلَى قَوْلِهِ لَدَّةٍ لِلشَّارِبِينَ أَيَّ حَمْرَةٍ إِذَا تَنَاوَلَهَا وَلِيُّ اللَّهِ وَحَدَّ زَائِحَةُ الْمِسْكِ فِيهَا وَ أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَ هُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ

Then He<sup>azwj</sup> Struck an example for his<sup>asws</sup> friends and his<sup>asws</sup> enemies. He<sup>azwj</sup> Said for his<sup>asws</sup> friends: **An example of the Paradise which the pious are Promised – Therein are rivers of water without stagnation**, - up to His<sup>azwj</sup> Words: **pleasurable for the drinkers**, - i.e., Hamza<sup>as</sup>, when the friends of Allah<sup>azwj</sup> take it, they would find the aroma of musk in it - **and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. [47:15].**

ثُمَّ ضَرَبَ لِأَعْدَائِهِ مَثَلًا فَقَالَ - كَمَنْ هُوَ حَالِدٌ فِي النَّارِ وَ سَقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ قَالَ لَيْسَ مَنْ هُوَ فِي هَذِهِ الْجَنَّةِ الْمُوصُوفَةِ كَمَنْ هُوَ فِي هَذِهِ النَّارِ كَمَا أَنَّ لَيْسَ عَدُوُّ اللَّهِ كَوَلِيِّهِ.

Then He<sup>azwj</sup> Struck an example for his<sup>asws</sup> enemies. He<sup>azwj</sup> Said: **(Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15].** He<sup>saww</sup> Said, the one who is in these Gardens, the described, isn't like the one who is in this Fire, just as an enemy of Allah<sup>azwj</sup> isn't like His<sup>azwj</sup> friend<sup>255</sup>. (Not a Hadeeth)

15- فس، تفسير القمي أفرأيت من اتخذ إلهه هواه قال نزلت في قريش كلما هؤوا شيئا عبدوه - وأضلله الله على علم أي عذبته على علم منه فيما ارتكبوا من أمير المؤمنين ع

Tafseer Al-Qummi - **So, do you see one who takes his desires as a god**, he said, 'It was Revealed regarding Quraysh. Every time they made a desired, they worshipped it - **and Allah Lets him stray upon knowledge [45:23]** - i.e., Punish him upon knowledge from Him<sup>azwj</sup>, regarding what they perpetrated from Amir Al-Momineen<sup>asws</sup>.

وَ جَرَى ذَلِكَ بَعْدَ رَسُولِ اللَّهِ ص بِمَا فَعَلُوهُ بَعْدَهُ بِأَهْوَائِهِمْ وَ آرَائِهِمْ وَ أَزَالُوا الْخِلَافَةَ وَ الْإِمَامَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ أَخْذِ الْمِيثَاقِ عَلَيْهِمْ مَرَّتَيْنِ لِأَمِيرِ الْمُؤْمِنِينَ ع

And that flowed after Rasool-Allah<sup>saww</sup>, from what they did after him<sup>asws</sup> with their own desires and they opinions, and they snatched away the caliphate and the Imamate away from Amir Al-Momineen<sup>asws</sup> after the Covenant had been taken upon them twice for Amir Al-Momineen<sup>asws</sup>.

وَ قَوْلُهُ اتَّخَذَ إِلَهُهُ هَوَاهُ هَوَاهُ نَزَلَتْ فِي قُرَيْشٍ وَ حَزَّتْ بَعْدَ رَسُولِ اللَّهِ ص فِي أَصْحَابِهِ الَّذِينَ عَصَوْا أَمِيرَ الْمُؤْمِنِينَ ع وَ اتَّخَذُوا إِمَامًا بِأَهْوَائِهِمْ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ قَالَ مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ.

And His<sup>azwj</sup> Words: **takes his desires as a god**, was Revealed regarding Quraysh, and it flows after Rasool-Allah<sup>azwj</sup> regarding his<sup>saww</sup> companions, those who usurped Amir Al-Momineen<sup>asws</sup> and took imams with their own desires, and the evidence upon that are

<sup>255</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 17 b

His<sup>azwj</sup> Words: **And one from them who says, 'I am a god besides Him', [21:29].** He said, 'One who claims that he is an Imam<sup>asws</sup> and he isn't an Imam<sup>asws</sup>'.<sup>256</sup>

16- فس، تفسير القمي قَوْلُهُ وَ أَنَا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا- مُعَاوِيَةُ وَ أَصْحَابُهُ عَلَيْهِمُ لَعْنَةُ اللَّهِ- وَ أَنَّ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقًا الطَّرِيقَةُ الْوَلَايَةُ لِعَلِيِّ ع- لِنَقْتِنَهُمْ فِيهِ قَتْلَ الْحُسَيْنِ ع- وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا- وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا إِنَّ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ ع فَلَا تَتَّخِذُوا مِنْ غَيْرِهِمْ إِمَامًا

Tafseer Al-Qummi – His<sup>azwj</sup> Words: **And as for the deviated ones, so they would be fuel for Hell [72:15]** – Muawiya and his companions, upon them be Curses of Allah<sup>azwj</sup> - **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]** – the right way is Wilayah of Ali<sup>asws</sup> - **For Us to Try them regarding him.** – killing of Al-Husayn<sup>asws</sup> - **And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]** And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18] – the Imam<sup>asws</sup> from Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, so do not be taking an imam from others.

وَ أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ يُغْنِي مُحَمَّدٌ ص يَدْعُوهُمْ إِلَى الْوَلَايَةِ - كَاذِبُوا قُرَيْشٌ يَكُونُونَ عَلَيْهِ لِيدًا يَتَعَاوُونَ عَلَيْهِ

**And that when a servant of Allah stood calling (to) him,** – meaning Muhammad<sup>saww</sup> calling them to the Wilayah (of Ali<sup>asws</sup>) - **they almost** – meaning Quraysh - **became crowding upon him [72:19]** – cooperating with each other against him<sup>saww</sup>.

قَالَ قُلْ إِنَّمَا أَدْعُوا رَبِّي قُلْ إِنَّمَا أَمَرَ رَبِّي فَ لَا أَفْلِكُ لَكُمْ ضَرًّا وَ لَا أَمْلِكُ لَكُمْ رَشَدًا إِنَّ تَوَلَّيْتُمْ عَنْ وَلَايَتِهِ- قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ إِنَّ كَتَمْتُ مَا أُبْرِثُ بِهِ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا يُغْنِي مَاؤَى-

He<sup>azwj</sup> Said: **Say: 'But rather, I call my Lord [72:20]** – Say, but rather it is a Command of my<sup>saww</sup> Lord<sup>azwj</sup> - **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21]** – if you were to turn around from his<sup>asws</sup> Wilayah - **Say: 'Surely no one can ever protect me from Allah,** - if I<sup>saww</sup> were to conceal what I<sup>saww</sup> am being Commanded with - **and I will never find a shelter from besides Him' [72:22]** – meaning refuge.

إِلَّا بِلَاغًا مِنَ اللَّهِ أُنَبِّئُكُمْ مَا أَمَرَنِي اللَّهُ بِهِ مِنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فِي وَلَايَةِ عَلِيِّ ع- فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

**It is only a delivery from Allah** - I<sup>saww</sup> am delivering what I<sup>saww</sup> have been Commanded with, from the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. **And one who disobeys Allah and His Rasool** – regarding the Wilayah of Ali<sup>asws</sup>, **then for him is Fire of Hell, abiding therein for ever [72:23]. and His Message. And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever [72:23].**

قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنْتَ قَسِيمُ النَّارِ تَقُولُ هَذَا لِي وَ هَذَا لَكَ قَالُوا فَمَتَى يَكُونُ مَا نَعِدُنَا يَا مُحَمَّدُ مِنْ أَمْرِ عَلِيٍّ وَ النَّارِ

<sup>256</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 15

The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are the distributor of the Fire. You<sup>asws</sup> will be saying: 'This one is for me<sup>asws</sup> and this one is for you!'. They said, 'So when will it happen, what you<sup>saww</sup> are threatening us, O Muhammad<sup>saww</sup>, from the matter of Ali<sup>asws</sup> and the Fire?'

فَأَنْزَلَ اللَّهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ يَعْجِزُ الْمَوْتُ وَالْقِيَامَةُ - فَسَيَعْلَمُونَ مَنْ أضعفُ ناصراً وَأَقْلُ عَدداً يُعْنَى فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ وَ أَصْحَابُ الصَّغَائِرِ مِنْ قُرَيْشٍ مَنْ أضعفُ ناصراً وَأَقْلُ عَدداً

Allah<sup>azwj</sup> Revealed: **Until when they see what they are being threatened with**, - meaning the death and the Qiyamah - **then they would come to know who is with weaker helpers and fewer number [72:24]** – meaning so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiyah, and Amro Bin Al-Aas, and the companions with grudges from Quraysh, , who is with weaker helpers and fewer numbers.

قَالُوا فَمَتَى يَكُونُ هَذَا يَا مُحَمَّدُ قَالَ اللَّهُ لِمُحَمَّدٍ ص فُلَانٌ إِنْ أَذْرِي أَ قَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ أَجَلًا عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا- إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ يُعْنَى عَلِيِّ الْمُرْتَضَى مِنَ الرَّسُولِ ص وَ هُوَ مِنْهُ قَالَ اللَّهُ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا

They said, 'So when will this be happening, O Muhammad<sup>saww</sup>? Allah<sup>azwj</sup> Said to Muhammad<sup>saww</sup>: **Say: '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]** – meaning death - **(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**, - meaning Ali Al-Murtaza<sup>asws</sup> from the Rasool<sup>saww</sup>, and he<sup>asws</sup> is from him<sup>saww</sup>. **for He would Make a guard to travel in front of him and from behind him [72:27].**

قَالَ فِي قَلْبِهِ الْعِلْمُ وَ مِنْ خَلْفِهِ الرِّصْدُ يُعْلَمُهُ وَ يُرَفُّهُ الْعِلْمُ رَقًّا وَ يُعْلَمُهُ اللَّهُ إِنْهَامًا وَ الرِّصْدُ التَّعْلِيمُ مِنَ النَّبِيِّ ص لِيُعْلَمَ النَّبِيُّ أَنْ قَدْ أَبْلَغَ رِسَالَاتِ رَبِّهِ وَ أَحَاطَ عَلَيَّ بِمَا لَدَى الرَّسُولِ مِنَ الْعِلْمِ -

He said, 'In his<sup>saww</sup> heart is the knowledge, and from behind him<sup>saww</sup> is the guard, teaching him<sup>asws</sup> and pushing the knowledge to him<sup>asws</sup> with a pushing, and Allah<sup>azwj</sup> Taught him<sup>saww</sup> Inspirationally, and the guard learnt from the Prophet<sup>saww</sup>, and knew that the Prophet<sup>saww</sup> had delivered the Message of his<sup>saww</sup> Lord<sup>azwj</sup>, and Ali<sup>asws</sup> encompassed with whatever knowledge there was from the Rasool<sup>saww</sup>.

وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ وَ مَا يَكُونُ مِنْذُ يَوْمَ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَمُوتَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ حَسْفٍ أَوْ قَذْفٍ أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ وَ كَمِ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ وَ مَنْ يَمُوتُ مَوْتًا أَوْ يُقْتَلُ قَتْلًا وَ كَمِ مِنْ إِمَامٍ مُحْذُولٍ لَا يَصْرُهُ حَدْلَانُ مَنْ خَذَلَهُ وَ كَمِ مِنْ إِمَامٍ مُنْصَوِّرٍ لَا يَنْفَعُهُ نُصْرُهُ مَنْ نَصَرَهُ.

**and He Counts the number of all things [72:28]**, what had happened and what will be happening since the day Allah<sup>azwj</sup> Created Adam<sup>as</sup> up to the establishment of the Hour, from Fitna, or submergence, or overthrowing, or a community destroyed in what is past, or will be destroyed in what remains, and how many imams of tyranny, or just, knowing him by his name and his lineage, and one who would be dying a (natural) death or be killed, and how many imams would be abandoned, the abandonment of the ones abandoning not harming

him, and how many Imams would be helped, the help of the ones who help him not benefitting him”<sup>257</sup>.

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَمَنْ يُعْرِضْ إِلَى آخِرِهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ الْمَدَائِنِيُّ قَالَ حَدَّثَنِي هَارُونُ بْنُ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ - وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ قَالَ ذِكْرُ رَبِّهِ وَلَا يَتَّعِزُّ عَلَيْهِ بِنِ أَبِي طَالِبٍ ع.

And from him, from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And one who turns away [72:17]** – up to its end. He said, 'It is narrated to me by Muhammad Bin Ahmad Al Madainy who said, 'It is narrated to me by Haroun Bin Muslim, from Al-Husayn Bin Ulwan, from Ali Bin Ghurab, from Al Kalby, from Abu salih, from Ibn Abbas,

'Regarding His<sup>azwj</sup> Words: **And one who turns away from Zikr of his Lord, [72:17]**. He said, **'Zikr of his Lord** is Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>”<sup>258</sup>.

17- ل، الخصال الطالقاني عَنِ الْجُلُودِيِّ عَنْ أَحْمَدَ بْنِ أَبَانَ عَنْ يَحْيَى بْنِ سَلَمَةَ عَنْ زَيْدِ بْنِ الْحَارِثِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: نَزَلَتْ فِي عَلِيٍّ ع تَمَانُونَ آيَةً صَفْوًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا شَرِكُهُ فِيهَا أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ.

(The book) 'Al Khisaa' – Al Talaqny, from Al Jaloudy, from Ahmad Bin Aban, from Yahya Bin Salamah, from Zayd Bin Al Haris, from Abdul Rahman Bin Abu Layli who said,

'Eighty Verses were Revealed regarding Ali<sup>asws</sup> clearly in the Book of Allah<sup>azwj</sup> Mighty and Majestic, no one from this community participated with him<sup>asws</sup> in it”<sup>259</sup>.

18- ل، الخصال الطالقاني عَنِ الْجُلُودِيِّ عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْخَطَّابِ عَنْ بَلِيدِ بْنِ سُلَيْمَانَ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ قَالَ: نَزَلَتْ فِي عَلِيٍّ ع سَبْعُونَ آيَةً مَا شَرِكُهُ فِي فَضْلِهَا أَحَدٌ.

(The book) 'Al Khisaa' – Al Talaqny, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Abdul Aziz Bin Al Khattab, from Baleed Bin Suleyman, from Lays, from Mujahid who said,

'Seventy Verses were Revealed regarding Ali<sup>asws</sup>, no one participated in their merits”<sup>260</sup>.

19- فس، تفسير القمي وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ. فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ يَا عَلِيُّ - فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ هُمُ الرَّسُولَ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا هَكَذَا نَزَلَتْ

Tafseer Al Qummi - **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah [4:64]** – It is narrated to me by my father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far<sup>asws</sup> having said: **'and had they, when they were unjust to themselves, come to you, O Ali and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]** – that is how it was Revealed.

ثُمَّ قَالَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ يَا عَلِيُّ - فِيمَا شَحَرَ بَيْنَهُمْ يَغْنِي فِيمَا تَعَاهَدُوا وَ تَعَاقَدُوا عَلَيْهِ بَيْنَهُمْ مِنْ خِلَافِكَ وَ غَضَبِكَ - ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَيْهِمْ يَا مُحَمَّدُ عَلَى لِسَانِكَ مِنْ وَلَا يَتَّعِزُّ - وَ يُسَلِّمُوا تَسْلِيمًا لِعَلِيٍّ ع.

<sup>257</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 16 a

<sup>258</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 16 b

<sup>259</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 17

<sup>260</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 18

**But no! By your Lord! They are not believing until they make you a judge, O Ali<sup>asws</sup> regarding what they are quarrelling between them** - Meaning what they have agreed between them from behind you<sup>asws</sup> and usurped you<sup>asws</sup> (of your<sup>asws</sup> rights), **then not find any objection within themselves from what you judge** against them O Muhammad<sup>saww</sup> upon your<sup>saww</sup> tongue of his<sup>asws</sup> Wilayah, **and they accept submissively [4:65]** to Ali<sup>asws</sup>.<sup>261</sup>

20- فس، تفسير القمي الحسين بن محمد عن المولى عن ابن عمر عن أبي جعفر الثاني ع في قوله يا أيها الذين آمنوا أوفوا بالعقود قال إن رسول الله ص عقد عليهم لعلي صلوات الله عليه في الخلافة في عشرة مواطن ثم أنزل الله - يا أيها الذين آمنوا أوفوا بالعقود التي عقدت عليكم لأمر المؤمنين ع.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Umar,

‘From Abu Ja’far<sup>asws</sup> the 2<sup>nd</sup> regarding His<sup>azwj</sup> Words: **O you who believe! Fulfil the agreements. [5:1].** He<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> had made a pact upon them for Ali<sup>asws</sup> regarding the caliphate in twenty places, then Allah<sup>azwj</sup> Revealed: **O you who believe! Fulfil the agreements. [5:1]** which have been pacted upon you all for Amir Al-Momineen<sup>asws</sup>.<sup>262</sup>

21- فس، تفسير القمي أبي عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال: إنما نزلت لكن الله يشهد بما أنزل إليك في علي - أنزل به يعلمه و الملائكة يشهدون و كفى بالله شهيداً

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

‘From Abu Abdullah<sup>asws</sup> having said: ‘But rather it was Revealed: as: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166].**

و قرأ أبو عبد الله ع - إن الذين كفروا وظلموا آل محمد حقهم لم يكن الله ليغيرهم ولا يهديهم طريقاً - إلا طريق جهنم خالدين فيها أبداً و كان ذلك على الله يسيراً.

And Abu Abdullah<sup>asws</sup> recited - **Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169].**<sup>263</sup>

22- فس، تفسير القمي الحسين بن محمد عن المولى عن ابن أسباط عن ابن أبي حمزة عن أبي بصير عن أبي عبد الله ع في قوله و الله ربنا ما كنا مشركين بولاية علي ع.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbat, from Ibn Abu Hamza, from Abu Baseer,

<sup>261</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 19

<sup>262</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 20

<sup>263</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 21

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: ' ***'By Allah, our Lord! We were not associators' [6:23]***, with the Wilayah of Ali<sup>asws</sup>,<sup>264</sup>

23- فس، تفسير القمي أولئك الذين آتيناهم الكتاب والحكم والنبوّة فإن يكفروا بها هؤلاء يعني أصحابه وقريشاً ومن أنكروا بيعة أمير المؤمنين ع- فقد وكلنا بها قوماً ليسوا بها بكافرين يعني شيعة أمير المؤمنين ع.

Tafseer Al Qummi - ***They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it***, - meaning his<sup>saww</sup> companions, and Quraysh, and the one who had denied the allegiance of Amir Al-Momineen<sup>asws</sup> - ***then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]*** – meaning Shias of Amir Al-Momineen<sup>asws</sup>,<sup>265</sup>

24- فس، تفسير القمي جعفر بن أحمد عن عبد الكريم بن عبد الرحيم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة قال: سألت أبا جعفر ع عن قول الله فلما نسوا ما ذكروا به فتخنا عليهم أبواب كل شيء ع

Tafseer Al Qummi – Ja'afar Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali<sup>asws</sup>, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about Words of Allah<sup>azwj</sup>: 'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted: ***But when they forgot what they had been Reminded with, We Opened upon them the doors of all things [6:44]***.

قال أما قوله فلما نسوا ما ذكروا به يعني فلما تركوا ولاية علي و قد أمروا به- فتخنا عليهم أبواب كل شيء يعني ذلقتهم في الدنيا وما بسط لهم فيها.

He<sup>asws</sup> said: 'As for His<sup>azwj</sup> Words ***But when they forgot what they had been Reminded with [6:44]*** – it Means when they neglected (forgotten) the Wilayah of Ali<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup>, and they had been Commanded with it, ***We Opened upon them the doors of all things*** - meaning their governments in the world, and whatever was extended for them in these".<sup>266</sup>

25- فس، تفسير القمي أبي عن عمرو بن سعيد الراشدي عن ابن مسكان عن أبي عبد الله ع قال: لما أُرِيَ رسول الله إلى السماء وأوحى الله إليه في علي ما أوحى من شرفه ومن عظمه عند الله و رُدَّ إلى البيت المعمور و جمع له النبيين و صلوا خلفه عرض في نفس رسول الله من عظم ما أوحى إليه في علي

Tafseer Al Qummi – My father, from Amro Bin Saeed Al Rashidy, from Ibn Muskan,

'From Abu Abdullah<sup>asws</sup> having said: 'When there was ascension with Rasool-Allah<sup>saww</sup> to the sky and Allah<sup>azwj</sup> Revealed to him<sup>saww</sup> regarding Ali<sup>asws</sup> what He<sup>azwj</sup> Revealed, of his<sup>asws</sup> nobility and of his<sup>asws</sup> magnificence in the Presence of Allah<sup>azwj</sup>, and he<sup>saww</sup> returned to Al-Bayt Al-Mamour, and the Prophets<sup>as</sup> were Gathered for him<sup>saww</sup> and they<sup>as</sup> prayed Salat behind him<sup>saww</sup>, something presented in the self of Rasool-Allah<sup>azwj</sup> of the greatness of what He<sup>azwj</sup> had Revealed to him<sup>saww</sup> regarding Ali<sup>asws</sup>.

<sup>264</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 22

<sup>265</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 23

<sup>266</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 24



فَأَنْزَلَ اللَّهُ فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ فَقَدْ أَنْزَلْنَا عَلَيْهِمْ فِي كُتُبِهِمْ مِنْ فَضْلِهِ مَا أَنْزَلْنَا فِي كِتَابِكَ - لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ - وَ لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ

So, Allah<sup>azwj</sup> Revealed: **But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94]** – meaning the Prophets<sup>as</sup>, for He<sup>azwj</sup> had Revealed unto them<sup>as</sup> in their<sup>as</sup> Books, of his<sup>asws</sup> merits what He<sup>azwj</sup> had Revealed in your Book: **The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95].**

فَقَالَ الصَّادِقُ ع فَوَ اللَّهُ مَا شَكَّ وَ مَا سَأَلَ.

Al-Sadiq<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! He<sup>saww</sup> did not doubt and did not question’.<sup>267</sup>

26- فس، تفسير القمي ألا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ يَقُولُ يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بُغْضٍ عَلَيَّ ع وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ آيَةَ الْمُنَافِقِ بُغْضُ عَلَيَّ ع

Tafseer Al-Qummi - **Indeed! They are folding up their chests to conceal from Him; [11:5].** He<sup>azwj</sup> is Saying they are concealing what is in their chests of the hatred of Ali<sup>asws</sup>. And Rasool-Allah<sup>saww</sup> said: ‘A sign of the hypocrite is hatred of Ali<sup>asws</sup>’.

فَكَانَ قَوْمٌ يُظَاهِرُونَ الْمُؤَدَّةَ لِعَلِيِّ عِنْدَ النَّبِيِّ ص وَ يُسِرُّونَ بُغْضَهُ فَقَالَ أَلَا حِينَ يَسْتَعْمِلُونَ ثِيَابَهُمْ فَإِنَّهُ كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضْلِ عَلِيِّ ع أَوْ تَلَا عَلَيْهِمْ مَا أَنْزَلَ اللَّهُ فِيهِ نَفَضُوا ثِيَابَهُمْ ثُمَّ قَامُوا يَقُولُ اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ حِينَ قَامُوا - إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

There was a group manifesting the cordiality towards Ali<sup>asws</sup> in the presence of the Prophet<sup>saww</sup> and were keeping hatred for him<sup>asws</sup> a secret. He<sup>azwj</sup> Said: **Indeed! They are folding up their chests to conceal from Him; [11:5].** So, it was such that whenever he<sup>saww</sup> narrated with anything from the merits of Ali<sup>asws</sup> or recited to them what Allah<sup>azwj</sup> had Revealed regarding him<sup>asws</sup>, they folded their clothes, then they would stand up (to leave). Allah<sup>azwj</sup> Says: **He Knows what they are keeping as secret and what they are making public.** – when they stood us - **He is a Knower with the contents of the chests [11:5]**’.<sup>268</sup>

27- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ وَ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ قَالَ فَقَالَ بَوْلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel, and Al-Hassan Bin Rashid,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Blessed and Exalted: **Did We not Expand your chest for you? [94:1]**, said: ‘By the Wilayah of Amir-Al-Momineen<sup>asws</sup>’.<sup>269</sup>

<sup>267</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 25

<sup>268</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 26

<sup>269</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 27

28- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن بعض أصحابه عن حنان بن سدير عن سلمة الخطاط عن أبي جعفر ع في قول الله عز و جل نزل به الروح الأمين- على قلبك لتكون من المنذرين- بلسان عربي مبين قال هي الولاية لأمر المؤمنين ع.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin saeed, from one of his companions, from Hanan Bin Sadeyr, from Salama Bin Al Hannat,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: ***'The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195].*** He<sup>asws</sup> said: 'It is the Wilayah of Amir Al-Momineen<sup>asws</sup>, 270

29- ير، بصائر الدرجات محمد بن أحمد بن الحسين بن سعيد عن حنان بن سدير عن سالم أبي محمد قال: قلت لأبي جعفر ع أخبرني عن الولاية أ نزل بها جبرئيل من عند رب العالمين يوم العدير

(The book) 'Basaair Al Darajaat' - Ahmad, from Al Abbas Bin Marouf, from Al-Hassan Bin Mahboub, from Hanan Bin Sadeyr, from Salim, from Abu Muhammad who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Inform me about the Wilayah, did Jibraeel<sup>as</sup> descended with it from the Presence of Lord<sup>azwj</sup> of the worlds on the day of Al-Ghadeer?'

فقال نزل به الروح الأمين- على قلبك لتكون من المنذرين- بلسان عربي مبين- وإنه لفي زمر الأولين قال هي الولاية لأمر المؤمنين ع.

He<sup>asws</sup> said: ***"The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]. And surely it is in the Scriptures of the former ones [26:196].*** He<sup>asws</sup> said: 'It is the Wilayah of Amir Al-Momineen<sup>asws</sup>, 271

30- ير، بصائر الدرجات محمد بن الحسين بن صفوان بن يحيى و أحمد بن محمد بن الحسين بن سعيد عن صفوان عن ابن مسكان عن خجر بن زائدة عن حمران عن أبي جعفر ع في قول الله تبارك و تعالى يا أهل الكتاب لستم على شيء حتى تقيموا التوراة و الإنجيل و ما أنزل إليكم من ربكم و لا يزيدن كثيراً منهم ما أنزل إليك من ربك طغياناً و كُفراً قال هي ولاية أمير المؤمنين ع.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Safwan Bin Yahya and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: ***Say: O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, [5:68].*** He<sup>asws</sup> said: 'It is the Wilayah of Amir Al-Momineen<sup>asws</sup>, 272

31- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن ابن أبي عمير عن عمر بن أذينة عن عبد الله التتاشي قال: سألت أبا عبد الله ع عن قول الله تعالى- فلا و ربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت و يسلموا تسليماً قال عى بها علياً ع.

<sup>270</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 28

<sup>271</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 29

<sup>272</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 30



(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeir, from Umeir Bin Uzina, from Abdullah Al Najashy who said,

'I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]**. He<sup>asws</sup> said: 'It means by that, Ali<sup>asws</sup>'.<sup>273</sup>

32- يف، الطرائف شف، كشف اليقين من تفسير الحافظ محمد بن مؤمن بإسناده عن علقمة عن ابن مسعود قال: وَقَعَتِ الْخِلَافَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْآنِ لِثَلَاثَةِ نَحْوٍ - لِأَدَمَ عَ لِقَوْلِ اللَّهِ تَعَالَى - وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً يُعْنِي خَالِقٌ فِي الْأَرْضِ خَلِيفَةً يُعْنِي آدَمَ عَ

(The books) 'Al Taraaif' (and) 'Kashf Al Yaqeen' from Tafseer Al Hafiz Bin Momin by his chain, from Al Qamah, from Ibn Masoud who said,

'The caliphate from Allah<sup>azwj</sup> Mighty and Majestic occurred in the Quran for three persons – for Adam<sup>as</sup>, due to the Words of Allah<sup>azwj</sup> the Exalted: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30]** – meaning creating a caliph in the earth, meaning Adam<sup>as</sup>.

ثُمَّ قَالَ فِي الْحَدِيثِ الْمَذْكُورِ وَ الْخِلَافَةُ الثَّانِي دَاوُدَ عَ لِقَوْلِهِ تَعَالَى - يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ بِمَنْزِلِ بَيْتِ الْمَقْدِسِ

Then he said in the mentioned Hadeeth, 'And the second caliph is Dawood<sup>as</sup>, due to the Words of the Exalted: **"O Dawood! Surely, We Made you a Caliph in the earth, [38:26]** – meaning Bayt Al-Maqdis.

وَ الْخِلَافَةُ الثَّالِثُ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بَنُ أَبِي طَالِبٍ عَ لِقَوْلِ اللَّهِ تَعَالَى فِي السُّورَةِ الَّتِي يَذْكُرُ فِيهَا النُّورَ - وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ يُعْنِي عَلِيٌّ بَنُ أَبِي طَالِبٍ عَ - لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ - آدَمَ وَ دَاوُدَ وَ لَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ مِنْ أَهْلِ مَكَّةَ أَمْنًا يُعْنِي فِي الْمَدِينَةِ

And the **third caliph** is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, due to the words of Allah<sup>azwj</sup> the Exalted in the Surah in which the Noor is mentioned: **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, - Adam<sup>as</sup> and Dawood<sup>as</sup> - and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear** – from the people of Makkah - **into security**.- meaning in Al-Medina.

يُعْبُدُونَنِي يُوحِدُونَنِي - لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ بِوَلَايَةِ عَلِيٍّ بَنِ أَبِي طَالِبٍ عَ - فَأُولَئِكَ هُمُ الْفَاسِقُونَ يُعْنِي الْعَاصِينَ لِلَّهِ وَ رَسُولِهِ.

**Worship Me** – My<sup>azwj</sup> Oneness - **and do not associate anything with Me! And one who commits Kufr after that, - with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> - so these ones, they are the transgressors [24:55]** – meaning the ones disobedient to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.<sup>274</sup>

<sup>273</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 31

<sup>274</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 32

33- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع نُودِيَ مِنَ السَّمَاءِ أَنْ آمِنَ بِالرَّسُولِ وَ آمَنَ بِهِ.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

‘From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Our Lord! We heard a caller calling to the Eman: ‘Believe in your Lord!’ So we believed. [3:193]**, he<sup>asws</sup> said: ‘He<sup>asws</sup> is Amir Al-Momineen<sup>asws</sup> calling from the sky to believe in the Rasool<sup>saww</sup> and believe in him<sup>asws</sup>’.<sup>275</sup>

34- شي، تفسير العياشي عَنْ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ تَوَابًا مِنْ عِنْدِ اللَّهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْتَ التَّوَابُ وَ أَصْحَابُكَ الْأَبْرَارُ.

Tafseer Al Ayyashi – From Ibn Nubata,

‘From Amir Al-Momineen<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **as a Reward from the Presence of Allah; [3:195] and what is in the Presence of Allah is better for the righteous [3:198]**. He<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘You<sup>asws</sup> are the Reward, and your<sup>asws</sup> companions are the righteous’.<sup>276</sup>

35- شي، تفسير العياشي عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ- أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ قَالَ أَوْفُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَرَضًا مِنَ اللَّهِ أُوفِ لَكُمْ بِالْجَنَّةِ.

Tafseer Al Ayyashi – From Sama’at who said,

‘I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup>: **fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]**. He<sup>asws</sup> said: ‘Be loyal with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, being an Imposition from Allah<sup>azwj</sup>, I<sup>azwj</sup> Shall be Loyal for you with the Paradise’.<sup>277</sup>

36- شي، تفسير العياشي عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فِي بَاطِنِ الْقُرْآنِ- وَ آمِنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ يَغْنِي فُلَانًا وَ صَاحِبُهُ وَ مَنْ تَبِعَهُمْ وَ دَانَ بِدِينِهِمْ قَالَ اللَّهُ يَغْنِيهِمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ يَغْنِي عَلِيًّا ع.

Tafseer Al Ayyashi – From Jabir Al Jufy who said,

‘I asked Abu Ja’far<sup>asws</sup> about interpretation of this Verse in the esoteric of the Quran: **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, [2:41]** – meaning so and so (Abu Bakr) and his companion (Umar), and ones who followed them and made it a religion with their religion. Allah<sup>azwj</sup> Said Meaning them: **and do not become the first disbeliever by it, [2:41]** – meaning Ali<sup>asws</sup>’.<sup>278</sup>

37- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ الْحَاشِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عَظُمُهم وَ قُلْ هُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيعًا يَغْنِي وَ اللَّهُ فُلَانًا وَ فُلَانًا-

<sup>275</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 33

<sup>276</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 34

<sup>277</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 35

<sup>278</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 36

Tafseer Al Ayyashi – From Abdullah Al Najjashy who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: **They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63]** – meaning by Allah<sup>azwj</sup>, so and so (Abu Bakr) and so and so (Umar).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ إِلَى قَوْلِهِ تَوَاباً رَحِيماً يَغْنِي وَ اللَّهُ النَّبِيُّ وَ عَلِيّاً يَمَا صَنَعُوا أَيْ لَوْ جَاءُوكَ يَمَا يَا عَلِيٍّ فَاسْتَغْفَرُوا اللَّهَ يَمَا صَنَعُوا- وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَاباً رَحِيماً- فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُخَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

**And We did not Send any Rasool but for him to be obeyed by the Permission of Allah;** - up to His<sup>azwj</sup> Words: **Oft-turning (to Mercy), Merciful [4:64]** – meaning by Allah<sup>azwj</sup>, the Prophet<sup>saww</sup> and Ali<sup>asws</sup> with that they had done, i.e., if they come to you with it, O Ali<sup>asws</sup>, **and sought Forgiveness of Allah** – of what they have done - **and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64] But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, [4:65].**

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ وَ اللَّهُ عَلِيٌّ بَعِيْنِهِ- ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ عَلَى لِسَانِكَ يَا رَسُولَ اللَّهِ يَغْنِي بِهِ وَلَا يَءِ عَلِيٍّ ع- وَ يُسَلِّمُوا تَسْلِيماً لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Then Abu Abdullah<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! He<sup>asws</sup> is Ali<sup>asws</sup> exactly: **then not find any objection within themselves from what you judge** - upon your<sup>asws</sup> tongue, O Rasool-Allah<sup>saww</sup>, meaning by it the Wilayah of Ali<sup>asws</sup> - **and they accept submissively [4:65]** – to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 279

38- شي، تفسير العياشي عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ مِنْ قَوْلِ اللَّهِ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ قَالَ تَفْسِيرُهَا فِي الْبَاطِنِ لَمَّا جَاءَهُمْ مَا عَرَفُوا فِي عَلِيٍّ كَفَرُوا بِهِ فَقَالَ اللَّهُ فِيهِمْ فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ يَغْنِي بَنِي أُمَيَّةَ هُمْ الْكَافِرُونَ فِي بَاطِنِ الْقُرْآنِ

Tafseer Al Ayyashi – From Jabir who said,

‘I asked Abu Ja’far<sup>asws</sup> about this Verse, from the Words of Allah<sup>azwj</sup> **so when there came to them what they recognised, they disbelieved in it. [2:89]**. He<sup>asws</sup> said: ‘Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Ali<sup>asws</sup>, they disbelieved in it. Allah<sup>azwj</sup> Said regarding them **Therefore, the Curse of Allah is upon the unbelievers** – in the esoteric (Meaning) of the Quran’. Abu Ja’far<sup>asws</sup> said: ‘It Means the Clan of Umayya, they are the disbelievers, in the esoteric (Meaning) of the Quran’.

قَالَ أَبُو جَعْفَرٍ ع نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص هَكَذَا- بِمَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا يَمَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ بَغِيّاً وَ قَالَ اللَّهُ فِي عَلِيٍّ

Abu Ja’far<sup>asws</sup> said: ‘This Verse was Revealed upon Muhammad<sup>saww</sup> like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90].**

<sup>279</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 37

أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ يَعْنِي عَلِيًّا قَالَ اللَّهُ فَبَاؤُا بِعَصَبٍ عَلَى عَصَبٍ يَعْنِي بَنِي أُمَيَّةَ - وَلِلْكَافِرِينَ يَعْنِي بَنِي أُمَيَّةَ عَذَابٌ مُهِينٌ

**that Allah Sends down from His Grace upon the one whom He so Desires from His servants – Meaning Ali<sup>asws</sup>. Allah<sup>azwj</sup> Said: Thus they are incurring Wrath upon Wrath – Meaning the Clan of Umayya And for the unbelievers – Meaning the Clan of Umayya there is a disgraceful Punishment [2:90]’.**

وَقَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ع نَزَلَتْ هَذِهِ الْآيَةُ عَلَى مُحَمَّدٍ ص هَكَذَا وَاللَّهُ - وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ مِنْ رَبِّكُمْ فِي عَالِيٍّ يَعْنِي بَنِي أُمَيَّةَ - قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا يَعْنِي فِي قُلُوبِهِمْ بِمَا أَنْزَلَ اللَّهُ عَلَيْهِ وَ يَكْفُرُونَ بِمَا وَرَاءَهُ بِمَا أَنْزَلَ اللَّهُ فِي عَالِيٍّ - وَ هُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ يَعْنِي عَلِيًّا ع.

Abu Ja’far<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! This Verse was Revealed upon Muhammad<sup>saww</sup> like this: **And when it is said to them, what was that which was Revealed regarding Ali** - Meaning (Addressing) the Clan of Umayya. **they are saying, ‘We are believing in what is Revealed upon us’** – meaning in their hearts, in what Allah<sup>azwj</sup> Revealed upon it **and they are disbelieving in what is after it** – in what Allah<sup>azwj</sup> Revealed regarding Ali<sup>asws</sup>, **and it is the Truth, in Verification to what is with them [2:91]**– meaning Ali<sup>asws</sup>, 280

39- شي، تفسير العياشي عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ فِي عَالِيٍّ - أَنْزَلَهُ يَعْلَمُهُ وَالْمَلَائِكَةُ يَشْهَدُونَ وَ كَفَى بِاللَّهِ شَهِيدًا

Tafseer Al Ayyashi – From Abu Hamza Al Sumali who said,

‘I heard Abu Ja’far<sup>asws</sup> saying: **‘But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]’.**

قَالَ وَ سَمِعْتُهُ يَقُولُ نَزَلَ جَبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا - إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَى قَوْلِهِ يَسِيرًا

He (the narrator) said, ‘I heard him<sup>asws</sup> saying: ‘Jibraeel<sup>as</sup> descended with this Verse like this - **Those who committed Kufr and are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168]** – up to His<sup>azwj</sup> Words: **.easy upon Allah [4:169]’.**

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ - فَأَمِنُوا خَيْرًا لَكُمْ وَ إِن تَكْفُرُوا بِوَلَايَتِهِ - فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا.

Then He<sup>azwj</sup> Said: **O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth and Allah would always be Knowing, Wise [4:170]’.** 281

40- شي، تفسير العياشي عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا نَزَلَتْ آيَةٌ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ شَرِيفُهَا وَ أَمِيرُهَا وَ لَقَدْ عَاتَبَ اللَّهُ أَصْحَابَ مُحَمَّدٍ ص فِي غَيْرِ مَكَانٍ وَ مَا ذَكَرَ عَلِيًّا إِلَّا بِخَيْرٍ.

280 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 38

281 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 39

Tafseer Al Ayyashi – From Ikrimah (Bin Abu Jahi<sup>a</sup>), from Ibn Abbas who said,

‘There is no Verse (stating) ‘O you those who believe!’, except and Ali<sup>asws</sup> is their noblest, and their commander, and Allah<sup>azwj</sup> has Rebuked the companions of Muhammad<sup>saww</sup> in other places and did not Mention Ali<sup>asws</sup> except with good”.<sup>282</sup>

41- شي، تفسير العياشي عن الثُمَالِي عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ قَالَ الْيُسْرُ عَلَيَّ ع وَ فَلَانٌ وَ فَلَانٌ الْعُسْرُ فَمَنْ كَانَ مِنْ وَلَدِ آدَمَ لَمْ يَدْخُلْ فِي وَلَايَةِ فَلَانٍ وَ فَلَانٍ.

Tafseer Al Ayyashi – From Al Sumali,

‘From Abu Ja’far regarding Words of Allah<sup>azwj</sup>: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]**. He<sup>asws</sup> said: ‘The ease is Ali<sup>asws</sup> while so and so (Abu Bakr) and so and so (Umar) are the difficulty. So, the one who was from the children of Adam<sup>as</sup>, would not enter into the wilayah of so and so (Abu Bakr) and so and so (Umar)”.<sup>283</sup>

42- شي، تفسير العياشي عن عَمْرِو بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ ذَكَرَ أَصْحَابَ النَّبِيِّ ص ثُمَّ قَرَأَ- أَلَمْ يَنْهَدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَبِّعَ إِلَى قَوْلِهِ تَحْكُمُونَ فَقُلْنَا مَنْ هُوَ أَصْلَحَكَ اللَّهُ فَقَالَ بَلَّغْنَا أَنَّ ذَلِكَ عَلَيَّ ع.

Tafseer Al Ayyashi, from Amro Bin Al Qasim who said,

‘I heard Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> mentioned the companions of the Prophet<sup>saww</sup>, then recited: **Is the one who guides to the Truth more rightful to be followed** – up to His<sup>azwj</sup> Words: **are you judging?** [10:35]. We said, ‘Who is he? May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well!’ He<sup>asws</sup> said: ‘It has reached us<sup>asws</sup>, that is Ali<sup>asws</sup>”.<sup>284</sup>

43- شي، تفسير العياشي عن يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ يَسْتَنْبِئُونَكَ أَلَمْ يَنْهَدِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا مُحَمَّدُ أَهْلُ مَكَّةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ إِمَامٌ هُوَ- قُلْ إِي وَ رَبِّي إِنَّهُ لَحَقٌّ.

Tafseer Al Ayyashi – From Yahya Bin Saeed,

‘From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **And they are asking you for information, ‘Is it true?’**, he<sup>asws</sup> said: ‘O Muhammad<sup>saww</sup> the people of Makkah are asking you<sup>saww</sup> for information about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, is he<sup>asws</sup> and Imam<sup>asws</sup>? Say: **‘Yes, by my Lord! It is true, and you will not be escaping it [10:53]’**”.<sup>285</sup>

44- شي، تفسير العياشي عن عَمَّارِ بْنِ سُؤَيْدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي هَذِهِ الْآيَةِ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ إِلَى قَوْلِهِ أَوْ جَاءَ مَعَهُ مَلَكٌ قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَالَ لِعَلِّي ع إِنِّي سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْتِي وَ بَيْتَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يُؤَاجِي بَيْتِي وَ بَيْتَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيًّا فَفَعَلَ

Tafseer Al Ayyashi – From Ammar Bin Suweyd who said,

<sup>282</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 40

<sup>283</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 41

<sup>284</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 42

<sup>285</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 43

'I heard Abu Abdullah<sup>asws</sup> saying regarding this Verse: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it*** – up to His<sup>azwj</sup> Words: ***or an Angel come with it?*** [11:12], he<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Cause friendship between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Case brother-hood between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Make you<sup>asws</sup> my<sup>saww</sup> successor<sup>asws</sup>, so He<sup>azwj</sup> Did'.

فَقَالَ رَجُلَانِ مِنَ قُرَيْشٍ وَاللَّهِ لَصَاحِبٌ مِنْ تَمْرِ فِي شَنْ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَهُ مَلَكًا يَعْصِدُهُ عَلَى غَدُوِّهِ أَوْ كَنْزًا يَسْتَعِينُ بِهِ عَلَى فَاقَتِهِ  
وَاللَّهُ مَا دَعَاهُ إِلَى بَاطِلٍ إِلَّا أَحَابَهُ لَهُ

Two men from Quraysh said, 'By Allah<sup>azwj</sup>! A Sa'a (3kg) of dates from a small meal is more beloved to us than what Muhammad has asked his<sup>saww</sup> Lord<sup>azwj</sup>! Why did he<sup>saww</sup> not ask Him<sup>azwj</sup> for an Angel to support him<sup>asws</sup> against his<sup>saww</sup> enemies, or a treasure to be assisted with upon his<sup>saww</sup> destitution. By Allah<sup>azwj</sup>! He<sup>azwj</sup> will not call him<sup>asws</sup> to a falsehood except he<sup>asws</sup> would answer to him<sup>saww</sup>.

فَأَنْزَلَ اللَّهُ عَلَيْهِ- فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ قَالَ وَ دَعَا رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع فِي آخِرِ صَلَاتِهِ رَافِعًا بِهَا صَوْتَهُ  
يُسْمِعُ النَّاسَ يَقُولُ- اللَّهُمَّ هَبْ لِعَلِيِّ الْمَوَدَّةَ فِي صُدُورِ الْمُؤْمِنِينَ وَ الْهَبِيَّةَ وَ الْعِظْمَةَ فِي صُدُورِ الْمُنَافِقِينَ

So, Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]***, he<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> supplicated for Amir Al-Momineen<sup>asws</sup> and the end of his<sup>saww</sup> Salat, raising his<sup>saww</sup> voice with it, the people heard him<sup>saww</sup> saying: 'O Allah<sup>azwj</sup>! Love for Ali<sup>asws</sup> is the cordiality which is in the chests of the Momineen and the mighty awe in the chests of the hypocrites!'

فَأَنْزَلَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا- فَإِنَّمَا يَسْتَرْزَأُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنذِرَ بِهِ قَوْمًا لُدًّا بَنِي أُمَيَّةَ

So, Allah<sup>azwj</sup> Revealed: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96] But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]*** – the clan of Umayya.

فَقَالَ زُمَعٌ وَاللَّهِ لَصَاحِبٌ مِنْ تَمْرِ فِي شَنْ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ أ فَلَا سَأَلَهُ مَلَكًا يَعْصِدُهُ أَوْ كَنْزًا يَسْتَظْهِرُ بِهِ عَلَى فَاقَتِهِ

Rumah said, 'By Allah<sup>azwj</sup>! A Sa'a (3 kg.) in a small meal is more beloved to me than what Muhammad<sup>saww</sup> is asking his<sup>saww</sup> Lord<sup>azwj</sup>! Why didn't he<sup>saww</sup> ask Him<sup>azwj</sup> for an Angel to support him<sup>saww</sup> or a treasure to be supported with upon his<sup>saww</sup> destitution?'

فَأَنْزَلَ اللَّهُ فِيهِ عَشْرَ آيَاتٍ مِنْ هُودٍ أُولَٰهَا- فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ إِلَىٰ أَمْ يَقُولُونَ افْتَرَاهُ وَلَا يَتَذَكَّرُ إِلَّا أُولَٰئِهِ- قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ إِلَىٰ  
فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فِي وَلَا يَتَذَكَّرُ إِلَّا أُولَٰئِهِ- فَأَعْلَمُوا أَنَّمَا أَنْزَلَ يَعْلَمُ اللَّهُ وَ أَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ لِعَلِيِّ وَلَا يَتَذَكَّرُ-

Allah<sup>azwj</sup> Revealed ten Verses regarding it from Surah Hud<sup>as</sup>. It's first is: ***So, perhaps you will leave part of what is Revealed unto you [11:12]*** – up to: ***Or, are they saying, 'He has fabricated it?'*** – Wilayah of Ali<sup>asws</sup> - Say: ***'Then come with ten fabricated chapters like it [11:13]*** – up to: ***But if they are not responding to you*** – regarding Wilayah of Ali<sup>asws</sup> - then



**know, rather Allah it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14] to Ali<sup>asws</sup> of his<sup>asws</sup> Wilayah.**

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا يَعْنِي فَلَانًا وَ فَلَانًا نُوفَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا- أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ رَسُولَ اللَّهِ ص- وَ يَتْلُوهُ شَاهِدٌ مِنْهُ أَمِيرُ الْمُؤْمِنِينَ ع- وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَ رَحْمَةً

**One who wanted the life of the world and its adornments, - meaning so and so (Abu Bakr) and so and so (Umar) - We shall Fulfil their deeds therein and they would not be devalued [11:15] So the one who was upon a clear Proof from his Lord, - Rasool-Allah<sup>saww</sup> - and a witness from him recites it, - Amir Al-Momineen<sup>asws</sup> - and from before it was the Book of Musa, an Imam and a Mercy [11:17].**

قَالَ كَانَ وَلَايَةُ عَلِيٍّ ع فِي كِتَابِ مُوسَى أُولَئِكَ يُؤْمِنُونَ بِهِ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ- فَالْتَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مَرِيَّةٍ مِنْهُ فِي وَلَايَةِ عَلِيٍّ- إِنَّهُ الْحَقُّ مِنْ رَبِّكَ إِلَى قَوْلِهِ وَ يَقُولُ الْأَشْهَادُ هُمْ الْأَيُّمَةُ ع هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ إِلَى قَوْلِهِ هَلْ يَسْتَوِيَانِ مَثَلًا أَمْ فَلَا تَذَكَّرُونَ.

And the Wilayah of Ali<sup>asws</sup> was in the Book of Musa<sup>as</sup> - **they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do not be in doubt from it, - regarding Wilayah of Ali<sup>asws</sup> - it is the Truth from your Lord, [11:17] – to His<sup>azwj</sup> Words: **and the witnesses would be saying, - and they<sup>asws</sup> are the Imams<sup>asws</sup> - ‘They are those who belied upon their Lord [11:18] – up to His<sup>azwj</sup> Words: Are they equal in comparison? So will you not take heed? [11:24]’.**<sup>286</sup>**

45- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع إِنَّهُ لَقَوْلُ رَسُولِ كَرِيمٍ قَالَ يَغْنِي جَبْرِئِيلُ عَنِ اللَّهِ تَعَالَى فِي وَلَايَةِ عَلِيٍّ ع

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan Al-Maazy (7<sup>th</sup> Imam<sup>asws</sup>) - **Surely, it is a word of an honourable Rasool [69:40],** he<sup>asws</sup> said: ‘It Means Jibraeel<sup>as</sup>, from Allah<sup>azwj</sup>, regarding the Wilayah of Ali<sup>asws</sup>’.

قُلْتُ وَ مَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّدًا كَذَّابٌ عَلَى رَبِّهِ وَ مَا أَمَرَ اللَّهُ بِهَذَا فِي عَلِيٍّ

He (the narrator) said, ‘I said, (What about): **And it is not the word of a poet. Little is what you are believing in [69:41]?’** He<sup>asws</sup> said: ‘They were saying, ‘Muhammad<sup>saww</sup> is lying upon his<sup>saww</sup> Lord<sup>azwj</sup>. And Allah<sup>azwj</sup> has not Commanded by this regarding Ali<sup>asws</sup>’.

فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فَقَالَ إِنَّ وَلَايَةَ عَلِيٍّ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ- وَ لَوْ تَقُولُ عَلَيْنَا مُحَمَّدٌ بَعْضُ الْأَقَاوِيلِ الْآيَاتِ.

Allah<sup>azwj</sup> Revealed the Quran (Verses) with that, so He<sup>azwj</sup> Said: “Surely, Wilayah of Ali<sup>asws</sup>, **It is a Revelation from Lord of the Worlds [69:43] And if he – Muhammad<sup>saww</sup>, were to say (fabricate) upon Us some of the sayings [69:44] – the Verses”.**<sup>287</sup>

<sup>286</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 44

<sup>287</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 a



أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ قَالَ ذَلِكَ حَزْرُهُ وَ جَعْفَرُ وَ عُبَيْدَةُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ عَمَّارٌ وَ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع.

Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And they had been Guided to the goodly from the words, [22:24]**. He<sup>asws</sup> said: 'That is Hamza<sup>as</sup>, and Ja'far<sup>as</sup>, and Ubeyda, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Ammar<sup>ra</sup>, and they<sup>ra</sup> has been guided to Amir Al-Momineen<sup>asws</sup>'.<sup>288</sup>

أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا أَيْ مَنْ تَرَكَ وَلَايَةَ عَلِيِّ أَعْمَاهُ اللَّهُ وَ أَصَمَّهُ عَنْ الْهُدَى.

Abu Salih, from Ibn Abbas – regarding Words of the Exalted: **And one who turns away from My Zikr, then surely for him would be a straitened life [20:124]** – i.e., one who neglects Wilayah Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Blind him and Deafen him from the guidance".<sup>289</sup>

أَبُو بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع يَغْنِي وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ – وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَغْنِي أَعْمَى الْبَصِيرَةَ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع

Abu Baseer,

'From Abu Abdullah<sup>asws</sup>: 'It means Wilayah of Amir Al-Momineen<sup>asws</sup>'. I said, '**and We will Resurrect him on the Day of Judgment as blind [20:124]**'. He<sup>asws</sup> said: 'It means blind of sight in the Hereafter, blind of heart in the world from the Wilayah of Amir Al-Momineen<sup>asws</sup>'.

قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْآخِرَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا – قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا قَالَ الْآيَاتُ الْأَيْمَةُ – فَتَنَسِيَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يَغْنِي تَرَكْنَهَا وَ كَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَيْمَةَ ع فَلَمْ تُطِيعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

He<sup>asws</sup> said: 'And he will be confused in the Hereafter. **He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! He<sup>asws</sup> said: 'The Signs are the Imams<sup>asws</sup>, but you forgot them! And Like that, today We will Forget you!"** You forgot, meaning neglected them<sup>asws</sup>, and similarly you will be neglected in the Fire just as you neglected the Imams<sup>asws</sup>, as you did not obey their<sup>asws</sup> orders and did not listen to their<sup>asws</sup> words'.

قَالَ وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى كَذَلِكَ نَجْزِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع الْحَبْر.

I said, '**And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]**. He<sup>asws</sup> said: 'Like that We<sup>azwj</sup> shall Recompense the one who associates in the Wilayah of Amir Al-Momineen<sup>asws</sup>, – the Hadeeth".<sup>290</sup>

الْبَاقِرُ ع فِي خَبَرٍ إِنَّ بَعْضَهُمْ قَالَ لَقَدْ افْتَنَى رَسُولُ اللَّهِ فِي عَلِيٍّ حَتَّى لَا يُؤَاوِيهِ شَيْءٌ فَنَزَلَ وَ الْقَلَمُ وَ مَا يَسْطُرُونَ إِلَى قَوْلِهِ الْمَفْتُونُ.

<sup>288</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 b

<sup>289</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 c

<sup>290</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 d

Al-Baqir<sup>asws</sup> in a Hadeeth: ‘One of them said, ‘Rasool-Allah<sup>saww</sup> has been bewitched regarding Ali<sup>asws</sup> to the extent that he<sup>saww</sup> does not So it was Revealed: **Noon and the Pen, and what they will be writing! [68:1]** – up to His<sup>azwj</sup> Words: **Which one of you is bewitched [68:6]**’.<sup>291</sup>

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ قَالَ كَرِهُوا عَلِيًّا وَكَانَ أَمَرَ اللَّهِ بِوَلَايَتِهِ يَوْمَ بَدْرٍ وَ حُنَيْنٍ وَ يَوْمَ بَطْنِ نَخْلَةٍ وَ يَوْمَ الرِّثْوَةِ وَ يَوْمَ عَرَفَةَ نَزَلَتْ فِيهِ خَمْسَ عَشْرَةَ آيَةً فِي الْحَقِّهِ الَّتِي صَدَّ فِيهَا رَسُولُ اللَّهِ ص عَنِ الْمَسْجِدِ الْحَرَامِ بِالْجُحْفَةِ وَ خُمِّ

Al-Baqir<sup>asws</sup> regarding Words of the Exalted: **That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]**, he<sup>asws</sup> said: ‘They hated Ali<sup>asws</sup>, and Ali<sup>asws</sup> was the Pleasure of Allah<sup>azwj</sup> and the pleasure of His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Commanded for the Wilayah of Ali<sup>asws</sup> on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah<sup>saww</sup> closed (the doors) from the Sacred Masjid at Al-Johfa and at Khumm’.

وَ عَنِ يَقُولِهِ تَعَالَى اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ عَلِيًّا ع.

And it means by Words of the Exalted: **and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100]** – Ali<sup>asws</sup>,<sup>292</sup>

ابْنُ زَادَانَ وَ أَبُو دَاوُدَ السَّيِّعِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا - وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا يَا أَبَا عَبْدِ اللَّهِ الْحَسَنَةُ حُبُّنَا وَ السَّيِّئَةُ بُغْضُنَا.

Ibn Zazan and Abu Dawood Al Sabie, from Abu Abdullah Al Jadaly,

‘Amir Al-Momineen<sup>asws</sup> said regarding His<sup>azwj</sup> Words: **One who comes with the good deed, for him would be better than it, [28:84] and one who comes with the evil deed, so he would not be Recompensed except the like of it [6:160]**. He<sup>asws</sup> said: ‘O Abu Abdullah! The good deed is our<sup>asws</sup> love and the evil deed is our<sup>asws</sup> hatred’.<sup>293</sup>

تَفْسِيرُ التَّعْلِيِّ أ لَا أَتَّبِعُكَ بِالْحَسَنَةِ الَّتِي مَنْ جَاءَ بِهَا دَخَلَ الْجَنَّةَ وَ السَّيِّئَةِ الَّتِي مَنْ جَاءَ بِهَا أَكْبَهُ اللَّهُ فِي النَّارِ وَ لَمْ يَقْبَلْ مَعَهَا عَمَلًا قُلْتُ بَلَى قَالَ الْحَسَنَةُ حُبُّنَا وَ السَّيِّئَةُ بُغْضُنَا.

Tafseer Sa'alby – Shall I<sup>asws</sup> inform you with the good deed which one who comes with it would enter the Paradise, and the evil deed which one who comes with it, Allah<sup>azwj</sup> would Fling him into the Fire, and will not Accept any deed except with it?’ I said, ‘Yes’. He<sup>asws</sup> said, ‘The good deed is our<sup>asws</sup> love and the evil deed is our<sup>asws</sup> hatred’.<sup>294</sup>

الْبَاقِرُ ع الْحَسَنَةُ وَلَايَةُ عَلِيٍّ ع وَ حُبُّهُ وَ السَّيِّئَةُ عَدَاوَتُهُ وَ بُغْضُهُ وَ لَا يُرْفَعُ مَعَهَا عَمَلٌ وَ قَالَ ع وَ مَنْ يَتَرَفَّفَ حَسَنَةً نَزِدَ لَهُ فِيهَا حُسْنًا قَالَ الْمَوْدَّةُ لِعَلِيٍّ بَنِي أَبِي طَالِبٍ ع.

<sup>291</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 e

<sup>292</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 f

<sup>293</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 g

<sup>294</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 h

Al-Baqir<sup>asws</sup> said: ‘The good deed is Wilayah of Ali<sup>asws</sup> and his<sup>asws</sup> love, and the evil deed is his<sup>asws</sup> enmity and his<sup>asws</sup> hatred, and no deed would be raised with it’. And he<sup>asws</sup> said: ‘**And one who earns good, We will increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].**’ He<sup>asws</sup> said: ‘The cordiality for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>295</sup>

وَقَدْ رَوَاهُ التَّغْلِي فِي ابْنِ عَبَّاسٍ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع فِي قَوْلِهِ تَعَالَى فَطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ هُوَ التَّوْحِيدُ وَ مُحَمَّدٌ ص رَسُولُ اللَّهِ وَ عَلِيٌّ ع أَمِيرُ الْمُؤْمِنِينَ إِلَى هَاهُنَا التَّوْحِيدُ.

And it is reported by Al Sa'alby, from Ibn Abbas –

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> regarding Words of the Exalted: **the nature of Allah which He has Natured the people upon. [30:30].** He<sup>asws</sup> said: ‘It is the Tawheed, and Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> is Amir Al-Momineen – up to here is the Tawheed’’.<sup>296</sup>

عَلِيٌّ بْنُ حَاتِمٍ فِي كِتَابِ الْأَخْبَارِ لِأَبِي الْفَرْجِ بْنِ شاذَانَ أَنَّهُ نَزَلَ قَوْلُهُ تَعَالَى بَلَّ كَذَبُوا بِالسَّاعَةِ يَعْنِي كَذَبُوا بِوَلَايَةِ عَلِيٍّ ع وَ هُوَ الْمَرْوِيُّ عَنِ الرِّضَا ع.

Ali Bin Harim in the book ‘Al Akhbar’ of Ibn Al Faraj Bin Shazan,

‘His<sup>azwj</sup> Words were Revealed: **But they are belying the Hour, [25:11]** – meaning they belied with the Wilayah of Ali<sup>asws</sup>, and it is reported from Al-Reza<sup>asws</sup>’.<sup>297</sup>

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ قَالَ الْيُسْرُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْعُسْرُ فُلَانٌ وَ فُلَانٌ.

Al-Baqir<sup>asws</sup> regarding Words of the Exalted: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].** He<sup>asws</sup> said: ‘The ease is Amir Al-Momineen<sup>asws</sup>, and the difficulty are so and so (Abu Bakr) and so and so (Umar)’’.<sup>298</sup>

أَبُو الْحَسَنِ الْمَاضِي ع إِنَّ وَلايَةَ عَلِيٍّ لَتَذَكِيرَةٌ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَ إِنَّا نَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ وَ إِنَّ عَلَيْنَا لَحَسْرَةً عَلَى الْكَافِرِينَ وَ إِنَّ وَلايَتَهُ لَحَقُّ الْبَقِيَّةِ

Abu Al-Hassan Al-Maazy (7<sup>th</sup> Imam<sup>asws</sup>): ‘(And he is a Zikr for the pious [69:48] And We know that from you all, there are beliers [69:49] And he is a regret upon the Kafirs [69:50] And surely, he is the true certainty [69:51]): ‘The Wilayah of Ali<sup>asws</sup> is the ‘Tazkira’ for the pious of the worlds, and we<sup>asws</sup> know that there are beliers from you all, and that Ali<sup>asws</sup> is a regret upon the Kafirs, and that his<sup>asws</sup> Wilayah is the true certainty.

وَ قَدْ ثَبِتَ أَنَّ قَوْلَهُ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ وَ قَوْلُهُ تَعَالَى وَ عَلَى الْأَعْرَافِ رِجَالٌ نَزَلْنَا فِيهِ ع وَ قَوْلُهُ تَعَالَى إِنَّ هُوَ إِلَّا عَبْدٌ اتَّعَمْنَا عَلَيْهِ الْآيَةَ نَزَلَتْ فِيهِ.

And it has been proven that His<sup>azwj</sup> Words: **there are men who ratified what they made a pact with Allah upon. [33:23],** and Words of the Exalted: **And upon the heights would be men [7:46],** these two were Revealed regarding him (Ali<sup>asws</sup>), and Words of the Exalted:

<sup>295</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 i

<sup>296</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 j

<sup>297</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 k

<sup>298</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 l

**Surely he is only a servant We Favoured upon [43:59]** – the Verse was Revealed regarding him<sup>asws</sup>, 299

46- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: سألته عن هذه الآية و الذين يدعون من دون الله - لا يخلقون شيئاً و هم يخلقون - أموات غير أحياء و ما يشعرون أيا ن يبعثون

Tafseer Al Ayyashi – from Jabir,

‘From Abu Ja’far<sup>asws</sup> he (the narrator) said, ‘I asked him<sup>asws</sup> about this Verse: **And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20] (They are) dead, not living, and they are not aware when they would be Resurrected [16:21].**

قَالَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ الْأَوَّلُ وَالثَّانِي وَالْثَالِثُ كَذَبُوا رَسُولَ اللَّهِ ص بِقَوْلِهِ وَالُوا عَلِيّاً وَ اتَّبَعُوهُ فَعَادُوا عَلِيّاً وَ لَمْ يُؤَالُوهُ وَ دَعَا النَّاسَ إِلَى وَلايَةِ أَنْفُسِهِمْ فَذَلِكَ قَوْلُ اللَّهِ - وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

He<sup>asws</sup> said: ‘The ones who are calling upon besides Allah<sup>azwj</sup> are the first one, the second one and the third one. They belied Rasool-Allah<sup>saww</sup> of his<sup>saww</sup> words: ‘And support Ali<sup>asws</sup> and follow him<sup>asws</sup>. But, they neglected Ali<sup>asws</sup> and did not support him<sup>asws</sup>, and called the people to their own wilayah. So these are the Words of Allah<sup>azwj</sup>: **And those whom they are calling upon from besides Allah [16:20].**

قَالَ وَ أَمَا قَوْلُهُ لَا يَخْلُقُونَ شَيْئاً فَإِنَّهُ يَغْنِي لَا يَغْبُدُونَ شَيْئاً - وَ هُمْ يَخْلُقُونَ فَإِنَّهُ يَغْنِي وَ هُمْ يُغْبَدُونَ

He<sup>asws</sup> said: ‘And as for His<sup>azwj</sup> Words: **did not create anything [16:20]**, it means they are not worshipping anything, **and they are Created**, it means they are worshipping.

وَ أَمَا قَوْلُهُ أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ يَغْنِي كُفَّارٌ غَيْرٌ مُؤْمِنِينَ وَ أَمَا قَوْلُهُ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فَإِنَّهُ يَغْنِي إِنَّهُمْ لَا يُؤْمِنُونَ أَنَّهُمْ يُشْرِكُونَ - إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَإِنَّهُ كَمَا قَالَ اللَّهُ

And as for His<sup>azwj</sup> Words: **(They are) dead, not living [16:21]**, it means Kafirs, not Momineen, **and they are not aware when they would be Resurrected [16:21]** - it means they are not believing, they are associating, **Your God is one God [16:22]**. So it is as Allah<sup>azwj</sup> Says.

وَ أَمَا قَوْلُهُ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فَإِنَّهُ يَغْنِي لَا يُؤْمِنُونَ بِالرَّجْعَةِ أَنَّهَا حَقٌّ وَ أَمَا قَوْلُهُ فَلَوْبُهُمْ مُنْكَرَةٌ فَإِنَّهُ يَغْنِي فَلَوْبُهُمْ كَافِرَةٌ وَ أَمَا قَوْلُهُ وَ هُمْ مُسْتَكْبِرُونَ فَإِنَّهُ يَغْنِي عَنْ وَلايَةِ عَلِيٍّ ع مُسْتَكْبِرُونَ

And as for His<sup>azwj</sup> Words: **so (as for) those who are not believing in the Hereafter, [16:22]** – They are not believing in the Return (Raj’at) that it is true. And as for His<sup>azwj</sup> Words: **their hearts are in denial and they are being arrogant [16:22]**, it means their hearts are in disbelief (kafir). And as for His<sup>azwj</sup> Words: **and they are being arrogant [16:22]**. It means they are being arrogant from the Wilayah of Ali<sup>asws</sup>.

قَالَ اللَّهُ لِمَنْ فَعَلَ ذَلِكَ وَعِيداً مِنْهُ - لَا حَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ عَنْ وَلايَةِ عَلِيٍّ ع.

<sup>299</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 45 m

Allah<sup>azwj</sup> Says to the one who does that: ***There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23],*** about the Wilayah of Ali<sup>asws</sup>.<sup>300</sup>

47- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: نَزَلَ جَبْرِئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا- وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ فِي عَلِيٍّ- قَالُوا أَسَاطِيرُ الْأَوَّلِينَ.

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far<sup>asws</sup> having said: ‘This Verse was Revealed like this: ***And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’ They say, ‘Stories of the former ones’ [16:24]’***.<sup>301</sup>

48- شي، تفسير العياشي عن جابر عن أبي جعفر ع في قوله وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ فِي عَلِيٍّ- قَالُوا أَسَاطِيرُ الْأَوَّلِينَ سَجُّعُ أَهْلِ الْخَاهِلِيَّةِ فِي جَاهِلِيَّتِهِمْ فَذَلِكَ قَوْلُهُ أَسَاطِيرُ الْأَوَّلِينَ

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***And when it is said to them: ‘What is it that your Lord Revealed?’ – regarding Ali<sup>asws</sup> - They say, ‘Stories of the former ones’ [16:24] –*** the people of the ignorance rhyming in their ignorance, so that is in His<sup>azwj</sup> Words: ***‘Stories of the former ones’ [16:24].***

وَأَمَّا قَوْلُهُ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ فَإِنَّهُ يُعْنِي بِسِتْكَامِلِ الْكُفْرِ يَوْمَ الْقِيَامَةِ وَأَمَّا قَوْلُهُ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ يَعْنِي يَتَحَمَّلُونَ كُفْرَ الَّذِينَ يَتَوَلَّوْنَهُمْ قَالَ اللَّهُ أَلَا سَاءَ مَا يَزِيدُونَ.

And as for His<sup>azwj</sup> Words: ***They would be bearing their burdens entirely on the Day of Judgment [16:25] –*** meaning their Kufr would be complete on the Day of Judgement’. ***and from the burdens of those whom they are straying without knowledge –*** meaning the Kufr of those who followed them. Allah<sup>azwj</sup> Says: ***Indeed! Evil is what they are bearing [16:25]’***.<sup>302</sup>

49- قب، المناقب لابن شهر آشوب زِيَادُ بْنُ الْمُنْذِرِ عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ قَالَ وَلَآئِهِ عَلَيَّ ع.

(The book) ‘Al Manaqib’ Of Ibn Shehr Ashub – Ziyad Bin Al Munzir,

‘From Al-Baqir<sup>asws</sup> regarding Words of the Exalted: ***O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, [8:24],*** he<sup>asws</sup> said: ‘Wilayah of Ali<sup>asws</sup>’.<sup>303</sup>

<sup>300</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 46

<sup>301</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 47

<sup>302</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 48

<sup>303</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 49 a

أَحْمَدُ بْنُ حُمَيْدٍ الْهَاشِمِيُّ قَالَ وَجَدَ فِي كِتَابِ جَامِعِ جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ بِئْرِ مُعْطَلَةٍ وَ قَصْرِ مَشِيدٍ أَنَّهُ قَالَ رَسُولُ اللَّهِ ص الْقَصْرُ الْمَشِيدُ وَ الْبُئْرُ الْمُعْطَلَةُ عَلَيْهِ ع.

Ahmad Bin Humeyd Al Hashimy who said, 'I found in Kitab 'Jamie' –

'Jafar<sup>asws</sup> regarding Words of the Exalted: **and an abandoned well and a constructed palace (deserted) [22:45]:** 'Rasool-Allah<sup>saww</sup> is the constructed palace (deserted), and the abandoned well is Ali<sup>asws</sup>'.<sup>304</sup>

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: الْبُئْرُ الْمُعْطَلَةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرُ الْمَشِيدُ الْإِمَامُ النَّاطِقُ

Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: "The abandoned well is the silent Imam<sup>asws</sup>, and the constructed palace (deserted) is the speaking Imam<sup>asws</sup>."

وَقَالُوا إِنَّمَا مَثَلٌ بِهِ عَلِيٌّ ع لِأَنَّهُ مُرْتَفِعٌ مِثْلُ الْقَصْرِ الْمَشِيدِ وَ الْبُئْرِ الْمُعْطَلَةِ الَّتِي لَا يُسْتَقَى مِنْهَا الْمَاءُ.

And they said, 'But rather is it an example of Ali<sup>asws</sup>, because he<sup>saww</sup> is lofty like the constructed palace, and the abandoned well which the water is not been drawn from it'.<sup>305</sup>

50- شي، تفسير العياشي عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرِائِيلُ بِحَذِهِ الْآيَةِ هَكَذَا- فَأَبَى أَكْثَرُ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُورًا.

Tafseer Al Ayyashi – from Abu Hamza,

'From Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> Revealed with this Verse like this: **but most of the people from your community refused the Wilayah of Ali but they committed Kufr [25:50]**'.<sup>306</sup>

Note: - Currently the Verse stands as: **And We have Explained it between them for them to be mindful (of the Zikr), but most of the people refused except they committed Kufr [25:50].**

51- شي، تفسير العياشي عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ- وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا قَالَ تَفْسِيرُهَا وَ لَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ ع وَ لَا بِمَا أَكْرَمْتُهُ بِهِ حَتَّى أَمُرَكَ بِذَلِكَ- وَ لَا تُخَافُتْ بِهَا يَعْنِي وَ لَا تُكْثِمُهَا عَلِيًّا وَ أَعْلَمُهُ مَا أَكْرَمْتُهُ بِهِ.

Tafseer Al Ayyashi – From Abu Hamza Al Sumali.

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup>: **And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110].** He<sup>asws</sup> said: 'Its interpretation is, do not speak the Wilayah of Ali<sup>asws</sup> or of its prestige until We<sup>azwj</sup> Order you<sup>saww</sup> to do so, **nor be silent with it**, meaning do not hide it from Ali<sup>asws</sup> and let him<sup>asws</sup> know what he<sup>asws</sup> has been Made prestigious with'.<sup>307</sup>

<sup>304</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 49 b

<sup>305</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 49 c

<sup>306</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 50

<sup>307</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 51



52- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ- وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Tafseer Al Ayyashi, from Jabir,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about the explanation of this Verse regarding the Words of Allah<sup>azwj</sup>: **And neither be loud with your Salat nor be silent with it, and seek a way between that**’ [17:110].

قَالَ لَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ ع فَهُوَ الصَّلَاةُ وَ لَا بِمَا أَكْرَمْتُهُ بِهِ حَتَّى أَمُرَكَ بِهِ وَ ذَلِكَ قَوْلُهُ وَ لَا تَجْهَرُ بِصَلَاتِكَ

He<sup>asws</sup> said: ‘Do not speak loudly with the Wilayah of Ali<sup>asws</sup> as he<sup>asws</sup> is the *Salat*, nor with what he<sup>asws</sup> has been Honoured with until it is Revealed unto you<sup>saww</sup>. And these are His<sup>azwj</sup> Words: **And neither be loud with your Salat** [17:110].

وَ أَمَّا قَوْلُهُ وَ لَا تُخَافِتْ بِهَا فَإِنَّهُ يَقُولُ وَ لَا تُكْتُمُ ذَلِكَ عَلِيًّا يَقُولُ أَعْلَمُهُ مَا أَكْرَمْتُهُ بِهِ

And as for His<sup>azwj</sup> Words: **nor be silent with it**, He<sup>azwj</sup> is Saying: “Do not conceal that from Ali<sup>asws</sup>. Make it known to him<sup>asws</sup> what he<sup>asws</sup> had been Honoured with.

فَأَمَّا قَوْلُهُ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا يَقُولُ تَسْأَلُنِي أَنْ أَدْنَى لَكَ أَنْ تَجْهَرُ بِأَمْرِ عَلِيٍّ بِوَلَايَتِهِ فَأَذِنَ لَهُ بِإِظْهَارِ ذَلِكَ يَوْمَ غَدِيرِ خُمٍّ

And as for His<sup>azwj</sup> Words **and seek a way between that**’ [17:110] - He<sup>azwj</sup> is Saying: “Ask Me<sup>azwj</sup> that I<sup>azwj</sup> should Permit that for you<sup>saww</sup> to speak loudly the matter of Ali<sup>asws</sup>, of his<sup>asws</sup> Wilayah”. So He<sup>azwj</sup> Permitted it for him<sup>saww</sup> to manifest that on the Day of Ghadeer Khumm.

فَهُوَ قَوْلُهُ يَوْمَئِذٍ- اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

Thus, it is his<sup>saww</sup> speech on that Day: ‘Our Allah<sup>azwj</sup>! The one whom I<sup>saww</sup> was the Master of, so Ali<sup>asws</sup> is his Master! Our Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to the one who is inimical to him<sup>asws</sup>’ 308.

53- شي، تفسير العياشي عن جميل عن إسحاق بن عمارة في قوله وَ لَا تُبْذَرُ تَبْذِيرًا قَالَ لَا تُبْذَرُ فِي وَلَايَةِ عَلِيٍّ ع.

Tafseer Al Ayyashi – From Jameel, from is’haq Bin Ammar –

‘Regarding His<sup>azwj</sup> Words: **and do not squander wastefully** [17:26], he said, ‘Do not squander (hide) regarding Wilayah of Ali<sup>asws</sup>’ 309.

54- شي، تفسير العياشي عن سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ- فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ الْعَمَلُ الصَّالِحُ الْمَعْرُوفَةُ بِالْإِيمَةِ ع- وَ لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا التَّسْلِيمُ لِعَلِيٍّ ع- لَا يُشْرِكُ مَعَهُ فِي الْخِلَافَةِ مَنْ لَيْسَ لَهُ ذَلِكَ وَ لَا هُوَ مِنْ أَهْلِهِ.

Tafseer Al Ayyashi – From Sama’at Bin Mihran who said,

308 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 52

309 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 53



'I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup>: **so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord** [18:110]. He<sup>asws</sup> said: 'The **righteous deed** is Recognition of the Imams<sup>asws</sup> and **he should not associate any one in the worship of his Lord** is the submission to Ali<sup>asws</sup>, not associating with him<sup>asws</sup> regarding the Caliphate, the one for whom that (Caliphate) is not, nor is he deserving of it".<sup>310</sup>

55- شي، تفسير العياشي عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا فِي الْقُرْآنِ آيَةُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِلَّا وَ عَلِيٍّ أَمِيرُهَا وَ شَرِيفُهَا وَ مَا مِنْ أَصْحَابِ مُحَمَّدٍ رَجُلٍ إِلَّا وَ قَدْ عَاتَبَهُ اللَّهُ وَ مَا ذَكَرَ عَلِيًّا إِلَّا بِخَيْرٍ

Tafseer Al Ayyashi – From Ikrimah (Bin Abu Jahla), from Ibn Abbas who said,

'There is no Verse in the Quran as: 'Those who believe and do righteous deeds', except and Ali<sup>asws</sup> is their commander, and their noble, and there is no man from the companions of Muhammad<sup>sawww</sup> except and Allah<sup>azwj</sup> has Rebuked him, and He<sup>azwj</sup> has not Mentioned Ali<sup>asws</sup> except with good'.

قَالَ عِكْرِمَةُ إِنِّي لَأَعْلَمُ لِعَلِيٍّ مَنَقِبَةً لَوْ حَدَّثْتُ بِهَا لَبُعِدَتْ أَقْطَارُ السَّمَاوَاتِ وَ الْأَرْضِ.

Ikrimah (Bin Abu Jahla) said, 'I know of such a virtue for Ali<sup>asws</sup>, if I were to narrated with it, the horizons of the skies and the earth would be remote".<sup>311</sup>

56- شي، تفسير العياشي عَنْ عَلِيٍّ بْنِ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ ع وَ لَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذْكُرُوا وَ مَا يَرِيدُهُمْ إِلَّا نُفُوراً بَعْغِي وَ لَقَدْ ذَكَرْنَا عَلِيًّا فِي الْقُرْآنِ وَ هُوَ الذِّكْرُ فَمَا زَادَهُمْ إِلَّا نُفُوراً.

Tafseer Al Ayyashi – From Ali Bin Abu Hamza,

'From Abu Ja'far<sup>asws</sup>: **And We Have Explained in this Quran for them to be mindful, but it does not increase them except in aversion [17:41]** – meaning, and We<sup>azwj</sup> have Mentioned Ali<sup>asws</sup> in the Quran, and he<sup>asws</sup> is the Zikr, so it does not increase them except in aversion".<sup>312</sup>

57- م، تفسير الإمام عليه السلام إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَ الْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ الْأَعْنُونَ- إِلَّا الَّذِينَ تَابُوا وَ أَصْلَحُوا وَ بَيَّنَّاهُ فَأُولَئِكَ أَثُوبٌ عَلَيْهِمْ وَ أَنَا التَّوَّابُ الرَّحِيمُ

Tafseer Imam (Hassan Al-Askari)<sup>asws</sup> - **Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those Allah will Curse them, and the cursing ones will curse them (too) [2:159] Except those who repent and amend and make manifest, so those, I will Turn to them, and I am the Oft-turning, the Merciful [2:160].**

قَالَ الْإِمَامُ ع قَوْلُهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ فِي صِفَةِ مُحَمَّدٍ وَ صِفَةِ عَلِيٍّ وَ حَلِيلَتِهِ- وَ الْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ قَالَ وَ الَّذِينَ أَنْزَلْنَاهُ مِنَ الْهُدَى وَ هُوَ مَا أَظْهَرْنَاهُ مِنَ الْآيَاتِ عَلَى فَضْلِهِمْ وَ مَحَلِّهِمْ

<sup>310</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 54

<sup>311</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 55

<sup>312</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 56

Imam Hassan Al-Askari<sup>asws</sup> said: 'The Words of the Mighty and Majestic **Surely those who are concealing what We Revealed from the clear Proofs [2:159]** – from the description of Muhammad<sup>saww</sup> and the description of Ali<sup>asws</sup> and their<sup>asws</sup> features, **and the Guidance after having Clarified it for the people in the Book** - and that which was Revealed afterwards – is the Guidance. It is what We<sup>azwj</sup> Manifested from the signs of their<sup>asws</sup> merits and their positions.

كَالْعَمَامَةِ الَّتِي كَانَتْ تُظِلُّ رَسُولَ اللَّهِ ص فِي أَسْفَارِهِ وَ الْمِيَاهِ الْأَحَاذِ الَّتِي كَانَتْ تَغْدُبُ فِي الْأَنْبَارِ وَ الْمَوَارِدِ بِبُرَاقِهِ وَ الْأَشْجَارِ الَّتِي تَنْهَدُلُ ثَمَارَهَا بِنُزُولِهِ  
تَحْتَهَا وَ الْعَاهَاتِ الَّتِي كَانَتْ تَزُولُ عَمَّنْ يَمْسَحُ يَدَهُ عَلَيْهِ أَوْ يَنْفُثُ بِبُرَاقِهِ فِيهَا

Like the cloud which shaded Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> journeys, and the salty water of the wells which turned sweet by his<sup>saww</sup> saliva, and the trees which used to lower their fruits when he<sup>saww</sup> sat by them, and the disabilities which passed away when he<sup>saww</sup> touched them by his<sup>saww</sup> hand, or benefited by his<sup>saww</sup> saliva in it.

وَ كَالْأَيَّاتِ الَّتِي ظَهَرَتْ عَلَى عَلِيٍّ ع مِنْ تَسْلِيمِ الْجِبَالِ وَ الصُّخُورِ وَ الْأَشْجَارِ قَائِلَةً يَا وَلِيَّ اللَّهِ وَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَ السُّمُومِ الْقَاتِلَةِ الَّتِي تَنَاقَلَهَا مَنْ سَمِيَ بِاسْمِهِ عَلَيْهَا وَ لَمْ يُصِبْهُ بَلَاؤُهَا وَ الْأَفْعَالِ الْعَظِيمَةِ مِنَ الثَّلَالِ وَ الْجَبَالِ الَّتِي افْتَلَعَهَا وَ زَمَى بِهَا كَالْحُصَاةِ الصَّغِيرَةِ وَ كَالْعَاهَاتِ الَّتِي زَالَتْ بِدُعَائِهِ وَ الْأَقَاتِ وَ الْبَلَايَا الَّتِي حَلَّتْ بِالْأَصْحَاءِ بِدُعَائِهِ وَ سَائِرِ مَا خَصَّهُ بِهِ مِنْ فَضَائِلِهِ

And like the Signs which were manifested upon Ali<sup>asws</sup> from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah<sup>azwj</sup>, and O Caliph of Rasool-Allah<sup>saww</sup>!' And the killer poison which the one who took it by naming his<sup>asws</sup> name over it, its scourge did not affect him; and the great deeds from the hills and the mountains which he<sup>asws</sup> uprooted and threw them like the small pebbles; like the disabilities which were removed by his<sup>asws</sup> supplications, and the calamities and the affliction which were released with the healthy ones by his<sup>asws</sup> (negative) supplications, and the rest of these from He<sup>azwj</sup> Particularised him<sup>asws</sup> with, from his<sup>asws</sup> merits.

فَهَذَا مِنَ الْهُدَى الَّتِي بَيَّنَّهَا اللَّهُ تَعَالَى لِلنَّاسِ فِي كِتَابِهِ

So this is from the Guidance which Allah<sup>azwj</sup> **Clarified it for the people in the Book.**

ثُمَّ قَالَ أُولَئِكَ الْكَاتِمُونَ لِهَذِهِ الصِّغَاتِ مِنْ مُحَمَّدٍ وَ مِنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الْمُخْتَفُونَ لَهَا عَنْ طَالِبِيهَا الَّذِينَ يَلْتَمِئُهُمْ إِنْدَاؤُهَا هُمْ عِنْدَ زَوَالِ التَّعْيَةِ -  
يَلْعَنُهُمُ اللَّهُ يَلْعَنُ الْكَاتِمِينَ

Then He<sup>azwj</sup> Said **those** – those, the ones concealing these descriptions of Muhammad<sup>asws</sup> and of Ali<sup>asws</sup>, the ones fearing for it from the ones seeking it, those upon whom its manifesting was necessitated during the removal of Dissimulation, **Allah will Curse them** – Curse the concealing ones.

وَ يَلْعَنُهُمُ اللَّاعِنُونَ وَ فِيهِ وَجُوهٌ مِنْهَا يَلْعَنُهُمُ اللَّاعِنُونَ أَنَّهُ لَيْسَ أَحَدٌ مُحَقَّقًا كَانَ أَوْ مُبْطِلًا إِلَّا وَ هُوَ يَقُولُ لَعَنَ اللَّهُ الْكَاتِمِينَ لِلْحَقِّ لَعَنَ اللَّهُ الظَّالِمِينَ إِنَّ  
الظَّالِمَ الْكَاتِمَ لِلْحَقِّ

**and the cursing ones will curse them (too) [2:159]** – regarding it are (various) aspects. From it, **the cursing ones will curse them (too)** - there isn't anyone, whether he was right or false,

except he would be saying, 'May Allah<sup>azwj</sup> Curse the unjust ones, the concealers of the Truth'.

ذَلِكَ يَقُولُ أَيْضاً لَعْنُ اللَّهِ الظَّالِمِينَ الْكَافِرِينَ فَهُمْ عَلَى هَذَا الْمَعْنَى فِي لَعْنِ كُلِّ اللَّاعِينَ وَ فِي لَعْنِ أَنْفُسِهِمْ

The unjust one, the concealer of that truth will also be saying, "Curse of Allah<sup>azwj</sup> be on the unjust, the concealers'. They would be upon this meaning, in the cursing of every cursing ones, and in cursing themselves.

و مِنْهَا أَنَّ الْإِنْتِنِ إِذَا ضَجَرَ بَعْضُهُمَا عَلَى بَعْضٍ وَ تَلَاعَنَا ارْتَفَعَتِ اللَّعْنَتَانِ فَاسْتَأْذَنَّا رَبَّهُمَا فِي الْوُقُوعِ مِنْ بَعْثِنَا إِلَيْهِ

And from it are the two, when one of them is annoyed upon the other and they both curse each other. The two curses get elevated and they seek Permission of their Lord<sup>azwj</sup> regarding the falling upon the ones who sent them.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ انظُرُوا فَإِنْ كَانَ اللَّاعِي أَهْلًا لِلْعَنْ وَ لَيْسَ الْمَفْضُودُ بِهِ أَهْلًا فَأَنْزِلُوهَا جَمِيعاً بِاللَّاعِي وَ إِنْ كَانَ الْمَشَارُ إِلَيْهِ أَهْلًا وَ لَيْسَ اللَّاعِي أَهْلًا فَوَجِّهُوهَا إِلَيْهِ وَ إِنْ كَانَ جَمِيعاً لَهْمَا أَهْلًا فَوَجِّهُوهَا لَعْنِ هَذَا إِلَى ذَلِكَ وَ وَجِّهُوهَا لَعْنِ ذَلِكَ إِلَى هَذَا

Allah<sup>azwj</sup> Mighty and Majestic Says to the Angels: "Look! So if it was such that the cursing ones is (himself) deserving of the curse, and the one intended with it isn't deserving of it, then descend both of these together upon the cursing one. And if it was such that the indicated one is deserving of it and the cursing one isn't, so divert both of these towards him. And if it was such that both of them were deserving of it, then divert the curse of this to that one, and divert the curse of that one to this one.

وَ إِنْ لَمْ يَكُنْ وَاحِدٌ مِنْهُمَا هَا أَهْلًا لِإِمَانِيهِمَا وَ إِنْ الضَّجَرَ أَحْوَجُهُمَا إِلَى ذَلِكَ فَوَجِّهُوهَا اللَّعْنَتَيْنِ إِلَى الْيَهُودِ وَ الْكَافِرِينَ نَعْتِ مُحَمَّدٍ وَ صِفَتِهِ وَ ذِكْرِ عَلِيٍّ وَ حِلْيَتِهِ صَلَوَاتِ اللَّهِ عَلَيْهِمَا وَ إِلَى التَّوَابِصِ الْكَافِرِينَ لِقَضَلِ عَلِيٍّ ع وَ الدَّافِعِينَ لِقَضَلِهِ

And if none of the two are deserving of it due to their *Eman*, and that the annoyance made them needy to that, so divert both the curses to the Jews, the concealers of the attributes of Muhammad<sup>saww</sup> and his<sup>saww</sup> description, and the mention of Ali<sup>asws</sup> and his<sup>asws</sup> features, and (divert the curses) to the *Nasibis*, the concealers of the merits of Ali<sup>asws</sup>, and the repellers of his<sup>asws</sup> merits".

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا الَّذِينَ تَابُوا مِنْ كَيْفَانِهِمْ - وَ أَصْلَحُوا مَا كَانُوا أَفْسَدُوهُ بِسُوءِ التَّأْوِيلِ فَجَحَدُوا بِهِ فَضْلَ الْفَاضِلِ وَ اسْتَحَقَّاقَ الْمُحَقَّقِ - وَ بَيَّنُّوا مَا ذَكَرَهُ اللَّهُ مِنْ نَعْتِ مُحَمَّدٍ ص وَ صِفَتِهِ وَ مِنْ ذِكْرِ عَلِيٍّ ع وَ حِلْيَتِهِ وَ مَا ذَكَرَهُ رَسُولُ اللَّهِ ص فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ أَقْبَلُ تَوْبَتَهُمْ وَ أَنَا التَّوَابُ الرَّحِيمُ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said **Except those who repent** – the ones who concealed it, **and amend** – their deeds, and correct what they had been spoiling by the evil interpretation, so they rejected by it the merits of the meritorious one and rights of the rightful ones, **and make manifest** – what Allah<sup>azwj</sup> the Exalted Mentioned from the attributes of Muhammad<sup>saww</sup> and his<sup>saww</sup> description, and from the Mention of Ali<sup>asws</sup> and

his<sup>asws</sup> features, and what Rasool-Allah<sup>azwj</sup> mentioned, **so those, I will Turn to them** – Accept their repentance, **and I am the Oft-turning, the Merciful [2:160]**”<sup>313</sup>

58- قب، المناقب لابن شهر آشوب عن الباقرين ع قَالَ النَّبِيُّ ص مَنْ يَقْبَلُ مِنْكُمْ وَصِيَّتِي وَ يُؤَاوِئُنِي عَلَى أَفْرِي وَ يَقْضِي دَيْنِي وَ يُنْجِزُ عِدَاتِي مِنْ بَعْدِي وَ يَقُومُ مَقَامِي فِي كَلَامٍ لَهُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘From Al-Baqireyn (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>asws</sup>): ‘The Prophet<sup>saww</sup> said: ‘Who from you will accept my<sup>saww</sup> bequest and be my<sup>saww</sup> Vizier upon my<sup>saww</sup> matters, and pay off my<sup>saww</sup> debts, and fulfil my<sup>saww</sup> promises from after me<sup>saww</sup>, and stand in my<sup>saww</sup> position?’ – in a speech of his<sup>as</sup>.

فَقَالَ رَجُلَانِ لِسَلْمَانَ مَاذَا يَقُولُ أَنِفَا مُحَمَّدٌ فَقَامَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَضَمَّهُ إِلَى صَدْرِهِ وَ قَالَ أَنْتَ لَهَا يَا عَلِيُّ فَأَنْزَلَ اللَّهُ وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ إِلَى قَوْلِهِ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ.

Two men said to Salman<sup>ra</sup>, ‘What is that Muhammad<sup>saww</sup> was saying just now?’ Amir Al-Momineen<sup>asws</sup> stood up to him<sup>as</sup>, so he<sup>saww</sup> hugged him<sup>asws</sup> to his<sup>saww</sup> chest and said: ‘You<sup>saww</sup> are for it, O Ali<sup>asws</sup>!’ So, Allah<sup>azwj</sup> Revealed: **And from them are ones who listen intently to you** – up to His<sup>azwj</sup> Words: **Allah has Sealed upon their hearts, [47:16]**”<sup>314</sup>

مُوسَى بْنُ جَعْفَرٍ ع فِي قَوْلِهِ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ قَالَ كَانَ إِذَا نَزَلَتْ آيَةٌ فِي عَلِيٍّ ع نَتَى أَحَدُهُمْ صَدْرُهُ لِقَالَا يَسْمَعَهَا وَ اسْتَخْفَى مِنَ النَّبِيِّ ص.

Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Indeed! They are folding up their chests [11:5]**. He<sup>asws</sup> said: ‘When the Verse was Revealed regarding Ali<sup>asws</sup>, one of them folded his chest lest he would hear it, and hide from the Prophet<sup>saww</sup>’<sup>315</sup>

الْبَاقِرُ ع فِي قَوْلِهِ يَسْتَعِشُونَ ثِيَابَهُمْ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضَائِلِ عَلِيٍّ ع أَوْ تَلَا عَلَيْهِمْ مَا أُنْزِلَ فِيهِ نَقَضُوا ثِيَابَهُمْ وَ قَامُوا يَقُولُ اللَّهُ يَغْلَمُ مَا يُسْرُونَ وَ مَا يُغْلَبُونَ.

Al-Baqir<sup>asws</sup> regarding His<sup>azwj</sup> Words: **they are gathering their clothes. [11:5]**: ‘Whenever Rasool-Allah<sup>saww</sup> narrated with anything from the merits of Ali<sup>asws</sup> or recited to them what Allah<sup>azwj</sup> had Revealed regarding him<sup>asws</sup>, they would gather their clothes and stand up (to leave). Allah<sup>azwj</sup> Says: **He is a Knower with the contents of the chests [11:5]**”<sup>316</sup>

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِلَّا أَصْحَابَ الْبَيْتِ - فِي حَنَاتٍ يَسْأَلُونَ - عَنْ الْمُحْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالَ لِعَلِّي الْمُحْرِمُونَ يَا عَلِيُّ الْمُكَذِّبُونَ بَوْلَاتِكَ.

From Jabir,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Except companions of the right hand [74:39] In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into**

<sup>313</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 57

<sup>314</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 58 a

<sup>315</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 58 b

<sup>316</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 58 c

**Saqar (Inferno)? [74:42].** He<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! The criminals are the beliers of your<sup>asws</sup> Wilayah''<sup>317</sup>

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ عَنْ ابْنِ فَضَالٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ - لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Abu Bakr Bin Abu Sheyba, from Ibn Fuzeyl, from Al Amsh, from Abu Salih, from Ibn Abbas,

'Regarding His<sup>azwj</sup> Words: **'And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' [16:38]**, he said, 'For Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>318</sup>

59- م، تفسير الإمام عليه السلام قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ - فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Tafseer Imam (Hassan Al-Askari<sup>asws</sup>) – Words of the Exalted: **O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208] But if you slip from after clear arguments have come to you, then know that Allah is Mighty, Wise [2:209].**

قَالَ الْإِمَامُ ع فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الْفَرِيقَيْنِ أَحَدَهُمَا وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ وَ الثَّانِي وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ وَ بَيْنَ حَاكِمَا وَ دَعَا النَّاسَ إِلَى خَالٍ مِنْ رِضَى صَنِيعُهُ

The Imam<sup>asws</sup> said: When Allah<sup>azwj</sup> Mentioned the two groups: - one of them being: **And from the people there is one who astounds you with his speech regarding the life of the world [2:204]**, and the second one being: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]**, and Explained their states, He<sup>azwj</sup> Called the people to a state of one whose work He<sup>azwj</sup> would be Pleased with.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً يَعْنِي فِي السِّلْمِ وَ الْمُسَالَمَةِ إِلَى دِينِ الْإِسْلَامِ كَافَّةً جَمَاعَةً ادْخُلُوا فِيهِ وَ ادْخُلُوا فِي جَمِيعِ الْإِسْلَامِ فَتَقَبَّلُوهُ وَ اعْمَلُوا لِلَّهِ وَ لَا تَكُونُوا كَمَنْ يَقْبَلُ بَعْضَهُ وَ يَعْمَلُ بِهِ وَ يَأْتِي بَعْضُهُ وَ يَهْجُرُهُ

He<sup>azwj</sup> Said: **O you who believe! Enter into the submission all (of you)** – Meaning into the submission and the submissiveness to the Religion Al-Islam, altogether entering into it – and enter into the entirety of Al-Islam so it (the submission) would be Accepted, and work in it, and do not become like the one who accepts part of it and works with it, and refuses part of it and shuns it'.

قَالَ وَ مِنْهُ الدُّخُولُ فِي قَبُولِ وَلَايَةِ عَلِيِّ ع كالدُّخُولِ فِي قَبُولِ نُبُوَّةِ رَسُولِ اللَّهِ ص فَإِنَّهُ لَا يَكُونُ مُسْلِمًا مَنْ قَالَ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَأَعْتَرَفَ بِهِ وَ لَمْ يَعْتَرَفْ بِأَنَّ عَلِيًّا وَصِيَّهُ وَ خَلِيفَتُهُ وَ خَيْرُ أُمَّتِهِ -

He<sup>asws</sup> said: 'And from it is the entry into the acceptance of the Wilayah of Ali<sup>asws</sup> like the entry into the acceptance of the Prophet-hood of Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, for he

<sup>317</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 58 d

<sup>318</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 58 e

cannot happen to be a Muslim, the one who says, ‘Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and he acknowledges with it, and does not acknowledge that Ali<sup>asws</sup> is his<sup>saww</sup> successor, and his<sup>saww</sup> Caliph, and the best one of his<sup>saww</sup> community.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ مَا يَخْطَى بِكُمْ إِلَيْهِ الشَّيْطَانُ مِنْ طَرِيقِ الْغِيِّ وَالضَّلَالِ وَ يَأْمُرُكُمْ بِهِ مِنْ آثَانِ الْمَوْثِقَاتِ - إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ  
إِنَّ الشَّيْطَانَ بَعْدَاوَتِهِ يُرِيدُ أَقْطَاعَكُمْ عَنْ مَزِيدِ الثَّوَابِ وَ إِهْلَاكَكُمْ بِشَدِيدِ الْعِقَابِ -

**And do not follow the footsteps of Satan** – from the footsteps Satan<sup>la</sup> has laid out with you leading to him, from the paths of the misguidance and the straying, and he<sup>la</sup> is instructing you with from the indulging in the grave sins, **he is for you all, a Clarified enemy [2:208]** – The Satan<sup>la</sup>, for you all is a clarified enemy, due to his<sup>la</sup> enmity, intending cutting you off from the great Rewards, and destroying you with the severe Punishments.

فَإِنْ زَلَلْتُمْ عَنِ السَّلَمِ وَ الْإِسْلَامِ الَّذِي تَمَامُهُ بِإِغْتِقَادِ وَ لَايَةِ عَلِيِّ ع - لَا يَنْفَعُ الْإِفْرَارُ بِالنُّبُوَّةِ مَعَ جَحْدِ إِمَامَةِ عَلِيِّ ع كَمَا لَا يَنْفَعُ الْإِفْرَارُ بِالتَّوْحِيدِ مَعَ جَحْدِ النُّبُوَّةِ إِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ مِنْ قَوْلِ رَسُولِ اللَّهِ وَ فَضِيلَتِهِ وَ آتَاكُمْ الدَّلَالَاتِ الْوَاضِحَاتِ الْبَاهِرَاتِ عَلَى أَنَّ مُحَمَّدًا ص الدَّالُّ عَلَى إِمَامَةِ عَلِيِّ ع نَبِيُّ صِدْقٍ وَ دِينُهُ دِينٌ حَقٌّ

**But if you slip** – from the submission and Al-Islam which, the whole of it is in the belief of Wilayah of Ali<sup>asws</sup>, and it will not benefit you, the acceptance of the Prophet-hood along with the rejection of the Imamate of Ali<sup>asws</sup>, just as it will not benefit you, acceptance of the *Tawheed* along with the rejection of the Prophet-hood, if you slip, **from after clear arguments have come to you** – from the words of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> merits, and there came to you the clear evidence, the proofs upon that Muhammad<sup>saww</sup> gives proofs of the Imamate of Ali<sup>asws</sup>, a truthful Prophet<sup>saww</sup>, and his<sup>saww</sup> Religion is the true Religion.

فَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ حَكِيمٌ عَزِيزٌ قَادِرٌ عَلَى مُعَاقَبَةِ الْمُخَالِفِينَ لِدِينِهِ وَ الْمُكَذِّبِينَ لِنَبِيِّهِ لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ اتِّقَامِهِ مِنْ مُخَالِفَتِهِ وَ قَادِرٌ عَلَى إِنَابَةِ الْمُؤَافِقِينَ لِدِينِهِ وَ الْمُصَدِّقِينَ لِنَبِيِّهِ لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ ثَوَابِهِ عَنْ مُطِيعِيهِ حَكِيمٌ فِيمَا يَفْعَلُ مِنْ ذَلِكَ

**Then know that Allah is Mighty, Wise [2:209]** – Mighty – Able upon Punishing the adversaries to His<sup>azwj</sup> Religion, and the beliers. Not one of them from His<sup>azwj</sup> adversaries is able upon repelling His<sup>azwj</sup> Vengeance. And He<sup>azwj</sup> is Able upon Affirming the approvers of His<sup>azwj</sup> Religion and the ratifies of His<sup>azwj</sup> Prophet<sup>saww</sup>, not one of them is able upon repelling His<sup>azwj</sup> Rewards away from the ones obeying Him<sup>azwj</sup>. (He<sup>azwj</sup> is) Wise regarding what He<sup>azwj</sup> Does from that’.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ بَهَذِهِ الْآيَةِ وَ غَيْرِهَا اخْتَجَّ عَلِيُّ ع يَوْمَ الشُّورَى عَلَى مَنْ دَافَعَهُ عَنْ حَقِّهِ وَ أَخَّرَهُ عَنْ رُتْبَتِهِ وَ إِنْ كَانَ مَا صَرَّ الدَّافِعُ إِلَّا نَفْسَهُ فَإِنَّ عَلِيًّا كَالْكَعْبَةِ الَّتِي أَمَرَ اللَّهُ بِاسْتِقْبَالِهَا لِلصَّلَاةِ

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘And with these Verses and others, Ali<sup>asws</sup> argued on the day of consultation against the ones who repelled him<sup>asws</sup> from his<sup>asws</sup> right, and delayed him<sup>asws</sup> from his<sup>asws</sup> (rightful) order, and although the repeller did not harm anyone except himself, for Ali<sup>asws</sup> is like the Kabah which Allah<sup>azwj</sup> has Commanded to face towards, for the *Salat*.

جَعَلَهَا اللَّهُ لِيُؤْتَمَّ بِهِ فِي أُمُورِ الدِّينِ وَ الدُّنْيَا كَمَا لَا يَنْفَعُ الْكَعْبَةُ وَ لَا يَنْفَعُ فِي شَيْءٍ مَنْ شَرَفَهَا وَ فَضَّلَهَا إِنْ وَلَّى عَنْهَا الْكَافِرُونَ فَكَذَلِكَ لَا يَقْدَحُ فِي عَلِيِّ ع إِنْ أَخَّرَهُ عَنْ حَقِّهِ الْمُقَصِّرُونَ وَ دَافَعَهُ عَنْ وَاجِبِهِ الظَّالِمُونَ



Allah<sup>azwj</sup> Made him<sup>asws</sup> the one to complete with him<sup>asws</sup> the matters of the Religion and the world, just as there would neither be a flaw in the Kabah nor a slur with regards to anything from its nobility and its merits if the *Kafirs* turn away from it, similar to that there would be no slur regarding Ali<sup>asws</sup> if he<sup>asws</sup> is delayed from his<sup>asws</sup> rights by the derogators and is repelled by the oppressors from what is Obligated for him<sup>asws</sup>.

قَالَ لَهُمْ عَلِيٌّ يَوْمَ الشُّورَى فِي بَعْضِ مَقَالِهِ بَعْدَ أَنْ أُعْذِرَ وَأَنْذَرَ وَبَالَغَ وَأَوْضَحَ مَعَاشِرَ الْأَوْلِيَاءِ الْعُقَلَاءِ أَمْ يَنْتَهُ اللَّهُ تَعَالَى عَنْ أَنْ يَجْعَلُوا لَهُ أُنْدَاداً  
مِمَّنْ لَا يَعْقِلُ وَلَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يَفْقَهُمْ كَمَا نَفَهُمْ أَوْ لَمْ يَجْعَلْنِي رَسُولُ اللَّهِ لِدِينِكُمْ وَدُنْيَاكُمْ قَوَّاماً

Ali<sup>asws</sup> said to them on the day of the consultation in one of his<sup>asws</sup> speeches – after having excused and warned, and delivered and clarified: ‘Group of intellectual friends! Didn’t Allah<sup>azwj</sup> the Exalted Forbid from making rivals to Him<sup>azwj</sup> from the ones who neither have intellect, nor hear, nor see, nor understand? And didn’t Rasool-Allah<sup>saww</sup> make me<sup>asws</sup> a custodian for your Religion and your world?

أَوْ لَمْ يَجْعَلْ إِلَيَّ مَفْرَعَكُمْ أَوْ لَمْ يَقُلْ- عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ أَوْ لَمْ يَقُلْ أَنَا مَدِينَةُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا أَوْ لَا تَرَوْنِي غَنِيّاً عَنْ عُلُومِكُمْ وَأَنْتُمْ إِلَى  
عِلْمِي مُخْتَانُونَ أَمْ أَمَرَ اللَّهُ تَعَالَى الْعُلَمَاءَ بِاتِّبَاعِ مَنْ لَا يَعْلَمُ أَمْ أَمَرَ مَنْ لَا يَعْلَمُ بِاتِّبَاعِ مَنْ يَعْلَمُ

And didn’t he<sup>asws</sup> make your recourse to me<sup>asws</sup>? And didn’t he<sup>saww</sup> say to you all: ‘Ali<sup>asws</sup> is with the Truth and the Truth is with him<sup>asws</sup>? And didn’t he<sup>saww</sup> say: ‘I<sup>saww</sup> am the city of the knowledge and Ali<sup>asws</sup> is it’s gate? And didn’t he<sup>saww</sup> see me<sup>asws</sup> as being needless from your knowledge – and you all being needy to my<sup>asws</sup> knowledge? So did Allah<sup>azwj</sup> the Exalted Command the scholar to follow the one who does not know, or the one who doesn’t know should follow the one who knows?

يَا أَيُّهَا النَّاسُ لِمَ تَنْفَضُونَ تَرْتِيبَ الْأَلْبَابِ لِمَ تُؤَخَّرُونَ مَنْ قَدَّمَهُ الْكَرِيمُ الْوَهَّابُ أَوْ لَيْسَ رَسُولُ اللَّهِ أَجَابَنِي إِلَى مَا رَدَّ عَنْهُ أَفْضَلُكُمْ- فَاطِمَةُ لَمَّا خَاطَبَهَا أَوْ  
لَيْسَ قَدْ جَعَلَنِي أَحَبَّ خَلْقِ اللَّهِ إِلَى اللَّهِ لَمَّا أَطْعَمَنِي مَعَهُ مِنَ الطَّائِرِ

O you people! Do not break the sequence of the intellect. Why are you delaying the one<sup>asws</sup> whom the Benevolent, the Bestower has Placed foremost? And didn’t Rasool-Allah<sup>saww</sup> respond to me<sup>asws</sup> (positively) to what he<sup>saww</sup> had rejected the best of you, for (Syeda) Fatima<sup>asws</sup>, when she<sup>asws</sup> was addressed? And hadn’t he<sup>saww</sup> made me<sup>asws</sup> as being the most Beloved of the creatures of Allah<sup>azwj</sup> (to Allah<sup>azwj</sup>) when he<sup>saww</sup> fed me<sup>asws</sup> with him<sup>saww</sup>, from the bird?’

أَوْ لَيْسَ جَعَلَنِي أَقْرَبَ الْخَلْقِ شَبْهًا مُحَمَّدٍ نَبِيِّهِ أَفَأَقْرَبَ النَّاسِ بِهِ شَبْهًا تُؤَخَّرُونَ وَأَبْعَدَ النَّاسِ بِهِ شَبْهًا تُقَدِّمُونَ مَا لَكُمْ لَا تَتَفَكَّرُونَ وَلَا تَعْقِلُونَ

And Hasn’t He<sup>azwj</sup> Made me<sup>asws</sup> as the closest of the people is resemblance with Muhammad<sup>saww</sup>, His<sup>azwj</sup> Prophet<sup>saww</sup>? So you are delaying the one who is the closest of resemblance with him<sup>saww</sup> and the remotest of the people resembling with him<sup>saww</sup> you are placing forward? What is the matter with you all? You are neither thinking (straight) nor are you using your intellects!’

قَالَ فَمَا زَالَ يَحْتَجُّ بِهَذَا وَنَحْوِهِ عَلَيْهِمْ وَهُمْ لَا يَعْقِلُونَ عَمَّا دَبَّرُوهُ وَلَا يَرْضَوْنَ إِلَّا بِمَا آتَرُوهُ.



He (Imam Hassan Al-Askari<sup>asws</sup>) said: 'So he<sup>asws</sup> did not cease to argue with these and approximate to it, against them – and there were not heedless from what they had already plotted, and they were not pleased except with what they had already plotted".<sup>319</sup>

60- في الغيبة للنعماني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الطَّبْرَانِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ هَاشِمٍ وَ الْحَسَنِ بْنِ سَكَنِ مَعَا عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ أَبِيهِ عَنْ مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: وَقَفْتُ عَلَى رَسُولِ اللَّهِ ص أَهْلَ الْيَمَنِ يَتَشَوَّحُونَ بِشَيْشَاءَ فَلَمَّا دَخَلُوا عَلَى رَسُولِ اللَّهِ ص قَالَ قَوْمٌ رَقِيقَةٌ فُلُوبُهُمْ رَاسِخٌ إِيمَانُهُمْ مِنْهُمْ الْمَنْصُورُ يُخْرِجُ فِي سَبْعِينَ أَلْفًا يُنْصُرُ خَلْفِي وَ خَلَفَ وَصِيَّ حَمَائِلُ سُيُوفِهِمُ الْمَسْدُ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Abdullah Al Tabrani, from his father, from Ali Bin Hashim, and Al-Hassan Bin Sakan, both together from Abdul Razzaq Bin Hammam, from his father, from Meyna a slave of Abdul Rahman, from Jabir Bin Abdullah Al Ansary, who said,

'The people of Al-Yemen sent a delegation to Rasool-Allah<sup>saww</sup>, to investigate matters. When they entered to see Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> said: 'A people, their hearts are tender, their Eman is steadfast. From them is Al-Mansour who would be coming out among seventy thousand helping my<sup>saww</sup> successor<sup>asws</sup> and successor<sup>asws</sup> of my<sup>saww</sup> successor<sup>asws</sup>, carrying their swords, (like) a tightly twisted rope'.

فَقَالُوا يَا رَسُولَ اللَّهِ مَنْ وَصِيُّكَ فَقَالَ هُوَ الَّذِي أَمَرَكُمُ اللَّهُ بِالْإِعْتِصَامِ بِهِ فَقَالَ عَزَّ وَ جَلَّ- وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا

They said, 'O Rasool-Allah<sup>saww</sup>! And who is your<sup>saww</sup> successor<sup>asws</sup>?' He<sup>saww</sup> said: "He<sup>asws</sup> is the one whom Allah<sup>azwj</sup> has Commanded everyone to hold firmly to. Allah<sup>azwj</sup> Mighty and Majestic Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.

فَقَالُوا يَا رَسُولَ اللَّهِ بَيِّنْ لَنَا مَا هَذَا الْحَبْلُ فَقَالَ هُوَ قَوْلُ اللَّهِ- إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ فَالْحَبْلُ مِنَ اللَّهِ كِتَابُهُ وَ الْحَبْلُ مِنَ النَّاسِ وَصِيِّي

They said, 'O Rasool-Allah<sup>saww</sup>! Explain to us what this Rope is?' He<sup>saww</sup> said: '**except with a Rope from Allah and a Rope from the people [3:112]**'. So the Rope from Allah<sup>azwj</sup> is His<sup>azwj</sup> Book, and the Rope from the people is my<sup>saww</sup> successor<sup>asws</sup>.

فَقَالُوا يَا رَسُولَ اللَّهِ مَنْ وَصِيُّكَ فَقَالَ هُوَ الَّذِي قَالَ اللَّهُ فِيهِ- أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

They said, 'O Rasool-Allah<sup>saww</sup>! And who is your<sup>saww</sup> successor<sup>asws</sup>?' He<sup>saww</sup> said: 'He<sup>asws</sup> is the one regarding whom Allah<sup>azwj</sup> Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**'.

فَقَالُوا يَا رَسُولَ اللَّهِ وَ مَا جَنْبُ اللَّهِ هَذَا قَالَ هُوَ الَّذِي يَقُولُ اللَّهُ فِيهِ وَ يَوْمَ يَعْصُ الطَّاغُوتُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا هُوَ وَصِيِّي وَ السَّبِيلُ إِلَيَّ مِنْ بَعْدِي

They said, 'O Rasool-Allah<sup>saww</sup>! And what is this Side of Allah<sup>azwj</sup> (جنب الله)?' So he<sup>saww</sup> said: 'He<sup>asws</sup> is the one regarding whom Allah<sup>azwj</sup> Says **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]** – He<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup> and the Way from after me<sup>saww</sup>.

<sup>319</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 59

فَقَالُوا يَا رَسُولَ اللَّهِ بِالَّذِي بَعَثَكَ بِالْحَقِّ أَرِنَاهُ فَقَدْ اشْتَقْنَا إِلَيْهِ فَقَالَ هُوَ الَّذِي جَعَلَهُ اللَّهُ آيَةً لِلْمُؤْمِنِينَ الْمُتَوَسِّعِينَ فَإِنْ نَظَرْتُمْ إِلَيْهِ نَظَرٌ مِنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ عَرَفْتُمْ أَنَّهُ وَصِيٌّ كَمَا عَرَفْتُمْ أَنِّي نَبِيُّكُمْ

They said, 'O Rasool-Allah<sup>saww</sup>! By the One<sup>azwj</sup> Who Sent you with the Truth as a Prophet<sup>saww</sup>, show him<sup>asws</sup> to us for we long for him<sup>asws</sup>. He<sup>saww</sup> said: 'He<sup>asws</sup> is the One for whom Allah<sup>azwj</sup> Made **Signs for those who distinguish (the marks) [15:75]**. Those who look at him<sup>asws</sup> from the ones who have a heart, or a hearing and he sees him<sup>asws</sup>, would know that he<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup> just as you know that I<sup>saww</sup> am your Prophet<sup>saww</sup>.

تَخَلَّلُوا الصُّفُوفَ وَتَصَفَّحُوا الْوُجُوهَ فَمَنْ أَهْوَتْ إِلَيْهِ قُلُوبُكُمْ فَإِنَّهُ هُوَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ - فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِلَيْهِ وَ إِلَى ذُرِّيَّتِهِ ع

Make rows and browse the faces, for the one to whom your hearts incline to, so it is him<sup>asws</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him<sup>asws</sup> and his<sup>asws</sup> descendants'.

قَالَ فَقَامَ أَبُو عَامِرٍ الْأَشْعَرِيُّ فِي الْأَشْعَرِيِّينَ وَ أَبُو عُرَّةَ الْخَوْلَانِيُّ فِي الْخَوْلَانِيِّينَ وَ ظَبْيَانُ وَ عُثْمَانُ بْنُ قَيْسٍ وَ عُرَّةُ الدَّوْسِيِّ فِي الدَّوْسِيِّينَ وَ لَاحِقُ بْنُ عِلَاقَةَ فَتَخَلَّلُوا الصُّفُوفَ وَ تَصَفَّحُوا الْوُجُوهَ وَ أَخَذُوا بِيَدِ الْأَنْزَعِ الْأَصْلَعِ الْبُطَيْنِ وَ قَالُوا إِلَى هَذَا أَهْوَتْ أَفْئِدَتُنَا يَا رَسُولَ اللَّهِ

Then (the narrator) said, 'Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the (can on) Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one<sup>asws</sup> and said, 'It is to this our hearts incline towards, O Rasool-Allah<sup>saww</sup>!'

فَقَالَ النَّبِيُّ ص أَنْتُمْ بِحَمْدِ اللَّهِ عَرَفْتُمْ وَصِيَّ رَسُولِ اللَّهِ قَبْلَ أَنْ تُعَرَّفُوهُ وَ عَرَفْتُمْ أَنَّهُ هُوَ

The Prophet<sup>saww</sup> said: 'You are the elite of Allah<sup>azwj</sup> whereby you recognised the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> before having been introduced to him<sup>asws</sup>, so how did you come to recognise that it is him<sup>asws</sup>?'

فَرَفَعُوا أَصْوَاتَهُمْ يَبْكُونَ وَ يَقُولُونَ يَا رَسُولَ اللَّهِ نَظَرْنَا إِلَى الْقَوْمِ فَلَمْ نَجِدْهُمْ وَ لَمَّا رَأَيْنَاهُ رَجَعَتْ قُلُوبُنَا ثُمَّ اطْمَأْنَنْتْ نَفْسُنَا وَ انْخَدَشَتْ أَجْبَادُنَا وَ هَمَلَتْ أَعْيُنُنَا وَ انْتَلَحَثْ صُدُورُنَا حَتَّى كَأَنَّهُ لَنَا أَبٌ وَ نَحْنُ لَهُ بَنُونَ

They wailed in raised voices and said, 'O Rasool-Allah<sup>saww</sup>! We looked at the people, so our hearts did not incline towards them, and when we saw him<sup>asws</sup>, our hearts quivered, then ourselves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he<sup>asws</sup> was a father to us and we were his<sup>asws</sup> sons in his<sup>asws</sup> presence'.

فَقَالَ النَّبِيُّ ص - وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أَنْتُمْ مِنْهُمْ بِالْمَنْزِلَةِ الَّتِي سَبَقَتْ لَكُمْ مِنَ اللَّهِ الْحُسْنَى وَ أَنْتُمْ عَنِ النَّارِ مُبْعَدُونَ

The Prophet<sup>saww</sup> said: '**but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]** and you all are from it at the status which the good preceded for you, and you are remote from the Fire'.

قَالَ فَبَقِيَ هَؤُلَاءِ الْقَوْمُ الْمُتَوَسِّمُونَ حَتَّى شَهِدُوا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ الْجَمَلِ وَ صِفِّينَ رَحِمَهُمُ اللَّهُ فَكَانَ النَّبِيُّ ص بَشَّرَهُمُ بِالْجَنَّةِ وَ أَخْبَرَهُمْ أَنَّهُمْ يَسْتَشْهِدُونَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He (the narrator) said, 'Those people remained (alive) until they witnessed along with Amir-Al-Momineen<sup>asws</sup>, the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet<sup>saww</sup> has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>320</sup>

61- فض، كتاب الروضة بالأسانيد عن جعفر بن محمد ع نزل جبرئيل بهذه الآية- وَ إِن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فِي عَلِيٍّ.

The book 'Al Rowza', by the chains,

'From Ja'far Bin Muhammad<sup>asws</sup>: 'Jibraeel<sup>as</sup> descended with this Verse: **And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23]** – regarding Ali<sup>asws</sup>'.<sup>321</sup>

بِالْأَسَانِيدِ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمَنُ وَ هُمْ مُهْتَدُونَ قَالَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ لَمْ يَخْلُطُوا بِوَلَايَةِ فَلَانٍ وَ فَلَانٍ فَإِنَّهُ التَّلَبُّسُ بِالظُّلْمِ.

By the chains to Abu Abdullah<sup>asws</sup> having said: 'When the Verse was Revealed: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones**' [6:82] by the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and are not mixing their Eman with the wilayah of so and so (Abu Bakr), and so and so (Umar), for it is the mixing with the injustice".<sup>322</sup>

وَ عَنْهُ فِي قَوْلِهِ تَعَالَى الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَعَا اللَّهُ بِالنَّبِيِّ ص وَ بِعَلِيِّ ع فَيَجْلِسَانِ عَلَى كُرْسِيِّ الْكَرَامَةِ بَيْنَ يَدَيِ الْعَرْشِ

And from him<sup>asws</sup> regarding Words of the Exalted: **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]**. He<sup>asws</sup> said: 'When it will be the Day of Qiyamah, Allah<sup>azwj</sup> will Call for the Prophet<sup>saww</sup> and Ali<sup>asws</sup>, and they<sup>asws</sup> will both be seated upon chairs of prestige in front of the Throne.

كُلَّمَا خَرَجَتْ زُمْرَةٌ مِنْ شِيعَتِهِمْ فَيَقُولُونَ هَذَا النَّبِيُّ وَ هَذَا الْوَصِيُّ- فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ بِوَلَايَةِ النَّبِيِّ ص وَ عَلِيِّ وَ الْأَئِمَّةِ مِنْ وَلَدِهِمْ ع فَيُؤْمَرُ بِهِمْ إِلَى الْجَنَّةِ.

Every time a group of their<sup>asws</sup> Shias come out, they would be saying, 'This is the Prophet<sup>saww</sup> and this is the successor<sup>asws</sup>!' They would say to each other: **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us.**

<sup>320</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 60

<sup>321</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 61 a

<sup>322</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 61 b

[7:43]. By the Wilayah of the Prophet<sup>saww</sup> and Ali<sup>asws</sup> and the Imams<sup>asws</sup> from their<sup>asws</sup> children'. Then He<sup>azwj</sup> would Command with them to the Paradise".<sup>323</sup>

و فِي قَوْلِهِ وَ شَهِيدٌ وَ مَشْهُودٌ يَغْنِي بِذَلِكَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع - النَّبِيُّ الشَّاهِدُ وَ عَلِيُّ الْمَشْهُودِ.

And regarding His<sup>azwj</sup> Words: '**And a witness and a witnessed [85:3]** – meaning by that Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> – the Prophet<sup>saww</sup> being the witness and Ali<sup>asws</sup> being the witnessed".<sup>324</sup>

62- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى جَابِرٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى أَمْ مَنْ كَانَ عَلَى بَيْتَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ قَالَ الْبَيْتَةُ رَسُولُ اللَّهِ ص وَ الشَّاهِدُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Al Fazail' of Ibn Shazan (and) 'Kitab Al Rowza' by the chain raising it to Jabir,

'Regarding Words of the Exalted: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]**. He said, 'The clear proof is Rasool-Allah<sup>saww</sup> and the witness is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>325</sup>

- وَ فِي قَوْلِهِ تَعَالَى وَ نَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ الْآيَةَ وَ فِيهِ حَدِيثٌ طَوِيلٌ فَقَدْ ذَكَرُوا أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع هُوَ الْمُنَادِي وَ هُوَ الْمُؤَدِّ وَ الْمُتَقَدِّ

And regarding Words of the Exalted: **And the dwellers of the paradise will call out to the inmates of the Fire, [7:44]** – the Verse. And in a lengthy Hadeeth, 'They had mentioned that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, he<sup>asws</sup> is the caller, he<sup>asws</sup> is the proclaimer, and the saviour.

وَ كَذَلِكَ قَوْلُهُ تَعَالَى وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ الْآيَةَ

And similar to that are Words of the Exalted: **And listen intently on the Day when the Caller will Call out [50:41]** – the Verse.

وَ فِي قَوْلِهِ تَعَالَى وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ ع وَ قَدْ ذَكَرُوا فِيهِ رَوَايَاتٍ كَثِيرَةً وَ سُئِلَ الصَّادِقُ ع عَنِ الْقُرْآنِ فَقَالَ فِيهِ الْأَعَاجِيبُ وَ مِنْهُ قَوْلُهُ تَعَالَى - إِنَّ عَلِيًّا لِلْهُدَى وَ إِنَّ لَنَا لِلْآخِرَةِ وَ الْأُولَى وَ لَكِنَّهَا قِرَاءَةٌ نُفِيتَ عَنْهَا وَ إِنْ كَانَ أَقَرَّ بِهَا الْجَاهِلُونَ

And regarding Words of the Exalted: **and Allah Sufficed the Momineen in the battle, by Ali, [33:25]**. And they have mentioned a lot of reports regarding him<sup>asws</sup>, and Al-Sadiq<sup>asws</sup> was asked about the Quran, and he<sup>asws</sup> said: 'There are wonders in it, and from it are His<sup>azwj</sup> Words of the Exalted that Ali<sup>asws</sup> is the Guidance: **Surely Ali is for the Guidance, [92:12] And surely for Us is the Hereafter and the closeness [92:13]**. But it is a recitation denied from it, and even those and the rejectors are accepting it'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الرَّجُلَ الْمُؤْمِنَ إِذَا صَارَتْ نَفْسُهُ عِنْدَ صَدْرِهِ وَفَتَ مَوْتِهِ رَأَى رَسُولَ اللَّهِ يَقُولُ أَبَشِّرْ أَنَا رَسُولُ اللَّهِ نَبِيَّكَ وَ رَأَى عَلِيَّ بْنَ أَبِي طَالِبٍ فَيَقُولُ أَنَا الَّذِي كُنْتُ نُحِبُّ أَنَا أَنْفَعُكَ

<sup>323</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 61 c

<sup>324</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 61 d

<sup>325</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 62 a

Abu Abdullah<sup>asws</sup> said: 'The Momin man, when his soul comes to be in his chest at the time of his death, he sees Rasool-Allah<sup>saww</sup> saying: 'Receive glad tidings! I<sup>saww</sup> am Rasool-Allah<sup>saww</sup>, your Prophet<sup>saww</sup>. And he sees Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: 'I<sup>asws</sup> am the one whom you used to love me<sup>asws</sup>. I<sup>asws</sup> shall benefit you''.

فَقُلْتُ يَا مُؤَلَّي مَنْ يَرَى هَذَا يَرْجِعُ إِلَى الدُّنْيَا قَالَ إِذَا رَأَى هَذَا مَاتَ وَقَالَ وَ ذَلِكَ فِي الْقُرْآنِ فِي قَوْلِهِ تَعَالَى - الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ - هُمْ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ - لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

I said, 'O my Master<sup>asws</sup>! Who has been this (and) returned to the world?' He<sup>asws</sup> said: 'When he sees this, he dies'. And he<sup>asws</sup> said: 'And that is in the Quran in the Words of Exalted: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**'.

قَالَ يُبَشِّرُهُمْ بِحَبَبِهِ إِثَاءَهُ وَ بِالْجَنَّةِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ هِيَ بَشَارَةٌ إِذَا رَأَاهَا أَمِنَ مِنَ الْخَوْفِ.

He<sup>asws</sup> said: 'Giving them glad tiding due to their love for him<sup>asws</sup>, and with the Paradise in the world and the Hereafter, and it is a glad tidings when he sees him<sup>asws</sup>, he is safe from the fear''.<sup>326</sup>

63- وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى الْمُقَدَّادِ بْنِ أَسْوَدَ الْكِنْدِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ اللَّهُمَّ اغْضُضْ بِي وَ اشْدُدْ أَرْزِي وَ اشْرَحْ صَدْرِي وَ ازْفَعْ ذِكْرِي

And by chain raising it to Al Miqdad Bin Aswad Al Kindy who said,

'We were with Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was holding to the curtains of the Kabah and he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Support me<sup>saww</sup> and Strengthen my<sup>saww</sup> back and Expand my<sup>saww</sup> chest and Raise my<sup>saww</sup> Zikr!'

فَنَزَلَ جِبْرِيلُ ع وَ قَالَ اقْرَأْ يَا مُحَمَّدُ قَالَ وَ مَا أَقْرَأُ قَالَ اقْرَأْ - أَمْ نَشْرَحُ لَكَ صَدْرَكَ وَ وَضَعْنَا عَنْكَ وَزْرَكَ - الَّذِي أَنْقَضَ ظَهْرَكَ - وَ رَفَعْنَا لَكَ ذِكْرَكَ بِعَلِيِّ صِهْرِكَ

Jibraeel<sup>as</sup> descended and said: 'Recite, O Muhammad<sup>saww</sup>!' He<sup>saww</sup> said: 'And what shall I<sup>saww</sup> recite?' He<sup>as</sup> said: '**Did We not Expand your chest for you? [94:1] And Placed down your burden from you, [94:2] Which was breaking your back? [94:3] And We Raised your Zikr for you by Ali<sup>asws</sup>, your son-in-law? [94:4]**'.

فَقَالَ قَرَأَهَا ص وَ أَتَبَّهَا ابْنُ مَسْعُودٍ فِي مُصْحَفِهِ فَأَسْقَطَهَا عُثْمَانُ.

He (the narrator) said, 'He<sup>azwj</sup> recited it and Ibn Masoud affirmed it in his Quran, but Usman dropped it''.<sup>327</sup>

<sup>326</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 62 b

<sup>327</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 63

64- كشف، كشف الغمة بما أخرجهُ شَيْخُنَا الْعَزَّ الْمُحَدَّثُ الْحَنْبَلِيُّ الْمُوصِلِيُّ فِي قَوْلِهِ تَعَالَى فِي سُورَةِ الْبَقَرَةِ - وَ ارْكَعُوا مَعَ الرَّاكِعِينَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The book) 'Kashf Al Ghumma' – From what is extracted by our sheykh the honourable narrator Al Hanbali Al Mowsily –

'Regarding Words of the Exalted in Surah Al-Baqarah - **perform Ruku with the Ruku performers [2:43]**. He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ مُحَمَّدُ الْبَاقِرُ ع لَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ أَخَذَ النَّبِيُّ ص يَدِي عَلِيٍّ ع فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ - اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And Ibn Abbas and Muhammad Al-Baqir<sup>asws</sup> said: 'When this Verse was Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]**, the Prophet<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose master I<sup>saww</sup> was so Ali<sup>asws</sup> is his mater. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>.

قَوْلُهُ تَعَالَى - وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجِبُونَ يَعْنِي صِرَاطَ مُحَمَّدٍ وَ آلِهِ ع

Words of the Exalted: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]** – meaning path of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.

قَوْلُهُ تَعَالَى - أَ قَمَنَ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ هُوَ عَلِيُّ ع

Words of the Exalted: **Is the one We Promised with a goodly Promise, so he would come across it, [28:61]**, he<sup>asws</sup> is Ali<sup>asws</sup>.

قَوْلُهُ تَعَالَى سَلَامٌ عَلَى آلِ يَاسِينَ قَالَ ابْنُ السَّائِبِ آلُ يَسَّ آلُ مُحَمَّدٍ ص

Words of the Exalted: **Greetings be on Progeny of Yaseen [37:130]**. Ibn Al Sa'ib said, 'Progeny of Yaseen is Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.

قَوْلُهُ تَعَالَى - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فِي الْحَدِيثِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ - لَا تُؤْذُوا فَاطِمَةَ وَ عَلِيًّا وَ وَلَدَيْهِمَا

Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**, in the Hadeeth from the Prophet<sup>saww</sup> having said: 'Do not hurt (Syeda) Fatima<sup>asws</sup>, and Ali<sup>asws</sup> and their<sup>asws</sup> two sons<sup>asws</sup>.

وَ أَمَّا مَا أُوْرَدَهُ الْحَافِظُ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُوسَى بْنِ مَرْثُومٍ فَأَنَا ذَاكِرُهُ أَيْضًا عَلَى سِيَاقِهِ - وَ مَا تَوَفَّقَنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ قَالَ يَرْفَعُهُ بِسَنَدِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ مَا فِي الْقُرْآنِ آيَةٌ وَ فِيهَا يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلَيَّ رَأْسُهَا وَ قَائِدُهَا.

And as for what is referred by Al-Hafiz Abu Bakr Ahmad Bin Musa Bin Mardawayh, I am mentioning it as upon its flow: **and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]**. He said, 'It is raised by his chain from Ibn Abbas who said, 'There is no

Verse in the Quran and in it (are the Words): ‘O you those who believe!’, except and Ali<sup>asws</sup> is their head and their guide”.<sup>328</sup>

وَرُوي عَنْ عَلِيٍّ ع قَالَ: نَزَلَ الْقُرْآنُ أَرْبَاعاً فَرُبُّعٌ فِينَا وَ رُبُّعٌ فِي عَدُوِّنَا وَ رُبُّعٌ سِيَرٌ وَ أَمْثَالٌ وَ رُبُّعٌ فَرَائِضُ وَ أَحْكَامٌ وَ لَنَا كَرَامَةُ الْقُرْآنِ.

And it is reported from Ali<sup>asws</sup> having said: ‘The Quran is Revealed as quarters – a quarter is regarding us<sup>asws</sup>, and a quarter is regarding our<sup>asws</sup> enemies, and a quarter is regarding conduct and examples, and a quarter is regarding Obligations and Rulings, and for us<sup>asws</sup> are the honours of the Quran”.<sup>329</sup>

وَعَنْ ابْنِ عَبَّاسٍ مَا نَزَلَ فِي أَحَدٍ مِنْ كِتَابِ اللَّهِ مَا نَزَلَ فِي عَلِيٍّ ع وَ عَنْ مُجَاهِدٍ نَزَلَ فِي عَلِيٍّ ع سَبْعُونَ آيَةً.

And from Ibn Abbas – ‘There has not been Regarding anyone from the Book of Allah<sup>azwj</sup> what has been Revealed regarding Ali<sup>asws</sup>’. And from Mujahid, ‘Seventy Verses have been Revealed regarding Ali<sup>asws</sup>’.<sup>330</sup>

وَعَنْ أَبِي جَعْفَرٍ ع وَ شَافُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ الْهُدَى قَالَ فِي أَمْرِ عَلِيٍّ ع

And from Abu Ja’far<sup>asws</sup>: **and oppose the Rasool from after the Guidance having been clarified to them, [47:32]**. He<sup>asws</sup> said: ‘Regarding the matter of Ali<sup>asws</sup>’.

وَعَنْهُ وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع-

And from him<sup>asws</sup>: **and Give every one with merit, his merit, [11:3]**, he<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

أَنَا وَ مَنْ اتَّبَعَنِي عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ آلُ مُحَمَّدٍ ص-

**I and the one who follows me, [12:108]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ - عَلِيٌّ بْنُ أَبِي طَالِبٍ ع

**Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وَ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا عَنِ ابْنِ عَبَّاسٍ مَا نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ أَمِيرُهَا وَ شَرِيفُهَا

And Words of the Exalted: “O you those who believe” – from Ibn Abbas, ‘(The Words): “O you those who believe” have not been Revealed except and Ali<sup>asws</sup> is their commander and their noble’.

<sup>328</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 64 a

<sup>329</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 64 b

<sup>330</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 64 c



وَعَنْهُ مَا ذَكَرَ اللَّهُ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ شَرِيفُهَا وَ أَمِيرُهَا وَ لَقَدْ عَاتَبَ اللَّهُ أَصْحَابَ مُحَمَّدٍ ص فِي آيٍ مِنَ الْقُرْآنِ وَ مَا ذَكَرَ عَلِيًّا إِلَّا بِخَيْرٍ

And from him, 'Allah<sup>azwj</sup> has not Mentioned in the Quran (the Words): "O you those who believe", except and Ali<sup>asws</sup> is their noble, and their commander; and Allah<sup>azwj</sup> has Rebuke companions of Muhammad<sup>saww</sup> in Verses from the Quran, and He<sup>azwj</sup> has not Mentioned Ali<sup>asws</sup> except with goodness'.

وَعَنْهُ مِثْلُهُ وَ فِيهِ إِلَّا كَانَ عَلِيٌّ رَأْسُهَا وَ أَمِيرُهَا وَ فِيهِ وَ لَقَدْ أَمَرْنَا بِالِاسْتِغْفَارِ لَهُ وَ عَنْهُ مِثْلُهُ وَ فِيهِ رَأْسُهَا وَ قَائِدُهَا

And from him is similar to it, and in it, 'Except and Ali<sup>asws</sup> was their head, and their commander'. And in it, 'And we have been Commanded with seeking Forgiveness for him<sup>asws</sup>'. And from him is similar to it, and in it, 'Their head, and their guide'.

وَ عَنْ حَدِيثَةٍ إِلَّا كَانَ عَلِيٌّ لُبُّهَا وَ لُبَّابُهَا

And from Huzeyfa, 'Except and Ali<sup>asws</sup> was their understanding one and their door of understanding'.

وَ عَنْ مُجَاهِدٍ فَإِنَّ لِعَلِيٍّ سَابِقَةَ ذَلِكَ لِأَنَّهُ سَبَقَهُمْ إِلَى الْإِسْلَامِ

And from Mujahid, 'There is that precedence for Ali<sup>asws</sup>, because he<sup>asws</sup> preceded them to Al-Islam'.

وَ عَنْ ابْنِ عَبَّاسٍ إِلَّا وَ عَلِيٌّ شَرِيفُهَا وَ أَمِيرُهَا

And from Ibn Abbas, 'Except and Ali<sup>asws</sup> is their noble and their commander'.

قَوْلُهُ تَعَالَى فِي بَيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ عَنْ أَنَسٍ وَ بُرَيْدَةَ قَالَا قَرَأَ رَسُولُ اللَّهِ ص فِي بَيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ إِلَى قَوْلِهِ الْقُلُوبُ وَ الْأَبْصَارُ فَقَامَ رَجُلٌ فَقَالَ أَيُّ بَيُوتِ هَذِهِ يَا رَسُولَ اللَّهِ قَالَ بَيُوتُ الْأَنْبِيَاءِ

Words of the Exalted: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned [24:36]**, from Anas (well-known fabricator), and Bureyda both said, 'Rasool-Allah<sup>saww</sup> recited: **(The Light is) in houses which Allah has Allowed to be Exalted [24:36]** – up to His<sup>azwj</sup> Words: **the hearts and the sights [24:37]**. A man stood up and said, 'Which houses are these, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'Houses of the Prophets<sup>as</sup>'.

فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا - لَبِثْتُ عَلِيٍّ وَ فَاطِمَةَ ع - قَالَ نَعَمْ مِنْ أَقْضَلِهَا

Abu Bakr said, 'O Rasool-Allah<sup>saww</sup>! Is this house from it?' – and he indicated to the house of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. He<sup>saww</sup> said: 'Yes, from their superior'.

قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا - لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ قِيلَ كَانَ عَلِيٌّ ع فِي أَنْاسٍ مِنْ أَصْحَابِهِ عَزَمُوا عَلَى تَحْرِيمِ الشَّهَوَاتِ فَنَزَلَتْ.

Words of the Exalted: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87]**. It is said, Ali<sup>asws</sup> was among some people from

his<sup>asws</sup> companions, and they had determined upon prohibiting the desires, so it was Revealed”<sup>331</sup>.

وَعَنْ قَتَادَةَ أَنَّ عَلِيًّا وَجَمَاعَةً مِنَ الصَّحَابَةِ مِنْهُمْ عُثْمَانُ بْنُ مَطْعُونٍ أَرَادُوا أَنْ يَتَخَلَّوْا عَنِ الدُّنْيَا وَيَتْرَكُوا النِّسَاءَ وَيَتَرَهَّبُوا فَنَزَلَتْ

And from Qatadah – ‘Ali and a group of the companions, from them was Usman Bin Mazoun, they wanted to abstain from the world and leave the women and be ascetic (like monks). So, it was Revealed’.

وَعَنِ ابْنِ عَبَّاسٍ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ وَ أَصْحَابٍ لَهُ قَوْلُهُ تَعَالَى وَ النَّجْمِ إِذَا هَوَى - مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى

And from Ibn Abbas, ‘It was Revealed regarding Ali<sup>asws</sup> and companions of his<sup>asws</sup>, Words of the Exalted: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]**’.

عَنْ حَبَّةِ الْغُرَيِّ لَمَّا أَمَرَ رَسُولُ اللَّهِ ص بِسَدِّ الْأَبْوَابِ الَّتِي فِي الْمَسْجِدِ شَقَّ عَلَيْهِمْ قَالَ حَبَّةٌ إِنِّي لَأَنْظُرُ إِلَى حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ هُوَ تَحْتَ قَطِيفَةٍ حَمْزَاءَ وَ عَيْنَاهُ تَذْرِفَانِ وَ يَقُولُ أَخْرَجْتَ عَمَّكَ وَ أَبَا بَكْرٍ وَ عُمَرَ وَ الْعَبَّاسَ وَ أَسَكَنْتَ ابْنَ عَمِّكَ

From habbat Al-Arny, ‘When Rasool-Allah<sup>saww</sup> ordered with the closure of the doors which (led to) the Masjid, it was grievous upon them. Habbat said, ‘I was looking at Hamza Bin Abdul Muttalib<sup>asws</sup>, and he<sup>as</sup> was beneath a red cloth and his<sup>as</sup> eyes were weeping, and he<sup>as</sup> was saying: ‘You<sup>saww</sup> expelled your<sup>saww</sup> uncle<sup>as</sup>, and Abu Bakr and Umar and Al-Abbas, and you<sup>saww</sup> settled the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>!’

فَقَالَ رَجُلٌ يَوْمَئِذٍ مَا يَأْلُو فِي رَفْعِ ابْنِ عَمِّهِ فَعَلِمَ رَسُولُ اللَّهِ ص أَنَّهُ قَدْ شَقَّ عَلَيْهِمْ فَدَعَا الصَّلَاةَ جَامِعَةً فَصَعِدَ الْمِنْبَرَ فَلَمْ يُسْمَعْ مِنْ رَسُولِ اللَّهِ ص خُطْبَةً كَانَ أُبْلَغَ مِنْهَا تَمْجِيداً وَ تَوْحِيداً

A man said on that day, ‘He<sup>saww</sup> does not cease to raise the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>’. So, Rasool-Allah<sup>saww</sup> came to know that it had been grievous upon them. He<sup>saww</sup> called to the congregational Salat and ascended the pulpit. No sermon was heard from Rasool-Allah<sup>saww</sup> which was more eloquent in glorification and Tawheed.

فَلَمَّا فَرَغَ قَالَ يَا أَيُّهَا النَّاسُ مَا أَنَا سَدَدْتُهَا وَ لَا أَنَا فَتَحْتُهَا وَ لَا أَنَا أَخْرَجْتُكُمْ وَ أَسَكَنْتُكُمْ وَ قَرَأَ وَ النَّجْمِ إِذَا هَوَى إِلَى قَوْلِهِ تَعَالَى إِنَّهُ هُوَ إِلَّا وَحْيِي يُوحَى

When he<sup>saww</sup> was free, he<sup>saww</sup> said: ‘O you people! It was not I<sup>saww</sup> who closed them, nor did I<sup>saww</sup> open them, nor did I<sup>saww</sup> expelled you all and settled you!’ And he<sup>saww</sup> recited: **(I Swear) by the star when it swoops down [53:1] – up to His<sup>azwj</sup> Words: Surely, it is only a Revelation He Revealed [53:4]**’.

قَوْلُهُ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص مِنْ هَؤُلَاءِ الَّذِينَ يَحِبُّ عَلَيْنَا حُبَّهُمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا فَالَهَا ثَلَاثَ مَرَّاتٍ

<sup>331</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 64 d

Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]**. From Ibn Abbas who said, 'Rasool-Allah<sup>saww</sup> was asked, 'Who are they, those it is Obligatory upon us to love them?' He<sup>saww</sup> said: 'Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup> and their<sup>asws</sup> two sons<sup>asws</sup> – three times'.

رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَوْلُهُ تَعَالَى وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجِبُونَ عَنْ عَلِيٍّ ع قَالَ نَاجِبُونَ عَنْ وَلَا يَتَنَا

It is reported by Saeed Bin Jubeyr, from Ibn Abbas, 'Words of the Exalted: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]** away from Ali<sup>asws</sup>, he said, 'They are deviating away from our<sup>asws</sup> Wilayah'.

قَوْلُهُ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ- وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ قَالَ عَلِيٌّ ع الْحَسَنَةُ حُبُّنَا وَ السَّيِّئَةُ بُغْضُنَا

Words of the Exalted: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]**. Ali<sup>asws</sup> said: 'The good deed is our<sup>asws</sup> love, and the evil deed is our<sup>asws</sup> hatred'.

قَوْلُهُ تَعَالَى وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ عَنْ عَلِيٍّ ع قَالَ نَحْنُ أَصْحَابُ الْأَعْرَافِ مَنْ عَرَفْنَاهُ بِسِيمَاهُ أَذْخَلْنَاهُ الْجَنَّةَ قَوْلُهُ تَعَالَى وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ عَنْ عَلِيٍّ ع قَالَ نَحْنُ أَصْحَابُ الْأَعْرَافِ مَنْ عَرَفْنَاهُ بِسِيمَاهُ أَذْخَلْنَاهُ الْجَنَّةَ

Words of the Exalted: **And the companions of the heights shall call out to men whom they would be recognising by their marks [7:48]** – From Ali<sup>asws</sup> having said: 'We<sup>asws</sup> are companions of the heights. One whom we<sup>asws</sup> recognise him by his marking, we<sup>asws</sup> shall enter him into the Paradise'.

قَوْلُهُ تَعَالَى هَلْ يَسْتَوِي هُوَ وَ مَنْ يَأْمُرُ بِالْعَدْلِ وَ هُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قِيلَ هُوَ عَلِيٌّ ع

Words of the Exalted: **Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]**. It is said, 'He<sup>asws</sup> is Ali<sup>asws</sup>'.

قَوْلُهُ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الْآيَةَ وَ قَدْ تَقَدَّمَ ذِكْرُ مَا أَوْرَدْنَاهُ أَمْ سَلَمَةً وَ عَائِشَةً وَ غَيْرَهُمَا فِي ذَلِكَ وَ قَدْ أَوْرَدَ الْحَافِظُ أَبُو بَكْرٍ بْنُ مَرْكُوبٍ ذَلِكَ مِنْ عِدَّةِ طُرُقٍ لَعَلَّهَا تَزِيدُ عَلَى الْمِائَةِ فَمَنْ أَرَادَهَا فَقَدْ ذَلَّلْنَاهُ

Words of the Exalted: **But rather, Allah Intends to Keep the uncleanness away from you, [33:33]** – the Verse, and its mention has preceded what is referred to by Umm Salama<sup>ra</sup>, and Ayesha, and other regarding that, and that has been referred to by Al-Hafiz Abu Bakr Bin Mardawayh from a number of ways, perhaps exceeding upon the hundred. So, the one who wants it, we have pointed to it.

قَوْلُهُ تَعَالَى أَمْ مَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ عَنْ مُجَاهِدٍ نَزَلَتْ فِي عَلِيٍّ وَ حَمْرَةَ

Words of the Exalted: **Is the one We Promised with a goodly Promise, so he would come across it, [28:61]**, from Mujahid, 'It was Revealed regarding Ali<sup>asws</sup> and Hamza<sup>asr</sup>'.

قَوْلُهُ تَعَالَى - إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ - جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ قِيلَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ عُيَيْنَةَ بْنِ الْحَارِثِ حِينَ بَارَزُوا عُتْبَةَ وَ شَيْبَةَ وَ الْوَلِيدَ قُرْآنً

Words of the Exalted: **Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. [22:14]**. It was said, 'It, Quran, was Revealed regarding Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeydah Bin Al-Haris when they duelled against Utbah and Sheyba and Al-Waleed (in the battle of Badr).

فَأَمَّا الْكُفَّارُ فَنَزَلَ فِيهِمْ هَذَا خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ إِلَى قَوْلِهِ عَذَابَ الْحَرِيقِ وَ فِي عَلِيٍّ وَ أَصْحَابِهِ - إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
الْآيَةَ

As for the Kafirs, it was Revealed regarding them: **These are two disputants disputing regarding their Lord. [22:19]** – up to His<sup>azwj</sup> Words: **the Punishment of burning [22:22]**. And regarding Ali<sup>asws</sup> and his<sup>asws</sup> companions: **Surely Allah would Enter those who are believing and are doing righteous deeds [22:23]** – the Verse.

قَوْلُهُ تَعَالَى وَ ارْكَبُوا مَعَ الرَّاِكِبِينَ عَنِ ابْنِ عَبَّاسٍ نَزَلَتْ فِي رَسُولِ اللَّهِ وَ عَلِيٍّ خَاصَّةً وَ هُمَا أَوَّلُ مَنْ صَلَّى وَ رَكَعَ.

Words of the Exalted: **and perform Ruku with the Ruku performers [2:43]**, from Ibn Abbas, 'It was Revealed regarding Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> in particular, and they<sup>asws</sup> are the first ones to have prayed Salat and performed Ruk'u'.<sup>332</sup>

65- كشف، كشف الغمة رُوِيَ فِي قَوْلِهِ تَعَالَى فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ - عَلَى الْأَرَائِكِ يَنْظُرُونَ قِيلَ نَزَلَتْ فِي أَبِي جَهْلٍ وَ الْوَلِيدِ بْنِ الْمُغِيرَةِ وَ الْعَاصِ بْنِ وَائِلٍ وَ غَيْرِهِمْ مِنْ مُشْرِكِي مَكَّةَ كَانُوا يَضْحَكُونَ مِنْ بِلَالٍ وَ عَمَّارٍ وَ غَيْرِهِمَا مِنْ أَصْحَابِهِمَا

(The book) 'Kashf Al Ghumma' –

'Regarding Words of the Exalted: **So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]**. It is said, 'It was Revealed regarding Abu Jahl<sup>la</sup>, and Al-Waleed Bin Al-Mugheira, and Al-Aas Bin Al-Wa'il, and others from the Polytheists of Makkah. They were laughing from Bilal, and Ammar<sup>ra</sup>, and others from their companions.

وَ قِيلَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَجَّ جَاءَ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ ص فَسَحَرَ مِنْهُمْ الْمُنَافِقُونَ وَ ضَحِكُوا وَ تَعَامَزُوا وَ قَالُوا لِأَصْحَابِهِمْ زَانِبًا الْيَوْمَ الْأَصْلَحَ فَضَحِكْنَا مِنْهُ فَأَنْزَلَ اللَّهُ تَعَالَى الْآيَةَ قَبْلَ أَنْ يَصِلَ إِلَى النَّبِيِّ ص.

And it is said that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came among a number of Muslims to Rasool-Allah<sup>saww</sup>, and the hypocrites mocked from them and laughed, and they winked at each other and said to their companions, 'We see the short-haired one today, so we should laugh from him<sup>asws</sup>'. So, Allah<sup>azwj</sup> the Exalted Revealed the Verse before he<sup>asws</sup> arrived to the Prophet<sup>saww</sup>.<sup>333</sup>

<sup>332</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 64 e

<sup>333</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 a

وَعَنْ مُقَاتِلٍ وَ الْكَلْبِيِّ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا هَلْ رَأَيْتُمْ أَعْجَبَ مِنْ هَذَا يُسَفِّهُ أَحْلَامَنَا وَ يَشْتِمُ أَهْلَنَا وَ يَرَى قَتْلَنَا وَ يَطْمَعُ أَنْ نُحِبَّهُ

And from Muqatil and Al-Kalby, 'When Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]** were Revealed, they said, 'Have you seen anything more strange than this? He<sup>saww</sup> stultifying our dreams, and insulting our gods, and he<sup>saww</sup> sees our killing, and he<sup>saww</sup> is eager that we should love him<sup>saww</sup>!'

فَنَزَلَ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرِ فَهُوَ لَكُمْ أَيُّ لَيْسَ لِي مِنْ ذَلِكَ أَجْرٌ لِأَنَّ مَنَفْعَةَ الْمَوَدَّةِ تَعُودُ عَلَيْكُمْ وَ هُوَ ثَوَابُ اللَّهِ تَعَالَى وَ رِضَاهُ.

It was Revealed: **Say: 'Whatever recompense I ask you for, so it is for yourselves. [34:47]** – i.e. there isn't any recompense for me<sup>saww</sup> in that because the benefit of the cordiality would be returned to you all, and it is a Reward of Allah<sup>azwj</sup> the Exalted, and His<sup>azwj</sup> Pleasure'.<sup>334</sup>

وَ رُوِيَ فِي قَوْلِهِ تَعَالَى وَ قِفْوَهُمْ إِنَّهُمْ مَسْئُولُونَ يَغْنِي عَنْ وَلَايَةِ عَلِيٍّ ع

And it is reported regarding Words of the Exalted: **And stop them! They have to be Questioned [37:24]** – meaning about Wilayah of Ali<sup>asws</sup>.

وَ قَوْلُهُ تَعَالَى أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَوَاءً مِمَّا هُمْ سَاءَ مَا يَحْكُمُونَ قِيلَ نَزَلَتْ فِي قِصَّةِ بَدْرِ فِي حَزْرَةِ وَ عَلِيٍّ وَ عُبَيْدَةَ بْنِ الْحَارِثِ لَمَّا بَرَزُوا لِقِتَالِ عُتْبَةَ وَ شَيْبَةَ وَ الْوَلِيدِ

And Words of the Exalted: **Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21].** It is said, 'It was Revealed regarding the story of (battle of) Bader, regarding Hamza<sup>as</sup> and Ali<sup>asws</sup> and Ubeyda Bin Al-Haris, when they duelled to fight Utba and Sheyba and Al-Waleed.

قَوْلُهُ تَعَالَى لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ نَزَلَتْ فِي أَهْلِ الْحَدِيثَةِ قَالَ جَابِرٌ كُنَّا يَوْمَئِذٍ أَلْفًا وَ أَرْبَعِمِائَةٍ قَالَ لَنَا النَّبِيُّ ص أَنْتُمْ الْيَوْمَ خِيَارُ أَهْلِ الْأَرْضِ فَبَايَعْنَا تَحْتَ الشَّجَرَةِ عَلَى الْمَوْتِ فَمَا نَكْتُ إِلَّا خُرُّ بَنِي قَيْسٍ وَ كَانَ مُتَافِقًا وَ أَوَّلَى النَّاسِ بِحَذَرِ الْآيَةِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِأَنَّهُ تَعَالَى قَالَ وَ أَنَابَهُمْ فَتَحًا قَرِيبًا يَغْنِي فَتَحَ خَيْرٍ وَ كَانَ ذَلِكَ عَلَى يَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Words of the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, [48:18]** – it was Revealed regarding the people of Al-Hudeybiy. Jabir said, 'On that day we were two thousand and four hundred. The Prophet<sup>saww</sup> said to us: 'Today you are the best people of/on the earth'. So, we pledged allegiance beneath the tree upon the death. We did not break except Hurr Bin Qays, and he was a hypocrite, and the foremost of the people with this Verse is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, because the Exalted Said: **and Rewarded them with a near victory [48:18]** – meaning victory of Khyber, and that happened upon the hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>335</sup>

<sup>334</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 b

<sup>335</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 c

قَالَ رَوَى السَّيِّدُ أَبُو طَالِبٍ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع مَنْ أَحَبَّكَ وَتَوَلَّاكَ أَسْكَنَهُ اللَّهُ مَعَنَا ثُمَّ تَلَا رَسُولُ اللَّهِ ص إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ - فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُؤَاكُم صَدَقَةً

He said, 'It is reported by the Seyyid Abu Talib, by his chain from Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'One who loves you<sup>asws</sup> and befriends you<sup>asws</sup>, Allah<sup>azwj</sup> would Settle him with us<sup>asws</sup>'. Then Rasool-Allah<sup>saww</sup> Recited: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***, Words of the Exalted: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***.

وَقَدْ تَقَدَّمَ ذِكْرُ هَذِهِ الْآيَةِ وَالْأُمَّةُ مُجْمِعُونَ أَنَّهَا نَزَلَتْ وَ لَمْ يَعْمَلْ بِهَا أَحَدٌ غَيْرُهُ وَ نَزَلَتْ الرُّخْصَةُ قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ.

And mention of this Verse has preceded, and the community is united that it was Revealed and no one acted upon it apart from him (Ali<sup>asws</sup>), and the allowance was Revealed, Words of the Exalted: ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you, [60:12]***.<sup>336</sup>

رَوَى الزُّبَيْرُ بْنُ الْعَوَّامِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَدْعُو النِّسَاءَ إِلَى الْبَيْعَةِ حِينَ نَزَلَتْ هَذِهِ الْآيَةُ فَكَانَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمِّ عَلِيٍّ بِنْتُ أَبِي طَالِبٍ ع أَوَّلَ امْرَأَةٍ بَايَعَتْ.

It is reported by Al Zubeyr Bin Al Awwam who said,

'I heard Rasool-Allah<sup>saww</sup> calling the women to the allegiance when this Verse was Revealed. So, (Syeda) Fatima<sup>asws</sup> Bint Asad<sup>as</sup>, mother<sup>as</sup> of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was the first woman to pledge allegiance".<sup>337</sup>

وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي وَ أَصْحَابَهُ خَرَجُوا فَاسْتَقْبَلَهُمْ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لِأَصْحَابِهِ انْظُرُوا كَيْفَ أَرَدُ هَؤُلَاءِ السُّفَهَاءَ عَنْكُمْ فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ مَرْحَبًا بِابْنِ عَمِّ رَسُولِ اللَّهِ وَ خَتَنِهِ سَيِّدِ بَنِي هَاشِمٍ مَا خَلَا رَسُولُ اللَّهِ

And it is reported from Ibn Abbas, 'Abdullah Bin Ubayy and his companions went out and were met by a number from the companions of Rasool-Allah<sup>saww</sup>. Abdullah Bin Ubayy said to his companions, 'Look at how I repel these foolish ones away from you all!' He grabbed a hand of Ali<sup>asws</sup> and said, 'Welcome to the son<sup>asws</sup> of an uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> son-in-law, chief of the Clan of Hashim, apart from Rasool-Allah<sup>saww</sup>!'

فَقَالَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَ لَا تُنَافِقْ فَإِنَّ الْمُنَافِقَ شَرُّ خَلْقِ اللَّهِ فَقَالَ مَهْلًا يَا أَبَا الْحَسَنِ وَ اللَّهُ إِنَّ إِيْمَانَنَا كِيْمَانِيكُمْ ثُمَّ تَفَرَّقُوا فَقَالَ ابْنُ أَبِي لِأَصْحَابِهِ كَيْفَ رَأَيْتُمْ مَا فَعَلْتُ فَأَنْتَوُا عَلَيْهِ خَيْرًا

Ali<sup>asws</sup> said: 'O Abdullah! Fear Allah<sup>azwj</sup> and do not be hypocritical, for the hypocrite is the vilest creature of Allah<sup>azwj</sup>'. He said, 'Shh, no, O Abu Al-Hassan<sup>asws</sup>! By Allah<sup>azwj</sup>! Our Eman is like all your Means'. Then they separated. Ibn Ubayy said to his companions, 'How did you see what I did?' They praised upon him goodly.

<sup>336</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 d

<sup>337</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 e



وَنَزَلَ عَلَى رَسُولِ اللَّهِ صَ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ فَذَلَّتِ الْآيَةُ عَلَى إِيْمَانِ عَلِيِّ عَ ظَاهِرًا وَبَاطِنًا وَ عَلَى الْقَطْعِ بِقَوْلِهِ فِي أَمْرِ الْمُنَافِقِينَ

And it was Revealed unto Rasool-Allah<sup>saww</sup>: **'And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14].** The Verse evidenced upon the Eman of Ali<sup>asws</sup>, apparent and esoteric, and upon the termination with His<sup>azwj</sup> Words regarding the matter of the hypocrites'.

وَقَوْلُهُ تَعَالَى أَلَمْ يَكُنْ كَانَ عَلَى بَيْتِهِ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيٌّ شَهِدَ النَّبِيُّ صَ وَ هُوَ مِنْهُ

And Word of the Exalted: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].** Ibn Abbas said, 'He is Ali<sup>asws</sup>, witnessing the Prophet<sup>saww</sup>, and he<sup>asws</sup> is from him<sup>saww</sup>'.

قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

Words of the Exalted: **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96].** Ibn Abbas said, 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>338</sup>.

وَرَوَى زَيْدُ بْنُ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيِّ عَ قَالَ: لَقِيتُ رَجُلًا فَقَالَ يَا أَبَا الْحَسَنِ أَمَا وَاللَّهِ إِنِّي أَحْبَبْتُ فِي اللَّهِ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَ فَأَخْبَرْتُهُ بِقَوْلِ الرَّجُلِ

And it is reported by Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'A man met me<sup>asws</sup> and said, 'O Abu Al-Hassan<sup>asws</sup>! But, by Allah<sup>azwj</sup>, I love you<sup>asws</sup> for the Sake of Allah<sup>azwj</sup>'. I<sup>asws</sup> returned to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup> with the words of the man.

فَقَالَ لَعَلَّكَ صَنَعْتَ إِلَيْهِ مَعْرُوفًا فَقَالَ رَسُولُ اللَّهِ صَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ قُلُوبَ الْمُؤْمِنِينَ تَتَوَقَّى إِلَيْكَ بِالْمَوَدَّةِ

He<sup>saww</sup> said: 'Perhaps you<sup>asws</sup> had done an act of kindness to him'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> had not done any act of kindness to him'. Rasool-Allah<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who Made the hearts of Momineen to yearn towards you<sup>asws</sup> with the cordiality'.

فَنَزَلَتْ قَوْلُهُ تَعَالَى - مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ - عَلِيُّ بْنُ أَبِي طَالِبٍ عَ مَضَى عَلَى الْجِهَادِ وَ لَمْ يُبَدِّلْ وَ لَمْ يُعَيَّرْ.

The Words of the Exalted were Revealed: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, [33:23]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> continued upon the Jihad and did not change with any alteration"<sup>339</sup>.

<sup>338</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 f

<sup>339</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 65 g



66- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى ابن مَرْذُوقِيهِ بِإِسْنَادِهِ عَنْ رِجَالِهِ مَرْفُوعاً إِلَى الْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع أَنَّهُ قَالَ: فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ قَالَ إِلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Ibn Mardawayh, by his chain from his men, raising it to,

'The Imam Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> having said regarding Words of the Exalted: **O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, [8:24].** He<sup>asws</sup> said: '(Calls to) the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>340</sup>

و نَحْوَهُ رَوَى أَبُو الْجَارُودِ عَنْهُ ع وَ ذَكَرَ عَلِيُّ بْنُ يُوسُفَ فِي كِتَابِ نَهْجِ الْإِيمَانِ قَالَ ذَكَرَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ سَرَّاجٍ فِي كِتَابِهِ فِي تَأْوِيلِ الْآيَةِ حَدِيثاً يَرْفَعُهُ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا ابْنَ مَسْعُودٍ إِنَّهُ قَدْ نَزَلَتْ فِي عَلِيٍّ آيَةٌ- وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَ أَنَا مُسْتَوْدِعُكُمْهَا وَ مَسَمَّ لَكَ خَاصَّةَ الظَّلْمَةِ فُكُنْ لِمَا أَقُولُ وَاعِيَا وَ عَيَّ مُؤَدِّياً مَنْ ظَلَمَ عَلِيّاً يَحْلِسِي هَذَا كَانَ كَمَنْ جَحَدَ نُبُوَّتِي وَ بُيُوتَهُ مَنْ كَانَ قَبْلِي

And approximate to it is reported by Abu Al Jaroud, from him<sup>asws</sup>, and is mentioned by Ali Bin Yusuf in the book 'Nahj Al Eman'. He said, 'It is mentioned by Abdullah Muhammad Bin Ali Bin Sarraj, in his book in the interpretation of the Verse, raising it by his chain to Abdullah Bin Masoud who said,

'O Ibn Masoud! A Verse has been Revealed regarding Ali<sup>asws</sup>: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25],** and I<sup>saww</sup> am entrusting it to you and naming the unjust ones to you in particular, so be retaining to what I<sup>saww</sup> am saying, and deliver it on my<sup>saww</sup> behalf. One who is unjust to Ali<sup>asws</sup> regarding this seat of mine, would be like the one who has rejected my<sup>saww</sup> Prophet-hood, and Prophet-hood of the ones who were before me<sup>saww</sup>.

فَقَالَ لَهُ الرَّاوي يَا أَبَا عَبْدِ الرَّحْمَنِ أَسَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ص قَالَ نَعَمْ فَقُلْتُ لَهُ فَكَيْفَ وَ كُنْتُ لِلظَّالِمِينَ ظَهِيراً قَالَ لَا جَزَمَ خَلْتُ بِي عُقُوبَةَ عَمَلِي إِلَيَّ لَمْ أَتَّأَذَنْ إِمَامِي كَمَا أَتَّأَذَنْهُ جُنْدَبٌ وَ عَمَّارٌ وَ سَلْمَانٌ وَ أَنَا أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

The reporter said to him, 'O Abdul Rahman! Have you heard this from Rasool-Allah<sup>saww</sup>?' He said, 'Yes'. I said, 'So, how come and you were a supporter of the oppressors?' He said, 'There is no doubt the Punishment of my deed would be released with me. I did not proclaim it in front of me just as Jundab (Abu Zarr<sup>ra</sup>), and Ammar<sup>ra</sup> and Salman<sup>ra</sup> had proclaimed it, and I seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup>.

و قَوْلُهُ تَعَالَى وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَ رَبِّي إِنَّهُ حَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ تَأْوِيلُهُ مَا ذَكَرَهُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ جُبَيْرٍ رَحِمَهُ اللَّهُ فِي نَحْبِ الْمَنَاقِبِ رَوَى حَدِيثاً مُسْتَدّاً عَنِ الْبَاقِرِ ع فِي هَذِهِ الْآيَةِ قَالَ يَسْأَلُونَكَ يَا مُحَمَّدُ أَعَلَيْ وَصِيكَ قُلْ إِي وَ رَبِّي إِنَّهُ لَوْصِي.

And Words of the Exalted: **And they are asking you for information, 'Is it true?' Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53].** It's interpretation is what is mentioned by Abu Abdullah Al-Husayn Bin Jubeyr, may Allah<sup>azwj</sup> have Mercy on him, in (the book) 'Nujab Al-Manaqib'. He reported a Hadeeth attributing from Al-Baqir<sup>asws</sup> regarding

<sup>340</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 a

this Verse, having said: ‘They are asking you<sup>saww</sup>, O Muhammad<sup>saww</sup>! Is Ali<sup>asws</sup> your<sup>saww</sup> successor<sup>asws</sup>?’ Say: ‘Yes, by my<sup>saww</sup> Lord<sup>azwj</sup>! He<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>’.<sup>341</sup>

و نَقَلَ ابْنُ مَرْذُوقٍ عَنْ رِجَالِهِ بِإِسْنَادٍ إِلَى ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ قَوْلَهُ تَعَالَى أَمْ مَنْ يَعْلَمُ أَنَّ أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ هُوَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع.

And it is transmitted by Ibn Mardaway, from his men, by the chain to Ibn Abbas having said,

**‘Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19].** He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>342</sup>

تَأْوِيلُهُ مَا ذَكَرَهُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ جُبَيْرٍ فِي نَحْبِ الْمَنَاقِبِ قَالَ رَوَيْنَا حَدِيثًا مُسْنَدًا عَنْ أَبِي الْوَرْدِ الْإِمَامِيِّ الْمَذْهَبِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَوْلُهُ عَزَّ وَجَلَّ أَمْ مَنْ يَعْلَمُ أَنَّ أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ - عَلَيَّ بْنُ أَبِي طَالِبٍ ع وَ الْأَعْمَى هُنَا هُوَ عَدُوُّهُ وَ أُولُو الْأَلْبَابِ شِيعَتُهُ الْمُؤَصِّفُونَ بِقَوْلِهِ تَعَالَى - الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الْمَأْخُودُ عَلَيْهِمْ فِي الدِّينِ يَوْمَ الْعَدِيرِ

Its interpretation is what is reported by Abu Abdullah Al-Husayn Bin Jubeyr in (the book) ‘Nujab Al Manaqib’. He said, ‘We are reporting a Hadeeth attributed from Abu Al Ward Al Mazhab,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Words of Mighty and Majestic: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth (like the one who is blind? But rather, the ones with the understanding will be mindful) [13:19]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>; and the blind over here is his<sup>asws</sup> enemy, and the ones of understanding are his<sup>asws</sup> Shias being described, by the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]**, Taken upon them regarding the religion with his<sup>asws</sup> Wilayah on the day of Al-Ghadeer.

قَوْلُهُ تَعَالَى وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ الْآيَةُ مَعْنَاهُ ظَاهِرٌ وَ بَاطِلٌ فَالظَّاهِرُ ظَاهِرٌ وَ أَمَّا الْبَاطِلُ فَهُوَ مَا ذَكَرَهُ مُحَمَّدٌ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ.

Words of the Exalted: **And strike for them an example of two men. We Made to be for one of them, two gardens of grapes [18:32]** – the Verse. It’s meaning in the apparent and esoteric, so the apparent is apparent, and as for the esoteric, it is what is mentioned by Muhammad Bin Al-Abbas, may Allah<sup>azwj</sup> be Pleased with him”.<sup>343</sup>

قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ الْعَبَّاسِ - عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ - عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْقَاسِمِ بْنِ عُثْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَجَلَّ وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ قَالَ هُمَا عَلَيٌّ ع وَ رَجُلٌ آخَرُ مَعْنَى هَذَا التَّأْوِيلِ ظَاهِرٌ وَ هُوَ يَخْتَلِجُ إِلَى بَيَانِ حَالِ هَذَيْنِ الرَّجُلَيْنِ وَ بَيَانُ ذَلِكَ أَنَّ حَالِ عَلِيٍّ ع لَا يَخْتَلِجُ إِلَى بَيَانٍ وَ أَمَّا الْبَحْثُ عَنِ الرَّجُلِ الْآخَرِ وَ هُوَ عَدُوُّهُ

He said, ‘It is narrated by Al-Husayn Bin Al Abbas, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Basr, from Aban Bin Usman, from Al Qasim Bin Urqah,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Mighty and Majestic: **And strike for them an example of two men. [18:32]**. He<sup>asws</sup> said: ‘These two are Ali<sup>asws</sup> and another man. This is the apparent interpretation, and it is needy to an explanation to the situation of these two men,

<sup>341</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 b

<sup>342</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 c

<sup>343</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 d

and explanation of that is that the state of Ali<sup>asws</sup> is not needy to any explanation, and as for the discussion about the other man, he is his<sup>asws</sup> enemy.

فَقَوْلُهُ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ هُمَا عِبَارَةٌ عَنِ الدُّنْيَا فَجَنَّةٌ مِنْهُمَا لَهُ فِي حَيَاتِهِ وَ الْآخَرَى لِلتَّابِعِينَ لَهُ بَعْدَ وَفَاتِهِ لِأَنَّهُ كَاذِبٌ وَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ

His<sup>azwj</sup> Words: **We Made to be for one of them, two gardens of grapes [18:32]** – it is a lesson about the world, so a garden from these is for him during his lifetime and the other for following to him after his death, because he is a Kafir, and the world is a prison of the Momin, and a garden of the Kafir.

وَ إِنَّمَا جَعَلَ الْجَنَّتَيْنِ لَهُ لِأَنَّهُ هُوَ الَّذِي أَنْشَأَهَا وَ عَرَسَ أَشْجَارَهَا وَ أَجْرَى أَنْهَارَهَا وَ ذَلِكَ عَلَى سَبِيلِ الْمَحَازِ مَعْنَى ذَلِكَ أَنَّ الدُّنْيَا يَسْتَوْثِقُ لَهُ وَ لِأَتْبَاعِهِ لِيَسْمَتُوهَا بِمَا حَتَّى جَبِينِ

And rather, He<sup>azwj</sup> Made the two garden for him because he is the one who grows it and plants their trees, and flows its rivers, and that is upon the way of the metaphor, meaning that the world has been entrusted to him and for his followers for them to be enjoying with it for a while.

ثُمَّ قَالَ تَعَالَى فَقَالَ أَيُّ صَاحِبِ الْجَنَّةِ لِصَاحِبِهِ وَ هُوَ عَلِيٌّ - أَنَا أَكْثَرُ مِنْكَ مَالًا أَيُّ دُنْيَا وَ سُلْطَانًا - وَ أَعَزُّ نَفَرًا أَيُّ عَشِيرَةٍ وَ أَعْوَانًا وَ دَخَلَ جَنَّتَهُ أَيُّ دَخَلَ دُنْيَاهُ وَ أَنْعَمَ فِيهَا وَ ابْتَهَجَ بِهَا وَ رَكَنَ إِلَيْهَا - وَ هُوَ ظَالِمٌ لِنَفْسِهِ يَقُولُهُ وَ فِعْلُهُ وَ لَمْ يَكْفِهِ ذَلِكَ حَتَّى قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا أَيُّ جَنَّتَهُ وَ دُنْيَاهُ

Then the Exalted Said: **he said-** i.e., owner of the garden - **to his companion,** - and he<sup>asws</sup> is Ali<sup>asws</sup> - **'I am of more wealth than you** - i.e., word and authority - **and mightier in number (of children) [18:34]** – i.e., clan and supporters - **And he entered his garden** – i.e., his world and was in bliss in it, and rejoiced in it, and inclined towards it - **while he was unjust to himself.** – By his words and his deeds and did not suffice with that until - **He said, 'I don't think that this will perish, ever! [18:35]** – i.e. his garden and his world.

ثُمَّ كَشَفَ عَنِ اعْتِقَادِهِ فَقَالَ - وَ مَا أَظُنُّ السَّاعَةَ قَائِمَةً وَ لَئِنْ يُدْذِثْ إِلَى رَبِّي كَمَا تَزْعُمُونَ أَنْتُمْ مَرَدًّا إِلَى اللَّهِ - لِأَجِدَنَّ خَيْرًا مِنْهَا أَيُّ مِنْ جَنَّتِهِ مُنْقَلَبًا

Then he revealed about his beliefs, so he said - **And I don't think the Hour would be Established, and even if I am returned to my Lord,** - just as you all are claiming that there will be a return to Allah<sup>azwj</sup> - **I will find better than this-** i.e. (better) that his garden – as **an abode [18:36].**

فَقَالَ لَهُ صَاحِبُهُ وَ هُوَ عَلِيٌّ ع - أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا لَكِنَّا هُوَ اللَّهُ رَبِّي مَعْنَى ذَلِكَ أَنْتَ كَفَرْتَ بِرَبِّكَ فَإِنِّي أَنَا أَقُولُ هُوَ اللَّهُ رَبِّي وَ خَالِقِي وَ زَارِقِي وَ لَا أَشْرُكَ بِرَبِّي أَحَدًا

**His companion** – and he<sup>asws</sup> is Ali<sup>asws</sup> - **said to him while agitating him, 'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37] But as for me, He is Allah, my Lord,** - meaning of that is that you disbelieved in your Lord<sup>azwj</sup>, so I<sup>asws</sup> am the first one to be saying, He<sup>azwj</sup> is Allah<sup>azwj</sup>, my<sup>asws</sup> Lord<sup>azwj</sup>, and my<sup>asws</sup> Creator, and my<sup>asws</sup> Sustainer - **and I do not associate anyone with my Lord [18:38].**

ثُمَّ دَلَّهُ عَلَى مَا كَانَ أَوَّلَى لَوْ قَالَ فَقَالَ - وَ لَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ كَانَ فِي جَمِيعِ أُمُورِي وَ لَا قُوَّةَ لِي عَلَيْهَا إِلَّا بِاللَّهِ ثُمَّ إِنَّهُ عَازَجَ الْقَوْلَ إِلَى نَفْسِهِ فَقَالَ لَهُ إِنَّ تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَ وَلَدًا أَيَّ فَتِيرًا مُحْتَاجًا إِلَى اللَّهِ تَعَالَى

Then he<sup>asws</sup> pointed upon what had happened at first if he<sup>asws</sup> had said it. So he<sup>asws</sup> said: **And, if only you had said when you entered your garden, 'Whatever Allah so Desires, - happens in the entirety of my<sup>asws</sup> affairs, and - there is no Strength except by Allah!'** Then he<sup>asws</sup> returned the word to himself<sup>asws</sup>, so he<sup>asws</sup> said to him: **Surely, you view that I am lesser than you in wealth and children [18:39]** – i.e. poor, needy to Allah<sup>azwj</sup> the Exalted.

وَ مَعَ ذَلِكَ - فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَ دُنْيَاكَ فِي الدُّنْيَا بِقِيَامٍ وَلَدَيْ الْقَائِمِ دَوْلَةً وَ مُلْكًا وَ سُلْطَانًا وَ فِي الْآخِرَةِ حُكْمًا وَ شَفَاعَةً وَ جَنَانًا وَ مِنَ اللَّهِ رِضْوَانًا - وَ يُرْسِلُ عَلَيْهَا أَيَّ عَلَى جَنَّتِكَ - حُسْبَانًا مِنَ السَّمَاءِ أَيَّ عَذَابًا وَ نِيرَانًا فَتُحْرِقُهَا أَوْ سَيْفًا مِنْ سَيُوفِ الْقَائِمِ عَ فَيَمْحَقُهَا - فَتُصْبِحُ صَعِيدًا أَيَّ أَرْضًا لَا تَبَاتُ بِهَا - زَلَقًا أَيَّ يَزْلُقُ الْأَمَاشِي عَلَيْهَا -

And along with that - **So, perhaps my Lord would be Giving me better than your garden** – and your world in the world, by the rising of my<sup>asws</sup> son<sup>asws</sup> Al-Qaim<sup>asws</sup>, a government and a kingdom and authority, and in the Hereafter, a judgment and intercession and Gardens, and Pleasure from Allah<sup>azwj</sup> - **and would Send upon it** – i.e., your garden - **a thunderbolt from the sky**, - i.e. a Punishment and fires, so it would be burnt down, or a sword from the swords of Al-Qaim<sup>asws</sup>, so it would be obliterated - **so it would become a plain**– i.e., a land having no vegetation in it- **barren [18:40]** – i.e. the livelihood would be difficult upon it.

وَ أَحِيطَ بِمَرَمِهِ الَّتِي أَمَرَتْهَا جَنَّتُهُ بِعَيْنِي ذَهَبَتْ دُنْيَاهُ وَ سُلْطَانُهُ - فَأَصْبَحَ يُقَلِّبُ كَفْمِيهِ عَلَى مَا أَنْفَقَ فِيهَا مِنْ دِينِهِ وَ دُنْيَاهُ وَ آخِرَتِهِ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ يَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا - وَ لَمْ تَكُنْ لَهُ فِئَةٌ وَ لَا عَشِيرَةٌ - يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَ مَا كَانَ مُنْتَصِرًا.

**And his fruits were ruined.** – which his garden had produced, meaning his world and his authority was gone - **So in the morning he was wringing his hands upon what he had spent in these**, - from his religion and his world and his Hereafter - **and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone with my Lord!'** [18:42] **And there did not happen to be a force for him** – nor any clan - **to help him, from besides Allah, and he was not supported [18:43]'**.

قَوْلُهُ تَعَالَى هُنَالِكَ الْوَلَايَةُ لِلَّهِ وَ رُويَ أَنَّهَا وَلَايَةُ عَلِيٍّ ع.

Words of the Exalted: **Over there, the Wilayah for Allah [18:44]** – and it is reported that it is the Wilayah of Ali<sup>asws</sup>,<sup>344</sup>

وَ هُوَ مَا رَوَاهُ مُحَمَّدُ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَزْرَةَ الشُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ قَوْلُهُ تَعَالَى - هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ عُقْبًا قَالَ هِيَ وَلَايَةُ عَلِيٍّ ع هِيَ خَيْرٌ نَوَابًا وَ خَيْرٌ عُقْبًا أَيَّ عَاقِبَةٍ مِنْ وَلَايَةِ عَدُوِّهِ صَاحِبِ الْجَنَّةِ الَّتِي حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

And it is what is reported by Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin Ja'far, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

<sup>344</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 e

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup> the Words of the Exalted: **Over there, the Wilayah for Allah is the Truth. He is the best in Rewarding and best in end-result [18:44].** He<sup>asws</sup> said: 'It is the Wilayah of Ali<sup>asws</sup>. It is the best in Rewarding and best in the end-result, i.e. end-result from the governance of his<sup>asws</sup> enemies, owner of the garden which Allah<sup>azwj</sup> has Prohibited the Paradise upon it''<sup>345</sup>

وَيُؤَيِّدُهُ مَا رَوَاهُ الشَّيْخُ مُحَمَّدُ بْنُ يَعْقُوبَ رَحِمَهُ اللَّهُ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ قَالَ يَعْني الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ ع هِيَ الْوَلَايَةُ لِلَّهِ.

And it is supported by what is reported by the sheykh Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Awramah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

He (the narrator) said, 'I asked from Abu Abdullah<sup>asws</sup> about Words of the Exalted: **Over there, the Wilayah for Allah is the Truth. [18:44].** He<sup>asws</sup> said: 'Meaning the Wilayah of Amir Al-Momineen<sup>asws</sup>, it is the Wilayah of Allah<sup>azwj</sup>'<sup>346</sup>

67- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي الْآيَةَ

(The books) 'Jamie Al-Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira' –

'Words of the Exalted: **He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] – the Verse.**

قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْحُتَيْمِيُّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ص يَرَاءُ نَبِيْرٍ وَ هُوَ يَقُولُ أَشْرِقْ نَبِيْرُ أَشْرِقْ نَبِيْرُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ مَا سَأَلَكَ أَحْيَى مُوسَى أَنْ تَشْرَحْ لِي صَدْرِي وَ أَنْ تُيسِّرَ لِي أَمْرِي وَ أَنْ تَحِلَّ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ أَنْ تَجْعَلَ لِي وَزِيْرًا مِنْ أَهْلِي عَلِيًّا أَحْيَى - اشْدُدْ بِهِ أَزْرِي وَ أَشْرِكْهُ فِي أَمْرِي- كَيْ نُسَبِّحَكَ كَثِيْرًا وَ نَذْكُرَكَ كَثِيْرًا- إِنَّكَ كُنْتَ بِنَا بَصِيْرًا.

Muhammad Bin Al Abbas said, 'It was narrated to us by Muhammad Bin Al-Hassan Al Khash'amy, from Asma'a Bin Umeyr who said,

'I saw Rasool-Allah<sup>saww</sup> facing a bull and he<sup>saww</sup> was saying: 'Shiny bull! Shiny bull! O Allah<sup>azwj</sup>! I<sup>saww</sup> ask You<sup>azwj</sup> what my<sup>saww</sup> father<sup>as</sup> Musa<sup>as</sup> had asked You<sup>azwj</sup>: **Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] Ali<sup>asws</sup>, my brother [20:30] Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]''<sup>347</sup>**

وَ رَوَى أَبُو نُعَيْمٍ الْحَافِظُ بِإِسْنَادِهِ عَنْ رِجَالِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ النَّبِيُّ ص يَدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ يَدَيْ وَ تَحَنَّنَ بِنَكَّةٍ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ- اللَّهُمَّ إِنَّ نَبِيْكَ مُوسَى بْنُ عِمْرَانَ سَأَلَكَ فَقَالَ- رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي الْآيَةَ

And it is reported by Abu Nueym Al Hafiz, by his chain from his men, from Ibn Abbas who said,

<sup>345</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 f

<sup>346</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 66 g

<sup>347</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 67

'The Prophet<sup>saww</sup> held a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>saww</sup> hand, and we were at Makkah, and he<sup>saww</sup> prayed four Cycles Salat, then raised his<sup>saww</sup> head towards the sky, and said: 'O Allah<sup>azwj</sup>! Your<sup>azwj</sup> Prophet Musa<sup>as</sup> Bin Imran<sup>as</sup> asked You<sup>azwj</sup>. He<sup>as</sup> said: **'Expand my chest for me [20:25] And Ease my matter for me [20:26]** – the Verse.

وَأَنَا مُحَمَّدٌ نَبِيُّكَ أَسْأَلُكَ - رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي - وَ اخْلُفْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي - وَ اجْعَلْ لِي وَزِيْرًا مِنْ أَهْلِي عَلَيَّ بِنِ أَبِي طَالِبٍ أَخِي اشْدُدْ بِهِ أَزْرِي وَ أَشْرِكْهُ فِي أَمْرِي

And I<sup>saww</sup> am Muhammad<sup>saww</sup> Your<sup>azwj</sup> Prophet<sup>saww</sup>. I<sup>saww</sup> ask You<sup>azwj</sup>: **'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>. Strengthen my back by him [20:31] And associate him in my matter [20:32].**

قَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُ مُنَادِيًا يُنَادِي يَا أَحْمَدُ قَدْ أُوتِيتَ مَا سَأَلْتَ.

Ibn Abbas said, 'I heard a called calling out: 'O Ahmad<sup>saww</sup>! I<sup>saww</sup> have Granted you<sup>saww</sup> what you<sup>saww</sup> have asked for''<sup>348</sup>

68- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيْسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَنْ أَبِيهِ ع قَالَ: سَأَلْتُ أَبِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ قَالَ الدَّاعِي أَمِيرُ الْمُؤْمِنِينَ ع.

(The books) 'Jamie Al Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood,

'Abu Al-Hassan Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, he<sup>asws</sup> said: 'I<sup>asws</sup> asked my<sup>asws</sup> father<sup>asws</sup> about Words of Allah<sup>azwj</sup> Mighty and Majestic: **On that Day they would be following the caller with there being no crookedness in him, [20:108].** He<sup>asws</sup> said: 'The caller is Amir Al-Momineen<sup>asws</sup>'<sup>349</sup>.

69- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْوَلِيدِ بِإِسْنَادِهِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كُنَّا ذَاتَ لَيْلَةٍ عِنْدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع سَمَّارًا إِذْ قَرَأَ هَذِهِ الْآيَةَ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ فَقَالَ أَنَا مِنْهُمْ وَ أُفِيضَتِ الصَّلَاةُ فَوُتِبَ وَ دَخَلَ الْمَسْجِدَ وَ هُوَ يَقُولُ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ثُمَّ كَثُرَ لِلصَّلَاةِ.

(The books) 'Jamie Al Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al-Hassan Bin Ali Bin Al Waleed, from Al Numan Bin Bashir who said,

'One night we were in the presence of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> discussing all night when he<sup>asws</sup> recited this Verse: **Surely those for whom the good has preceded from Us, [21:101].** He<sup>asws</sup> said: 'I<sup>asws</sup> am from them and I<sup>asws</sup> establish the Salat'. He<sup>asws</sup> leapt up and entered the Masjid and he<sup>asws</sup> was saying: **They will not be hearing its slightest sound, and they would**

<sup>348</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 68

<sup>349</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 69 a



**be in what their souls desire, for eternity [21:102].** Then he<sup>asws</sup> exclaimed Takbeer for the Salat”.<sup>350</sup>

وَقَالَ أَيْضًا حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ سَهْلٍ النَّيْشَابُورِيُّ يَرْفَعُهُ إِلَى رَبِيعِ بْنِ قُرَيْعٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ لَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ حَسَّانُ بْنُ وَابِصَةَ يَا أَبَا عَبْدِ الرَّحْمَنِ لَقَدْ رَأَيْتُ رَجُلَيْنِ ذَكَرَا عَلِيًّا وَغُثْمَانَ فَنَالَا مِنْهُمَا فَقَالَ ابْنُ عُمَرَ إِنَّ كَانَا لَعَنَاهُمَا فَلَعَنَهُمَا اللَّهُ تَعَالَى

And he said as well, ‘It is narrated to us by Ibrahim Bin Muhammad Bin Sahl Al Neshapuri, raising it to Rabie Bin Qurey who said,

‘We were in the presence of Abdullah Bin Umar. A man from the clan of Tameem, called Hassan Bin Wabisah said to him, ‘O Abu Abdul Rahman! I saw two men mentioned Ali<sup>asws</sup> and Usman, and they spoke badly about them both’. Ibn Umar said, ‘If they had cursed them both, then may Allah<sup>azwj</sup> Exalted Curse them (the two men) both’.

ثُمَّ قَالَ وَبَلَّغْتُمْ يَا أَهْلَ الْعِرَاقِ كَيْفَ تَسُبُّونَ رَجُلًا هَذَا مَنْزِلُهُ مِنْ مَنْزِلِ رَسُولِ اللَّهِ ص وَ أَشَارَ بِيَدِهِ إِلَى بَيْتِ عَلِيٍّ ع فِي الْمَسْجِدِ وَ قَالَ قَوْ رَبِّ هَذِهِ الْحُزْمَةُ إِنَّهُ مِنَ الَّذِينَ سَبَقَتْ لَهُمُ مِنَ اللَّهِ الْحُسْنَى مَا لَهَا مَرَدُّ يُعْنِي بِذَلِكَ عَلِيًّا ع.

Then he said, ‘Woe be unto you all, O people of Al-Iraq! How can you be reviling a man, this is his<sup>asws</sup> house from the house of Rasool-Allah<sup>saww</sup>’, and he gestured to the house of Ali<sup>asws</sup> in the Masjid and said: ‘By the Lord<sup>azwj</sup> of this sanctity! He<sup>asws</sup> is the one for whom the good has preceded from Allah<sup>azwj</sup>, there is no repeller for it’ – meaning Ali<sup>asws</sup> by that”.<sup>351</sup>

70- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ حَجَّاجِ بْنِ الْمُنْهَالِ بِإِسْنَادِهِ عَنْ قَيْسِ بْنِ عُبَّادٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: أَنَا أَوَّلُ مَنْ يَخْتَلُو لِلْخُصُومَةِ بَيْنَ يَدَيِ الرَّحْمَنِ

(The books) ‘Jamie Al Fawaaid’ (and) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah Bin Muslim, from Hajjaj Bin Al Minhal, by his chain from Qays Bin Abbad,

‘From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘I<sup>asws</sup> shall be the first one to kneed in front of the Beneficent to the disputing (of people against him<sup>asws</sup>)’.

وَقَالَ قَيْسٌ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ- هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَجْمٍ وَ هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ- عَلِيٌّ وَ حَمْزَةُ وَ عُبَيْدَةُ وَ شَيْبَةُ وَ الْوَلِيدُ

And Qays said, ‘And regarding them this Verse was Revealed: **These are two disputants disputing regarding their Lord. [22:19]**, and they are those who duelled on the day of Badr – Ali<sup>asws</sup> and Hamza<sup>as</sup> and Ubeyda (against) Sheyba, and Utba and Al-Waleed”.<sup>352</sup>

71- فر، تفسير فرات بن إبراهيم عبيد بن كثير عن محمد بن مروان عن عبيد بن يحيى بن مهران عن محمد بن الحسين عن أبيه عن جدو قال قال رسول الله ص اهدنا الصراط المستقيم دين الله الذي نزل جبرئيل على محمد-

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, from Muhammad Bin Marwan, from Ubeyd Bin Yahya Bin Mihran, from Muhammad Bin Al-Husayn, from his father, from his grandfather who said,

<sup>350</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 69 b

<sup>351</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 69 c

<sup>352</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 70



'Rasool-Allah<sup>saww</sup> said: **'Guide us to be on the Straight Path [1:6] – religion of Allah<sup>azwj</sup> which Jibraeel<sup>as</sup> descended with unto Muhammad<sup>saww</sup>.**

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ شَيْعَةُ عَلِيٍّ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع لَمْ تَغْضَبْ عَلَيْهِمْ وَ لَمْ يَضِلُّوا

**The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the straying ones [1:7].** He<sup>saww</sup> said: 'Shias of Ali<sup>asws</sup>, those who have been Favoured upon with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, not being Wrathful upon them nor did they stray"<sup>353</sup>.

72- فر، تفسير فرات بن إبراهيم عن جعفر عن أحمد بن الحسين عن محمد بن حاتم عن يونس بن يعقوب عن أبي عبد الله ع في قوله تعالى - يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ قَالَ فَذَلِكَ الْيُسْرُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – From Ja'far Bin Ahmad Bin Al-Husayn, from Muhammad Bin Hatim, from Yunus Bin Yaqoub,

'From Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].** He<sup>asws</sup> said: 'That ease is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>354</sup>.

73- فر، تفسير فرات بن إبراهيم عن الحسين بن علي عن أبي سعيد عن عبد الله بن جراح عن العوام بن حوشب عن مجاهد قال: كُلُّ شَيْءٍ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِنَّ لِعَلِيٍّ سَابِقَتَهُ وَ فَضِيلَتَهُ لِأَنَّهُ سَبَقَهُمْ إِلَى الْإِسْلَامِ.

Tafseer Furaat Bin Ibrahim – From Al-Husayn Bin Ali, from Abu Saeed, from Abdullah Bin Khirash, from Al Awwam Bin Howshab, from Mujahid who said,

'All things (Verses) in the Quran as: "O you those who believe", so its precedence and its merit is for Ali<sup>asws</sup>, because he<sup>asws</sup> preceded them to Al-Islam"<sup>355</sup>.

74- فر، تفسير فرات بن إبراهيم عن جعفر بن علي عن الحسين بن إسماعيل عن زياد عن جعفر عن أبيه قال: مَا نَزَلَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ أَمِيرُهَا وَ شَرِيفُهَا.

Tafseer Furaat Bin Ibrahim – From Ja'far Bin Ali, from Al-Hassan Bin Al-Husayn, from Ismail Bin Ziyad,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'It has not been Revealed in the Quran (the Words): "O you those who believe", except and Ali<sup>asws</sup> is their commander and their noble"<sup>356</sup>.

75- فر، تفسير فرات بن إبراهيم عن جعفر بن عبد الله عن إسماعيل يعني ابن أaban عن يحيى بن نعلبة عن علي بن نديم عن عكرمة يقول وَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ مَا نَزَلَتْ آيَةٌ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَيِّدَهَا وَ شَرِيفُهَا وَ مَا بَقِيَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِلَّا وَ قَدْ غَوَّيَتْ فِي الْقُرْآنِ غَيْرُهُ.

<sup>353</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 71

<sup>354</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 72

<sup>355</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 73

<sup>356</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 74

Tafseer Furaat Bin Ibrahim – From Ja'far Bin Abdullah, from Ismail, meaning Ibn Aban, from Yahya Bin Sa'albah, from Ali Bin Nadeemah, from Ikrimah (Bin Abu Jahl<sup>la</sup>) said,

'By Allah<sup>azwj</sup>, there is no god except He<sup>azwj</sup>! No Verse has been Revealed as: "O you those who believe", except and Ali<sup>asws</sup> was their chief, and their noble; and there does not remain anyone from the companions of Rasool-Allah<sup>saww</sup> except and he has been Rebuked in the Quran, apart from him<sup>asws</sup>,<sup>357</sup>

76- فر، تفسير فرات بن إبراهيم عن أحمد بن موسى عن مخلول عن عبد الله بن علي عن الأصمغ قال: سَمِعْتُ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَقُولُونَ مَا أُنْزِلَ اللَّهُ فِي الْقُرْآنِ الْكَرِيمِ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا كَانَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع رَأْسَهَا.

Tafseer Furaat Bin Ibrahim – From Ahmad Bin Musa, from Mukhawwal, from Abdullah Bin Ali, from Al Asbagh who said,

'I heard from the companions of Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> has not Revealed in the Quran (the Words): "O you those who believe" except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was their head"<sup>358</sup>

77- فر، تفسير فرات بن إبراهيم عن الحسين بن سعيد بإسناده عن جعفر عن أبيه ع فِي قَوْلِهِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمِي قَالَ نَزَلَتْ فِي عَلِيٍّ بِنِ أَبِي طَالِبٍ ع خَاصَّةً دُونَ النَّاسِ.

Tafseer Furaat Bin Ibrahim, from Al-Husayn Bin Saeed, by his chain,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]**. He<sup>asws</sup> said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in particular, besides the people"<sup>359</sup>

78- فر، تفسير فرات بن إبراهيم عن جعفر بن محمد عن القاسم بن زبيح عن محمد بن سينان عن عمارة بن مَرْوَانَ عَنْ مُنْخَلٍ بِنِ جَبِيلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ عَلَيَّ بِنُ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ وَ شِيعَتُهُمْ

Tafseer Furaat Bin Ibrahim – From Ja'far Bin Muhammad, from Al Qasim Bin Rabie, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal Bin Jameel, from Jabir,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **And give glad tidings to those who believe and are doing righteous deeds, [2:25]**. Those who believe and do righteous deeds are Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>, and their<sup>asws</sup> Shias.

قَالَ اللَّهُ تَعَالَى أَنَّ هُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِلَى آخِرِ الْآيَةِ

Allah<sup>azwj</sup> the Exalted Said: **that for them are Gardens beneath which rivers flow [2:25]** – up to the end of the Verse'.

<sup>357</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 75

<sup>358</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 76

<sup>359</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 77

وَأَمَّا قَوْلُهُ - يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا قَالَ فَهُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع يُضِلُّ بِهِ مَنْ عَادَاهُ وَ يَهْدِي بِهِ مَنْ وَالَاهُ - وَ مَا يُضِلُّ بِهِ يَعْنِي عَلِيًّا إِلَّا الْفَاسِقِينَ يَعْنِي مَنْ خَرَجَ مِنْ وَلَايَتِهِ فَهُوَ فَاسِقٌ

And as for His<sup>azwj</sup> Words: **He is Straying many by it and Guiding many by it! [2:26]**. He<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. His<sup>asws</sup> enemies stray due to him<sup>asws</sup> and ones who befriend him<sup>asws</sup> are guided due to him<sup>asws</sup> - **And He does not Let Stray by it** – meaning Ali<sup>asws</sup> - **(any) except the transgressors [2:26]** – meaning one who exits from his<sup>asws</sup> Wilayah, so he is a transgressor.

وَقَوْلُهُ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى قَالَ فَهُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع

And His<sup>azwj</sup> Words: **and when there comes to you a Guidance from Me, [2:38]**, he<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'

وَقَالَ نَزَلَ جِبْرِئِيلُ بِحَذِهِ الْآيَةِ هَكَذَا - بِسَمَاءٍ اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغِيًّا فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ - فَبَاؤُا بِغَضَبٍ عَلَى غَضَبٍ يَعْنِي بَنِي أُمَيَّةَ - وَ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ فِي حَقِّهِمْ.

And he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> descended with this Verse like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy – regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> - Thus, they are incurring Wrath upon Wrath. – meaning clan of Umayya - And for the unbelievers there is a disgraceful Punishment. [2:90]** – in their right"<sup>360</sup>.

79- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ الْآيَةُ - ابْنُ مَرْدَوَيْهِ عَنْ رَجَالِهِ عَنْ ابْنِ عَبَّاسٍ قَالَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' –

'Words of the Exalted: **So as for one Given his book in his right hand, [69:19]** – the Verse. Ibn Mardawayh, from Ibn Abbas who said, 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>',<sup>361</sup>

وَقَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ إِلَى آخِرِ الْكَلَامِ نَزَلَتْ فِي عَلِيٍّ ع وَ خَرَتْ لِأَهْلِ الْإِيمَانِ.

And Muhammad Bin Al Abbas said, 'It is narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup> regarding Words of Mighty and Majestic: **So as for one Given his book in his right hand, [69:19]** – up to the end of the Speech, was Revealed regarding Ali<sup>asws</sup>, and it flows for the people of Eman"<sup>362</sup>.

<sup>360</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 78

<sup>361</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 79 a

<sup>362</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 79 b

و رُوِيَ أَيْضاً عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ خَنَانِ بْنِ سَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوِّقِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَؤُلَاءِ أَفَرُّوا كِتَابِيَةَ قَالَ هَذَا أَمِيرُ الْمُؤْمِنِينَ ع وَ مَعْنَى قَوْلِهِ هَؤُلَاءِ أَفَرُّوا هَذَا أَمْرٌ مِنْهُ لِلْمَلَائِكَةِ مَعْنَاهُ هَؤُلَاءِ أَيْ خُذُوا كِتَابِي أَفَرُّوهُ فَإِنَّكُمْ لَا تَرَوْنَ فِيهِ شَيْئاً غَيْرَ الطَّاعَاتِ.

And it is reported as well, from Muhammad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayni Bin Saeed, from Amro Bin Usman, from Hanan Bin Sadeyr,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Mighty and Majestic: **So as for one Given his book in his right hand, he would be saying, ‘Behold! Read my book [69:19].** He<sup>asws</sup> said: ‘This is Amir Al-Momineen<sup>asws</sup>. And the meaning of his<sup>asws</sup> words: **‘Behold! Read my book [69:19],** this is an instruction from him<sup>asws</sup> to the Angels. Its meaning is, come, i.e. take my<sup>asws</sup> book, read it, for you will not see anything in it apart from (acts of) obedience (to Allah<sup>azwj</sup>)’.<sup>363</sup>

80- فر، تفسیر فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِفِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ قَالَ أَوْفُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَرَضاً مِنَ اللَّهِ تَعَالَى أُوفِ لَكُمْ بِالْحَقَّةِ.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, from Muhammad Bin Al-Hassan Al Saig, from Musa Bin Al Qasim, from Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **and fulfil My Covenant, I will Fulfil My Covenant with you; [2:40].** He<sup>asws</sup> said: Fulfil (be loyal to) the Wilayah of Ali Bin Abu Talib<sup>asws</sup>, being an Imposition from Allah<sup>azwj</sup> the Exalted, I<sup>azwj</sup> shall Fulfil for you all with the Paradise’.<sup>364</sup>

81- كنز، كنز، جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْوُشَّاءُ عَنْ مُحَمَّدِ بْنِ الْقُضَلِ عَنِ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى - وَ إِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ قَالَ هِيَ فِي بَطْنِ الْقُرْآنِ وَ إِذَا قِيلَ لِلنَّصَابِ تَوَلَّوْا عَلِيًّا لَا يَفْعَلُونَ.

(The books) ‘Kunz Jamie Al Fawaaid’ (and) ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Washsa, from Muhammad Bin Al Fazl, from Al Sumali who said,

‘I asked Abu Ja’far<sup>asws</sup> about Words of the Exalted: **And when it is said to them: ‘Bow down!’ They are not bowing down [77:48].** He<sup>asws</sup> said: ‘It is in the esoteric of the Quran, ‘And when it is said to the hostile ones, ‘Befriend Ali<sup>asws</sup>!’ They are do not doing it’.

82- فر، تفسیر فرات بن إبراهيم عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ مُعْتَمِناً عَنْ أَبِي الْجَارُودِ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ حِينَ أَنْزَلَ اللَّهُ تَعَالَى - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي قَالَ فَكَانَ كَمَالُ الدِّينِ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Muhammad Al Fazari, transmitting from Abu Al Jaroud who said,

<sup>363</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 80

<sup>364</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 81

'I heard Abu Ja'far<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> the Exalted Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]**. He<sup>asws</sup> said: 'So, the perfection of the religion was by Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>365</sup>

83- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ يَعْتُوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdul Rahman Bin Salim,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **O you the contented soul! [89:27]**, he<sup>asws</sup> said: 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>366</sup>

84- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ قَالَ هُوَ كَمَا شَهِدَ لِنَفْسِهِ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari, transmitting,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with fairness [3:18]**. He<sup>asws</sup> said: 'He<sup>azwj</sup> is as what He<sup>azwj</sup> has Testified for Himself<sup>azwj</sup>.

وَ أَنَا قَوْلُهُ- وَ الْمَلَائِكَةُ فَأَقْرَرَتِ الْمَلَائِكَةُ بِالتَّسْلِيمِ لِرَبِّهِمْ وَ صَدَّقُوا وَ شَهِدُوا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ كَمَا شَهِدَ لِنَفْسِهِ

And as for His<sup>azwj</sup> Words: **and (so testify) the Angels**, the Angels acknowledge by their submission to their Lord, and they ratified and testified that there is no god Except He<sup>azwj</sup>, as He<sup>azwj</sup> had Testified for Himself<sup>azwj</sup>.

وَ أَنَا قَوْلُهُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ فَإِنْ أُولُوا الْعِلْمِ الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ الْأَوْصِيَاءُ ع هُمْ قِيَّامٌ بِالْقِسْطِ كَمَا قَالَ اللَّهُ الْقِسْطُ هُوَ الْعَدْلُ فِي الظُّهْرِ هُوَ مُحَمَّدٌ وَ الْعَدْلُ فِي الْبَطْنِ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And as for His<sup>azwj</sup> Words: **and the ones with the knowledge, maintaining His creation with fairness [3:18]** – so the ones with the knowledge are the Prophets<sup>as</sup>, upon them<sup>as</sup> be the Salawaat and the greetings, and the successors<sup>as</sup>. They<sup>as</sup> are the maintainers with the justice just as Allah<sup>azwj</sup> Said. The fairness is the justice. In the apparent it is Muhammad<sup>saww</sup>, and the justice in the esoteric, it is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>367</sup>

85- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأْتُ عِنْدَ أَبِي جَعْفَرٍ ع لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ قَالَ فَقَالَ أَبُو جَعْفَرٍ ع بَلَى وَ اللَّهُ لَقَدْ كَانَ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ شَيْءٌ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَمَا تَأْوِيلُ قَوْلِهِ- لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari, transmitting from Jabir who said,

<sup>365</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 82

<sup>366</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 83

<sup>367</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 84

'It was Recited in the presence of Abu Ja'far<sup>asws</sup>: **There isn't anything for you from the matter, [3:128]**. Abu Ja'far<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! There had been for him<sup>saww</sup> from the matter, a thing and a thing'. I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! So, what is the interpretation of His<sup>azwj</sup> Words: **There isn't anything for you from the matter, [3:128]**?'

قَالَ إِنَّ رَسُولَ اللَّهِ ص حَرَصَ عَلَى أَنْ يَكُونَ الْأَمْرُ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ بَعْدِهِ فَأَبَى اللَّهُ ثُمَّ قَالَ وَكَيْفَ لَا يَكُونُ لِرَسُولِ اللَّهِ ص مِنَ الْأَمْرِ شَيْءٌ وَقَدْ فُوضَ إِلَيْهِ فَمَا أَحَلَّ كَانَ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَمَا حَرَّمَ كَانَ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was eager upon that the command would be for Amir Al-Momineen Ali Bin Abu Talib<sup>asws</sup> from after him<sup>saww</sup>. But, Allah<sup>azwj</sup> Refused'. Then he<sup>asws</sup> said: 'And how can there not happen to be for Rasool-Allah<sup>saww</sup>, anything from the matter, and He<sup>azwj</sup> had Delegated to him<sup>saww</sup>? So, whatever he<sup>saww</sup> permitted, would be permissible up to the Day of Qiyamah, and whatever he<sup>saww</sup> prohibited would be prohibited up to the Day of Qiyamah''<sup>368</sup>

86- فر، تفسير فرات بن إبراهيم علي بن أحمد بن خلف الشيباني مَعْنَعْنَا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ ص وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع بِمَكَّةَ أَيَّامَ الْمُوسِمِ إِذَا تَفَتَّ النَّبِيُّ ص إِلَى عَلِيٍّ ع وَ قَالَ هَنِيئاً لَكَ وَ طُوبَى لَكَ يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ قَدْ أَنْزَلَ عَلَيَّ آيَةً مُحْكَمَةً غَيْرَ مُتَشَابِهَةٍ ذِكْرِي وَ إِثَاكِ فِيهَا سَوَاءٌ

Tafseer Furaat Bin Ibrahim – Ali Bin Ahmad Bin Khalaf Al Shaybani, transmitting from Ibn Abbas who said,

'While the Prophet<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was at Makkah in the days of the season (of Hajj), when the Prophet<sup>saww</sup> turned towards Ali<sup>asws</sup> said: 'Congratulations to you<sup>asws</sup> and beatitude be for you<sup>asws</sup>, O Abu Al-Hassan<sup>asws</sup>! Allah<sup>azwj</sup> has Revealed a Verse unto me<sup>saww</sup>, Decisive not Allegorical, Mentioning me<sup>saww</sup> and you<sup>asws</sup> in it equally.

فَقَالَ- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا يَوْمَ عَرَفَةَ وَ يَوْمَ جُمُعَةٍ هَذَا حَبْرِيْلُ يُخْبِرُنِي عَنِ اللَّهِ تَعَالَى أَنَّ اللَّهَ يَبْعَثُكَ وَ شِيعَتَكَ يَوْمَ الْقِيَامَةِ رُكْبَانًا غَيْرَ رِجَالٍ عَلَى نَحَائِبِ رَحَائِلُهَا مِنَ النُّورِ

He<sup>azwj</sup> Said: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3]** – day of Arafaat and day of Friday. This here is Jibraeel<sup>as</sup> informing me<sup>saww</sup> on behalf of Allah<sup>azwj</sup> that Allah<sup>azwj</sup> will be Resurrecting you<sup>asws</sup> and your<sup>asws</sup> Shias on the Day of Qiyamah as riders, not on foot, upon saddles of light upon their rides.

فَتَنَاحُ عِنْدَ قُبُورِهِمْ فَيَقَالُ لَهُمْ ارْكَبُوا يَا أَوْلِيَاءَ اللَّهِ فَيَرْكَبُونَ صَفًّا مُعْتَدِلًا أَنْتَ أَمَامُهُمْ إِلَى الْجَنَّةِ حَتَّى إِذَا صَارُوا إِلَى الْفُحْصِ تَارَتْ فِي وُجُوهِهِمْ رِيحٌ يَقَالُ هَذَا الْمُثِيرَةُ فَتَدْرِي فِي وُجُوهِهِمْ الْمِسْكُ الْأَذْفَرُ فَيَنَادُونَ بِصَوْتٍ هُمْ تَحْنُ الْعُلُويُّونَ فَيَقَالُ لَهُمْ إِنَّ كُنْتُمْ الْعُلُويُّونَ فَأَنْتُمْ الْأَمْنُونَ وَ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَ لَا أَنْتُمْ تَحْزَنُونَ.

These (rides) would be knelt at their graves and it would be said them: 'Ride, O friends of Allah<sup>azwj</sup>!' So, they would rise in straight rows, you<sup>asws</sup> being in front of them to the Paradise until when they come to the dwelling places, there would be a breeze called Al-Museyra, in their faces, and it would leave the aroma of the yellow musk in their faces. They would be calling out in their voices, 'We are the 'Alawiyoun' (superior)'. It would be said to them: 'If

<sup>368</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 85

you were 'Alawiyoun', they you are secured, **There will neither be fear upon you nor will you be grieving!** [7:49]" <sup>369</sup>

87- فس، تفسير القمي أ لم نشرح لك صدرك قال بعلي فجعلناه وصيك قال و حين فتح مكة و دخلت قريش في الإسلام شرح الله صدره و سره- و وضعنا عنك ورك قال بعلي الحزب- الذي أنقض ظهرك أي أنقل ظهرك

Tafseer Al-Qummi - **Did We not Expand your chest for you? [94:1]**. He <sup>azwj</sup> Said, 'With Ali <sup>asws</sup>, so We <sup>azwj</sup> have Made him <sup>asws</sup> your <sup>saww</sup> successor <sup>asws</sup>'. He said, 'And when he <sup>saww</sup> conquered Makkah and Quraysh entered into Al-Islam, Allah <sup>azwj</sup> Expanded his <sup>saww</sup> chest and cheered him <sup>saww</sup> - **And Placed down your burden from you, [94:2]**. He said, 'By Ali <sup>asws</sup>, the war - **Which was breaking your back? [94:3]** – i.e. weighing down your <sup>saww</sup> back.

و رفعنا لك ذكرك قال تذكرو إذا ذكرتم و هو قول الناس أشهد أن لا إله إلا الله و أشهد أن محمداً رسول الله ص

**And We Raised your Zikr for you? [94:4]**. He <sup>azwj</sup> Said: 'You <sup>saww</sup> will be mentioned whenever I <sup>azwj</sup> am mentioned' – and it is the word of the people, 'I testify there is no god except Allah <sup>azwj</sup>, and I testify that Muhammad <sup>saww</sup> is Rasool <sup>saww</sup> of Allah <sup>azwj</sup>'.

ثم قال إن مع العسر يسراً قال ما كنت في العسر أذاك اليسر- فإذا فرغت فأنصب قال فإذا فرغت من حجة الوداع فأنصب أمير المؤمنين ع و إلى ربك فارعب.

Then He <sup>azwj</sup> Said: '**Then, surely with the difficulty, there is ease [94:5]**. He <sup>azwj</sup> Said, 'Whatever difficulty you <sup>saww</sup> were in, We <sup>azwj</sup> Gave you <sup>saww</sup> ease'. **So when you are free, then nominate [94:7]**. He <sup>azwj</sup> Said: 'So, when you <sup>saww</sup> are free from the farewell Hajj, then nominate Amir Al-Momineen <sup>asws</sup>, **And to your Lord be hopeful [94:8]**' <sup>370</sup>

و حدثنا محمد بن جعفر عن يحيى بن زكريا عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله فإذا فرغت من نبوتك فأنصب علياً ع- و إلى ربك فارعب في ذلك.

And it is narrated to us by Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah <sup>asws</sup> regarding His <sup>azwj</sup> Words: **So when you are free, - from your <sup>saww</sup> Prophet-hood, then nominate [94:7]** Ali <sup>asws</sup>. **And to your Lord be hopeful [94:8]** regarding that" <sup>371</sup>

88- فر، تفسير فرات بن إبراهيم جعفر الفزاري بإسناده عن أبي جعفر ع في قوله تعالى أ لم نشرح لك صدرك قال أ لم نعلمك من وصيك.

Tafseer Furaat Bin Ibrahim – Ja'far Al Fazari, by his chain,

'From Abu Ja'far <sup>asws</sup> regarding Words of the Exalted: **Did We not Expand your chest for you? [94:1]**: 'He <sup>azwj</sup> Said: 'Did We <sup>azwj</sup> not Teach you <sup>saww</sup> who your <sup>saww</sup> successor <sup>asws</sup> is to be?' <sup>372</sup>

<sup>369</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 39 H 86

<sup>370</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 39 H 87 a

<sup>371</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 39 H 87 b



89- فر، تفسير فرات بن إبراهيم أبو القاسم العلوي بإسناده عن أبي عبد الله ع فإذا فرغت فأنصب علياً للولاية.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, by his chain,

‘From Abu Abdullah<sup>asws</sup>: **So when you are free, then nominate [94:7]** Ali<sup>asws</sup> for the Wilayah’’.<sup>373</sup>

90- قب، المناقب لابن شهر آشوب الباقري و الصادق ع أ لم نشرح لك صدرك أ لم نعلمك من وصيك فجلنا ناصرك إذ دل عدوك الذي أنقض ظهرك و أخرج منه سائلة الأنبياء الذين يهتدون- و رفعنا لك ذكرك فلا أذكر إلا ذكرت معي - فإذا فرغت من دنياك فأنصب علياً للولاية تهتدي به الفرقة.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup>: **Did We not Expand your chest for you? [94:1]** – Did We<sup>azwj</sup> not Teach you<sup>saww</sup> who your<sup>saww</sup> successor<sup>asws</sup> is to be? So, We<sup>azwj</sup> Made him your<sup>saww</sup> helper to humiliate your<sup>saww</sup> enemies: **Which was breaking your back? [94:3]**, and Extracted from him<sup>asws</sup> the bloodline of the Prophets<sup>as</sup>, those who would be guiding - **And We Raised your Zikr for you? [94:4]**, So, I<sup>azwj</sup> will not be mentioned except you<sup>saww</sup> will be mentioned along with Me<sup>azwj</sup> - **So when you are free, - from your<sup>saww</sup> world - then nominate [94:7]** Ali<sup>asws</sup> for the Wilayah the (Shia) sect can be guided by’’.<sup>374</sup>

عبد السلام بن صالح ع أ لم نشرح لك صدرك يا محمد أ لم نجعل علياً وصيك- و وضعنا عنك وزرك تقتل مقاتلة الكفار و أهل التأويل بعلي و رفعنا لك بذلك ذكرك أي رفعنا مع ذكرك يا محمد له رتبة.

Abdul Salam Bin Salih,

‘From Al-Reza<sup>asws</sup>: **Did We not Expand your chest for you? [94:1]**. O Muhammad<sup>saww</sup>! Did We<sup>azwj</sup> not Make Ali<sup>asws</sup> to be your<sup>saww</sup> successor<sup>asws</sup> - **And Placed down your burden from you, [94:2]** – weight of the talk of the Kafirs and the people of interpretation – by Ali<sup>asws</sup>, **And We Raised your Zikr for you? [94:4]** – with that, i.e. Raised it with your<sup>saww</sup> mention, O Muhammad<sup>saww</sup>, a rank for it’’.<sup>375</sup>

أبو حاتم الرازي أن جعفر بن محمد ع قرأ فإذا فرغت فأنصب قال فإذا فرغت من إكمال الشريعة فأنصب لهم علياً إماماً.

Abu Hatim Al Razy –

‘Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. It was recited: **So when you are free, then nominate [94:7]**, he<sup>asws</sup> said: ‘So when you<sup>saww</sup> are free from perfecting the Law, then nominate Ali<sup>asws</sup> for them as an Imam<sup>asws</sup>’’.<sup>376</sup>

<sup>372</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 88

<sup>373</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 89

<sup>374</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 90 a

<sup>375</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 90 b

<sup>376</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 90 c

91- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ الْعَبَّاسُ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حُسَيْنَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ سُبْحَانَهُ وَ تَعَالَى أ لَمْ نَشْرَحْ لَكَ صَدْرَكَ بِعَلِيٍّ - وَ وَضَعْنَا عَنْكَ وَزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ - فَإِذَا فَرَعْتَ مِنْ بُيُوتِكَ فَانْصَبْ عَلَيَّا وَصِيًّا - وَ إِلَى رَبِّكَ فَارْغَبْ فِي ذَلِكَ.

(The books) 'Kunz Jamie Al Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Mohammad Bin Hammam, from Abdullah Bin Ja'far, from Al-Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman,

'From Abu Abdullah<sup>asws</sup> having said: 'The Glorious and Exalted Said: **Did We not Expand your chest for you? [94:1]** – with Ali<sup>asws</sup> - **And Placed down your burden from you, [94:2]** Which was breaking your back? [94:3] – from your<sup>saww</sup> Prophet-hood. **So when you are free, -** from your<sup>saww</sup> Prophet-hood - **then nominate [94:7]** Ali<sup>asws</sup> as a successor<sup>asws</sup> - **And to your Lord be hopeful [94:8]** regarding that".<sup>377</sup>

و رَوَى أَيْضاً مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُهَلَّبِيِّ عَنْ شَلِيمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ تَعَالَى أ لَمْ نَشْرَحْ لَكَ صَدْرَكَ قَالَ بِعَلِيٍّ فَاجْعَلْهُ وَصِيًّا

And it is reported as well by Muhammad Bin Al Abbas, from Muhammad Bin Hammam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al Muhallaby, from Suleyman who said,

'I said to Abu Abdullah<sup>asws</sup> Words of the Exalted: **Did We not Expand your chest for you? [94:1]**. He<sup>asws</sup> said: 'By Ali<sup>asws</sup>, so He<sup>azwj</sup> Made him<sup>asws</sup> a successor<sup>asws</sup>'.

قُلْتُ وَ قَوْلُهُ فَإِذَا فَرَعْتَ فَانْصَبْ قَالَ إِنَّ اللَّهَ أَمَرَهُ إِذَا فَعَلَ ذَلِكَ أَنْ يَنْصَبَ عَلَيَّا وَصِيًّا.

I said, 'And His<sup>azwj</sup> Words: **So when you are free, then nominate [94:7]?**' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Commanded him<sup>saww</sup> when he<sup>saww</sup> had done that he<sup>saww</sup> should nominate Ali<sup>asws</sup> as his<sup>saww</sup> successor<sup>asws</sup>'.<sup>378</sup>

و قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ تَعَالَى فَإِذَا فَرَعْتَ فَانْصَبْ عَلَيَّا كَانَ رَسُولُ اللَّهِ ص حَاجًّا فَتَرَلْتُ فَإِذَا فَرَعْتَ فَانْصَبْ عَلَيَّا لِلنَّاسِ.

And he said as well, 'It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abu Jameela,

'From Abu Abdullah<sup>asws</sup> having said: 'Words of the Exalted: **So when you are free, then nominate [94:7]** Ali<sup>asws</sup>. Rasool-Allah<sup>saww</sup> had just performed Hajj, so it was Revealed: **So when you are free, then nominate [94:7]** Ali<sup>asws</sup> for the people".<sup>379</sup>

و قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ إِلَى الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَإِذَا فَرَعْتَ فَانْصَبْ عَلَيَّا بِالْوَلَايَةِ.

And he said as well, 'It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, by his chain to Al Mufazzal Bin Umar,

<sup>377</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 91 a

<sup>378</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 91 b

<sup>379</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 91 c

'From Abu Abdullah<sup>asws</sup> having said: **So when you are free, then nominate [94:7] Ali<sup>asws</sup> with the Wilayah**'.<sup>380</sup>

92- فر، تفسير فرات بن إبراهيم أحمد بن محمد بن أحمد بن طلحة الخراساني مَعْنَعْنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جَبْرِئِيلُ عَلَى مُحَمَّدٍ ص بِهَذِهِ الْآيَةِ - يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْبُرْهَانُ رَسُولُ اللَّهِ ص

Tafseer Furaat Bin Ibrahim – Ahmad Bin Muhammad Bin Ahmad Bin Talha, Al Khurasany transmitting,

'From Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with this Verse: **O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]** – regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the convincing Proof is Rasool-Allah<sup>saww</sup>.

قَوْلُهُ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَ اعْتَصَمُوا بِهِ قَالَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

His<sup>azwj</sup> Words: **Then as for those who are believing in Allah and adhering with Him, [4:175].** He<sup>asws</sup> said: 'With Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>381</sup>

93- فر، تفسير فرات بن إبراهيم عبيد بن كثير مَعْنَعْنَا عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ بَرِيَ مِنْ بَرِيٍّ مِنْ وَلَايَتِكَ فَقَدْ بَرِيَ مِنْ وَلَايَتِي وَ مَنْ بَرِيَ مِنْ بَرِيٍّ مِنْ وَلَايَتِي فَقَدْ بَرِيَ مِنْ وَلَايَةِ اللَّهِ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting,

'From Salman Al-Farsi<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! One who disavows from your<sup>asws</sup> Wilayah, so he has disavowed from my<sup>saww</sup> Wilayah, and one who disavows from my<sup>saww</sup> Wilayah, so he has disavowed from Wilayah of Allah<sup>azwj</sup>.

يَا عَلِيُّ طَاعَتُكَ طَاعَتِي وَ طَاعَتِي طَاعَةُ اللَّهِ فَمَنْ أَطَاعَكَ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ

O Ali<sup>asws</sup>! Obeying you<sup>asws</sup> is obeying me<sup>saww</sup>, and obeying me<sup>saww</sup> is obedience to Allah<sup>azwj</sup>. So, the one who obeys you has obeyed me<sup>as</sup>, and one who obeys me<sup>as</sup> so he has obeyed Allah<sup>azwj</sup>.

وَالَّذِي بَعَثَنِي بِالْحَقِّ لِحُبِّنا أَهْلَ الْبَيْتِ أَعْزُ مِنْ الْجَوْهَرِ وَ مِنَ الْيَاقُوتِ الْأَحْمَرِ وَ مِنَ الزُّمُرِدِ وَ قَدْ أَخَذَ اللَّهُ مِيثَاقَ مُحِبِّينَا أَهْلَ الْبَيْتِ فِي أَمِّ الْكِتَابِ - لَا يَزِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth! Love for us<sup>asws</sup>, People<sup>asws</sup> of the Household, is dearer than the jewels, and the red rubies, and the emeralds, and Allah<sup>azwj</sup> has Taken the Covenant of one who love us<sup>asws</sup>, People<sup>asws</sup> of the Household, in the mother of the Book, there will be no addition of a man among them nor will a man be reduced from them, up to the Day of Qiyamah, and it is the Word of Allah<sup>azwj</sup> the Exalted: **O you who believe! Obey**

<sup>380</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 91 d

<sup>381</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 92

**Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, so it is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>382</sup>

94- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْأَوْسِيِّ مُعْتَمِناً عَنْ جَابِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ يَا جَابِرُ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَطَاعَتِهِ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Hassan Bin Ibrahim Al Awsy, transmitting from Jabir Al Ansary having said,

‘Abu Ja’far<sup>asws</sup> said about Words of Allah<sup>azwj</sup> the Exalted: **Allah does not Forgive if He is associated with**; ‘O Jabir! Allah<sup>azwj</sup> will not Forgive if you were to associated with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and (if ever left) obedience to him<sup>asws</sup>.

وَأَمَّا قَوْلُهُ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ فَإِنَّهُ مَعَ وَلَا يَتَّبِعُهُ.

And as for His<sup>azwj</sup> Words: **and He Forgives whatever is besides that to the one He so Desires to; [4:48]** – so it is being with his<sup>asws</sup> Wilayah”.<sup>383</sup>

95- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحَكِيمِ مُعْتَمِناً عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ اتَّقُوا اللَّهَ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَزِيرِهِ حِينَ أَتَاهُمْ يَسْتَعِينُهُمْ فِي الْقَتِيلَيْنِ.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakim transmitting from Ibn Abbas,

**‘O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; [5:11].** He said, ‘It was Revealed regarding Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is his<sup>saww</sup> Vizier when he<sup>saww</sup> came to them to assist them regarding the two killed ones”.<sup>384</sup>

وَهُوَ إِشَارَةٌ إِلَى مَا ذَكَرَهُ الطَّبْرَسِيُّ فِيمَا ذَكَرَهُ مِنْ أَسْبَابِ نَزُولِ آيَةِ أَنَّ النَّبِيَّ ص دَخَلَ وَمَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ عَلَى بَنِي النَّضِيرِ وَ قَدْ كَانُوا عَاهِدُوهُ عَلَى تَرْكِ الْقِتَالِ وَ عَلَى أَنْ يُعِينُوهُ فِي الدِّيَاتِ

And it is an indication to what Al-Tabarsee has mentioned it among what he mentioned from the reasons of the Revelation of the Verse – ‘The Prophet<sup>saww</sup> entered to see the clan of Al-Nazeer, and with him<sup>saww</sup> was a group of his<sup>saww</sup> companions, and they had made a pact upon leaving the fighting, and upon that they would assist him<sup>saww</sup> in the wergilds.

فَقَالَ ص رَجُلٌ مِنْ أَصْحَابِي أَصَابَ رَجُلَيْنِ مَعَهُمَا أَمَانٌ مِنِّي فَلَزِمَنِي دَيْتُهُمَا فَأُرِيدُ أَنْ تُعِينُونِي

He<sup>saww</sup> said: ‘A man from my<sup>saww</sup> companions has killed two men having (a deed of) amnesty from me<sup>saww</sup> with them, therefore their wergild is necessitated upon me<sup>asws</sup>, and I<sup>saww</sup> want you to assist me<sup>saww</sup>.

<sup>382</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 93

<sup>383</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 94

<sup>384</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 95 a

فَقَالُوا نَعَمْ اجْلِسْ حَتَّى نُطْعِمَكَ وَ نُعْطِيكَ الَّذِي تَسْأَلُنَا وَ هُوَ بِالْفَتْكِ يَمُ قَادَذَنَ اللَّهُ بِهِ رَسُولَهُ فَأُطْلِعَ النَّبِيُّ ص أَصْحَابَهُ عَلَى ذَلِكَ وَ انْصَرَفُوا وَ كَانَ ذَلِكَ إِحْدَى مُعْجَزَاتِهِ انْتَهَى.

They said, 'Yes, be seated until we feed you<sup>saww</sup> and give you<sup>saww</sup> that which you<sup>saww</sup> are asking us for'. And they thought with the death being for them. Allah<sup>azwj</sup> Proclaimed with it to His<sup>azwj</sup> Rasool<sup>saww</sup> and the Prophet<sup>saww</sup> notified his<sup>saww</sup> companions upon that, and they left, and that was one of his<sup>saww</sup> miracles – end".<sup>385</sup>

96- فر، تفسير فرات بن إبراهيم أحمد بن الحسن بن إسماعيل بن صبيح مضعناً عن ابن عباس رضي الله عنه قال: مَا فِي الْقُرْآنِ آيَةٌ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع أَمِيرُهُمَا وَ شَرِيفُهَا وَ مُقَدَّمُهَا وَ لَقَدْ عَاتَبَ اللَّهُ جَمِيعَ أَصْحَابِ النَّبِيِّ ص وَ مَا ذَكَرَ عَلَيْهِ إِلَّا بِخَيْرٍ

Tafseer Furaat Bin Ibrahim – Ahmad Bin Al-Hassan Bin Ismail Bin Sabeeh, transmitting from Ibn Abbas who said,

'There is no Verse in the Quran as: "O you those who believe", except and Ali Bin Abu Talib<sup>asws</sup> is their commander, and their noble, and their foremost; and Allah<sup>azwj</sup> has Rebuked the entirety of the companions of the Prophet, and He<sup>azwj</sup> has not Mentioned Ali<sup>asws</sup> except with goodness'.

قَالَ قُلْتُ وَ أَتَيْنَ عَاتِبَهُمْ قَالَ قَوْلُهُ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ لَمْ يَبْقَ أَحَدٌ مَعَهُ غَيْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ حَبْرَيْلَ.

He (the narrator) said, 'I said, 'And where has He<sup>azwj</sup> Rebuked them?' He said, 'His<sup>azwj</sup> Words: **As for) those of you who turned back on the day when the two armies met, [3:155].** There did not remain anyone with him<sup>saww</sup> apart from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Jibraeel<sup>asws</sup>'.<sup>386</sup>

97- فر، تفسير فرات بن إبراهيم الحسين بن الحكم مضعناً عن ابن عباس رضي الله عنه في قوله براءة من الله و رسوله إلى الذين عاهدتم من المشركين نزلت في مشركي العرب غير بني ضمرة

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam transmitting from Ibn Abbas,

'Regarding His<sup>azwj</sup> Words: **(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1],** 'It was Revealed regarding the Arab Polytheists apart from the clan of Zamrah.

وَ قَوْلُهُ وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ وَ الْمُؤَذِّنُ يُؤْمِذُ مِنَ اللَّهِ وَ رَسُولِهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَذَّنَ بِأَرْبَعِ كَلِمَاتٍ بِأَنْ لَا يَدْخُلَ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَ لَا يَطُوفَ بِالْبَيْتِ غُرْبَانٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ النَّجَى أَجَلٌ فَأَجَلُهُ إِلَى مُدَّتِهِ وَ لَكُمْ أَنْ تَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ فِي قَوْلِهِ

And His<sup>azwj</sup> Words: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3],** and the proclaimer on that day, from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, was Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> proclaimed with four phrases, with: 'No one shall enter the Paradise except a Momin, nor will anyone perform Tawaaf of the House (Kaaba) naked, and one who had a term between him and the

<sup>385</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 95 b

<sup>386</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 96

Prophet<sup>saww</sup> his term is to his period, and for you all is that you go about in the earth for four months!’

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَغْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ نَزَلَتْ فِي الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ ابْنِ أَبِي طَلْحَةَ - شَيْبَةَ بْنِ عُثْمَانَ مِنْ بَنِي عَبْدِ الدَّارِ

**It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. [9:17]**, was Revealed regarding Al-Abbas son of Abdul Muttalib<sup>asws</sup>, and Ibn Abu Talha Sheyba Bin Usman from the clan of Abdul Darr.

وَقَوْلُهُ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ نَزَلَتْ فِي الْعَبَّاسِ - وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ نَزَلَتْ فِي ابْنِ أَبِي طَلْحَةَ - كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ خَاصَّةً

And His<sup>azwj</sup> Words: **Are you considering the quencher of the pilgrims** – was Revealed regarding Al Abbas - **and the maintainer of the Sacred Masjid** - Revealed regarding Ibn Abu Talha - **as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]** – Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in particular.

وَقَوْلُهُ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ أَهْلِ بَيْتِهِ خَاصَّةً.

And His<sup>azwj</sup> Words: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, were Revealed regarding Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and People<sup>asws</sup> of his<sup>asws</sup> Household in particular”.<sup>387</sup>

98- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْقَزَارِيُّ مُعْتَمِدًا عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى - ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ فَقَالَ أَبُو جَعْفَرٍ عَ ذَلِكَ قَوْلُ أَغْدَاءِ اللَّهِ لِرَسُولِ اللَّهِ صَ مِنْ خَلْفِهِ وَ هُمْ يَرَوْنَ أَنَّ اللَّهَ لَا يَسْمَعُ قَوْلَهُمْ لَوْ أَنَّهُ جَعَلَ إِمَامًا غَيْرَ عَلِيِّ أَوْ بَدَّلَهُ مَكَانَهُ

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari, transmitting from Abu Hamza Al Sumali who said,

‘I asked Abu Ja’far<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **‘Come with a Quran other than this one or replace him’ [10:15]**, so Abu Ja’far<sup>asws</sup> said: ‘That is the speech of the enemies of Allah<sup>azwj</sup>, to His<sup>azwj</sup> Rasool<sup>saww</sup> (when they were) backbiting him<sup>saww</sup> – and they were thinking that Allah<sup>azwj</sup> does not Hear their speech – if only he<sup>saww</sup> would make an Imam other than Ali<sup>asws</sup> or replace him<sup>asws</sup>, his<sup>asws</sup> place.

فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ قَوْلَهُمْ - فَلَمَّا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي بَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع - إِنْ أَتَيْتُ إِلَّا مَا يُوحَى إِلَيَّ مِنْ رَبِّي فِي عَلِيِّ فَذَلِكَ قَوْلُهُ ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ.

Allah<sup>azwj</sup> Responded is a Rebuttal of their speech: **Say: ‘It cannot happen for me that I would replace him from myself** – Meaning Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, **I only follow**

<sup>387</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 97

**what is Revealed unto me** from my<sup>saww</sup> Lord<sup>azwj</sup> with regards to Ali<sup>asws</sup>. These are His<sup>azwj</sup> Words: **'Come with a Quran other than this one or replace him' [10:15]**".<sup>388</sup>

99- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مضعناً عن أبي جعفر محمد بن علي ع قال: خرج رسول الله ص ذات يوم وهو راكب و خرج أمير المؤمنين علي بن أبي طالب ع وهو يمشي فقال النبي ص يا أبا الحسن إما أن تركب وإما أن تنصرف فإن الله أمرني أن تركب إذا ركبت و تمشي إذا مشيت و تجلس إذا جلست

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari, transmitting,

'From Abu Ja'far Muhammad Bin Ali<sup>asws</sup> having said: "One day Rasool-Allah<sup>saww</sup> went out and he<sup>saww</sup> was riding, and Ali<sup>asws</sup> came out and he<sup>asws</sup> was walking. So he<sup>saww</sup> said to him<sup>asws</sup>: 'O Abu Al-Hassan<sup>asws</sup>! Either you<sup>asws</sup> ride or you<sup>asws</sup> leave, for Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that you should ride when I<sup>saww</sup> am riding, and you<sup>asws</sup> should walk when I<sup>saww</sup> am walking, and you<sup>asws</sup> should be seated when I<sup>saww</sup> sit down.

إِلَّا أَنْ يَكُونَ حَدٌّ مِنْ حُدُودِ اللَّهِ- لَا بُدَّ لَكَ مِنَ الْقِيَامِ وَ الْقُعُودِ فِيهِ وَ مَا أَكْرَمَنِي اللَّهُ بِكَرَامَةٍ إِلَّا وَ قَدْ أَكْرَمَكَ بِمِثْلِهَا خَصَّنِي بِالنُّبُوَّةِ وَ الرِّسَالَةِ وَ جَعَلَكَ وَليَّ ذَلِكَ تَقُومُ فِي صَعْبِ أُمُورِهِ

Indeed! It happens to be a limit from the Limits of Allah<sup>azwj</sup>, it being a must for you<sup>asws</sup> from the standing and the sitting with regards to it. And Allah<sup>azwj</sup> has not Honoured me<sup>saww</sup> with His<sup>azwj</sup> Prestige except He<sup>azwj</sup> has Honoured you<sup>asws</sup> with the like of it. And He<sup>azwj</sup> Specialised me<sup>saww</sup> with the Prophet-hood and the Message, and Made you<sup>asws</sup> as my<sup>saww</sup> Guardian in that you<sup>asws</sup> should be standing within its limits and during His<sup>azwj</sup> difficult Commands.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا آمَنَ بِي مَنْ كَفَرَ بِكَ وَ لَا أَقَرَّ بِي مَنْ جَحَدَكَ وَ لَا آمَنَ بِاللَّهِ مَنْ أَنْكَرَكَ وَ إِنَّ فَضْلَكَ مِنْ فَضْلِي وَ فَضْلِي لَكَ فَضْلٌ وَ هُوَ قَوْلُ رَبِّي قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>! He has not believed in me<sup>saww</sup>, the one who denies you<sup>asws</sup>, nor has he acknowledged me<sup>saww</sup> the one who rejects you<sup>asws</sup>, nor has he believed in Allah<sup>azwj</sup> and in me<sup>saww</sup>, the one who disbelieves in you<sup>asws</sup>; and that your<sup>asws</sup> merits are from my<sup>saww</sup> merits and my<sup>saww</sup> merits are merits for you<sup>asws</sup>, and it is the Speech of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic: **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].**

وَ اللَّهُ يَا عَلِيُّ مَا خُلِقْتَ إِلَّا لِيَعْرِفَ بِكَ مَعَالِمُ الدِّينِ وَ دَارِسُ السَّبِيلِ وَ لَقَدْ ضَلَّ مَنْ ضَلَّ عَنْكَ وَ لَمْ يَهْتَدِ إِلَى اللَّهِ مَنْ لَمْ يَهْتَدِ إِلَيْكَ وَ هُوَ قَوْلُ رَبِّي وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى إِلَى وَلَايَتِكَ

By Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! You<sup>asws</sup> have not been Created except to worship your<sup>asws</sup> Lord<sup>azwj</sup> and for the information of the Religion to be known through you<sup>asws</sup>, and the way of the learning of the way. And the one who was not guided to you<sup>asws</sup> and to your<sup>asws</sup> Wilayah so he has strayed from you<sup>asws</sup> and was not guided to Allah<sup>azwj</sup> Mighty and Majestic, and it is the Speech of the Mighty and Majestic: **And I am Forgiving to the one who repents and believe and does righteous deeds, then (follows) righteous Guidance [20:82], to your<sup>asws</sup> Wilayah.**

<sup>388</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 98



وَلَقَدْ أَمَرْنِي أَنْ أَفْتَرِضَ مِنْ حَقِّكَ مَا أَمَرَنِي أَنْ أَفْتَرِضَهُ مِنْ حَقِّي فَحَقَّقْتَ مَفْرُوضٌ عَلَيَّ مِنْ آمَنَ بِي كَافِرًا ضَيَّ حَقِّي عَلَيْهِ وَ لَوْلَاكَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ وَ بَكَ يُعْرِفُ عَدُوُّ اللَّهِ

And my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted has Commanded me<sup>saww</sup> that it has been Imposed from your<sup>asws</sup> rights what is Imposed from my<sup>saww</sup> rights for the necessitation upon the one who believes in me<sup>saww</sup>. And had it not been for you<sup>asws</sup> the Party of Allah<sup>azwj</sup> would not be recognised, and by you<sup>asws</sup> are the enemies of Allah<sup>azwj</sup> recognised.

وَلَوْ لَمْ يَلْقَوْهُ بِوَلَايَتِكَ مَا لَقَوْهُ بِشَيْءٍ وَإِنَّ مَكَانِي لَأَعْظَمُ مِنْ مَكَانٍ مَنْ تَبِعَنِي وَ لَقَدْ أَنْزَلَ اللَّهُ فِيكَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

And the one, who has not received your<sup>asws</sup> Wilayah, has not received anything, and Allah<sup>azwj</sup> Mighty and Majestic has Revealed unto me<sup>saww</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** - Meaning regarding your<sup>asws</sup> Wilayah, O Ali<sup>asws</sup> - **and if you don't do so, then you have not delivered His Message.**

فَلَوْ لَمْ أَبْلُغْ مَا أُمِرْتُ بِهِ لَحِطَ عَمَلِي مَا أَقُولُ لَكَ إِلَّا مَا يَقُولُ رَبِّي وَإِنَّ الَّذِي أَقُولُ لَكَ لَمِنْ اللَّهِ نَزَلَ فِيكَ

And had I<sup>saww</sup> not delivered what I<sup>saww</sup> had been Commanded with, from your<sup>asws</sup> Wilayah, my<sup>saww</sup> deeds would have been Confiscated, and I<sup>saww</sup> am not saying except for the Words of my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted, and that which I<sup>saww</sup> am saying is from what Allah<sup>azwj</sup> has Revealed regarding you<sup>asws</sup>.

فَإِلَى اللَّهِ أَشْكُو تَطَاهُرُ أَمَّتِي عَلَيْكَ بَعْدِي أَمَا إِنَّهُ يَا عَلِيُّ مَا تَرَكْتُ قِتَالِي مَنْ قَاتَلَكَ وَ لَا سَلِمَ لِي مَنْ نَصَبَ لَكَ

So, I<sup>saww</sup> complain to Allah<sup>azwj</sup> of the prevailing by my<sup>saww</sup> community upon you<sup>asws</sup> after me<sup>saww</sup>. But, O Ali<sup>asws</sup>, the one who fights against you<sup>asws</sup> has not left fighting against me<sup>saww</sup>, nor has he submitted to me<sup>saww</sup>, the one establishing hostility to you<sup>asws</sup>.

وَ إِنَّكَ لَصَاحِبُ الْأَكْوَابِ - وَ صَاحِبُ الْمَوَاقِفِ الْمَحْمُودَةِ فِي ظِلِّ الْعَرْشِ أَيْنَمَا أَوْقَفْتُ فَتُدْعَى إِذَا دُعِيتُ وَ تُحْيَا إِذَا حُيِّيتُ وَ تُكْسَى إِذَا كُسِيتُ -

And you<sup>asws</sup> are the owner of the cups (at the Fountain), and owner of the praise-worthy positions in the Shade of the Throne wherever I<sup>saww</sup> pause. So, you<sup>asws</sup> will be called when I<sup>saww</sup> am called, and you<sup>asws</sup> will be welcomed when I<sup>saww</sup> am welcomed, and clothed when I<sup>saww</sup> am clothes (with robes of honour).

حَقَّقْتُ كَلِمَةَ الْعَذَابِ عَلَى مَنْ لَمْ يُصَدِّقْ قَوْلِي فِيكَ وَ حَقَّقْتُ كَلِمَةَ الرَّحْمَةِ لِمَنْ صَدَّقَنِي وَ مَا اغْتَابَكَ مُعْتَابٌ وَ لَا أَعَانَ عَلَيْكَ إِلَّا هُوَ فِي حِزْبِ إِبْلِيسَ وَ مَنْ وَالَاكَ وَ وَالَى مِنْ هُوَ مِنْكَ مِنْ بَعْدِكَ كَانَ مِنْ حِزْبِ اللَّهِ وَ حِزْبُ اللَّهِ هُمُ الْمُفْلِحُونَ.

**But the sentence of the Punishment is Justified [39:71]** – upon the one who does not ratify my<sup>saww</sup> words regarding you<sup>asws</sup>, and the Word of Mercy is justified for the one who does ratify me<sup>saww</sup>, and a backbiter will not backbite you<sup>asws</sup> nor aid against you<sup>asws</sup> except he would be in the party of Iblees<sup>la</sup>; and the one who befriends you<sup>asws</sup> and befriends the

ones<sup>asws</sup> who would be from you<sup>asws</sup> from after you<sup>asws</sup>, would be from the party of Allah<sup>azwj</sup>, and the party of Allah<sup>azwj</sup>, **they are the successful ones [31:5]**".<sup>389</sup>

100- فر، تفسير فرات بن إبراهيم الحسن بن علي مضعناً عن أبي جعفر ع قال قال رسول الله ص سألت ربي مؤاخاة علي بن أبي طالب و مؤازرته و إخلاص قلبه و نصيحتة فأعطاني

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Ali transmitting,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> asked my<sup>saww</sup> Lord of Establishing brother-hood with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his<sup>asws</sup> being my<sup>saww</sup> Vizier, and sincerity of his<sup>asws</sup> heart, and his<sup>asws</sup> advice, and He<sup>azwj</sup> Granted it to me<sup>saww</sup>'.

قال فقال رجل من أصحابه يا عجباً لمحمد يقول سألت مؤاخاة علي بن أبي طالب و مؤازرته و إخلاص قلبه عن ربي فأعطاني ما كان بالذي يدعو ابن عمه إلى شيء إلا أجابه إليه و الله لئن شئت بالية فيها صاع من تمر أحب إلي مما سألت محمد ربه - [ألا سأل محمد ربه] ملكاً يعينه أو كنزاً يستعين به على عدوه

He<sup>asws</sup> said: 'A man from his<sup>saww</sup> companions said, 'O how strange of Muhammad<sup>saww</sup> saying: 'I<sup>saww</sup> asked for the brother-hood of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his<sup>asws</sup> being a Vizier, and sincerity of his<sup>asws</sup> heart from my<sup>saww</sup> Lord<sup>azwj</sup>, so He<sup>azwj</sup> Granted it to me<sup>saww</sup>!' He<sup>saww</sup> has not called the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup> to anything except he<sup>asws</sup> has answered him<sup>saww</sup> to it. By Allah<sup>azwj</sup>! A small meal where is a Sa'a of dates is more beloved to me than what Muhammad<sup>saww</sup> has asked his<sup>saww</sup> Lord<sup>azwj</sup>. Why didn't he<sup>saww</sup> ask for an Angel to support him<sup>saww</sup>, or treasure to be assisted with against his<sup>saww</sup> enemies?'

قال فبلغ ذلك النبي ص فضاق من ذلك ضيقاً شديداً قال فأنزل الله تعالى - فلعلك تارك بغض ما يوحي إليك و ضائق به صدرك إلى آخر الآية قال فكان النبي ص تسلى ما يقوله.

He<sup>asws</sup> said: 'That reached the Prophet<sup>saww</sup>, and he<sup>saww</sup> was straitened from with a severe straitening. So, Allah<sup>azwj</sup> the Exalted Revealed: **So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]** – up to the end of the Verse. It is as if the Prophet<sup>saww</sup> had asked for what was in his<sup>saww</sup> heart".<sup>390</sup>

101- فر، تفسير فرات بن إبراهيم الحسن بن علي مضعناً عن أبي جعفر بن محمد ع قال: إن إبراهيم خليل الله صلوات الله عليه دعا ربه فقال رب اجعل هذا البلد آمناً و اجنبي و بني أن تعبد الأصنام فالت دعوته النبي ص فأكرمته الله بالنبوة و نالت دعوته أمير المؤمنين علي بن أبي طالب ع فاستخصه الله بالإمامة و الوصية.

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Al Hakam transmitting,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Ibrahim<sup>as</sup>, the Friend of Allah<sup>azwj</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>as</sup>, supplicated to his<sup>as</sup> Lord<sup>azwj</sup>. He<sup>as</sup> said: **And when Ibrahim said: 'Lord! Make this city secure, and Keep me and my sons away from worshipping the idols [14:35]**, his<sup>as</sup> supplication was achieved by the Prophet<sup>as</sup>, so Allah<sup>azwj</sup> Honoured him<sup>saww</sup> with the Prophet-hood; and his<sup>as</sup> supplication was achieved by Amir Al-

<sup>389</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 99

<sup>390</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 100

Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so Allah<sup>azwj</sup> Specialised him<sup>asws</sup> with the Imamate and the successor-ship".<sup>391</sup>

102- فر، تفسير فرات بن إبراهيم الحسين بن الحكم مضعناً عن ابن عباس رضي الله عنه في قوله تعالى يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة قال يولايه أمير المؤمنين علي بن أبي طالب ع

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam transmitting from Ibn Abbas,

‘Regarding Words of the Exalted: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]**. He said, ‘Wilayah of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

و قال الله تعالى يا إبراهيم- إني جاعلك للناس إماماً قال إبراهيم- و من ذريتي قال لا ينال عهدي الظالمين قال الظالم من أشرك بالله و ذبح للأصنام فلم يبق أحد من القریش و العرب من قبل أن يبعث النبي ص إلا و قد أشرك بالله و عبد الأصنام و ذبح لها ما خلا أمير المؤمنين علي بن أبي طالب ع

And Allah<sup>azwj</sup> the Exalted Said: “O Ibrahim<sup>as</sup>! **I will Make you an Imam for the people**”. He – Ibrahim<sup>as</sup> - said: **‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]**. He said, ‘The unjust is one who associated with Allah<sup>azwj</sup> and slaughters (sacrifices) for the idols. So, there did not remain anyone from the Quraysh and the Arabs from before the Sending of the Prophet<sup>saww</sup>, except and he had associated with Allah<sup>azwj</sup> and had worshipped the idols, and slaughtered (offerings) to these, apart from Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فإنه من قبل أن يجري عليه القلم أسلم فلا يكون إماماً أشرك بالله و ذبح للأصنام لأن الله تعالى قال لا ينال عهدي الظالمين.

He<sup>asws</sup> had been a Muslim from before the Pen had flowed upon him<sup>asws</sup>. So, an Imam<sup>asws</sup> cannot happen to be one who associates with Allah<sup>azwj</sup> and slaughters (offerings) for the idols, because Allah<sup>azwj</sup> the Exalted Said: **My Covenant cannot be attained by the unjust [2:124]**.<sup>392</sup>

103- فر، تفسير فرات بن إبراهيم محمد بن القاسم مضعناً عن أبي حمزة الثمالي عن جعفر الصادق ع قال: قرأ جبرئيل ع على محمد ص هذه الآية هكذا- و إذا قيل لهم ما ذا أنزل ربكم في علي قالوا أساطير الأولين.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim transmitting from Abu Haza Al Sumali,

‘From Ja’far Al-Sadiq<sup>asws</sup> having said: ‘Jibraeel<sup>as</sup> recited unto Muhammad<sup>saww</sup>, this Verse like this: **And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’ They say, ‘Stories of the former ones’ [16:24]**’.<sup>393</sup>

104- فر، تفسير فرات بن إبراهيم محمد بن الحسين بن إبراهيم مضعناً عن جابر الجعفي قال: قال أبو جعفر ع قال الله تعالى- و لقد صرنا في هذا القرآن لبدكروا قال يعني و لقد ذكرنا علياً في كل آية فأبوا ولايته و ما يريدونهم إلا نفورا.

<sup>391</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 101

<sup>392</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 102

<sup>393</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 103

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Hassan Bin Ibrahim transmitting from Jabir Al Jufy who said,

‘Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Said: **And We Have Explained in this Quran for them to be mindful,** he<sup>asws</sup> said: ‘And We<sup>azwj</sup> have Mentioned Ali<sup>asws</sup> in every Verse, by they refused his<sup>asws</sup> Wilayah - **but it does not increase them except in aversion [17:41]’**.<sup>394</sup>

105- فر، تفسير فرات بن إبراهيم جعفر بن محمد الأزدي موعناً عن ابن عباس رضي الله عنه في قوله تعالى ومن أعرض عن ذكرى فإن له معيشة ضنكاً ونحشوه يوم القيامة أعمى إن ترك ولاية أمير المؤمنين علي بن أبي طالب ع أعماه الله تعالى وأصمته عن النداء.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Azdy transmitting from Ibn Abbas,

Regarding Words of the Exalted: **And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Qiyamah as blind [20:124]**, if he neglects the Wilayah of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Allah<sup>azwj</sup> the Exalted would Blind him and Deafen him from the call”.<sup>395</sup>

106- فر، تفسير فرات بن إبراهيم علي بن محمد موعناً عن أبي عبد الله ع في قول الله تعالى يا أيها الناس ضرب مثل فاستمعوا له قال علي بن أبي طالب ع- إن الذين تدعون من دون الله لن يخلقوا ذباباً.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad transmitting,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **O you people! An example is Struck, therefore listen intently to it,** he<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> - **Surely those you are calling upon from besides Allah will never (be able to) create a fly [22:73]’**.<sup>396</sup>

107- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري موعناً عن أبي جعفر ع قال: نزل جبرئيل على محمد ص بحذره الآية- وإن كادوا ليفتنونك عن الذي أوحينا إليك لتفتري علينا غيره قال تفسيرها في علي بن أبي طالب ع ولقد أرادوا أن يردوك عن الذي أوحينا إليك في علي بن أبي طالب ع. أوحى إليه أن يأمرهم بولاية علي بن أبي طالب ع.

Tafseer Furaat Bin Ibrahim – ‘Ja’far Bin Muhammad Al Fazari transmitting,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with this Verse: **And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else, [17:73]**. He<sup>asws</sup> said: ‘Its interpretation is regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> – “And they had Wanted to return you<sup>saww</sup> away from that which We<sup>azwj</sup> have Revealed to you regarding Ali<sup>asws</sup>. Allah<sup>azwj</sup> Commands to instruct them with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>”<sup>397</sup>.

108- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري موعناً عن أبي هاشم قال: كنت مع جعفر بن محمد ع في المسجد الحرام فصعد الوالي يخطب يوم الجمعة فقال إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً فقال جعفر ع يا أبا هاشم لقد قال ما لا يعرف تفسيره قال وسلموا الولاية لعلي تسليماً.

<sup>394</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 104

<sup>395</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 105

<sup>396</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 106

<sup>397</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 107

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari transmitting from Abu Hashim who said,

'I was with Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> in the Sacred Masjid, and the governor ascended (the pulpit) to address (the people) on the day of Friday. He said, **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**. So, Ja'far<sup>asws</sup> said: 'O Abu Hashim! He has said what he does not understand its interpretation. He<sup>azwj</sup> has Said: "And submit to the Wilayah of Ali<sup>asws</sup> submissively"<sup>398</sup>.

109- فر، تفسير فرات بن إبراهيم فُرَاتٌ مُعْنَعًا عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى - قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ قَالَ إِنَّمَا أَعْظُمُكُمْ بِوَلَايَةِ عَلِيِّ هِيَ الْوَاحِدَةُ الَّتِي قَالَ اللَّهُ تَعَالَى إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ.

Tafseer Furaat Bin Ibrahim – Furaat transmitting from Abu Hamza Al Sumali who said,

'I asked Abu Ja'far<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **Say: 'But rather, I preach to you with one (matter) [34:46]**, he<sup>asws</sup> said: 'But rather I<sup>saww</sup> am exhorting you to the Wilayah of Ali<sup>asws</sup>. It is the one thing which Allah<sup>azwj</sup> Blessed and Exalted Says: **'But rather, I preach to you with one (matter) [34:46]'**.<sup>399</sup>

110- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْأَحْمَسِيُّ عَنْ مُحَمَّدٍ عَنِ أَبِي مَرْثَمٍ قَالَ: سَمِعْتُ أَبَانَ بْنَ تَغْلِبٍ يَسْأَلُ جَعْفَرًا ع عَنْ قَوْلِ اللَّهِ تَعَالَى - إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْأَمُوا - قَالَ اسْتَفْأَمُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Ahmasy, from Mukhawal, from Abu Maryam who said,

'I heard Aban Bin Taghlib asking Ja'far<sup>asws</sup> about Words of the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, [41:30]: 'They are steadfast with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>**.<sup>400</sup>

111- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ الْجُعْفِيُّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْعُلَوِيِّ قَالَ: بَلَغَنِي عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ لِدَاوُدَ الرَّقِّيِّ يَا دَاوُدُ أَيُّكُمْ تَنَالُ قُطْبَ السَّمَاءِ الدُّنْيَا فَوَ اللَّهُ إِنَّ أَرْوَاحَنَا وَ أَرْوَاحَ النَّبِيِّينَ لَتَنَالُ الْعَرْشَ كُلَّ لَيْلَةٍ جُمُعَةٍ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Jufy, from Al-Husayn Bin Ali Bin Ahmad Al Alawy who said,

'It has reached me from Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup> having said to Dawood Al Raqy: 'O Dawood! Which one you attain 'Qutab' (directional star) of the world? By Allah<sup>azwj</sup>! Our<sup>asws</sup> souls and souls of the Prophets<sup>as</sup> attain the Throne every night of Friday.

يَا دَاوُدَ قَرَأَ أَبِي مُحَمَّدٍ بْنُ عَلِيٍّ ع حَمَّ السَّجْدَةِ حَتَّى إِذَا بَلَغَ فَهُمْ لَا يَسْمَعُونَ قَالَ نَزَلَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص أَنَّ الْإِمَامَ بَعْدَكَ عَلِيٍّ ع حَتَّى قَرَأَ حَمَّ السَّجْدَةِ حَتَّى بَلَغَ فَأَعْرَضَ أَكْثَرُهُمْ عَنْ وَلَايَةِ عَلِيٍّ ع - فَهُمْ لَا يَسْمَعُونَ حَتَّى عَامِلُونَ.

O Dawood<sup>as</sup>! Muhammad Bin Ali<sup>asws</sup> recited (Surah) Ha Meem Al-Sajdah until he<sup>asws</sup> reached: **and they are not listening [41:4]**. He<sup>asws</sup> said: 'Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup>. 'The Imam<sup>asws</sup> after you<sup>saww</sup> is Ali<sup>asws</sup>, until he<sup>as</sup> recited Ha Meem Al-Sajda, until he<sup>as</sup>

<sup>398</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 108

<sup>399</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 109

<sup>400</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 110

reached: **but most of them turn away** – from the Wilayah of Ali<sup>asws</sup> - **and they are not listening [41:4]** – until **we are (also) working’ [41:5]**”.<sup>401</sup>

112- فر، تفسير فرات بن إبراهيم زَيْدُ بْنُ حُزْرَةَ مُنْعَنًا عَنْ إِبْرَاهِيمَ بْنِ الْحَيْثَمِ قَالَ: سَمِعْتُ خَالِي يَقُولُ قَالَ سَعِيدُ بْنُ جُبَيْرٍ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا بَعْدَ النَّبِيِّ صَ أَفْضَلَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاسْتَعُوا إِلَى ذِكْرِ اللَّهِ قَالَ إِلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ رَوَاهُ ابْنُ عَبَّاسٍ.

Tafseer Furaat Bin Ibrahim – Zayd Bin Hamza transmitting from Ibrahim Bin Al Haysam who said, ‘I heard my maternal uncle saying, ‘Seyyid Bin Jubeyr said,

‘Allah<sup>azwj</sup> has not Created any man after the Prophet<sup>saww</sup> who is superior than Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Said: **then hasten to the Zikr of Allah [62:9]**. He said, ‘To the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, – reported from Ibn Abbas’”.<sup>402</sup>

113- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ أَحْمَدَ مُنْعَنًا عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ قَالَ الْكِتَابُ الْقُرْآنُ وَ الْحِكْمَةُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Ahmad transmitting from Ibn Abbas,

Regarding Words of the Exalted: **the Book and the Wisdom, [62:2]**. He said, ‘The Book is the Quran, and the Wisdom is Wilayah of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’”.<sup>403</sup>

114- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ مُنْعَنًا عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَدَوْتُ إِلَى رَسُولِ اللَّهِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ فَدَخَلْتُ الْمَسْجِدَ وَ النَّاسُ أَحْفَلُ مَا كَانُوا كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرُ إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ حَتَّى سَلَّمَ عَلَى رَسُولِ اللَّهِ ص

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun transmitting from Ka’ab Bin Ujrah, ‘Ibn Masoud said,

‘I went to Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away. I entered the Masjid and the people were as crowded as can be, it was as if the birds were upon their heads (silent), when Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came until he<sup>asws</sup> greeted unto Rasool-Allah<sup>saww</sup>.

فَتَعَامَرَ بِهِ بَعْضُ مَنْ كَانَ عِنْدَهُ فَتَنَظَّرَ إِلَيْهِمُ النَّبِيُّ صَ فَقَالَ أَلَا تَسْأَلُونَ عَنْ أَفْضَلِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

The one who were with him<sup>saww</sup> winked at each other (mockingly), so the Prophet<sup>saww</sup> looked at them and said: ‘Will you not ask me<sup>saww</sup> about the most superior of you all?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ أَفْضَلُكُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ أَفْضَلُكُمْ إِسْلَامًا وَ أَوْفَرُكُمْ إِيمَانًا وَ أَكْثَرُكُمْ عِلْمًا وَ أَرْجَحُكُمْ حِلْمًا وَ أَشَدُّكُمْ لِلَّهِ غَضَبًا وَ أَشَدُّكُمْ نِكَايَةً فِي الْعَزْوِ وَ الْجِهَادِ

<sup>401</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 111

<sup>402</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 112

<sup>403</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 113



He<sup>saww</sup> said: 'The most superior of you all is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> is the foremost of you in Islam, and the fullest of in Eman, and most abundant of you in knowledge, and the most outweighing of you in wisdom, and the severest of you in anger for the Sake of Allah<sup>azwj</sup>, and the most determined of you during the battle and the Jihad'.

فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَ يَا رَسُولَ اللَّهِ وَ إِنَّ عَلِيًّا قَدْ فَضَّلْنَا بِالْخَيْرِ كُلَّهُ

One of the ones present said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>, and surely Ali<sup>asws</sup> has merited us with the good, all of it!'

فَقَالَ رَسُولُ اللَّهِ أَجَلٌ هُوَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ فَقَدْ عَلَّمْتُهُ عِلْمِي وَ اسْتَوْدَعْتُهُ سِرِّي وَ هُوَ أَمِينِي عَلَى أَمْتِي

Rasool-Allah<sup>saww</sup> said: 'Yes, he<sup>asws</sup> is a servant of Allah<sup>azwj</sup>, and brother<sup>asws</sup> of the Rasool-Allah<sup>saww</sup>, so I<sup>saww</sup> have taught him<sup>asws</sup> my<sup>saww</sup> knowledge, and entrusted him<sup>asws</sup> with my<sup>saww</sup> secrets, and he<sup>asws</sup> is my<sup>saww</sup> trustee upon my<sup>saww</sup> community'.

فَقَالَ بَعْضُ مَنْ حَضَرَ لَقَدْ أَفْتَنَ عَلَيَّ رَسُولُ اللَّهِ حَتَّى لَا يَرَى بِهِ شَيْئاً فَأَنْزَلَ اللَّهُ الْآيَةَ فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمْ الْمَقْتُولُونَ.

One from the ones present, said, 'Ali<sup>asws</sup> has bewitched Rasool-Allah<sup>azwj</sup> to the extent that he<sup>asws</sup> does not see anything (wrong) with him<sup>asws</sup>'. So, Allah<sup>azwj</sup> Revealed the Verse: **So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]**'.<sup>404</sup>

115- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ مُعْتَنَاءُ عَنْ جَعْفَرٍ ع قَالَ: نَزَلَتِ الْآيَاتُ كُلًّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عَلَيَيْنِ - وَ مَا أَذْرَاكَ مَا عَلَيُّونَ إِلَى قَوْلِهِ الْمُقَرَّبُونَ وَ هِيَ خَمْسُ آيَاتٍ فِي النَّبِيِّ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Hassan Bin Ibrahim transmitting,

'From Ja'far<sup>asws</sup> having said: 'The Verses: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]** were Revealed, and these are five Verse (currently as four), regarding the Prophet<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, upon them<sup>asws</sup> be the Salawaat and the greetings''.<sup>405</sup>

116- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ مُعْتَنَاءُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقْرَأُ هَذِهِ الْآيَةَ بِإِذْنِ رَجُلٍ مِنْ كُلِّ أَمْرِ سَلَامٍ أَيْ بِكُلِّ أَمْرٍ إِلَى مُحَمَّدٍ وَ عَلِيٍّ سَلَامًا.

Tafseer Furaat Bin Ibrahim transmitting,

'From Abu Abdullah<sup>asws</sup>, he<sup>asws</sup> used to recited this Verse: **by Permission of their Lord of every matter [97:4] Salam! [97:5]** (as one Verse), i.e. with every matter to Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, greetings''.<sup>406</sup>

<sup>404</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 114

<sup>405</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 115

<sup>406</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 116



117- فر، تفسير فرات بن إبراهيم جَعْفَرٌ مُعْنَعًا عَنْ أَبِي جَعْفَرٍ ع وَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ الرَّهَرِيِّ مُعْنَعًا عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَ انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنتَهَى شَمْتُتُ وَ هَبَّتْ مِنْهَا رِيحٌ نَبَقَهَا فُكُلْتُ لِجِبْرِيلَ مَا هَذَا فَقَالَ هَذِهِ سِدْرَةُ الْمُنتَهَى اشْتَاكَتْ إِلَى ابْنِ عَمِّكَ حِينَ نَظَرْتُ إِلَيْكَ

Tafseer Furaat Bin Ibrahim – Ja'far<sup>asws</sup> transmitting from Abu Ja'far<sup>asws</sup>.

And from Ali Bin Muhammad Al Zuhry transmitting from Abu Ayoub Al Ansary who said,

'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky and I<sup>saww</sup> ended up to Sidrat Al-Muntaha, I<sup>saww</sup> was silent, and a breeze descended with its fruit. I<sup>saww</sup> said to Jibraeel<sup>as</sup>: 'What is this?' He<sup>as</sup> said: 'This is Sidrat Al-Muntaha. It is desirous to the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> when it looked at you<sup>saww</sup>.'

فَسَمِعْتُ مُنَادِيًا يُنَادِي مِنْ عِنْدِ رَبِّي - مُحَمَّدٌ خَيْرُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرُ الْأَوْلِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ أَهْلُ وَلَايَتِهِ خَيْرُ الْبَرِيَّةِ - جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْ عَلِيٍّ

I heard a called calling from the Presence of my<sup>saww</sup> Lord<sup>azwj</sup>: "Muhammad<sup>saww</sup> is best of the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, and Amir Al-Momineen Ali<sup>asws</sup> Bin Talib<sup>asws</sup> is best of the guardians<sup>asws</sup>, upon them<sup>asws</sup> be the Salawaat and the greetings, and the people of his<sup>asws</sup> Wilayah **they are the best of the Created beings [98:7] Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, [98:8] about Ali<sup>asws</sup>.**

وَ أَهْلُ وَلَايَتِهِ هُمْ الْمَخْصُوصُونَ بِرَحْمَةِ اللَّهِ الْمَلَكُوتُونَ نُورَ اللَّهِ الْمُقَرَّبُونَ إِلَى اللَّهِ طُوبَى لَهُمْ ثُمَّ طُوبَى يَغِيظُهُمُ الْخَلَائِقُ يَوْمَ الْقِيَامَةِ يَمْتَرِلَتُهُمْ عِنْدَ رَبِّهِمْ.

And the people of his<sup>asws</sup> Wilayah, they are the ones specialised with Mercy of Allah<sup>azwj</sup>, clothed with the Noor of Allah<sup>azwj</sup>, the ones of proximity to Allah<sup>azwj</sup>. Beatitude be for them! Then beatitude would delight them on the Day of Qiyamah due to their status in the Presence of their Lord<sup>azwj</sup>, 407

118- كا، الكافي مُحَمَّدٌ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ عَلِيٍّ وَ حُزَّةٍ وَ جَعْفَرٍ وَ حَزَّتْ فِي الْحُسَيْنِ ع.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Blessed and Exalted: **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'.** [22:40]. He<sup>asws</sup> said: 'It was Revealed regarding Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ja'far<sup>as</sup>, and it flowed in Al-Husayn<sup>asws</sup>, 408

<sup>407</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 117

<sup>408</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 118

119- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْخَلِّي عَنِ ابْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي هَذِهِ الْآيَةِ- فَلَعَلَّكَ تَارِكَ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أَنْزَلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Umar Bin Suweyd who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding this Verse: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, 'Why a treasure has not been Sent down upon him or an Angel come with it?' [11:12].***

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا نَزَلَ قُدَيْدَ قَالَ لِعَلِّي ع يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي أَنْ يُؤَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيِّي فَفَعَلَ

He<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> descended at Qudaid, he<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Effect friendship between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Make you<sup>asws</sup> my<sup>saww</sup> successor<sup>asws</sup>, so He<sup>azwj</sup> Did'.

فَقَالَ رَجُلَانِ مِنْ قُرَيْشٍ وَ اللَّهُ لَصَانَعٌ مِنْ تَمَرٍ فِي شَرْبٍ بَالٍ أَحَبُّ إِلَيْنَا بِمَا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَ رَبَّهُ مَلَكًا يَغْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزًا يَسْتَعْنِي بِهِ عَنْ فَاقَتِهِ وَ اللَّهُ مَا دَعَاهُ إِلَى حَقٍّ وَ لَا بَاطِلٍ إِلَّا أَجَابَهُ إِلَيْهِ

Two men from Quraysh said, 'By Allah<sup>azwj</sup>! A Sa'a of dates in a small meal is more beloved to us than what Muhammad<sup>saww</sup> has asked his<sup>saww</sup> Lord<sup>azwj</sup>! Why didn't he<sup>saww</sup> ask his<sup>saww</sup> Lord<sup>azwj</sup> for an Angel to support him<sup>saww</sup> against his<sup>saww</sup> enemies, or a treasure to be assisted with from his<sup>saww</sup> destitution? By Allah<sup>azwj</sup>. He<sup>saww</sup> neither calls him<sup>asws</sup> to a right nor a falsehood except he<sup>asws</sup> answers him<sup>saww</sup> to it'.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَلَعَلَّكَ تَارِكَ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ إِلَى آخِرِ الْآيَةِ.

Allah<sup>azwj</sup> Blessed and Exalted Revealed: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12] – up to the end of the Verse***.<sup>409</sup>

120- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع فِي قَوْلِهِ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ هُوَ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih, from one of his companions,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding His<sup>azwj</sup> Words: ***And directional signs, and by the star they are being guided [16:16].*** He<sup>asws</sup> said: 'It is Amir Al-Momineen<sup>asws</sup>,<sup>410</sup>

121- فس، تفسير القمي أ لَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يَشْتَرونَ الصَّلَاةَ يَغْنِي ضُلُومًا فِي أَمِيرِ الْمُؤْمِنِينَ ع- وَ يُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ يَغْنِي أَخْرَجُوا النَّاسَ مِنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

<sup>409</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 119

<sup>410</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 120

Tafseer Al-Qummi - **Are you not seeing those who have been Given a portion of the Book? They are buying the straying [4:44]** – meaning straying regarding Amir Al-Momineen<sup>asws</sup> - **and are intending to stray you all from the Way [4:44]** – meaning expelling the people from the Wilayah of Amir Al-Momineen<sup>asws</sup>.<sup>411</sup>

122- فس، تفسير القمي وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ أَصْلَحَهَا رَسُولُ اللَّهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ فَأَفْسَدُوهَا حِينَ تَرَكُوا أَمِيرَ الْمُؤْمِنِينَ ع.

Tafseer Al Qummi - **And do not make mischief in the earth after it has been set in order, [7:56]**. He said, 'It being set in order by Rasool-Allah<sup>saww</sup> and by Amir Al-Momineen<sup>asws</sup>, but they corrupted it when they neglected Amir Al-Momineen<sup>asws</sup>'.<sup>412</sup>

123- شي، تفسير العياشي عَنْ حُمْرَانَ بْنِ أَغْيَظَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَ كُفْرًا قَالَ هُوَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi – From Humran Bin Ayn,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **Say: O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, [5:68]**. He<sup>asws</sup> said: 'It is Wilayah of Amir Al-Momineen<sup>asws</sup>'.<sup>413</sup>

124- شي، تفسير العياشي عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ فَلَمْ يَكُنْ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَى إِلَيَّ قَالَ لَوْ بَدَّلَ مَكَانَ عَلِيٍّ أَبُو بَكْرٍ أَوْ عُمَرُ اتَّبَعْنَاهُ.

Tafseer Al Ayyashi – From Al Sumali,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **And when Our clear Verses are recited to them, those who are not wishing for meeting Us say, 'Come with a Quran other than this one or replace him'. Say: 'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. [10:15]**, he<sup>asws</sup> said: 'If I<sup>saww</sup> were to replace Abu Bakr to be in the place of Ali<sup>asws</sup>, or Umar, we would follow them'.<sup>414</sup>

125- شي، تفسير العياشي عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi – From Abu Al Saffatij,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **'Come with a Quran other than this one or replace him'. [10:15]** – meaning Amir Al-Momineen<sup>asws</sup>'.<sup>415</sup>

126- شي، تفسير العياشي عَنْ زَيْدِ بْنِ جُهَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَمَّا سَمِعْتُهُ يَقُولُ سَلِّمُوا عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ رَسُولُ اللَّهِ ص لِأَوَّلِ فَمُ فَسَلِّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِ اللَّهِ فَقَالَ نَعَمْ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

<sup>411</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 121

<sup>412</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 122

<sup>413</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 123

<sup>414</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 124

<sup>415</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 125

Tafseer Al Ayyashi, from Zayd Bin Al Jahm,

'From Abu Abdullah<sup>asws</sup> having said: 'When they had heard him<sup>saww</sup> saying: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen', Rasool-Allah<sup>saww</sup> said to the first (Abu Bakr): 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, 'Is it (a Command) from Allah<sup>azwj</sup> or from Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes, from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ قَالَ لِصَاحِبِهِ ثُمَّ فَسَلَّمَ عَلَى عَلِيٍّ بِأَمْرِ الْمُؤْمِنِينَ فَقَالَ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ قَالَ نَعَمْ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then he<sup>saww</sup> said to his companion (Umar): 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, '(Is it) from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes, from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ قَالَ يَا مِقْدَادُ ثُمَّ فَسَلَّمَ عَلَى عَلِيٍّ بِأَمْرِ الْمُؤْمِنِينَ فَقَامَ وَ سَلَّمَ ثُمَّ قَالَ ثُمَّ يَا سَلْمَانَ وَ سَلَّمَ عَلَى عَلِيٍّ بِأَمْرِ الْمُؤْمِنِينَ فَقَامَ وَ سَلَّمَ

Then he<sup>saww</sup> said: 'O Miqdad<sup>ra</sup>! Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' But he<sup>ra</sup> did not say what his<sup>ra</sup> two companions had said. Then he<sup>saww</sup> said: 'O Abu Zarr<sup>ra</sup>! Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He<sup>ra</sup> stood and greeted. Then he<sup>saww</sup> said: 'Stand, O Salman<sup>ra</sup>, and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He<sup>ra</sup> stood up and greeted.

قَالَ حَتَّى إِذَا خَرَجَا وَ هُمَا يَقُولَانِ - لَا وَ اللَّهُ لَا نُسَلِّمُ لَهُ مَا قَالَ أَبَدًا

He<sup>asws</sup> said: 'To the extent that when they (Abu Bakr and Umar) both came out, they were saying, 'No, by Allah<sup>azwj</sup>! We will not greet to him<sup>asws</sup> as what he<sup>saww</sup> has said, ever!'

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى نَبِيِّهِ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا يَقُولُكُمْ أَمْ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ - إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ - وَ لَا تَكُونُوا كَالَّذِينَ نَقَضَتْ غَزْلَهُمَا مِنْ بَعْدِ قُوَّةٍ أَنْكَانَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ - أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَتِكُمْ

Allah<sup>azwj</sup> Blessed and Exalted Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: **and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you.** – by your words, 'Is it from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?' - **Surely, Allah Knows what you are doing [16:91] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]** – in order to become imams who are better than your imams'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا تَقْرَأُهَا - أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَةٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! But rather, we are reciting: **that you could become a community which is more prosperous than (another) community. [16:92]**'.

فَقَالَ وَبِحَاك يَا زَيْدُ وَ مَا أَرْكَى - أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَتِكُمْ - إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ يَعْنِي عَلِيًّا - وَ لَيْسَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ - وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ لَتُسْئَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ -

He<sup>asws</sup> said: “Woe be unto you – O Zayd – and what is more? **That you could become imams who are better than your Imams. But rather, Allah is Trying you with him** – meaning Ali<sup>asws</sup> - **and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92] And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93].**

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا بَعْدَ مَا سَلَّمْتُمْ عَلَىٰ عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ - وَ تَذَوُّقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَغْنِي عَلَيْكُمْ عَذَابٌ عَظِيمٌ

**And do not take your oaths as a means of income between you, for the feet would waver after its stability** – after having submitted to Ali<sup>asws</sup> as Emir of the Momineen, **and you will taste the evil due to what you had been hindering from the Way of Allah** – meaning Ali<sup>asws</sup> **and for you would be a grievous Punishment [16:94].**

ثُمَّ قَالَ لِي لَمَّا أَخَذَ رَسُولُ اللَّهِ ص يَدِي عَلَيَّ فَأُظْهِرَ وَلَا يَتَهُ قَالَا جَمِيعاً وَاللَّهِ لَيْسَ هَذَا مِنْ تَلَقَّاءِ اللَّهِ وَلَا هَذَا إِلَّا شَيْءٌ أَرَادَ أَنْ يُشْرِفَ بِهِ ابْنُ عَمِّهِ

Then he<sup>asws</sup> said to me: ‘When Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup>, and manifested his<sup>asws</sup> Wilayah, they both (Abu Bakr and Umar) said together, ‘By Allah<sup>azwj</sup>! This is not what Allah<sup>azwj</sup> has Cast, and it is nothing except something which he<sup>saww</sup> intends to honour his<sup>saww</sup> cousin with’.

فَأَنْزَلَ اللَّهُ عَلَيْهِ - وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ - وَ إِنَّهُ لَتَذَكِيرَةٌ لِلْمُتَّقِينَ -

So, Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: **And if he were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46] So there would not have been one from you to block from it [69:47] And he is a Zikr for the pious [69:48].**

وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ يَغْنِي فُلَانًا وَ فُلَانًا وَ إِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ يَغْنِي عَلِيًّا وَ إِنَّهُ لَحَقُّ الْيَقِينِ يَغْنِي عَلِيًّا - فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ.

**And We know that from you all, there are beliers [69:49]** – meaning so and so (Abu Bakr) and so and so (Umar) - **And he is a regret upon the Kafirs [69:50]** - meaning Ali<sup>asws</sup> - **And surely, he is the true certainty [69:51]** – meaning Ali<sup>asws</sup> - **Therefore, Glorify the Name of your Lord, the Magnificent [69:52]**”<sup>416</sup>

127- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّا عَرَضْنَا الْأَمَانَةَ الْآيَةَ قَالَ يَغْنِي وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taqweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ibn Muskan, from Is’haq Bin Ammar,

<sup>416</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 126

'From Abu Abdullah<sup>asws</sup> said: **'Surely, We Presented the Entrustment [33:72] – Verse.** He<sup>asws</sup> said: 'Meaning Wilayah of Amir Al-Momineen<sup>asws</sup>''<sup>417</sup>

128- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ حَسَنِ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ بُهَيْشٍ عَنْ مُوسَى بْنِ أَبِي الْعَبَّاسِ عَنْ عَطَاءِ الْهَمْدَانِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ قَالَ عَلِيُّ ع أَنَا جَنْبُ اللَّهِ وَأَنَا حَسْرَةُ النَّاسِ يَوْمَ الْقِيَامَةِ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Husayn Bin Ali Bin Buheish, from Musa Bin Abu Al Anbar, from Ata'a Al Hamdany,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **'O regret, upon what I wasted regarding the Side of Allah, [39:56].** He<sup>asws</sup> said: 'Ali<sup>asws</sup> said: 'I<sup>asws</sup> am Side of Allah<sup>azwj</sup>, and I<sup>asws</sup> will be the regret of the people on the Day of Qiyamah''<sup>418</sup>

129- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ هِشَامِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلِ بْنِ عَلِيٍّ الْمُعَلِّمِ عَنْ بَدَلِ بْنِ الْحُسَيْنِ عَنْ شُعْبَةَ عَنْ أَبِي أَنْبَسٍ عَنْ ثَعْلَبِ بْنِ مُجَاهِدٍ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ أَفَمَنْ أَعْدَانَهُ وَعَدْنَاهُ حَسَنًا فَهُوَ لَاقِيَهُ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةٍ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Hisham Bin Ali, from Ismail Bin Ali Al Muallam, from Badal Bin Al-Husayn, from Shuba, from Aban Bin Taghlib, from Mujahid,

'Words of Mighty and Majestic: **Is the one We Promised with a goodly Promise, so he would come across it, [28:61],** were Revealed regarding Ali<sup>asws</sup> and Hamza<sup>asws</sup>''<sup>419</sup>

و رَوَى الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدِّلْمِيُّ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَوْعُودُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَعَدَهُ اللَّهُ أَنْ يَنْتَقِمَ لَهُ مِنْ أَعْدَائِهِ فِي الدُّنْيَا وَ وَعَدَهُ الْجَنَّةَ لَهُ وَ لِأَوْلِيَائِهِ فِي الْآخِرَةِ.

And it is reported by Al-Husayn Bin Abu Al-Hassan Al Daylami, by his chain to Muhammad Bin Ali,

'From Abu Abdullah<sup>asws</sup> having said: 'The Promise 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 Take Revenge for him<sup>asws</sup> from his<sup>asws</sup> enemies in the world, and Promised him<sup>asws</sup> the Paradise for him<sup>asws</sup> and for his<sup>asws</sup> friend in the Hereafter''<sup>420</sup>

130- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ خَدَّو عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا مَا أُرِيدَ بِهِ وَجْهَ اللَّهِ وَ وَجْهَ اللَّهِ عَلِيُّ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from his grandfather,

'From Abu Abdullah<sup>asws</sup> retarding Words of Mighty and Majestic: **All things will perish except for His Face [28:88].** He<sup>asws</sup> said: 'All things will perish except what the Face of Allah<sup>azwj</sup> intended with, and the Face (Path/Direction) of Allah<sup>azwj</sup> is Ali<sup>asws</sup>''<sup>421</sup>

<sup>417</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 127

<sup>418</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 128

<sup>419</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 129 a

<sup>420</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 129 b



131- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ وَحِيمٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ جَابِرِ الْجَعْفِيِّ أَنَّهُ سَأَلَ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ تَفْسِيرِ قَوْلِهِ تَعَالَى - وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ فَقَالَ ع إِنَّ اللَّهَ سُبْحَانَهُ لَمَّا خَلَقَ إِبْرَاهِيمَ كَشَفَ لَهُ بَصَرَهُ فَنَظَرَ فَرَأَى نُورًا إِلَى جَنْبِ الْعَرْشِ فَقَالَ إِلَهِي مَا هَذَا النُّورُ فَقَالَ هَذَا نُورُ مُحَمَّدٍ صَفَوْتِي مِنْ خَلْقِي

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Muhammad Bin Al-Husayn, from Muhammad Bin Wahban, from Muhammad Bin Ali Bin Wajeem, from Al Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza, from Jabir Al Jufy,

'He asked Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> about interpretation of the Words of the Exalted: **And indeed from his Shias, was Ibrahim [37:83].** He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Glorious, when He<sup>azwj</sup> Created Ibrahim<sup>as</sup>, Uncovered his<sup>as</sup> vision for him<sup>as</sup>, so he<sup>as</sup> looked and saw a Light going up to the side of the Throne, and he<sup>as</sup> said: 'My<sup>as</sup> God! What is this Light?' So Allah<sup>azwj</sup> Said to him<sup>as</sup>: 'This is the Light of Muhammad<sup>saww</sup>, the elite of My<sup>azwj</sup> creatures'.

و رَأَى نُورًا مِنْ جَنْبِهِ فَقَالَ إِلَهِي مَا هَذَا النُّورُ فَقَالَ نُورُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع نَاصِرٍ دِينِي

And he<sup>as</sup> saw a Light to the side of him<sup>saww</sup>, so he<sup>saww</sup> said: 'And what is this Light?' Allah<sup>azwj</sup> Said to him<sup>as</sup>: "This is the Light of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the helper of My<sup>azwj</sup> Religion'.

و رَأَى إِلَى جَنْبِهِمَا ثَلَاثَةَ أَنْوَارٍ فَقَالَ إِلَهِي مَا هَذِهِ الْأَنْوَارُ فَقِيلَ لَهُ هَذَا نُورُ فَاطِمَةَ فَطَمَتْ مُحِبَّيْهَا مِنَ النَّارِ وَ نُورُ وَلَدَيْهَا الْحُسَيْنِ وَ الْحُسَيْنِ قَالَ إِلَهِي وَ أَرَى تِسْعَةَ أَنْوَارٍ قَدْ أَخَذُوا بِهَمِّ قِيلَ يَا إِبْرَاهِيمُ هَؤُلَاءِ الْأَيُّمَةُ مِنْ وَلَدِ عَلِيٍّ وَ فَاطِمَةَ

And he<sup>as</sup> saw three Lights to the side of these two, so he<sup>as</sup> said: 'My<sup>as</sup> God! And what are these Lights?' So Allah<sup>azwj</sup> Said to him<sup>as</sup>: "This is the Light of (Syeda) Fatima<sup>asws</sup>, she<sup>asws</sup> would remove those that love her<sup>asws</sup> (and her<sup>asws</sup> progeny) from the Fire, and the Lights of her<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. And do you<sup>as</sup> see the nine Lights which have surrounded them<sup>asws</sup>?" So he<sup>as</sup> said: 'My<sup>as</sup> God! And what are these nine Lights surrounding them<sup>asws</sup>?' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! They<sup>asws</sup> are the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>".

فَقَالَ إِبْرَاهِيمُ إِلَهِي بِحَقِّ هَؤُلَاءِ الْخَمْسَةِ إِلَّا عَرَفْتَنِي مِنَ التَّسْعَةِ قِيلَ يَا إِبْرَاهِيمُ أَوَّلُهُمْ عَلِيٌّ بْنُ الْحُسَيْنِ وَ ابْنُهُ مُحَمَّدٌ وَ ابْنُهُ جَعْفَرٌ وَ ابْنُهُ مُوسَى وَ ابْنُهُ عَلِيٌّ وَ ابْنُهُ مُحَمَّدٌ وَ ابْنُهُ عَلِيٌّ وَ ابْنُهُ الْحَسَنُ وَ الْحُجَّةُ الْقَائِمُ ابْنُهُ

Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God! By the right of these five<sup>asws</sup>, can You<sup>azwj</sup> Introduce the nine to me<sup>as</sup>? He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! The first of them<sup>asws</sup> is Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and the Divine Authority Al-Qaim<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup>."

فَقَالَ إِبْرَاهِيمُ إِلَهِي وَ سَيِّدِي أَرَى أَنْوَارًا قَدْ أَخَذُوا بِهَمِّ لَا يُخَصِّي عَدَدَهُمْ إِلَّا أَنْتَ فَقِيلَ يَا إِبْرَاهِيمُ هَؤُلَاءِ شِيعَتُهُمْ - شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

<sup>421</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 130



Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God and my<sup>as</sup> Master! I<sup>as</sup> see Lights which have surrounded them<sup>asws</sup>, whose number no one can count except for You<sup>azwj</sup>?' He<sup>azwj</sup> Said: "Those are their<sup>asws</sup> Shias, the Shias of Amir-Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>".

فَقَالَ إِبْرَاهِيمَ وَمَا تُعَرِّفُ شِيعَتَهُ قَالَ بِصَلَاةٍ إِحْدَى وَخَمْسِينَ وَ الْجَهْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْقُنُوتِ قَبْلَ الرُّكُوعِ وَ التَّخْتُمِ فِي الْيَمِينِ

Ibrahim<sup>as</sup> said: 'And what are his<sup>asws</sup> Shias recognised?' He<sup>azwj</sup> Said: "By the fifty-one (Cycles of daily) Salat, and the loud recitation of 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful', and for the invocation (القنوت) before the Ruk'u, and the wearing of the ring in the right hand".

فَعِنْدَ ذَلِكَ قَالَ إِبْرَاهِيمَ- اللَّهُمَّ اجْعَلْنِي مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ قَالَ فَأَخْبَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ.

So upon that, Ibrahim<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! Make me<sup>as</sup> to be from the Shias of Amir-Al-Momineen<sup>asws</sup>'. He<sup>asws</sup> said: 'Thus, Allah<sup>azwj</sup> Informed about it in His<sup>azwj</sup> Book, so He<sup>azwj</sup> Said: **And indeed from his Shias, was Ibrahim [37:83]**'.<sup>422</sup>

132- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُثَيْدِ بْنِ مُسْلِمٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ الْأَفْطَسِ عَنْ أَبِي مُوسَى الْمَشْرِقَانِيِّ قَالَ: كُنْتُ عِنْدَهُ وَ حَضَرَهُ قَوْمٌ مِنَ الْكُوفِيِّينَ فَسَأَلُوهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- لَيْنَ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ أَوْصَى إِلَى نَبِيِّهِ ص أَنَّ يُقِيمَ عَلَيْهِ لِلنَّاسِ عِلْمًا ائْتَسَّ إِلَيْهِ مُعَاذُ بْنُ جَبَلٍ فَقَالَ أَشْرِكُ فِي وَلَا يَتِيهِ الْأَوَّلُ وَ الثَّانِي حَتَّى يَسْكُنَ النَّاسُ إِلَى قَوْلِهِ وَ يُصَدِّقُوكَ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Muslim, from Ja'far Bin Abdullah Al Muhammadi, from Al-Hassan Bin Ismail Al Aftaas, from Abu Musa Al Mashraqany who said,

'I was in his<sup>asws</sup> presence, and a group of the people of Al-Kufa came up to him<sup>asws</sup>. So they asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **If you (people) were to associate, your deeds would be confiscated [39:65]**, so he<sup>asws</sup> said: 'It is not as you are going with it. When Allah<sup>azwj</sup> Mighty and Majestic Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> should nominate Ali<sup>asws</sup> as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his<sup>asws</sup> Wilayah' – i.e., with the first one and the second one (Abu Bakr and Umar), until the people settle upon your words (calm down) and ratify you.

فَلَمَّا أُنْزِلَ اللَّهُ عَزَّ وَ جَلَّ- يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ شَكَا رَسُولُ اللَّهِ ص إِلَى جَبْرِئِيلَ فَقَالَ إِنَّ النَّاسَ يُكَذِّبُونِي وَ لَا يَقْبَلُونَ مِنِّي فَأَنْزَلَ اللَّهُ تَعَالَى- لَيْنَ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ

When Allah<sup>azwj</sup> Mighty and Majestic Revealed **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]**, Rasool-Allah<sup>saww</sup> complained to Jibraeel<sup>as</sup>: 'The people are belying me<sup>saww</sup> and are not accepting from me<sup>saww</sup>'. Therefore, Allah<sup>azwj</sup> Mighty and Majestic Revealed: **If you (people) associate, your deeds would be confiscated and you would happen to be from the losers [39:65]**.

<sup>422</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 131

فَفِي هَذَا نَزَلَتْ هَذِهِ الْآيَةُ وَ لَمْ يَكُنِ اللَّهُ لِيُيَعِّتْ رَسُولًا إِلَى الْعَالَمِ وَ هُوَ صَاحِبُ الشَّفَاعَةِ فِي الْعَصَاةِ يَخَافُ أَنْ يُشْرِكَ بِهِ كَانَ رَسُولُ اللَّهِ ص أَوْثَقَ عِنْدَ اللَّهِ مِنْ أَنْ يَقُولَ لَيْسَ أَشْرَكَ بِي وَ هُوَ حَآءٌ بِإِبْطَالِ الشِّرْكِ وَ رَفْضِ الْأَصْنَامِ وَ مَا عُيِدَ مَعَ اللَّهِ وَ إِنَّمَا عَنِ الشِّرْكِ مِنَ الرِّجَالِ فِي الْوَلَايَةِ فَهَذَا مَعْنَاهُ.

This Verse was Revealed regarding me<sup>asws</sup> and Allah<sup>azwj</sup> did not happen to Send a Rasool<sup>saww</sup> to the world and he<sup>saww</sup> is the owner of the intercession regarding the disobedient ones, fearing that he<sup>saww</sup> might associate with his<sup>saww</sup> Lord<sup>azwj</sup>. Rasool-Allah<sup>saww</sup> was the most trustworthy in the Presence of Allah<sup>azwj</sup> than for Him<sup>azwj</sup> to be Saying: "If you<sup>saww</sup> associate with Me<sup>azwj</sup>", and he<sup>saww</sup> had come with invalidation the association (Shirk) and breaking the idols, and whatever was being worshipped with Allah<sup>azwj</sup>, and rather it means Shirk (association) from the men regarding the Wilayah. Thus, this is its meaning".<sup>423</sup>

133- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ هُوْدَةَ الْبَاهِلِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَائِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ بُشَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَمَرَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ وَ عُمَرَ وَ عَلِيًّا ع أَنْ يَمْضُوا إِلَى الْكَهْفِ وَ الرَّقِيمِ فَيُسَبِّحُوا أَبَا بَكْرٍ الْوُضُوءَ وَ يَصُفَّ قَدَمَيْهِ وَ يُصَلِّيَ رَكْعَتَيْنِ وَ يُنَادِي ثَلَاثًا فَإِنْ أَجَابُوهُ وَ إِلَّا فَلْيَقُلْ مِثْلَ ذَلِكَ عُمْرُ فَإِنْ أَجَابُوهُ وَ إِلَّا فَلْيَقُلْ مِثْلَ ذَلِكَ عَلِيٌّ ع فَمَضَوْا وَ فَعَلُوا مَا أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ ص

(The books) 'Kunz Jamie Al Fawaaid' and 'Taqweel Al Ayaat Al Zaahira' – Muhammad Bin Howzah Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Amro bin Shimr who said,

'Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> ordered Abu Bakr, and Umar, and Ali<sup>asws</sup> that they should go to the cave at Al-Raqeem. Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali<sup>asws</sup> went and spoke similar to that, and did what Rasool-Allah<sup>saww</sup> had ordered him<sup>asws</sup> to do.

فَلَمْ يُجِيبُوا أَبَا بَكْرٍ وَ لَا عُمَرَ فَقَامَ عَلِيٌّ ع وَ فَعَلَ ذَلِكَ فَأَجَابُوهُ وَ قَالُوا لَيْتَكَ لَيْتَكَ ثَلَاثًا

It neither responded to Abu Bakr nor Umar, but when Ali<sup>asws</sup> arose and did that, it responded to him and said, 'At your<sup>asws</sup> disposal, at your<sup>asws</sup> disposal!' three times'.

فَقَالَ لَهُمْ لَمْ يَمْ جُيِبُوا صَوْتُ الْأَوَّلِ وَ الثَّانِي وَ أَجَبْتُمْ الثَّلَاثَ فَقَالُوا إِنَّا أَمَرْنَا أَنْ لَا نُجِيبَ إِلَّا نَبِيًّا أَوْ وَصِيًّا

He<sup>asws</sup> said to it: 'What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?' It said, 'I am under instructions that I shall not respond to any except to a Prophet<sup>as</sup> or a successor<sup>as</sup>'.

ثُمَّ انصَرَفُوا إِلَى النَّبِيِّ ص فَسَأَلَهُمْ مَا فَعَلُوا فَأَخْبَرُوهُ فَأَخْرَجَ رَسُولُ اللَّهِ ص صَحِيفَةً حَمْرَاءَ فَقَالَ لَهُمْ أَكْتُبُوا شَهَادَتَكُمْ بِحُطُوطِكُمْ فِيهَا بِمَا رَأَيْتُمْ وَ سَمِعْتُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ سَكَنَتِ شَهَادَتُهُمْ وَ يُسْتَقْلَوْنَ يَوْمَ الْقِيَامَةِ.

Then they went to the Prophet<sup>saww</sup>, so he<sup>saww</sup> asked them of what they had done'. They informed him<sup>saww</sup>. Then Rasool-Allah<sup>saww</sup> brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'.

<sup>423</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 132

Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed: ***Their testimonies would be recorded and they would be Questioned [43:19]*** - on the Day of Qiyamah".<sup>424</sup>

وَقَالَ أَيْضاً حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي بَصِيرٍ قَالَ ذَكَرَ أَبُو جَعْفَرٍ ع الْكِتَابَ الَّذِي تَعَاقدُوا عَلَيْهِ فِي الْكَعْبَةِ وَاشْهَدُوا وَخَتَمُوا عَلَيْهِ بِخَوَاتِيمِهِمْ فَقَالَ يَا بَا مُحَمَّدٍ إِنَّ اللَّهَ أَخْبَرَ نَبِيَّهُ بِمَا صَنَعُوا قَبْلَ أَنْ يَكْتُبُوهُ وَأَنْزَلَ اللَّهُ فِيهِ كِتَاباً فَلْتَأْتِ اللَّهَ فِيهِ كِتَاباً قَالَ أَلَمْ تَسْمَعْ قَوْلَهُ تَعَالَى سَتَكْتُبُ شَهَادَتَهُمْ وَتُسْأَلُونَ

And he said as well, 'It was narrated to us by Al-Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Hammad Bin Isa, from Abu Baseer who said,

'Abu Ja'far<sup>asws</sup> mentioned the agreement which they had made a pact upon in the Kabah, and they bore witness, and they sealed upon it with their seals. He<sup>asws</sup> said: 'O Abu Muhammad! Allah<sup>azwj</sup> Informed His<sup>azwj</sup> Prophet with what they had done before they had even written it, and Allah<sup>azwj</sup> Revealed a Book (Verses) regarding it'. I said, 'Allah<sup>azwj</sup> Revealed a Book (Verses) regarding it?' He<sup>asws</sup> said: 'Are you not listening to the Words of the Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***.

قَوْلُهُ تَعَالَى وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ تَأْوِيلُهُ قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِي أَسْلَمَ عَنْ أَبِي أَيُّوبَ الْبَزَّازِ

Words of the Exalted: ***And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39]***.

Its interpretation, Muhammad Bin Al Abbas said, 'It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid al bary, from Abu Aslam, from Abu Ayoub Al Bazzaz, from Jabir,

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ- وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ- أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

'From Abu Ja'far<sup>asws</sup> having said: ***And it will never profit you today, since you were unjust. – to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights - You are (now) sharers in the Punishment [43:39]***.

وَهَذَا جَوَابٌ لِمَنْ تَقَدَّمَ ذِكْرُهُمْ أَمَامَ هَذِهِ الْآيَةِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ- وَ إِنَّهُمْ لَيَصْدُقُونَهُمْ عَنِ السَّبِيلِ وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

And this is an answer to the one who mention has preceded before this Verse, and it is the Words of the Mighty and Majestic: ***And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36] And they are preventing from the Way and they are reckoning that they are rightly guided [43:37] Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]***.

<sup>424</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 133 a

فَيَقَالُ لَهُمْ عَقِيبَ ذَلِكَ وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ أَيُّ هَذَا الْيَوْمِ - إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ التَّابِعُ مِنْكُمْ وَ الْمُتَّبِعُ وَ أَصُولُ الظُّلْمِ وَ الْفُرُوعُ

He<sup>azwj</sup> Said to them in follow-up of that: **And it will never profit you today**, - i.e. this Day (of Qiyamah) - **since you were unjust**, - to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights - **You are (now) sharers in the Punishment [43:39]**, the follower from them and the followed, and roots of the injustice and the branches.

قَوْلُهُ تَعَالَى فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ تَأْوِيلُهُ قَالَ مُحَمَّدٌ بْنُ الْعَبَّاسِ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ هِلَالٍ عَنِ الْحَسَنِ بْنِ وَهْبٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

Words of the Exalted: **Therefore, adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]**.

Its interpretation, Muhammad Bin Al Abbas said, 'It is narrated to us by Ali Bin Abdullah, from Ibrahim Bin Muhammad Bin Ali Bin Hilal, from Al-Hassan Bin Wahab, from Jaber Bin Yazeed,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **Therefore adhere with that which is Revealed unto you [43:43]**. He<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

وَ إِنَّهُ لَيَكْفُرُ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ مُحَمَّدٌ بْنُ الْعَبَّاسِ حَدَّثَنَا مُحَمَّدٌ بْنُ الْقَاسِمِ عَنْ حُسَيْنِ بْنِ حَكَمٍ عَنْ حُسَيْنِ بْنِ نَصِيرٍ عَنْ أَبِيهِ عَنْ أَبَانِ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ عَلِيٍّ ع قَالَ: قَرَأَ هَذِهِ الْآيَةَ فَقَالَ فَتَحْنُ قَوْمُهُ.

**And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**.

Muhammad Bin Al Abbas said, 'It is narrated to us by Muhammad Bin Al Qasim, from Husayn Bin Hakam, from Husayn Bin Nuseyr, from his father, from Aban Bin Abu Ayyasg, from Suleym Bin Qays,

'From Ali<sup>asws</sup>. This Verse was recited, so he<sup>asws</sup> said: 'We<sup>asws</sup> are his<sup>saww</sup> people".<sup>425</sup>

134 كُنْز، كُنْز، جامع الفوائد و تأويل الآيات الظاهرة وَ سَأَلْنَا مَنْ أَرْسَلَنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا جَاءَ مِنْ طَرِيقِ الْعَامَةِ وَ الْخَاصَةِ. فَمِنْ ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْقَطَّانِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ فَضْلِ عَنْ مُحَمَّدِ بْنِ سَوْفَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص فِي حَدِيثِ الْإِسْرَاءِ فَإِذَا مَلَكَ قَدْ أَتَانِي فَقَالَ يَا مُحَمَّدُ سَلْ مَنْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا عَلَى مَا ذَا بُعِثْتُمْ

(The book) 'Kunz Jamie Al-Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' - **And ask ones We Sent from before you from Our Rasools, [43:45]**.

It has come by the way of the general (Muslims) and the special (Shias). From that is what is reported by Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Hasany, from Ali Bin Ibrahim Al Qattan, from Abbad Bin Yaquoub, from Muhammad Bin Fazl, from Muhammad Bin Sowqat, from Abdullah Bin Masoud who said,

'Rasool-Allah<sup>saww</sup> said to me in a Hadeeth of the Ascension: 'And there was an Angel who had come to me<sup>saww</sup>. He said, 'O Muhammad<sup>saww</sup>! **And ask ones We Sent from before you from Our Rasools, [43:45]**, what is that they were Sent upon?'

<sup>425</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 133 b

فَقُلْتُ لَهُمْ مَعَاشِرَ الرُّسُلِ وَالنَّبِيِّينَ عَلَى مَاذَا بَعَثَكُمْ رَبِّي قَبْلِي قَالُوا عَلَى وَلَايَتِكَ يَا مُحَمَّدُ وَوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I<sup>saww</sup> said to them<sup>as</sup>: 'Community of the Rasools<sup>as</sup>! What is that you<sup>as</sup> had been Sent upon?' They<sup>as</sup> said: 'Your<sup>saww</sup> Wilayah, O Muhammad<sup>saww</sup>, and Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>426</sup>

وَيُؤَيِّدُهُ مَا رَوَاهُ الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ رِجَالِهِ إِلَى مُحَمَّدِ بْنِ هُرْمَانَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ وَانْتَهَيْتُ فِي الْمَسِيرِ مَعَ جِبْرِئِيلَ إِلَى السَّمَاءِ الرَّابِعَةِ فَرَأَيْتُ بَيْتًا مِنْ يَافُوتٍ أَحْمَرَ فَقَالَ لِي جِبْرِئِيلُ يَا مُحَمَّدُ هَذَا الْبَيْتُ الْمَعْمُورُ خَلَقَهُ اللَّهُ قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ عَامٍ فَصَلِّ فِيهِ

And it is supported by what is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, to Muhammad Bin Humran who said, 'It is narrated to us by Muhammad Bin Al Saib, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'When there was an Ascension with me<sup>saww</sup> to the sky and I<sup>saww</sup> ended in the journey with Jibraeel<sup>as</sup>, to the fourth sky, I<sup>saww</sup> saw a building of red ruby. Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! This is Bayt Al-Mamour. Allah<sup>azwj</sup> Created it before He<sup>azwj</sup> Created the skies and the earth, by fifty thousand years, so pray Salat in it'.

فَقُمْتُ لِلصَّلَاةِ وَجَمَعَ اللَّهُ النَّبِيِّينَ وَالْمُرْسَلِينَ فَصَفَّوهُمْ جِبْرِئِيلُ فَصَلَّيْتُ بِحِمٍّ فَلَمَّا سَلَّمْتُ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَقَالَ يَا مُحَمَّدُ رُبُّكَ يُقَرِّتُكَ السَّلَامَ وَ يَقُولُ لَكَ سَلِ الرُّسُلَ عَلَى مَا أُرْسِلْتُمْ مِنْ قَبْلِي

I<sup>saww</sup> stood for the Salat and Allah<sup>azwj</sup> Gathered the Prophets<sup>as</sup> and the Messengers<sup>as</sup>. Jibraeel<sup>as</sup> formed their<sup>as</sup> rows and I<sup>saww</sup> prayed Salat (leading) them<sup>as</sup>. When I<sup>saww</sup> had performed Salaam, a comer came from the Presence of my<sup>saww</sup> Lord<sup>azwj</sup>. He said, 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup> and Says to you<sup>saww</sup>: "Ask the Rasools<sup>as</sup>: 'What were you<sup>as</sup> all Sent upon from before me<sup>saww</sup>?'"

قُلْتُ مَعَاشِرَ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَى مَاذَا بَعَثَكُمْ رَبِّي قَبْلِي قَالُوا عَلَى وَلَايَتِكَ وَوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ ذَلِكَ قَوْلُهُ وَ سَأَلَ مَنْ أُرْسِلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا.

I<sup>saww</sup> said: 'Community of the Prophets<sup>as</sup> and Messengers<sup>as</sup>! What is that my<sup>saww</sup> Lord<sup>azwj</sup> had Sent you<sup>as</sup> upon before me<sup>saww</sup>?' They said, 'Upon your<sup>saww</sup> Wilayah and Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!' And that is His<sup>azwj</sup> Word: **And ask ones We Sent from before you from Our Rasools, [43:45]**'.<sup>427</sup>

وَمِنْ طَرِيقِ الْعَامَّةِ عَنْ أَبِي نُعَيْمٍ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ جَبْرِئِيلٍ يَرْفَعُهُ عَنِ ابْنِ عَبَّاسٍ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ سَأَلَ مَنْ أُرْسِلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا قَالَ النَّبِيُّ ص لَمَّا جَمَعَ اللَّهُ بَيْنِي وَ بَيْنَ الْأَنْبِيَاءِ لَيْلَةَ الْإِسْرَاءِ قَالَ اللَّهُ تَعَالَى سَلِّمْ بَا مُحَمَّدُ عَلَى مَا بُعِثْتُمْ قَالُوا بُعِثْنَا عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِقْرَارِ بِنُبُوَّتِكَ وَ عَلَى الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And from the way of the general Muslims, from Abu Nueym Al Hafiz, from Muhammad Bin Jameel, raising it from Ibn Abbas,

<sup>426</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 134 a

<sup>427</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 134 b

'In interpretation of Words of the Exalted: **And ask ones We Sent from before you from Our Rasools, [43:45]**. The Prophet<sup>saww</sup> said: 'When Allah<sup>azwj</sup> Gathered between me<sup>saww</sup> and the Prophets<sup>as</sup> on the night of the Ascension, Allah<sup>azwj</sup> the Exalted Said: "Ask them"<sup>as</sup>, O Muhammad<sup>saww</sup>: 'What were you<sup>as</sup> all Sent upon?' They<sup>as</sup> said: 'We<sup>as</sup> were Sent upon the testimony that there is no god except Allah<sup>azwj</sup>, and acknowledgment with your<sup>saww</sup> Prophet-hood, and upon Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>428</sup>

135- كشف، كشف الغمة بما أخرجهُ العِزُّ الْمُحَدَّثُ الحَنْبَلِيُّ رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص أَتَانِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ وَ سَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ عَلَى مَا بُعِثُوا قَالَ قُلْتُ عَلَى مَا بُعِثُوا قَالَ عَلَى وَلَا تَيْتِكَ وَلَا يَتِكَ وَلَا يَتِكَ عَلَى بَنِي أَبِي طَالِبٍ ع.

(The book) 'Kashf Al Ghumma' – From what is extracted by the honourable narrator Al Hanbali, reporting from Ibn Masoud who said,

'Rasool-Allah<sup>saww</sup> said to me: 'An Angel came to me<sup>saww</sup>, he said: 'O Muhammad<sup>saww</sup>! **And ask ones We Sent from before you from Our Rasools, [43:45]**, upon what they<sup>as</sup> had been Sent?' I<sup>saww</sup> said: 'Upon what were you<sup>as</sup> Sent?' They<sup>as</sup> said: 'Upon your<sup>saww</sup> Wilayah and Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>429</sup>

136- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ الْآيَةَ قَالَ مُحَمَّدٌ بْنُ الْعَبَّاسِ حَدَّثَنَا أَحْمَدُ الْمُتَوَلَّى عَنْ مُحَمَّدِ بْنِ حَمَّادٍ الشَّامِيِّ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمُتَنَّقِي عَنِ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ أَنَّ النَّبِيَّ ص قَالَ لِيَعْضِ أَصْحَابِهِ سَلُّوا عَلَى عَلِيِّ يَوْمَ الْمُؤْمِنِينَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ - لَا وَاللَّهِ لَا يَجْتَمِعُ التُّبُوَّةُ وَالْحِلَافَةُ فِي أَهْلِ بَيْتٍ أَبَدًا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' – **Or are they (trying to) conclude a matter? But We are the Concluders [43:79]**

Muhammad Bin Al Abbas said, 'It is narrated to us by Ahmad Al Mutawalli, from Muhammad Bin Hammad Al Shamy, from Al-Husayn Bin Asad, from Ali Bin Ismail Al Musanna, from Al Fazl Bin Al Zubeyr, from Abu Dawood, from Bureyda Al Aslami,

'The Prophet<sup>saww</sup> said to one of his<sup>saww</sup> companions: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen!' A man from the people said, 'No, by Allah<sup>azwj</sup>! The Prophet-hood and the caliphate will not be gathered in People<sup>asws</sup> of the Household, ever!' So, Allah<sup>azwj</sup> the Exalted Revealed this Verse".<sup>430</sup>

و يُؤَيِّدُهُ مَا رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَخَذَ عَلَيْهِمُ الْمِيثَاقَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَرَّتَيْنِ الْأُولَى حِينَ قَالَ أَ تَذَرُونَ مَنْ وَلِيُّكُمْ مِنْ بَعْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And it is supported by what is reported from Abdullah Bin Abbas having said,

'Rasool-Allah<sup>saww</sup> took the covenant upon them for Amir Al-Momineen<sup>asws</sup>, twice. The first was when he<sup>saww</sup> said: 'Do you know who is your guardian from after me<sup>saww</sup>? They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing!'

<sup>428</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 134 c

<sup>429</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 135

<sup>430</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 136 a



قَالَ صَالِحُ الْمُؤْمِنِينَ وَ أَشَارَ بِيَدِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هَذَا وَلِيُّكُمْ مِنْ بَعْدِي

He<sup>saww</sup> said: 'Reconciler of the Momineen!' – and he<sup>saww</sup> indicated by his<sup>saww</sup> hand towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said: 'This one is your guardian from after me<sup>saww</sup>'.

وَ الثَّانِيَةُ يَوْمَ غَدِيرِ خُمٍ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ كَانُوا قَدْ أَسْرَوْا فِي أَنْفُسِهِمْ وَ تَعَاقدُوا أَنْ لَا يَرْجِعَ إِلَى آلِ مُحَمَّدٍ هَذَا الْأَمْرُ وَ لَا يُعْطَوْهُمْ الْحُمْسَ فَأُطْلِعَ اللَّهُ نَبِيَّهُ ص عَلَى أَمْرِهِمْ وَ أَنْزَلَ عَلَيْهِ هَذِهِ الْآيَةَ.

And the second was on the day of Ghadeer Khumm he<sup>saww</sup> said: 'One whose master<sup>saww</sup> was so Ali<sup>asws</sup> is his master<sup>asws</sup>'. And they had kept it a secret within themselves, and they made a pact, 'This command will not return to Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and they<sup>asws</sup> will not be given the 'Khums''. Allah<sup>azwj</sup> Notified His<sup>azwj</sup> Prophet<sup>saww</sup> upon their affair and Revealed this Verse upon him<sup>saww</sup>, 431

137- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِلَى وَ إِلَيَّ مِنَ الْمُسْلِمِينَ تَأْوِيلُهُ قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ آبَائِهِ ع قَالَ نَزَلَ جَبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ يُولَدُ لَكَ غُلَامٌ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرِئِيلُ لَا حَاجَةَ لِي فِيهِ فَخَاطَبَنِي ثَلَاثًا ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ مِنْهُ الْأَيُّمَةَ وَ الْأَوْصِيَاءَ

(The books) 'Kunz Jamie Al Fawaa'id' and 'Taweel Al Ayaat Al Zaahira' –

'Words of the Exalted: **And We Bequeathed the human with being kind to his parents** – up to - **I am from the submitters**' [46:15].

Its interpretation, Muhammad Bin Al Abbas said, 'It is narrated to us by Muhammad Bin Hammam, from Abdullah Bin Ja'far, from Al-Hassan Bin Zayd,

'From his forefathers<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto the Prophet<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! you<sup>saww</sup> will be blessed with a boy, your<sup>saww</sup> community will kill him from after you<sup>saww</sup>'. He<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! There is no need for me<sup>saww</sup> regarding him'. He<sup>as</sup> addressed him<sup>saww</sup> thrice, then said: 'O Muhammad<sup>saww</sup>! From him would be the Imams<sup>asws</sup> and the successors<sup>asws</sup>'.

قَالَ وَ حَاءَ النَّبِيِّ ص إِلَى فَاطِمَةَ ع فَقَالَ لَهَا إِنَّكَ تَلِدِينَ وَلَدًا تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَقَالَتْ لَا حَاجَةَ لِي فِيهِ فَخَاطَبَهَا ثَلَاثًا ثُمَّ قَالَ لَهَا إِنَّ مِنْهُ الْأَيُّمَةَ وَ الْأَوْصِيَاءَ فَقَالَتْ نَعَمْ يَا أَبَتِ فَحَمَلَتْ بِالْحُسَيْنِ ع

He<sup>asws</sup> said: 'And the Prophet<sup>saww</sup> came to (Syeda) Fatima<sup>asws</sup>. He<sup>saww</sup> said to her<sup>asws</sup>: 'You<sup>asws</sup> will be blessed with a son, my<sup>saww</sup> community would kill him<sup>asws</sup> from after me<sup>saww</sup>'. She<sup>asws</sup> said: 'There is no need for me<sup>asws</sup> regarding him'. He<sup>saww</sup> addressed her<sup>asws</sup> thrice, then said to her<sup>asws</sup>: 'From him would be the Imams<sup>asws</sup> and the successors<sup>asws</sup>'. She<sup>asws</sup> said: 'Yes, O father<sup>saww</sup>! Syeda<sup>asws</sup> was blessed with Al-Husayn<sup>asws</sup>'.

فَحَفِظَهَا اللَّهُ وَ مَا فِي بَطْنِهَا مِنْ إِبْلِيسَ فَوَضَعَتْهُ لِسِتَّةِ أَشْهُرٍ لَمْ يُسْمَعْ بِمَوْلُودٍ وَلِدَ لِسِتَّةِ أَشْهُرٍ إِلَّا الْحُسَيْنُ وَ بَحَثِي بِنُ زَكْرِيَّا ع فَلَمَّا وَضَعَتْهُ النَّبِيُّ ص لِسَانَهُ فِي فِيهِ فَمَضَهُ وَ لَمْ يَرْضَعْ مِنْ أُنْتَى حَتَّى نَبَتْ حَلْمُهُ وَ دَمُهُ مِنْ رَيْقِ رَسُولِ اللَّهِ ص وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلَهُ وَ فَصَالَهُ ثَلَاثُونَ شَهْرًا.

431 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 136 b



Allah<sup>azwj</sup> Protected her<sup>asws</sup> and what was in her<sup>asws</sup> lap, from Iblees<sup>la</sup>. She<sup>asws</sup> placed him<sup>asws</sup> at the sixth month. No birth had been heard to be at six months except Al-Husayn<sup>asws</sup> and Yahya<sup>as</sup> Bin Zakariyya<sup>as</sup>. When she<sup>asws</sup> had placed him<sup>asws</sup>, the Prophet<sup>saww</sup> placed his<sup>saww</sup> tongue in his<sup>asws</sup> mouth, and he<sup>asws</sup> sucked it and did not breast-feed from any female until his<sup>asws</sup> flesh and blood had grown from the saliva of Rasool-Allah<sup>saww</sup>. And it is the Word of Allah<sup>azwj</sup> the Exalted: ***And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months [46:15]***<sup>432</sup>.

138- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَوْلُهُ تَعَالَى ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ فَأَحْبَطَ أَعْمَالَهُمْ قَوْلُهُ تَعَالَى فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahamad Bin Muhamad, from Muhammad Bin Khalid, from Muhammad Bin Ali, from Ibn Fuzeyl, from Abu Hamza, from Jabir,

'From Abu Ja'far<sup>asws</sup>: 'Words of the Exalted: ***That is because they abhorred what Allah Revealed***, - regarding Ali<sup>asws</sup> - ***so He Nullified their deeds [47:9]***. Words of the Exalted: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]***.

و رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ حُسَيْنِ بْنِ خُزَيْمَةَ الرَّازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنْ أَبِي هُرَيْرَةَ عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنْ حُؤَيْرٍ عَنِ الضَّحَّاكِ عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ قَالَ نَزَلَتْ فِي بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ

And it is reported by Muhammad Bin Al Abbas, from Muhammad Bin Ahamad the scribe, from Husayn Bin Khuzeima Al Razy, from Abdullah Bin Bashir, from Abu Howzah, from Ismail Bin Abbas, from Juweybir, from Al Zahhak, from Ibn Abbas regarding the Verse, he said,

'It was Revealed regarding the Clan of Hashim<sup>as</sup>, and clan of Umayya'.

قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمُ الْآيَةَ تَأْوِيلُهُ مَا رَوَاهُ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي هَذِهِ الْآيَةِ قَالَ هُوَ سَبِيلُ عَلِيٍّ ع.

Words of the Exalted: ***Surely, those who turned back upon their back [47:25]*** – the Verse.

Its interpretation is what is reported by Muhammad Bin Al Abbas, from Ali Bin Suleyman Al Zurary, from Muhammad Bin Al-Husayn, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

'From Abu Abdullah<sup>asws</sup>, regarding this Verse, he<sup>asws</sup> said: 'It (guidance) is the way of Ali<sup>asws</sup><sup>433</sup>.

<sup>432</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 137

<sup>433</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 138

139- كُنْزُ قَوْلِهِ تَعَالَى ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ الْآيَةَ- رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْخَضْرَمِيِّ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ هَذِهِ الْآيَةِ قَالَ وَكَانَ عَلِيٌّ رَضَا اللَّهُ وَ رَضَا رَسُولُهُ أَمَرَ اللَّهُ بِوَلَايَتِهِ يَوْمَ بَدْرٍ وَ يَوْمَ حُنَيْنٍ وَ يَطْنُ نَخْلَةَ وَ يَوْمَ الرَّوْيَةِ نَزَلَتْ فِيهِ اثْنَتَانِ وَ عِشْرُونَ آيَةً فِي الْحُجَّةِ الَّتِي صُدَّ فِيهَا رَسُولُ اللَّهِ عَنِ الْمَسْجِدِ الْحَرَامِ بِالْجُحْفَةِ وَ بِحُجْمٍ.

(The book) 'Kunz' – Words of the Exalted: **That is because they follow what Angers Allah [47:28]** – the Verse.

'It is reported by Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin Ja'far Al Hazramy, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far<sup>asws</sup> about this Verse, he<sup>asws</sup> said: 'They abhorred Ali<sup>asws</sup>, and Ali<sup>asws</sup> was the Pleasure of Allah<sup>azwj</sup> and pleasure of His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Commanded with his<sup>asws</sup> Wilayah on the day of Badr, and day of Hunayn, and inside the date palm plantation, and the day of Al-Tarwiyya. Twenty-five Verses were Revealed regarding the Hajj which Rasool-Allah<sup>saww</sup> was hindered from the Sacred Masjid at Al-Johfa, and at Khumm''.<sup>434</sup>

140- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ فَضِيلٍ عَنْ غَالِبِ الْجَهَنِّيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ ثُمَّ إِلَى سِدْرَةِ الْمُنتَهَى وَقَفْتُ بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ فَقَالَ لِي يَا مُحَمَّدُ فَقُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ

(The books) 'Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Sa'ad, from Muhammad Bin Haroun, from Muhammad Bin Malik, from Ahmad Bin Fuzeyl, from Ghalid Al Juhnay,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup> all, said: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'When there was an Ascension with me<sup>saww</sup> to the sky, then to Sidrat Al-Muntaha, I<sup>saww</sup> paused in front of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic. He<sup>azwj</sup> Said to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service, my<sup>saww</sup> Lord<sup>azwj</sup>, and Your<sup>azwj</sup> assistance!'

قَالَ قَدْ بَلَوْتُ خَلْقِي فَأَتَيْتُهُمْ وَحَدَّثْتُ أَطْوَعَ لَكَ قُلْتُ رَبِّي عَلَيَّ قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلِ اخْتَرْتَ لِنَفْسِكَ خَلِيفَةً يُؤَدِّي عَنْكَ وَ يُعَلِّمُ عِبَادِي مِنْ كِتَابِي مَا لَا يَعْلَمُونَ قَالَ قُلْتُ لَا فَاخْتَرْتُ لِي فَإِنَّ خَيْرَتَكَ خَيْرٌ لِي

He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Tried My<sup>azwj</sup> creatures, so which of them did you<sup>saww</sup> find to be the most obedient to you<sup>saww</sup>?" I<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup>, (it is) Ali<sup>asws</sup>'. He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Have you<sup>saww</sup> chosen a caliph for yourself<sup>saww</sup> to deliver on your<sup>asws</sup> behalf, and teach My<sup>azwj</sup> servants from My<sup>azwj</sup> Book what they are not knowing?" I<sup>saww</sup> said: 'No, so You<sup>azwj</sup> Choose for me<sup>saww</sup>, for Your<sup>azwj</sup> Choice is better for me<sup>saww</sup>.'

قَالَ لَقَدْ اخْتَرْتُ لَكَ عَلِيًّا فَاتَّخَذَهُ لِنَفْسِكَ خَلِيفَةً وَ وَصِيًّا قَدْ تَحَلَّيْتُهُ عِلْمِي وَ حِلْمِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع حَقًّا لَمْ يَنْلَهَا أَحَدٌ قَبْلَهُ وَ لَيْسَتْ لِأَحَدٍ بَعْدَهُ

<sup>434</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 139

He<sup>azwj</sup> Said: 'I<sup>azwj</sup> have Chosen Ali<sup>asws</sup> for you<sup>saww</sup>, so take him<sup>asws</sup> as a caliph for yourself<sup>saww</sup>, and as successor<sup>asws</sup>. I<sup>azwj</sup> have Bestowed to him<sup>asws</sup> My<sup>azwj</sup> Knowledge and My<sup>azwj</sup> Wisdom, and he<sup>asws</sup> is Amir Al-Momineen<sup>asws</sup> truly. No one has attained it before him<sup>asws</sup> and it isn't for anyone after him<sup>asws</sup>.

يَا مُحَمَّدُ عَلَيَّ زَايَةُ الْهُدَى وَ إِمَامٌ مَنْ أَطَاعَنِي وَ نُورٌ أَوْلِيَانِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ بِذَلِكَ يَا مُحَمَّدُ

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is flag of guidance, and Imam<sup>asws</sup> of the ones obeying Me<sup>azwj</sup>, and Noor of My<sup>azwj</sup> friends, and he<sup>asws</sup> is the Word which I<sup>azwj</sup> have necessitated it for the pious. One who loves him<sup>asws</sup>, so he has loved Me<sup>azwj</sup>, and one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>, so give him<sup>asws</sup> the glad tidings with that, O Muhammad<sup>saww</sup>!"

قَالَ فَبَشِّرْهُ بِذَلِكَ فَقَالَ عَلَيَّ ع أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ إِنْ يُعَاقِبَنِي فَبِذَنِّي لَمْ يَطْلُبْنِي وَ إِنْ يُسَمِّ لِي مَا وَعَدَنِي فَاللَّهُ أَوْلَى بِي

He<sup>asws</sup> said: 'He<sup>saww</sup> gave him<sup>asws</sup> glad tidings of that. Ali<sup>asws</sup> said: 'I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Grip. If He<sup>azwj</sup> were to Punish me<sup>asws</sup>, it would be due to my<sup>asws</sup> shortcomings. He<sup>azwj</sup> will not be unjust to me<sup>asws</sup>. And if He<sup>azwj</sup> were to Complete for me<sup>asws</sup> what He<sup>azwj</sup> Promised me<sup>asws</sup>, so Allah<sup>azwj</sup> is Foremost with me<sup>asws</sup>.

فَقَالَ النَّبِيُّ ص اللَّهُمَّ اِبْل [أَجَل] قَلْبُهُ وَ اجْعَلْ رِبْعَهُ الْإِيمَانَ بِكَ قَالَ اللَّهُ تَعَالَى قَدْ فَعَلْتُ ذَلِكَ يَا مُحَمَّدُ غَيْرَ أَنِّي مُحْتَصُهُ مِنَ الْبَلَاءِ بِمَا لَا أَخْتَصُّ بِهِ أَحَدًا مِنْ أَوْلِيَائِي

The Prophet<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make it nourish the Eman with You<sup>azwj</sup>! Allah<sup>azwj</sup> the Exalted Said: "I<sup>azwj</sup> had Done that, O Muhammad<sup>saww</sup>, apart from that I<sup>azwj</sup> have Specialised him<sup>asws</sup> with the afflictions with what no one from My<sup>azwj</sup> friends has been Specialised with!"

قَالَ قُلْتُ رَبِّي أَحْيِي وَ صَاحِبِي قَالَ إِنَّهُ قَدْ سَبَقَ فِي عِلْمِي أَنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ وَ لَوْ لَا عَلَيَّ لَمْ تُعْرِفْ أَوْلِيَائِي وَ لَا أَوْلِيَاءُ رُسُلِي.

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup>! My<sup>saww</sup> brother<sup>asws</sup> and companion!' He<sup>azwj</sup> Said: "It has preceded in My<sup>azwj</sup> Knowledge that he<sup>asws</sup> will be Tried and Tested with it, and had it not been for Ali<sup>asws</sup>, My<sup>azwj</sup> friends would not be recognised nor friends of My<sup>azwj</sup> Rasool<sup>saww</sup>!"<sup>435</sup>

141- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَنَابَوْا الْآيَةَ.

(The books) 'Kunz Jamie a Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' - **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt [49:15] – Verse.**

تَأْوِيلُهُ قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ عَبَّاسٍ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنْ الضَّحَّاكِ بْنِ مُزَاحِمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ فِي قَوْلِ اللَّهِ تَعَالَى - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَنَابَوْا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ قَالَ ابْنُ عَبَّاسٍ دَهَبَ عَلَيَّ بِشْرُهَا وَ فَضْلُهَا.

<sup>435</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 140

Its interpretation is, Muhammad Bin Al Abbas said, 'It is narrated to us by Ali Bin Abdullah, from Ibrahim, from Muhammad Bin Ali, from Ja'far Bin Abbas, from Muqatil Bin Suleyman, from Al Zahhak Bin Muzahim, from Ibn Abbas having said,

'Regarding Words of Allah<sup>azwj</sup> the Exalted: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].** Ibn Abbas said, 'Ali<sup>asws</sup> went with its nobility and its merit"<sup>436</sup>.

142- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَلَايَةٌ

(The books) 'Kunz Jamie Al-Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' – Words of the Exalted: **Surely, there is a Zikr in that for one who has a heart for him, [50:37]** – the Verse.

تَأْوِيلُهُ حَدِيثٌ لَطِيفٌ وَ خَبَرٌ طَرِيفٌ وَ هُوَ مَا نَقَلَهُ ابْنُ شَهْرَآشُوبَ فِي كِتَابِهِ مَرْفُوعاً عَنْ رِجَالِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ أَهْدَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ص نَاقَتَيْنِ عَظِيمَتَيْنِ سَمِيتَيْنِ فَقَالَ لِلصَّحَابَةِ هَلْ فِيكُمْ أَحَدٌ يُصَلِّي رَكْعَتَيْنِ يَوْضُوعَهُمَا وَ قِيَامَهُمَا وَ رُكُوعَهُمَا وَ سُجُودَهُمَا وَ خُشُوعَهُمَا وَ لَمْ يَهْتَمَّ فِيهِمَا بَشَيْءٍ مِنْ أُمُورِ الدُّنْيَا وَ لَا يُحَدِّثُ قَلْبُهُ بِفِكْرِ الدُّنْيَا أَهْدِي إِلَيْهِ إِحْدَى هَاتَيْنِ النَّاقَتَيْنِ

Its interpretation is a nice Hadeeth and a good oddity, and it is what is transmitted by Ibn Shehr Ashub in his book (Al Manaqib), raising from his men, from Ibn Abbas having said,

'A man gifted two large fat camels to Rasool-Allah<sup>azwj</sup>. He<sup>saww</sup> said to the companions: 'Is there anyone among you who will pray two Cycles Salat with their Wud'u (intact), and their standing, and their Ruk'u, and their Sajdas, and their humbleness, and not care during these of anything from the affairs of the world, nor for his heart to discuss any thought of the world, I<sup>saww</sup> shall gift these two camels to him'.

فَقَالَهَا مَرَّةً وَ مَرَّتَيْنِ وَ ثَلَاثًا فَلَمْ يُجِبْهُ أَحَدٌ مِنْ أَصْحَابِهِ فَقَامَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ أَصَلِّي الرَّكْعَتَيْنِ أَكْبَرُ التَّكْبِيرَةِ الْأُولَى إِلَى أَنْ أُسَلِّمَ مِنْهَا- لَا أُحَدِّثُ نَفْسِي بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا فَقَالَ صَلَّى يَا عَلِيُّ صَلَّى اللَّهُ عَلَيْكَ

He<sup>saww</sup> said it once, and twice, and three times, but no one from his<sup>saww</sup> companions answered him<sup>asws</sup>. Amir Al-Momineen<sup>asws</sup> stood up to him<sup>saww</sup>, and said: 'I<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> will pray two Cycles Salat. I<sup>asws</sup> shall exclaim the first takbeer up to I<sup>asws</sup> perform Salaam from it, I<sup>asws</sup> will not discuss within myself<sup>asws</sup> with anything from the affairs of the world'. He<sup>saww</sup> said: 'You<sup>asws</sup> pray the Salat, may Allah<sup>azwj</sup> Sent Salawaat upon you<sup>asws</sup>'.

قَالَ فَكَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَخَلَ فِي الصَّلَاةِ فَلَمَّا سَلَّمَ مِنَ الرَّكْعَتَيْنِ هَبَطَ جِبْرَائِيلُ ع عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ أَعْطِيهِ إِحْدَى النَّاقَتَيْنِ

He (Ibn Abbas) said, 'Amir Al-Momineen<sup>asws</sup> exclaimed Takbeer and entered into the Salat. When he<sup>asws</sup> had performed Salaam from the two Cycles, Jibraeel<sup>as</sup> came down to the Prophet<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup> and Says to you<sup>saww</sup>: "Give him<sup>asws</sup> one of the two camels (and one after that)!"

<sup>436</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 141

فَقَالَ رَسُولُ اللَّهِ ص أَنَا شَارِطُهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ - لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا أَنْ أُعْطِيَهُ إِحْدَى النَّاقَتَيْنِ وَ إِنَّهُ جَلَسَ فِي التَّشَهُّدِ فَتَفَكَّرَ فِي نَفْسِهِ أَيُّهُمَا يَأْخُذُ

Rasool-Allah<sup>saww</sup> said: '(But) I<sup>saww</sup> stipulated that he<sup>asws</sup> would pray two Cycles, nor discussing during these within himself with anything from the affairs of the world, I<sup>saww</sup> shall gift him<sup>asws</sup> the two camels, and he<sup>asws</sup> is sitting in the Tashahhud thinking within himself<sup>asws</sup> which of the two he<sup>asws</sup> shall take'.

فَقَالَ جِبْرِئِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقَرِّبُكَ السَّلَامَ وَ يَقُولُ لَكَ تَفَكَّرَ أَيُّهُمَا يَأْخُذُ أَسْمَتُهُمَا فَيَنْخَرِمَا فَيَتَصَدَّقَ بِمَا يَوْجِبُ اللَّهُ تَعَالَى فَكَانَ تَفَكُّرُهُ لِلَّهِ تَعَالَى لَا لِنَفْسِهِ وَ لَا لِلدُّنْيَا

Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings and Says to you<sup>saww</sup>: 'He<sup>asws</sup> is thinking which of the two he<sup>asws</sup> will take, its fatter one, and he<sup>asws</sup> would slaughter it and give in charity with it for the Face of Allah<sup>azwj</sup> the Exalted, so his<sup>asws</sup> thoughts were for the Sake of Allah<sup>azwj</sup> the Exalted, not for himself<sup>asws</sup>, nor for the world!''

فَبَكَى رَسُولُ اللَّهِ ص وَ أَعْطَاهُ كِلْتَيْهِمَا فَخَرَّعَهُمَا وَ تَصَدَّقَ بِمَا فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ هَذِهِ الْآيَةُ يَعْنِي بِهِ أَمِيرَ الْمُؤْمِنِينَ ع أَنَّهُ خَاطَبَ نَفْسَهُ فِي صَلَاتِهِ لِلَّهِ تَعَالَى لَمْ يَتَفَكَّرْ فِيهِمَا بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا.

Rasool-Allah<sup>saww</sup> wept and gave him<sup>asws</sup> both of them. He<sup>asws</sup> slaughtered them both and gave in charity with these. So, Allah<sup>azwj</sup> the Exalted Revealed this Verse regarding it, meaning Amir Al-Momineen<sup>asws</sup> with it. He<sup>asws</sup> addressed himself<sup>asws</sup> in his<sup>asws</sup> Salat for the Sake of Allah<sup>azwj</sup> the Exalted, not thinking during these two (Cycles) with anything from the affairs of the world".<sup>437</sup>

143- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى إِنَّمَا تُوعَدُونَ لَصَادِقٍ تَأْوِيلُهُ مَا رَوَى عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَوْلُهُ تَعَالَى إِنَّمَا تُوعَدُونَ لَصَادِقٍ فِي عَلِيٍّ وَ هَكَذَا نَزَلَتْ.

(The books) 'Jamie Al-Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' – Words of the Exalted: ***Surely what you are being Promised would be proven true [51:5].***

Its interpretation is what is reported from Muhammad Al Barqy, from sayf Bin Ameyra, from his brother, from his father, from Al Sumali,

'From Abu Ja'far<sup>asws</sup> having said: 'Words of the Exalted: ***Surely what you are being Promised would be proven true regarding Ali [51:5]***, and that is how it was Revealed".<sup>438</sup>

144- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عِيسَى بْنِ دَاوُدَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى قَالَ النَّبِيُّ ص لَمَّا أُسْرِيَ بِهِ إِلَى رَبِّهِ قَالَ وَقَفَ بِي جِبْرِئِيلُ عِنْدَ شَجَرَةٍ عَظِيمَةٍ لَمْ أَرِ مِثْلَهَا عَلَى كُلِّ غُصْنٍ مِنْهَا مَلَكٌ وَ عَلَى كُلِّ وَرَقَةٍ مِنْهَا مَلَكٌ وَ عَلَى كُلِّ ثَمَرَةٍ مِنْهَا مَلَكٌ وَ قَدْ تَجَلَّلَهَا نُورٌ مِنْ نُورِ اللَّهِ تَعَالَى

(The books) 'Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Isa Bin Dawood by his chain,

<sup>437</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 142

<sup>438</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 143

'Raising it to Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>saww</sup> Ali<sup>asws</sup> regarding Words of Mighty and Majestic: **When the Lote Tree was overwhelmed by what overwhelmed it [53:16]:** 'The Prophet<sup>saww</sup> said when there was an Ascension with him<sup>saww</sup> to his<sup>saww</sup> Lord<sup>azwj</sup>, he<sup>saww</sup> said: 'Jibraeel<sup>as</sup> paused with me<sup>saww</sup> at a large tree, I<sup>saww</sup> had not seen similar to it. Upon every branch from it was an Angel, and every single leaf from it was an Angel, and upon every fruit from it was an Angel, a Noor from the Noor of Allah<sup>azwj</sup> the Exalted had caused it to flash.

فَقَالَ جِبْرِئِيلُ هَذِهِ سِدْرَةُ الْمُنْتَهَى كَانَ يَنْتَهِي الْأَنْبِيَاءُ قَبْلَكَ إِلَيْهَا ثُمَّ لَا يُجَاوِزُونَهَا وَأَنْتَ جُوزُهَا إِنْ شَاءَ اللَّهُ لِيُرِيَنَّكَ مِنْ آيَاتِهِ الْكُبْرَى فَاطْمَئِنَّ أَيْدِكَ اللَّهُ بِاللَّيَالِ حَتَّى تَسْتَكْمِلَ كَرَامَاتَ رَبِّكَ وَ تَصِيرَ إِلَى جَوَارِهِ

Jibraeel<sup>as</sup> said: 'This is Sidrat Al-Muntaha. The Prophets<sup>as</sup> had ended to it before you<sup>saww</sup>, then they did not cross past it, and you<sup>saww</sup> shall be crossing it, if Allah<sup>azwj</sup> so Desires it for Him<sup>azwj</sup> to Show you<sup>saww</sup> His<sup>azwj</sup> Greatest Signs, so rest assured, Allah<sup>azwj</sup> will Aid you<sup>saww</sup> with the affirmation until the Honours of your<sup>saww</sup> Lord<sup>azwj</sup> are perfected, and you<sup>saww</sup> come to be in His<sup>azwj</sup> Vicinity'.

ثُمَّ صَعِدَ بِي إِلَى تَحْتِ الْعَرْشِ فَدَنَا إِلَيَّ وَفَرَفْتُ أَخْضَرَ فَرَفَعَنِي الرَّفْرَفُ بِإِذْنِ اللَّهِ إِلَى رَبِّي فَصِرْتُ عِنْدَهُ وَ انْقَطَعَ عَنِّي أَصْوَاتُ الْمَلَائِكَةِ وَ دَوِيُّهُمْ وَ ذَهَبَتْ الْمَخَافُوفُ وَ الرُّوعَاتُ وَ هَدَأَتْ نَفْسِي وَ اسْتَبْشَرْتُ وَ جَعَلْتُ أُنْتَبَهُ وَ أَنْفَضْتُ وَ وَقَعَ عَلَيَّ السُّرُورُ وَ الْإِسْتِيشَارُ وَ ظَنَنْتُ أَنَّ جَمِيعَ الْخَلْقِ قَدْ مَاتُوا وَ لَمْ أَرَ غَيْرِي أَحَدًا مِنْ خَلْقِهِ

Then he<sup>saww</sup> ascended with me<sup>saww</sup> to beneath the Throne. A green rug came near to me<sup>saww</sup> and raised me<sup>saww</sup> by the Permission of Allah<sup>azwj</sup>, to my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> came to be in His<sup>azwj</sup> Presence and there were terminated from me<sup>asws</sup>, voices of the Angels and their buzz. And the fears and the awes were gone and my<sup>saww</sup> soul calmed down and I<sup>saww</sup> smiled and went on to look around and took hold of myself<sup>saww</sup>, and the cheerfulness and the joy occurred upon me<sup>saww</sup>, and I<sup>saww</sup> thought that the entirety of the creation had died, and I<sup>saww</sup> could not see anyone from His<sup>azwj</sup> creatures apart from me<sup>saww</sup>.

فَرَفَعَنِي مَا شَاءَ ثُمَّ رَدَّ عَلَيَّ رُوحِي فَأَفْقُتُ وَ كَانَ يُؤَفِّقُنِي مِنْ رَبِّي أَنَّ عَمَضْتُ عَيْنِي فَكَلَّ بَصَرِي فَجَعَلْتُ أَبْصِرُ بِعَيْنِي كَمَا أَبْصِرُ بِعَيْنِي بَلْ أَبْغَدَ وَ أَبْلَغَ فَذَلِكَ قَوْلُهُ تَعَالَى - مَا زَاغَ الْبَصَرُ وَ مَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

He<sup>azwj</sup> left me<sup>saww</sup> for as long as He<sup>azwj</sup> so Desired, then Returned my<sup>saww</sup> soul to me<sup>saww</sup>, and I<sup>asws</sup> recovered, and the recovery was from my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> shut my<sup>saww</sup> eyes and my<sup>saww</sup> sight dimmed, and I<sup>saww</sup> went on to see with my<sup>saww</sup> heart just as I<sup>saww</sup> tended to see with my<sup>saww</sup> eyes, but further and further reaching, and that is His<sup>azwj</sup> Word: **Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18].**

وَ إِذَا كُنْتُ أَبْصِرُ مِنْ خَبِطِ الْإِثْرَةِ نُورًا بَيْنِي وَ بَيْنَ رَبِّي - لَا تُطِيفُهُ الْأَبْصَارُ فَتَدَانِي رَبِّي فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ قُلْتُ لَيْتَكَ رَبِّي وَ سَيِّدِي وَ إِلَهِي لَيْتَكَ

And rather, I<sup>saww</sup> saw from (like) the eye of the needle, a Noor between me<sup>saww</sup> and my<sup>saww</sup> Lord<sup>azwj</sup>, (which) the sights could not tolerate. My<sup>saww</sup> Lord<sup>azwj</sup> called out to me<sup>saww</sup>. Allah<sup>azwj</sup> Blessed and Exalted Said: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service, my<sup>saww</sup> Lord<sup>azwj</sup>, and my<sup>saww</sup> Master<sup>azwj</sup>, and my<sup>saww</sup> God<sup>azwj</sup>! At Your<sup>azwj</sup> service!'

قَالَ هَلْ عَرَفْتَ قُدْرَكَ عِنْدِي وَ مَوْضِعَكَ وَ مَنْزِلَتَكَ لَدَيَّ قُلْتُ نَعَمْ يَا سَيِّدِي قَالَ يَا مُحَمَّدُ هَلْ عَرَفْتَ مَوْضِعَكَ مِنِّي وَ مَوْضِعَ دُرِّيَّتِكَ قُلْتُ نَعَمْ يَا سَيِّدِي

He<sup>azwj</sup> Said: "Do you<sup>saww</sup> know your<sup>saww</sup> worth in My<sup>azwj</sup> Presence, and your<sup>saww</sup> place and your<sup>saww</sup> status with Me<sup>azwj</sup>?" I<sup>saww</sup> said: 'Yes, my<sup>saww</sup> Master<sup>azwj</sup>!' He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Do you<sup>saww</sup> know your<sup>saww</sup> place from Me<sup>azwj</sup> and place of your<sup>saww</sup> offspring?" I<sup>saww</sup> said: 'Yes, O my<sup>saww</sup> Master<sup>saww</sup>'.

قَالَ فَهَلْ تَعْلَمُ يَا مُحَمَّدُ فِيمَ اخْتَصَمَ الْمَلَأُ الْأَعْلَى قُلْتُ يَا رَبِّ أَنْتَ أَعْلَمُ وَ أَحْكَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ قَالَ اخْتَصَمُوا فِي الدَّرَجَاتِ وَ الْحَسَنَاتِ فَهَلْ تَذَرِي مَا الدَّرَجَاتِ وَ الْحَسَنَاتِ قُلْتُ أَنْتَ أَعْلَمُ سَيِّدِي وَ أَحْكَمُ

He<sup>azwj</sup> Said: "Do you<sup>saww</sup> know, O Muhammad<sup>saww</sup>, regarding who the high assembly are disputing?" I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> are more Knowing and Wiser, and You<sup>azwj</sup> are Knower of the unseen!' He<sup>azwj</sup> said: "They are disputing regarding the ranks and the good deeds. Do you<sup>saww</sup> know what are the ranks and the good deeds?" I<sup>saww</sup> said: 'You<sup>azwj</sup> are more Knowing my<sup>saww</sup> Master<sup>azwj</sup>, and Wiser'.

قَالَ إِسْبَاحُ الْوُضُوءِ فِي الْمَفْرُوضَاتِ وَ الْمَشْيُ بِالْأَقْدَامِ إِلَى الْجَمَاعَاتِ مَعَكَ وَ مَعَ الْأَيْمَةِ مِنْ وَلَدِكَ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ إِفْشَاءُ السَّلَامِ وَ إِطْعَامُ الطَّعَامِ وَ التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He<sup>azwj</sup> Said: "Perfection of the Wud'u during the obligations, and the walking with the feet to the communities with you<sup>saww</sup>, and with the Imams<sup>asws</sup> from your<sup>saww</sup> sons<sup>asws</sup>, and awaiting the Salat after the Salat, and initiating the greetings, and feeding the food, and the vigil at night while the people sleep!"

ثُمَّ قَالَ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ

He<sup>azwj</sup> Said: **“(Allah Said): The Rasool believes in what has been Revealed unto him from his Lord [2:285]”**.

قُلْتُ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رَسُولِهِ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رَسُولِهِ وَ قَالُوا سَبِعْنَا وَ أَطَعْنَا عُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ

I<sup>saww</sup> said: **‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools’. (Allah Said): “And they are saying, ‘We hear and we obey’”. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285].**

قَالَ صَدَقْتَ يَا مُحَمَّدُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ

He<sup>azwj</sup> Said: 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! **“Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”**. [2:286].

فَقُلْتُ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اغْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ:



I<sup>saww</sup> said: ***'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].***

قَالَ ذَلِكَ لَكَ يَا مُحَمَّدُ وَلِذُرِّيَّتِكَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَعَدَيْكَ سَيِّدِي وَ إِلَهِي

He<sup>azwj</sup> Said: "That is for you<sup>saww</sup>, O Muhammad<sup>saww</sup>, and for your<sup>saww</sup> offspring. O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service my<sup>saww</sup> Lord<sup>azwj</sup>, and Your<sup>azwj</sup> assistance, and my<sup>saww</sup> God<sup>azwj</sup>!'

قَالَ أَسْأَلُكَ عَمَّا أَنَا أَعْلَمُ بِهِ مِنْكَ مَنْ خَلَقْتَ فِي الْأَرْضِ بَعْدَكَ قُلْتُ خَيْرٌ أَهْلِهَا أَحِبِّي وَ ابْنِ عَمِّي وَ نَاصِرُ دِينِكَ وَ الْعَاضِبُ لِمَحَارِمِكَ إِذَا اسْتُحِلَّتْ وَ هُتِكَتْ غَضَبَ النَّمْرِ إِذَا أُغْضِبَ - عَلَيَّ بَنَ أَبِي طَالِبٍ

He<sup>azwj</sup> Said: "I<sup>azwj</sup> am Asking you<sup>saww</sup> about what I<sup>azwj</sup> am more Knowing with than you<sup>saww</sup> are. Who did you<sup>saww</sup> left in the earth as a replacement in the earth after you<sup>saww</sup>?" I<sup>saww</sup> said: 'Best of its people, my<sup>saww</sup> brother<sup>asws</sup> and son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup>, and helper of Your<sup>azwj</sup> religion, and the wrathful to Your<sup>azwj</sup> Prohibitions when they are being permitted, furious rage of the tiger when he<sup>asws</sup> is angered, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ اصْطَفَيْتُكَ بِالْبُيُوتَةِ وَ بَعَثْتُكَ بِالرَّسَالَةِ وَ امْتَحَنْتُ عَلِيًّا بِالشَّهَادَةِ عَلَى أُمَّتِكَ وَ جَعَلْتُهُ حُجَّةً فِي الْأَرْضِ مَعَكَ وَ بَعْدَكَ وَ هُوَ نُورٌ أَوَّلِيَّائِي وَ وَليُّ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ

He<sup>azwj</sup> Said: 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Chose you<sup>saww</sup> for the Prophet-hood and Sent you<sup>saww</sup> with the Message, and I<sup>azwj</sup> Tested Ali<sup>asws</sup> with the witnessing upon your<sup>saww</sup> community, and Made him<sup>asws</sup> a Divine Authority in the earth along with you<sup>saww</sup> and after you<sup>saww</sup>, and he<sup>asws</sup> is Noor of My<sup>azwj</sup> friends, and guardian of the ones who obey Me<sup>azwj</sup>, and he<sup>asws</sup> is the Word which I<sup>azwj</sup> have Necessitated for the pious.

يَا مُحَمَّدُ وَ زَوْجَتُهُ فَاطِمَةُ فَإِنَّهُ وَصِيُّكَ وَ وَارِثُكَ وَ وَزِيرُكَ وَ غَاسِلُ عَوْرَتِكَ وَ نَاصِرُ دِينِكَ وَ الْمُقْتُولُ عَلَى سُنَّتِي وَ سُنَّتِكَ يَقْتُلُهُ شَقِيٌّ هَذِهِ الْأُمَّةُ

O Muhammad<sup>saww</sup>! And I<sup>azwj</sup> have got him<sup>asws</sup> married with (Syeda) Fatima<sup>asws</sup>. He<sup>asws</sup> is your<sup>asws</sup> successor<sup>asws</sup>, and your<sup>saww</sup> inheritor, and your<sup>asws</sup> Vizier, and washer of your<sup>saww</sup> bareness, and helper of your<sup>saww</sup> religion, and the killed upon My<sup>azwj</sup> Sunnah and your<sup>saww</sup> Sunnah. A wretched one of this community will kill him<sup>asws</sup>!"

قَالَ رَسُولُ اللَّهِ ص ثُمَّ إِنَّ رَبِّي أَمَرَنِي بِأُمُورٍ وَ أَشْيَاءَ وَ أَمَرَنِي أَنْ أَكْتُمَهَا وَ لَمْ يُؤْذِنْ لِي فِي إِخْبَارِ أَصْحَابِي ثُمَّ هَوَىٰ بِي الرَّفْرَفُ فَإِذَا أَنَا بِجِبْرِئِيلَ يَتَنَاوَلُنِي مِنْهُ حَتَّىٰ صِرْتُ إِلَىٰ سِدْرَةِ الْمُنْتَهَىٰ فَوَقَفَ بِي تَحْتَهَا

Rasool-Allah<sup>saww</sup> said: 'Then my<sup>saww</sup> Lord<sup>azwj</sup> Commanded me<sup>saww</sup> with matters and things, and Commanded me<sup>saww</sup> to conceal it and did not Permit for me<sup>saww</sup> regarding best of my<sup>saww</sup> companions. Then the rug came down with me<sup>saww</sup>, and there I<sup>saww</sup> was with Jibraeel<sup>as</sup> taking me<sup>saww</sup> from it until I<sup>saww</sup> came to Sidrat Al-Muntaha, and he<sup>as</sup> paused me<sup>saww</sup> beneath it.

ثُمَّ أَدْخَلَنِي حَنَّةَ الْمَأْوَى فَرَأَيْتُ مَسْكَنِي وَ مَسْكَنَكَ يَا عَلِيَّ فِيهَا فَيَبْنِمَا جَبْرِئِيلُ يُكَلِّمُنِي إِذْ عَلَانِي نُورُ اللَّهِ فَتَنَظَّرْتُ مِنْ مِثْلِ خَيْطِ الْإِبْرَةِ إِلَى مَا كُنْتُ نَظَّرْتُ إِلَيْهِ فِي الْمَرَّةِ الْأُولَى

Then he<sup>as</sup> entered me<sup>saww</sup> into the Garden Al-Mawa and I<sup>saww</sup> saw my<sup>saww</sup> dwelling, and your<sup>asws</sup> dwelling, O Ali<sup>asws</sup>, in it. While Jibraeel<sup>as</sup> was speaking to me<sup>saww</sup> when the Noor of Allah<sup>azwj</sup> exalted me<sup>saww</sup>, and I<sup>saww</sup> looked from like the eye of the needle, to what I<sup>saww</sup> used to look at Him<sup>azwj</sup> during the first time.

فَنَادَانِي رَبِّي جَلَّ جَلَالُهُ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ إِلَهِي وَ سَيِّدِي

My<sup>saww</sup> Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Called out to me<sup>saww</sup>: “O Muhammad<sup>saww</sup>!” I<sup>saww</sup> said: ‘At Your<sup>azwj</sup> service, my<sup>saww</sup> Lord<sup>azwj</sup>, and my<sup>saww</sup> God<sup>azwj</sup>, and my<sup>saww</sup> Master<sup>azwj</sup>!’

قَالَ سَبَقَتْ رَحْمَتِي غَضَبِي لَكَ وَ لِدُرَيْتِكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَ أَنْتَ أَمِينِي وَ حَبِيبِي وَ رَسُولِي وَ عَزَّتِي وَ خَلَالِي لَوْ لَقِيتَنِي جَمِيعَ خَلْقِي يَشْكُونَ فِيكَ طَرَفَةً عَيْنٍ أَوْ يَنْفُصُونَكَ أَوْ يَنْفُصُونَ صَفْوَتِي مِنْ دُرَيْتِكَ لَأَدْخَلْتَهُمْ نَارِي وَ لَا أَبَالِي

He<sup>azwj</sup> Said: “My<sup>azwj</sup> Mercy precedes My<sup>azwj</sup> Wrath to you<sup>saww</sup> and to your<sup>saww</sup> offspring! You<sup>saww</sup> are My<sup>azwj</sup> elite from My<sup>azwj</sup> creatures, and you<sup>saww</sup> are My<sup>azwj</sup> Trustee, and My<sup>azwj</sup> Beloved, and My<sup>azwj</sup> Rasool<sup>saww</sup>, and My<sup>saww</sup> Might and My<sup>azwj</sup> Majesty! If the entirety of My<sup>azwj</sup> creatures were to complain to Me<sup>azwj</sup> regarding you<sup>saww</sup> for the blink of an eye, or derogate you<sup>saww</sup> or derogate My<sup>azwj</sup> elites from your<sup>saww</sup> offspring, I<sup>azwj</sup> will Enter them into My<sup>azwj</sup> Fire, and I<sup>azwj</sup> would not Care!

يَا مُحَمَّدُ عَلِيَّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى حَنَاتِ النَّعِيمِ أَبُو السَّبْطَيْنِ الْمُفْتُولَيْنِ ظُلْمًا

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent to the Gardens of bliss, father<sup>asws</sup> of the two grandsons<sup>asws</sup> who would be killed unjustly!”

ثُمَّ فَرَضَ عَلَيَّ الصَّلَاةَ وَ مَا أَرَادَ تَبَارَكَ وَ تَعَالَى وَ قَدْ كُنْتُ قَرِيبًا مِنْهُ فِي الْمَرَّةِ الْأُولَى مِثْلَ مَا بَيْنَ كَبِدِ الْقَوْسَيْنِ إِلَى سِيَّتِهِ فَذَلِكَ قَوْلُهُ تَعَالَى قَابَ قَوْسَيْنِ أَوْ أَدْنَى مِنْ ذَلِكَ.

Then He<sup>azwj</sup> Obligated the Salat and whatever the Blessed and Exalted Wanted, and I<sup>saww</sup> was near from Him<sup>azwj</sup> during the first time like what is between the two ends of the bow are to its sides. That is the Word of the Exalted: **So he was (at a distance of) two bows or nearer [53:9]** from that”.<sup>439</sup>

145- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى عَلَّمَهُ الْبَيَانَ تَأْوِيلُهُ مَا رَوَاهُ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ غَيْرٍ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سُوْرَةُ الرَّحْمَنِ نَزَلَتْ فِيْنَا مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira –

‘Words of the Exalted: **Taught him the clarification [55:4]**.

<sup>439</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 144

Its interpretation is what is reported by Muhammad Bin Al Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from someone else,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Surah Al-Rahman was Revealed regarding us<sup>asws</sup>, from its beginning to its end’<sup>440</sup>.

وَيُؤَيِّدُهُ مَا رَوَاهُ أَيْضاً عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قَالَ اللَّهُ عَلَّمَ الْقُرْآنَ

And it is supported by what is reported as well from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup> the Exalted: **The Beneficent [55:1] Taught the Quran [55:2]**. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Taught the Quran’.

فُلْتُ فَقَوْلُهُ - خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَّمَهُ اللَّهُ تَعَالَى بَيَانَ كُلِّ شَيْءٍ يَحْتَاجُ إِلَيْهِ النَّاسُ.

I said, ‘So (what about) His<sup>azwj</sup> Words: **Created the human being [55:3] Taught him the clarification [55:4]**. He<sup>asws</sup> said: ‘That is Amir Al-Momineen<sup>asws</sup>. Allah<sup>azwj</sup> the Exalted Taught him<sup>asws</sup> the clarification of all things the people could be needy to’<sup>441</sup>.

146- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ بَرِيعٍ عَنْ مُجْتَمِعِ بْنِ الْمُبَارَكِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ ع أَنَّهُ قَالَ: إِنَّ النَّبِيَّ ص قَالَ لِقَاطِمَةَ ع إِنَّ زَوْجَكَ يُلَاقِي بَعْدِي كَذَا وَ كَذَا فَخَرَّبَهَا بِمَا يَلْقَى بَعْدَهُ

(The books) ‘Kunz Jamie Al fawaaid’ and ‘Taweel Al Ayaat Al Zaahira – It is reported by Muhammad Bin Al Abbas, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman Bin Bazie, from Jumie Bin Al Mubarak, from Is’haq Bin Muhammad, from his father,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said to (Syeda) (Syeda) Fatima<sup>asws</sup>: ‘Your<sup>asws</sup> husband would be facing such and such after me<sup>saww</sup>, and he<sup>saww</sup> informed her<sup>asws</sup> with what he<sup>asws</sup> would be facing after him<sup>saww</sup>.

فَقَالَتْ يَا رَسُولَ اللَّهِ أَلَا تَدْعُو اللَّهَ أَنْ يَصْرِفَ ذَلِكَ عَنْهُ فَقَالَ قَدْ سَأَلْتُ اللَّهَ ذَلِكَ لَهُ فَقَالَ إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ فَهَبْطَ خَبْرُئِيلَ ع فَقَالَ قَدْ سَمِعَ اللَّهُ قَوْلَ النَّبِيِّ مُحَمَّدٍ فِي زَوْجِهَا الْآيَةِ.

She<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> not supplicate to Allah<sup>azwj</sup> to Turn that away from him<sup>asws</sup>?’ He<sup>saww</sup> said: ‘I<sup>saww</sup> have Allah<sup>azwj</sup> for that to be for him<sup>asws</sup>. He<sup>azwj</sup> Said: ‘He<sup>asws</sup> will be Tried and Tested with it’. Jibraeel<sup>as</sup> descended and said: **Allah has Heard the words of she who pleaded you regarding her husband [58:1] – the Verse**’<sup>442</sup>.

<sup>440</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 145 a

<sup>441</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 145 b

<sup>442</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 146

147- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الطُّوسِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْجَوْنِيِّ رَفَعَهُ إِلَى النَّبِيِّ ص أَنَّهُ قَالَ: لِمُبَارَزَةِ عَلِيٍّ لِعَمْرٍو بْنِ عَبْدِ وَدٍّ أَفْضَلُ مِنْ عَمَلٍ أُمِّي إِلَى يَوْمِ الْقِيَامَةِ وَ هِيَ التَّجَارَةُ الْمُنْجِيَةُ يَقُولُ اللَّهُ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذْكَكُمْ عَلَى تِجَارَةِ الْآيَةِ.

(The books) 'Kunz Jamie Al fawaaid' and 'Taweel Al Ayaat Al Zaahira – It is reported by the sheykh al Tusi, from Abdul Wahid Bin Al-Hassan, from Muhammad Bin Muhammad Al Juweyni,

Raising it to the Prophet<sup>saww</sup> having said: 'The duel of Ali<sup>asws</sup> against Amro Bin Abd Wudd is superior than (all) the deeds of my<sup>saww</sup> community up to the Day of Qiyamah, and it is the profitable trade. Allah<sup>azwj</sup> the Exalted Says: **O you those who believe! Shall I point you upon a trade [61:10] – Verse**".<sup>443</sup>

148- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكِنَانِيِّ عَنْ حُسَيْنِ بْنِ وَهْبٍ عَنْ عَيْسَى بْنِ هِشَامٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِهِ تَعَالَى - فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّتَتْ وَجُوهُ الَّذِينَ كَفَرُوا قَالَ ذَلِكَ عَلِيٌّ ع إِذَا رَأَوْا مُنْزِلَتَهُ وَ مَكَانَتَهُ مِنَ اللَّهِ أَكَلُوا أَكْفَهُمْ عَلَى مَا فَرَّطُوا فِي وَلَايَتِهِ.

(The books) 'Kunz Jamie Al fawaaid' and 'Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Al-Hassan Bin Muhammad, from Muhammad Bin Ali Al Kinany, from Husayn Bin Wahab, from isa Bin Hisham, from Dawood Bin Sirhan who said,

'I asked Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> about Words of the Exalted: **So when they shall see him nigh, the faces of those who committed Kufr will despair [67:27]**. He<sup>asws</sup> said: 'That is Ali<sup>asws</sup>. When they shall see his<sup>asws</sup> status and his<sup>asws</sup> position from Allah<sup>azwj</sup>, they shall eat (bite) their wrists upon what they had missed regarding his<sup>asws</sup> Wilayah".<sup>444</sup>

149- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ عَنْ رَجَالِهِ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ قَالَ ن اسْمُ رَسُولِ اللَّهِ ص وَ الْقَلَمِ اسْمُ لِأَمِيرِ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, from his men, by his chain raising it to Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Musa<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about Words of the Exalted: **Noon and the Pen, and what they will be writing! [68:1]**, he<sup>asws</sup> said: 'So the (letter) Noon is a name of the Rasool-Allah<sup>saww</sup>, and the Pen is a name of Amir-Al-Momineen<sup>asws</sup>".<sup>445</sup>

150- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيٍّ بْنِ الْعَبَّاسِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ يُوسُفَ بْنِ كَلْبٍ عَنْ خَالِدٍ عَنْ جَعْفَرِ بْنِ عَمْرٍو عَنْ حَنَانٍ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: لَمَّا أَخَذَ النَّبِيُّ ص يَدَ عَلِيٍّ ع فَرَفَعَهَا وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ قَالَ النَّاسُ إِنَّمَا افْتَنَ بِأَبْنِ عَمِّهِ وَ نَزَلَتْ فَسَبَّحْهُ وَ يُبَصِّرُونَ بِأَيْكُمُ الْمَفْتُونُ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Yusuf Bin Kuleyb, from Khalid, from Ja'far Bin Umar, from Hanan, from Abu Ayoub Al Ansari who said,

<sup>443</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 147

<sup>444</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 148

<sup>445</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 149

'When the Prophet<sup>saww</sup> took a hand of Ali<sup>asws</sup>, he<sup>saww</sup> raised it and said: 'One whose master I<sup>saww</sup> was so Ali<sup>asws</sup> is his master!', the people said, 'But rather he<sup>saww</sup> is bewitched by the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>'. So, it was Revealed: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]***'.<sup>446</sup>

151- أَقُولُ، رَوَى ابْنُ بَطْرِيقٍ فِي الْمُسْتَدْرَكِ بِإِسْنَادِهِ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ يَأْمُرُنَا اللَّهُ بِمَوَدَّتِهِمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ أَوْلَادُهُمَا

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', by his chain from Abu Nueym, by his chain from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

'When it was Revealed: ***Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]***, they said, 'O Rasool-Allah<sup>saww</sup>! Who are those Allah<sup>azwj</sup> has Commanded us with their<sup>asws</sup> cordiality?' He<sup>saww</sup> said: 'Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup> and their<sup>asws</sup> children'.

قَوْلُهُ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى - أَبُو نُعَيْمٍ بِإِسْنَادِهِ إِلَى عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ إِلَى وَلَدَيْنَا.

Words of the Exalted: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]*** – Abu Nueym, by his chain to Awn Bin Abu Juheyfa, from his father, from Ali<sup>asws</sup> Bin Abi Talib<sup>asws</sup> having said: 'To our<sup>asws</sup> Wilayah'.<sup>447</sup>

وَ بِإِسْنَادِهِ عَنْ عَمْرِو بْنِ عَلِيٍّ بْنِ رِفَاعَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ يَقُولُ وَ تَوَاصَوْا بِالصَّبْرِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

And by his chain from Amro Bin Ali Bin Rifa'at who said, 'I heard Ali Bin Al Abbas saying,

***'and enjoin each other with the patience [103:3] – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'***.<sup>448</sup>

وَ بِإِسْنَادِهِ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ يَعْنِي أَبَا جَهْلٍ - إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ذَكَرَ عَلِيٌّ ع وَ سَلْمَانَ

And by his chain from Al Zahhak, from Ibn Abbas,

'Regarding Words of the Exalted: ***(I Swear) by the time [103:1] Surely, the human being is in loss [103:2] – meaning Abu Jahl<sup>la</sup> - Except those who believe and are doing the righteous deeds, [103:3] - mention of Ali<sup>asws</sup> and Salman<sup>ra</sup>.***

قَوْلُهُ وَ السَّابِقُونَ الْأَوَّلُونَ ذَكَرَ عَلِيًّا وَ سَلْمَانَ -

His<sup>azwj</sup> Words: ***And the foremost, the first ones [9:100]*** – mention of Ali<sup>asws</sup> and Salman<sup>ra</sup>.

<sup>446</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 150

<sup>447</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 151 a

<sup>448</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 151 b

وَبَشِّرِ الْمُخْبِتِينَ إِلَى قَوْلِهِ وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ عَلِيٌّ وَسَلْمَانُ.

**and give glad tidings to the humble ones [22:34] – up to His<sup>azwj</sup> Words: and from what We Graced them, they are spending [22:35].** He said, ‘Ali<sup>asws</sup> and Salman<sup>ra</sup>’.<sup>449</sup>

وَبِإِسْنَادِهِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَارْتَفَعُوا مَعَ الرَّكْعَيْنِ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع خَاصَّةً وَ هُمَا أَوَّلُ مَنْ صَلَّى وَ رَكَعَ.

And by his chain from Abu Salih, from Ibn Abbas who said,

**‘and perform Ruku with the Ruku performers [2:43]** was Revealed regarding Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup> in Particular, and they<sup>asws</sup> both were the first ones to pray Salat and perform Ruk’u’.<sup>450</sup>

152- يف، الطرائف الحافظ مُحَمَّدُ بْنُ مُؤْمِنٍ الشَّيرَازِيُّ فِي قَوْلِهِ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ أَهْلُ الذِّكْرِ يَعْنِي أَهْلَ بَيْتِ مُحَمَّدٍ- عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع أَهْلُ الْعَقْلِ وَ الْعِلْمِ وَ الْبَيَانِ هُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ هَذَا.

(The book) ‘Al Taraaif – Al Hafiz Muhammad Bin Momin Al Shirazi –

‘Regarding Words of Exalted: **therefore ask the people of Al Zikr if you don’t know [16:43]**, by his chain to Ibn Abbas who said, ‘People of Al-Zikr meaning People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup> – Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, the people of intellect, and the knowledge, and the explanation, they are People<sup>asws</sup> of the Household of the Prophet-hood, and the Mine of the Message, and interchange of the Angels, due to this’.<sup>451</sup>

وَرُويَ أَيْضاً مِنْ طَرِيقٍ آخَرَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ السُّدِّيِّ عَنِ الْحَارِثِ بِأَنَّهُ مِنْ هَذِهِ الْأَلْفَاظِ أَقُولُ رَوَى الْعَلَامَةُ رَحِمَهُ اللَّهُ أَيْضاً بِالْإِسْنَادَيْنِ ثُمَّ قَالَ السُّيُدُ وَ مِنْ ذَلِكَ أَيْضاً مَا رَوَاهُ الْحَافِظُ مُحَمَّدُ بْنُ مُؤْمِنٍ فِي كِتَابِهِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى قَتَادَةَ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: كَانَ يَقْرَأُ هَذَا الْحَرْفَ صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ فَقُلْتُ لِلْحَسَنِ وَ مَا مَعْنَاهُ قَالَ يَقُولُ هَذَا طَرِيقُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ دِينُهُ طَرِيقٌ وَ دِينَ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَ تَمَسَّكُوا بِهِ فَإِنَّهُ وَاضِحٌ لَا عِوَجَ فِيهِ.

And it is reported as well from another way, from Sufyan Al Sowry, from Al Sudy, from Al Haris, completely from these words. I (Majlisi) am saying, ‘It is reported by the Allamah as well and the two chains. Then the Seyyid said, ‘And from that as well is what is reported by Al Hafiz Muhammad Bin Momin in his mentioned book, by his chain to Qatadah, from Al-Hassan Al Basry who said,

‘He recited this phrase **He said: “This Path of Ali is Straight” [15:41]**. I said to Al-Hassan (Al-Basry), ‘And what is its meaning?’ He<sup>azwj</sup> is Saying this is the path of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his<sup>asws</sup> straight religion, so follow it, and adhere with it, for it is clear, there is no crookedness in it’.<sup>452</sup>

و من ذلك ما رواه أيضا محمد بن مؤمن في كتابه في تفسير قوله تعالى - وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ.

<sup>449</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 151 c

<sup>450</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 151 d

<sup>451</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 152 a

<sup>452</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 152 b

And from that is what is reported as well by Muhammad Bin Momin in his book, regarding interpretation of Words of the Exalted: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]**.<sup>453</sup>

بِسَانِدِهِ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص وَرَأَيْتُكَ يَخْلُقُ مَا يَشَاءُ قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ طِينٍ كَيْفَ شَاءَ

And by his chain to Anas Bin Malik (well-known fabricator) who said,

‘I asked Rasool-Allah<sup>saww</sup>, **‘And your Lord Creates whatever He so Desires to [28:68]**, he<sup>saww</sup> said: ‘Allah<sup>azwj</sup> the Exalted Created Adam<sup>as</sup> from clay however He<sup>azwj</sup> Desired’.

ثُمَّ قَالَ وَ يُخْتَارُ إِنَّ اللَّهَ تَعَالَى اخْتَارَنِي وَ أَهْلَ بَيْتِي عَلَى جَمِيعِ الْخَلْقِ فَانْتَجَبَنَا فَجَعَلَنِي الرَّسُولَ وَ جَعَلَ عَلَيَّ بَنَ أَبِي طَالِبٍ الْوَصِيَّ

Then He<sup>azwj</sup> Said: **‘and Chooses (whoever He so Desires to). [28:68]**. Allah<sup>azwj</sup> the Exalted Chose me<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household over the entirety of the creatures. He<sup>azwj</sup> Selected us<sup>asws</sup> and Made me<sup>saww</sup> the Rasool<sup>saww</sup>, and Made Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> the successor<sup>asws</sup>.

ثُمَّ قَالَ مَا كَانَ لَهُمْ الْخِيَرَةُ يَعْنِي مَا جَعَلْتُ لِلْعِبَادِ أَنْ يَخْتَارُوا وَ لَكِنِّي اخْتَارُ مَنْ أَشَاءُ فَأَنَا وَ أَهْلُ بَيْتِي صَفْوَةُ اللَّهِ وَ خَيْرُهُ مِنْ خَلْقِهِ

Then He<sup>azwj</sup> said: **‘The choosing was not for them. [28:68]** – meaning, “I<sup>azwj</sup> have not Made it to be for the servants that they can choose (an Imam), but I<sup>azwj</sup> Choose the one I<sup>azwj</sup> so Desire!” So, I<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household are elites of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Choice from His<sup>azwj</sup> creatures’.

ثُمَّ قَالَ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ يَعْنِي اللَّهُ مُنَزَّهٌ عَمَّا يُشْرِكُونَ بِهِ كُفَّارٌ مَكَّةَ

Then He<sup>azwj</sup> Said: **Glorious is Allah and Exalted from what they are associating [28:68]** – meaning Allah<sup>azwj</sup> is far above from what the Kafirs of Makkah are associating with Him<sup>azwj</sup>.

ثُمَّ قَالَ وَ رَأَيْتُكَ يَعْلَمُ مَا تُكْرَهُ صُدُورُهُمْ مِنْ بَعْضِ الْمُنَافِقِينَ لَكَ وَ لِأَهْلِ بَيْتِكَ - وَ مَا يُغْلَبُونَ مِنَ الْحَبِّ لَكَ وَ لِأَهْلِ بَيْتِكَ.

Then He<sup>azwj</sup> Said: **And your Lord Knows, O Muhammad<sup>saww</sup>, what their chests are concealing**, from the hatred of the hypocrites for you<sup>asws</sup> and for the People<sup>asws</sup> of your<sup>saww</sup> Household - **and what they are manifesting [28:69]** – from the love for you<sup>saww</sup> and for the People of your<sup>saww</sup> Household”.<sup>454</sup>

وَ مِنْ ذَلِكَ مَا رَوَاهُ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ وَ رَوَاهُ الْوَاحِدِيُّ فِي أَسْبَابِ النُّزُولِ عَنِ الْبُخَارِيِّ وَ مُسْنَدٍ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا - لَا تَتَّبِعُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ الْآيَةِ وَ فِي رَوَايَتِهِمْ زِيَادَةٌ لِبَعْضٍ عَلَى بَعْضٍ وَ مُحْتَضَرٌ ذَلِكَ أَنَّ خَاطِبَ بَنِ أَبِي بَلْتَعَةَ كَتَبَ مَعَ سَارَةِ مَوْلَاةٍ أَبِي عَمْرِو بْنِ صَافِي كِتَاباً إِلَى أَهْلِ مَكَّةَ يُخَبِّرُهُمْ بِتَوَجُّهِ النَّبِيِّ إِلَيْهِمْ وَ يُحَذِّرُهُمْ مِنْهُ فَعَرَفَهُ حَبْرَيْلُ عَ عَنْ اللَّهِ تَعَالَى بِذَلِكَ

And from that is what is reported by Al Sa'alby in his Tafseer, and it is reported by Al Wahidy in (the book) ‘Asbaab Al Nuzool’, from Al Bukhari and Muslim –

<sup>453</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 152 c

<sup>454</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 152 d



'In interpretation of Words of the Exalted: **O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]** – the Verse. And in their reports there is an addition to each other, and the brief of that is that Hatib Bin Abay Baltah wrote a letter with Sarah, a slave girl of Abu Amro Bin Safi to the people of Makkah, informing them with the advancing of the Prophet<sup>saww</sup> towards them, and cautioning them from it. Jibraeel<sup>as</sup> let him<sup>saww</sup> know of that on behalf of Allah<sup>azwj</sup>.

قَالَ فَبَعَثَ عَلِيًّا وَ عَمَّارًا وَ عُمَرَ وَ الزُّبَيْرَ وَ طَلْحَةَ وَ الْمُقَدَّادَ بْنَ الْأَسْوَدِ وَ أَبَا مَرْثَدٍ فِي ذَلِكَ وَ عَرَفَهُمْ مَا عَرَفَهُ اللَّهُ تَعَالَى بِهِ وَ أَنَّ الْكِتَابَ مَعَ الْحَارِثَةِ سَارَةَ

He said, 'He<sup>saww</sup> sent Ali<sup>asws</sup>, and Ammar<sup>ra</sup>, and Umar, and Al-Zubeyr, and Talha, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Abu Marsad were among that (group), and let them know what Allah<sup>azwj</sup> the Exalted had Let him<sup>saww</sup> know with it, and that the letter was with the slave girl Sarah.

فَوَجَدُوهَا فِي بَطْنِ خَاخٍ عَلَى مَا وَصَفَهُ رَسُولُ اللَّهِ لَهُمْ فَحَلَقَتْ أَنَّهُ لَيْسَ مَعَهَا كِتَابٌ فَفَتَشَّوْهَا فَلَمْ يَجِدُوا مَعَهَا كِتَابًا فَهَمُّوا بِالرُّجُوعِ فَقَالَ عَلِيٌّ ع وَ اللَّهُ مَا كَذَبْنَا وَ سَلَّ سَيْفُهُ وَ قَالَ أَخْرِجِي الْكِتَابَ وَ إِلَّا وَ اللَّهُ لِأَجْرَدْنَكَ وَ لِأَضْرِبَنَّ غُنْقُوكَ فَلَمَّا رَأَتْ الْجِدَّ أَخْرَجَتْ الْكِتَابَ فَأَخَذَهُ فَأَتَى بِهِ النَّبِيَّ ص.

They found her in the interior of Khaaj upon what Rasool-Allah<sup>saww</sup> had described to them. She swore there wasn't any letter with her. They thought of returning. Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! We have not been lied to!' And he<sup>asws</sup> unsheathed his<sup>asws</sup> sword and said: 'Bring out the letter or else, by Allah<sup>azwj</sup>, I<sup>asws</sup> will cut your hair and strike off your neck!' When she saw the determination, she brought out the letter. He<sup>asws</sup> took it and came with it to the Prophet<sup>saww</sup>,<sup>455</sup>

153- فس، تفسير القمي وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلَمُ نُذِفُهُ مِنْ عَذَابِ أَلِيمٍ قَالَ نَزَلَتْ فِي مَنْ يُلْحَدُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ يَظْلِمُهُ.

Tafseer Al-Qummi - **and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]**. He said, 'It was Revealed regarding the one who observed heresy with Amir Al-Momineen<sup>asws</sup> and oppressed him<sup>asws</sup>,<sup>456</sup>

154- فس، تفسير القمي وَ شَجَرَةٌ تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُثُ بِالذَّهْنِ وَ صَنِيعٌ لِلْكَالِيلِينَ قَالَ شَجَرَةُ الزُّيْتُونِ وَ هُوَ مَثَلُ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - **And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20]**. He said, 'The tree is the olive, and it is an example of Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>,<sup>457</sup>

155- فس، تفسير القمي وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا قَالَ عَلِيٌّ بُنُ إِبْرَاهِيمَ قَدْ يُسَمَّى الْإِنْسَانُ رَبًّا كَقَوْلِهِ اذْكُرْنِي عِنْدَ رَبِّكَ وَ كُلُّ مَالِكٍ شَيْءٍ يُسَمَّى رَبَّهُ فَقَوْلُهُ وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا فَقَالَ الْكَافِرُ الثَّانِي كَانَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ظَهِيرًا.

<sup>455</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 152

<sup>456</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 153

<sup>457</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 154

Tafseer Al-Qummi - **and the Kafir has always been a backer against his Lord [25:55]**. Ali Bin Ibrahim said, 'The human being has been Named as 'lord' like His<sup>azwj</sup> Words: **'Mention me to your master' [12:42]**, and every master of a thing is named as 'lord'. Thus, are His<sup>azwj</sup> Words: **and the Kafir has always been a backer against his Lord [25:55]**. He said, 'The Kafir is the second (Umar). He was always a backer against Amir Al-Momineen<sup>asws</sup>'.<sup>458</sup>

156- فس، تفسیر القمي وَ السَّمَاءِ ذَاتِ الْحُبُكِ قَالَ السَّمَاءُ رَسُولُ اللَّهِ ص وَ عَلَيَّ ع ذَاتُ الْحُبُكِ

Tafseer Al-Qummi - **And by the sky with the orbital pathways [51:7]**. He said, 'The sky is Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> is with the orbital pathways.

وَ قَوْلُهُ إِنَّكُمْ لَنَفِي قَوْلٍ مُخْتَلِفٍ يُعْنِي مُخْتَلِفٍ فِي عَلَيٍّ اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي وَلَايَتِهِ فَمَنْ اسْتَقَامَ عَلَى وَلَايَةِ عَلِيٍّ ع دَخَلَ الْجَنَّةَ وَ مَنْ خَالَفَ وَلَايَةَ عَلِيٍّ دَخَلَ النَّارَ-

And His<sup>azwj</sup> Words: **You are at variance in words [51:8]** – meaning differing regarding Ali<sup>asws</sup>. This community differed regarding his<sup>asws</sup> Wilayah, so the one who was steadfast upon Wilayah of Ali<sup>asws</sup> would enter the Paradise, and one who opposes Wilayah of Ali<sup>asws</sup> would enter the Fire.

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ فَإِنَّهُ يَعْني عَلِيًّا ع مَنْ أُفِكَ عَنْ وَلَايَتِهِ أُفِكَ عَنِ الْجَنَّةِ.

**He is deluded away from it, one (who is) deluded [51:9]**, it means Ali<sup>asws</sup>. One who is deluded away from his<sup>asws</sup> Wilayah, is deluded away from the Paradise".<sup>459</sup>

157- فس، تفسیر القمي حَدَّثَنِي أَبِي رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا نَزَلَتِ الْوَلَايَةُ وَ كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص بِعَدِيدِ خُمْ سَلَّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَا مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ

Tafseer Al Qummi – 'It is narrated to me by my father, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'When the Wilayah was Revealed, and it happened from the words of Rasool-Allah<sup>saww</sup> at Ghadeer Khumm, they greeted unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. They (Abu Bakr and Umar) both said, '(Is it) from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?'

فَقَالَ لَهُمَا نَعَمْ حَقًّا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ يُفْعِلُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ يُدْخِلُ أَعْدَاءَهُ النَّارَ

He<sup>saww</sup> said to them: 'Yes, a reality from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>asws</sup> is Amir Al-Momineen and Imam<sup>asws</sup> of the pious, and guide of the resplendent. Allah<sup>azwj</sup> would Make him the leader on the Day of Qiyamah upon the Bridge, and he<sup>asws</sup> will enter his<sup>asws</sup> friends into the Paradise and enter his<sup>asws</sup> enemies into the Fire'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ يُعْنِي قَوْلَ رَسُولِ اللَّهِ ص مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

<sup>458</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 155

<sup>459</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 156

Allah<sup>azwj</sup> Mighty and Majestic Revealed: **and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]** – meaning the words of Rasool-Allah<sup>saww</sup>: ‘From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>’.

ثُمَّ ضَرَبَ لَهُ مَثَلًا فَقَالَ - وَ لَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاهَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ.

Then He<sup>azwj</sup> Struck and example, so He<sup>azwj</sup> Said: **And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]**.<sup>460</sup>

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَالَّتِي نَقَضَتْ غَزَاهَا امْرَأَةٌ مِنْ بَنِي تَمِيمٍ بِنْتُ سَعْدِ بْنِ تَيْمٍ بِنِ كَعْبٍ بِنِ لُؤَيٍّ بِنِ غَالِبٍ كَانَتْ حَقَمَاءَ تَغْرِلُ الشَّعْرَ فَإِذَا غَزَلَتْهُ نَقَضَتْهُ ثُمَّ عَادَتْ فَعَزَلَتْهُ

And in a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> having said: **like the one who breaks her yarn [16:92]**, a woman from the clan of Tameem Bin Murrah called Rabitah Bint Ka’ab Bin Sa’ad Bin Taym Bin Ka’ab Bin Luwy Bin Ghalib. She was foolish. She would spin the hair, and when she had spun it, she would break it. Then she would return to spinning it.

فَقَالَ اللَّهُ كَالَّتِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاهَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ بِالْوَفَاءِ وَ نَهَى عَنْ نَقْضِ الْعَهْدِ فَضَرَبَ لَهُمْ مَثَلًا

Allah<sup>azwj</sup> Said: **‘like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]**. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted Commanded with the loyalty and Prohibited from breaking the pact. So, He<sup>azwj</sup> Struck an example for them’.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ تَبِعَهُ الْكَلَامَ السَّابِقَ فِي قَوْلِهِ تَعَالَى - أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَتِكُمْ فَقِيلَ يَا ابْنَ رَسُولِ اللَّهِ نَحْنُ نَقْرُوهَا هِيَ أَرْبَى مِنْ أُمَةٍ قَالَ وَنَحْكَ وَ مَا أَرْبَى وَ أَوْمَأَ يَدَهُ فَطَرَحَهَا - إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ يَعْنِي بَعْلِي بْنُ أَبِي طَالِبٍ يَخْتَبِرُكُمْ وَ لَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ -

Ali Bin Ibrahim said, ‘A sequel to the previous speech regarding Words of the Exalted is that the Imams<sup>asws</sup>, there happen to be purer than your leaders. It was said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We are reading it as: **which is more prosperous than (another) community. [16:92]**. He<sup>asws</sup> said: ‘Woe be unto you! And what is more prosperous?’, and he<sup>asws</sup> gestured by his<sup>asws</sup> hand and dropped it: **But rather, Allah is Trying you with him** – meaning by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Testing you all, **and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]**.

وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً قَالَ عَلَى مَذْهَبٍ وَاحِدٍ وَ أَمْرٍ وَاحِدٍ - وَ لَكِنْ يُضِلُّ مَنْ يَشَاءُ قَالَ يُعَذِّبُ بِنَقْضِ الْعَهْدِ - وَ يَهْدِي مَنْ يَشَاءُ قَالَ يُبَيِّنُ - وَ لَتَسْقُلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

<sup>460</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 157 a

**And had Allah so Desired it He would Make you a single community.** He<sup>asws</sup> said: 'Upon one doctrine (sect) and one matter'. **but He Lets stray one He so Desires to,** he<sup>asws</sup> said: 'Punishes due to breaking the pact'. **and Guides one He so Desires to,** he<sup>asws</sup> said: 'As a Principle, **and you will be Questioned about what you had been doing [16:93].**

قَوْلُهُ- وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ قَالَ هُوَ مَثَلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع- فَتَزَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا يَعْني بَعْدَ مَقَالَةِ النَّبِيِّ ص فِيهِ- وَ تَدُوُّوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَعْني عَنْ عَلِيٍّ وَ لَكُمْ عَذَابٌ عَظِيمٌ.

His<sup>azwj</sup> Words: **And do not take your oaths as a means of deceit between you,** he<sup>asws</sup> said: 'It is an example of Amir Al-Momineen<sup>asws</sup> - **for the feet would waver after its stability** – meaning after the talk of the Prophet<sup>saww</sup> regarding him<sup>asws</sup> - **and you will taste the evil due to what you had been hindering from the Way of Allah,** - meaning about Ali<sup>asws</sup> - **and for you would be a grievous Punishment [16:94]'**.<sup>461</sup>

158- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ حَمَّادٍ وَ مُحَمَّدِ بْنِ الْمُضَلِّ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Hammad and Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I asked about Words of Allah<sup>azwj</sup> Mighty and Majestic: **And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110].**

قَالَ تَفْسِيرُهَا وَ لَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ وَ لَا بِمَا أَكْرَمْتَهُ بِهِ حَتَّى تَأْمُرَكَ بِذَلِكَ- وَ لَا تُخَافُ بِهَا لَا تَكْتُمُهَا عَلِيًّا وَ أَعْلَمُهُ مَا أَكْرَمْتَهُ بِهِ

Its interpretation is, do not speak the Wilayah of Ali<sup>asws</sup> or of its prestige until We<sup>azwj</sup> Order you<sup>saww</sup> to do so, **nor be silent with it,** meaning do not hide it from Ali<sup>asws</sup> and let him<sup>asws</sup> know what he<sup>asws</sup> has been Made prestigious with.

وَ أَمَّا قَوْلُهُ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا فَإِنَّهُ يَعْني اِطْلُبْ إِلَيَّ وَ سَلْنِي أَنْ أَدْنَى لَكَ أَنْ تَجْهَرَ بِوَلَايَةِ عَلِيٍّ وَ ادْعُ النَّاسَ إِلَيْهَا فَأَذِنَ لَهُ يَوْمَ غَدِيرِ خُمٍّ.

And as for His<sup>azwj</sup> Words: **and seek a way between that' [17:110]** - meaning, he<sup>saww</sup> sought to speak aloud of the Wilayah of Ali<sup>asws</sup> and call to the people towards it, and was authorised to do so on the day of Ghadeer Khumm".<sup>462</sup>

159- فس، تفسير القمي إِنَّا لَمَّا طَعَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ يَعْني أَمِيرَ الْمُؤْمِنِينَ ع وَ أَصْحَابَهُ.

Tafseer Al-Qummi - **Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11]** – meaning Amir Al-Momineen<sup>asws</sup> and his<sup>asws</sup> companions".<sup>463</sup>

160- فس، تفسير القمي أَبِي عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِهِ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قَالَ اللَّهُ عَلَّمَ الْقُرْآنَ

<sup>461</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 157 b

<sup>462</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 158

<sup>463</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 159

Tafseer Al Qummi – ‘My father, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza<sup>asws</sup> regarding His<sup>azwj</sup> Words: **The Beneficent [55:1] Taught the Quran [55:2]**, so he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Taught the Quran to Muhammad<sup>saww</sup>’.

قُلْتُ خَلَقَ الْإِنْسَانَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع قُلْتُ عَلَّمَهُ الْبَيَانَ قَالَ عَلَّمَهُ بَيَانَ كُلِّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ

I said, ‘(What about): **Created the human being [55:3] Taught him the clarification [55:4]?**’ He<sup>asws</sup> said: ‘That is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>azwj</sup> Taught him<sup>asws</sup> the clarification of everything from what the people would need from him<sup>asws</sup>’.

قُلْتُ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ قَالَ هُمَا يُعَذَّبَانِ اللَّهُ قُلْتُ الشَّمْسُ وَالْقَمَرُ يُعَذَّبَانِ

I said, ‘(What about): **The sun and the moon follow a Reckoning [55:5]?**’ He<sup>asws</sup> said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

قَالَ سَأَلْتُ عَنْ شَيْءٍ فَأَتَيْتُهُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِ مُطِيعَانِ لَهُ ضَوْؤُهُمَا مِنْ نُورِ عَرْشِهِ وَحَرُّهُمَا مِنْ نَارِ جَهَنَّمَ

He<sup>asws</sup> said: ‘If you ask about something, then perfect it. Surely, the sun and the moon are two Signs from the Signs of Allah, flowing by His<sup>azwj</sup> Command, obedient to Him<sup>azwj</sup>. Their illumination is from the Light of His<sup>azwj</sup> Throne and their bodies are from Fire of Hell.

فَإِذَا كَانَتْ يَوْمَ الْقِيَامَةِ عَادَ إِلَى الْعَرْشِ نُورُهُمَا وَ عَادَ إِلَى النَّارِ حَرُّهُمَا فَلَا تَكُونُ شَمْسٌ وَلَا قَمَرٌ وَإِنَّمَا عَنْهُمَا لَعْنَتُهُمَا اللَّهُ أَوْ لَيْسَ قَدْ رَوَى النَّاسُ أَنَّ رَسُولَ اللَّهِ قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ نُورَانِ فِي النَّارِ قُلْتُ بَلَى

So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah<sup>azwj</sup> has Cursed them both. Aren’t the people reporting that Rasool-Allah<sup>saww</sup> said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

أَمَا سَمِعْتَ قَوْلَ النَّاسِ فَلَانٌ وَ فَلَانٌ شَمْسًا هَذِهِ الْأُمَّةِ وَ نُورُهُمَا فَهُمَا فِي النَّارِ وَ اللَّهُ مَا عَنَى غَيْرَهُمَا

He<sup>asws</sup> said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So these two are in the Fire, and Allah<sup>azwj</sup> has not Meant (anything else) other than these two’.

قُلْتُ وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدَانِ

I said, ‘(What about): **And the star and the tree both perform Sajdahs [55:6]?**’

قَالَ النَّجْمُ رَسُولُ اللَّهِ ص وَ قَدْ سَمَّاهُ اللَّهُ فِي غَيْرِ مَوْضِعٍ فَقَالَ وَ النَّجْمُ إِذَا هَوَى وَ قَالَ وَ عَلَامَاتٍ هُمْ يَهْتَدُونَ فَالْعَلَامَاتُ الْأَوْصِيَاءُ وَ النَّجْمُ رَسُولُ اللَّهِ ص

He<sup>asws</sup> (Abu Al-Hassan Al-Reza<sup>asws</sup>) said: **'The star [55:6], is Rasool-Allah<sup>saww</sup>, and Allah<sup>azwj</sup> has Named him<sup>saww</sup> so in other places, so He<sup>azwj</sup> Said: (I Swear) by the star when it swoops down [53:1]. And He<sup>azwj</sup> Said: And directional signs, and by the star they are being guided [16:16] – so the directional signs are the successors<sup>asws</sup> and the star is Rasool-Allah<sup>saww</sup>.**

قُلْتُ - يَسْجُدَانِ قَالَ يَعْْبُدَانِ

I said, **'both performing Sajdahs [55:6]?' He<sup>asws</sup> said: 'They are both worshipping (Allah<sup>azwj</sup>)'.**

قَوْلُهُ تَعَالَى وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

I said, '(What about): **And the sky, He Elevated it, and He Placed the Scale [55:7]?'**

قَالَ السَّمَاءُ رَسُولُ اللَّهِ ص رَفَعَهُ اللَّهُ إِلَيْهِ وَالْمِيزَانُ أَمِيرُ الْمُؤْمِنِينَ ع نَصَبَهُ لِخَلْقِهِ

He<sup>asws</sup> said: 'The sky is Rasool-Allah<sup>saww</sup>. Allah<sup>azwj</sup> Elevated him<sup>saww</sup> to Him<sup>azwj</sup>, and the Scale is Amir Al-Momineen<sup>asws</sup>, having Nominated him<sup>asws</sup> for His<sup>azwj</sup> creatures'.

قُلْتُ أَلَا تَطْعَمُوا فِي الْمِيزَانِ

I said, '(What about): **Indeed! You must not transgress regarding the Scale [55:8]?'**

قَالَ لَا تَعْصُوا الْإِمَامَ

He<sup>asws</sup> said: 'Do not disobey the Imam<sup>asws</sup>'.

قُلْتُ وَ أَفَيُؤْمَرُ الْوَزَنَ بِالْفُسْطِ

I said, '(What about): **And establish the weight with the fairness [55:9]?'**

قَالَ أَفَيُؤْمَرُ الْإِمَامَ بِالْعَدْلِ

He<sup>asws</sup> said: 'Deal with the Imam<sup>asws</sup> by justice'.

قُلْتُ وَ لَا تُخْسِرُوا الْمِيزَانَ قَالَ - لَا تَبْخَسُوا الْإِمَامَ حَقَّهُ وَ لَا تَظْلِمُوهُ.

I said, '(What about): **'and do not be deficient regarding the Scale [55:9]?' He<sup>asws</sup> said: 'Do not be deficient with the Imam<sup>asws</sup> of his<sup>asws</sup> rights, and do not oppress him<sup>asws</sup>.'<sup>464</sup>**

161- فس، تفسير القمي أحمد بن علي عن محمد بن يحيى عن محمد بن الحسين عن محمد بن أسلم عن علي بن أبي حمزة عن أبي بصير قال: سألت أبا عبد الله ع عن قوله في آيائنا ربكمنا نكذبان قال قال الله تعالى وتقدس في آيائنا التعمتين تكفuran محمد أم بعلي صلوات الله عليهما.

Tafseer Al Qummi – Ahmad Bin Ali, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, from Abu Baseer who said,

<sup>464</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 160

'I asked Abu Abdullah<sup>asws</sup> about His<sup>azwj</sup> Words: **So, which of the Favours of your Lord with you two belie? [55:13]**. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted and Holy Said: "So which of the two Favours will you be disbelieving in – Muhammad<sup>saww</sup> or Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup> both".<sup>465</sup>

162- فس، تفسير القمي يَوْمَ يُكْشَفُ عَنْ سَائِي وَ يُدْعَوْنَ إِلَى السُّجُودِ قَالَ يُكْشَفُ عَنِ الْأُمُورِ الَّتِي خَفِيَتْ وَ مَا غَصَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ يُدْعَوْنَ إِلَى السُّجُودِ

Tafseer Al-Qummi - **On the Day He would Uncover from a side, and they would be called to do the Sajdah, [68:42]**. He said, 'He<sup>azwj</sup> will Uncover from the matter which were hidden, and what rights they had usurped of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, **and they would be called to do the Sajdah, [68:42]**.

قَالَ يُكْشَفُ لِأَمِيرِ الْمُؤْمِنِينَ عَ فَتَصِيرُ أَعْنَافُهُمْ مِثْلَ صَيَاصِي الْبَقَرِ يَعْنِي قُرُونَهَا فَلَا يَسْتَطِيعُونَ أَنْ يَسْجُدُوا وَ هِيَ عُقُوبَةٌ لِأَنَّهُمْ لَمْ يُطِيعُوا اللَّهَ فِي الدُّنْيَا فِي أَمْرِهِ وَ هُوَ قَوْلُهُ وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ قَالَ إِلَى وَلَا يَتِيهِ فِي الدُّنْيَا وَ هُمْ يَسْتَطِيعُونَ.

He said, 'He<sup>azwj</sup> would Uncover for Amir Al-Momineen<sup>asws</sup>, so their necks would become like the heads of the cows, meaning their foreheads, so they would not have the capacity to do Sajdah, and it is a Punishment because they had not obeyed Allah<sup>azwj</sup> in the world regarding His<sup>azwj</sup> Command, and it is His<sup>azwj</sup> Word: **and they had been called to the Sajdah while they were safe (and sound) [68:43]**. He said, 'To his<sup>asws</sup> Wilayah in the world and they were able".<sup>466</sup>

163- فس، تفسير القمي قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ مَا أَكْفَرَهُ أَيُّ مَا دَا فَعَلَ وَ أَذْنَبَ حَتَّى قَتَلُوهُ

Tafseer Al-Qummi - **May the human be killed, what (a lot is) his Kufr! [80:17]**. He<sup>asws</sup> is Amir Al-Momineen<sup>asws</sup>. He<sup>azwj</sup> Said: **what (a lot is) his Kufr! [80:17]** – i.e., what he has done and sinned until they killed him<sup>asws</sup>.

ثُمَّ قَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ - ثُمَّ السَّبِيلَ يَسَّرَهُ قَالَ يَسَّرَ لَهُ طَرِيقَ الْحَيْرِ -

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<sup>saww</sup> the path of goodness'.

ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ قَالَ فِي الرَّجْعَةِ - كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ أَيُّ لَمْ يَقْضِ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَدْ أَمَرَهُ وَ سَيَرْجِعُ حَتَّى يَقْضِيَ 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, 'Regarding the Return (Raj'at) - **Never! But he has yet to do what He Commanded him [80:23]** – i.e. Amir Al-Momineen<sup>asws</sup> could not do 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 what He<sup>azwj</sup> had Commanded him<sup>asws</sup>".<sup>467</sup>

<sup>465</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 161

<sup>466</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 162

<sup>467</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 163 a



أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ قَتَلَ الْإِنْسَانُ مَا أَكْفَرَهُ قَالَ نَعَمْ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع مَا أَكْفَرَهُ يَعْنِي بِقَتْلِهِ إِثْمًا

It is informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from 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>: 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 فَنَسَبَ خَلْقَهُ وَ مَا أَكْرَمَهُ اللَّهُ بِهِ فَقَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ يَقُولُ مِنْ طِينَةِ الْأَنْبِيَاءِ خَلَقَهُ فَقَدَرَهُ لِلْخَيْرِ - ثُمَّ السَّبِيلَ يَسْرُهُ يَعْنِي سَبِيلَ الْهُدَى ثُمَّ أَمَانَتَهُ مِيتَةَ الْأَنْبِيَاءِ - ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

Then He<sup>azwj</sup> Linked Amir Al-Momineen<sup>asws</sup>, So 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]**.

قُلْتُ مَا قَوْلُهُ إِذَا شَاءَ أَنْشَرَهُ قَالَ يَمُوتُ بَعْدَ قَتْلِهِ فِي الرَّجْعَةِ فَيَقْضِي مَا أَمَرَهُ -

I said, ‘What (is the meaning of) His<sup>azwj</sup> Words: **Then when He so Desires, He would Raise him [80:22]**?’ He<sup>asws</sup> said: ‘He 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’.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا إِلَى قَوْلِهِ وَ قَضَبًا قَالَ الْقَضْبُ الْقَثُ

**Then let the human being look at his food (intake) [80:24] Surely, We Pour the water with (abundant) pouring [80:25]** – up to His<sup>azwj</sup> Words: **and green fodder [80:28]**. He said, ‘The fodder is the grain’.

قَوْلُهُ وَ حَدَائِقَ غُلْبًا أَيَّ بَسَاتِينَ مُلْتَفَّةً مُجْتَمِعَةً

His<sup>azwj</sup> Words: **And thick foliated gardens [80:30]** – i.e. an orchard clustered together.

قَوْلُهُ وَ فَاكِهَةً وَ أَبًّا قَالَ الْأَبُّ الْحَشِيشُ لِلْبَهَائِمِ - مَتَاعًا لَكُمْ وَ لِأَنْعَامِكُمْ فَإِذَا جَاءَتِ الصَّاحَّةُ أَيَّ الْقِيَامَةُ

His<sup>azwj</sup> Words: **And fruits and grass [80:31]**. He said, ‘Al Abb’ is the grass for the animals’. **Being a provision for you and for your cattle [80:32] So when the deafening blast comes [80:33]** – i.e., the Qiyamah.

قَوْلُهُ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ قَالَ شُغْلٌ يَشْغَلُ بِهِ عَنْ غَيْرِهِ

His<sup>azwj</sup> Words: **For every person from them on that Day, would be a concern occupying him [80:37]**. He said, ‘A concern pre-occupying him from others.

ثُمَّ ذَكَرَ عَزَّ وَ جَلَّ الَّذِينَ تَوَلَّوْا أَمِيرَ الْمُؤْمِنِينَ ع وَ تَبَرَّءُوا مِنْ أَعْدَائِهِ فَقَالَ - وَجْهَهُ يَوْمَئِذٍ مُسْفَرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ

Then the Mighty and Majestic mentioned those who befriended Amir Al-Momineen<sup>asws</sup>, and disavowed from him<sup>asws</sup> enemies. He<sup>azwj</sup> Said: **Some faces on that Day would be bright [80:38] Laughing, joyous [80:39].**

ثُمَّ ذَكَرَ أَعْدَاءَ آلِ مُحَمَّدٍ - وَ وَجْهَهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ فَقَرَّ مِنَ الْخَيْرِ وَ الثَّوَابِ - أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ.

Then He<sup>azwj</sup> Mentioned enemies of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>: **And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41] – poverty from the goodness and the rewards - Those, they are the Kafirs, the immoral [80:42]**.<sup>468</sup>

164- فس، تفسير القمي ذي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ يَعْنِي دَا مَنَزَلَةٍ عَظِيمَةٍ عِنْدَ اللَّهِ مَكِينٍ مُطَاعٍ ثَمَّ أَمِينٍ.

Tafseer Al-Qummi - **The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]** – meaning with great status in the Presence of Allah<sup>azwj</sup>, distinguished, **Obedient, then trustworthy [81:21]**.<sup>469</sup>

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي هَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ قَالَ يَعْنِي جَبْرَائِيلَ

It is narrated to us by Ja'far Bin Muhammad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]**, he<sup>asws</sup> said: 'It Means Jibraeel<sup>as</sup>'.

فُلْتُ قَوْلُهُ مُطَاعٍ ثَمَّ أَمِينٍ قَالَ يَعْنِي رَسُولَ اللَّهِ هُوَ الْمُطَاعُ عِنْدَ رَبِّهِ الْأَمِينُ يَوْمَ الْقِيَامَةِ

I said, '(What about): **Obedient, then trustworthy [81:21]**?' He<sup>asws</sup> said: 'It Means, the Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> is the obedient one in the Presence of his<sup>saww</sup> Lord<sup>azwj</sup>, the trustworthy on the Day of Qiyamah'.

فُلْتُ قَوْلُهُ - وَ مَا صَاحِبُكُمْ بِمَحْنُونٍ قَالَ يَعْنِي النَّبِيَّ ص مَا هُوَ بِمَحْنُونٍ فِي نَصْبِهِ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَمًا لِلنَّاسِ

I said, 'His<sup>azwj</sup> Words: **And your companion is not insane [81:22]**, he<sup>asws</sup> said: 'It means Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> was not with madness in his<sup>saww</sup> nomination of Amir-Al-Momineen<sup>asws</sup> as a 'Flag' (Guide) for the people'.

فُلْتُ قَوْلُهُ وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ قَالَ وَ مَا هُوَ تَبَارَكَ وَ تَعَالَى عَلَى نَبِيِّهِ بِغَيْبِهِ بِضَنِينٍ

I said, '(What about) the Words of the Exalted: **And he is not a withholder of the unseen [81:24]**. He<sup>asws</sup> said: 'And He<sup>azwj</sup> Blessed and Exalted is not a Withholder of the unseen from His<sup>azwj</sup> Prophet<sup>saww</sup>'.

<sup>468</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 163 b

<sup>469</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 164 a

قُلْتُ وَ مَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ قَالَ يَعْنِي الْكَهَنَةُ الَّذِينَ كَانُوا فِي قُرَيْشٍ فَتَسَبَّ كَلَامُهُمْ إِلَى كَلَامِ الشَّيَاطِينِ الَّذِينَ كَانُوا مَعَهُمْ يَتَكَلَّمُونَ عَلَى أَلْسِنَتِهِمْ فَقَالَ - وَ مَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ مِثْلَ أَوْلَئِكَ

I said, '(What about) the Words of the Exalted: **And it is not a speech of the Pelted Satan [81:25]**, he<sup>asws</sup> said: 'It means the soothsayers, those who were among the Quraysh. So He<sup>azwj</sup> Linked their speech with the speech of the satans, those who were with them, speaking upon their tongues, therefore He<sup>azwj</sup> Said: **And it is not a speech of the Pelted Satan [81:25]**, like theirs'.

قُلْتُ قَوْلُهُ فَأَيْنَ تَذْهَبُونَ قَالَ أَيْنَ تَذْهَبُونَ أَيْنَ تَفِرُونَ مِنْهَا - إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ لِمَنْ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى وِلَايَتِهِ

I said, 'His<sup>azwj</sup> Words: **So where are you going?** He<sup>asws</sup> said: 'Where are you going with regards to Ali<sup>asws</sup>, meaning his<sup>asws</sup> Wilayah, where are you fleeing to from it? **Surely he is only a Zikr for the worlds [81:27]**, for the one from whom Allah<sup>azwj</sup> Took the Covenant upon his<sup>asws</sup> Wilayah'.

قُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ قَالَ فِي طَاعَةِ عَلِيٍّ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ

I said, '(What about) His<sup>azwj</sup> Words: **For ones from you who desires to go straight [81:28]?** He<sup>asws</sup> said: 'In the obedience to Ali<sup>asws</sup> and the Imams<sup>asws</sup> from after him<sup>asws</sup>'.

قُلْتُ قَوْلُهُ وَ مَا تَشَاوُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ قَالَ لِأَنَّ الْمَشِيَّةَ إِلَيْهِ تَبَارَكَ وَ تَعَالَى لَا إِلَى النَّاسِ.

I said, 'His<sup>azwj</sup> Words: **And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]**. He<sup>asws</sup> said: 'Because the Desire is up to Him<sup>azwj</sup>, Blessed and Exalted, not up to the people'.<sup>470</sup>

165- فس، تفسير القمي مُحَمَّدُ بْنُ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ جَعْفَرٍ عَنْ عُثْمَانَ بْنِ عُثَيْدٍ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُثَيْدٍ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ قَدْ أَفْلَحَ مَنْ رَزَّاهَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَزَّاهُ -

Tafseer Al Qummi – Muhammad Bin Al Qasim, from Al-Husayn Bin Ja'far, from Usman Bin Ubeydullah, from Abdullah Bin Ubeyd Al Farsi, from Muhammad Bin Ali,

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **He has succeeded, one who purifies it [91:9]**. He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup>. His<sup>azwj</sup> Lord<sup>azwj</sup> Purified him<sup>asws</sup>'.

وَ قَدْ خَابَ مَنْ دَسَّاهَا قَالَ هُوَ الْأَوَّلُ وَ الثَّانِي فِي بَيْعَتِهِ إِثَاءَ حَيْثُ مَسَحَ عَلَى كَفِّهِ.

**And he has failed, one who corrupts it [91:10]**, he<sup>asws</sup> said: 'It is the first (Abu Bakr) and the second (Umar) in their allegiance to him<sup>asws</sup> when they wiped upon his<sup>asws</sup> palm'.<sup>471</sup>

166- فس، تفسير القمي أَحْمَدُ بْنُ مُحَمَّدٍ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ بْنِ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ عَنْ أَبِي جَعْفَرٍ قَالَ: نَزَلَ جَبْرَائِيلُ عَلَى مُحَمَّدٍ ص فَقَالَ يَا مُحَمَّدُ اقْرَأْ قَالَ وَ مَا أَقْرَأُ

<sup>470</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 164 b

<sup>471</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 165

Tafseer Al Qummi – Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Ahmad, from Is'haq Bin Muhammad, from Muhammad Bin Ali, from usman Bin Yusuf, from Abdullah Bin Kaysan,

'From Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Read!' He<sup>saww</sup> said: 'And what shall I<sup>saww</sup> read?'

قَالَ أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ يُعْنِي خَلَقَ نُورَكَ الْأَقْدَمَ قَبْلَ الْأَشْيَاءِ -

He<sup>as</sup> said: '**Read in the name of your Lord Who Created [96:1]** – meaning Created your<sup>saww</sup> Light, the most ancient, before the (Creation of) the things.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ يُعْنِي خَلَقَكَ مِنْ نُطْفَةٍ وَ شَقَّ مِنْكَ عَلِيًّا -

**He created the human being from a clot [96:2]** – from a seed, and Derived Ali<sup>asws</sup> from you<sup>saww</sup>.

أَفْرَأُ وَ رَبُّكَ الْأَكْثَرُ الَّذِي عَلَّمَ بِالْقَلَمِ يُعْنِي عَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع

**Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4]** – Taught by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ يُعْنِي عَلَّمَ عَلِيًّا مِنْ الْكِتَابَةِ لَكَ مَا لَمْ يَعْلَمْ قَبْلَ ذَلِكَ.

**Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4]** – Taught by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 472.

167- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مَعْنَى عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ قَالَ أَمَّا قَوْلُهُ وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً فَإِنَّ السَّمَاءَ فِي الْبَطْنِ رَسُولُ اللَّهِ وَ الْمَاءُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ جَعَلَ عَلِيًّا مِنْ رَسُولِ اللَّهِ ص فَذَلِكَ قَوْلُهُ - وَ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari transmitting,

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**. He<sup>asws</sup> said: 'As for His<sup>azwj</sup> Words: **and He Sent upon you water from the sky**, so the 'sky' in the esoteric (meaning) is Rasool-Allah<sup>saww</sup>, and the 'water' is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Making Ali<sup>asws</sup> to be from Rasool-Allah<sup>saww</sup>, so these are His<sup>azwj</sup> Words: **and He Sent upon you water from the sky**.

وَ أَمَّا قَوْلُهُ لِيُطَهِّرَكُمْ بِهِ فَذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يُطَهِّرُ اللَّهُ بِهِ قَلْبَ مَنْ وَاوَاهُ وَ أَمَّا قَوْلُهُ وَ يُذْهِبُ عَنْكُمْ رِجْزَ الشَّيْطَانِ فَإِنَّهُ يُعْنِي مَنْ وَاوَى عَلِيَّ بْنَ أَبِي طَالِبٍ أَذْهَبَ اللَّهُ عَنْهُ الرِّجْسَ وَ قَوَّاهُ عَلَيْهِ.

And as for His<sup>azwj</sup> Words: **to Purify you by it**, so that is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Allah<sup>azwj</sup> Purifies by him<sup>asws</sup> the hearts of the one who befriends him<sup>asws</sup>. And as for His<sup>azwj</sup> Words: **and**

<sup>472</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 166

**Remove uncleanness of the satan from you**, so it means the one who befriends Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Allah<sup>azwj</sup> Kept the uncleanness away from him<sup>asws</sup> and Strengthened him<sup>asws</sup> upon it”.<sup>473</sup>

168- شي، تفسير العياشي عن جابر عن أبي عبد الله ع مثله و زاد في آخره - و ليربط على قلوبكم و ثبتت به الأقدام فإنه يعني علياً من وإلى علياً يربط الله على قلبه فيثبت على ولايته ع.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Abdullah<sup>asws</sup> – similar to it, and there is an addition in its end: **and to Bind your hearts and Affirm the feet by it [8:11]** – so it Means Ali<sup>asws</sup>. The one who befriends Ali<sup>asws</sup>, Allah<sup>azwj</sup> Binds his heart with Ali<sup>asws</sup>, so he is steadfast upon his<sup>asws</sup> Wilayah”.<sup>474</sup>

169- مد، العمدة بإسناده عن الثعلبي عن جابر الجعفي في قوله تعالى فسئلوا أهل الذكر قال قال علي ع نحن أهل الذكر.

(The book) ‘Al Amdah’, by his chain from Al Sa’alby, from Jabir Al Jufy,

‘Regarding Words of the Exalted: **therefore ask the people of Al-Zikr [16:43]**, he<sup>asws</sup> said: ‘Ali<sup>asws</sup> said: ‘We<sup>asws</sup> are the people of Al-Zikr”.<sup>475</sup>

170- قب، المناقب لابن شهر آشوب عبد الرزاق عن معمر عن قتادة عن عطاء عن ابن مسعود في قوله إنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملاً قال زينة الأرض الرجال و زينة الرجال علي بن أبي طالب ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdul Razaq, from Ma’mar, from Qatadah, from Ata’a, from Ibn Masoud,

‘Regarding His<sup>azwj</sup> Words: **Surely, We Made whatever is upon the earth as an adornment for it, so We may Try them (as to) which of them is best in deeds [18:7]**. He said, ‘Adornment of the earth are the men, and adornment of the men is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>”.<sup>476</sup>

أبو الجارود عن أبي جعفر ع في قوله أولئك يسارعون في الخيرات الآية قال علي بن أبي طالب ع لم يسبقه أحد.

Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **They are hastening in the good deeds, [23:61]** – Verse. He<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. No one preceded him<sup>asws</sup>”.<sup>477</sup>

ابن عفة و ابن جرير بالإسناد عن الخدري و جابر الأنصاري و جماعة من المفسرين في قوله تعالى - و لتعرفنهم في حق القول ببعضهم علي بن أبي طالب ع.

Ibn Uqdah and Ibn Jareer, by the chain from Al Khudri, and Jabir Al Ansari and a group from the interpreters,

<sup>473</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 167

<sup>474</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 168

<sup>475</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 169

<sup>476</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 170 a

<sup>477</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 170 b

**'and you can (already) recognise them by their tone of speech, [47:30]** due to their hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>478</sup>

171- كشف، كشف الغمة ابن مَرَدَوَيْهِ قَوْلُهُ تَعَالَى وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ عَنْ أَبِي سَعِيدٍ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ يُعْضِئُهُمْ عَلَيَّ بَنِ أَبِي طَالِبٍ ع.

(The book) 'Kashf Al Ghumma – Ibn Mardawayh –

'Words of the Exalted: **and you can (already) recognise them by their tone of speech, [47:30]**, from Abu Saeed, 'You<sup>saww</sup> already recognise them by their tone of speech due to their hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>479</sup>

و عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَحْنُ الْقَوْلِ يُعْضِئُهُمْ عَلَيَّ بَنِ أَبِي طَالِبٍ ع قَالَ وَ كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص يُعْضِئُهُمْ عَلَيَّ بَنِ أَبِي طَالِبٍ ع.

And from Abu Saeed Al Khudri who said,

**'tone of speech, [47:30]**, is their hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And we used to recognise the hypocrites in the era of Rasool-Allah<sup>azwj</sup> by their hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>480</sup>

و رُويَ مِثْلُ ذَلِكَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا نَحْتَبِرُ أَوْلَادَنَا بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِذَا رَأَيْنَا أَحَدَهُمْ لَا يُحِبُّهُ عَلِمْنَا أَنَّهُ لَعَبْرٌ رَشْدَةٍ

And similar to that is reported from Jabir Bin Abdullah Al Ansari, and from Ubadah Bin Al Samit who said,

'We used to test our children by the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, whenever we saw one of them not loving him<sup>asws</sup>, we would know he is not rightly guided'.

و قَالَ أَنَسٌ مَا خَفِيَ مُنَافِقٌ عَلَى أَحَدٍ فِي عَهْدِ رَسُولِ اللَّهِ ص بَعْدَ هَذِهِ الْآيَةِ انْتَهَى.

And Anas (well known fabricator) said, 'A hypocrite was not hidden in the era of Rasool-Allah<sup>saww</sup> after this Verse' – end".<sup>481</sup>

و رَوَى الْعَلَامَةُ أَيْضاً فِي كَشْفِ الْحَقِّ بِرَوَايَةِ عَنِ النَّبِيِّ ص قَالَ: لَوْ يَعْلَمُ النَّاسُ مَتَى سُمِّيَ عَلِيُّ أَمِيرَ الْمُؤْمِنِينَ مَا أَنْكَرُوا فَضْلَهُ سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

And it is reported by the Allama as well in (the book) 'Kashf Al Haq' by a report,

'From the Prophet<sup>saww</sup> having said: 'If the people knew when Ali<sup>asws</sup> was Named as 'Amir Al-Momineen', they would not have denied his<sup>asws</sup> merits. Amir Al-Momineen<sup>asws</sup> was named as such while Adam<sup>as</sup> was between the soul and the body.

<sup>478</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 170 c

<sup>479</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 171 a

<sup>480</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 171 b

<sup>481</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 171 c

قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالَتِ الْمَلَائِكَةُ بَلَىٰ فَقَالَ اللَّهُ تَعَالَى أَنَا رَبُّكُمْ وَ مُحَمَّدٌ نَبِيُّكُمْ وَ عَلِيٌّ أَمِيرُكُمْ.

Allah<sup>azwj</sup> Mighty and Majestic Said: **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: "Am I not your Lord?" [7:172].** The Angels said: 'Yes'. Allah<sup>azwj</sup> the Exalted Said: "I<sup>azwj</sup> am your Lord<sup>azwj</sup>, and Muhammad<sup>saww</sup> is your Prophet<sup>saww</sup>, and Ali<sup>asws</sup> is your commander".<sup>482</sup>

وَ رَوَى الْعَلَامَةُ أَيْضاً فِي الْكِتَابِ الْمَذْكُورِ مِنْ طَرِيقِ الْجُمْهُورِ أَنَّ جَمَاعَةً مِنَ الْعَرَبِ اجْتَمَعُوا عَلَى وَادِي الرَّمْلَةِ لِيُيَبِّتُوا النَّبِيَّ ص بِالْمَدِينَةِ فَقَالَ النَّبِيُّ ص مَنْ هَؤُلَاءِ [هَؤُلَاءِ] فَقَامَ جَمَاعَةٌ مِنْ أَهْلِ الصُّفَّةِ فَقَالُوا نَحْنُ فَوَلَّ عَلَيْنَا مَنْ شِئْتَ فَأَفْرَعَ بَيْنَهُمْ فَخَرَجَتْ الْفُرْعَةُ عَلَى ثَمَانِينَ رَجُلًا مِنْهُمْ وَ مِنْ غَيْرِهِمْ

And it is reported by the Allama as well in the mentioned book from the way of the community –

'A group from the Arabs gathered at the valley of Ramlah in order to crowd upon the Prophet<sup>saww</sup> at Al-Medina. The Prophet<sup>saww</sup> said: 'Who is for them?' A group from the people of the platform stood-up and said, 'We will, so place in charge upon us the one you<sup>saww</sup> so desire'. He<sup>saww</sup> drew lots between them, and the lot came out upon eighty men from them, and from others.

فَأَمَرَ أَبَا بَكْرٍ بِأَخِذِ اللَّوَاءِ وَ الْمَضِيَّ إِلَى بَنِي سُلَيْمٍ وَ هُمْ بِبَطْنِ الْوَادِي فَهَزَمُوهُ وَ قَتَلُوا جَمْعاً مِنَ الْمُسْلِمِينَ وَ انْهَزَمَ أَبُو بَكْرٍ فَعَقَدَ لِعُمَرَ وَ بَعَثَهُ فَهَزَمُوهُ

He<sup>saww</sup> instructed Abu Bakr to take the flag and going to the clan of Suleym, and they were in the interior of the valley. They defeated him (Abu Bakr) and they killed the entirety of the Muslims (with him), and Abu Bakr was defeated. So, he<sup>saww</sup> tied it (the flag) for Umar and sent him, but they defeated him (as well).

فَسَاءَ النَّبِيِّ ص فَقَالَ عُمَرُو بْنُ الْعَاصِ ابْعَثْنِي يَا رَسُولَ اللَّهِ فَأَنْقَذَهُ فَهَزَمُوهُ وَ قَتَلُوا جَمَاعَةً مِنْ أَصْحَابِهِ وَ بَقِيَ النَّبِيُّ ص أَيَّاماً يَدْعُو عَلَيْهِمْ ثُمَّ طَلَبَ أَمِيرَ الْمُؤْمِنِينَ ع وَ بَعَثَهُ إِلَيْهِمْ وَ دَعَا لَهُ وَ شَيَّعَهُ إِلَى مَسْجِدِ الْأَخْزَابِ وَ أَنْقَذَ مَعَهُ جَمَاعَةً مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ وَ عُمَرُو بْنُ الْعَاصِ

The Prophet<sup>saww</sup> felt worse, so Amro Bin Al-Aas said, 'Send me, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> sent him, but they defeated him and killed a group of his companions, and the Prophet<sup>saww</sup> remained for days supplicating against them. Then he<sup>saww</sup> sought Amir Al-Momineen<sup>asws</sup> and sent him<sup>asws</sup> to them, and supplicated for him<sup>asws</sup> and escorted him<sup>asws</sup> to Masjid Al Ahzaab, and enforced him<sup>asws</sup> with a group of them, from there were Abu Bakr and Umar and Amro Bin Al-Aas.

فَسَارَ اللَّيْلَ وَ كَمَنَّ النَّهَارَ حَتَّى اسْتَقْبَلَ الْوَادِي مِنْ قِمِهِ فَلَمْ يَشْكْ عُمَرُو بْنُ الْعَاصِ أَنَّهُ يَأْخُذُهُمْ فَقَالَ لِأَبِي بَكْرٍ هَذِهِ أَرْضُ سِبَاعٍ وَ ذِقَابٍ وَ هِيَ أَشَدُّ عَلَيْنَا مِنْ بَنِي سُلَيْمٍ وَ الْمُصْلَحَةُ أَنْ نَعْلُو الْوَادِي وَ أَرَادَ إِفْسَادَ الْحَالِ وَ قَالَ قُلْ ذَلِكَ لِأَمِيرِ الْمُؤْمِنِينَ

The night passed and the morning came, until he<sup>asws</sup> faced the valley from its entrance. Amro Bin Al-Aas had no doubts that they would be seized. He said to Abu Bakr, 'This is a land of lions and wolves, and it is severe upon us than the clan of Suleym, and the betterment is that we should go above the valley', and he intended to spoil the situation, and he said, 'Say that to Amir Al-Momineen<sup>asws</sup>!'

<sup>482</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 171 d



فَقَالَ لَهُ أَبُو بَكْرٍ فَلَمْ يَلْتَفِتْ إِلَيْهِ ثُمَّ قَالَ لِعُمَرَ فَقَالَ لَهُ فَلَمْ يُجِبْهُ أَمِيرُ الْمُؤْمِنِينَ ع وَكَبَسَ عَلَى الْقَوْمِ الْفَجْرَ فَأَخَذَهُمْ فَأَنْزَلَ اللَّهُ وَ الْعَادِيَاتِ ضَبْحًا  
السُّورَةُ

Abu Bakr said (it) to him<sup>asws</sup>, but he<sup>asws</sup> did not turn (pay attention) to him. Then he (Amro Bin Al Aas) said to Umar, 'Say (it) to him<sup>asws</sup>'. But, Amir Al-Momineen<sup>asws</sup> did not answer him and he<sup>asws</sup> attacked the people at dawn and seized them. So Allah<sup>azwj</sup> Revealed: **(I Swear) by the running (steeds) snorting [100:1]**, the Chapter.

وَ اسْتَقْبَلَهُ النَّبِيُّ ص فَتَزَلَّ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ النَّبِيُّ ص لَوْ لَا أَنْ أُشْفِقَ أَنْ تُثَوَّلَ فِيكَ طَوَائِفُ مَنْ أَمَّنِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ بِمَكَلٍ مِنْهُمْ إِلَّا أَخَذُوا الثُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ ارْكَبْ فَإِنَّ اللَّهَ وَ رَسُولَهُ عَنْكَ رَاضِيَانِ.

And the Prophet<sup>saww</sup> received him<sup>asws</sup>, so Amir Al-Momineen<sup>asws</sup> descended and the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'If I<sup>saww</sup> had not feared that a group from my<sup>saww</sup> community would be saying regarding you<sup>asws</sup> what the Christians are saying regarding the Messiah, I<sup>saww</sup> would say such words regarding you<sup>asws</sup> today, you<sup>asws</sup> will not pass by any assembly from them except they would take the soil from beneath your<sup>asws</sup> feet (for Blessings). Ride, for Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are both pleased from you<sup>asws</sup>!'<sup>483</sup>

172- فس، تفسير القمي إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ قَالَ الْعَدْلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِحْسَانُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْفَحْشَاءُ وَ الْمُنْكَرُ وَ الْبَغْيُ فَلَانَّ وَ فَلَانَّ وَ فَلَانَّ.

Tafseer Al-Qummi - **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]**. He said, 'The 'justice' is the testimony that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and the 'Kindness' is Amir Al-Momineen<sup>asws</sup>, and the 'immoralities' and the 'evil', and the 'tyranny' are so and so (Abu Bakr), and so and so (Umar), and so and so (Usman)'.<sup>484</sup>

173- شي، تفسير العياشي عَنْ عَامِرِ بْنِ كَثِيرٍ عَنْ مُوسَى بْنِ أَبِي الْعَدِيرِ عَنْ عَطَاءِ الْهَمْدَانِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى قَالَ الْعَدْلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِحْسَانُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع- وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ الْفَحْشَاءُ الْأَوَّلُ وَ الْمُنْكَرُ الثَّانِي وَ الْبَغْيُ الثَّالِثُ.

Tafseer Al Ayyashi – From Aamir Bin Kaseer, from Musa Bin Abu Al Ghadeer, from Ata'a Al Hamdany,

'From Abu Ja'far<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, [16:90]**. He<sup>asws</sup> said: 'The 'justice' is the testimony that there is no god except Allah<sup>azwj</sup>, and the 'kindness' is Wilayah of Amir Al-Momineen<sup>asws</sup>; **and Forbids from the immoralities, and the evil, and the tyranny. [16:90]** – the 'immoralities' is the first (Abu Bakr), and the 'evil' is the second (Umar), and the 'tyranny' is the third (Usman)'.<sup>485</sup>

<sup>483</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 171 e

<sup>484</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 172

<sup>485</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 173 a

و فِي رِوَايَةٍ سَعْدِ الْإِسْكَافِ عَنْهُ ع قَالَ: يَا سَعْدُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ هُوَ مُحَمَّدٌ ص فَمَنْ أَطَاعَهُ فَقَدْ عَدَلَ - وَ الْإِحْسَانَ عَلَيَّ ع فَمَنْ تَوَلَّاهُ فَقَدْ أَحْسَنَ وَ الْمُحْسِنُ فِي الْجَنَّةِ

And in a report of Sa'ad Al Askaf,

'From him<sup>asws</sup> having said: 'O Sa'ad! **Surely Allah Commands with the justice, [16:90]**, and it is Muhammad<sup>saww</sup>. So, the one who obeys him<sup>saww</sup>, so he has done justice. **and the kindness** – Ali<sup>asws</sup>. So, the one who befriends him<sup>asws</sup>, so has been kind, and the good-doer would be in the Paradise.

وَ أَمَّا إِبْنَاءُ ذِي الْقُرْبَى فَمِنْ قَرَابَتِنَا أَمَرَ اللَّهُ الْعِبَادَ بِمُؤَدَّتِنَا وَ إِيَّائِنَا وَ نَهَاَهُمْ عَنِ الْفَحْشَاءِ وَ مَنْ بَغَى عَلَيْنَا أَهْلَ الْبَيْتِ وَ دَعَا إِلَى غَيْرِنَا.

And as for **and giving to the near of kin, [16:90]**, Allah<sup>azwj</sup> has Commanded the servants with having our<sup>asws</sup> cordiality and following us<sup>asws</sup>, and has Prohibited them **from the immoralities, and the evil, and the tyranny [16:90]**, and the one who rebelled against us<sup>asws</sup> People<sup>asws</sup> of the Household and called to others".<sup>486</sup>

174- كشف، كشف الغمة أَبُو بَكْرٍ بْنُ مَرْذُوقِهِ قَوْلُهُ تَعَالَى فَاسْتَوَى عَلَى سُوْقِهِ عَنِ الْحُسَيْنِ قَالَ اسْتَوَى الْإِسْلَامُ بِسَيْفِ عَلِيٍّ ع

(The book) 'Kashf Al Ghumma' – Abu Bakr Bin Mardawayh,

'Words of the Exalted: **and stands even upon its stem [48:29]**, from Al-Hassan who said, 'Al-Islam stood evenly by the sword of Ali<sup>asws</sup>'.

قَوْلُهُ تَعَالَى وَ جَنَّاتٍ مِنْ أَعْنَابٍ وَ زُرْعٍ وَ نَخِيلٍ صِنَوَاتٍ وَ عَذْرٍ صِنَوَاتٍ يُسْقَى بِمَاءٍ وَاحِدٍ عَنْ جَاوِزٍ بَنِي عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ص يَقُولُ النَّاسُ مِنْ شَجَرٍ شَيْءٍ وَ أَنَا وَ أَنْتَ يَا عَلِيُّ مِنْ شَجَرَةٍ وَاحِدَةٍ ثُمَّ قَرَأَ النَّبِيُّ ص الْآيَةَ.

Words of the Exalted: **and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, [13:4]** – from Jabir Bin Abdullah, he heard the Prophet<sup>saww</sup> saying: 'The people are from various trees (lineages), while I<sup>saww</sup> and you<sup>asws</sup>, O Ali<sup>asws</sup>, are from one tree'. Then the Prophet<sup>saww</sup> recited the Verse".<sup>487</sup>

175- كشف، كشف الغمة ابْنُ مَرْذُوقِهِ قَوْلُهُ تَعَالَى ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا نَزَلَتْ فِي عَلِيٍّ ع وَ قَالَ عَلِيُّ نَحْنُ أَوْلَاكَ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**, were Revealed regarding Ali<sup>asws</sup>. And Ali<sup>asws</sup> said: 'We<sup>asws</sup> are they".<sup>488</sup>

176- كشف، كشف الغمة كُنْزُ الْفَوَائِدِ وَ تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ ابْنُ مَرْذُوقِهِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ قَوْلَهُ تَعَالَى - أَمْ مَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

<sup>486</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 173 b

<sup>487</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 174

<sup>488</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 175

(The books) 'Kashf Al Ghumma' (and) 'Kunz Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Ibn Mardawayh by his chain from Ibn Abbas having said,

'Words of the Exalted: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19]** – he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 489

177- قب، المناقب لابن شهر آشوب عن الباقرين ع في قوله تعالى أَمَّنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ عَلَيَّ - كَمَنْ هُوَ أَعْمَى أَعْدَاؤُهُ - إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ الْأَيْمَةُ الَّذِينَ عَرَسَ فِي قُلُوبِهِمُ الْعِلْمُ مِنْ وَلَدِ آدَمَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Al-Baqireyn (5<sup>th</sup> and 6<sup>th</sup> Imam<sup>asws</sup>) regarding Words of the Exalted: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth – Ali<sup>asws</sup> - like the one who is blind? – his<sup>asws</sup> enemies - But rather, the ones with the understanding will be mindful [13:19]** – the Imams<sup>asws</sup>, those from the children of Adam<sup>as</sup> in whose heart the knowledge was planted". 490

178- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى أَلَمْ - أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ قَالَ عَلِيٌّ ع قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ قَالَ يَا عَلِيُّ بِكَ وَ أَنْتَ مُخَاصَمٌ فَأَعِدَّ لِلْخُصُومَةِ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: **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]**. He said, Ali<sup>asws</sup> said: 'I<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! What is this Trial?' He<sup>saww</sup> said: 'By you<sup>asws</sup>, and you<sup>asws</sup> shall be a disputer, so be prepared for the disputing". 491

179- فر، تفسير فرات بن إبراهيم أحمد بن عيسى بن هارون مَعْنَا عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ عَلِيٌّ ع فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ص قَالَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ قَالَ فُلْنَا صَدَقْتَ يَا رَسُولَ اللَّهِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ قَدْ ظَنَّنَا أَنَّكَ لَمْ تَقُلْهَا إِلَّا تَعَجُّبًا مِنْ شَيْءٍ رَأَيْتُهُ

Tafseer Furaat Bin Ibrahim – Ahmad Bin Isa Bin Haroun transmitting from Jabir Bin Abdullah Al Ansari who said,

'We were seated in the presence of Rasool-Allah<sup>saww</sup> when Ali<sup>asws</sup> came. When the Prophet<sup>saww</sup> looked at him<sup>saww</sup>, he<sup>saww</sup> said: '**The Praise is for Allah the Lord of the Worlds [1:2]**, there is no associate for him<sup>asws</sup>'. We said, 'You<sup>saww</sup> speak the truth, O Rasool-Allah<sup>saww</sup>, **The Praise is for Allah the Lord of the Worlds [1:2]**, there is no associate for Him<sup>azwj</sup>. We are thinking, you<sup>saww</sup> did not say it except wondering from a thing you<sup>saww</sup> have seen'.

قَالَ نَعَمْ لَمَّا رَأَيْتُ عَلِيًّا مُقْبِلًا ذَكَرْتُ حَدِيثِي حَبِيبِي جَبْرِئِيلُ قَالَ قَالَ لِي سَأَلْتُ اللَّهَ أَنْ يَجْتَمِعَ الْأُمَّةُ عَلَيْهِ فَأَتَى عَلِيٌّ إِلَّا أَنْ يَبْلُغُوا بَعْضَهُمْ بَعْضٍ - حَتَّى يَمِيزَ الْحَقِيقَتَيْنِ مِنَ الطَّبِيبِ

489 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 176

490 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 177

491 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 178

He<sup>saww</sup> said: 'Yes, when I<sup>saww</sup> saw Ali<sup>asws</sup> coming, I<sup>saww</sup> remembered a Hadeeth my<sup>saww</sup> beloved Jibraeel<sup>as</sup> had narrated to me<sup>saww</sup>. He<sup>as</sup> said: 'I<sup>as</sup> asked Allah<sup>azwj</sup> to unite the community upon him<sup>asws</sup>, but He<sup>azwj</sup> Refuse except that He<sup>azwj</sup> would Try some of them with others, **until He Distinguishes the bad from the good [3:179]**.

وَأَنْزَلَ عَلَيَّ بِذَلِكَ كِتَابًا الْم- أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ- وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ

And the Book (Verses) were Revealed unto me<sup>saww</sup> with that: **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] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3]**.

أَمَّا إِنَّهُ قَدْ عَوَّضَهُ مَكَانَهُ بِسَبْعِ خَصَالٍ يَلِي سِتْرَ عَوْرَتِكَ وَ يَقْضِي دَيْنَكَ وَ عِدَاتِكَ وَ هُوَ مَعَكَ عَلَى حَوْضِكَ وَ هُوَ مُتَكَيِّئٌ لَكَ يَوْمَ الْقِيَامَةِ وَ لَنْ يَرْجِعَ كَافِرًا بَعْدَ إِيمَانٍ وَ لَا زَانِيًا بَعْدَ إِحْصَانٍ

But He<sup>azwj</sup> Replaced it its place with seven characteristics. He<sup>asws</sup> will be in-charge of covering your bareness, and pay off your debts, and fulfil your<sup>saww</sup> promises, and he<sup>asws</sup> would be with you<sup>saww</sup> at your Fountain, and he<sup>asws</sup> would be reclining for you<sup>saww</sup> on the Day of Qiyamah, and he<sup>asws</sup> will never return to be a Kafir after Eman, nor as an adulterer after chastity.

وَ كَمْ مِنْ ضَرِيْسٍ قَاطِعٍ لَهُ فِي الْإِسْلَامِ مَعَ الْقِدَمِ فِي الْإِسْلَامِ وَ الْعِلْمِ بِكَلَامِ اللَّهِ وَ الْفِقْهِ فِي دِينِ اللَّهِ مَعَ الصَّهْرِ وَ الْقَرَابَةِ وَ النُّجْدَةِ فِي الْحَرْبِ وَ بَدَلِ الْمَاعُونِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْوَلَايَةِ لَوْلِيٍّ وَ الْعِدَاوَةِ لِعَدُوِّي بِشَرِّهِ يَا مُحَمَّدُ بِذَلِكَ

And how many cutting teeth there are for him<sup>asws</sup> in Al-Islam along with the precedence in Al-Islam, and the knowledge with the Speech of Allah<sup>azwj</sup> and the understanding in the religion of Allah<sup>azwj</sup>, with the in-law-ship and the kinship, and the bravery during the war, and exerting the benefits, and enjoining with the good and forbidding from the evil, and the Wilayah for My<sup>azwj</sup> friends and the enmity to My<sup>azwj</sup> enemies. Give him<sup>asws</sup> glad tidings of that, O Muhammad<sup>saww</sup>!<sup>492</sup>

180- كشف، كشف الغمة ابنُ مَرْدَوَيْهِ قَوْلُهُ تَعَالَى وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ- فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ عَنِ أَبِي زَافٍ أَنَّ النَّبِيَّ ص وَجَّهَ عَلِيًّا فِي نَفَرٍ مَعَهُ فِي طَلَبِ أَبِي سُفْيَانَ فَلَقِيَهُمْ أَغْرَابِيٌّ مِنْ خُرَاعَةَ فَقَالَ إِنَّ الْقَوْمَ قَدْ جَمَعُوا لَكُمْ فَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَتَرَلَّتَا.

(The book) 'Kashf Al Ghumman – Ibn Mardawayh,

'Words of the Exalted: **'Allah is Sufficient for us and the most excellent Protector' [3:173] So they returned with a Favour from Allah and (His) Grace. [3:174]** – From Abu Rafie, 'The Prophet<sup>saww</sup> sent Ali<sup>asws</sup> among a number with him<sup>asws</sup> in seeking Abu Sufyan. A Bedouin from (clan of) Khuza'a met them. He said, **'the people have gathered against you, therefore fear them'**; - so they said, **'Allah is Sufficient for us and the most excellent Protector' [3:173]**. So, the two (Verses) were Revealed".<sup>493</sup>

<sup>492</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 179

<sup>493</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 180 a

وَقَالَ السُّيُوطِيُّ أَخْرَجَ ابْنُ جَرِيرٍ عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْرَجَ عَلِيًّا فِي نَفَرٍ مَعَهُ فِي طَلَبِ أَبِي سُفْيَانَ فَلَقِيَهُمْ أَغْرَابٌ مِنْ خُزَاعَةَ فَقَالَ إِنَّ الْقَوْمَ قَدْ جَمَعُوا لَكُمْ... فَأَلَوْا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَتَرَلَّتْ فِيهِمْ هَذِهِ الْآيَةُ.

And Al Suyuti said, 'Ibn Jareer extracted from Abu Rafie,

'The Prophet<sup>asws</sup> sent out Ali<sup>asws</sup> among a number with him<sup>asws</sup> in search of Abu Sufyan. A Bedouin from (clan of) Khuza'a met them. He said, **'the people have gathered against you, therefore fear them'; - 'Allah is Sufficient for us and the most excellent Protector' [3:173].** So this Verse was Revealed regarding them".<sup>494</sup>

181 فر، تفسیر فرات بن إبراهيم أبو القاسم العلوي مَعْنَى عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3].**

قَالَ اسْتَشْنَى اللَّهُ تَعَالَى أَهْلَ صِفَوْتِهِ حَيْثُ قَالَ- إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَذُوا الْفُرَاطِ وَ تَوَاصَوْا بِالْحَقِّ الْوَلَايَةِ وَ أَوْصَوْا ذُرِّيَّتَهُمْ وَ مَنْ خَلَفُوا مِنْ بَعْدِهِمْ بِهَا وَ بِالصَّبْرِ عَلَيْهَا.

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Excluded the people of these characteristics from His<sup>azwj</sup> creatures where He<sup>azwj</sup> Said: **Surely the human being is in loss [103:2] Except those who believe [103:3] - in the Wilayah of Amir Al-Momineen Ali<sup>asws</sup>, and are doing the righteous deeds, i.e., by calling to the Obligations, and enjoin each other with the Truth, i.e. to the Wilayah, and enjoin each other with the patience [103:3], i.e., they advise their offspring and the ones who will succeed them from after them, with it (Wilayah) and to be patient upon it".<sup>495</sup>**

فس، تفسیر القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ فِيهِ- إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ تَوَاصَوْا بِالْحَقِّ ذُرِّيَّتِهِمْ وَ مَنْ خَلَفُوا بِالْوَلَايَةِ وَ تَوَاصَوْا بِهَا وَ صَبَرُوا عَلَيْهَا.

Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakaria, from Alin Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah<sup>asws</sup> – similar to it, and in it: **Except those who believe [103:3] - in the Wilayah of Amir Al-Momineen Ali<sup>asws</sup>, and enjoin each other with the Truth, their offspring, and the ones who succeeded with the Wilayah, and they enjoined with it and were patient upon it".<sup>496</sup>**

182- كشف، كشف الغمة عَنِ ابْنِ مَرْذُوقٍ فِي قَوْلِهِ تَعَالَى وَ الْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ عَنِ ابْنِ عَبَّاسٍ- إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ يَعْنِي أَبَا جَهْلٍ- إِلَّا الَّذِينَ آمَنُوا عَلِيٍّ وَ سَلَمَانَ- وَ تَوَاصَوْا بِالصَّبْرِ عَنِ ابْنِ عَبَّاسٍ أَنَّهَا عَلِيٌّ ع.

<sup>494</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 180 b

<sup>495</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 181

<sup>496</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 182

(The book) 'Kashf Al Ghumma – from Ibn Mardawayh,

'Regarding Words of the Exalted: **(I Swear) by the time [103:1] Surely the human being is in loss [103:2] Except those who believe and are doing the righteous deeds [103:3]**. From Ibn Abbas, '**Surely the human being is in loss [103:2]** - meaning Abu Jahl<sup>la</sup>, **Except those who believe** – Ali<sup>asws</sup> and Salman<sup>ra</sup>. **and enjoin each other with the patience [103:3]**, from Ibn Abbas, 'It is Ali<sup>asws</sup>'.

183- كشف، كشف الغمة ابن مَرْذَوِيَّه قَوْلُهُ تَعَالَى وَ بَشِّرِ الْمُخْبِتِينَ إِلَى قَوْلِهِ- وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ مِنْهُمْ عَلِيٌّ وَ سَلْمَانٌ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Regarding Words of the Exalted: **and give glad tidings to the humble ones [22:34]** – up to His<sup>azwj</sup> Words: **and from what We Graced them, they are spending [22:35]**. He said, 'From them are Ali<sup>asws</sup> and Salman<sup>ra</sup>'.<sup>497</sup>

184- كشف، كشف الغمة ابن مَرْذَوِيَّه قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ عَلِيًّا ع تَلَاهَا لَيْلَةً وَ قَالَ أَنَا مِنْهُمْ وَ أُقِيمَتِ الصَّلَاةُ فَقَامَ وَ هُوَ يَقُولُ لَا يَسْمَعُونَ حَسِيسَتَهَا.

(The book) 'Kashf Al Ghumma – Ibn Mardawayh,

'Words of the Exalted: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101]** – from Al-Nu'man Bin Bashir, 'Ali<sup>asws</sup> recited it one night and said: 'I<sup>asws</sup> am from them and I established the Salat'. He<sup>asws</sup> stood up and he<sup>asws</sup> was saying: **They will not be hearing its slightest sound, [21:102]**'.<sup>498</sup>

وَ يُؤَيَّدُهُ مَا رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أَتَى عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ أَ لَسْتَ تَزْعُمُ أَنَّ عَزْرًا رَجُلًا صَالِحًا وَ أَنَّ عِيسَى رَجُلًا صَالِحًا وَ أَنَّ مَرْيَمَ امْرَأَةً صَالِحَةً قَالَ بَلَى

And it is supported by what is reported from Ibn Masoud who said,

'When this Verse was Revealed, Abdullah Bin Al-Zairy came to Rasool-Allah<sup>saww</sup>. He said, 'O Muhammad<sup>saww</sup>! Aren't you<sup>saww</sup> claiming that Uzeyr<sup>as</sup> was a righteous man, and that Isa<sup>as</sup> was a righteous man, and that Maryam<sup>as</sup> was a righteous woman?' He<sup>saww</sup> said: 'Yes'.

قَالَ فَإِنَّ هَؤُلَاءِ يُعْبَدُونَ مِنْ دُونِ اللَّهِ فَهُمْ فِي النَّارِ فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ.

He said, 'They<sup>as</sup> were worshipping from besides Allah<sup>azwj</sup>, so they<sup>as</sup> would be in the Fire!' Allah<sup>azwj</sup> the Exalted Revealed: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101]**'.<sup>499</sup>

185- كشف، كشف الغمة ابن مَرْذَوِيَّه عَنْ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا الْحَسَنَةِ حُبْنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةَ بُغَضْنَا مَنْ جَاءَ بِمَا أَكْبَهَ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ.

<sup>497</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 183

<sup>498</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 184 a

<sup>499</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 184 b



(The book) 'Kashf Al Ghumma' -Ibn Mardawayh,

'From Ali<sup>asws</sup> regarding Words of the Exalted: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]:** 'The good deed is our<sup>asws</sup> love, People<sup>asws</sup> of the Household, and the evil deed is our<sup>asws</sup> hatred. One who comes with it, Allah<sup>azwj</sup> would Fling him upon his face into the Fire".<sup>500</sup>

186- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ عَنْ أَبِي جَعْفَرٍ ع دَعَاكُمْ إِلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: **when he calls you to what would revive you, [8:24],** from Abu Ja'far<sup>asws</sup>: 'Calls you to Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,"<sup>501</sup>

187- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ عَنْ زَادَانِ عَنْ عَلِيٍّ ع تَفَرَّقَ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى - وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ وَ هُمْ أَنَا وَ شِيعَتِي.

(The book) 'Kashf Al Ghumman – Ibn Mardawayh,

'Words of the Exalted: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]** – from Zazan, from Ali<sup>asws</sup>: 'This community will separate upon seventy-three sects, seventy-two would be in the Fire, and one would be in the Paradise, and they are those Allah<sup>azwj</sup> the Exalted Said: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181],** and they are I<sup>asws</sup> and my<sup>asws</sup> Shias".<sup>502</sup>

وَ رُوِيَ أَيْضاً أَنَّهُ ص قَالَ: هَذِهِ لَكُمْ وَ قَدْ أَعْطَى اللَّهُ قَوْمَ مُوسَى مِثْلَهَا.

And it is reported as well, he<sup>saww</sup> said: 'This is for you, and Allah<sup>azwj</sup> had Given the people of Musa<sup>as</sup>, similar to it".<sup>503</sup>

وَ عَنْ الرَّبِيعِ عَنْ أَنَسٍ أَنَّهُ قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ فَقَالَ إِنَّ مِنْ أُمَّتِي قَوْمًا عَلَى الْحَقِّ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ.

And from Al-Rabie, from Anas (a well-known fabricator), 'The Prophet<sup>saww</sup> recited this Verse. He<sup>saww</sup> said: 'In my<sup>saww</sup> community there are a people upon the truth, even at the status of Isa Bin Maryam<sup>as</sup>,"<sup>504</sup>

188- كشف، كشف الغمة ابن مَرْدَوَيْهِ قَوْلُهُ تَرَاهُمْ رُجْعًا سُجْدًا عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّهَا نَزَلَتْ فِي عَلِيٍّ ع

(The book) 'Kashf al Ghumma, from Ibn Mardawayh,

<sup>500</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 185

<sup>501</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 186

<sup>502</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 187 a

<sup>503</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 187 b

<sup>504</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 187 c



'His<sup>azwj</sup> Words: **You will see them in Ruku and Sajdah [48:29]** – from Musa Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>: 'It was Revealed regarding Ali<sup>asws</sup>.

قَوْلُهُ تَعَالَى يُغْجِبُ الزَّعَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Words of the Exalted: **fascinating the planters, in order to enrage the Kafirs by them [48:29]** – from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>505</sup>

189 كشف، كشف الغمة ابنُ مَرْدَوَيْهِ وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ أَنَّ نَفَرًا مِنَ الْمُنَافِقِينَ كَانُوا يُؤْذُونَهُ وَ يُعَذِّبُونَهُ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'And those hurting the Momineen and the Mominaat without them having deserved it, [33:58] – from Muqatil Bin Suleyman, 'It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that is a number of the hypocrites were hurting and tormenting him<sup>asws</sup>,<sup>506</sup>

190- كشف، كشف الغمة ابنُ مَرْدَوَيْهِ قَوْلُهُ تَعَالَى وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ قِيلَ ذَلِكَ عَلِيٍّ ع لِأَنَّهُ كَانَ مُؤْمِنًا مُهَاجِرًا ذَا رَحِمٍ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6].** It is said, 'That is Ali<sup>asws</sup> because he<sup>asws</sup> was a Momin, and Emigrant with kinship'.<sup>507</sup>

191- كشف، كشف الغمة ابنُ مَرْدَوَيْهِ قَوْلُهُ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ عَنْ عَبْدِ الْعَقَّارِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ أُولَى الْأَمْرِ فِي هَذِهِ آيَةِ فَقَالَ كَانَ وَ اللَّهُ عَلِيٌّ مِنْهُمْ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]** – From Abdul Ghaffar Bin Al-Qasim who said, 'I asked Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> about the one with the (Divine) Authority in this Verse, he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Ali<sup>asws</sup> was from them<sup>asws</sup>,<sup>508</sup>

وَ رَوَى الْعَلَامَةُ فِي قَوْلِهِ تَعَالَى الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُتَّقُونَ نَزَلَتْ فِي عَلِيٍّ ع لَمَّا وَصَلَ إِلَيْهِ قَتْلُ حَمْرَةَ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَنَزَلَتْ هَذِهِ آيَةُ.

And it is reported by the Allamah – Regarding Words of the Exalted: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those,**

<sup>505</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 188

<sup>506</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 189

<sup>507</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 190

<sup>508</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 191 a

**upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]** – it was Revealed regarding Ali<sup>asws</sup> when it (news) arrived to him<sup>asws</sup> of the killing of Hamza<sup>as</sup>. He<sup>asws</sup> said: **'We are for Allah and we are returning to Him [2:156]'**, so this Verse was Revealed".<sup>509</sup>

192- فس، تفسير القمي مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ طَبَّيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ يَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ قَالَ الْغَمَامُ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Qummi – Muhammad Bin Hammam, from Al Fuzari, from Muhammad Bin Mihran, from Ibn Sinan, from Ibn Zabyan,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about Words of Allah<sup>azwj</sup>. **And on the Day the sky shall rent asunder with the clouds, [25:25]**. He<sup>asws</sup> said: 'The 'clouds' is (a reference to) Amir Al-Momineen<sup>asws</sup>'.<sup>510</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَحْمُودُ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْكِنْدِيِّ عَنِ الْحَسَنِ بْنِ عُبَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ خَالِدِ بْنِ السَّرِيِّ عَنِ النَّضْرِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ وَائِلَةَ قَالَ: خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ ع عَلَى مِنْبَرِ الْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ اللَّهَ بِمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى نَبِيِّهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ سَلُونِي سَلُونِي فَوَ اللَّهَ لَا تَسْأَلُونَنِي عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ إِلَّا حَدَّثْتُكُمْ عَنْهَا بِمَا نَزَلَتْ بِلَيْلٍ أَوْ بِنَهَارٍ أَوْ فِي مَقَامٍ أَوْ فِي مَسِيرٍ أَوْ فِي سَهْلٍ أَوْ فِي جَبَلٍ وَ فِيمَنْ نَزَلَتْ أَوْ فِي مُؤْمِنٍ أَوْ فِي مُنَافِقٍ وَ مَا عَنِيَ بِهِ أَوْ خَاصَّةً أَوْ عَامَّةً وَ لَيْنَ فَقَدْ تَمَّوْنِي لَا يُحَدِّثُكُمْ أَحَدٌ حَدِيثِي

It is narrated to us by Ahmad Bin Muhammad Al Mahmoud, from Al-Hassan Bin Abdullah Bin Abdul Rahman Al Kindy, from Al-Hassan Bin Ubeyd Bin Abdul Rahman, from Muhammad Bin Suleyman, from Khalid Bin Al Sarry, from Al Basr Bin Ilyas, from Aamir Bin Wasilah who said,

'Amir Al-Momineen<sup>asws</sup> addressed to us upon the pulpit of Al-Kufa. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>asws</sup> and mentioned Allah<sup>azwj</sup> with what He<sup>azwj</sup> is rightful of, and sent Salawaat upon His<sup>azwj</sup> Prophet<sup>saww</sup>, then said: 'O you people! Ask me<sup>asws</sup>! Ask me<sup>asws</sup>! By Allah<sup>azwj</sup>! You will not ask me<sup>asws</sup> about any Verse from the Book of Allah<sup>azwj</sup>, except I<sup>asws</sup> shall narrated to you all about it, due to what it was Revealed, at night or by the day, or during staying or during a journey, or in a coast or in a mountain, and regarding who it was Revealed, or regarding a hypocrite, and what is Meant by it, is it particular of general, and if you were to lose me<sup>asws</sup>, no one will be narrating to you with my<sup>asws</sup> narrations!'

فَقَامَ إِلَيْهِ ابْنُ الْكَوَاكِ فَلَمَّا بَصُرَ بِهِ قَالَ مُتَعَتِّتًا لَا تَسْأَلُ عِلْمًا سَلْ فَإِذَا سَأَلْتَ فَأَعْقِلْ مَا تَسْأَلُ عَنْهُ

Ibn Al-Kawa stood up to him. When he<sup>asws</sup> sighted him, he<sup>asws</sup> said: 'Knowledge is not learnt by intransigence. Ask! So, when you have asked, then understand what you had asked about'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ

He said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**'.

<sup>509</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 191 b

<sup>510</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 192 a

فَسَكَتَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَعَادَهَا عَلَيْهِ ابْنُ الْكَوَاءِ فَسَكَتَ فَأَعَادَهَا الثَّالِثَةَ فَقَالَ عَلِيٌّ ع وَ رَفَعَ صَوْتَهُ وَجَحَكَ يَا ابْنَ الْكَوَاءِ أَوْلَيْكَ نَحْنُ وَ أَتْبَاعُنَا يَوْمَ الْقِيَامَةِ غُرّاً مُحَجَّلِينَ رِوَاءَ مَرْوِيِّينَ يُعَرِّفُونَ بِسِيمَاهُمْ.

Amir Al-Momineen<sup>asws</sup> was silent, so Ibn Al-Kawa repeated it to him<sup>asws</sup>. He<sup>asws</sup> was silent. He repeated for a third time. Ali<sup>asws</sup> said, and he<sup>asws</sup> raised his<sup>asws</sup> voice: 'O Ibn Al-Kawa! They (best of Created beings) are us<sup>asws</sup> and our<sup>asws</sup> followers on the Day of Qiyamah, resplendent, saturating, saturated, recognised by their markings'.<sup>511</sup>

و رَوَى فِيهِ مِنْ نُسخَةٍ عَتِيقَةٍ مِنْ تَفْسِيرٍ آخَرَ عَنْ حَفْصٍ عَنْ عَبْدِ السَّلَامِ الْأَصْفَهَانِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَخَذَ لِعَلِّي ع بِمَا أَمَرَ أَصْحَابَهُ وَ عَقَدَ لَهُ عَلَيْهِمُ الْخِلَافَةَ فِي عَشْرَةِ مَوَاطِنَ ثُمَّ أَنْزَلَ عَلَيْهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ يَغْنِي الَّتِي عَقِدْتُ عَلَيْهِمْ لِعَلِّي أَمِيرِ الْمُؤْمِنِينَ ع.

And it is reported regarding it from a copy of Ateeqah, from another Tafseer, from Hafs, from Abdul Sallam Al Asfahany,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **O you who believe! Fulfil the agreements. [5:1].** He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> took for Ali<sup>asws</sup> with what he<sup>saww</sup> had ordered his<sup>saww</sup> companions, and made a pact for him<sup>asws</sup> of the caliphate upon them in ten places. Then Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: **O you who believe! Fulfil the agreements. [5:1]** – meaning that which he<sup>saww</sup> had pacted upon them for Ali<sup>asws</sup>, Amir Al-Momineen<sup>asws</sup>,<sup>512</sup>

و رَوَى أَيْضاً مِنْ كِتَابِ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ أَبَانَ عَنْ أَحْمَدَ بْنِ يَحْيَى الصُّوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يَحْيَى بْنِ سَلَمَةَ عَنْ زَيْدِ بْنِ الْحَارِثِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: لَقَدْ نَزَلَتْ فِي عَلِيٍّ ع ثَمَانُونَ آيَةً صَفَوْاً فِي كِتَابِ اللَّهِ مَا شَرَكُهُ فِيهَا أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ.

And it is reported as well from the book of Abdul Aziz Bin Yahya Al Jaloudy who said, 'It is narrated to us by Ahmad Bin Aban, from Ahmad Bin yahya Al Sowfy, from ismail Bin Aban, from Yahya Bin Salama, from Zayd Bin Al Haris, from Abdul Rahman Bin Abu Layli who said,

'There have been Revealed regarding Ali<sup>asws</sup>, eighty Verses clearly in the Book of Allah<sup>azwj</sup>, not one from this community participated with him<sup>asws</sup>,<sup>513</sup>

و رَوَى الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنِ ابْنِ عَبَّاسٍ أَنَّ حَمْرَةَ حِينَ قُتِلَ يَوْمَ أُحُدٍ وَ عَرَفَ بِقَتْلِهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ نَزَلَتْ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ - أَوْلَيْكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أَوْلَيْكَ هُمْ الْمُهْتَدُونَ.

And it is reported by Al Bursy in (the book) 'Mashariq Al Anwar', from Ibn Abbas,

'When Hamza<sup>as</sup> was killed on the day of Ohad and Amir Al-Momineen<sup>asws</sup> knew of his<sup>as</sup> having been killed, he<sup>asws</sup> said: 'We are from Allah<sup>azwj</sup> we are returning to Him<sup>azwj</sup>!' It was Revealed: **Who, when a difficulty befalls them, are saying: We are for Allah and we are**

<sup>511</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 192 a

<sup>512</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 192 b

<sup>513</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 39 H 192 c

***returning to Him [2:156] Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]”<sup>514</sup>***

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<sup>514</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 39 H 192 d

أبواب النصوص على أمير المؤمنين و النصوص على الأئمة الاثني عشر ع

## CHAPTER OF THE TEXTS UPON AMIR AL-MOMINEEN<sup>asws</sup> AND THE TEXTS UPON THE TWELVE IMAMS<sup>asws</sup>

باب 40 نصوص الله عليهم من خير اللوح و الخواتيم و ما نص به عليهم في الكتب السالفة و غيرها

### CHAPTER 40 – TEXTS OF ALLAH<sup>azwj</sup> UPON THEM, FROM THE NEWS OF THE (GUARDED) TABLET, AND THE SEALS, AND WHAT HAS BEEN TEXTED REGARDING THEM IN THE PREVIOUS BOOKS AND OTHER

1- ك، إكمال الدين لي، الأمالي للصدوق ابن الوليد عن ابن أبان عن الحسين بن سعيد عن محمد بن الحسين الكناي عن جدّه عن أبي عبد الله الصادق ع قال: إن الله عزّ و جلّ أنزل على نبيه كتاباً قبل أن يأتيه الموت فقال يا محمد هذا الكتاب وصيتك إلى النجيب من أهل بيتك فقال و من النجيب من أهلي يا جبرئيل فقال عليّ بن أبي طالب ع

(The books) 'Ikmal Al Deen' (and) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn Al Kinany, from his grandfather,

'From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent down a letter unto His<sup>azwj</sup> Prophet before the death came to him<sup>saww</sup>. He (Jibraeel<sup>as</sup>) Said: 'This letter is your<sup>saww</sup> bequest to the captain from the People<sup>asws</sup> of your<sup>saww</sup> Household!' He<sup>saww</sup> said: 'Who is the captain from my<sup>saww</sup> family<sup>asws</sup>, O Jibraeel<sup>as</sup>? He<sup>as</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

و كان على الكتاب خواتيم من ذهب فدفعه النبي ص إلى عليّ ع و أمره أن يقرأ خاتماً منها و يعمل بما فيه فقال ع خاتماً و عمل بما فيه ثم دفعه إلى ابنه الحسن ع فقال خاتماً و عمل بما فيه ثم دفعه إلى الحسين ع فقال خاتماً فوجد فيه أن اخرج يقرؤم إلى الشهادة فلا شهادة لهم إلا معك و اشر نفسك لله عزّ و جلّ

And there were seals of gold upon the letter. The Prophet<sup>saww</sup> handed it to Ali<sup>asws</sup> and instructed him<sup>asws</sup> to break a seal from it and act with what is in it. He<sup>asws</sup> broke a seal and acted with what was in it. Then he<sup>asws</sup> handed it to Al-Hassan<sup>asws</sup>. He<sup>asws</sup> broke a seal and acted with what was in it. Then he<sup>asws</sup> handed it to Al-Husayn<sup>asws</sup>. He<sup>asws</sup> broke a seal, and found in it: "Go out with a group to the martyrdom, for there is no martyrdom for them except with you, and sell your<sup>asws</sup> self for Allah<sup>azwj</sup> Mighty and Majestic!"

ففعّل ثم دفعه إلى عليّ بن الحسين ع فقال خاتماً فوجد فيه اصمّ و الرّم منزلك و اعبد ربك حتى يأتيك اليقين ففعّل ثم دفعه إلى محمد بن عليّ ع فقال خاتماً فوجد فيه حدّث الناس و أفتهم و لا تخافن إلا الله فإنه لا سبيل لأحد عليك

He<sup>asws</sup> did so, then handed it to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. He<sup>asws</sup> opened a seal and found in it: "Be silent and stay in your<sup>asws</sup> house, **And worship your Lord until there comes to you**

**certainty [15:99]!”** He<sup>asws</sup> did so, then handed it to Muhammad Bin Ali<sup>asws</sup>. He<sup>asws</sup> broke a seat and found in it: “Narrate to the people and make them understand, and do not fear except Allah<sup>azwj</sup> for there will not a way for anyone against you<sup>asws</sup>!”

ثُمَّ دَفَعَهُ إِلَيَّ فَفَكَكْتُ خَاتَمًا فَوَجَدْتُ فِيهِ حَدَّثَ النَّاسِ وَ أَفْتَيْهِمْ وَ أَشْرَ عُلُومَ أَهْلِ بَيْتِكَ وَ صَدَّقَ آبَاءَكَ الصَّالِحِينَ وَ لَا تَخَافَنَّ أَحَدًا إِلَّا اللَّهَ وَ أَنْتَ فِي جَزِيرٍ وَ أَمَانٍ

Then he<sup>asws</sup> handed it to me<sup>asws</sup>. I<sup>asws</sup> broke a seal and found in it: “Narrate to the people and make them understand, and publicise the knowledge (s) of the People<sup>asws</sup> of your<sup>asws</sup> Household, and ratify your<sup>asws</sup> forefathers, the righteous, and do not fear anyone except Allah<sup>azwj</sup>, and you<sup>asws</sup> are in Protection and Security!”

فَفَعَلْتُ ثُمَّ أَدْفَعُهُ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ كَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي مِنْ بَعْدِهِ ثُمَّ كَذَلِكَ أَبَدًا إِلَى قِيَامِ الْمُهْدِيِّ ع.

I<sup>asws</sup> did so, then handed it to Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and like that, Musa<sup>asws</sup> will be handing it to the one<sup>asws</sup> who is after him<sup>asws</sup>. Then it shall be like that for ever up to the rising of Al-Mahdi<sup>asws</sup>.<sup>515</sup>

2- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ نَصْرِ الْقُطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ السُّلَمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ أَبِي عَمْرٍو عَنْ صَدَقَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي نَضْرَةَ قَالَ: لَمَّا اخْتُصِرَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ عَ عِنْدَ الْوَفَاةِ دَعَا بِإِثْنَيْهِ الصَّادِقِ عَ لِيُعْهَدَ إِلَيْهِ عَهْدًا فَقَالَ لَهُ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ لَوْ امْتَنَنْتَ فِي بَيْتِ الْحَسَنِ وَ الْحُسَيْنِ لَرَجَحْتُ أَنْ لَا تَكُونَ أَتَيْتَ مُنْكَرًا

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – Al Talaqany, from Al-Hassan Bin Ismail, from Saeed Bin Muhammad Bin Nasr al Qattan, from Ubeydullah Bin Muhammad Bin Al Sulamy, from Muhammad Bin Abdul Raheem, from Muhammad Bin Saeed Bin Muhammad, from Al Abbas Bin Abu Amro, from Sadaqah Bin Abu musa, from Abu Nasrah who said,

‘When the expiry presented to Abu Ja’far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, he<sup>asws</sup> called for his<sup>asws</sup> son<sup>asws</sup> Al-Sadiq<sup>asws</sup> in order to make a pact to him<sup>asws</sup>. His<sup>asws</sup> brother Zayd son of Ali (Bin Al-Husayn<sup>asws</sup>) said to him<sup>asws</sup>, ‘If you<sup>asws</sup> could follow regarding me<sup>asws</sup> with the example of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, I hope that I will not happen to come with any evil’.

فَقَالَ لَهُ يَا أَبَا الْحُسَيْنِ إِنَّ الْأَمَانَاتِ لَيْسَتْ بِالْمِثَالِ وَ لَا الْعُهُودُ بِالرُّسُومِ وَ إِنَّمَا هِيَ أُمُورٌ سَابِقَةٌ عَنْ حُجَجِ اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> said to him: ‘O Abu Al-Husayn! The entrustments are not with the example, nor are the pacts with the rituals, and rather these are affairs preceding from Divine Authorities of Allah<sup>azwj</sup> Mighty and Majestic’.

ثُمَّ دَعَا بِجَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ لَهُ يَا جَابِرُ حَدِّثْنَا بِمَا عَايَنْتَ مِنَ الصَّحِيفَةِ فَقَالَ لَهُ جَابِرٌ نَعَمْ يَا بَا جَعْفَرٍ دَخَلْتُ إِلَى مَوْلَانِي فَاطِمَةَ بِنْتِ مُحَمَّدٍ رَسُولِ اللَّهِ صَ لِأَهْنُتُهَا بِمَوْلِدِ الْحُسَيْنِ عَ فَإِذَا يَبْدُهَا صَحِيفَةٌ بَيِّنَةٌ مِنْ دُرَّةٍ

<sup>515</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 1

Then he<sup>asws</sup> called for Jabir Bin Abdullah and said: 'O Jabir! Narrate to us with what you witnessed from the Parchment'. Jabir said to him<sup>asws</sup>, 'Yes, O Abu Ja'far<sup>asws</sup>! I<sup>asws</sup> entered to see my Chieftess (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>, Rasool-Allah<sup>azwj</sup> in order to congratulate her<sup>asws</sup> of the birth of Al-Hassan<sup>asws</sup>, and there was a Parchment in her<sup>asws</sup> hand of white gems.

فَقُلْتُ يَا سَيِّدَةَ النَّسَوَانِ مَا هَذِهِ الصَّحِيفَةُ الَّتِي أَرَاهَا مَعَكَ قَالَتْ فِيهَا أَسْمَاءُ الْأَيِّمَةِ مِنْ وَلَدِي قُلْتُ لَهَا نَاوِلِينِي لِأَنْظُرَ فِيهَا قَالَتْ يَا جَابِرُ لَوْ لَا النَّهْيُ لَكُنْتُ أَفْعَلُ لَكِنَّهُ قَدْ نَهَى أَنْ يَمَسَّهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ أَهْلُ بَيْتِ نَبِيٍّ وَ لَكِنَّهُ مَا دُونَ لَكَ أَنْ تَنْظُرَ إِلَى بَاطِنِهَا مِنْ ظَاهِرِهَا

I said, 'O Chieftess for the women! What is this Parchment which I see it being with you<sup>asws</sup>?' She<sup>asws</sup> said: 'Therein a names of the Imams<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup>'. I said to her<sup>asws</sup>, 'Give it to me to look into it'. She<sup>asws</sup> said, 'O Jabir! Had it not been for the prohibition, I<sup>asws</sup> would have done so, but it is forbidden to be touched except by a Prophet<sup>saww</sup> or a successor<sup>asws</sup> of a Prophet<sup>saww</sup>, or People<sup>asws</sup> of the Household of a Prophet<sup>saww</sup>, but there is authorisation for you to look into its esoteric from its apparent'.

قَالَ جَابِرٌ فَقَرَأْتُ فَإِذَا - أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُصْطَفَى أُمُّهُ آمَنَةُ - أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ الْمُرْتَضَى أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ - أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ الْكَبِيرِ - أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ التَّقِيِّ - أُمُّهُمَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ -

Jabir said, 'I read it and therein was - "Abu Al Qasim Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup>, Al Mustafa<sup>saww</sup>, his<sup>saww</sup> mother<sup>as</sup> is Aamina<sup>asws</sup>; Abu Al-Hassan Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Al Murtaza<sup>asws</sup>, his<sup>asws</sup> mother<sup>as</sup> is (Syeda) Fatima<sup>asws</sup> Bint Asad<sup>as</sup> Bin Hashim<sup>as</sup> Bin Abd Manaf<sup>as</sup>; Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> the righteous; Abu Abdullah Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> the pious, their<sup>asws</sup> mother<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup> Bint Muhammad<sup>saww</sup>;

أَبُو مُحَمَّدٍ عَلِيُّ بْنُ الْحُسَيْنِ الْعَدْلُ أُمُّهُ شَهْرَبَانُوِيَه بِنْتُ يَزْدَجَرْدَ - أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ أُمُّهُ أُمُّ عَبْدِ اللَّهِ بِنْتُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ - أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ أُمُّهُ أُمُّ قُرَوَّة بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ -

Abu Muhammad Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> the just, his<sup>asws</sup> mother<sup>as</sup> is Shehrbanuwiyah<sup>as</sup> daughter of Yazdajard; Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Baqir<sup>asws</sup>, his<sup>asws</sup> mother<sup>as</sup> is Umm Abdullah<sup>as</sup> daughter of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>; Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> the truthful, his<sup>asws</sup> mother<sup>as</sup> is Umm Farwah<sup>as</sup> daughter of Al-Qasim Bin Muhammad Bin Abu Bakr;

أَبُو إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرٍ أُمُّهُ جَارِيَةٌ اسْمُهَا حَمِيدَةُ - أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرَّضَا أُمُّهُ جَارِيَةٌ وَ اسْمُهَا بَحْمَةُ - أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الرِّكْبِيُّ أُمُّهُ جَارِيَةٌ اسْمُهَا خَيْرَانُ - أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْأَمِينُ أُمُّهُ جَارِيَةٌ اسْمُهَا سَوْسَنُ - أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ الرَّقِيقُ أُمُّهُ جَارِيَةٌ اسْمُهَا سُمَانَةُ وَ تَكْنَى أُمُّ الْحَسَنِ -

Abu Ibrahim Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, his<sup>asws</sup> mother<sup>as</sup> is a maid her name is Hameeda<sup>as</sup>; Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, his<sup>asws</sup> mother is a maid, her names is Najmah<sup>as</sup>; Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> the pure, his<sup>asws</sup> mother is a maid her name is Kahyzuran<sup>as</sup>; Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> the trustworthy, his<sup>asws</sup> mother is a maid her name is Sowsan<sup>as</sup>; Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> the kind, his<sup>asws</sup> mother is a maid her name is Sumanah<sup>as</sup>, and she<sup>as</sup> is teknonymed as Umm Al-Hassan<sup>as</sup>;



أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ الْحَسَنِ هُوَ حُجَّةُ اللَّهِ الْقَائِمُ أُمُّهُ جَارِيَةٌ اسْمُهَا نَرْجِسُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Abu Al-Qasim Muhammad<sup>asws</sup> Bin Al-Hassan<sup>asws</sup>. He<sup>asws</sup> is the Divine Authority of Allah<sup>azwj</sup> Al-Qaim<sup>asws</sup>. His<sup>asws</sup> mother is a maid her name is Narjis<sup>as</sup>. May the Salawaat of Allah<sup>azwj</sup> be upon them all!<sup>516</sup>

3- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن سعدٍ و الحميري معاً عن صالح بن أبي حماد و الحسن بن طريف معاً عن بكر بن صالح و حدثنا أبي و ابن المتوكل و ماجيلويه و أحمد بن علي بن إبراهيم و ابن ناثانة و الهمداني رضي الله عنهم جميعاً عن علي عن أبيه عن بكر بن صالح عن عبد الرحمن بن سالم عن أبي بصير عن أبي عبد الله ع قال: قال أبي جابر بن عبد الله الأنصاري إن لي إليك حاجة فمضى يخف عليك أن أخلو بك فأسألك عنها قال له جابر في أي الأوقات شئت

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – My father and Ibn Al Waleed both together from Sa'ad and Al Himeyri, both together from Salih Bin Abu Hammad and Al-Hassan Bin Tareyf, both together from Bakr Bin Salih, from Abdul Rahman Bin Salim, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> said to Jabir Bin Abdullah Al-Ansari: 'There is a need for me<sup>asws</sup> to you, so when would it be light upon you for me<sup>asws</sup> to be alone with you, so I<sup>asws</sup> can ask about it?' Jabir said to him<sup>asws</sup>, 'In whichever timings you<sup>asws</sup> so desire'.

فَخَلَا بِهِ أَبِي ع فَقَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتُهُ فِي يَدَيَّ أُمِّي - فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرْتُكَ بِهِ أُمِّي أَنَّ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً

My<sup>asws</sup> father isolated with him. He<sup>asws</sup> said to him: 'O Jabir! Inform me about the Tablet which you saw in the hands of my<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and what did my<sup>asws</sup> mother<sup>asws</sup> inform you with what is inscribed in that tablet?'

قَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ فِي حَيَاةِ رَسُولِ اللَّهِ ص أَهْنَتْهَا بِوِلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدِهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ زُمْرَدٌ وَ رَأَيْتُ فِيهِ كِتَاباً أَبْيَضَ شَبِهَ نُورَ الشَّمْسِ فَقُلْتُ لَهَا يَا أُمِّي يَا بِنْتَ رَسُولِ اللَّهِ مَا هَذَا اللَّوْحُ

Jabir said, 'I testify with Allah<sup>azwj</sup>, I entered to see your<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> during the lifetime of Rasool-Allah<sup>saww</sup> to congratulate her<sup>asws</sup> at the birth of Al-Husayn<sup>asws</sup>, and I saw in a green tablet in her<sup>asws</sup> hands, I think was emerald. And I saw white writing in it resembling the rays of the sun. I said to her<sup>asws</sup>, 'May my father and my mother be (sacrificed) for you<sup>asws</sup>, O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What is this tablet?'

فَقَالَتْ هَذَا اللَّوْحُ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ فِيهِ اسْمُ أَبِي وَ اسْمُ بَغْلِي وَ اسْمُ ابْنِي وَ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وَلَدِي فَأَعْطَانِيهِ أَبِي لِيُسَرِّنِي بِذَلِكَ

She<sup>asws</sup> said: 'This is the table Allah<sup>azwj</sup> Mighty and Majestic has Gifted it to His<sup>azwj</sup> Rasool<sup>saww</sup>. In it is the name of my<sup>asws</sup> father<sup>saww</sup>, and name of my<sup>asws</sup> husband<sup>asws</sup>, and name of my<sup>asws</sup> two sons<sup>asws</sup>, and names of the successors<sup>asws</sup> from my<sup>asws</sup> son<sup>asws</sup>. My<sup>asws</sup> father<sup>saww</sup> gave it to me<sup>asws</sup> to be cheered by that'.

قَالَ جَابِرٌ فَأَعْطَتْنِيهِ أُمُّكَ فَاطِمَةُ فَقَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ أَبِي ع فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ قَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي ع حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَيَّ أَبِي صَحِيفَةً مِنْ رَقٍّ قَالَ جَابِرٌ فَأَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً-

<sup>516</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 2

Jabir said, 'Your<sup>asws</sup> mother<sup>asws</sup> gave it to me and I read it and copied it'. My<sup>asws</sup> father<sup>asws</sup> said: 'Is it for you, O Jabir, that you present it to me<sup>asws</sup>?' He said, 'Yes'. My<sup>asws</sup> father<sup>asws</sup> walked with him until they reached to the house of Jabir. He brought out to my<sup>asws</sup> father, a parchment of paper. Jabir said, 'said, 'I testify with Allah<sup>azwj</sup>', this is how I saw it written in the tablet: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ - لِمُحَمَّدٍ نُورِهِ وَ سَفِيرِهِ وَ حَجَابِهِ وَ دَلِيلِهِ - نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. This is a Letter from Allah<sup>azwj</sup>, the Mighty, the Knowing, to Muhammad<sup>saww</sup>, His<sup>azwj</sup> Noor, and His<sup>azwj</sup> Ambassador, and His<sup>azwj</sup> Veil, and His<sup>azwj</sup> Evidence (Pointer). The trustworthy Angel has descended with it from the Presence of Lord<sup>azwj</sup> of the worlds.

عَظُمَ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدْ آيَاتِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاصْبِرْ الْجَبَّارِينَ وَ مَذِلُّ الطَّالِمِينَ وَ دَيَّانُ الدِّينِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَذْلِي عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

O Muhammad<sup>saww</sup>! Magnify My<sup>azwj</sup> Names and thank from My<sup>azwj</sup> Bounties and do not reject My<sup>azwj</sup> Favours. Me<sup>azwj</sup>, I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>, Breaker of the tyrants, and Humiliator of the oppressors, and Judge of the religion. I<sup>azwj</sup> am Allah<sup>azwj</sup>, there is no god except I<sup>azwj</sup>. So, the one who wishes for other than My<sup>azwj</sup> Grace, or fears other than My<sup>azwj</sup> Justice, I<sup>azwj</sup> shall Punish him with a Punishment, I<sup>azwj</sup> have not Punished anyone from the worlds!

فَإِيَّاي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَنْعُثْ نَبِيًّا فَأَكْمِلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْئِكَ بَعْدَهُ وَ بَسِطْتُكَ حَسَنٍ وَ حُسَيْنٍ

So it is Me<sup>azwj</sup> you<sup>saww</sup> should worship, and upon Me<sup>azwj</sup> should you<sup>saww</sup> rely. I<sup>azwj</sup> did not Send any Prophet<sup>as</sup> and Perfected his<sup>as</sup> days, and Terminated his<sup>as</sup> term except I<sup>azwj</sup> Made a successor<sup>as</sup> to be for him<sup>as</sup>, and I<sup>azwj</sup> have Merit you<sup>saww</sup> over the Prophets<sup>as</sup>, and Merited your<sup>saww</sup> successor<sup>asws</sup> over the successors<sup>as</sup>, and Honoured you<sup>asws</sup> with your<sup>saww</sup> cubs<sup>asws</sup> after him<sup>asws</sup> and your<sup>saww</sup> grandsons<sup>asws</sup> Hassan<sup>asws</sup> and Husayn<sup>asws</sup>.

فَجَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتُشْهِدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كُلِّمَتِي التَّامَّةَ مَعَهُ وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بِعِزَّتِهِ أَثِيبُ وَ أُعَاقِبُ

I<sup>azwj</sup> have Made Hassan<sup>asws</sup> as Mine of My<sup>azwj</sup> Knowledge after the termination of the term of his<sup>asws</sup> father<sup>asws</sup>, and Made Husayn<sup>asws</sup> as treasurer of My<sup>azwj</sup> Revelation, and Honoured him<sup>asws</sup> with the martyrdom, and I<sup>azwj</sup> shall End for him<sup>asws</sup> with the fortunacy. So, he<sup>asws</sup> is the most superior of the martyred ones and of the highest rank of the martyrs. I<sup>azwj</sup> have Made the completeness of My<sup>azwj</sup> Speech to be with him<sup>asws</sup>, and the conclusive Argument to be with him<sup>asws</sup>. By his<sup>asws</sup> offspring I<sup>azwj</sup> shall Reward and Punish.

أُولَهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَاءِ الْمَاضِينَ وَ ابْنُهُ شَبِيهُ جَدِّهِ الْمُحْمُودِ مُحَمَّدٌ الْبَاقِرُ لِعِلْمِي وَ الْمَعْدِنُ لِحُكْمِي

The first of them is Ali<sup>asws</sup>, chief of the worshippers, and adornment of the friends of the past, and his<sup>asws</sup> son<sup>asws</sup> resembling his<sup>asws</sup> grandfather<sup>asws</sup>, the most praised one, Muhammad<sup>saww</sup>, the expounder of My<sup>azwj</sup> Knowledge, and the mine of My<sup>azwj</sup> Wisdom.

سَيَهْلِكُ الْمُتَابِعُونَ فِي جَعْفَرٍ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مِنِّي لَأَكْرِمَنَّ مَثْوَى جَعْفَرٍ وَ لَأَسْرُنَّهُ فِي أَشْيَاعِهِ وَ أَنْصَارِهِ وَ أَوْلِيَائِهِ

The doubters would be destroyed regarding Ja'far<sup>asws</sup>. The rejector upon him<sup>asws</sup> is like the rejector upon Me<sup>azwj</sup>, being a True Word from Me<sup>azwj</sup>. I<sup>azwj</sup> shall Honour the Lodgement of Ja'far<sup>asws</sup> and I<sup>azwj</sup> shall Cheer him<sup>asws</sup> regarding his<sup>asws</sup> adherents and his<sup>asws</sup> helpers and his<sup>asws</sup> friends.

انْتَجَبْتُ بَعْدَهُ مُوسَى وَ انْتَجَبْتُ بَعْدَهُ فِتْنَةً عَمِيَاءُ حُنْدُسٍ لِأَنَّ خَيْطَ فَرْضِي لَا يَنْقَطِعُ وَ حُجِّي لَا تَخْفَى وَ أَنَّ أَوْلِيَائِي لَا يَشْفَقُونَ أَلَا وَ مَنْ حَدَّ وَاحِدًا مِنْهُمْ فَقَدْ حَدَّ نِعْمِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ

I<sup>azwj</sup> have Selected Musa<sup>asws</sup> after him<sup>asws</sup> and have Selected for Fitna of dark blindness because the thread of My<sup>azwj</sup> Obligations will not be terminated, and My<sup>azwj</sup> Arguments will not be hidden, and that My<sup>azwj</sup> friends will not be split up. Indeed! And the one who rejects one of them, so he has rejected My<sup>azwj</sup> Bounties, and the one who changes any Verse from My<sup>azwj</sup> Book, so he has fabricated upon Me<sup>azwj</sup>.

وَ وَثِلَ لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ انْقِصَاءِ مَدَّةِ عَبْدِي مُوسَى وَ حَبِيبِي وَ خَيْرَتِي إِنَّ الْمُكَذِّبَ بِالثَّامِنِ مُكَذِّبٌ بِكُلِّ أَوْلِيَائِي وَ عَلَيَّ وَلِيِّي وَ نَاصِرِي وَ مَنْ أَضْعَ عَلَيْهِ أَعْبَاءَ التُّبُوءِ وَ أَمْنَحُهُ بِالْإِضْطِلَاعِ بِهَا يَفْتُلُهُ عَفْرِيَّتُ مُسْتَكْبِرٍ يُدْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى حَنْبٍ شَرٍّ خَلَقِي

And woe be to the fabricators, the rejectors at the termination of the term of My<sup>azwj</sup> servant Musa<sup>asws</sup>, and My<sup>azwj</sup> beloved and My<sup>azwj</sup> Choice with the eighth, with all My<sup>azwj</sup> friends, and Ali<sup>asws</sup> is My<sup>azwj</sup> friend, and My<sup>azwj</sup> helper, and the one I<sup>azwj</sup> shall Place upon him<sup>asws</sup> the encumbrances of the Prophet-hood, and Confer him<sup>asws</sup> with undertaking with it. He<sup>asws</sup> will be killed by an audacious arrogant one. He<sup>asws</sup> will be buried in the city which the righteous servant shall build, by the side of the most evil of My<sup>azwj</sup> creatures.

حَقَّ الْقَوْلُ مِنِّي لَأُفَرِّقَنَّ عَيْنَهُ بِمُحَمَّدٍ: ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثُ عِلْمِي وَ مَعْدِنُ حُكْمِي وَ مَوْضِعُ سِرِّي وَ حُجِّي عَلَى خَلْقِي جَعَلْتُ الْجَنَّةَ مَثْوَاهُ- وَ شَفَعْتُهُ فِي سَبْعِينَ أَلْفًا مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ

(It is) a true Word from Me<sup>azwj</sup>. I<sup>azwj</sup> shall delight his<sup>asws</sup> eyes with Muhammad<sup>saww</sup>, his<sup>asws</sup> son<sup>asws</sup> and caliph from after him<sup>asws</sup>. He<sup>asws</sup> is the inheritor of My<sup>azwj</sup> Knowledge and mine of My<sup>azwj</sup> Wisdom, and place of My<sup>azwj</sup> Secrets, and My<sup>azwj</sup> Divine Authority upon My<sup>azwj</sup> creatures. I<sup>azwj</sup> shall Make the Paradise to be his<sup>asws</sup> abode, and Let him<sup>asws</sup> intercede regarding seventy thousand from his<sup>asws</sup> family members, all of them having deserved the Fire.

وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلَيَّ وَلِيِّي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرِجْ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ

And I<sup>azwj</sup> Shall End with the fortunacy for his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, My<sup>azwj</sup> friend, and My<sup>azwj</sup> helpers, and the witness among My<sup>azwj</sup> creatures, and My<sup>azwj</sup> trustee upon My<sup>azwj</sup> Revelation. I<sup>azwj</sup> shall Extract from him the caller to My<sup>azwj</sup> Way, and the treasurer of My<sup>azwj</sup> Knowledge, Al-Hassan<sup>asws</sup>.

ثُمَّ أَكْمَلَ ذَلِكَ بِإِيهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ سَيِّدِ الْأَوَّلِيَّاتِ فِي زَمَانِهِ وَ يَتَهَادَوْنَ رُءُوسَهُمْ كَمَا تُتَهَادَى رُءُوسُ التُّرُكِ وَ الدَّيْلَمِ قُيُوتُونَ وَ يُجْرَفُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ جَلِيلِينَ تُصْبَغُ الْأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرَّيْثُ فِي نِسَائِهِمْ

Then I<sup>azwj</sup> shall Perfect that with his<sup>asws</sup> son<sup>asws</sup>, being a mercy for the worlds. Upon him<sup>asws</sup> would be the perfection of Musa<sup>as</sup>, and glory of Isa<sup>as</sup>, and patience of Ayoub<sup>as</sup>. His<sup>asws</sup> friends would have been humiliated in his<sup>asws</sup> era (during his<sup>asws</sup> occultation), and their heads would be gifted just as the heads of the Turks and Al Daylam tend to be gifted. They would be killed and burnt, and they would become fearful, awed, frightened. The earth will be dyed with their blood and the doom would be widespread, and the wailing among their womenfolk.

أُولَئِكَ أَوْلِيَّائِي حَقًّا بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءٍ حُنْدِسٍ وَ بِهِمْ أَكْشِفُ الزَّلَازِلَ وَ أَدْفَعُ الْأَصَارَ وَ الْأَعْلَالَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ

They are My<sup>azwj</sup> friends, truly. I<sup>azwj</sup> shall Repel every dark blinding fitna by them, and I<sup>azwj</sup> shall Remove the earthquakes by them, and I<sup>azwj</sup> shall Repel the bonds and the shackles. **Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]!"**

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكُنَّكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ.

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you had not heard in your lifetime except this Hadeeth, it would have sufficed you, so fortify (conceal) it except from its rightful ones".<sup>517</sup>

ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الحسن بن حمزة العلوي عن محمد بن الحسين بن دُرُوسْت عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ الْكُوفِيِّ عَنْ ابْنِ أَبِي جَرَّانٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا إِسْحَاقُ أَلَا أُبَشِّرُكَ قُلْتُ بَلَى جَعَلَنِي اللَّهُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَجَدْنَا صَحِيفَةً بِأَمْلَاءِ رَسُولِ اللَّهِ وَ خَطَّ أَمِيرِ الْمُؤْمِنِينَ فِيهَا

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Al-Husayn Bin Dorost, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Imran Al Kufy, from Ibn Abu Najran, and Safwan Bin Yahya, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>asws</sup> having said: 'O Is'haq! Shall I<sup>asws</sup> give you glad tidings?' I said, 'Yes, may Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!' He<sup>asws</sup> said: 'We<sup>asws</sup> found a Parchment dictated by Rasool-Allah<sup>saww</sup> and handwritten by Amir Al-Momineen<sup>asws</sup>. In it was:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ وَ ذَكَرَ الْحَدِيثَ مِثْلَهُ سِوَاءَ إِلَّا أَنَّهُ قَالَ فِي حَدِيثِهِ فِي آخِرِهِ ثُمَّ قَالَ الصَّادِقُ ع يَا إِسْحَاقُ هَذَا دِينَ الْمَلَائِكَةِ وَ الرُّسُلِ فَصْنُهُ عَنْ غَيْرِ أَهْلِهِ يُصْنَعُ بِاللَّهِ وَ يُصَلِّحُ بِأَلَيْكَ ثُمَّ قَالَ مَنْ دَانَ بِهَذَا أَمِنَ عِقَابَ اللَّهِ عَزَّ وَ جَلَّ.

'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! This is a letter from Allah<sup>azwj</sup> the Mighty, the Knowing' – and he mentioned the Hadeeth similar to it, same, except that he said in its end, 'Then Al-Sadiq<sup>asws</sup> said: 'O Is'haq! This is a religion of the Angels and the

<sup>517</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 3 a

Rasools<sup>as</sup>, so fortify (conceal) it from other than its rightful ones, Allah<sup>azwj</sup> would Protect you and Rectify your concerns'. Then he<sup>asws</sup> said: 'One who makes it a religion with this would be secure from the Punishment of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>518</sup>

ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن إسماعيل عن سعيد بن محمد القطان عن الرباعي عن عبد العظيم الحسيني عن علي بن الحسن بن زيد بن الحسن بن علي بن أبي طالب قال حدثني عبد الله بن محمد بن جعفر بن محمد عن أبيه عن جدّه ع أنّ محمد بن علي باقر العلوم جمع ولده و فيهم عنهم زيد بن علي ع

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Talaqany, from Al-Hassan Bin Ismail, from Saeed Bin Muhammad Al Qattan, from Al Rowbany, from Abdul Azeem Al Hasany,

'From Ali son of Al-Hassan Bin Zayd Bin Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, it is narrated to me by Abdullah Bin Muhammad son of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>: 'Muhammad Bin Ali<sup>asws</sup>, expounder of the knowledge, gathered his<sup>asws</sup> children and among them was their uncle Zayd son of Ali (Bin Al-Husayn<sup>asws</sup>).

ثم أخرج إليهم كتاباً بخط علي ع و إملاء رسول الله ص مكتوب فيه هذا كتاب من الله العزيز العليم حديث اللوح إلى الموضع الذي يقول فيه - و أولئك هم المهتدون

Then he<sup>asws</sup> brought out to them a letter being in the handwriting of Ali<sup>asws</sup> and having been dictated by Rasool-Allah<sup>saww</sup>. It was written in it: 'This is a letter from Allah<sup>azwj</sup> the Mighty, the Knowing' – Hadeeth of the tablet up to the place which He<sup>azwj</sup> is Saying in it: ***“those, they are the Guided ones [2:157]!”***

ثم قال في آخره قال عبد العظيم العجب كل العجب لمحمد بن جعفر و خروجه و قد سمع أباه يقول هذا و يحكيه ثم قال هذا سر الله و دينه و دين ملائكته فصنّه إلا عن أهله و أوليائه.

Then he said in its end, 'Abdul Azeem said, 'The wonder of all wonders for Muhammad Bin Ja'far and his advent, and he had heard his father saying this, and he told it'. Then he<sup>asws</sup> said, 'This is a Secret of Allah<sup>azwj</sup> and His<sup>azwj</sup> religion, and religion of His<sup>azwj</sup> Angels, so protect it except from its rightful ones and His<sup>azwj</sup> friends'.<sup>519</sup>

4- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ابن شاذويه و القامي معاً عن محمد الحميري عن أبيه عن الفراري عن مالك السلولي عن درست عن عبد الحميد عن عبد الله بن القاسم عن عبد الله بن جبلة عن أبي السفّاح عن جابر الجعفي عن أبي جعفر محمد بن علي الباقر عن جابر بن عبد الله الأنصاري قال: دخلت على فاطمة بنت رسول الله و قد أمها لوح يكاد صوّؤه يغشى الأبصار فيه اثنا عشر اسماً ثلاثة في ظاهره و ثلاثة في باطنه و ثلاثة في آخره و ثلاثة أسماء في طرفه فعَدَدْتُهَا فإذ هي اثنا عشر

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Ibn Shazawayh and Al Famy, both together from Muhammad Al Himeyri, from his father, from Al Fazary, from Malik Al Saluni, from Dorost, from Abdul Hameed, from Abdullah Bin Al Qasim, from Abdullah Bin Jabalah, from Abu Al Safatij, from Jabir Al Jufy,

<sup>518</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 3 b

<sup>519</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 3 c

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Al-Baqir<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansari who said, 'I entered to see (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and in front of her<sup>asws</sup> was a table, its radiance almost overwhelmed the sights. In it were twelve names, three in its apparent, and three in its esoteric, and three in its end, and three names in its side. I counted these and these were twelve names.

فَقُلْتُ أَسْمَاءُ مَنْ هَؤُلَاءِ قَالَتْ هَذِهِ أَسْمَاءُ الْأَوْصِيَاءِ أَوْهُمْ ابْنُ عَمِّي وَ أَحَدَ عَشَرَ مِنْ وَلَدِي آخِرُهُمُ الْقَائِمُ

I said, 'Whose names are these?' She<sup>asws</sup> said: 'These are names of the successors<sup>asws</sup>. The first of them is the son<sup>asws</sup> of my<sup>asws</sup> uncle<sup>as</sup>, and eleven are from my<sup>asws</sup> sons<sup>asws</sup>. Their<sup>asws</sup> last is Al-Qaim<sup>asws</sup>.

قَالَ جَابِرٌ فَرَأَيْتُ فِيهَا مُحَمَّدًا مُحَمَّدًا مُحَمَّدًا فِي ثَلَاثَةِ مَوَاضِعَ وَعَلِيًّا عَلِيًّا عَلِيًّا فِي أَرْبَعَةِ مَوَاضِعَ.

Jabir said, 'I saw in it – 'Muhammad', 'Muhammad', 'Muhammad' in three places, and 'Ali', 'Ali', 'Ali' in four places'.<sup>520</sup>

5- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام العطار عن أبيه عن ابن أبي الخطاب عن ابن محبوب عن أبي الجارود عن أبي جعفر عن جابر بن عبد الله الأنصاري قال: دخلت على فاطمة ع وَ بَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ أَرْبَعَةٌ مِنْهُمْ عَلِيٌّ ع.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Attar, from his father, from Ibn Abu Al Khattab, from Ibn Mahboub, from Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup>, from Jabir Bin Abdullah Al Ansari who said, 'I entered to see (Syeda) Fatima<sup>asws</sup> and in front of hand was a tablet wherein were names of the successors<sup>asws</sup>. I counted twelve, their last of them being Al-Qaim<sup>asws</sup>. Three of them being 'Muhammad' and four of them being 'Ali'.<sup>521</sup>

6- ما، الأماي للشيخ الطوسي الفخام عن عمه عن أحمد بن عبد الله بن علي الرأس عن عبد الرحمن بن عبد الله العمري عن أبي سلمة يحيى بن المغيرة قال حدثني أخي محمد بن المغيرة عن محمد بن سنان عن سيدنا أبي عبد الله جعفر بن محمد ع قال: قَالَ أَبِي جَابِرُ بْنُ عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ أُرِيدُ أَنْ أَخْلُوَ بِكَ فِيهَا فَلَمَّا خَلَا بِهِ فِي بَعْضِ الْأَيَّامِ قَالَ لَهُ أَخِيرَنِي عَنِ اللُّوحِ الَّذِي رَأَيْتُهُ فِي يَدِ أُمِّي فَاطِمَةَ ع

(The book) 'Al Amaali' of the sheykh Al Tusi Al Fahham, from his uncle, from Ahmad Bin Abdullah Bin Ali Al Ra'as, from Abdul Rahman Bin Abdullah Al Umary, from Abu Salamah Yahya Bin Al Mugheira who said, 'It was narrated to me by my btoehr Muhammad Bin Al Mugheira, from Muhammad Bin Sinan,

'From our Master<sup>asws</sup> Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> said to Jabir Bin Abdullah: 'There is a need for me<sup>asws</sup> to you. I<sup>asws</sup> want to be alone with you regarding it'. When he<sup>asws</sup> was alone with him in one of the days, he<sup>asws</sup> said to him: 'Inform me about the tablet which you saw being in the hand of my<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>.

<sup>520</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 4

<sup>521</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 5

قَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ لَقَدْ دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص لِأَهْنُتَهَا بِوَلَدِهَا الْحُسَيْنِ ع فَإِذَا بِيَدِهَا لَوْحٌ أَخْضَرُ مِنْ زَرْجَدَةٍ خَضِرَاءَ فِيهِ كِتَابٌ أَنْوَرُ مِنَ الشَّمْسِ وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ الْأَذْفَرِ فَقُلْتُ مَا هَذَا يَا بِنْتَ رَسُولِ اللَّهِ

Jabir said, 'I testify with Allah<sup>azwj</sup>, I had entered to see (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> to congratulate her of the birth of Al-Husayn<sup>asws</sup>, and there in her<sup>asws</sup> hand was a tablet greener than green emerald. In it was writing more radiant than the sun and more aromatic aroma than the yellow musk. I said, 'What is this, O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?'

فَقَالَتْ هَذَا لَوْحٌ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى أَبِي فِيهِ اسْمُ أَبِي وَ اسْمُ بَغْلِي وَ اسْمُ الْأَوْصِيَاءِ بَعْدَهُ مِنْ وَلَدِي فَسَأَلْتُهَا أَنْ تَدْفَعَهُ إِلَيَّ لِأَنْسُخَهُ فَفَعَلَتْ

She<sup>asws</sup> said: 'This is a table Gifted by Allah<sup>azwj</sup> Mighty and Majestic to my<sup>asws</sup> father<sup>asws</sup>. In it is the name of my<sup>asws</sup> father<sup>saww</sup>, and name of my<sup>asws</sup> husband<sup>asws</sup>, and name of the successors<sup>asws</sup> after him<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup>. I asked her<sup>asws</sup> to hand it over to me so I can copy it. She<sup>asws</sup> did so.

فَقَالَ لَهُ فَهَلْ لَكَ أَنْ تُعَارِضَنِي بِهَا قَالَ نَعَمْ فَمَضَى جَابِرٌ إِلَى مَنْزِلِهِ وَ أَتَى بِصَحِيفَةٍ مِنْ كَاغَدٍ فَقَالَ لَهُ انظُرْ فِي صَحِيفَتِكَ حَتَّى أَقْرَأَهَا عَلَيْكَ فَكَانَ فِي صَحِيفَتِهِ مَكْتُوبٌ -

He<sup>asws</sup> said to him: 'Is it for you that you display it to me<sup>asws</sup>?' He said, 'Yes'. Jabir went to his house and came with a parchment of paper. He<sup>asws</sup> said to him: 'look into your parchment until I<sup>asws</sup> read it to you (without looking into it)'. It was written in his parchment: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ أَنْزَلَهُ الرُّوحُ الْأَمِينُ إِلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ يَا مُحَمَّدُ عَظَّمَ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدْ آلَائِي وَ لَا تَرُجْ سِوَايَ وَ لَا تَخْشَ غَيْرِي فَإِنَّهُ مَنْ يَرُجْ سِوَايَ وَ يَخْشَ غَيْرِي أُعَذِّبُهُ عَذَابًا - لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. This is a letter from Allah<sup>azwj</sup> the Mighty, the Knowing. The Trustworthy Spirit brought it down to Muhammad<sup>saww</sup>, last of the Prophet<sup>saww</sup>. O Muhammad<sup>saww</sup>! Magnify My<sup>azwj</sup> Names, and thank for My<sup>asws</sup> Bounties, and do not reject My<sup>azwj</sup> Favours, and do not hope for besides Me<sup>azwj</sup>, and do not fear apart from Me<sup>azwj</sup>, for the one who hopes for besides Me<sup>azwj</sup> and fears apart from Me<sup>azwj</sup>, I<sup>azwj</sup> shall Punish him with a Punishment I<sup>saww</sup> have not Punished anyone from the worlds!

يَا مُحَمَّدُ إِنِّي اصْطَفَيْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ جَعَلْتُ الْحَسَنَ عَيْنَةَ عَلَمِي مِنْ بَعْدِ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ الْحُسَيْنَ خَيْرَ أَوْلَادِ الْأَوَّلِينَ وَ الْآخِرِينَ فِيهِ تَثْبُتُ الْإِمَامَةُ وَ مِنْهُ يُعَقَّبُ عَلَيَّ زَيْنُ الْعَابِدِينَ وَ مُحَمَّدُ الْبَاقِرُ لِعِلْمِي وَ الدَّاعِي إِلَى سَبِيلِي عَلَى مِنْهَاجِ الْحَقِّ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Chose you<sup>asws</sup> over the Prophets<sup>as</sup> and Merited your<sup>saww</sup> successor<sup>asws</sup> over the successors<sup>as</sup>, and Made Al-Hassan<sup>asws</sup> a receptacle of My<sup>azwj</sup> Knowledge from after termination of the period of his<sup>asws</sup> father<sup>asws</sup>; and Al-Husayn<sup>asws</sup>, is best of the children of the former ones and the latter ones. In him<sup>asws</sup>, the Imamate will be affirmed; and from him<sup>asws</sup> is the follow up Ali<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup>; and Muhammad<sup>asws</sup> the expounder of My<sup>azwj</sup> Knowledge and the caller to My<sup>azwj</sup> Way upon the manifesto of the truth;



وَجَعَلَ الصَّادِقُ فِي الْقَوْلِ وَالْعَمَلِ تَنْشَبَ مِنْ بَعْدِهِ فِتْنَةٌ صَمَاءُ فَالْوَيْلُ كُلُّ الْوَيْلِ لِلْمُكَذَّبِ بِعَبْدِي وَخِيَرَتِي مِنْ خَلْقِي مُوسَى وَ عَلِيٍّ الرِّضَا يَفْتُلُهُ عَفْرِيتٌ كَافِرٌ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى جَنْبِ شَرِّ خَلْقِ اللَّهِ وَ مُحَمَّدٌ الْهَادِي إِلَى سَبِيلِ الدَّابِّ عَنْ حَرَمِي

And Ja'far<sup>asws</sup>, the truthful in the words and the deeds. Deafening Fitna would break out from after him<sup>asws</sup>. So, the woe of all woes be for the beliers of My<sup>azwj</sup> servant and Choice from My<sup>azwj</sup> creatures, Musa<sup>asws</sup>; and Ali Al-Reza<sup>asws</sup>, an audacious Kafir will kill him<sup>asws</sup> at the city built by the righteous servant, (buried) to the side of an evil creature of Allah<sup>azwj</sup>; and Muhammad<sup>asws</sup>, the guide to My<sup>azwj</sup> Way, the melter of My<sup>azwj</sup> Prohibitions;

وَالْقَيْمُ فِي رَعِيَّتِهِ حَسَنٌ أَعْرُ يُخْرِجُ مِنْهُ ذُو الْإِسْمَيْنِ عَلِيٌّ وَ الْحَسَنُ وَ الْخَلْفُ مُحَمَّدٌ يُخْرِجُ فِي آخِرِ الزَّمَانِ عَلَى رَأْسِهِ عِمَامَةٌ بَيَضاءُ تُظِلُّهُ مِنَ الشَّمْسِ يُنَادِي بِلِسَانٍ فَصِيحٍ يُسْمِعُهُ الثَّقَلَيْنِ وَ الْخَائِفَيْنِ هُوَ الْمَهْدِيُّ مِنْ آلِ مُحَمَّدٍ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا.

And the custodian among his<sup>asws</sup> citizens, Hassan<sup>asws</sup> the nobles, he<sup>asws</sup> would come out from him<sup>asws</sup>, one with two names, Ali<sup>asws</sup> and Al-Hassan<sup>asws</sup>, and the replacement Muhammad<sup>asws</sup> would come out at the end of the times. Upon his<sup>asws</sup> head would be a white cloud shading him<sup>asws</sup> from the sun. He<sup>asws</sup> will call out in an eloquent tongue, the two heavy communities (Human beings and the Jinn) would hear him<sup>asws</sup>. He<sup>asws</sup> is the Mahdi<sup>asws</sup> from Progeny<sup>asws</sup> of Muhammad<sup>asws</sup>. He<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny!<sup>522</sup>

7- ع، علل الشرائع أَبِي عَنِ الْحَمِيْرِيِّ عَنْ أَبِي الْقَاسِمِ الْهَاشِمِيِّ عَنْ عُبَيْدِ بْنِ قَيْسٍ الْأَنْصَارِيِّ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص بِصَحِيفَةٍ مِنَ السَّمَاءِ لَمْ يَنْزِلِ اللَّهُ عَزَّ وَ جَلَّ كِتَابًا قَبْلَهُ وَ لَا بَعْدَهُ فِيهِ خَوَاتِيمُ مِنَ الذَّهَبِ فَقَالَ لَهُ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجِيبِ مِنْ أَهْلِكَ

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansari, from Al-Hassan Bin Sama'at, from Ja'far Bin Sama'at,

'From Abu Abdullah<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> with a parchment from the sky. Allah<sup>azwj</sup> Mighty and Majestic had not Sent down any letter before not, nor after it. In it were seals of gold. He<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! This is your<sup>asws</sup> successor<sup>asws</sup>, to the captain from your<sup>asws</sup> from your<sup>asws</sup> family<sup>asws</sup>.

فَقَالَ لَهُ يَا جِبْرِئِيلُ مَنْ النَّجِيبُ مِنْ أَهْلِي: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذَا تَوَفَّيْتُ أَنْ يَفُكَّ خَاتَمًا وَ يَعْمَلَ بِمَا فِيهِ

He<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! Who is the captain from my<sup>saww</sup> family<sup>asws</sup>? He<sup>as</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. When you<sup>saww</sup> pass away, then he<sup>asws</sup> should break a seal and act with what is in it'.

فَلَمَّا فُيَضَ رَسُولُ اللَّهِ ص فَكَّ عَلِيُّ خَاتَمًا ثُمَّ عَمِلَ بِمَا فِيهِ وَ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ هُمْ مَعَكَ وَ اشْرَ نَفْسَكَ لِلَّهِ فَعَمِلَ بِمَا فِيهِ مَا تَعَدَّاهُ

When Rasool-Allah<sup>saww</sup> passed away, Ali<sup>asws</sup> broke a seal, then acted with what was in it, and did not leave it. Then he<sup>asws</sup> handed it to Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. He<sup>asws</sup> broke a seal and acted with what had preceded. Then he<sup>asws</sup> handed it to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. He<sup>asws</sup>

<sup>522</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 6

broke a seal and found in it: 'Go out with a group to the martyrdom for them with you<sup>asws</sup>, and sell yourself<sup>asws</sup> to Allah<sup>azwj</sup>'. He<sup>asws</sup> acted with what was in it, not leaving it.

ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَقَالَ خَاتَمًا فَوَجَدَ فِيهِ أَطْرُقُ وَ اصْمُتْ وَ الزَّمْ مَنْزِلَكَ - وَ اغْبِذْ رَيْكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَقَالَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ حَدَّثَ النَّاسَ وَ أَفْتِهِمْ وَ انْشُرْ عِلْمَ آبَائِكَ فَعَمِلَ بِمَا فِيهِ مَا تَعَدَّاهُ

Then he<sup>asws</sup> handed it to a man<sup>asws</sup> after him<sup>asws</sup>. He<sup>asws</sup> broke a seal and found in it: 'Lower your<sup>asws</sup> head and be silent, and stay in your<sup>asws</sup> house, and worship your<sup>asws</sup> Lord until the certainty (death) comes to you<sup>asws</sup>'. Then he<sup>asws</sup> handed it to a man<sup>asws</sup> from after him<sup>asws</sup>. He<sup>asws</sup> broke a seal and found in it: 'Narrate to the people and make them understand and spread the knowledge of your<sup>asws</sup> forefathers'. He<sup>asws</sup> acted with what was in it, not leaving it.

ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَقَالَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ حَدَّثَ النَّاسَ وَ أَفْتِهِمْ وَ صَدَّقَ أَبَاكَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ فَإِنَّكَ فِي حِزْبِ مِنَ اللَّهِ وَ ضَمَانٍ وَ هُوَ يَدْفَعُهَا إِلَى رَجُلٍ بَعْدَهُ وَ يَدْفَعُهَا مَنْ بَعْدَهُ إِلَى مَنْ بَعْدَهُ إِلَى يَوْمِ قِيَامِ الْمَهْدِيِّ وَ يَوْمِ الْقِيَامَةِ.

Then he<sup>asws</sup> handed it to a man<sup>asws</sup> from after him<sup>asws</sup>. He<sup>asws</sup> broke a seal and found in it: 'Narrate to the people and make them understand and ratify your<sup>asws</sup> forefathers<sup>asws</sup>, and do not fear except Allah<sup>azwj</sup>, for you<sup>asws</sup> are in a Protection from Allah<sup>azwj</sup> and Guarantee!' And he<sup>asws</sup> would hand it to a man<sup>asws</sup> after him<sup>asws</sup>, and he<sup>asws</sup> would hand it to the one<sup>asws</sup> after him<sup>asws</sup>, to the one<sup>asws</sup> after him<sup>asws</sup> – up to the day of the rising of Al Mahdi and the Day of Qiyamah<sup>523</sup>.

8- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أحمد بن ثابت الدواليبي عن محمد بن الفضل النخعي عن محمد بن علي بن عبد الصمد الكوفي عن علي بن عاصم عن محمد بن علي بن موسى عن أبيه عن الحسين بن علي ع قال: دخلت على رسول الله ص و عنده أبي بن كعب فقال لي رسول الله ص مرحباً بك يا أبا عبد الله يا زين السماوات والأرضين

(The book) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Ahmad Bin Sabit al Dawaleymi, from Muhammad Bin Al Fazl Al Shahwy, from Muhammad Bin Ali Bin Abdul Samad Al Kufy, from Ali Bin Aasim,

'From Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, from his forefathers<sup>asws</sup> from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and in his<sup>asws</sup> presence was Ubayy Bin Ka'ab, Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'Welcome to you<sup>asws</sup>, O Abu Abdullah<sup>asws</sup>, O adornment of the skies and the earths'.

فَقَالَ لَهُ أَبِي وَ كَيْفَ يَكُونُ يَا رَسُولَ اللَّهِ زَيْنَ السَّمَاوَاتِ وَ الْأَرْضِ أَحَدًا غَيْرَكَ

Ubayy said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! And how anyone be adornment of the skies and the earth apart from you<sup>saww</sup>?'

فَقَالَ يَا أَبِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ فِي السَّمَاءِ أَكْبَرُ مِنْهُ فِي الْأَرْضِ فَإِنَّهُ لَمَكْتُوبٌ عَنْ يَمِينِ عَرْشِ اللَّهِ مُصْبَاحٌ هُدًى وَ سَفِينَةٌ نَجَاةٍ وَ إِمَامٌ غَيْرُ وَهْنٍ وَ عِزٌّ وَ فَخْرٌ وَ بَخْرٌ عِلْمٍ وَ دُخْرٌ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي صَلْبِهِ نُطْقَةً طَيِّبَةً مُبَارَكَةً رَكِيَّةً

<sup>523</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 7

He<sup>saww</sup> said: 'O Ubayy! By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! (Zikr) of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> is greater in the sky than it is in the earth. And he<sup>asws</sup> (name) is written on the right of the Throne of Allah<sup>azwj</sup> as lamp of guidance, and the ship of salvation, and Imam<sup>asws</sup> without weakness, and mighty, and pride, and an ocean of knowledge, and a treasure; and that Allah<sup>azwj</sup> will Install in his<sup>asws</sup> Sulb a good seed, Blessed, pure.

وَلَقَدْ لَقِنَا دَعَوَاتٍ مَا يَدْعُو بِهِنَّ مَخْلُوقٌ إِلَّا حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ وَكَانَ شَفِيعَهُ فِي آخِرَتِهِ وَفَرَّجَ اللَّهُ عَنْهُ كَرْبَهُ وَقَضَى بِهَا دَيْنَهُ وَ يَسَّرَ أَمْرَهُ وَ أَوْضَحَ سَبِيلَهُ وَ قَوَّاهُ عَلَى عُدُوِّهِ وَ لَمْ يَهْتِكْ سِرَّهُ

And he<sup>asws</sup> has been Taught such supplication, no creature would supplicate with these except Allah<sup>azwj</sup> Mighty and Majestic would Resurrect him with him<sup>asws</sup>, and he<sup>asws</sup> would intercede for him in the Hereafter, and Allah<sup>azwj</sup> would Remove his worries away from him, and pay off his debts through him<sup>asws</sup>, and ease his affairs, and clarify his way, and strengthen him against his enemies, and his veil would not be violated'.

فَقَالَ لَهُ أَبِي بَنْ كَعْبٍ مَا هَذِهِ الدَّعَوَاتُ يَا رَسُولَ اللَّهِ

Ubayy Bin Ka'ab said to him<sup>saww</sup>, 'What are these supplications, O Rasool-Allah<sup>saww</sup>?'

قَالَ تَقُولُ إِذَا فَرَغْتَ مِنْ صَلَاتِكَ وَ أَنْتَ قَاعِدٌ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ وَ مَعَاقِدِ عَرْشِكَ وَ سُكَّانِ سَمَاوَاتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ أَنْ تَسْتَجِيبَ لِي فَقَدْ رَهَقَنِي مِنْ أَمْرِي عُسْرٌ فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ أَنْ تُجْعَلَ لِي مِنْ عُسْرِي يُسْرًا

He<sup>saww</sup> said: 'You should be saying when you are free from your Salat, while you are sitting, 'O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by the Phrases, and Seat of Your<sup>azwj</sup> Throne, and Dwellers of the skies, and Your<sup>azwj</sup> Prophets<sup>as</sup> and Your<sup>azwj</sup> Rasools<sup>as</sup> if You<sup>azwj</sup> could Answer me for I am facing difficulties in my affairs. So, I ask You<sup>azwj</sup> to Send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and that You<sup>azwj</sup> Make ease to be from my difficulties'.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُسَهِّلُ أَمْرَكَ وَ يَشْرَحُ لَكَ صَدْرَكَ وَ يُلَقِّنُكَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ خُرُوجِ نَفْسِكَ

So, Allah<sup>azwj</sup> Mighty and Majestic Will Ease your matters and Expand your chest for you, and Teach you the testimony, 'There is no god except Allah<sup>azwj</sup>' during the exit of your soul (from your body)'.

قَالَ لَهُ أَبِي يَا رَسُولَ اللَّهِ فَمَا هَذِهِ التُّطْفَةُ الَّتِي فِي صُلْبِ حَبِيبِي الْحُسَيْنِ

Ubayy said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! So, what is this seed which is in the Sulb of my beloved Al-Husayn<sup>asws</sup>?'

قَالَ مَثَلُ هَذِهِ التُّطْفَةِ كَمَثَلِ الْقَمَرِ وَ هِيَ تُطْفَأُ تَبَيِّنٌ وَ بَيَانٌ يَكُونُ مِنْ أَتْبَعِهِ رَشِيداً وَ مَنْ ضَلَّ عَنْهُ هَوِيًّا

He<sup>saww</sup> said: 'An example of this seed is like an example of the moon, and it is a seed of sons and daughters to be from the followers of righteous guidance, and the one who strays away from it would collapse'.

قَالَ فَمَا اسْمُهُ وَ مَا دُعَاؤُهُ

He said, 'So what is his name and what is his<sup>asws</sup> supplication?'

قَالَ اسْمُهُ عَلِيٌّ وَ دُعَاؤُهُ- يَا دَائِمُ يَا دَائِمُ يَا حَيُّ يَا قَيُّوْمُ يَا كَاشِفَ الْغَمِّ وَ يَا فَارِجَ الْهَمِّ وَ يَا بَاعِثَ الرُّسُلِ وَ يَا صَادِقَ الْوَعْدِ مَنْ دَعَا بِهَذَا الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ وَ كَانَ قَائِدَهُ إِلَى الْجَنَّةِ

He<sup>saww</sup> says: 'His<sup>asws</sup> name is Ali<sup>asws</sup>, and his<sup>asws</sup> supplication is: 'O Permanent, O Constant, O Living, O Eternal, O Remove of the sadness, and O Remover of the worries, and O Sender of the Rasools<sup>as</sup>, and O Truthful of the Promise!' One who supplicates with this supplication, Allah<sup>azwj</sup> Mighty and Majestic would Resurrect him with Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> will guide him to the Paradise'.

قَالَ لَهُ أُبَيُّ يَا رَسُولَ اللَّهِ فَهَلْ لَهُ مِنْ خَلْفٍ وَ وَصِيٍّ قَالَ نَعَمْ لَهُ مَوَارِيثُ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ مَا مَعْنَى مَوَارِيثُ السَّمَاوَاتِ وَ الْأَرْضِ يَا رَسُولَ اللَّهِ قَالَ الْقَضَاءُ بِالْحَقِّ وَ الْحُكْمُ بِالْإِدْيَانَةِ وَ تَأْوِيلُ الْأَحْكَامِ وَ بَيَانُ مَا يَكُونُ

Ubayy said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Would there be for him<sup>asws</sup> any replacement and successor<sup>asws</sup>? He<sup>saww</sup> said: 'Yes, for him<sup>asws</sup> being the inheritances of the skies and the earth'. He said, 'What is the meaning of inheritance of the skies and the earth, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'The judging by the truth and the decision with the justice, and interpretation of the rulings, and explanation of what would be transpiring'.

قَالَ فَمَا اسْمُهُ قَالَ اسْمُهُ مُحَمَّدٌ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَأْنِسُ بِهِ فِي السَّمَاوَاتِ وَ يَقُولُ فِي دُعَائِهِ- اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوَانٌ وَ وَدٌّ فَاعْفُ عَنِّي وَ لِمَنْ تَبِعَنِي مِنْ إِخْوَانِي وَ شِيعَتِي وَ طَيْبَ مَا فِي صُلْبِي

He said, 'So what is his<sup>asws</sup> name?' He<sup>saww</sup> said: 'His<sup>asws</sup> name is Muhammad<sup>asws</sup>, and the Angels would be comforted by him in the skies and he<sup>asws</sup> would be saying in his<sup>asws</sup> supplications: 'O Allah<sup>azwj</sup>! If there was Pleasure for me<sup>asws</sup> in Your<sup>azwj</sup> Presence and Cordiality, then Forgive for me<sup>asws</sup> and for the ones who follow me<sup>asws</sup>, from my<sup>asws</sup> brethren and my<sup>asws</sup> Shias and Make good what is in my<sup>asws</sup> Sulb'.

فَرَكَّبَ اللَّهُ عَزَّ وَ جَلَّ فِي صُلْبِهِ نُطْقَةً مُبَارَكَةً رَزِيَّةً وَ أَخْبَرَنِي [جَبْرِئِيلُ] ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَيَّبَ هَذِهِ النُّطْقَةَ وَ سَمَّاها عِنْدَهُ جَعْفَرًا وَ جَعَلَهُ هَادِيًا مُهْدِيًا وَ رَاضِيًا مُرْضِيًا يَدْعُو رَبَّهُ

So Allah<sup>azwj</sup> Mighty and Majestic shall Install in his<sup>asws</sup> Sulb, a Blessed seed, pure, and Jibraeel<sup>as</sup> informed me<sup>asws</sup> that Allah<sup>azwj</sup> Blessed and Exalted Made good this seed and Named it in His<sup>azwj</sup> Presence as 'Ja'far' and Made him<sup>asws</sup> a guide, Guided, and pleasing, Pleased with, supplicating to his<sup>asws</sup> Lord<sup>azwj</sup>.

فَيَقُولُ فِي دُعَائِهِ- يَا دَانٍ غَيْرَ مُتَوَانٍ يَا أَرْحَمَ الرَّاحِمِينَ اجْعَلْ لِشِيعَتِي مِنَ النَّارِ وَقَاءً وَ هُمْ عِنْدَكَ رِضًا وَ اغْفِرْ ذُنُوبَهُمْ وَ يَسِّرْ أُمُورَهُمْ وَ اقْضِ دُيُونَهُمْ وَ اسْتُرْ عَوْرَاتِهِمْ وَ هَبْ لَهُمُ الْكَبَائِرَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ يَا مَنْ لَا يَخَافُ الضَّيْمَ وَ لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ اجْعَلْ لِي مِنْ كُلِّ عَمٍّ فَرَجًا

He<sup>asws</sup> said in his<sup>asws</sup> supplication: 'O Judge without remiss! O most Merciful of the merciful ones! Make a safety to be for my<sup>asws</sup> Shias from the Fire, and a Pleasure for them in Your<sup>azwj</sup> Presence, and Forgive their sins, and Ease their affairs, and Pay off their debts, and Cover

their bareness, and Gift to them the major sins which are between You<sup>azwj</sup> and them! O One<sup>azwj</sup> Who is not feared of any injustice, nor is He<sup>azwj</sup> Seized by slumber nor sleep! Make a relief to be form me<sup>asws</sup> from every sadness’.

مَنْ دَعَا بِحَدِّ الدُّعَاءِ حَشْرَهُ اللَّهُ عَزَّ وَ جَلَّ أَبْيَضَ الْوَجْهِ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَى الْجَنَّةِ يَا أَبِي إِنْ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ عَلَى هَذِهِ النُّطْفَةِ نُطْفَةً رَكِيَّةً مُبَارَكَةً طَيِّبَةً أَنْزَلَ عَلَيْهَا الرِّهْمَةَ وَ سَمَّاها عِنْدَهُ مُوسَى

One who supplicated with this supplication, Allah<sup>azwj</sup> Mighty and Majestic would Resurrect him of bright face with Ja’far<sup>asws</sup> Bin Muhammad<sup>saww</sup> to the Paradise. O Ubayy! Allah<sup>azwj</sup> Blessed and Exalted Installed upon this seed, a pure seed, Blessed, good. He<sup>azwj</sup> Sent down the mercy upon it and Named it in His<sup>azwj</sup> Presence as Musa<sup>asws</sup>.

قَالَ لَهُ أَبِي يَا رَسُولَ اللَّهِ كَانَتْهُمْ يَتَوَاصِفُونَ وَ يَتَنَاسِلُونَ وَ يَتَوَارِثُونَ وَ يَصِفُ بَعْضُهُمْ بَعْضًا

Ubayy said to him<sup>asws</sup>, ‘O Rasool-Allah<sup>saww</sup>! It is as if they<sup>asws</sup> are being described, and lineaged, and inheriting and describing each other’.

فَقَالَ وَصَفَهُمْ لِي جِبْرِيلُ عَنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ قَالَ فَهَلْ لِمُوسَى مِنْ دَعْوَةٍ يَدْعُو بِهَا سِوَى دُعَاءِ آبَائِهِ

Jibraeel<sup>as</sup> described them to me<sup>saww</sup> on behalf of Lord<sup>azwj</sup> of the worlds, Majestic is His<sup>azwj</sup> Majesty’. He said, ‘Is there for Musa<sup>asws</sup> any supplication one can supplicate with besides the supplications of his<sup>asws</sup> forefathers<sup>asws</sup>?’

قَالَ نَعَمْ يُقُولُ فِي دُعَائِهِ- يَا خَالِقَ الْخَلْقِ وَ يَا بَاسِطَ الرِّزْقِ وَ يَا فَالِقَ الْحَبِّ وَ يَا بَارِئَ النَّسَمِ وَ مُحْيِيَ الْمَوْتِ وَ مُمِيتَ الْأَحْيَاءِ وَ دَائِمَ النَّبَاتِ وَ مُخْرِجَ النَّبَاتِ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ مَنْ دَعَا بِحَدِّ الدُّعَاءِ قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ حَوَائِجَهُ وَ حَشْرَهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ مَعَ مُوسَى بْنِ جَعْفَرٍ

He<sup>saww</sup> said: ‘Yes, he<sup>asws</sup> will be saying in his<sup>asws</sup> supplication: ‘O Creator of the creation! And O Extender of the sustenance! And O Splitter of the seed! And O Shaper of the person! And O Reviver of the dead and Causer of the living to die, and of permanent affirmation, and Extractor of the vegetation! Do with me<sup>asws</sup> what You<sup>azwj</sup> are rightful of’. And the one who supplicates with this supplication, Allah<sup>azwj</sup> Mighty and Majestic would Fulfil his needs for him and the Mighty and Majestic would Resurrect him on the Day of Qiyamah with Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>.

وَ إِنْ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صُلْبِهِ نُطْفَةً مُبَارَكَةً طَيِّبَةً رَكِيَّةً مُرْضِيَةً وَ سَمَّاها عِنْدَهُ عَلِيًّا يَكُونُ لِلَّهِ فِي خَلْقِهِ رَضِيًّا فِي عِلْمِهِ وَ حُكْمِهِ وَ يَجْعَلُهُ حُجَّةً لِشَيْعَتِهِ يَحْتَجُونَ بِهِ يَوْمَ الْقِيَامَةِ

And Allah<sup>azwj</sup> Blessed and Exalted shall Install in his<sup>asws</sup> Sulb a seed, Blessed, good, pure, being Pleased with, and Named it in His<sup>azwj</sup> Presence as ‘Ali’. He<sup>asws</sup> will become pleasing for Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures in his<sup>asws</sup> knowledge, and his<sup>asws</sup> wisdom, and He<sup>azwj</sup> will Make him<sup>asws</sup> a Divine Authority for his<sup>asws</sup> Shias, He<sup>azwj</sup> will be Arguing by him<sup>asws</sup> on the Day of Qiyamah.

وَ لَهُ دُعَاءٌ يَدْعُو بِهِ اللَّهُمَّ أَغْنِنِي الْهُدَى وَ بُتِّنِي عَلَيْهِ وَ احْشُرْنِي عَلَيْهِ آمِنًا آمِنًا مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حُزْنَ وَ لَا حَزَنَ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

And for him<sup>asws</sup> there is a supplication he<sup>asws</sup> will be supplicating with: 'O Allah<sup>azwj</sup>! Give me<sup>asws</sup> the Guidance and Affirm me<sup>asws</sup> upon it, and Resurrect me<sup>asws</sup> safely upon it, secure, one having neither any fear upon him nor grief nor injury. You<sup>azwj</sup> are the rightful of the fearing and rightful of the Forgiveness'.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي صَلْبِهِ نُطْفَةً مُبَارَكَةً طَيِّبَةً مَرْضِيَّةً وَ سَمَّاها عِنْدَهُ مُحَمَّدَ بْنَ عَلِيٍّ فَهُوَ شَفِيعٌ شَيْعَتِهِ وَ وَارِثٌ عِلْمِ حَدِّهِ لَهُ عَلَامَةٌ بَيِّنَةٌ وَ حُجَّةٌ ظَاهِرَةٌ

And Allah<sup>azwj</sup> Mighty and Majestic shall Install in his<sup>asws</sup> Sulb a seed, Blessed, good, pure, being Pleased with, and He<sup>azwj</sup> has Name it in His<sup>azwj</sup> Presence as 'Muhammad Bin Ali'. He<sup>asws</sup> shall intercede for his<sup>asws</sup> Shias and will inherit the knowledge of his<sup>asws</sup> grandfather<sup>saww</sup>. For him<sup>asws</sup> would be clear signs, and an apparent Divine Authority.

إِذَا وُلِدَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ يَقُولُ فِي دُعَائِهِ يَا مَنْ لَا شَبِيهَ لَهُ وَ لَا مِثَالَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا خَالِقَ إِلَّا أَنْتَ تُفْنِي الْمَخْلُوقِينَ وَ تُبْقِي أَنْتَ حَلَمْتَ عَمَّنْ عَصَاكَ وَ فِي الْمَغْفِرَةِ رِضَاكَ مِنْ دَعَا بِهَذَا الدُّعَاءِ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ شَفِيعَهُ يَوْمَ الْقِيَامَةِ

When he<sup>asws</sup> is (going to be) blessed, he<sup>asws</sup> shall say: 'There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> shall be saying in his<sup>asws</sup> supplication: 'O One<sup>azwj</sup> there is no resemblance for Him<sup>azwj</sup> nor any example! You<sup>azwj</sup> are Allah<sup>azwj</sup>! There is no god except You<sup>azwj</sup>, nor any creator except You<sup>azwj</sup>. You<sup>azwj</sup> will Perish the creation, and You<sup>azwj</sup> shall remain. You<sup>azwj</sup> are forbearing from the ones who disobey You<sup>azwj</sup>, and in the Forgiveness is Your<sup>azwj</sup> Pleasure'. One who supplicates with this supplication, Muhammad Bin Ali<sup>asws</sup> would intercede for him on the Day of Qiyamah'.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْفَةً لَا بَاغِيَةَ وَ لَا طَاغِيَةَ بَارَةً مُبَارَكَةً طَيِّبَةً طَاهِرَةً سَمَّاها عِنْدَهُ عَلِيٌّ بْنُ مُحَمَّدٍ فَلَأَبْسَهَا السَّكِينَةَ وَ الْوَقَارَ وَ أَوْدَعَهَا الْغُلُومَ وَ كُلَّ سِرٍّ مَكْتُومٍ مِنْ لَقِيَّتِهِ وَ فِي صَدْرِهِ شَيْءٌ أَنْبَأَهُ بِهِ وَ حَدَّرَهُ مِنْ عَدُوِّهِ

And Allah<sup>azwj</sup> Blessed and Exalted shall Install in his<sup>asws</sup> Sulb a seed, neither rebellious nor tyrannical, righteous, Blessed, good, blossoming. He<sup>azwj</sup> has Name it in His<sup>azwj</sup> Presence as 'Ali Bin Muhammad'. He<sup>azwj</sup> shall Clothe it with the tranquillity, and the dignity, and Entrust it with the knowledges and every hidden secret. One who meets him<sup>asws</sup> having something in his chest, he<sup>asws</sup> shall inform him with it, and caution him from his enemies.

وَ يَقُولُ فِي دُعَائِهِ- يَا نُورُ يَا بُرْهَانَ يَا مُبِيرُ يَا مُبِينُ يَا رَبَّ اكْفِنِي شَرَّ الشُّرُورِ وَ آفَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ مِنْ دَعَا بِهَذَا الدُّعَاءِ كَانَ عَلِيٌّ بْنُ مُحَمَّدٍ شَفِيعَهُ وَ قَائِدُهُ إِلَى الْجَنَّةِ

And he<sup>asws</sup> shall saying in his<sup>asws</sup> supplication: 'O Noor! O Proof! O Radiant! O Clear! O Lord<sup>azwj</sup>! Suffice me<sup>asws</sup> for the evil of the evil ones, and afflictions of the times, and I<sup>asws</sup> ask You<sup>azwj</sup> for the salvation on the Day it would be blown into the Trumpet'. One who supplicates with this supplication, Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> shall intercede for him and guide him to the Paradise.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَكَّبَ فِي صَلْبِهِ نُطْفَةً وَ سَمَّاها عِنْدَهُ الْحَسَنَ فَحَعَلَهُ نُورًا فِي بِلَادِهِ وَ خَلِيفَةً فِي أَرْضِهِ وَ عِزًّا لِأُمَّةٍ حَدِّهِ وَ هَادِيًا لِشَيْعَتِهِ وَ شَفِيعًا لَهُمْ عِنْدَ رَبِّهِ وَ نِقْمَةً عَلَى مَنْ خَالَفَهُ وَ حُجَّةً لِمَنْ وَالَاهُ وَ بُرْهَانًا لِمَنْ اتَّخَذَهُ إِمَامًا

And Allah<sup>azwj</sup> Blessed and Exalted shall Install in his<sup>asws</sup> sulb a seed, and Name it in His<sup>azwj</sup> Presence as 'Al-Hassan'. He<sup>asws</sup> will Make him<sup>asws</sup> a Noor in His<sup>azwj</sup> Country, and a caliph in His<sup>azwj</sup> earth, and an honour for the community of his<sup>asws</sup> grandfather<sup>as</sup>, and a guide for his<sup>asws</sup> Shias, and an intercessor for them in the Presence of his<sup>asws</sup> Lord<sup>azwj</sup>, and a scourge upon the ones opposing him<sup>asws</sup>, and a Divine Authority for the ones befriending him<sup>asws</sup>, and a clear proof for the one taking him<sup>asws</sup> as an Imam<sup>asws</sup>.

يَقُولُ فِي دُعَائِهِ يَا عَزِيزَ الْعِزِّ فِي عِزِّهِ يَا عَزِيزُ أَعِزَّنِي بِعِزَّتِكَ وَ أَيْدِي بِنَصْرِكَ وَ أَبْعِدْ عَنِّي هَمَزَاتِ الشَّيَاطِينِ وَ اذْفَعْ عَنِّي بِدَفْعِكَ وَ اَمْنَعْ مِنِّي بِمَنْعِكَ وَ اجْعَلْنِي مِنْ خِيَارِ خَلْقِكَ يَا وَاحِدُ يَا أَحَدُ يَا قَرُّدُ يَا صَمَدُ

He<sup>asws</sup> shall say in his<sup>asws</sup> supplication: 'O Might of the mighty! O Mighty! Strengthen me<sup>asws</sup> with Your<sup>azwj</sup> Mighty, and Assist me<sup>asws</sup> with Your<sup>azwj</sup> Help, and Distance away from me<sup>asws</sup> the temptations of Satan<sup>la</sup>, and Push away from me<sup>asws</sup> with Your<sup>azwj</sup> Defence and Prevent from me<sup>asws</sup> with Your<sup>azwj</sup> prevention, and Make me<sup>asws</sup> to be from the best of Your<sup>azwj</sup> creatures. O One! O First! O Individual! O Samad!'

مَنْ دَعَا بِهَذَا الدُّعَاءِ حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَهُ وَ نَجَّاهُ مِنَ النَّارِ وَ لَوْ وَجَبَتْ عَلَيْهِ

One who supplicates this with supplication, Allah<sup>azwj</sup> Mighty and Majestic would Resurrect him with him<sup>asws</sup>, and Save him from the Fire, and even though it may have been Obligated upon him.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَغَّبَ فِي صَلْبِ الْحَسَنِ نُطْقَةً مُبَارَكَةً رَكِيبَةً طَيِّبَةً طَاهِرَةً مُطَهَّرَةً يَرْضَى بِهَا كُلُّ مُؤْمِنٍ مِمَّنْ قَدْ أَخَذَ اللَّهُ عَلَيْهِ مِيثَاقَهُ فِي الْوَلَايَةِ وَ يَكْفُرُ بِهَا كُلُّ جَاحِدٍ فَهُوَ إِمَامٌ تَقِيٌّ نَقِيٌّ سَارٌّ مَرْضِيٌّ هَادٍ مَهْدِيٌّ يَحْكُمُ بِالْعَدْلِ وَ يَأْمُرُ بِهِ بِصِدْقِ اللَّهِ عَزَّ وَ جَلَّ وَ يُصَدِّقُهُ اللَّهُ فِي قَوْلِهِ

And Allah<sup>azwj</sup> Blessed and Exalted shall Install in the Sulb of Al-Hassan<sup>asws</sup> a seed, Blessed, pure, good, clean, Purified. Every Momin would be pleased with him, from the ones Allah<sup>azwj</sup> had Taken his<sup>asws</sup> Covenant upon him regarding the Wilayah, and every rejector would disbelieve with it. So, he<sup>asws</sup> is an Imam<sup>asws</sup>, pious, pure, righteous, Pleased with, guide, Guided. He<sup>asws</sup> will judge with the justice and instruct with ratifying Allah<sup>azwj</sup> Mighty and Majestic, and Allah<sup>azwj</sup> would Ratify him<sup>asws</sup> regarding his<sup>asws</sup> words.

يُخْرِجُ مِنْ تِهَامَةٍ حِينَ تَظْهَرُ الدَّلَائِلُ وَ الْعَلَامَاتُ وَ لَهُ كُنُوزٌ لَا ذَهَبٌ وَ لَا فِضَّةٌ إِلَّا خُبُولٌ مُطَهَّرَةٌ وَ رِجَالٌ مُسَوَّمَةٌ يَجْمَعُ اللَّهُ لَهُ مِنْ أَقَاصِي الْبِلَادِ عَلَى عَدَدِ أَهْلِ بَدْرِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا

He<sup>asws</sup> shall come out from Tihama when the evidences shall appear, and the sings, and for him<sup>asws</sup> would be treasures, neither of gold nor of silver, except beautiful thoughts, and men marked (on their foreheads). Allah<sup>azwj</sup> shall Gather for him<sup>asws</sup> from the outskirts of the country upon a number of the people of Badr – three hundred and thirteen.

مَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيهَا عَدَدُ أَصْحَابِهِ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ وَ بُلْدَانِهِمْ وَ طَبَائِعِهِمْ وَ خَلَائِهِمْ وَ كُنَاهُمْ كَذَاقُونَ مُجَدُّونَ فِي طَاعَتِهِ

With him<sup>asws</sup> would be a sealed Parchment wherein would be enumerated his<sup>asws</sup> companions, with their names and names of their lineages, and their cities, and their nature, and their appearances, and their teknonyms, intensely striving in his<sup>asws</sup> obedience'.



فَقَالَ لَهُ أَبِي وَمَا دَلِيلُهُ وَعَلَامَاتُهُ يَا رَسُولَ اللَّهِ

Ubayy said to him<sup>saww</sup>, 'And what are his<sup>asws</sup> evidences and his<sup>asws</sup> signs, O Rasool-Allah<sup>saww</sup>?'

قَالَ لَهُ عَلَمٌ إِذَا حَانَ وَقْتُ خُرُوجِهِ انْتَشَرَ ذَلِكَ الْعَلَمُ مِنْ نَفْسِهِ وَ انْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَنَادَاهُ الْعَلَمُ اخْرُجْ يَا وَلِيَّ اللَّهِ فَاقْتُلْ أَعْدَاءَ اللَّهِ

He<sup>saww</sup> said to him: 'Know, when it would be the time of his<sup>asws</sup> advent, that knowledge would be spread from itself, and Allah<sup>azwj</sup> Mighty and Majestic would Cause it to speak. The knowledge would call out to him<sup>asws</sup>: 'Come out, O friend of Allah<sup>azwj</sup> and kill the enemies of Allah<sup>azwj</sup>!'

وَلَهُ رَايَتَانِ وَعَلَامَتَانِ وَلَهُ سَيْفٌ مُعَمَّدٌ إِذَا حَانَ وَقْتُ خُرُوجِهِ اقْتَلَعَ ذَلِكَ السَّيْفُ مِنْ غِمْدِهِ وَ انْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَنَادَاهُ السَّيْفُ اخْرُجْ يَا وَلِيَّ اللَّهِ فَلَا يَحِلُّ لَكَ أَنْ تَفْعَدَ عَنْ أَعْدَاءِ اللَّهِ

And for him<sup>asws</sup> would be two flags, and two signs, and for him<sup>asws</sup> would be a sheathed sword. So, when it would be the time of his<sup>asws</sup> coming out, that sword would be plucked out from its sheath and Allah<sup>azwj</sup> Mighty and Majestic would Cause him to speak. The sword would call out: 'Come out, O friend of Allah<sup>azwj</sup>. It is no longer Permissible for you<sup>asws</sup> to be seated back from the enemies of Allah<sup>azwj</sup>!'

فَيَخْرُجُ وَ يَقْتُلُ أَعْدَاءَ اللَّهِ حَيْثُ تَقَعُهُمْ- وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَحْكُمُ بِحُكْمِ اللَّهِ يَخْرُجُ جِبْرَائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ شِمَالِهِ وَ سَوْفَ تَذْكُرُونَ مَا أَقُولُ لَكُمْ وَ لَوْ بَعْدَ حِينٍ وَ أَفْوِضْ أُمْرِي إِلَى اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> would emerge and kill the enemies of Allah<sup>azwj</sup> wherever he<sup>asws</sup> comes across them, and he<sup>asws</sup> will establish the legal penalties of Allah<sup>azwj</sup> and judge by the Judgments of Allah<sup>azwj</sup>. Jibraeel<sup>as</sup> would emerge on his<sup>asws</sup> right and Mikaeel<sup>as</sup> of his<sup>asws</sup> left. And soon you will remember what I<sup>saww</sup> am saying to you all, and even if it is after a while, and I<sup>saww</sup> delegate my<sup>saww</sup> affairs to Allah<sup>azwj</sup> Mighty and Majestic.

يَا أَبُي طُوبَى لِمَنْ أَحَبَّهُ وَ طُوبَى لِمَنْ لَقِيَهُ وَ طُوبَى لِمَنْ قَالَ بِهِ يَنْجِيهِمُ اللَّهُ مِنَ الْهَلَكَةِ وَ بِالْإِقْرَارِ بِاللَّهِ وَ بِرَسُولِ اللَّهِ وَ بِجَمِيعِ الْأَيْمَةِ

O Ubayy! Beatitude is for the one who loves him<sup>asws</sup>, and beatitude is for one who meets him<sup>asws</sup>, and beatitude is for one who speaks with him<sup>asws</sup>. Allah<sup>azwj</sup> would rescue them by him<sup>asws</sup> from the destruction, and by the acknowledgment with Allah<sup>azwj</sup>, and by Rasool-Allah<sup>saww</sup>, and by the entirety of the Imams<sup>asws</sup>.

يُنْتَشِخُ اللَّهُ لَهُمُ الْجَنَّةَ مِثْلَهُمْ فِي الْأَرْضِ كَمِثْلِ الْمِسْكِ الَّذِي يَسْطَعُ رِيحُهُ فَلَا يَتَغَيَّرُ أَبَدًا وَ مِثْلَهُمْ فِي السَّمَاءِ كَمِثْلِ الْقَمَرِ الْمُنِيرِ الَّذِي لَا يُطْفَأُ نُورُهُ أَبَدًا

Allah<sup>azwj</sup> would Open the Paradise for them. Their example in the earth is like an example of the musk which is vast with its aroma, so it does not alter, ever! And their example in the sky is like an example of the radiant moon. Its radiance will not be extinguished, ever!'

قَالَ أَبِي يَا رَسُولَ اللَّهِ كَيْفَ بَيَانُ حَالِ هَؤُلَاءِ الْأَيْمَةِ عَنِ اللَّهِ عَزَّ وَ جَلَّ

Ubayy said, 'O Rasool-Allah<sup>saww</sup>! How is the explanation of the state of these Imams<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ اثْنَتَيْ عَشْرَةَ صَحِيفَةً أَسْمُ كُلِّ إِمَامٍ عَلَى خَاتَمِهِ وَ صِفَتُهُ فِي صَحِيفَتِهِ.

He<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Sent down twelve parchments to me<sup>saww</sup>. The name of every Imam<sup>asws</sup> is upon its seal, and his<sup>asws</sup> description is in his<sup>asws</sup> parchment’<sup>524</sup>.

9- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي المعروف بابن الخضير عن بعض أصحابنا عن حنظلة بن زكريا التميمي عن أحمد بن يحيى الطوسي عن أبي بكر عبد الله بن أبي شبيب عن محمد بن فضيل عن الأعشم عن أبي صالح عن ابن عباس قال: نزل جبرئيل بصحيفة من عند الله عزَّ و جَلَّ على رسوله ص فيها اثنا عشر خاتماً من ذهب فقال له إِنَّ اللَّهَ تَعَالَى يُقَرُّ عَلَيْكَ السَّلَامُ وَ يَأْمُرُكَ أَنْ تَدْفَعَ هَذِهِ الصَّحِيفَةَ إِلَى النَّجِيبِ مِنْ أَهْلِكَ بَعْدَكَ يُفَكُّ مِنْهَا أَوَّلَ خَاتَمٍ وَ يَعْمَلُ بِمَا فِيهَا فَإِذَا مَضَى دَفَعَهَا إِلَى وَصِيِّ بَعْدَهُ وَ كَذَلِكَ الْأَوَّلُ يَدْفَعُهَا إِلَى الْآخِرِ وَاحِداً بَعْدَ وَاحِدٍ

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – A group, from Al Tal’akbary, from Ahmad Bin Ali, well known as Ibn Al Khazeyb, from one of our companions, from Hanzalah Bin Zakariya Al Tameemi, from Ahmad Bin Yahya Al Tusi, from Abu Bakr Abdullah Bin Abu Sheyba, from Muhammad Bin Fuzeyl, from Al Amsh, from Abu Salih, from Ibn Abbas who said,

‘Jibraeel<sup>as</sup> descended with a parchment from the Presence of Allah<sup>azwj</sup> Mighty and Majestic to His<sup>azwj</sup> Rasool<sup>saww</sup>, wherein were twelve seals of gold. He<sup>as</sup> said to him<sup>saww</sup>: ‘Allah<sup>azwj</sup> the Exalted Conveys the Greetings to you<sup>saww</sup> and Commands you to hand over this parchment to the captain from your<sup>saww</sup> family<sup>asws</sup> after you<sup>saww</sup>. He<sup>asws</sup> should break the first seal from it and act with whatever is in it. When he<sup>asws</sup> passes away, he<sup>asws</sup> should hand it to his<sup>asws</sup> successor<sup>asws</sup> after him<sup>asws</sup>, and like that the first should hand it to the next, one after one’.

فَفَعَلَ النَّبِيُّ ص مَا أَمَرَ بِهِ فَفَكَّ عَلَيَّ بُنَّ أَبِي طَالِبٍ ع أَوَّلَهَا وَ عَمِلَ بِمَا فِيهَا ثُمَّ دَفَعَهَا إِلَى الْحَسَنِ ع فَفَكَّ خَاتَمَهُ وَ عَمِلَ بِمَا فِيهَا ثُمَّ دَفَعَهَا بَعْدَهُ إِلَى الْحُسَيْنِ ع ثُمَّ دَفَعَهَا الْحُسَيْنُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَنْتَهِيَ إِلَى آخِرِهِمْ ع.

The Prophet<sup>saww</sup> did what he<sup>saww</sup> had been instructed with. Ali Bin Abu Talib<sup>asws</sup> broke its first (seal) and acted with whatever was in it. Then he<sup>asws</sup> handed it to Al-Hassan<sup>asws</sup>. He<sup>asws</sup> broke its seal and acted with what was in it. Then he<sup>asws</sup> handed it after him<sup>asws</sup> to Al-Husayn<sup>asws</sup>. Then Al-Husayn handed it to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. Then one after one until it ends up to their<sup>asws</sup> last one’<sup>525</sup>.

10- بي، الغيبة للنعماني علي بن أحمد البندرجي عن عبيد الله بن موسى العلوي عن علي بن الحسين عن إسماعيل بن مهزيان عن الفضل بن صالح عن معاذ بن كثير عن أبي عبد الله جعفر بن محمد ع أَنَّهُ قَالَ: الْوَصِيَّةُ نَزَلَتْ مِنَ السَّمَاءِ عَلَى رَسُولِ اللَّهِ ص كِتَاباً مَخْتُوماً وَ لَمْ يَنْزِلْ عَلَى رَسُولِ اللَّهِ ص كِتَابٌ مَخْتُومٌ إِلَّا الْوَصِيَّةُ

In (the book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad Al Bandiji, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Al-Husayn, from Ismail Bin Mihran, from Al Mufazzal Bin Salih, from Muaz Bin kaseer,

‘From Abu Abdullah Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘The bequest descended from the sky unto Rasool-Allah<sup>saww</sup> as a sealed letter, and no sealed letter had descended unto Rasool-Allah<sup>saww</sup> except the bequest.

<sup>524</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 8

<sup>525</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 9

فَقَالَ جَبْرِئِيلُ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ إِلَى أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ ص أَيُّ أَهْلِ بَيْتِي يَا جَبْرِئِيلُ فَقَالَ نَجِيبُ اللَّهِ مِنْهُمْ وَ دُرِّيَّةُ لِيَرْثَكَ عِلْمُ النُّبُوَّةِ كَمَا وَرَّثَهُ مِنْ قَبْلِ إِبْرَاهِيمَ

Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! This is your<sup>saww</sup> bequest regarding your<sup>saww</sup> community to the People<sup>asws</sup> of the Household'. Rasool-Allah<sup>saww</sup> said: 'Which person of my<sup>saww</sup> Household, O Jibraeel<sup>as</sup>?'. He<sup>as</sup> said: 'The noble of Allah<sup>azwj</sup> from them, and his<sup>asws</sup> offspring shall inherit (from) you<sup>saww</sup> knowledge of the Prophet-hood just as it was inherited from before Ibrahim<sup>as</sup>'.

وَكَانَتْ عَلَيْهَا الْخَوَاتِيمُ فَفَتَحَ عَلِيُّ عِ الْخَاتَمَ الْأَوَّلَ وَ مَضَى إِلَى مَا أُمِرَ بِهِ فِيهِ: ثُمَّ فَتَحَ الْحَسَنُ عِ الْخَاتَمَ الثَّانِي وَ مَضَى إِلَى مَا أُمِرَ بِهِ ثُمَّ فَتَحَ الْحُسَيْنُ عِ الْخَاتَمَ الثَّالِثَ فَوَجَدَ فِيهِ أَنْ قَاتِلَ وَ أَقْتُلَ وَ تَقْتُلَ وَ اخْرُجْ بِقَوْمٍ لِلشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ فَفَعَلَ

And there were seals upon it. Ali<sup>asws</sup> opened the first seal and continued to what he<sup>asws</sup> had been instructed with in it. Then Al-Hassan<sup>asws</sup> open the second seal and continued to what he<sup>asws</sup> had been instructed with. Then Al-Husayn<sup>asws</sup> opened the third seal. He<sup>asws</sup> found in it: 'Fight and kill and you<sup>asws</sup> will be killed, and go out with a group to the martyrdom. There is no martyrdom for them except with you<sup>asws</sup>'. He<sup>asws</sup> did so.

ثُمَّ دَفَعَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عِ وَ مَضَى فَفَتَحَ عَلِيُّ بْنُ الْحُسَيْنِ عِ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهِ أَنْ أَطْرُقَ وَ اصْمُتْ لَمَّا حُجِبَ الْعِلْمُ ثُمَّ دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عِ فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهِ أَنْ فَسِّرْ كِتَابَ اللَّهِ وَ صَدِّقْ أَتَاكَ وَ وَرِّثْ ابْنَكَ الْعِلْمَ وَ اصْطَبِعِ الْأُمَّةَ وَ قُلِ الْحَقَّ فِي الْخَوْفِ وَ الْأَمْنِ وَ لَا تَخْشَ إِلَّا اللَّهَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ

Then he<sup>asws</sup> handed it to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> passed away. Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> opened the fourth seal and found in it: 'Keep low and be silent when the knowledge is veiled'. Then he<sup>asws</sup> handed it to Muhammad<sup>saww</sup> Ibn Ali<sup>asws</sup>. He<sup>asws</sup> opened the fifth seal and found in it, 'Interpret the Book of Allah<sup>azwj</sup> and ratify your<sup>asws</sup> father, and leave the knowledge as inheritance to your<sup>asws</sup> son<sup>asws</sup>, and synthesise the community, and speak the truth during the fear and the security, and do not fear except Allah<sup>azwj</sup>'. He<sup>asws</sup> did so. Then he<sup>asws</sup> handed it to the one<sup>asws</sup> who followed him<sup>asws</sup> (in sequence)'.

فَقَالَ مُعَاذُ بْنُ كَثِيرٍ فَقُلْتُ لَهُ وَ أَنْتَ هُوَ فَقَالَ مَا بَلَكَ فِي هَذَا إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَرَوْنِي عَنِّي نَعَمْ أَنَا هُوَ حَتَّى عَدَّدَ عَلِيٌّ اثْنَيْ عَشَرَ اسْمًا ثُمَّ سَكَتَ فَقُلْتُ ثُمَّ مَنْ فَقَالَ حَسْبُكَ.

Muaz Bin Kaseer said, 'I said to him<sup>asws</sup>, 'And you<sup>asws</sup> are he<sup>asws</sup>!' He<sup>asws</sup> said: 'It is not for you except that you go, O Muaz, and report it from me<sup>asws</sup>. Yes, I<sup>asws</sup> am he<sup>asws</sup>' – until he<sup>asws</sup> counted twelve names to me. Then he<sup>asws</sup> was silent, so I said, 'Then who?' He<sup>asws</sup> said: 'It suffices you'<sup>526</sup>.

11- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَلَانِسِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: دَفَعَ رَسُولُ اللَّهِ صِ إِلَى عَلِيٍّ عِ صَحِيفَةً مَخْتُومَةً بِاثْنَيْ عَشَرَ خَاتَمًا وَ قَالَ لَهُ فَضِّ الْأَوَّلَ وَ اعْمَلْ بِهِ وَ ادْفَعْ إِلَى الْحَسَنِ عِ يَفْضُ الثَّانِي وَ يَفْعَلْ بِهِ وَ يَدْفَعُ إِلَى الْحُسَيْنِ عِ يَفْضُ الثَّالِثَ وَ يَفْعَلْ بِمَا فِيهِ ثُمَّ إِلَى وَاحِدٍ وَاحِدٍ مِنْ وَلَدِ الْحُسَيْنِ عِ.

<sup>526</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 10

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Ahmad Al Qalanisy, from Muhammad Bin Al Waleed, from Yunus Bin Yaquoub,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> handed to Ali<sup>asws</sup> a parchment sealed with twelve seals, and said to him<sup>asws</sup>: 'Break the first and act with it'. And he<sup>asws</sup> handed it to Al-Hassan<sup>asws</sup>. He<sup>asws</sup> broke the second and acted with it, and he<sup>asws</sup> handed it to Al-Husayn<sup>asws</sup>. He<sup>asws</sup> broke the third and acted with what was in it. Then to one by one from the sons of Al-Husayn<sup>asws</sup>.<sup>527</sup>

12- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن علي بن إبراهيم عن إسماعيل بن مهزيان عن أبي حميلة عن أبي عبد الرحمن عن أبيه عن أبي عبد الله ع قال: إن الله جل اسمه نزل من السماء إلى كل إمام عهدته وما يعمل به وعليه خاتم فيفضله ويعمل بما فيه.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim, from Al Barqy, from Ismail Bin Mihran, from Abu Jameela, from Abu Abdul Rahman, from his father,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Name, Sent down from the sky to each Imam<sup>asws</sup>, his<sup>asws</sup> pact, and what he<sup>asws</sup> should be acting with, and upon it was a seal. So, he<sup>asws</sup> breaks it and acts with what is in it'.<sup>528</sup>

13- بي، الغيبة للنعماني ابن عبيد الله بن محمد بن همام وعبد العزيز وعبد الواحد ابنا عبد الله بن يونس عن عبد الرزاق بن همام عن معمر بن راشد عن أنان بن أبي عتيابي عن سليم بن قيس الهلالي قال: لما أقبلنا مع أمير المؤمنين ع نزل قريبا من دير نصرائي إذ خرج علينا شيخ من الدبر جليل الوجه حسن الهيئة والسمت معه كتاب حتى أتى أمير المؤمنين ع فسلم عليه

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, and Muhammad Bin Hammam, and Abdul Aziz and Abdul Wahid, two sons of Abdullah Bin Yunus, from Abdul Razzaq Bin Hammam, from Ma'mar Bin Rashid, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

'When we were coming back from Siffeen with Amir Al-Momineen<sup>asws</sup>, he<sup>asws</sup> descended nearby a Christian Monastery. There emerged to us an old man from the Monastery, of beautiful face, excellent of physique and appearance, with him was a book, until he came to Amir Al-Momineen<sup>asws</sup> and greeted to him<sup>asws</sup>.

ثم قال إني من نسل أحد حواربي عيسى ابن مريم وكان أفضل حواربي الإنبي عشر وأحبهم إلي وأبرهم عنده وإن عيسى أوصى إلي ودفع إلي كتبه وعلمه وحكمته

Then he said, 'I am from the lineage of one of the disciples of Isa Ibn Maryam<sup>as</sup>, and he was the most superior of the twelve disciples, and the most beloved of them to him<sup>as</sup>, and the most righteous in his<sup>as</sup> presence, and Isa<sup>as</sup> had bequeathed to him and handed his<sup>as</sup> books to him<sup>as</sup>, and his<sup>as</sup> knowledge, and his<sup>as</sup> wisdom.

فلم يزل أهل هذا البيت على دينه ومتمسكين عليه لم يكفروا ولم يرتدوا ولم يعبروا وتلك الكتب عندي إمام عيسى ابن مريم وخطأ بيننا بيده فيها كل شيء يفعل الناس من بعده أو اسم ملك منهم وإن الله يبعث رجلا من العرب من ولد إبراهيم خليل الله من أرض يقال لها حامة من قرية يقال لها مكة

<sup>527</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 11

<sup>528</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 12

The people of this household did not cease to be upon his religion and be adhering upon it, not disbelieving and not reneging, and not altering; and that book is with me, dictated by Isa Bin Maryam<sup>as</sup> and handwritten by our father by his hand. In it are names of all things the people have done from after him<sup>as</sup>, or the names of a king, by king from them, and that Allah<sup>azwj</sup> would be Sending a man from the Arabs, from the sons<sup>saww</sup> of Ibrahim<sup>as</sup>, the Friend of Allah<sup>azwj</sup>, from a land called Tihama, from a town called Makkah’.

فَقَالَ لَهَا إِنَّا عَشْرَ أَسْمَاءٍ وَ ذَكَرَ مَبْعُثَهُ وَ مَوْلَدَهُ وَ مُهَاجَرَتَهُ وَ مَنْ يُقَاتِلُهُ وَ مَنْ يَنْصُرُهُ وَ مَنْ يُعَادِيهِ وَ مَا يَعِيشُ وَ مَا يَلْقَى أُمَّتُهُ بَعْدَهُ إِلَى أَنْ يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ مِنَ السَّمَاءِ

He said, ‘For it are twelve names, and mention of his<sup>saww</sup> Sending, and his<sup>saww</sup> birth, and his<sup>saww</sup> emigration, and the one who would fight against him<sup>saww</sup>, and ones who would help him<sup>saww</sup>, and ones being inimical to him<sup>saww</sup>, and what would be his<sup>saww</sup> lifetime, and what his<sup>saww</sup> community would face after him<sup>saww</sup>, up to the descent of Isa Bin Maryam<sup>as</sup> from the sky.

وَ فِي ذَلِكَ الْكِتَابِ ثَلَاثَةَ عَشَرَ رَجُلًا مِنْ وَلَدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ مِنْ خَيْرِ خَلْقِ اللَّهِ وَ أَحَبِّ مَنْ خَلَقَ اللَّهُ إِلَيْهِ وَ اللَّهُ وَلِيُّ لِمَنْ وَالَاهُمْ وَ عَدُوٌّ لِمَنْ عَادَاهُمْ مِنْ أَطَاعَهُمْ اهْتَدَى وَ مَنْ عَصَاهُمْ ضَلَّ طَاعَتُهُمْ لِلَّهِ طَاعَةٌ وَ مَعْصِيَتُهُمْ لِلَّهِ مَعْصِيَةٌ

And in that book there are (named) thirteen men from the sons of Ismail Bin Ibrahim<sup>as</sup>, Friend of Allah<sup>azwj</sup>, from the good people of Allah<sup>azwj</sup>, and the most beloved of the one Allah<sup>azwj</sup> Created, to him<sup>saww</sup>; and Allah<sup>azwj</sup> is a Friend to the one who befriends them<sup>asws</sup> and an enemy of the ones who are enemies to them<sup>asws</sup>. One who obeys them<sup>asws</sup> would be guided and one who disobeys them<sup>asws</sup> would stray. Obedience to them<sup>asws</sup> is obedience to Allah<sup>azwj</sup>, and disobedience to them<sup>asws</sup> is disobedience to Allah<sup>azwj</sup>.

مَكْتُوبَةٌ أَسْمَائُهُمْ وَ أَنْسَابُهُمْ وَ نُعُوتُهُمْ وَ كَمْ يَعِيشُ كُلُّ رَجُلٍ مِنْهُمْ وَاحِدٌ بَعْدَ وَاحِدٍ وَ كَمْ رَجُلٍ مِنْهُمْ يَسْتَتِرُ بِدِينِهِ وَ يَكْتُمُهُ مِنْ قَوْمِهِ وَ مِنَ الَّذِينَ يَظْهَرُ مِنْهُمْ وَ يَنْقَادُ لَهُ النَّاسُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ

Written are their<sup>asws</sup> names, and their<sup>asws</sup> lineages, and their<sup>asws</sup> attributes, and how much each man<sup>asws</sup> from them would be living, one after one, and how men<sup>asws</sup> from them<sup>asws</sup> would be concealing his<sup>asws</sup> religion, and hide from his<sup>asws</sup> people, and the one<sup>asws</sup> from them who shall appear, and the people would be led to him<sup>asws</sup> until Isa Bin Maryam<sup>as</sup> descends.

فَيُصَلِّيَ عِيسَى خَلْفَهُ فِي الصَّفِّ أَوَّلُهُمْ وَ خَيْرُهُمْ وَ أَفْضَلُهُمْ وَ لَهُ مِثْلُ أَجُورِهِمْ وَ أَجُورٍ مَنْ أَطَاعَهُمْ وَ اهْتَدَى بِهِمْ-

Isa<sup>as</sup> would pray Salat behind him<sup>asws</sup> in the row, being their first, and their best, and their superior, and for him<sup>as</sup> would be similar to their Recompense, and Recompense of the ones following them<sup>asws</sup>, and being guided by them<sup>asws</sup>.

رَسُولُ اللَّهِ صِ اسْمُهُ مُحَمَّدٌ وَ عَبْدُ اللَّهِ وَ يَسُ وَ الْفَتْحُ وَ الْحَاتَمُ وَ الْحَاشِرُ وَ الْعَاقِبُ وَ الْمَاجِي وَ الْقَائِدُ وَ نَبِيُّ اللَّهِ وَ صَفِيُّ اللَّهِ وَ جَنْبُ اللَّهِ وَ إِنَّهُ يُذَكَّرُ إِذَا ذُكِرَ مِنْ أَكْرَمِ خَلْقِ اللَّهِ عَلَى اللَّهِ وَ أَحَبِّهِمْ إِلَى اللَّهِ

Rasool-Allah<sup>saww</sup>, his<sup>saww</sup> name is Muhammad<sup>saww</sup>, and Abdullah, and Yaseen, and Al Fattah, and Al-Khatam, and Al-Hashir, and Al-Aaqib, and Al-Mahy, and Al-Qaid, and Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and Elite of Allah<sup>azwj</sup>, and Side of Allah<sup>azwj</sup>, and he<sup>saww</sup> would be mentioned when

the most honourable creatures of Allah<sup>azwj</sup> to Allah<sup>azwj</sup> would be mentioned, and the most beloved of them to Allah<sup>azwj</sup>.

لَمْ يَخْلُقِ اللَّهُ مَلَكًا مُكْرَمًا وَلَا نَبِيًّا مُرْسَلًا مِنْ آدَمَ فَمَنْ سِوَاهُ خَيْرًا عِنْدَ اللَّهِ وَلَا أَحَبَّ إِلَى اللَّهِ مِنْهُ يُقْعِدُهُ يَوْمَ الْقِيَامَةِ عَلَى عَرْشِهِ وَ يُشَفِّعُهُ فِي كُلِّ مَنْ يُشَفِّعُ فِيهِ

Allah<sup>azwj</sup> did not Create any Angel of Proximity, nor any Messenger Prophet<sup>as</sup> from Adam<sup>as</sup>, so the one besides him<sup>saww</sup>, there is neither any servant of Allah<sup>azwj</sup> better nor more beloved to Allah<sup>azwj</sup> than him<sup>saww</sup>. He<sup>saww</sup> will sit on the Day of Qiyamah upon His<sup>azwj</sup> Throne, and He<sup>azwj</sup> shall Intercede for him<sup>saww</sup> regarding every one he<sup>saww</sup> intercedes for.

بِاسْمِهِ صَرَخَ الْقَلَمُ فِي اللَّوْحِ الْمَحْفُوظِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ بِصَاحِبِ الْلَوَاءِ يَوْمَ الْحُشْرِ الْأَكْثَرِ أَخِيهِ وَ وَصِيِّهِ وَ وَزِيرِهِ وَ خَلِيفَتِهِ فِي أَمَّتِهِ وَ أَحَبَّ مَنْ خَلَقَ اللَّهُ إِلَيْهِ بَعْدَهُ عَلَى ابْنِ عَمِّهِ لِأُمِّهِ وَ أَبِيهِ وَ وَلِيِّ كُلِّ مُؤْمِنٍ بَعْدَهُ

By his<sup>saww</sup> name the Pen flowed in the Guarded Tablet, Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>, and by the bearer of the flag on the Day of the greatest Resurrection, his<sup>saww</sup> brother<sup>asws</sup>, and his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> Vizier, and his<sup>saww</sup> caliph in his<sup>saww</sup> community, and the most beloved of the ones Allah<sup>azwj</sup> Created, to him<sup>saww</sup> after him<sup>saww</sup>, Ali<sup>asws</sup>, son<sup>asws</sup> of his<sup>saww</sup> uncle to his<sup>saww</sup> mother, and his<sup>saww</sup> father, and guardian of every Momin after him<sup>saww</sup>.

ثُمَّ أَخَذَ عَشَرَ رِجَالًا مِنْ وَلَدِ مُحَمَّدٍ وَ وَلَدِهِ أَوْلَهُمْ يُسَمَّى بِاسْمِ ابْنَيْ هَارُونَ شَبْرًا [شَبْرًا] وَ شَبِيرًا وَ تِسْعَةً مِنْ وَلَدِ أَصْعَرِهَا وَاحِدٌ بَعْدَ وَاحِدٍ آخِرُهُمَا الَّذِي يُصَلِّيَ عِيسَى خَلْفَهُ وَ ذَكَرَ بَاقِيَ الْحَدِيثِ بِطَوِيلِهِ.

Then eleven men<sup>asws</sup> from the sons<sup>asws</sup> of Muhammad<sup>saww</sup>, and his<sup>asws</sup> sons<sup>asws</sup>. The first of them<sup>asws</sup> is named by the name of the two sons<sup>as</sup> of Haroun<sup>as</sup>, Shabbar<sup>as</sup> and Shabbir<sup>as</sup>, and nine from the sons of the younger of the two, one after one, their<sup>asws</sup> last one being the one<sup>asws</sup>, Isa<sup>as</sup> would be praying Salat behind him<sup>asws</sup> – and mentioned the remainder of the Hadeeth with its length”.<sup>529</sup>

14- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى عبد الله بن أبي أوفى عن رسول الله ص أنه لما فُتِحَتْ خَيْبَرُ قَالُوا لَهُ إِنَّ بِهَا جَبْرًا قَدْ مَضَى لَهُ مِنَ الْغُمْرِ مِائَةٌ سَنَةٍ وَ عِنْدَهُ عِلْمُ التَّوْرَةِ فَأَخْضَرَ بَيْنَ يَدَيْهِ وَ قَالَ لَهُ اصْطَفِي بِصُورَةٍ ذَكَرِي فِي التَّوْرَةِ وَ إِلَّا صَرَنْتُ عُقْنُكَ

(The book) ‘Fazaail’ of Ibn Shazan (and) Kitab al Rowza by the chain, raising it to Abdullah Bin Abu Awfa,

‘From Rasool-Allah<sup>saww</sup>, that when Khyber was conquered, they said to him<sup>saww</sup>, ‘There is a monk there for whom the age has passed one hundred years, and with him is knowledge of the Torah’. He was presented in front of him<sup>saww</sup>, and he<sup>saww</sup> said to him: ‘Ratify me<sup>saww</sup> with the chapter of my<sup>saww</sup> mentioned in the Torah, or else I<sup>saww</sup> shall strike off your neck’.

قَالَ فَانْهَمَلْتُ عَيْنَاهُ بِالْذُمِّعِ وَ قَالَ لَهُ إِنَّ صَدَقْتُكَ فَتَلَنِّي قَوْمِي وَ إِنْ كَذَبْتُكَ فَتَلَنِّي قَالَ لَهُ قُلْ وَ أَنْتَ فِي أَمَانٍ اللَّهُ وَ أَمَانِي قَالَ لَهُ الْحَبِيرُ أُرِيدُ الْخُلُوءَ بِكَ قَالَ لَهُ أُرِيدُ أَنْ تُقُولَ جَهْرًا

He (the narrator) said, ‘His eyes overflowed with the tears and he said to him<sup>saww</sup>, ‘If I ratify you<sup>saww</sup>, my people would kill me, and if I belie you<sup>saww</sup>, you<sup>saww</sup> will kill me’. He<sup>saww</sup> said to

<sup>529</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 13

him: 'Speak, and you are in the Security of Allah<sup>azwj</sup> and my<sup>saww</sup> security'. The monk said, 'I want to be alone with you<sup>saww</sup>'. He<sup>saww</sup> said: 'I<sup>saww</sup> want you to speak loudly'.

قَالَ إِنَّ فِي سِفْرِ مِنْ أَسْفَارِ التَّوْرَةِ اسْمُكَ وَ نَعْتُكَ وَ أَتْبَاعُكَ وَ أَنَّكَ تَخْرُجُ مِنْ جَبَلِ فَارَانَ وَ يُنَادَى بِكَ بِاسْمِكَ عَلَى كُلِّ مَنْرٍ فَرَأَيْتُ فِي عَلَامَتِكَ بَيِّنَ كَيْفَتِكَ خَاتَمًا تَحْتِمُ بِهِ النَّبُوَّةَ أَيْ لَا نَبِيَّ بَعْدَكَ وَ مِنْ وَلَدِكَ أَحَدٌ عَشَرَ سَبْطًا يَخْرُجُونَ مِنْ ابْنِ عَمَّتِكَ وَ اسْمُهُ عَلِيٌّ

He said, 'In a page from the pages of the Torah (Leviticus) is your<sup>saww</sup> name, and your<sup>saww</sup> attributes, and your<sup>saww</sup> followers, and you<sup>saww</sup> will come out from a mount Faran, and you<sup>saww</sup> will be called by your<sup>saww</sup> name upon every pulpit. I saw your marking between your<sup>saww</sup> shoulder, a seal the Prophet-hood would end by it, i.e., there will be no Prophet<sup>as</sup> after you<sup>saww</sup>, and from your<sup>saww</sup> sons<sup>asws</sup> there will be eleven chiefs emerging from the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>, and his<sup>asws</sup> name is Ali<sup>asws</sup>.

وَ يَبْلُغُ مُلْكُكَ الْمَشْرِقَ وَ الْمَغْرِبَ وَ تَفْتَحُ خَيْبَرَ وَ تَقْلَعُ بَابَهَا ثُمَّ تُعَبِّرُ الْجَيْشَ عَلَى الْكَفِّ وَ الزُّنْدُ فَإِنْ كَانَ فِيكَ هَذِهِ الصِّغَاتُ آمَنْتُ بِكَ وَ أَسْلَمْتُ عَلَى يَدِكَ

And your<sup>saww</sup> kingdom shall reach the east and the west, and you<sup>saww</sup> have conquered Khyber and uprooted its door, then the army will cross over the hand and the wrist. So, if these characteristics are in you<sup>saww</sup>, I<sup>saww</sup> shall believe in you and become a Muslim upon your<sup>saww</sup> hands'.

قَالَ رَسُولُ اللَّهِ ص أَيُّهَا الْحَبِيرُ أَمَّا الشَّامَةُ فَهِيَ لِي وَ أَمَّا الْعَلَامَةُ فَهِيَ لِنَاصِرِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Rasool-Allah<sup>saww</sup> said: 'O you monk! As for the seal, it is for me<sup>saww</sup>, and as for the signs, these are for my<sup>saww</sup> helper Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

قَالَ فَالْتَمَعْتُ إِلَيْهِ الْحَبِيرَ وَ إِلَى عَلِيٍّ وَ قَالَ أَنْتَ قَاتِلُ مَرْحَبِ الْأَعْظَمِ قَالَ عَلِيٌّ ع بَلِ الْأَحْقَرُ أَنَا جَدَلْتُهُ بِقُوَّةِ اللَّهِ وَ حَوْلِهِ وَ أَنَا مُعَبِّرُ الْجَيْشِ عَلَى زُنْدِي وَ كَفِّي

He (the narrator) said, 'The monk turned towards him<sup>saww</sup> and towards Ali<sup>asws</sup> and said: 'You<sup>asws</sup> are the killer of Marhab the great'. Ali<sup>asws</sup> said: 'But (Marhab) the lowest! I<sup>asws</sup> battled him with the strength of Allah<sup>azwj</sup> and overturned him, and I<sup>asws</sup> shall get the army to cross (over the door held) upon my<sup>asws</sup> wrist and my<sup>asws</sup> hand'.

فَعِنْدَ ذَلِكَ قَالَ مُدَّ يَدَكَ فَأَنَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ مُعْجَزَةٌ وَ أَنَّكَ تَخْرُجُ مِنْكَ أَحَدٌ عَشَرَ نَقِيْبًا فَأَكْتُبُ لِي عَهْدًا لِقَوْمِي فَإِنَّهُمْ كُنُفَاءَ بَنِي إِسْرَائِيلَ أَبْنَاءَ دَاوُدَ ع فَاكْتُبْ لَهُ بِذَلِكَ عَهْدًا.

At that, he said, 'Extend your<sup>asws</sup> hand, for I hereby testify that there is no god except Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and you<sup>asws</sup> are a miracle, and eleven captains would be emerging from you<sup>asws</sup>, so write a pact for me for my people, for they<sup>asws</sup> are like the (twelve) captains of the children of Israel, sons of Dawood<sup>as</sup>. He<sup>asws</sup> wrote out a pact for him with that"<sup>530</sup>.

<sup>530</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 14



15- فض، كتاب الروضة يل، الفضائل لابن شاذان بِالْإِسْنَادِ يَرْفَعُهُ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَمَّا خَلَقَ اللَّهُ إِبْرَاهِيمَ الْخَلِيلَ ع كَشَفَ اللَّهُ عَنْ بَصَرِهِ فَنَظَرَ إِلَى جَانِبِ الْعَرْشِ فَرَأَى نُورًا فَقَالَ إلهي وَ سَيِّدِي مَا هَذَا النُّورُ قَالَ يَا إِبْرَاهِيمُ هَذَا مُحَمَّدٌ صَفِيِّي

Kitab 'Al Rowza' (and) 'Al Fazail' of Ibn Shazan, by the chain raising it to Abdullah Bin Abu Awfa,

'From Rasool-Allah<sup>saww</sup> having said: 'When Allah<sup>azwj</sup> Created Ibrahim<sup>as</sup> the Friend, Allah<sup>azwj</sup> Uncovered from his<sup>as</sup> sight. He<sup>as</sup> looked at a side of the Throne and he<sup>as</sup> saw Noor. He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup>, and my<sup>as</sup> Master<sup>azwj</sup>! What is this Noor?' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! This is Muhammad<sup>saww</sup>, My<sup>azwj</sup> elite!"

فَقَالَ إلهي وَ سَيِّدِي أَرَى إِلَى جَانِبِهِ نُورًا آخَرَ فَقَالَ يَا إِبْرَاهِيمُ هَذَا عَلِيٌّ نَاصِرٌ دِينِي

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! I<sup>as</sup> another Noor to his<sup>saww</sup> side!' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! This is Ali<sup>asws</sup>, helper of My<sup>azwj</sup> religion!"

فَقَالَ إلهي وَ سَيِّدِي أَرَى إِلَى جَانِبَيْهِمَا نُورًا ثَالِثًا قَالَ يَا إِبْرَاهِيمُ هَذِهِ فَاطِمَةُ تَلِي أَبَاهَا وَ بَعْلَهَا فَطَمْتُ مَحَبَّتَهَا مِنَ النَّارِ

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! I<sup>as</sup> see a third Noor to their<sup>asws</sup> side!' He<sup>azwj</sup> Said: 'O Ibrahim<sup>as</sup>! This is (Syeda) Fatima<sup>asws</sup>, following her<sup>asws</sup> father<sup>saww</sup> and her<sup>asws</sup> husband<sup>asws</sup>. She<sup>asws</sup> will wean ones who love her<sup>asws</sup> from the Fire!"

قَالَ إلهي وَ سَيِّدِي أَرَى نُورَيْنِ تَلِيَانِ الثَّلَاثَةِ الْأَنْوَارِ قَالَ يَا إِبْرَاهِيمُ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ تَلِيَانِ أَبَاهُمَا وَ جَدَّهُمَا وَ أُمَّهُمَا

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! I<sup>as</sup> see two Noors following the three Noors!' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! These two are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> following their<sup>asws</sup> father<sup>asws</sup> and their<sup>asws</sup> grandfather<sup>saww</sup> and their<sup>asws</sup> mother<sup>asws</sup>!"

فَقَالَ إلهي وَ سَيِّدِي أَرَى تِسْعَةَ أَنْوَارٍ أَحَدُفُوا بِالْخُمْسَةِ الْأَنْوَارِ قَالَ يَا إِبْرَاهِيمُ هَؤُلَاءِ الْأَيُّمَةُ مِنْ وَلَدِهِمْ

He<sup>as</sup> said: 'My<sup>azwj</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! I<sup>as</sup> see nine Noors surrounding the five Noors!' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! They<sup>asws</sup> and the Imams<sup>asws</sup> from their<sup>asws</sup> children!"

فَقَالَ إلهي وَ سَيِّدِي فَبِمَنْ يُعْرَفُونَ قَالَ يَا إِبْرَاهِيمُ أَوَّلُهُمْ عَلِيٌّ بْنُ الْحُسَيْنِ وَ مُحَمَّدٌ وَلَدُ عَلِيٍّ وَ جَعْفَرٌ وَلَدُ مُحَمَّدٍ وَ مُوسَى وَلَدُ جَعْفَرٍ وَ عَلِيٌّ وَلَدُ مُوسَى وَ مُحَمَّدٌ وَلَدُ عَلِيٍّ وَ عَلِيٌّ وَلَدُ مُحَمَّدٍ وَ الْحَسَنُ وَلَدُ عَلِيٍّ وَ مُحَمَّدٌ وَلَدُ الْحَسَنِ الْقَائِمُ الْمَهْدِيُّ

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! So, by what are they<sup>asws</sup> recognised?' He<sup>saww</sup> said: "O Ibrahim<sup>as</sup>! Their<sup>asws</sup> firsts is Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> son<sup>asws</sup> of Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> son<sup>asws</sup> of Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> son<sup>asws</sup> of Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> son<sup>asws</sup> of Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> son<sup>asws</sup> of Ali<sup>asws</sup>, and Ali<sup>asws</sup> son<sup>asws</sup> of Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> son<sup>asws</sup> of Ali<sup>asws</sup>, and Muhammad<sup>asws</sup> son<sup>asws</sup> of Al-Hassan<sup>asws</sup>, Al-Qaim<sup>asws</sup> Al-Mahdi<sup>asws</sup>!"

قَالَ إلهي وَ سَيِّدِي أَرَى عِدَّةَ أَنْوَارٍ حَوْلَهُمْ لَا يُحْصِي عِدَّتَهُمْ إِلَّا أَنْتَ قَالَ يَا إِبْرَاهِيمُ هَؤُلَاءِ شِعَتُهُمْ وَ مُحِبُّوهُمْ

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup> and my<sup>as</sup> Master<sup>azwj</sup>! I<sup>as</sup> see a number of Noors around them<sup>asws</sup>, their numbers cannot be counted except by You<sup>azwj</sup>!' He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! They are their<sup>asws</sup> Shias and ones who love them<sup>asws</sup>!"

قَالَ إِلَهِي وَبِمَا يُعْرِفُونَ شَيْعَتَهُمْ وَحُبِّبَهُمْ قَالَ بِصَلَاةِ الْإِخْدَى وَ الْحَمْسِينَ وَ الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْقُنُوتِ قَبْلَ الرُّكُوعِ وَ سَجْدَةِ الشُّكْرِ وَ التَّخْتُمِ بِالْيَمِينِ

He<sup>as</sup> said: 'My<sup>as</sup> God<sup>azwj</sup>! And by what are their<sup>asws</sup> Shias and ones who love them<sup>asws</sup>, are recognised?' He<sup>azwj</sup> Said: "By fifty-one (Rakah) Salats, and being loud with, 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful', and performing the 'Qunoot' before performing the 'Ruk'u, and Sajdah of thanks, and wearing the ring in the right hand!"

قَالَ إِبْرَاهِيمُ اللَّهُمَّ اجْعَلْنِي مِنْ شَيْعَتِهِمْ وَ حُبِّبِهِمْ قَالَ قَدْ جَعَلْتُكَ

Ibrahim<sup>as</sup> said: 'O Allah<sup>azwj</sup>! Make me<sup>as</sup> to be from their<sup>asws</sup> Shias and one who love them<sup>asws</sup>!' He<sup>azwj</sup> Said: "I<sup>azwj</sup> had Made you<sup>as</sup> so!"

فَأَنْزَلَ اللَّهُ فِيهِ - وَ إِنَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ قَالَ الْمُفَضَّلُ بْنُ عُمَرَ إِنَّ أَبَا حَنِيفَةَ لَمَّا أَحْسَسَ بِالْمَوْتِ رَوَى هَذَا الْحَبْرَ وَ سَجَدَ فَتُبِضَ فِي سَجْدَتِهِ.

Allah<sup>azwj</sup> Revealed regarding him<sup>as</sup>: **And indeed from his Shias, was Ibrahim [37:83] When he came to his Lord with an unblemished heart [37:84].** Al-Mufazzal Bin Umar said, 'When Abu Haneefa sensed the death, he reported this Hadeeth and performed Sajdah, and he died while in his Sajdah'.<sup>531</sup>

16- يف، الطرائف قب، المناقب لابن شهر آشوب من تفسير السدي قال: لَمَّا كَرِهَتْ سَارَةُ مَكَانَ هَاجَرَ أَوْحَى اللَّهُ تَعَالَى إِلَى إِبْرَاهِيمَ الْخَلِيلِ ع فَقَالَ أَنْطَلِقْ بِإِسْمَاعِيلَ وَ أُمِّهِ حَتَّى تُنْزِلَهُ بَيْتَ النَّهَامِيِّ يَغْنِي مَكَّةَ فَإِنِّي نَاشِرٌ دُرَّتِيهِ وَ جَاعِلُهُمْ ثِقْلًا عَلَى مَنْ كَفَرَ بِي وَ جَاعِلٌ مِنْهُمْ نَبِيًّا عَظِيمًا وَ مُطَهِّرُهُ عَلَى الْأَذْيَانِ وَ جَاعِلٌ مِنْ دُرَّتِيهِ اثْنِي عَشَرَ عَظِيمًا وَ جَاعِلٌ دُرَّتِيهِ عَدَدَ جُجُومِ السَّمَاءِ.

(The books) 'Al Taraif' (and) 'Al Manaqib' of Ibn Shehr Ashub, from Tafseer Al Sudy who said,

'When Sarah<sup>ra</sup> disliked the place of Hajar<sup>ra</sup>, Allah<sup>azwj</sup> the Exalted Revealed to Ibrahim<sup>as</sup> the Friend. He<sup>azwj</sup> Said: "Go with Ismail<sup>as</sup> and his<sup>as</sup> mother<sup>ra</sup> until you<sup>as</sup> descend at the house of Al-Tihamy!" – meaning Makkah – "I<sup>azwj</sup> shall be Spreading his<sup>as</sup> offspring and Making them a heaviness upon the ones who disbelieve in Me<sup>azwj</sup>, and will Make a great Prophet<sup>saww</sup> to be from them<sup>as</sup>, and Cause him<sup>saww</sup> to prevail over the religion, and Make twelve great ones to be from his<sup>as</sup> offspring, and Make his<sup>as</sup> offspring to be of the numbers of skies in the sky!"<sup>532</sup>

17- ما، الأماي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ بْنِ زَيْنَادٍ الْخَطَّاطِ عَنِ الرَّبِيعِ بْنِ كَامِلٍ ابْنِ عَمِّ الْقُضَلِيِّ بْنِ الرَّبِيعِ عَنْ أَبِيهِ الرَّبِيعِ بْنِ يُونُسَ حَاجِبِ الْمَنْصُورِ وَ كَانَ قَبْلَ الدَّوْلَةِ كَالْمُنْقَطِعِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَلَى عَهْدِ مَرْوَانَ الْحَمَارِ فَقُلْتُ يَا سَيِّدِي أَخْبِرْنِي عَنْ سَجْدَةِ الشُّكْرِ الَّتِي سَجَدَهَا أَمِيرُ الْمُؤْمِنِينَ ع مَا كَانَ سَبَبُهَا

<sup>531</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 15

<sup>532</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 16

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Imran Bin Muhassin, from Muhammad Bin Imran, from Idrees Bin Ziyad Al Hannat, from Al Rabie Bin Kamil, cousin of Al Fazl Bin Al Rabie, from Al Fazl Bin Al Rabie, from his father Al Rabie Bin Yunus, guard of Al Mansour,

And before the government he used to cut off to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he (the narrator) said, 'I asked Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> in the era of Marwan Al-Himar. I said, 'O my Master<sup>asws</sup>! Inform me about the Sajdah of thanks which Amir Al-Momineen<sup>asws</sup> had performed. What was its reason?'

فَحَدَّثَنِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص وَجَّهَهُ فِي أَمْرِ مِنْ أَمْرِهِ فَحَسَنَ فِيهِ بَلَاؤُهُ وَ عَظُمَ فِيهِ عَنَاؤُهُ فَلَمَّا قَدِمَ مِنْ وَجْهِهِ ذَلِكَ أَقْبَلَ إِلَى الْمَسْجِدِ وَ رَسُولُ اللَّهِ ص قَدْ خَرَجَ لِصَلَاةِ الظُّهْرِ فَصَلَّى مَعَهُ

He<sup>asws</sup> narrated to me, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> that Rasool-Allah<sup>saww</sup> sent him<sup>asws</sup> regarding a matter from his<sup>saww</sup> matter. He<sup>asws</sup> was good during its afflictions, and his<sup>asws</sup> fatigue during it was mighty. When he<sup>asws</sup> arrived from that task of his<sup>asws</sup>, he<sup>asws</sup> came to the Masjid, and Rasool-Allah<sup>saww</sup> had come out for Salat Al-Zohr. He<sup>asws</sup> prayed Salat with him<sup>saww</sup>.

فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ أَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَاعْتَنَقَهُ رَسُولُ اللَّهِ ص ثُمَّ سَأَلَهُ عَنْ سَفَرِهِ ذَلِكَ وَ مَا صَنَعَ فِيهِ فَجَعَلَ عَلِيٌّ ع يُحَدِّثُهُ وَ أَسَارِيرُ وَجْهِهِ رَسُولُ اللَّهِ تَلْمَعُ نُورًا وَ سُورًا بِمَا حَدَّثَهُ

When he<sup>asws</sup> was free from his<sup>asws</sup> Salat, he<sup>asws</sup> faced towards Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> hugged him<sup>asws</sup>, then asked him<sup>asws</sup> about that journey of his<sup>asws</sup> and what he<sup>asws</sup> had done during it. Ali<sup>asws</sup> narrated to him<sup>saww</sup> and the face of Rasool-Allah<sup>saww</sup> was cheerful radiating Noor and joy with what he<sup>asws</sup> had narrated to him<sup>saww</sup>.

فَلَمَّا أَتَى عَلِيٌّ ع عَلَى حَدِيثِهِ قَالَ لَهُ رَسُولُ اللَّهِ ص أَلَا أُبَشِّرُكَ يَا أَبَا الْحَسَنِ قَالَ بَلَى فِدَاكَ أَبِي وَ أُمِّي فَكَمْ مِنْ خَيْرٍ بَشَّرْتُ بِهِ

When Ali<sup>asws</sup> came to (end) of his<sup>asws</sup> narration, Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Shall I<sup>saww</sup> give you<sup>asws</sup> glad tidings, O Abu Al-Hassan<sup>asws</sup>? He<sup>asws</sup> said: 'Yes, may my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be sacrificed for you<sup>saww</sup>! How many glad tidings you<sup>saww</sup> tend to inform with!'

قَالَ إِنَّ جَبْرِئِيلَ هَبَطَ عَلَيَّ وَفَتَ الرُّؤَالَ فَقَالَ لِي يَا مُحَمَّدُ هَذَا ابْنُ عَمِّكَ عَلِيٌّ وَارِدٌ عَلَيْكَ وَ إِنَّ اللَّهَ تَعَالَى أَبْلَى الْمُسْلِمِينَ بِهِ بَلَاءٌ حَسَنًا وَ إِنَّهُ كَانَ مِنْ صَنِيعِهِ كَذَا وَ كَذَا فَحَدَّثَنِي بِمَا أَنْبَأَنِي بِهِ

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> descended unto me<sup>saww</sup> at the time of midday and said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! This son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup> has arrived to you<sup>saww</sup>, and Allah<sup>azwj</sup> the Exalted shall Try the Muslims by him<sup>asws</sup> with good Trial, and such and such would happen from his<sup>asws</sup> works'. He<sup>as</sup> narrated to me<sup>saww</sup> with what I<sup>saww</sup> have informed you<sup>asws</sup> with it.

ثُمَّ قَالَ لِي يَا مُحَمَّدُ إِنَّهُ نَجَا مِنْ دُرِّيَّةِ آدَمَ مَنْ تَوَلَّى شَيْئَ بَنِ آدَمَ وَصِيَّ أَبِيهِ آدَمَ وَ نَجَا شَيْئَ بِأَبِيهِ آدَمَ وَ نَجَا آدَمُ بِاللَّهِ عَزَّ وَ جَلَّ

Then he<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The one attaining salvation from the offspring of Adam<sup>as</sup> is the one who befriended Shees<sup>as</sup> Bin Adam<sup>as</sup>, successor<sup>as</sup> of his<sup>as</sup> father<sup>as</sup> Adam<sup>as</sup>;

and Shees<sup>as</sup> attained salvation by his<sup>as</sup> father<sup>as</sup> Adam<sup>as</sup>, ad Adam<sup>as</sup> attained salvation by Allah<sup>azwj</sup> Mighty and Majestic;

وَبَنَّا مَنْ تَوَلَّى سَامَ بْنَ نُوحٍ وَصِيَّ نُوحٍ وَبَنَّا سَامَ بِأَبِيهِ نُوحٍ وَبَنَّا نُوحَ بِاللَّهِ عَزَّ وَجَلَّ

And the ones who befriended Saam<sup>as</sup> Bin Noah<sup>as</sup> successor<sup>as</sup> of Noah<sup>as</sup> attained salvation, and Saam<sup>as</sup> attained salvation by his<sup>as</sup> father<sup>as</sup> Noah<sup>as</sup>; And Noah<sup>as</sup> attained salvation by Allah<sup>azwj</sup> Mighty and Majestic;

وَبَنَّا مَنْ تَوَلَّى إِسْمَاعِيلَ أَوْ قَالَ إِسْحَاقَ وَصِيَّ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَبَنَّا إِسْمَاعِيلَ بِأَبِيهِ إِبْرَاهِيمَ وَبَنَّا إِبْرَاهِيمَ بِاللَّهِ عَزَّ وَجَلَّ

And the one who befriended Ismail<sup>as</sup> attained salvation’ – or said: ‘Is’haq<sup>as</sup> successor<sup>as</sup> of Ibrahim<sup>as</sup>, Friend of Allah<sup>azwj</sup>, and Ismail<sup>as</sup> attained salvation by his<sup>as</sup> father<sup>as</sup> Ibrahim, and Ibrahim<sup>as</sup> attained salvation by Allah<sup>azwj</sup> Mighty and Majestic;

وَبَنَّا مَنْ تَوَلَّى يُوشَعَ وَصِيَّ مُوسَى يُوشَعَ وَبَنَّا يُوشَعَ بِمُوسَى وَبَنَّا مُوسَى بِاللَّهِ عَزَّ وَجَلَّ

And the one who befriended Yoshua<sup>as</sup> successor<sup>as</sup> of Musa attained salvation by Yoshua<sup>as</sup>, and Yoshua<sup>as</sup> attained salvation by Musa<sup>as</sup>, and Musa<sup>as</sup> attained salvation by Allah<sup>azwj</sup> Mighty and Majestic;

وَبَنَّا مَنْ تَوَلَّى شَمْعُونَ وَصِيَّ عِيسَى بِشَمْعُونَ وَبَنَّا شَمْعُونَ بِعِيسَى وَبَنَّا عِيسَى بِاللَّهِ

And one who befriended Shamoun<sup>as</sup> successor<sup>as</sup> of Isa<sup>as</sup> attained salvation by Shamoun<sup>as</sup>, and Shamoun<sup>as</sup> attained salvation by Isa<sup>as</sup>, and Isa<sup>as</sup> attained salvation by Allah<sup>azwj</sup>;

وَبَنَّا يَا مُحَمَّدُ مَنْ تَوَلَّى عَلِيًّا وَزَيْدَكَ فِي حَيَاتِكَ وَوَصِيَّكَ عِنْدَ وَفَاتِكَ وَبَنَّا عَلِيًّا بِكَ وَنَجَوْتَ أَنْتَ بِاللَّهِ

And he shall attain salvation, O Muhammad<sup>saww</sup>, one who befriends Ali<sup>asws</sup> your<sup>saww</sup> Vizier during your<sup>saww</sup> lifetime, and your<sup>saww</sup> successor<sup>asws</sup> at your<sup>saww</sup> expiry, and Ali<sup>asws</sup> shall attain salvation by you<sup>saww</sup>, and you<sup>saww</sup> will attain salvation by Allah<sup>azwj</sup>.

يَا مُحَمَّدُ إِنَّ اللَّهَ جَعَلَكَ سَيِّدَ الْأَنْبِيَاءِ وَ جَعَلَ عَلِيًّا سَيِّدَ الْأَوْصِيَاءِ وَ خَيْرَهُمْ وَ جَعَلَ الْأَئِمَّةَ مِنْ دُرَرِكُمَا إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Made you<sup>saww</sup> chief of the Prophets<sup>as</sup>, and Made Ali<sup>asws</sup> chief of the successors<sup>as</sup> and the best of them<sup>as</sup>, and Made the Imams<sup>asws</sup> from both your<sup>asws</sup> offsprings up to when Allah<sup>azwj</sup> Causes the earth and the ones upon it to be inherited!’

فَسَجَدَ عَلَيَّ ع وَ جَعَلَ يُقَلِّبُ وَجْهَهُ عَلَى الْأَرْضِ شُكْرًا.

So, Ali<sup>asws</sup> performed Sajdah and went on to place down his<sup>asws</sup> head upon the ground in thanks”.<sup>533</sup>

<sup>533</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 17

18- كِتَابُ مُقْتَضَبِ الْأَثَرِ، لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشٍ عَنْ عَلِيِّ بْنِ سِنَانِ الْمُؤَصِّلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَلِيلِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحِ الْهَمْدَانِيِّ عَنْ سُلَيْمَانَ بْنِ أَحْمَدَ عَنِ الرَّيَّانِ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ سَلَامَ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي سَلَمَى رَاعِي رَسُولِ اللَّهِ ص قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ- لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ قَالَ الْعَزِيزُ جَلَّ ثَنَاهُ- آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قُلْتُ وَ الْمُؤْمِنُونَ قَالَ صَدَقْتَ يَا مُحَمَّدُ مَنْ خَلَقْتَ لِأَمَّتِكَ قُلْتُ خَيْرَهَا قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قُلْتُ نَعَمْ

(The book) 'Muqtazab Al Asar' of Ahmad Bin Muhammad Bin Abbas, from Ali Bin Sinan Al Mowsily, from Ahmad Bin Muhammad Al Khaleel, from Muhammad Bin Salih Al Hamdany, from Suleyman Bin Ahmad, from Al Ryyan Bin Muslim, from Abdul Rahman Bin Yazeed, from Sallam Bin Abu Amrah, from Abu Salmy,

'A shepherd of Rasool-Allah<sup>saww</sup> said: 'I heard the Prophet<sup>saww</sup> saying: 'On the night there was Ascension with me<sup>saww</sup> to the sky, the Mighty, Majestic is His<sup>azwj</sup> Praise, Said: **"The Rasool believes in what is Revealed unto him from his Lord"** [2:285]. I<sup>saww</sup> said: **"And (so do) the Momineen'**. He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Whom have you<sup>saww</sup> left as caliph of your<sup>saww</sup> community?" I<sup>saww</sup> said: 'The best of it'. He<sup>azwj</sup> Said: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!" I<sup>saww</sup> said: 'Yes'.

قَالَ يَا مُحَمَّدُ إِنِّي أَطْلَعْتُ عَلَى الْأَرْضِ أَطْلَاعَةً فَأَخْبَرْتُكَ مِنْهَا فَشَقَّقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَلَا أَذْكُرُ فِي مَوْضِعٍ إِلَّا وَ ذُكِرْتُ مَعِي فَأَنَا الْمَحْمُودُ وَ أَنْتَ مُحَمَّدٌ ثُمَّ أَطْلَعْتُ

He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed upon the earth with a notification and Chose you<sup>saww</sup> from it. I<sup>azwj</sup> Derived for you<sup>saww</sup> a name from My<sup>azwj</sup> Names, so I<sup>saww</sup> shall not be Mentioned in any place except and you<sup>saww</sup> will be mentioned along with Me<sup>azwj</sup>. I<sup>azwj</sup> am 'Al-Mahmoud' (the most Praised One) and you<sup>saww</sup> are Muhammad<sup>saww</sup> (the praised one).

فَأَخْبَرْتُ مِنْهَا عَلِيًّا وَ شَقَّقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَ هُوَ عَلِيٌّ يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ مِنْ سِنِّ نُورِي وَ عَرَضْتُ وَلَا يَتَكُنُّ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ فَمَنْ قَبِلَهَا كَانَ عِنْدِي مِنَ الْمُؤْمِنِينَ وَ مَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ

I<sup>azwj</sup> Chose Ali<sup>asws</sup> from it and Derive for him<sup>asws</sup> a name from My<sup>azwj</sup> Names. I<sup>azwj</sup> am 'Al-Ali' (the most Exalted), and he<sup>asws</sup> is Ali<sup>asws</sup> (the exalted). O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Created you<sup>as</sup> and Created Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, from the Origin of My<sup>azwj</sup> Noor, and Presented all your<sup>asws</sup> Wilaya unto the inhabitants of the skies and the earth. So, the one who accepted is was in My<sup>azwj</sup> Presence to be from the Momineen, and one who rejected it would be in My<sup>azwj</sup> Presence to be from the Kafirs!

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبَادِي عَبْدِي حَتَّى يَنْقُطِعَ أَوْ يَصِيرَ كَالشَّيْءِ الْبَالِي ثُمَّ أَتَانِي جَاحِدًا لَوْلَا يَتَكُنُّ مَا عَفَرْتُ لَهُ أَوْ يُعَرِّ بِوَلَايَتِكُمْ

O Muhammad<sup>saww</sup>! If a servant from My<sup>azwj</sup> servants were to worship Me<sup>azwj</sup> until he is cut (his neck), or he becomes like the dried-up insect, then he comes to Me<sup>azwj</sup> as a rejector of your<sup>asws</sup> Wilaya, I<sup>azwj</sup> will not Forgive for him, or he acknowledges with your<sup>asws</sup> Wilaya.

يَا مُحَمَّدُ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّ فَقَالَ لِي التَّنَفُّتُ عَنْ يَمِينِ الْعَرْشِ

O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> love to see them<sup>asws</sup>? I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!' He<sup>azwj</sup> Said: "Turn-around from the right of the Throne!"

فَالْتَفَتُ فَإِذَا بِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرَ بْنِ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ ع وَ الْمَهْدِيَّ فِي ضَحْضَاحٍ مِنْ نُورٍ قِيَامًا يُصَلُّونَ وَ هُوَ فِي وَسْطِهِمْ يَعْنِي الْمَهْدِيَّ كَأَنَّهُ كَوَكَبٌ دُرِّيٌّ

I<sup>saww</sup> turned there were Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and Al-Mahdi<sup>asws</sup>, in dunes of Noor, standing, praying Salat, and he<sup>asws</sup> was in their<sup>asws</sup> midst, meaning Al-Mahdi<sup>asws</sup> as if he<sup>asws</sup> was a shining star.

فَقَالَ يَا مُحَمَّدُ هَؤُلَاءِ الْحُجَجُ وَ هُوَ النَّائِبُ مِنْ عِزَّتِكَ وَ عِزِّي وَ جَلَالِي إِنَّهُ الْحُجَّةُ الْوَاجِبَةُ لِأَوْلِيَائِي وَ الْمُتَّقِمُ مِنْ أَعْدَائِي.

He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the Divine Authorities, and he<sup>asws</sup> (Al-Mahdi<sup>asws</sup>) is the avenger on behalf of your<sup>saww</sup> family. By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! He<sup>asws</sup> is the Authority Obligated for My<sup>azwj</sup> friends, and the Avenger from My<sup>azwj</sup> enemies!”<sup>534</sup>

19- وَ رَوَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْهَاشِمِيِّ قَالَ أَخْبَرَنِي بِهِ بِسَرِّهِ رَأَى سَنَةَ تِسْعٍ وَ ثَلَاثِينَ وَ ثَلَاثِينَ قَالَ حَدَّثَنِي عَنْ أَبِي مُوسَى بْنِ عِيسَى عَنِ الرَّبِيعِ بْنِ بَكَّارٍ عَنْ عَتِيقِ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ رَجُلٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ لِي أَبِي إِنِّي مُحَدِّثُكَ الْحَدِيثَ فَاحْفَظْهُ عَنِّي وَ اكْتُمُهُ عَلَيَّ مَا دُمْتُ حَيًّا أَوْ يَأْذَنَ اللَّهُ فِيهِ بِمَا يَشَاءُ كُنْتُ مَعَ مَنْ عَمِلَ مَعَ ابْنِ الرَّبِيعِ فِي الْكَعْبَةِ حَدَّثَنِي أَنَّ ابْنَ الرَّبِيعِ أَمَرَ الْعُمَّالَ أَنْ يَبْلُغُوا فِي الْأَرْضِ قَالَ فَبَلَّغْنَا صَخْرًا أَمْثَالَ الْإِبِلِ فَوَجَدْتُ عَلَى تِلْكَ الصَّخُورِ كِتَابًا مَوْضُوعًا فَتَنَاوَلْتُهُ وَ سَرَّتُ أَمْرَهُ

And it is reported from Muhammad Bin Ahmad Bin Ubeydullah Al Hashimy who said, ‘I was informed with it at Surmanray in the year three hundred and thirty nine. He said, ‘It was narrated to me by an uncle of Abu Musa Bin Isa, from Al Zubeyr Bin Bakkar, from Ateeq Bin Yaoub, from Abdullah Bin Rabie, a man from the people of Makkah who said, ‘My father said to me,

‘I shall narrate to you with a Hadeeth so preserve it from me and conceal it for me for as long as I live, or Allah<sup>azwj</sup> Permits regarding it with whatever He<sup>azwj</sup> so Desires. I was with the one who worked with Ibn Al -ubeyr in the Kabah. He narrated to me that Ibn Al-Zubeyr instructed the worker that they dig in the ground. We reached a rock like the camel, and we found a book placed upon that rock. I took it and concealed its matter.

فَلَمَّا صِرْتُ إِلَى مَنْزِلِي تَأَمَّلْتُهُ فَرَأَيْتُ كِتَابًا لَا أَذْرِي مِنْ أَيِّ شَيْءٍ هُوَ وَ لَا أَذْرِي الَّذِي كَتَبَ بِهِ مَا هُوَ إِلَّا أَنَّهُ يَنْطَوِي كَمَا يَنْطَوِي الْكِتَابُ فَقَرَأْتُ فِيهِ بِاسْمِ الْأَوَّلِ لَا شَيْءَ قَبْلَهُ- لَا تَمْنَعُوا الْحِكْمَةَ أَهْلَهَا فَتَطْلُبُوهُمْ وَ لَا تُعْطُوا غَيْرَ مُسْتَحِقِّهَا فَتَطْلُبُوهَا

When I came to my house, I opened it and read a writing I do not know from which thing it was, nor did I know who was the one who wrote it. It was not except that it had been folded like what the books tend to be folder. I read in it: ‘By the first Name, there is nothing before it! Do not prevent the wisdom from its rightful ones for you would be unjust to them, nor give it to other than its deserving one, for you will be unjust to it.

إِنَّ اللَّهَ يُصِيبُ بِنُورِهِ مَنْ يَشَاءُ- وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَ اللَّهُ فَعَالٌ لِمَا يُرِيدُ

<sup>534</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 18

Allah<sup>azwj</sup> Pours His<sup>azwj</sup> Noor on the one He<sup>azwj</sup> so Desires to, and Allah<sup>azwj</sup> Guides one He<sup>azwj</sup> so Desires to, and Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> Wants.

بِاسْمِ الْأَوَّلِ لَا نَهَايَةَ لَهُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ - كَانَ عَرْشُهُ عَلَى الْمَاءِ ثُمَّ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ صَوَّرَهُمْ بِحِكْمَتِهِ وَ مَيَّزَهُمْ بِمَشِيئَتِهِ كَيْفَ شَاءَ وَ جَعَلَهُمْ شُعُوبًا وَ قَبَائِلَ وَ يُبَيِّنُ لِعِلْمِهِ السَّابِقِ فِيهِمْ

In the Name of the first Name, there is no end for Him<sup>azwj</sup>. The Custodian upon every soul with what it earns, His<sup>azwj</sup> Throne was upon the water! Then He<sup>azwj</sup> Created the creatures by His<sup>azwj</sup> Power, and Imaged them with His<sup>azwj</sup> Wisdom, and Distinguished them with His<sup>azwj</sup> Desire however He<sup>azwj</sup> so Desired, and Made them as people, and tribes, and households due to His<sup>azwj</sup> preceding Knowledge regarding them.

ثُمَّ جَعَلَ مِنْ تِلْكَ الْقَبَائِلِ قَبِيلَةً مُكَرَّمَةً سَمَّاها قُرَيْشًا وَ هِيَ أَهْلُ الْأَمَانَةِ ثُمَّ جَعَلَ مِنْ تِلْكَ الْقَبِيلَةِ بَنِيَّاءَ خَصَّصَهُ اللَّهُ بِالنَّبِيِّ وَ الرَّفْعَةِ وَ هُمْ وَلَدُ عَبْدِ الْمُطَّلِبِ حَفَظَهُ هَذَا الْبَيْتَ وَ عَمَّارُهُ وَ وَلَاتُهُ وَ سَكَّانُهُ

Then He<sup>azwj</sup> Made from those tribes, an honourable tribe, named as Quraysh, and it is the first entrustment. Then He<sup>azwj</sup> Made that tribe, and household Allah<sup>azwj</sup> Specialised it with the News and the loftiness, and they are sons of Abdul Muttalib<sup>asws</sup>. He<sup>azwj</sup> Protected this household, and its commanders, and its governors, and its dwellers.

ثُمَّ اخْتَارَ مِنْ ذَلِكَ الْبَيْتِ نَبِيًّا يُقَالُ لَهُ مُحَمَّدٌ وَ يُدْعَى فِي السَّمَاءِ أَحْمَدُ يُبْعَثُهُ اللَّهُ تَعَالَى فِي آخِرِ الزَّمَانِ نَبِيًّا وَ لِرِسَالَتِهِ مُبْلَغًا وَ لِلْعِبَادِ إِلَى دِينِهِ دَاعِيًا مُنْعَوَتًا فِي الْكُتُبِ تُبَشِّرُ بِهِ الْأَنْبِيَاءُ وَ يَرِثُ عِلْمَهُ خَيْرُ الْأَوْصِيَاءِ

Then He<sup>azwj</sup> Chose from that household, a Prophet<sup>saww</sup> called Muhammad<sup>saww</sup>, and he<sup>saww</sup> is called as 'Ahmad' in the sky. Allah<sup>azwj</sup> would be Sending him<sup>as</sup> as a Prophet<sup>saww</sup> at the end of times, and as a deliverer of His<sup>azwj</sup> Message, and a caller of the servants to His<sup>azwj</sup> religion, substantiated in the Books. The Prophets<sup>as</sup> gave the glad tidings with him<sup>saww</sup>, and the best of the successors<sup>asws</sup> shall inherit his<sup>saww</sup> knowledge.

يُبْعَثُهُ اللَّهُ وَ هُوَ ابْنُ أَرْبَعِينَ عِنْدَ ظُهُورِ الشَّرِّكَ وَ انْقِطَاعِ الْوَحْيِ وَ ظُهُورِ الْفِتَنِ لِيُظْهِرَ اللَّهُ بِهِ دِينَ الْإِسْلَامِ وَ يَدْحَرَ بِهِ الشَّيْطَانَ وَ يُغْبِذَ بِهِ الرَّحْمَنُ

Allah<sup>azwj</sup> would Send him<sup>saww</sup> and he<sup>saww</sup> would be forty years old, at the appearance of the Shirk (association), and termination of the Revelation, and appearance of the Fitna, for Allah<sup>azwj</sup> to Cause His<sup>azwj</sup> religion Al-Islam to prevail, and repel the Satan<sup>la</sup> by it, and the Beneficent to be worshipped by it.

قَوْلُهُ فَصْلٌ وَ حُكْمُهُ عَدْلٌ يُعْطِيهِ اللَّهُ النُّبُوَّةَ بِمَكَّةَ وَ السُّلْطَانَ بِطَبِيبَةَ لَهُ مُهَاجَرَةٌ مِنْ مَكَّةَ إِلَى طَبِيبَةَ وَ بِهَا مَوْضِعُ قَبْرِهِ يَشْهَرُ سَفِينُهُ وَ يُقَاتِلُ مَنْ خَالَفَهُ وَ يُقِيمُ الْحُدُودَ فِيمَنْ اتَّبَعَهُ

His<sup>saww</sup> words are decisive and his<sup>as</sup> wisdom is just. Allah<sup>azwj</sup> would Give him<sup>saww</sup> the Prophet-hood at Makkah and the authority at Taybah (Al-Medina). For him<sup>saww</sup> would be an emigration from Makkah to Taybah, and his<sup>saww</sup> grave would be at it. He<sup>saww</sup> shall brandish his<sup>saww</sup> sword and fight the ones who oppose him<sup>saww</sup>, and he<sup>saww</sup> will establish the legal penalties among the ones who follow him<sup>saww</sup>.



هُوَ عَلَى الْأُمَّةِ شَهِيدٌ وَ هُمْ يَوْمَ الْقِيَامَةِ شَفِيعٌ يُؤَيِّدُهُ بِنَصْرِهِ وَ يَعْصِدُهُ بِأَخِيهِ وَ ابْنِ عَمِّهِ وَ صَهِرٍ وَ زَوْجِ ابْنَتِهِ وَ وَصِيٍّ فِي أُمَّتِهِ مِنْ بَعْدِهِ وَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ

He<sup>saww</sup> is a witness upon the community and would be an intercessor for them on the Day of Qiyamah. He<sup>saww</sup> would be assisted by His<sup>azwj</sup> Help and supported by 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> son-in-law, and husband of his<sup>saww</sup> daughter<sup>asws</sup>, and his<sup>saww</sup> successor<sup>asws</sup> in his<sup>saww</sup> community from after him<sup>saww</sup>, and a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures.

يَنْصِبُهُ هُمْ عَلَماً عِنْدَ اقْتِرَابِ أَجَلِهِ هُوَ بَابُ اللَّهِ فَمَنْ أَتَى اللَّهَ مِنْ غَيْرِ الْبَابِ ضَلَّ يَفِضُهُ اللَّهُ وَ قَدْ خَلَفَ فِي أُمَّتِهِ عَمُوداً بَعْدَ أَنْ يُبَيِّنَ هُمْ يَقُولُ يَقُولِهِ فِيهِمْ وَ يُبَيِّنُهُ هُمْ هُوَ الْقَائِمُ مِنْ بَعْدِهِ وَ الْإِمَامُ وَ الْخَلِيفَةُ فِي أُمَّتِهِ

He<sup>saww</sup> would install him<sup>asws</sup> for them as a flag at the nearness of his<sup>saww</sup> (end of) term. He<sup>asws</sup> is a door of Allah<sup>azwj</sup>. So, the one who comes to Allah<sup>azwj</sup> from another door would stray. Allah<sup>azwj</sup> would Cause him<sup>saww</sup> to pass away and he<sup>saww</sup> would have left behind a pillar in his<sup>saww</sup> community after he<sup>saww</sup> would have clarified it to them. He<sup>saww</sup> would be saying with His<sup>azwj</sup> Words among them, and clarifying to them that he<sup>asws</sup> is the custodian from after him<sup>asws</sup>, and the Imam<sup>asws</sup> and the caliph in his<sup>saww</sup> community.

فَلَا يَزَالُ مُبْعَضاً مَحْشُوداً مَخْذُولاً وَ مِنْ حَقِّهِ مَمْنُوعاً لِأَحْقَادٍ فِي الْقُلُوبِ وَ ضَعَائِفٍ فِي الصُّدُورِ لِعُلُوِّ مَرْتَبَتِهِ وَ عِظَمِ مَنْزِلَتِهِ وَ عِلْمِهِ وَ حِلْمِهِ وَ هُوَ وَارِثُ الْعِلْمِ وَ مُفْتَرَضُ مَسْتَقُولٍ غَيْرِ سَائِلٍ عَالِمٍ غَيْرِ حَاهِلٍ كَرِيمٍ غَيْرِ لَيْمٍ كَرَّارٍ غَيْرِ قَرَّارٍ -

So, he<sup>asws</sup> will not cease to be hated, envied, abandoned, and prevented from his<sup>asws</sup> rights. There would be grudges in the hearts and malice in the chests due to the loftiness of his<sup>asws</sup> rank, and magnificence of his<sup>asws</sup> status, and his<sup>asws</sup> wisdom. And he<sup>asws</sup> is the inheritor of the knowledge, an interpreter, asked without asking, learned without ignorance, honourable without any dishonour, persistent attacker without fleeing.

لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَا يَمُوتُ يَفِضُهُ اللَّهُ عَزَّ وَ جَلَّ شَهِيداً بِالسَّيْفِ مَقْتُولاً هُوَ يَتَوَلَّى قَبْضَ رُوحِهِ وَ يُدْفَنُ فِي الْمَوْضِعِ الْمَعْرُوفِ بِالْعَرِيِّ يَجْمَعُ اللَّهُ بَيْنَهُ وَ بَيْنَ النَّبِيِّ

He<sup>asws</sup> will not take the blame of any blamer for the Sake of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> would Cause him<sup>asws</sup> to be martyred by the sword, killed. He<sup>azwj</sup> would be in charge of the capture of his<sup>asws</sup> soul, and he<sup>asws</sup> will be buried in the place well known as Al-Ghary. Allah<sup>azwj</sup> would Gather between him<sup>asws</sup> and the Prophet<sup>saww</sup>.

ثُمَّ الْقَائِمُ مِنْ بَعْدِهِ ابْنُهُ الْحَسَنُ سَيِّدُ الشَّبَابِ وَ زَيْنُ الْفَيْتَانِ يُقْتَلُ مَسْمُوماً يُدْفَنُ بِأَرْضِ طَبِيعَةٍ فِي الْمَوْضِعِ الْمَعْرُوفِ بِالْبَقِيعِ

Then, the custodian from after him<sup>asws</sup> would be his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, chief of the youths and adornment of the youths. He<sup>asws</sup> will be killed as innocent. He<sup>asws</sup> will be buried in in the land of Tayba in the place well known as Al-Baqie.

ثُمَّ يَكُونُ بَعْدَهُ الْحُسَيْنُ إِمَامٌ عَدْلٍ يَضْرِبُ بِالسَّيْفِ وَ يَقْرِي الضَّيْفَ يُقْتَلُ بِالسَّيْفِ عَلَى شَاطِئِ الْفُرَاتِ فِي الْأَيَّامِ الزَّكَاتِيَةِ يُقْتَلُهُ بَنُو الطَّوَامِثِ وَ الْبَغِيَّاتِ يُدْفَنُ بِكَرْبَلَاءَ قَبْرُهُ لِلنَّاسِ نُورٌ وَ ضِيَاءٌ وَ عَلَمٌ

Then, after him<sup>asws</sup>, Al-Husayn<sup>asws</sup> would happen to the a just Imam<sup>asws</sup>. He<sup>asws</sup> will be struck with the sword, and he<sup>asws</sup> would be invited as a guest, killed by the sword upon the banks of the Euphrates during the pure (sanctimonious) days. He<sup>asws</sup> will be killed by the sons (born of) menstruation, and the immoralities. He<sup>asws</sup> will be buried at Karbala. His<sup>asws</sup> grave would be a Noor for the people and an illumination and a (rallying) flag.

ثُمَّ يَكُونُ الْقَائِمُ مِنْ بَعْدِهِ ابْنُهُ - عَلِيُّ سَيِّدُ الْعَابِدِينَ وَ سِرَاجُ الْمُؤْمِنِينَ يَمُوتُ مَوْتًا يُدْفَنُ فِي أَرْضِ طَبِيبَةٍ فِي الْمَوْضِعِ الْمَعْرُوفِ بِالْبَقِيعِ

Then the custodian from after him<sup>asws</sup> will happen to be his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, chief of the worshippers and lantern of the Momineen. He<sup>asws</sup> will be passing away and be buried in the land of Tayba in the place well known as Al-Baqie.

ثُمَّ يَكُونُ الْإِمَامُ الْقَائِمُ بَعْدَهُ الْمَحْمُودُ فِعَالُهُ مُحَمَّدٌ بَاقِرُ الْعِلْمِ وَ مَعْدِنُهُ وَ نَاشِرُهُ وَ مُفَسِّرُهُ يَمُوتُ مَوْتًا يُدْفَنُ بِالْبَقِيعِ مِنْ أَرْضِ طَبِيبَةٍ

Then the Imam<sup>asws</sup> after him<sup>asws</sup> will happen to be the praised one in his<sup>asws</sup> deeds, Muhammad<sup>asws</sup>, expounder of the knowledge and its mine, and its spreader, and its interpreter. He<sup>asws</sup> will be passing away (through poisoning as well). He<sup>asws</sup> will be buried at Al-Baqie from the land of Taybah (Al-Medina).

ثُمَّ يَكُونُ بَعْدَهُ الْإِمَامُ جَعْفَرٌ وَ هُوَ الصَّادِقُ بِالْحِكْمَةِ نَاطِقٌ مُظْهِرٌ كُلِّ مُعْجَزَةٍ وَ سِرَاجُ الْأُمَمِ يَمُوتُ مَوْتًا بِأَرْضِ طَبِيبَةٍ مَوْضِعَ قَبْرِهِ الْبَقِيعِ

Then the Imam<sup>asws</sup> after him<sup>asws</sup> will happen to be Ja'far<sup>asws</sup>, and he<sup>asws</sup> is the truthful. He<sup>asws</sup> shall speak with the wisdom, manifest every miracle, and a lantern of the community. He<sup>asws</sup> will pass away in the land of Taybah. The place of his<sup>asws</sup> grave would be at Al-Baqie.

ثُمَّ الْإِمَامُ بَعْدَهُ الْمُخْتَلَفُ فِي دَفْنِهِ سَمِيُّ الْمُنَاجِي رَبُّهُ مُوسَى بْنُ جَعْفَرٍ يُقْتَلُ بِالسَّمِّ فِي مَحْبَسِهِ يُدْفَنُ فِي الْأَرْضِ الْمَعْرُوفَةِ بِالزَّوْرَاءِ

Then the Imam<sup>asws</sup> after him<sup>asws</sup>, the differed regarding his<sup>asws</sup> burial, named as 'The whisperer to his<sup>asws</sup> Lord<sup>azwj</sup>, Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>. He<sup>asws</sup> will be killed by the poison in his<sup>asws</sup> containment. He<sup>asws</sup> will be buried in the land well known as Al-Zowra'a.

ثُمَّ الْقَائِمُ بَعْدَهُ ابْنُهُ الْإِمَامُ عَلِيُّ الرِّضَا الْمُرْتَضَى لِذَيْنِ اللَّهِ إِمَامُ الْحَقِّ يُقْتَلُ بِالسَّمِّ فِي أَرْضِ الْعَجَمِ

Then the custodian after him<sup>asws</sup> would be his<sup>asws</sup> son<sup>asws</sup>, the Imam<sup>asws</sup> Ali<sup>asws</sup>, the pleased, the Pleased with the religion of Allah<sup>azwj</sup>, the Imam<sup>asws</sup> of the truth. He<sup>asws</sup> will be killed by the poison in the land of the non-Arabs (Persians).

ثُمَّ الْقَائِمُ الْإِمَامُ بَعْدَهُ ابْنُهُ مُحَمَّدٌ يَمُوتُ مَوْتًا يُدْفَنُ فِي الْأَرْضِ الْمَعْرُوفَةِ بِالزَّوْرَاءِ

Then the custodian Imam<sup>asws</sup> after him<sup>asws</sup> would be his<sup>asws</sup> son Muhammad<sup>asws</sup>. He<sup>asws</sup> will pass away (through poisoning as well). He<sup>asws</sup> will be buried in the land well known as Al-Zowra'a.

ثُمَّ الْقَائِمُ بَعْدَهُ ابْنُهُ عَلِيُّ لِلَّهِ نَاصِرٌ وَ يَمُوتُ مَوْتًا وَ يُدْفَنُ فِي الْمَدِينَةِ الْمُحَدَّثَةِ

Then the custodian after him<sup>asws</sup> would be his<sup>asws</sup> son Ali<sup>asws</sup>, a helper of Allah<sup>azwj</sup>. And he<sup>asws</sup> will be passing away (through poisoning as well) and he<sup>asws</sup> will be buried in the new city.

ثُمَّ الْقَائِمُ بَعْدَهُ الْحَسَنُ وَارِثُ عِلْمِ النَّبِيِّ وَ مَعْدِنُ الْحِكْمَةِ يُسْتَنْارُ بِهِ مِنَ الظُّلُمِ يَمُوتُ مَوْتًا يُدْفَنُ فِي الْمَدِينَةِ الْمُحَدَّثَةِ

Then the custodian after him<sup>asws</sup> is Al-Hassan<sup>asws</sup>, inheritor of the knowledge of Prophethood, and mine of wisdom. Radiance would be seen from the darkness due to him<sup>asws</sup>. He<sup>asws</sup> will pass away (through poisoning as well) and be buried in the new city.

ثُمَّ الْمُتَنْظَرُ بَعْدَهُ اسْمُهُ اسْمُ النَّبِيِّ يَأْمُرُ بِالْعَدْلِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَحْتَنِبُهُ يَكْشِفُ اللَّهُ بِهِ الظُّلْمَ وَ يَجْلُو بِهِ الشُّكَّ وَ الْعَمَى يَرْعَى الذُّبُّ فِي أَيَّامِهِ مَعَ الْغَنَمِ وَ يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَ الطَّيْرُ فِي الْجَوِّ وَ الْحَيَّاتُ فِي الْبَحَارِ

Then the awaited one would be after him<sup>asws</sup>. His<sup>asws</sup> name is the name of the Prophet<sup>saww</sup>. He<sup>asws</sup> will instruct with the justice and apply it, and he<sup>asws</sup> will prohibit from the evil and keep aside from it. By him<sup>asws</sup>, Allah<sup>azwj</sup> will Remove the injustice, and by him<sup>asws</sup>. He<sup>azwj</sup> will Clarify the doubts and the blindness. During his<sup>asws</sup> day, the wolf would pasture along with the sheep, and the dwellers of the sky would be pleased from him<sup>asws</sup>, and the birds in the air, and the fishes in the oceans.

يَا لَهُ مِنْ عَبْدٍ مَا أَكْرَمَهُ عَلَى اللَّهِ طُوبَى لِمَنْ أَطَاعَهُ وَ وَئِلَّ لِمَنْ عَصَاهُ طُوبَى لِمَنْ قَاتَلَ بَيْنَ يَدَيْهِ فَقَتَلَ أَوْ قُتِلَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ وَ أُولَئِكَ هُمُ الْفَائِزُونَ.

O there is no servant more honourable than him<sup>asws</sup> to Allah<sup>azwj</sup>. Beatitude is for the one who obeys him<sup>asws</sup>, and woe is for one who disobeys him<sup>asws</sup>. Beatitude is for one who fights in front of him<sup>asws</sup> (alongside him<sup>asws</sup>), and he kills or is killed: **Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157] and they shall be successful [2:5] These, they are the achievers [9:20]!**<sup>535</sup>

20- وَ مِنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّلَمِيِّ عَنْ أَحْمَدَ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْدِيِّ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي هَازُونَ الْعُبْدِيِّ عَنْ عُمَرَ بْنِ سَلَمَةَ قَالَ: شَهِدْتُ مَشْهَدًا مَا شَهِدْتُ مِثْلَهُ كَانَ أَعْجَبَ عِنْدِي وَ لَا أَوْفَعَ عَلَى قَلْبِي مِنْهُ قَالَ فَقِيلَ يَا أَبَا جَعْفَرٍ وَ مَا ذَاكَ قَالَ لَمَّا مَاتَ أَبُو بَكْرٍ أَقْبَلَ النَّاسُ يُبَايِعُونَ عُمَرَ بْنَ الْخَطَّابِ إِذْ أَقْبَلَ يَهُودِيٌّ قَدْ أَقْرَأَ لَهُ بِالْمَدِينَةِ يَهُودَهَا أَنَّهُ أَعْلَمُهُمْ وَ كَذَلِكَ كَانَ أَبُوهُ مِنْ قَبْلُ فِيهِمْ

And from him, from Al-Hassan Bin Ali Al Sulamy, from Ahmad Bin Ayoub, from Muhammad Bin Yahya Al Azdy, from Saeed Bin Aamir, from Ja'far Bin Suleyman, from Abu Haroun Al Abdy, from Umar Bin Salamah who said,

'I witnessed an even I have not witnessed similar to it. There was none more wondrous in my view nor more occurring upon my heart, than it'. It was said, 'O Abu Ja'far<sup>asws</sup>! And what is that?' He said, 'When Abu Bakr died, the people came pledging allegiance to Umar Bin Al-Khattab, when a Jew came. The Jews at Al-Medina has acknowledge him that he is their most learned, and like that was his father from before, among them.

فَقَالَ يَا عُمَرُ مَنْ أَعْلَمَ هَذِهِ الْأُمَّةَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ فَأَشَارَ بِيَدِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ فَأَتَاهُ الْيَهُودِيُّ فَقَالَ يَا عَلِيُّ أَنْتَ كَمَا زَعَمَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَهُ وَ مَا زَعَمَ أَنْتَ أَعْلَمَ هَذِهِ الْأُمَّةَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ

<sup>535</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 19

He said, 'O Umar! Who is most learned in this community of the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Rasool<sup>saww</sup>?' He indicated by his hand towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. The Jew came to him<sup>asws</sup> and said, 'O Ali<sup>asws</sup>! Are you like what Umar Bin Al-Khattan has alleged?' He<sup>asws</sup> said to him: 'And what has he alleged?' He said, 'He claimed that you<sup>asws</sup> are the most learned of this community with the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>'.

فَقَالَ لَهُ يَا يَهُودِي سَلْ عَمَّا بَدَا لَكَ تُخْبِرُ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاجِدَ فَقَالَ ع وَ لَمْ لَا تَقُولُ سَبْعًا فَقَالَ لَهُ لَا أَقُولُ سَبْعًا وَ لَكِنْ أَسْأَلُكَ عَنْ ثَلَاثٍ فَإِنْ أَجَبْتَنِي فِيهِنَّ سَأَلْتُكَ عَمَّا بَعْدَهُنَّ وَ إِلَّا عَلِمْتُ أَنَّهُ لَيْسَ فِيكُمْ عَالِمٌ وَ مَضَى

He<sup>asws</sup> said to him: 'O Jew! Ask about whatever comes to you, you will be informed if Allah<sup>azwj</sup> the Exalted so Desires!' He said, 'I ask you<sup>asws</sup> about three, and three and one'. He<sup>asws</sup> said: 'And why are you not saying, seven?' He said to him<sup>asws</sup>, 'I am not saying seven, but I shall ask you<sup>asws</sup> about three, so if you<sup>asws</sup> were to answer me about these, I shall ask you about what is after these, or else I shall know that there isn't any learned one among you all, and I shall go'.

فَقَالَ لَهُ عَلِيُّ ع فَإِنِّي سَأَلْتُكَ بِالْهَيْكَلِ الَّذِي تَعْبُدُهُ إِنْ أَجَبْتُكَ فِي كُلِّ مَا سَأَلْتَنِي عَنْهُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي فَقَالَ لَهُ الْيَهُودِي مَا جِئْتُ إِلَّا لِلْإِسْلَامِ فَقَالَ لَهُ عَلِيُّ ع سَلْ عَمَّا شِئْتَ

Ali<sup>asws</sup> said to him: 'So, I<sup>asws</sup> hereby ask you by your God<sup>azwj</sup> which You worship! If I<sup>asws</sup> were to answer you regarding all what you ask me<sup>asws</sup> about, you will leave your religion and enter into my<sup>asws</sup> religion'. The Jew said to him, 'I have not come except for Al-Islam'. Ali<sup>asws</sup> said to him: 'Ask whatever you so desire'.

فَقَالَ لَهُ أَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ وَ عَنْ أَوَّلِ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَجَرَةٍ اهْتَزَّتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَجَرَةٍ هِيَ

He said to him, 'Inform me about the first drop of blood dripping upon the surface of the earth, which thing is it? And about the first spring to burst out upon the surface of the earth, which spring is it? And the first tree planted upon the surface of the earth, which tree is it?'

فَقَالَ لَهُ عَلِيُّ ع يَا هَارُونِي أَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلَ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ قَتَلَ ابْنُ آدَمَ أَخَاهُ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ لَكِنْ أَقُولُ أَوَّلَ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ طَمِعَتْ حَوَاءُ وَ ذَلِكَ قَبْلَ أَنْ تَلِدَ ابْنَهَا شَيْئًا قَالَ صَدَقْتَ

Ali<sup>asws</sup> said to him: 'O (descendant of) Haroun<sup>as</sup>! As for you (Jews), you are saying the first drop of blood to drip upon the surface of the earth was when the son<sup>la</sup> of Adam<sup>as</sup> killed his<sup>la</sup> brother<sup>as</sup>, and it isn't as what you are saying. But, I<sup>asws</sup> say that the first drop to drip upon the surface of the earth was when Hawwa<sup>as</sup> menstruated, and that was before she<sup>as</sup> gave birth to her<sup>as</sup> son<sup>as</sup> Shees<sup>as</sup>'. He said, 'You<sup>asws</sup> speak the truth'.

قَالَ لَهُ عَلِيُّ ع أَمَّا أَنْتُمْ فَتَقُولُونَ إِنَّ أَوَّلَ شَجَرَةٍ اهْتَزَّتْ عَلَى وَجْهِ الْأَرْضِ الشَّجَرَةُ الَّتِي كَانَتْ مِنْهَا سَفِينَةُ نُوحٍ وَ هِيَ الزَّيْتُونَةُ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ لَكِنْهَا النَّخْلَةُ الَّتِي نَزَلَتْ مَعَ آدَمَ مِنَ الْجَنَّةِ وَ هِيَ الْعَجْوَةُ وَ مِنْهَا يَتَفَرَّقُ مَا تَرَى مِنْ أَنْوَاعِ النَّخْلِ قَالَ صَدَقْتَ

Ali<sup>asws</sup> said to him: 'As for you (Jews), you are saying that the first tree planted upon the surface of the earth is the tree from which was (built) the ship of Noah<sup>as</sup>, and it is the olive,

and it isn't as what you are saying. But, it was the palm tree which had come down with Adam<sup>as</sup> from the Garden, and it is the Ajwa (date), and from it separate what you can (now) see from the varieties of the date trees'. He said, 'You speak the truth'.

فَقَالَ لَهُ عَلِيٌّ عَ أَمَّا أَنْتُمْ فَتَقُولُونَ إِنَّ أَوَّلَ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ عَيْنُ الْيَهُودِ وَ هِيَ الْعَيْنُ الَّتِي تَكُونُ فِي الْبَيْتِ الْمُقَدَّسِ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ لَكِنَّهَا عَيْنُ الْحَيَاةِ الَّتِي وَقَفَ عَلَيْهَا مُوسَى بْنُ عِمْرَانَ وَ قَتَاهُ وَ مَعَهُمُ النَّوُّ الْمَالِحَةُ فَسَقَطَتْ فِيهَا فَحَيَّتْ وَ كَذَلِكَ مَاءُ تِلْكَ الْعَيْنِ لَا يُصِيبُ شَيْءٌ مِنْهَا إِلَّا حَيَّى

Ali<sup>asws</sup> said to him: 'As for you (Jews), you are saying that the first spring to burst out upon the surface of the earth is the spring Al-Yaqoud (Al-Baqour), and it is the spring which happens to be in Bayt Al-Maqdis, and it isn't as what you are saying. But it is the spring of like at which Musa<sup>as</sup> Bin Imran<sup>as</sup> and his<sup>as</sup> youth had paused upon, and with them was the dead fish. It fell into it and was revived, and like that is the weather which is the spring. Nothing would attain from it except it would live.

وَ كَذَلِكَ كَانَ الْخَضِرُ عَ عَلَى مُقَدَّمَةِ ذِي الْقَرْنَيْنِ فِي طَلَبِ عَيْنِ الْحَيَاةِ فَأَصَابَهَا الْخَضِرُ عَ فَشَرِبَ مِنْهَا وَ جَاءَ ذُو الْقَرْنَيْنِ يَطْلُبُهَا فَعَدَلَ عَنْهَا

And like that was Al-Khizr<sup>as</sup> in the forefront of Zulqarnayn<sup>as</sup> in seeking the spring of life. Al-Khizr<sup>as</sup> achieved it and drank from it, and Zulqarnayn came seeking it, but deviated away from it'.

قَالَ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كِتَابِ أَبِي هَارُونَ بْنِ عِمْرَانَ كَتَبَهُ بِيَدِهِ وَ إِمْلَأْهُ مُوسَى بْنُ عِمْرَانَ -

He said, 'You<sup>asws</sup> speak the truth. By the One<sup>azwj</sup>, there is no god except He<sup>azwj</sup>! I do find it (as such) in the Book of my (fore) father<sup>as</sup> Haroun Bin Imran<sup>as</sup>. He<sup>asws</sup> had written it by his<sup>as</sup> hand and it was dictated by Musa Bin Imran<sup>as</sup>'.

قَالَ فَأَخْبِرْنِي عَنِ الثَّلَاثِ الْآخِرِ أَخْبِرْنِي عَنْ مُحَمَّدٍ كَمْ لَهُ مِنْ إِمَامٍ وَ أَيَّ جَنَّةٍ يَسْكُنُ وَ مَنْ سَاكِنُهَا مَعَهُ فِي جَنَّتِهِ وَ عَنْ أَوَّلِ حَجَرٍ هَبَطَ إِلَى الْأَرْضِ

He said, 'Inform me about another three. Inform me about Muhammad<sup>saww</sup>, how many Imams<sup>asws</sup> would there be for him<sup>saww</sup>, and which Garden will he<sup>saww</sup> be dwelling it, and who would be dwelling with him<sup>saww</sup> in his<sup>saww</sup> Garden, and about the first stone to descend to the earth'.

فَقَالَ عَلِيٌّ عَ يَا هَارُونُ إِنَّ لِمُحَمَّدٍ اثْنَيْ عَشَرَ إِمَامًا عَدَلًا - لَا يَضُرُّهُمْ جَذْلَانُ مَنْ خَدَلَهُمْ وَ لَا يَسْتَوْجِبُونَ لِحِلَافٍ مَنْ خَالَفَهُمْ أَرْسَبَ فِي الدِّينِ مِنَ الْجِبَالِ الرَّاسِيَاتِ فِي الْأَرْضِ

Ali<sup>asws</sup> said: 'O (descendant of) Haroun<sup>as</sup>! For Muhammad<sup>saww</sup> there are Twelve Just Imams<sup>asws</sup>. They<sup>asws</sup> will neither be harmed by the abandonment of the ones abandoning them<sup>asws</sup>, nor would they<sup>asws</sup> be lonely due to the opposition of the ones opposing them<sup>asws</sup>. They<sup>asws</sup> will be immersed in the religion from the lofty mountains in the earth.

وَ إِنَّ مَسْكَنَ مُحَمَّدٍ فِي جَنَّةٍ عَدَنٍ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ كُنْ فِيهَا فَكَانَ وَ فِيهَا انْفَجَرَتْ أَنْهَارُ الْجَنَّةِ وَ سُكَّانُ مُحَمَّدٍ فِي جَنَّتِهِ أَوْلِيَاكَ الْإِثْنَا عَشَرَ إِمَامًا عَدَلٍ

And the dwelling of Muhammad<sup>saww</sup> would be in the Garden of Aden which Allah<sup>azwj</sup> Mighty and Majestic Said regard it: "Be!" So it came into being, and therein are flowing the rivers of Paradise. And the co-dwellers of Muhammad<sup>saww</sup> in his<sup>saww</sup> Garden would be those twelve just Imams<sup>asws</sup>.

وَأَوَّلُ حَجَرٍ هَبَطَ فَأَنْتُمْ تَقُولُونَ هِيَ الصَّخْرَةُ الَّتِي فِي بَيْتِ الْمَقْدِسِ وَ لَيْسَ كَمَا تَقُولُونَ وَ لَكِنَّهُ الَّذِي فِي بَيْتِ اللَّهِ الْحَرَامِ هَبَطَ بِهِ جِبْرِيلُ إِلَى الْأَرْضِ وَ هُوَ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ فَاسْوَدَّ مِنْ خَطَايَا نَبِيِّ آدَمَ

And the first stone to descend, so you (Jews) are saying it is the rock which it in Bayt Al-Maqdis, and it isn't as what you are saying. But it is which is in the Sacred House of Allah<sup>azwj</sup> (Kaaba). Jibraeel<sup>as</sup> had descended with it to the earth, and it is intensely whiter than the snow, but it darkened from the sins of the children of Adam<sup>as</sup>.

فَقَالَ لَهُ الْيَهُودِيُّ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كِتَابِ أَبِي هَارُونَ وَ إِفْلَاءِ مُوسَى

The Jew said to him<sup>asws</sup>, 'You<sup>asws</sup> speak the truth. By the One<sup>azwj</sup>, there is no god except He<sup>azwj</sup>! I do find it as such in the Book of my (forefather) father<sup>as</sup> Haroun<sup>as</sup>, and (it was) dictated by Musa<sup>as</sup>.

فَقَالَ الْيَهُودِيُّ وَ بَقِيَتْ وَاحِدَةٌ وَ هِيَ أَخْبَرَنِي عَنْ وَصِيِّ مُحَمَّدٍ كَيْفَ يَعْيشُ وَ هَلْ يَمُوتُ أَوْ يُقْتَلُ

The Jew said, 'And there remains one, and it is – Inform me about the successor<sup>asws</sup> of Muhammad<sup>saww</sup>, how long would he<sup>asws</sup> live for, and will he<sup>asws</sup> be dying (a natural death) or be killed?'

فَقَالَ لَهُ عَلِيُّ ع يَا يَهُودِيُّ وَصِيَّ مُحَمَّدٍ أَنَا أَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً- لَا أَزِيدُ يَوْماً وَاحِداً وَ لَا أَنْقُصُ يَوْماً وَاحِداً ثُمَّ يَنْبَغِي أَنْ تَسْأَلَهَا شَقِيحِي عَاقِرِ نَاقَةٍ تُؤَدِّ فَيَضْرِبُنِي ضَرْبَةً هَامِئَةً فِي قَرْنِي فَيَخْضِبُ لِحْيَتِي

Ali<sup>asws</sup> said to him: 'O Jew! I<sup>asws</sup> am the successor<sup>asws</sup> of Muhammad<sup>saww</sup>. I<sup>asws</sup> shall live for thirty years after him<sup>saww</sup>, neither increasing by one day nor reducing one day. Then its most wretched one would be sent, being more wretched than the slayer of the she-camel of (people of) Samood. He will strike me<sup>asws</sup> a strike over here, in my<sup>asws</sup> head, and my<sup>asws</sup> beard would be dyed (with blood).'

قَالَ وَ بَكَى عَلِيُّ ع بُكَاءً شَدِيداً قَالَ فَصَاحَ الْيَهُودِيُّ وَ أَقْبَلَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He (the narrator) said, 'And Ali<sup>asws</sup> cried with intense crying. The Jew sighed and turned back saying, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associate for Him<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>.

وَ أَشْهَدُ يَا عَلِيُّ أَنَّكَ وَصِيَّ مُحَمَّدٍ وَ أَنَّهُ يَنْبَغِي لَكَ أَنْ تَقُورَ وَ لَا تُفَاقَ وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ وَ أَنْ تُقَدَّمَ وَ لَا يُتَقَدَّمَ عَلَيْكَ وَ أَنْ تُطَاعَ فَلَا تُعْصَى وَ إِنَّكَ لَأَحَقُّ بِهَذَا الْمَجْلِسِ مِنْ غَيْرِكَ وَ أَمَا أَنْتَ يَا عَمْرُ فَلَا صَلَاحَ لَكَ خَلْقَكَ أَبَدًا

And I testify, O Ali<sup>asws</sup>, you<sup>asws</sup> are a successor of Muhammad<sup>saww</sup>, and it is befitting for you<sup>asws</sup> that you<sup>asws</sup> are neither excelled nor surpassed, and that you<sup>asws</sup> are magnified and not weakened, and that you<sup>asws</sup> are advanced and not advanced upon, and that you<sup>asws</sup> are

obeyed and not disobeyed, and you<sup>asws</sup> are more rightful of this gathering than others. As for you, O Umar, so I will not pray Salat behind you, ever!’

فَقَالَ لَهُ عَلِيٌّ يَا هَارُونِيُّ مِنْ صَوْتِكَ: ثُمَّ أَخْرَجَ هَارُونِيُّ مِنْ كُمِّهِ كِتَابًا بِالْعِبْرَانِيَّةِ فَأَعْطَاهُ عَلِيًّا عَ فَنَظَرَ فِيهِ عَلِيٌّ عَ فَبَكَى فَقَالَ لَهُ هَارُونِيُّ مَا يُبْكِيكَ

Ali<sup>asws</sup> said to him: ‘Restrain, O (descendant) of Haroun<sup>as</sup>, from your voice!’ Then the (descendant) of Haroun<sup>as</sup> brought out a letter from his sleeve written in Hebrew, and gave it to Ali<sup>asws</sup>. Ali<sup>asws</sup> looked into it and wept. The (descendant) of Haroun<sup>as</sup> said, ‘What make you<sup>asws</sup> weep?’

فَقَالَ لَهُ عَلِيٌّ يَا هَارُونِيُّ هَذَا فِيهِ اسْمِي مَكْتُوبًا فَقَالَ الْيَهُودِيُّ إِنَّهُ كِتَابٌ بِالْعِبْرَانِيَّةِ وَأَنْتَ رَجُلٌ عَرَبِيٌّ فَقَالَ لَهُ عَلِيٌّ عَ وَنَحْكَ يَا هَارُونِيُّ هَذَا اسْمِي أَمَا فِي التَّوْرَةِ اسْمِي هَابِيلُ وَ فِي الْإِنْجِيلِ حَبْدَارُ

Ali<sup>asws</sup> said to him: ‘O (descendant) of Haroun<sup>as</sup>! This here is written my<sup>asws</sup> name’. The Jew said, ‘It is Hebrew writing and you<sup>asws</sup> are an Arab man!’ Ali<sup>asws</sup> said to him: ‘Woe be unto you, O (descendant) of Haroun<sup>as</sup>! This is my<sup>asws</sup> name. As for in the Torah, my<sup>asws</sup> name is ‘Habeel’, and in the Evangel is it ‘Habdar’.

فَقَالَ لَهُ الْيَهُودِيُّ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَخَطُّ أَبِي هَارُونَ وَ إِمْلَأْهُ مُوسَى بْنُ عِمْرَانَ تَوَارِثَهُ الْأَبَاءُ حَتَّى صَارَ إِلَيَّ

The Jew said, ‘You<sup>asws</sup> speak the truth. By the One<sup>azwj</sup>, there is no god except He<sup>azwj</sup>! It is in the handwriting of my (fore) father<sup>as</sup> Haroun<sup>as</sup>, and dictated by Musa Bin Imran<sup>as</sup>, being inherited by the forefathers until it came to me’.

قَالَ فَأَقْبَلَ عَلِيٌّ عَ يَبْكِي وَ يَقُولُ - الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي عَنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي أَتَيْتَنِي فِي صُحُفِ الْأَبْرَارِ ثُمَّ أَخَذَ عَلِيٌّ عَ يَدَ الرَّجُلِ فَمَضَى إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الْخَيْرِ وَ شَرَائِعَ الْإِسْلَامِ.

He (the narrator) said, ‘Ali<sup>asws</sup> accepted (it) weeping and saying: ‘The Praise is for Allah<sup>azwj</sup> Who did not Make me<sup>asws</sup> to be forgotten in His<sup>azwj</sup> Presence. The Praise is for Allah<sup>azwj</sup> Who Affirmed me<sup>asws</sup> in the Parchments of the righteous’. Then Ali<sup>asws</sup> grabbed a hand of the man and went with him to his<sup>asws</sup> house. He<sup>asws</sup> taught him good teaching and Laws of Al-Islam’.<sup>536</sup>

21- وَ مِنْهُ عَنْ نَوَابَةِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنْ أَبِي عَرْوَةَ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْحَرَّانِيِّ عَنْ مُوسَى بْنِ عِيسَى الْإِفْرِيقِيِّ عَنْ هِشَامِ بْنِ عَبْدِ اللَّهِ الدَّسْتُوَانِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ يُحَدِّثُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ بِحِكَاةِ قَالَ سَمِعْتُ أَبِي عَبْدِ اللَّهِ بْنَ عُمَرَ يَقُولُ

And from him, from Sawabat Bin Ahmad al Mowsily, from Abu Aroubah Al-Husayn Bin Muhammad Al Harrany, from Musa Bin Isa Al Ifreeq, from Hisham Bin Abdullah Al Dastwany, from Amro Bin Shimr, from Jabir who said, ‘I heard Salim Bin Abdullah Bin Umar Bin Al Khattab, discussing with Abu Ja’far Muhammad Bin Ali<sup>asws</sup> at Makkah. He said, ‘I heard Abu Abdullah Bin Umar saying,

<sup>536</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 20



سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ لَيْلَةَ أُسْرِيَ بِي يَا مُحَمَّدُ مَنْ خَلَفْتُ فِي الْأَرْضِ عَلَى أُمَّتِكَ وَهُوَ أَعْلَمُ بِذَلِكَ قُلْتُ يَا رَبِّ أَخِي قَالَ يَا مُحَمَّدُ عَلَيَّ بَنُ أَبِي طَالِبٍ قُلْتُ نَعَمْ يَا رَبِّ

'I heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed to me<sup>saww</sup> on the night of my<sup>saww</sup> ascension: "O Muhammad! Whom have you<sup>saww</sup> left behind as caliph in the earth upon your<sup>saww</sup> community?" And He<sup>azwj</sup> was more Knowing with that. I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> brother<sup>asws</sup>. He<sup>azwj</sup> Said: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?" I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!'

قَالَ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَلَا أَذْكُرُ حَتَّى تُذَكَّرَ مَعِيَ أَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ

He<sup>azwj</sup> Said: 'O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed to the earth with a notification and Chose you<sup>saww</sup> from it. So, I<sup>azwj</sup> will not be Mentioned until you<sup>saww</sup> are (also) mentioned with Me<sup>azwj</sup>. I<sup>azwj</sup> am 'Al-Mahmoud' (most Praised One), and you<sup>saww</sup> are 'Muhammad' (praised one).

ثُمَّ أَطَّلَعْتُ إِلَى الْأَرْضِ اطَّلَاعَةً أُخْرَى فَاخْتَرْتُ مِنْهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَجَعَلْتُهُ وَصِيكَ فَأَنْتَ سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ ثُمَّ اسْتَفَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَ هُوَ عَلِيٌّ

Then I<sup>azwj</sup> Notice to the earth with another notification and chose Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from it. I<sup>azwj</sup> Made him<sup>asws</sup> your<sup>saww</sup> successor<sup>asws</sup>. So you<sup>saww</sup> are chief of the Prophets<sup>as</sup> and Ali<sup>asws</sup> is chief of the successors<sup>as</sup>. Then I<sup>azwj</sup> Derived a name for him<sup>asws</sup> from My<sup>azwj</sup> Names. So, I<sup>azwj</sup> am 'Al-A'li' (most Exalted) and he<sup>asws</sup> is Ali<sup>asws</sup> (exalted).

يَا مُحَمَّدُ إِنِّي خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ وَ الْأُمِّمَةَ مِنْ نُورٍ وَاحِدٍ ثُمَّ عَرَضْتُ وَلَا يَتَّهِمُ عَلَى الْمَلَائِكَةِ فَمَنْ قَبِلَهَا كَانَ مِنَ الْمُتَّقِينَ وَ مَنْ جَحَدَهَا كَانَ مِنَ الْكَافِرِينَ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Created Ali<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> from one Noor. Then I<sup>azwj</sup> Presented their<sup>asws</sup> Wilayah to the Angels. So, the one who accepted it became from the ones of Proximity, and one who rejected it became from the Kafirs.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبَادِي عَذَّبَنِي حَتَّى يَنْقُطَ ثُمَّ لَقِيَنِي حَاجِدًا لَوَلَّيْتُهُمْ أَذْخَلْتُهُ نَارِي

O Muhammad<sup>saww</sup>! If a servant from My<sup>azwj</sup> servants were to worship Me<sup>azwj</sup> until he is cut (dies), then he meets Me<sup>azwj</sup> as a rejector of their<sup>asws</sup> Wilayah, I<sup>azwj</sup> would Enter him into My<sup>azwj</sup> Fire!"

ثُمَّ قَالَ يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ قَالَ تَقَدَّمْ أَمَامَكَ فَتَقَدَّمْتُ أَمَامِي وَ إِذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ الْحُسَيْنُ وَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيٌّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيٌّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْحُجَّةُ الْقَائِمُ كَأَنَّهُ كَوَكَبٌ دُرِّيٌّ فِي وَسْطِهِمْ

Then He<sup>azwj</sup> Said: 'O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> love to see them<sup>asws</sup>?' I<sup>saww</sup> said: 'Yes'. He<sup>saww</sup> Said: "Advance in front of you<sup>saww</sup>". So, I<sup>saww</sup> went ahead in front of me<sup>saww</sup> and there was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-

Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> and Al-Hujjat Al-Qaim<sup>asws</sup> as if he<sup>asws</sup> was a shining star in their<sup>asws</sup> midst.

فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ فَقَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ لِحُلِّ حَلَالِي وَ يُحَرِّمُ حَرَامِي وَ يَنْتَقِمُ مِنْ أَعْدَائِي يَا مُحَمَّدُ أَحِبَّهُ فَإِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ

I<sup>saww</sup> said: 'Who are they<sup>asws</sup>?' He<sup>azwj</sup> Said: "They<sup>asws</sup> are the Imams<sup>asws</sup>, and this is Al-Qaim<sup>asws</sup>. He<sup>asws</sup> will permit My<sup>azwj</sup> Permissible and prohibit My<sup>azwj</sup> Prohibition, and he<sup>asws</sup> will take revenge from My<sup>azwj</sup> enemies. O Muhammad<sup>saww</sup>! Love him<sup>asws</sup>, for I<sup>azwj</sup> Love him<sup>asws</sup> and Love the one who loves him<sup>asws</sup>!"

قَالَ جَابِرٌ فَلَمَّا انْصَرَفَ سَالِمٌ مِنَ الْكَعْبَةِ تَبِعْتُهُ فَقُلْتُ يَا أَبَا عُمَرَ أَنْشُدْكَ اللَّهَ هَلْ أَخْبَرَكَ أَحَدٌ غَيْرُ أَبِيكَ بِهَذِهِ الْأَسْمَاءِ قَالَ اللَّهُمَّ أَمَّا الْحَدِيثُ عَنْ رَسُولِ اللَّهِ ص فَلَا وَ لَكِنِّي كُنْتُ مَعَ أَبِي عِنْدَ كَعْبِ الْأَخْبَارِ فَسَمِعْتُهُ يَقُولُ إِنَّ الْأَئِمَّةَ بَعْدَ نَبِيِّهَا عَلَى عَدَدِ نُبِيَّاءِ بَنِي إِسْرَائِيلَ وَ أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ

Jabir said, 'When Salim left from the Kabah, I followed him. I said, 'O Abu Umar! I adjure you with Allah<sup>azwj</sup>! Has anyone other than your father informed you with these names?' He said, 'O Allah<sup>azwj</sup>! As for the Hadeeth from Rasool-Allah<sup>saww</sup>, so no, but I was with my father in the presence of Ka'ab Al-Ahbar, and I heard him saying, 'The Imams<sup>asws</sup> after their Prophet<sup>saww</sup> would be upon the number of captains of the children of Israel', and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came.

فَقَالَ كَعْبٌ هَذَا الْمُقَفِّي أَوْهُمْ وَ أَحَدَ عَشَرَ مِنْ وَلَدِهِ وَ سَمَاءُ كَعْبٍ بِأَسْمَائِهِمْ فِي التَّوْرَةِ- تقويت قبذوا ديبرا مفسورا مسموعا- دوموه مثبو هذار يثمو بطور نوقس قيدمو

Ka'ab said, 'This comer is the first of them<sup>asws</sup>, and there will be eleven from his<sup>asws</sup> sons<sup>asws</sup>, and Ka'ab named to him their<sup>asws</sup> names in the Torah as being – Taqoubeyt, Qayzu, Dabeyra, Mafsura, Masmua, Dumouhu, Masbou, Hazar, Yasmu, Batour, Nowqas, Qaydamu.

قَالَ أَبُو عَامِرٍ هِشَامُ الدَّسْتَوَانِيُّ لَقِيتُ يَهُودِيًّا بِالْحِيرَةِ يُقَالُ لَهُ عَثْوَا ابْنُ أَوْسَوَا وَ كَانَ جَبْرَ الْيَهُودِ وَ عَالِمُهُمْ وَ سَأَلْتُهُ عَنْ هَذِهِ الْأَسْمَاءِ وَ تَلَوْتُهَا عَلَيْهِ فَقَالَ لِي مِنْ أَيْنَ عَرَفْتَ هَذِهِ النُّعُوتَ قُلْتُ هِيَ أَسْمَاءُ قَالَ لَيْسَتْ أَسْمَاءُ وَ لَكِنَّهَا نُعُوتٌ لِأَقْوَامٍ وَ أَوْصَافٌ بِالْعِبْرَانِيَّةِ صَحِيحَةٌ نَجَدَهَا عِنْدَنَا فِي التَّوْرَةِ وَ لَوْ سَأَلْتُ عَنْهَا غَيْرِي لَعَمِي عَنْ مَعْرِفَتِهَا أَوْ تَعَامَى

Abu Aamir Hisham Al-Dastawany said, 'I met a Jew called Asou Ibn Awsou at Al-Hira and he was a Rabbi of the Jews and their scholar, and I asked him about these names, and recited these to him. He said to me, 'From where did you know these attributes?' I said, 'These are the names'. He said, 'These aren't names, but these are attributes of a group and correct descriptions in Hebrew. We find these with us in the Torah, and if you had asked anyone else about it, he would have been blind from recognising these or blinded you'.

قُلْتُ وَ لَمْ ذَلِكَ قَالَ أَمَّا الْعَمَى فَلِلْجَهْلِ بِهَا وَ أَمَّا التَّعَامِي لِغَلَا تَكُونَ عَلَى دِينِهِ ظَهِيرًا وَ بِهِ خَيْرٌ وَ إِنَّمَا أَقْرَزْتُ لَكَ بِهَذِهِ النُّعُوتِ لِأَنِّي رَجُلٌ مِنْ وَلَدِ هَارُونَ بْنِ عِمْرَانَ مُؤْمِنٌ بِمُحَمَّدٍ ص أُسِرَ ذَلِكَ عَنْ بَطَانَتِي مِنَ الْيَهُودِ الَّذِينَ لَمْ أَظْهَرِ لَهُمُ الْإِسْلَامَ وَ لَنْ أَظْهَرَهُ بَعْدَكَ لِأَحَدٍ حَتَّى أَمُوتَ

I said, 'And why is that so?' He said, 'As for the blindness, it is the ignorance with it, and as for blind you, perhaps you will happen to be a backer upon his religion, and informed with

it, and rather I acknowledge to you with these description because I am a man from the children of Haroun<sup>as</sup> Bin Imran<sup>as</sup>, a believer in Muhammad<sup>saww</sup>. I have kept that a secret from my interior, from the Jews, those Al-Islam has not been presented to them, and I will never reveal it to anyone after you until I die’.

فُلْتُ وَ لَمْ ذَاكَ قَالَ لِأَنِّي أَجِدُ فِي كُتُبِ آبَائِي الْمَاضِينَ مِنْ وَلَدِ هَارُونَ أَلَّا تُؤْمِنَ بِحَدَا النَّبِيِّ الَّذِي اسْمُهُ مُحَمَّدٌ ظَاهِرًا وَ تُؤْمِنُ بِهِ بَاطِنًا حَتَّى يَظْهَرَ الْمَهْدِيُّ الْقَائِمُ مِنْ وَلَدِهِ فَمَنْ أَدْرَكَهُ مِنَّا فَلْيُؤْمِنْ بِهِ وَ بِهِ نَعْتُ الْأَخِيرِ مِنَ الْأَسْمَاءِ

I said, ‘And why is that so?’ He said, ‘Because I find in the books of my forefathers of the past, from the sons of Haroun<sup>as</sup> that we (Jews) will not believe in this Prophet<sup>saww</sup> whose name is Muhammad<sup>saww</sup>, apparently, and we shall believe in him<sup>saww</sup> in the hidden until Al-Mahdi<sup>asws</sup> Al-Qaim<sup>asws</sup> from his<sup>saww</sup> sons<sup>asws</sup> appears. So, the one from us who comes across him, let him believe in him<sup>asws</sup>, and by him<sup>asws</sup> is attributed the last of the names’.

فُلْتُ وَ بِمَا بُعِثَ قَالَ بُعِثَ بِأَنَّهُ يَظْهَرُ عَلَى الدِّينِ كُلِّهِ وَ يَخْرُجُ إِلَيْهِ الْمَسِيحُ فَيَدِينُ بِهِ وَ يَكُونُ لَهُ صَاحِبًا فُلْتُ فَأَنْعَتُ لِي هَذِهِ التُّعُوتُ لِأَعْلَمَ عِلْمَهَا قَالَ نَعَمْ فَعِيعَ عَنِّي وَ صُنْهُ إِلَّا عَنْ أَهْلِهِ وَ مَوْضِعِهِ إِنْ شَاءَ اللَّهُ

I said, ‘And with what is he<sup>asws</sup> attributed?’ He said, ‘It is attributed that he<sup>asws</sup> shall prevail upon the religions, all of them, and the Messiah<sup>as</sup> would emerge to him<sup>as</sup> and make it a religion with him<sup>asws</sup>, and would be a companion of his<sup>asws</sup>’. I said, ‘Describe these attributes to me so I can know its knowledge’. He said, ‘Yes, preserve it from me and fortify (conceal) it except from its rightful ones, and its place if Allah<sup>azwj</sup> so Desires.

أَمَّا تَقْوِبِتَ فَهُوَ أَوَّلُ الْأَوْصِيَاءِ وَ وَصِيَّ آخِرِ الْأَنْبِيَاءِ وَ أَمَّا قَيْدُوا فَهُوَ ثَانِي الْأَوْصِيَاءِ وَ أَوَّلُ الْعِثْرَةِ الْأَصْفِيَاءِ وَ أَمَّا دَبِيرَا فَهُوَ ثَانِي الْعِثْرَةِ وَ سَيِّدُ الشُّهَدَاءِ وَ أَمَّا مَفْسُورَا فَهُوَ سَيِّدُ مَنْ عَبَدَ اللَّهَ مِنْ عِبَادِهِ

As for ‘Taqoubeyt’, he<sup>asws</sup> is the first of the successors<sup>asws</sup> and successor<sup>asws</sup> of last of the Prophets<sup>saww</sup>; and as for ‘Qayzu’, he<sup>asws</sup> is the second of the successors<sup>asws</sup> and the first of the offspring of the elites; and as for ‘Davberya’, he<sup>asws</sup> is the second of the offspring, and chief of the martyrs; and as for ‘Mafsura’, he<sup>asws</sup> is chief of the ones worshipping Allah<sup>azwj</sup> from His<sup>azwj</sup> servants;

وَ أَمَّا مَسْمُوعَا فَهُوَ وَارِثُ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَمَّا دُومُوهُ فَهُوَ الْمَدْرَةُ النَّاطِقُ عَنِ اللَّهِ الصَّادِقُ وَ أَمَّا مَثْبُو فَهُوَ خَيْرُ الْمَسْجُونِينَ فِي سَجْنِ الظَّالِمِينَ وَ أَمَّا هَذَا فَهُوَ الْمَنْخُوحُ بِحَقِّهِ النَّازِحُ الْأَوْطَانِ الْمَمْنُوحُ

And as for ‘Masmua’, he<sup>asws</sup> is inheritor of knowledge of the former ones and the latter ones; and as for ‘Dumouhu’, he<sup>asws</sup> is the incomparable speaker from Allah<sup>azwj</sup>, the truthful; and as for ‘Masbou’, he<sup>asws</sup> is best of the imprisoned ones in the prison of the oppressors; and as for ‘Hazar’, he<sup>asws</sup> is the deprived of his<sup>asws</sup> right, displaced from his<sup>asws</sup> homeland, the barred;

وَ أَمَّا يَنْمُو فَهُوَ الْقَصِيرُ الْعُمُرِ الطَّوِيلُ الْأَثَرُ وَ أَمَّا بطور فَهُوَ رَابِعُ اسْمِهِ وَ أَمَّا نَوْقَس فَهُوَ سَيِّئُ عَمَلِهِ وَ أَمَّا قَيْدَمُوا فَهُوَ الْمَفْقُودُ مِنْ أَبِيهِ وَ أَمَّهُ الْغَائِبُ بِأَمْرِ اللَّهِ وَ عِلْمِهِ وَ الْقَائِمُ بِحُكْمِهِ.

And as for 'Yasmu', he<sup>asws</sup> is the one short of life-time long of the impact; and as for 'Batour', he<sup>asws</sup> is fourth of his<sup>asws</sup> name; and as for 'Nowqas', he<sup>asws</sup> is named as his<sup>asws</sup> uncle; and as for 'Qaydamu', he<sup>asws</sup> is the 'lost' from his<sup>asws</sup> father<sup>asws</sup> and his<sup>asws</sup> mother<sup>as</sup>, and absent by the Command of Allah<sup>azwj</sup> and His<sup>azwj</sup> Knowledge, and the rising one with His<sup>azwj</sup> Wisdom".<sup>537</sup>

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<sup>537</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 40 H 21

## باب 41 نصوص الرسول ص عليهم عليهم السلام

CHAPTER 41 – TEXTS OF THE RASOOL<sup>saww</sup> UPON THEM<sup>asws</sup>

1- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق العطار عن أبيه عن ابن عبد الجبار عن محمد بن زياد الأزدي عن أبان بن عثمان عن الثمالي عن علي بن الحسين عن أبيه عن جدّه ع قال قال رسول الله ص الأئمة من بعدي اثنا عشر أولهم أنت يا علي و آخرهم القائم الذي يفتح الله تعالى ذكره على يديه مشارق الأرض و مغاربها.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Abdul Jabbar, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Al Sumali,

'From Ali Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> from after me<sup>saww</sup> are twelve. The first of them<sup>asws</sup> is you<sup>asws</sup>, O Ali<sup>asws</sup>, and their<sup>asws</sup> last is Al-Qaim<sup>asws</sup>, the one<sup>asws</sup> whom Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, shall conquer the east of the earth and its west''<sup>538</sup>

2- لي، الأماالي للصدوق ماجيلوي عن عمّه عن محمد بن علي الكوفي عن محمد بن سنان عن المفضل بن عمر عن حابر بن يزيد عن سعيد بن المسيب عن عبد الرحمن بن سمرة قال: قلت يا رسول الله أرشدني إلى النجاة فقال

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umra, from Jabir Bin Yazeed, from Saeed Bin Al Musayyab, from Abdul Rahman Bin Sumarah who said,

'I said, 'O Rasool-Allah<sup>saww</sup>! Guide me to the salvation'.

يا ابن سمرة إذا اختلفت الأهواء و تفرقت الآراء فعليك بعلي بن أبي طالب فإنه إمام أمّتي و خليفتي عليهم من بعدي و هو الفاروق الذي يميز بين الحق و الباطل

He<sup>saww</sup> said: 'O Ibn Sumarah! When the desires differ and the opinions are divided, so upon you is to be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for he<sup>asws</sup> is an Imam<sup>asws</sup> of my<sup>saww</sup> community, and my<sup>saww</sup> caliph upon them from after me<sup>saww</sup>, and he<sup>asws</sup> is 'الفاروق' the differentiator who shall distinguish between the truth and the falsehood.

من سأله أجابه و من استرشدّه أرشدّه و من طلب الحق من عنده وجدّه و من التمس الهدى لديه صادقه و من لجأ إليه آمنه و من استمسك به نجا و من اقتدى به هدا

One who asks him<sup>asws</sup>, he<sup>asws</sup> will answer him, and one who seeks his<sup>asws</sup> guidance he<sup>asws</sup> will guide him, and one who seeks the truth from him<sup>asws</sup> - would find it, and one who seeks the guidance – he would get plenty of it, and one who seeks shelter to him<sup>asws</sup> he<sup>asws</sup> would secure him, and one who adheres with him<sup>asws</sup> he<sup>asws</sup> would grant him salvation, and one who follows him<sup>asws</sup> he<sup>asws</sup> would guide him.

يا ابن سمرة سلّم من سلّم له و والاه و هلك من ردّ عليه و عاداه

<sup>538</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 1

O Ibn Sumarah! Safe is the one at peace with him<sup>asws</sup> and befriends him<sup>asws</sup>, and destroyed is the one who repels against him<sup>asws</sup> and is inimical to him<sup>asws</sup>.

يَا ابْنَ سُمْرَةَ إِنَّ عَلِيًّا مَيِّ رُوحُهُ مِنْ رُوحِي وَ طِينَتُهُ مِنْ طِينَتِي وَ هُوَ أَحْيِي وَ أَنَا أَخُوهُ وَ هُوَ زَوْجُ ابْنَتِي فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ

O Ibn Sumarah! Ali<sup>asws</sup> is from me<sup>saww</sup>, his<sup>saww</sup> soul is from my<sup>saww</sup> soul, and his<sup>asws</sup> essence is from my<sup>saww</sup> essence, and he<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup> and I<sup>saww</sup> am his<sup>asws</sup> brother<sup>saww</sup>, and he<sup>asws</sup> is husband of my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> chieftess of women of the worlds from the former ones and the latter ones.

وَ إِنَّ مِنْهُ إِمَامِي أُمِّي وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنَ وَ تَسَعَهُ مِنْ وَلَدِ الْحُسَيْنِ تَأْسِعُهُمْ قَائِمٌ أُمِّي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا.

And from him<sup>asws</sup> are two Imams<sup>asws</sup> of my<sup>saww</sup> community and two chiefs of the youths of the inhabitants of the Paradise – Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, ninth of them<sup>asws</sup> being a custodian of my<sup>saww</sup> community. He<sup>asws</sup> will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny”.<sup>539</sup>

3- ك، إكمال الدين بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَعَنَ اللَّهُ الْمُجَادِلِينَ فِي دِينِ اللَّهِ عَلَى لِسَانِ سَبْعِينَ نَبِيًّا وَ مَنْ جَادَلَ فِي آيَاتِ اللَّهِ فَقَدْ كَفَرَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

(The book) ‘Ikmal Al Deen’ – By the preceding chain from Abdul Rahman Bin Samurah who said,

‘Rasool-Allah<sup>saww</sup> said: ‘May Allah<sup>azwj</sup> Cursed the disputers regarding the religion of Allah<sup>azwj</sup> upon the tongue of seventy Prophets<sup>as</sup>, and the one who disputes regarding Signs of Allah<sup>azwj</sup>, so he has blasphemed. Allah<sup>azwj</sup> Mighty and Majestic Said: **None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4].**

وَ مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَ مَنْ أَقْبَى النَّاسَ بِغَيْرِ عِلْمٍ لَعَنَهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ

And one who interprets the Quran by his opinion so he has fabricated the lie upon Allah<sup>azwj</sup>, and one who issues verdicts (Fatwas) to the people without knowledge, the Angels of the skies and the earth curse him, and every innovation is a straying and every straying, its way is to the Fire’.

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سُمْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ أُرْشِدُنِي إِلَى النَّجَاةِ وَ سَأَقُ الْحَدِيثَ نَحْوَهُ.

Abdul Rahman Bin Sumarah said, ‘I said, ‘O Rasool-Allah<sup>saww</sup>! Guide me to the salvation’ – and continued the Hadeed approximate to it”.<sup>540</sup>

<sup>539</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 2

<sup>540</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 3

4- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد الأزد عن أبان بن عثمان عن ثعلب عن عكرمة عن ابن عباس قال قال رسول الله ص من سره أن يحيا حياتي ويموت ميتتي ويدخل جنة عدن منزلي ويمسك قضيباً عرسه ربي عز وجل ثم قال له كُن فكان فليتول علي بن أبي طالب ع وليتأم بالأوصياء من ولده

(The book) 'Al Amaali of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl<sup>la</sup>), from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'One whom it cheers that he lives my<sup>saww</sup> life and dies my<sup>saww</sup> death, and enters the Garden of Eden, my<sup>saww</sup> house, and adheres with a branch (plant) which my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic Planted, then Said to it: "Be!" So it came into being, then let him have the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and let him takes as Imams<sup>asws</sup> with the successors<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>.

فإنهم عترتي خلّفوا من طينتي إلى الله أشكو أعداءهم من أمّتي المنكرين لفضلهم القاطعين فيهم صلاتي وإنهم الله ليقتلنني بغدي الحسين - لا أناهم الله شفّاعتي.

They<sup>asws</sup> are my<sup>saww</sup> offspring. They<sup>asws</sup> have been Created from my<sup>saww</sup> clay. I<sup>saww</sup> complain to Allah<sup>azwj</sup> of their<sup>asws</sup> enemies from my<sup>saww</sup> community, the deniers of their<sup>asws</sup> merits, then cutters of my<sup>saww</sup> connection regarding them. And I<sup>saww</sup> swear by Allah<sup>azwj</sup>! They will kill my<sup>saww</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup> after me<sup>saww</sup>. May Allah<sup>azwj</sup> not Let them attain my<sup>saww</sup> intercession".<sup>541</sup>

5- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن حمزة بن حمران عن أبيه عن أبي حمزة عن علي بن الحسين عن أبيه عن أمير المؤمنين ع أنه جاء إليه رجل فقال له يا أبا الحسن إنك تدعى أمير المؤمنين فمن أترك عليهم قال الله عز وجل أمرني عليهم

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hamza Bin Humran, from his father, from Abu Hamza,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup>. A man came to him<sup>asws</sup> and said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> are being called 'Amir Al-Momineen', so who placed you<sup>asws</sup> as commander upon them?' Allah<sup>azwj</sup> Mighty and Majestic Made me<sup>asws</sup> a commander upon them'.

فجاء الرجل إلى رسول الله ص فقال يا رسول الله أ يصدق علي فيما يقول إن الله أمره على خلقه

The man came to Rasool-Allah<sup>saww</sup>. He said, 'O Rasool-Allah<sup>saww</sup>! Is Ali<sup>asws</sup> being truthful regarding what he<sup>asws</sup> is saying that Allah<sup>azwj</sup> Placed him<sup>asws</sup> as commander upon His<sup>azwj</sup> creatures?'

فغضب النبي ص ثم قال إن علياً أمير المؤمنين بولاية من الله عز وجل عقدها له فوق عرشه وأشهد على ذلك ملائكته إن علياً خليفة الله و حجته الله وإنه لإمام المسلمين

The Prophet<sup>saww</sup> was angered, then said: 'Ali<sup>asws</sup> is 'Amir Al-Momineen' by the Wilayah from Allah<sup>azwj</sup> Mighty and Majestic, having been Pacted for him above His<sup>azwj</sup> Throne. And I<sup>saww</sup>

<sup>541</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 4



keep His<sup>azwj</sup> Angels as witnesses upon that Ali<sup>asws</sup> is caliph of Allah<sup>azwj</sup> and Divine Authority of Allah<sup>azwj</sup>, and he<sup>asws</sup> is the Imam<sup>asws</sup> of the Muslims.

طَاعَتُهُ مَقْرُونَةٌ بِطَاعَةِ اللَّهِ وَ مَعْصِيَتُهُ مَقْرُونَةٌ بِمَعْصِيَةِ اللَّهِ فَمَنْ جَهِلَهُ فَقَدْ جَهِلَنِي وَ مَنْ عَرَفَهُ فَقَدْ عَرَفَنِي وَ مَنْ أَنْكَرَ إِمَامَتَهُ فَقَدْ أَنْكَرَ نُبُوتِي وَ مَنْ جَحَدَ إِمْرَتَهُ فَقَدْ جَحَدَ رِسَالَتِي

Obedience to him<sup>asws</sup> is paired with obedience to Allah<sup>azwj</sup>, and disobedience to him<sup>asws</sup> is paired with disobedience to Allah<sup>azwj</sup>. So, the one who ignores him<sup>asws</sup>, so he has ignored me<sup>saww</sup>, and one who recognises him<sup>asws</sup> so he has recognised me<sup>saww</sup>, and one who denies his<sup>asws</sup> Imamate so he has denied my<sup>saww</sup> Prophet-hood, and one who rejects his<sup>asws</sup> commander-ship so he has rejected my<sup>saww</sup> Messenger-ship.

وَ مَنْ دَفَعَ فَضْلَهُ فَقَدْ تَنَفَّصَنِي وَ مَنْ قَاتَلَهُ فَقَدْ قَاتَلَنِي وَ مَنْ سَبَّهُ فَقَدْ سَبَّنِي لِأَنَّهُ مِنِّي خَلِقٌ مِنْ طِينَتِي وَ هُوَ زَوْجُ فَاطِمَةَ ابْنَتِي وَ أَبُو وَلَدَيَّ الْحَسَنِ وَ الْحُسَيْنِ

And one who repels his<sup>asws</sup> merits so he has derogated me<sup>saww</sup>, and one who fights him<sup>asws</sup>, and one who fights him<sup>asws</sup> so he has fought me<sup>saww</sup>, and one who reviles him<sup>asws</sup> so he has reviled me<sup>saww</sup> because he<sup>asws</sup> is from me<sup>saww</sup>, Created from my<sup>saww</sup> clay. And he<sup>asws</sup> husband of my<sup>saww</sup> daughter<sup>asws</sup> Fatima, and father<sup>asws</sup> of my<sup>saww</sup> two (grand) sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

ثُمَّ قَالَ ص أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ حُجَّجَ اللَّهُ عَلَى خَلْقِهِ أَعْدَاؤُنَا أَعْدَاءُ اللَّهِ وَ أَوْلِيَاؤُنَا أَوْلِيَاءُ اللَّهِ.

Then he<sup>saww</sup> said: 'I<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are Divine Authorities of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures. Our<sup>asws</sup> enemies are enemies of Allah<sup>azwj</sup>, and our<sup>asws</sup> friends are friends of Allah<sup>azwj</sup>'.<sup>542</sup>

6- لي، الأمايلي للصدوق القطان عن ابن حبيب عن ابن بُلُولٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ سَلَامٍ بْنِ أَبِي عَمْرَةَ عَنْ مَعْرُوفٍ بْنِ خَرْثُودَ عَنْ أَبِي الطُّفَيْلِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا سَيِّدُ النَّبِيِّينَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ الْأَئِمَّةُ بَعْدَهُمَا سَادَةُ الْمُتَّقِينَ وَلِيْنَا وَلِيُّ اللَّهِ وَ عَدُوْنَا عَدُوُّ اللَّهِ وَ طَاعَتُنَا طَاعَةُ اللَّهِ وَ مَعْصِيَتُنَا مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of Al Sadouq – Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from Ismail Bin Aban, from Sallam Bin Abu Amrah, from Marouf Bin Kharbuz, from Abu Al Tufeyl,

'From Al-Hassan Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am chief of the Prophets<sup>saww</sup>, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is chief of the successors<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are both chiefs of the youths of the inhabitants of the Paradise, and the Imams<sup>asws</sup> after them<sup>asws</sup> are chiefs of the pious. Our<sup>asws</sup> friends are friends of Allah<sup>azwj</sup>, and our<sup>asws</sup> enemies are enemies of Allah<sup>azwj</sup>, and obedience to us<sup>asws</sup> is obedience to Allah<sup>azwj</sup>, and disobedience to us<sup>asws</sup> is disobedience to Allah<sup>azwj</sup> Mighty and Majestic''.<sup>543</sup>

<sup>542</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 5

<sup>543</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 6

7- لي، الأمالي للصدوق أبي و ابن الوليد معاً عن سعد عن ابن عيسى عن موسى بن القاسم البجلي عن جعفر بن محمد بن سماعة عن عبد الله بن مسكان عن الحكم بن الصلت عن أبي جعفر الباقر عن أبيه ع قال قال رسول الله ص خذوا بحذرة هذا الأنزع يعني علياً فإنه الصديق الأكبر و هو الفاروق يفرق بين الحق و الباطل من أحبه هذه الله و من أبغضه أبغضه الله و من تخلف عنه تخلف الله

(The book) 'Al Amaali' of Al Sadouq – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Isa, from Musa Bin Al Qasim Al Bajaly, from Jafar Bin Muhammad Bin Sama'at, from Abdullah Bin Muska, from Al Hakam Bin Al Salt

'From Abu Ja'far Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> forefathers having said: 'Rasool-Allah<sup>saww</sup> said: 'Grab hold of this short-haired one, meaning Ali<sup>asws</sup>, for he<sup>asws</sup> is the greatest truthful, and he<sup>asws</sup> is the differentiator - differentiating between the truth and the falsehood. One who loves him<sup>asws</sup>, Allah<sup>azwj</sup> would Guide him, and one who hates him<sup>asws</sup>, Allah<sup>azwj</sup> would Hate him, and one who stays behind from him<sup>asws</sup>, Allah<sup>azwj</sup> would Obliterate (Destroy) him<sup>asws</sup>.

و منه سبطاً أمي الحسن و الحسين و هما ابناي و من الحسين أئمة هذه أعطاهم الله علمي و فهمي فتولّوهم و لا تتخذوا وليجة من دونهم فيحلّ عليكم غضب من ربكم و من يخلل عليه غضب من ربه فقد هوى - و ما الحياة الدنيا إلا متاع الغرور.

And from him<sup>asws</sup> are two chiefs of my<sup>saww</sup> community – Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and they<sup>asws</sup> are both my<sup>saww</sup> (grand) sons<sup>asws</sup>. And from Al-Husayn<sup>asws</sup> are the guiding Imams<sup>asws</sup>. Allah<sup>azwj</sup> would Grant them my<sup>saww</sup> knowledge, and my<sup>saww</sup> understanding, so be with their Wilayah and do not be taking any confidant from besides them<sup>asws</sup>, for the Wrath from your Lord<sup>azwj</sup> would be released upon you, and one upon whom is released the Wrath from his Lord<sup>azwj</sup>, **so he has perished [20:81] and what is the life of the world except for a deceptive pleasure? [3:185]**".<sup>544</sup>

8- ن، عيون أخبار الرضا عليه السلام ل، الخصال لي، الأمالي للصدوق ك، إكمال الدين القطان عن محمد بن يحيى بن خلف بن يزيد عن إسحاق بن إبراهيم الخنطلي عن يحيى بن يحيى عن هشام عن مجالد عن الشعبي عن مسروق قال: بينا نحن عند عبد الله بن مسعود نعرض مصاحفنا عليه إذ يقول له فتى شاب هل عهد إليكم نبيكم ص كم يكون من بعده خليفة

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>, (and) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq, (and) 'Ikmal Al Deen' – Al Qattan, from Muhammad Bin Yahya Bin Khalaf Bin Yazeed, from Is'haq Bin Ibrahim Al Hanzala, from Yahya Bin Yahya, from Hisham, from Mujalid, from Al Shaby, from Masouq who said,

'While we were in the presence of Abdullah Bin Masoud, we were displaying our (versions of) Quran to him, when a young man said to him, 'Did your Prophet<sup>as</sup> pact to you how many caliphs would happen to be after him<sup>saww</sup>?'

قال إنك لحدث السن و إن هذا شيء ما سألي عنه أحد قبلك نعم عهد إلينا نبينا ص أنه يكون بعده اثنا عشر خليفة بعد نبي بني إسرائيل.

He said, 'You are of young age, and this is a thing no one has asked me about before you. Yes, our Prophet<sup>saww</sup> did pact to us that there would be twelve caliphs after him<sup>saww</sup>, being of the number of captains of the children of Israel'.<sup>545</sup>

<sup>544</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 7

<sup>545</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 8

9- ك، إكمال الدين ل، الخصال ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق القَطَّان عَنْ أَحَدَ بْنِ مُحَمَّدٍ بْنِ إِبرَاهِيمَ بْنِ أَبِي الرَّجَالِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَرَّانِيِّ عَنْ عَبْدِ الْعَفَّارِ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنْ عَمِّهِ قَيْسِ بْنِ عَبْدِ قَالَ: كُنَّا جُلُوسًا فِي حَلْقَةٍ فِيهَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَجَاءَ أَعْرَابِيٌّ فَقَالَ أَيْكُمْ عَبْدُ اللَّهِ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنَا عَبْدُ اللَّهِ قَالَ هَلْ حَدَّثَكُمْ نَبِيُّكُمْ صَ كَمْ يَكُونُ بَعْدَهُ مِنَ الْخُلَفَاءِ قَالَ نَعَمْ اثْنَا عَشَرَ عِدَّةً نُبَاءَ بَنِي إِسْرَائِيلَ.

(The books) 'Ikmal Al Deen', (and) 'Al Khisaal', (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>', (and) 'Al Amaali' of Al Sadouq – Al Qattan, from Ahmad Bin Muhammad Bin Ibrahim Bin Abu Al Rijal Al Baghdadi, from Muhammad Bin Abdous Al Harrany, from Abdul Ghaffar Bin Al Hakam, from Mansour Bin Abu Al Aswad, from Mutarraf, from Al Shabi, from his uncle Qays Bin Abd who said,

'We were seated in a circle wherein was Abdullah Bin Masoud. A Bedouin came and said, 'Which one of you is Abdullah?' Abdullah Bin Masoud said, 'I am Abdullah'. He said, 'Did your Prophet<sup>saww</sup> narrate to you all how many caliphs will happen to be after him<sup>saww</sup>?' He said, 'Yes, twelve, the number of captains of the children of Israel'<sup>546</sup>.

10- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق عَتَّابُ بْنُ مُحَمَّدٍ بْنِ عَتَّابِ الْوَرَّامِيِّ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ صَاعِدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمُفَضَّلِ وَ مُحَمَّدِ بْنِ عُبيدِ اللَّهِ بْنِ سَوَّارٍ قَالَ حَدَّثَنَا عَبْدُ الْعَفَّارِ بْنُ الْحَكَمِ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ وَ حَدَّثَنَا عَتَّابُ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْأَنْمَاطِيِّ عَنْ يُونُسَ بْنِ مُوسَى عَنْ جَرِيرٍ عَنْ أَشْعَثَ بْنِ سَوَّارٍ عَنِ الشَّعْبِيِّ وَ حَدَّثَنَا عَتَّابُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْحَرَّانِيِّ عَنْ أَيُّوبَ بْنِ مُحَمَّدٍ الْوَرَّانِ عَنْ سَعِيدِ بْنِ مَسْلَمَةَ عَنْ أَشْعَثَ بْنِ سَوَّارٍ عَنِ الشَّعْبِيِّ كُلُّهُمْ قَالُوا عَنْ عَمِّهِ قَيْسِ بْنِ عَبْدِ قَالَ عَتَّابُ وَ هَذَا حَدِيثُ مُطَرِّفٍ قَالَ:

(The books) 'Ikmal Al Deen', (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>', (and) 'Al Amaali' of Al Sadouq – Attab Bin Muhammad Bin Attab Al Sameyni, from Yahya Bin Muhammad Bin Sa'id, from Ahmad Bin Abdul Rahman Bin Al Mufazzal, and Muhammad Bin Ubeydullah Bin Sawwar who said, 'It is narrated to us by Abdul Ghaffar Bin Al Hakam, from Mansour Bin Abu Al Aswad, from Mutarraf, from Al Shaby, and it is narrated to us by Attab Bin Muhammad Bin Is'haq Bin Muhammad Al Anmaty, from Yusuf Bin Musa, from Jareer, from Al Ash'as Bin Sawwar, from Al Shabi, and it is narrated to us by Attab Bin Muhammad, from Al-Husayn Bin Muhammad Al Harrany, from Ayoub Bin Muhammad Al Wazzal, from Saeed Bin Maslamah, from Ash'as Bin Sawwar, from Al Shabi, all of them said, 'From his uncle Qaus Bin Abd. Attab said, and this Hadeeth is end-to-end, he said,

كُنَّا جُلُوسًا فِي الْمَسْجِدِ وَ مَعَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَجَاءَ أَعْرَابِيٌّ فَقَالَ أَيْكُمْ عَبْدُ اللَّهِ قَالَ نَعَمْ أَنَا عَبْدُ اللَّهِ فَمَا حَاجَتُكَ قَالَ يَا عَبْدُ اللَّهِ أَ خَبَرْتُكُمْ نَبِيُّكُمْ صَ كَمْ يَكُونُ فِيكُمْ مِنْ خَلِيفَةٍ قَالَ لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ نَعَمْ اثْنَا عَشَرَ عِدَّةً نُبَاءَ بَنِي إِسْرَائِيلَ.

'We were seated in the Masjid and with us was Abdullah Bin Masoud. A Bedouin came and said, 'Is Abdullah among you?' He said, 'Yes, I am Abdullah. What is your need?' He said, 'O Abdullah! Did your Prophet<sup>saww</sup> inform you how many caliphs would happen to be among you?' He said, 'You have asked me about a thing no one has asked me since I arrive at Al-Iraq. Yes, twelve, the number of captains of the children of Israel'.

وَ قَالَ جَرِيرٌ عَنْ أَشْعَثَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَ قَالَ: الْخُلَفَاءُ بَعْدِي اثْنَا عَشَرَ كَعِدَّةِ نُبَاءِ بَنِي إِسْرَائِيلَ.

And Jareer said, from Ash'as, from Ibn Masoud,

<sup>546</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 9

‘From the Prophet<sup>saww</sup> having said: ‘The caliphs after me<sup>saww</sup> would be twelve, like the number of captains of the children of Israel’’.<sup>547</sup>

11- ل، الخصال ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق حَدَّثَنَا الْقَطَّانُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيِّ عَنْ هَارُونَ بْنِ إِسْحَاقَ قَالَ حَدَّثَنَا عَمِّي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ زِيَادِ بْنِ عَلَاقَةَ وَ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ مَعَ أَبِي عِنْدَ النَّبِيِّ ص فَسَمِعْتُهُ يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا ثُمَّ أَخْفَى صَوْتَهُ فَقُلْتُ لِأَبِي مَا الَّذِي أَخْفَى رَسُولُ اللَّهِ ص قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The books) ‘Al Khisaal’, (and) ‘Uyoon Akhbar Al-Reza<sup>asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – It is narrated to us by al Qattan, from Ahmad Bin Muhammad Bin Abdah Al Neshapuri, from Haroun Bin Is’haq who said, ‘It is narrated to us by my uncle Ibrahim Bin Muhammad, from Ziyad Bin Ilaqah, and Abdul Malik Bin Umeyr, from Jabir Bin Samrah who said,

‘I was with my father in the presence of the Prophet<sup>saww</sup>. I heard him<sup>saww</sup> saying: There will happen to be twelve commanders after me<sup>saww</sup>. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice. I said to my father, ‘What is that Rasool-Allah<sup>saww</sup> hid?’ He said, ‘He<sup>saww</sup> said: ‘All of them from Quraysh’’.<sup>548</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

12- لي، الأمالي للصدوق عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّائِغِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَصْرَانِيِّ عَنِ الْحُسَيْنِ بْنِ اللَّيْثِ بْنِ بُهْلُولِ الْمُؤَصِّلِيِّ عَنْ عَسَانَ بْنِ الرَّبِيعِ عَنْ سُلَيْمِ بْنِ عَبْدِ اللَّهِ مَوْلَى عَامِرِ الشَّعْبِيِّ عَنْ عَامِرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ أَمْرُ أُمَّتِي ظَاهِرًا حَتَّى يَمُضِيَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Al Amaali’ of Al Sadouq – Abdullah Bin Muhammad Al Sa’ig, from Ahmad Bin Muhammad Bin Yahya Al Gazrany, from Al-Husayn Bin Al Lays Bin Bahloul Al Mowsily, from Gassan Bin Al Rabie, from Suleymn Bin Abdullah slave of Aamir Al Shaby, from Aamir having said,

‘Rasool-Allah<sup>saww</sup> said: ‘The matter of my<sup>saww</sup> community will not cease to be apparent until twelve caliphs pass, all of them being from Quraysh’’.<sup>549</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

13- ك، إكمال الدين ل، الخصال ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ الطَّيَّارَ يَقُولُ كُنَّا عِنْدَ مُعَاوِيَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ أُسَامَةُ بْنُ زَيْدٍ يَذْكُرُ حَدِيثًا جَرَى بَيْنَهُ وَ بَيْنَهُ أَنَّهُ قَالَ لِمُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ أَحْيَى عَلَيَّ بْنُ أَبِي طَالِبٍ ع أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

<sup>547</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 10

<sup>548</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 11

<sup>549</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 12

(The books) 'Ikmal Al Deen', (and) 'Al Khisaal', (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeir, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

'I heard Abdullah son of Ja'far Al-Tayyar<sup>as</sup> saying: 'We were in the presence of Muawiya, and (so were) Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah Bin Al-Abbas, and Umar Bin Abu Salama, and Usama Bin Zayd, discussion of a Hadeeth flowed between him<sup>as</sup> and him, and he said to Muawiya Bin Abu Sufyan, 'I<sup>as</sup> heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am **foremost with the Momineen than their own selves [33:6]**, then my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**.

فَإِذَا اسْتُشْهِدَ فَأَنبِئِ الْحَسَنَ أَوَّلَ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ ابْنِي الْحُسَيْنَ أَوَّلَ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا اسْتُشْهِدَ فَأَبْنِ عَلَى أَوَّلِ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ سَتُدْرِكُهُ يَا عَلِيُّ

When he<sup>asws</sup> is martyred, so my<sup>saww</sup> (grand) son<sup>asws</sup> Al-Hassan<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, then my<sup>saww</sup> (grand) son<sup>asws</sup> Al-Husayn<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. So when he<sup>asws</sup> is martyred, then his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, and you<sup>asws</sup> will come across him<sup>asws</sup>, O Ali<sup>asws</sup>!

ثُمَّ ابْنِي مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ أَوَّلَ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ سَتُدْرِكُهُ يَا حُسَيْنُ وَ تُكْمِلُهُ اثْنَا عَشَرَ إِمَامًا تِسْعَةً مِنْ وَلَدِ الْحُسَيْنِ

Then my<sup>saww</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, and you<sup>asws</sup> will come across him<sup>asws</sup>, O Husayn<sup>asws</sup>. And it would be perfected by twelve Imams<sup>asws</sup>, nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>.

قَالَ عَبْدُ اللَّهِ ثُمَّ اسْتَشْهَدْتُ الْحَسَنَ وَ الْحُسَيْنَ ع وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ أُسَامَةُ بْنُ زَيْدٍ فَشَهِدُوا لِي عِنْدَ مُعَاوِيَةَ

Abdullah said, 'Then it was testified by Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah Bin Abbas, and Umar Bin Abu Salamah, and Usama Bin Zayd. They testified for me<sup>as</sup> in the presence of Muawiya'.

قَالَ سُلَيْمُ بْنُ قَيْسٍ وَ قَدْ كُنْتُ سَمِعْتُ ذَلِكَ مِنْ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمِقْدَادِ وَ أُسَامَةَ أَنَّهُمْ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص.

Suleyman Bin Qays said, 'And I had heard that from Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Usama, they had heard that from Rasool-Allah<sup>saww</sup>,<sup>550</sup>

14- ك، إكمال الدين لي، الأماالي للصدوق أبي عن سعد بن عبد الله عن الحسين بن سعيد عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي الطفيل عن أبي جعفر محمد بن علي الباقر عن آبائه عليهم السلام قال رسول الله ص لأمر المؤمنين ع اكتب ما أملي عليكم فقال يا نبي الله أ تخاف علي السنين

(The books) 'Ikmal Al Deen', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar al yamani, from Abu Al Tufeyl,

<sup>550</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 13

'From Abu Ja'far Muhammad Ali Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: 'Write, what I<sup>saww</sup> to dictate to you<sup>asws</sup>!' He<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! Are you<sup>saww</sup> fearing the forgetfulness upon me<sup>asws</sup>?'

قَالَ لَسْتُ أَخَافُ عَلَيْكَ النَّسْيَانَ وَ قَدْ دَعَوْتُ اللَّهَ لَكَ أَنْ يُحَفِّظَكَ وَ لَا يُنْسِيَكَ وَ لَكِنْ أَتُحِبُّ لِشُرَكَائِكَ قَالَ قُلْتُ وَ مَنْ شُرَكَائِي يَا نَبِيَّ اللَّهِ

He<sup>saww</sup> said: 'I<sup>saww</sup> am not fearing the forgetfulness upon you<sup>asws</sup>, and I<sup>saww</sup> have already supplicated to Allah<sup>azwj</sup> for you<sup>asws</sup> that He<sup>azwj</sup> Cause you<sup>asws</sup> to memorise and not let you<sup>asws</sup> be forgetful, but write for your<sup>asws</sup> associates'. I<sup>asws</sup> said: 'And who are my<sup>asws</sup> associates, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>?'

قَالَ الْأَئِمَّةُ مِنْ وَلَدِكَ بِهِمْ تُسْقَى أُمِّي الْعَيْثُ وَ بِهِمْ يُسْتَجَابُ دُعَاؤُهُمْ وَ بِهِمْ يَصْرِفُ اللَّهُ عَنْهُمْ الْبَلَاءَ وَ بِهِمْ يُنْزَلُ الرَّحْمَةُ مِنَ السَّمَاءِ وَ هَذَا أَوْلَهُمْ وَ أَوْلَمُا يَبْدُو إِلَى الْحَسَنِ بْنِ عَلِيٍّ ثُمَّ أَوْلَمُا يَبْدُو إِلَى الْحُسَيْنِ ع ثُمَّ قَالَ وَ الْأَئِمَّةُ مِنْ وَلَدِهِ.

He<sup>saww</sup> said: 'The Imams<sup>asws</sup> from your<sup>asws</sup> sons<sup>asws</sup>. Due to them<sup>asws</sup> my<sup>saww</sup> community would be quenched the rain, and due to them<sup>asws</sup> their supplications will be Answered, and due to them<sup>asws</sup> Allah<sup>azwj</sup> would Turn the afflictions away from them, and due to them<sup>asws</sup> He<sup>azwj</sup> will Send down the Mercy from the sky; and this is their<sup>asws</sup> first' – and he<sup>saww</sup> gestured by his<sup>saww</sup> hand towards Al-Hassan Bin Ali<sup>asws</sup>. Then he<sup>saww</sup> gestured by his<sup>saww</sup> hand towards Al-Husayn<sup>asws</sup>, then said: 'And the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>', 551

15- لي، الأماالي للصدوق الفامي عن مُحَمَّدٍ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ فَضَالٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص أَخْبِرْنِي بِعَدَدِ الْأَئِمَّةِ بَعْدَكَ فَقَالَ يَا عَلِيُّ هُمْ اثْنَا عَشَرَ أَوْلَهُمْ أَنْتَ وَ آخِرُهُمُ الْقَائِمُ.

(The book) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Fazzal, from ismail Bin Al Fazl Al Hashimy,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup> having said: 'I<sup>asws</sup> said to Rasool-Allah<sup>saww</sup>: 'Inform me<sup>asws</sup> with the number of the Imams<sup>asws</sup> after you<sup>saww</sup>'. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! They<sup>asws</sup> are twelve. Their<sup>asws</sup> first is you<sup>asws</sup>, and their<sup>asws</sup> last is Al-Qaim<sup>asws</sup>', 552

16- ل، الخصال عَنَّا بَنْ مُحَمَّدٍ الْوَرَامِينِيِّ عَنْ بَحْثِيِّ بْنِ مُحَمَّدٍ بْنِ صَاعِدٍ عَنْ يُوسُفَ بْنِ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْرَاءَ عَنْ مُجَالِدٍ عَنْ مَسْرُوقٍ قَالَ عَنَّا بَنْ مُحَمَّدٍ وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ حَفْصِ عَنْ حَمْرَةَ بْنِ عَوْنٍ عَنْ أَبِي أُسَامَةَ عَنْ مُجَالِدٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ هَلْ حَدَّثَكُمْ نَبِيُّكُمْ ص كَمْ يَكُونُ بَعْدَهُ مِنْ خَلِيفَةٍ فَقَالَ نَعَمْ مَا سَأَلَنِي عَنْهَا أَحَدٌ قَبْلَكَ وَ إِنَّكَ لَأَخَذْتَ الْقَوْمَ سِنًا قَالَ يَكُونُ بَعْدِي عِدَّةٌ نَقَبَاءَ مُوسَى.

(The book) 'Al Khisaal' – Attab Bin Muhammad Al Waraminy, from Yahya Bin Muhammad Bin Sa'id, from Yusuf Bin Musa, from Abdul Rahman Bin Magra'a, from Mujalid, from Masrouq. Attab Bin Muhammad said, 'And it is narrated to us by muhammad Bin Al-Husayn, from Hafs, from hamza Bin Aqn, from Abu Usama, from Mujalid, from Aamir, from Masrouq who said,

'A man came to Ibn Masoud, he said, 'Did your Prophet<sup>saww</sup> narrate to you all how may caliphs there will happen to be from after him<sup>saww</sup>? He said, 'Yes. No one has asked be

551 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 14

552 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 15

about it before you, and you are young aged of the people. He<sup>saww</sup> had said: 'There will happen to be after me<sup>saww</sup>, the number of captains of Musa<sup>as</sup>'.<sup>553</sup>

17- ل، الخصال القطان عن النعمان بن أحمد بن نعيم الواسطي عن أحمد بن سينان القطان قال حدثنا أبو أسامة عن مجالد عن عامر عن مسروق قال: جاء رجل إلى عبد الله بن مسعود فقال يا أبا عبد الرحمن هل حدثكم نبيكم ص كم يكون بعده من الخلفاء قال نعم و ما سألني عنه أحد قبلك و إنك لأحدث القوم سناً نعم قال يكون بعدي عدة نساء موسى ع.

(The book) 'Al Khisaal' – Al Qatan, from Al Numan Bin Ahmad Bin Nueym Al Wasity, from Ahmad Bin Sinan Al Qaran who said, 'It is narrated to us by Abu Usama, from Mujalid, from Aamir, from Masrouq who said,

'A man came to Abdullah Bin Masoud and said, 'O Abdul Rahman! Did you Prophet<sup>saww</sup> narrate to you all how many caliphs there will happen to be after him<sup>saww</sup>? He said, 'Yes, and no one has asked me about it before you, and you are of young age. Yes, he<sup>saww</sup> had said: 'There will happen to be after me<sup>asws</sup> the number of captains of Musa<sup>as</sup>'.<sup>554</sup>

18- و عن عثمان بن أبي شيبة و أبي أحمد و يوسف بن موسى العطار و سفيان بن وكيع عن خريز بن أسعد بن سوار عن عامر الشعبي عن عمار عن قيس بن عبد قال: جاء أعرابي فأثنى عبد الله بن مسعود و أصحابه عنده فقال فيكم عبد الله بن مسعود فأشاروا إليه قال له عبد الله قد وجدته فما حاجتك

And from Usman Bin Abu Sheyba, and Abu Ahmad, and Yusuf Bin Musa al Attar, and Sufran Bin Wakie, from Jareer Bin As'ad Bin Sawwar, from Aamir Al Shaby, from his uncle, from Qays Bin Abd who said,

'A Bedouin came to Abdullah Bin Masoud, and his companions were in his presence. He said, 'Is there Abdullah Bin Masoud among you?' They indicated to him. Abdullah said to him, 'You have found him, so what is your need?'

قال إني أريد أن أسألك عن شيء إن كنت سمعته من رسول الله ص ثنينا به أ حدثكم نبيكم كم يكون بعده خليفة قال ما سألني عن هذا أحد منذ قدمت العراق نعم الخلفاء اثنا عشر خليفة كعدة نساء بني إسرائيل.

He said, 'I want to ask you about something if you have heard it from Rasool-Allah<sup>saww</sup>, you can inform us with it. Did your Prophet<sup>saww</sup> narrate to you how many caliphs there would be after him<sup>saww</sup>? He said, 'No one has asked me about this since I arrive at Al Iraq. Yes, the caliph are twelve caliphs like the number of captains of the children of Israel'.<sup>555</sup>

19- ل، الخصال القطان عن محمد بن علي بن إسماعيل الشكري عن سهل بن عمار التيشابوري عن عمر بن عبد الله بن زيد عن سفيان بن سعيد بن عمرو بن أشعث عن الشعبي عن جابر بن سمرة قال: جئت مع أبي إلى المسجد و رسول الله ص يخطب فسمعتة يقول بعدي اثنا عشر يعني أميراً ثم خفف من صوته فلم أدر ما يقول فقلت لأبي ما قال قال قال كلهم من قريش.

(The book) 'Al Khisaal' – Al Qattan, from Muhammad Bin Ali Bin Ismail Al Yashkuri, from Sahl Bin Ammar, Al Neshapury, from Umar Bin Abdullah Bin Zayd, from Sufyan Bin saeed Bin Amro Bin Ashra'a, from Al Shabi, from Jabir Bin Samurah who said,

<sup>553</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 16

<sup>554</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 17

<sup>555</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 18



'I came with my father to the Masjid and Rasool-Allah<sup>saww</sup> was addressing. I heard him<sup>saww</sup> saying: 'After me<sup>saww</sup> there will be twelve, meaning commanders'. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice and I<sup>saww</sup> did not know what he<sup>saww</sup> said. So, I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>556</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

20- ل، الخصال الحسن بن القطان عن طاهر بن إسماعيل الخثعمي عن أبي كُرَيْبٍ مُحَمَّدِ بْنِ الْعَلَاءِ الْهَمْدَانِيِّ قَالَ حَدَّثَنِي ابْنُ عُيَيْنَةَ الطَّنَافِيسِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا ثُمَّ تَكَلَّمَ فَخَفِيَ عَلَيَّ مَا قَالَ فَسَأَلْتُ أَبِي مَا الَّذِي قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – Al-Hassan Bin al Qattan, from Tahir Bin Ismail Al Khas'amy, from Abu Kureyb Muhammad Bin Al A'ala Al Hamdany who said, 'It is narrated to me by Ibn Ubeyd Al Tanafisy, from Simak Bin Harb, from Jabir Bin Samurah who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'There will happen to be twelve commanders after me<sup>saww</sup>. Then he<sup>saww</sup> spoke, but it was too low for me what he<sup>saww</sup> said: So, I asked my father, 'What is that which he<sup>saww</sup> said?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>557</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

21- ل، الخصال القطان عن علي بن الحسن بن سالم عن محمد بن الوليد القشيري عن محمد بن جعفر عن شعبة عن سمارك بن حرب قال سمعت جابر بن سمره يقول سمعت النبي ص يقول يكون بعدي اثنا عشر أميراً و قال كلمة لم أسمعها فقال القوم قال كلهم من قريش.

(The book) 'Al Khisaal' – Al Qattan, from Ali Bin Al-Hassan Bin Salim, from Muhammad Bin Al Waleed Al Qusheyri, from Muhammad Bin Ja'far, from Shu'ba, from Simak in Harb who said, 'I heard Jabir Bin Sumarah saying,

'I heard the Prophet<sup>saww</sup> saying: 'There will happen to be twelve commanders after me<sup>saww</sup>, and he<sup>saww</sup> said a phrase I did not hear it. The people said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>558</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>556</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 19

<sup>557</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 20

<sup>558</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 21

22- ل، الخصال القُطَّانُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِسْمَاعِيلَ الْمُرُوزِيِّ عَنِ الْفَضْلِ بْنِ عَبْدِ الْجُبَّارِ الْمُرُوزِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ يَغْنِي ابْنَ الشَّعْبِيِّ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ سَمَّاكَ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ص فَسَمِعْتُهُ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَنْ يَنْقُضِيَ حَتَّى يَمْلِكَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ فَقَالَ كَلِمَةً خَفِيَّةً لَمْ أَفْهَمْهَا فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – Al Qattan, from Muhammad Bin Ali Bin Ismail Al Marouzy, from Al Fazl Bin Abdul Jabbar Al Marouzy, from Ali Bin Al-Hassan, meaning Ibn Al Saqeeq, from Al-Husayn Bin Waqid, from Simak Bin Harb, from Jabir Bin Samurah who said,

'I came to the Prophet<sup>saww</sup> and heard him<sup>saww</sup> saying: 'This command will never expire until twelve caliphs own it, all of them'. He<sup>saww</sup> said a soft phrase, I did not understand it. So, I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>559</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup> !!)

23- ل، الخصال القُطَّانُ عَنْ عَبْدِ اللَّهِ بْنِ سَعْدَانَ بْنِ سَهْلٍ الْيَشْكُرِيِّ عَنْ أَحْمَدَ بْنِ أَبِي الْمِقْدَامِ عَنْ زَيْدِ بْنِ ابْنِ زُرَيْعٍ عَنْ ابْنِ عَوْنٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ أَهْلُ هَذَا الدِّينِ عَزِيزاً مَنِيعاً يُنْصَرُونَ عَلَى مَنْ نَاوَاهُمْ إِلَى اثْنَيْ عَشَرَ خَلِيفَةً قَالَ ثُمَّ قَالَ كَلِمَةً أَصَمَّيْهَا النَّاسُ فَقُلْتُ لِأَبِي مَا كَلِمَةً أَصَمَّيْهَا النَّاسُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – Al Qattan, from Abdullah Bin Sa'dan Bin Sahl Al Yashkuri, from Ahmad Bin Abu Al Miqdam, from Yazeed, from Ibn Zurie, from Ibn Awn, from Al Shaby, from Jabir Bin Samurah who said,

'The people of this religion will not cease to be honourable, impregnable, helping against the ones who oppose them until there are twelve caliphs'. Then he<sup>saww</sup> said a phrase the people did not hear. So, I said to my father, 'What was the phrase the people could not hear?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>560</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup> !!)

24- ل، الخصال القُطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنِ الْفَضْلِ بْنِ يَعْقُوبَ عَنِ الْهَيْثَمِ بْنِ كُمَيْلٍ عَنْ زُهَيْرٍ عَنْ زِيَادِ بْنِ خَيْثَمَةَ عَنْ سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ ص لَا تَزَالُ هَذِهِ الْأُمَّةُ مُسْتَقِيمَةً أَمْرُهَا ظَاهِرَةٌ عَلَى عَدُوِّهَا حَتَّى يَمُضِيَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ فَأَتَيْتُهُ فِي مَنْزِلِهِ قُلْتُ ثُمَّ يَكُونُ مَاذَا قَالَ الْهَرَجُ.

(The book) 'Al Khisaal' – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Al Fazl Bin Yaqoub, from Al Haysam Bin Kumeil, from Zuheyr, from Ziyad Bin Khaysama, from Saeed Bin Qays Al Hamdany, from Jabir Bin Samurah who said,

<sup>559</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 22

<sup>560</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 23

‘The Prophet<sup>saww</sup> said: ‘This community will not cease to be straight of its apparent matters against their enemies, until twelve caliphs pass, all of them being from Quraysh’. So, I went to his house. I said, ‘Then what would happen?’ He said, ‘The troubles’’.<sup>561</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

25- ل، الخصال القطان عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنِ الْعَلَاءِ بْنِ سَالِمٍ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ شَرِيكِ عَنْ يَمَالِكٍ وَ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ وَ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالُوا سَمِعْنَا جَابِرَ بْنَ سَمُرَةَ يَقُولُ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص مَعَ أَبِي فَقَالَ - لَا تَزَالُ هَذِهِ الْأُمَّةُ صَالِحًا أَمْرُهَا ظَاهِرَةٌ عَلَى عَدُوِّهَا حَتَّى يَمُضِيَ اثْنَا عَشَرَ مَلِكًا أَوْ قَالَ اثْنَا عَشَرَ خَلِيفَةً ثُمَّ قَالَ كَلِمَةً خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Al Khisaal’ – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Al A’ala Bin Salim, from Yazeed Bin Haroun, from Shareek, from Simak, and Abdullah Bin Umeyr, and Husaym Bin Abdul Rahman who said, ‘We heard Jabir Bin Samurah saying,

‘I entered to see Rasool-Allah<sup>saww</sup> with my father. He<sup>saww</sup> said: ‘This community will not cease to be righteous of its apparent affairs against their enemies until twelve kings’ – or said: ‘twelve caliphs’. Then he<sup>saww</sup> said a phrase hidden unto me. So, I asked my father. He said, ‘He<sup>saww</sup> said: ‘All of them from Quraysh’’.<sup>562</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

26- ل، الخصال القطان عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ قَالَ حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ بْنِ زَيْدٍ الْأَمْدَانِيِّ عَنْ زِيَادِ بْنِ عِلَاقَةَ وَ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنْتُ مَعَ أَبِي عِنْدَ النَّبِيِّ ص فَسَمِعْتُهُ يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا ثُمَّ أَخْفَى صَوْتَهُ فَسَأَلْتُ أَبِي فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Al Khisaal’ – Al Qattan, from Abdul Rahman Bin Abu Hatim who said, ‘It is narrated to us by Abu Saeed Al Ashja’a, from Ibrahim Bin Muhammad Bin Malik Bin Zubeyd Al Hamdany, from Ziyad Bin Alaqaq, and Abdul Malik Bin Umeyr, from Jabir Bin Samurah who said,

‘I was with my father in the presence of the Prophet<sup>saww</sup> and I heard him<sup>saww</sup> saying: ‘There will happen to be after me<sup>saww</sup>, twelve commanders’. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice. So, I asked my father. He said, ‘He<sup>saww</sup> said: ‘All of them would be from Quraysh’’.<sup>563</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>561</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 24

<sup>562</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 25

<sup>563</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 26

27- ل، الخصال القطان عن عبد الله بن محمد بن عبد العزيز البغوي عن علي بن الجعد عن زهير عن سمك بن حرب و زياد بن علاقة و حصين بن عبد الرحمن كلهم عن جابر بن سمرة أن رسول الله ص قال: يكون بعدي اثنا عشر أميراً غير أن حصين [حصيناً] قال في حديثه ثم تكلم بشيء لم أفهمه و قال بعضهم في حديثه فسألت أبي و قال بعضهم فقالوا قال كلهم من قرشي.

(The book) 'Al Khisaal' – Al Qattan, from Abdullah Bin Muhammad Bin Abdul Aziz Al Baghaw, from Ali Bin Al Ja'ad, from Zuheyr, from Simah Bin Harb, and Ziyad Bin Ilaqah, and Husayn Bin Abdul Rahman, all of them from Jabir Bin Sumarah,

'Rasool-Allah<sup>saww</sup> said: 'There will happen to be twelve commanders after me<sup>saww</sup>, apart from being impregnable'. He said in his Hadeeth, 'Then he<sup>saww</sup> spoke with something I did not understand'. And one of them said in his Hadeeth, 'I asked my father'. And one of them said, 'I asked the people, so they said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh'.<sup>564</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup> !!)

28- ل، الخصال القطان عن عبد الله بن سليمان بن الأشعث عن علي بن خشرم عن عيسى بن يونس عن عمران بن يحيى ابن سليمان عن الشعبي عن جابر بن سمرة قال سمعت النبي ص يقول لا يزال أمر هذه الأمة عالياً على من ناواها حتى تمليك اثنا عشر خليفة ثم قال كلمة خفية لم أفهمها فسألت من هو أقرب إلى النبي ص مبي فقال قال كلهم من قرشي.

(The book) 'Al Khisaal' – Al Qattan, from Abdullah Bin Suleyman Bin Al Ash'as, from Ali Bin Khashram, from Isa Bin Yunus, from Imran, meaning Ibn Suleyman, from Al Shaby, from Jabir Bin Samurah who said,

'I heard the Prophet<sup>saww</sup> saying: 'The affairs of this community will not cease to be lofty upon the one who opposes it until twelve caliphs rule'. Then he<sup>saww</sup> said a hidden phrase, I could not understand it. So, I asked the one who was bear to the Prophet<sup>saww</sup> than I was. He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh'.<sup>565</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup> !!)

29- غط، الغيبة للشيخ الطوسي أحمد بن عبدون عن محمد بن علي الكاتب عن محمد بن إبراهيم المعروف بابن أبي زينب عن محمد بن عثمان بن علان عن ابن عون عن الشعبي عن جابر بن سمرة قال ذكر أن النبي ص قال: لا يزال أهل هذا الدين ينصرون على من ناواهم إلى اثني عشر خليفة فجعل الناس يقومون و يقعدون و تكلم بكلمة لم أفهمها فقلت لأبي أو لأخي أي شيء قال فقال قال كلهم من قرشي.

(The book) 'Al Ghayba' of Al Tusi – Ahmad Bin Abdoun, from Muhammad Bin Ali the scribe, from Muhammad Bin Ibrahim, well known as Ibn Abu Azinab, from Muhammad Bin Usman Bin Allan, from Ibn Awn, from Al Shaby, from Jabir Bin Samurah who mentioned,

<sup>564</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 27

<sup>565</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 28

‘The Prophet<sup>saww</sup> said: ‘The people of this religion will not cease to be helped against the ones who oppose them up to twelve caliphs’. The people went on to stand and stand, and he<sup>saww</sup> spoke with a phrase I could not understand it. So, I said to my father, or my brother, ‘Which thing did he<sup>saww</sup> say?’ He said, ‘He<sup>saww</sup> said: ‘All of them would be from Quraysh’’.<sup>566</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

30- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَحْمَدَ بْنِ أَبِي خَيْثَمَةَ عَنْ يَحْيَى بْنِ مَعِينٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّالِحِ عَنِ اللَّيْثِ عَنْ سَعْدِ بْنِ خَلْفٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ رَبِيعَةَ بْنِ سَيْفٍ قَالَ: كُنَّا عِنْدَ شَقِيقِ الْأَصْبَحِيِّ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ خَلْفِي اثْنَا عَشَرَ خَلِيفَةً.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – By this chain from Muhammad Bin Usman, from Ahmad Bin Abu Khaysama, from Yahya Bin Maeen, from Abdullah Bin Al Salih, from Al Lays, from Sa’ad, from Khalaf Bin Yazeed, from Saeed Bin Abu Hilal, from Rabie Bin Sayd who said, ‘I was in the presence of Shafeeq Al Asbahy. He said, ‘I heard Abdullah Bin Umar saying,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘Behind me<sup>saww</sup> there will happen to be twelve caliphs’’.<sup>567</sup>

31- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن أَحْمَدَ عَنْ عَفَّانَ وَ يَحْيَى بْنِ إِسْحَاقَ السَّالِمِيِّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي الطُّفَيْلِ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ يَا أَبَا الطُّفَيْلِ عَدُّ اثْنَيْ عَشَرَ مِنْ بَنِي كَعْبٍ بْنِ لُؤَيٍّ ثُمَّ يَكُونُ النَّفَقُ وَ النَّفَافُ.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – ‘By this chain, from Ahmad, from Affan, and Yahya Bin Is’haq Al Saliheyne, from Hammad Bin Salamah, from Abdullah Bin Umar (Bin Al Khattab), from Al Tufeyl who said,

‘Abdullah Bin Umar said, ‘O Abu Al Tufeyl! Count twelve from the clan of Ka’ab Bin Laqy, then there will be betrayals and hypocrisy’’.<sup>568</sup>

(A clear fabrication from the son of Umar Bin Al Khattab)

32- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن أَحْمَدَ عَنِ الْمُقَدَّمِيِّ عَنْ عَاصِمِ بْنِ عَلِيٍّ بْنِ مِقْدَامٍ عَنْ أَبِيهِ عَنْ قَطْرِ بْنِ خَلِيفَةَ عَنْ أَبِي خَالِدٍ الْوَالِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَزَالُ هَذَا الدِّينُ ظَاهِرًا لَا يَضُرُّهُ مَنْ نَاوَاهُ حَتَّى يَقُومَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Ghayba’ of the sheykh Al Tusi – By this chain, from Ahmad, from Al Muqaddamy, from Aasim Bin Ali Bin Miqdam, from his father, from Qatr Bin Khalifa, from Abu Khalid Al Waliby, from Jabir Bin Samurah who said,

‘The religion will not cease to prevail, not being harmed by the one who oppose it, until twelve caliphs stand, all of them being from Quraysh’’.<sup>569</sup>

<sup>566</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 29

<sup>567</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 30

<sup>568</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 31

<sup>569</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 32

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

33- ل، الخصال القطان عن عبد الرحمن بن أبي حاتم عن أحمد بن سلمة بن عبد الله النيشابوري عن الحسين بن منصور عن ميسر بن عبد الله بن زريق عن سفيان بن حسين عن سعيد بن عمرو بن أشعث عن عامر الشعبي عن جابر بن سمرة قال كنت مع أبي في المسجد و رسول الله ص يحطب فسمعتهم يقول يكون من بعدي اثنا عشر ثم خفض من صوته فلم أدر ما يقول فقلت لأبي ما قال فقال قال كلهم من قرشي.

(The book) 'Al Khisaal' – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Ahmad Bin Salamah Bin Abdullah Al Neshapuri, from Al-Husayn Bin Mansour, from Muyasser Bin Abdullah Bin Zureyq, from Sufyan Bin Husayn, from Saeed Bin Amro Bin Ashra'a, from Aamir Al Shaby, from Jabir Bin Samurah who said,

'I was with my father in the Masjid and Rasool-Allah<sup>saww</sup> was addressing. I heard him<sup>saww</sup> saying: 'There will happen to be twelve after me<sup>saww</sup>'. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice, I do not know what he<sup>saww</sup> said. So, I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''<sup>570</sup>.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

34- ن، عيون أخبار الرضا عليه السلام ل، الخصال أحمد بن محمد بن إسحاق القاضي قال حدثنا أبو يعلى عن علي بن الجعد عن زهير بن معاوية عن زياد بن خيثمة عن الأسود بن سعيد الهمداني قال سمعت جابر بن سمرة يقول سمعت رسول الله ص يقول يكون بعدي اثنا عشر خليفة كلهم من قرشي فلما رجع إلى منزله أتيتهم فيما بيني وبينه فقلت ثم يكون ما ذا قال ثم يكون الهرج.

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al Khisaal' – Ahmad Bin Muhammad Bin Is'haq the judge who said, 'It is narrated to us by Abu Ya'la, from Ali Bin Al Ja'ad, from Zuheyr Bin Muawiya, from Ziyad Bin Khaysama, from Al Aswad Bin Saeed Al Hamdany who said, 'I heard Jabir Bin Samurah saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'There will happen to be twelve caliphs after me<sup>saww</sup>, all of them being from Quraysh'. When he returned to his house, I went to him in what is between me and him. I said, 'Then what will happen?' He said, 'Then the troubles would happen''<sup>571</sup>.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

35- ل، الخصال حدثنا أحمد بن محمد بن إسحاق القاضي قال أخبرنا أبو خليفة عن إبراهيم بن بشار عن سفيان عن عبد الملك بن أبي عمير أنه سمع جابر بن سمرة يقول قال رسول الله ص لا يزال أمر الناس ماضياً حتى يلي عليهم اثنا عشر رجلاً ثم تكلم بكلمة خفيت علي فقلت لأبي ما قال فقال قال كلهم من قرشي.

<sup>570</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 33

<sup>571</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 34

(The book) 'Al Khisaal' – It is narrated to us by Ahmad Bin Muhammad Bin Is'haq the judge who said, 'It is informed to us by Abu Khalifa, from Ibrahim Bin Basshar, from Sufyan, from Abdul Malik Bin Abu Umeyr who heard Jabir Bin Samurah saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The affairs will not cease to continue until twelve men rule upon them'. Then he<sup>saww</sup> spoke with a phrase hidden unto me. So, I said to my father, 'What did he say?' He said, 'He said, 'All of them would be from Quraysh''.<sup>572</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

36- ل، الخصال حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ الْقَاضِي عَنْ حَامِدِ بْنِ شُعَيْبٍ الْبَلْخِيِّ عَنْ بِشْرِ بْنِ الْوَلِيدِ الْكِنْدِيِّ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ مَعْبُدِ بْنِ خَالِدٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ص قَالَ: لَا يَزَالُ هَذَا الدِّينُ صَالِحًا لَا يَضُرُّهُ مِنْ عَادَاهُ أَوْ مَنْ نَاوَاهُ حَتَّى يَكُونَ اثْنَا عَشَرَ أَمِيرًا كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – It is narrated to us by Ahmad Bin Muhammad Bin Is'haq the judge, from Jamid Bin Shuayn Al Balkhy, from Bishr Bin Al Waleed Al Kindy, from Is'haq Bin Yahya Bin Talha Bin Abdullah, from Ma'bad Bin Khalid, from Jabir Bin Sumarah,

'From the Prophet<sup>saww</sup> having said: 'This religion will not cease to be righteous, not being harmed from its enemies, or from the ones who oppose it, until there happen to be twelve commanders, all of them being from Quraysh''.<sup>573</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

37- ل، الخصال أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ قَالَ حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ شَادَانَ عَنِ الْوَلِيدِ بْنِ هِشَامٍ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ دُكْوَانَ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ ابْنِ سِيرِينَ عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَّائِيِّ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص فَقَالَ لِي هَذَا الْأَمْرُ اثْنَا عَشَرَ قَالَ فَصَرَّحَ النَّاسُ فَلَمْ أَسْمَعْ مَا قَالَ فَقُلْتُ لِأَبِي وَكَانَ أَقْرَبَ إِلَى رَسُولِ اللَّهِ ص مِمِّي فَقُلْتُ مَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ وَكُلُّهُمْ لَا يُرَى مِثْلُهُ.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Is'haq who said, 'It is narrated to me by Abu Bakr Bin Abu Dawood, from Is'haq Bin Ibrahim Bin Shazan, from Al Waleed Bin Hisham, from Muhammad, from Mukhawwal Bin Zakwan who said, 'It is narrated to me by my father, from his father, from Ibn Sirreen, from Jabir Bin Samurah Al Shuwaie who said,

'I was in the presence of the Prophet<sup>saww</sup>. He<sup>saww</sup> said: 'This command will be in charge of twelve'. The people shouted, so I could not hear what he<sup>saww</sup> said. So, I said to my father, and he was nearer to Rasool-Allah<sup>saww</sup> than I was. I said, 'What did Rasool-Allah<sup>saww</sup> say?' He

<sup>572</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 35

<sup>573</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 36



said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh, and each of them would be such, none like him would have been seen''.<sup>574</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

38- ل، الخصال أحمد بن محمد بن إسحاق عن أبي يعلى الموصلي عن أبي بكر بن أبي شيبه عن خاتم بن إسماعيل عن المهاجر بن مسمار عن عامر بن سعد قال: كتبت إلى جابر بن سمرة مع غلامي نافع أخبرني بشيء سمعته من رسول الله ص فكتب سمعت رسول الله ص يقول يوم الجمعة عشيّة رجم الأسلمي - لا يزال الدين قائماً حتى تقوم الساعة و يكون عليكم اثنا عشر خليفة كلهم من قريش.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Is'haq, from Abu Ya'la Al Mowsily, from Abu Bakr Bin Abu Sheyba, from Hatim Bin Ismail, from Al Muhajir Bin Mismar, from Aamir Bin Sa'ad who said,

'I wrote to Jabir Bin Samurah with my slave Nafie, 'Infor me with something you heard from Rasool-Allah<sup>saww</sup>'. He wrote, 'I heard Rasool-Allah<sup>saww</sup> saying on the day of Friday, in the evening of the stoning of Al Aslami: 'The religion will not cease to be established until the establishment of the House, and there will happen to be twelve caliphs upon you, all of them being from Quraysh''.<sup>575</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

39- ل، الخصال أحمد بن الحسن القطان المعروف بابن عبدويه عن أبي بكر بن محمد بن قارن عن علي بن الحسن الهسجاني عن سهل بن بكار عن حماد عن يعلى بن عطاء عن بحير بن أبي عتبة عن سرح البرمكي قال في الكتاب أن هذه الأمة فيهم اثنا عشر فإذا فت العدة طغوا و بغوا و كان بأسهم بينهم.

(The book) 'Al Khisaal' – Ahmad Bin Al-Hassan Al Qattan, well known as Ibn Abdawayh, from Abu Bakr Bin Muhammad Bin Qarim, from Ali Bin Al-Hassan Al Hasanjany, from Sahl Bin Bakaar, from Hammad, from Ya'la Bin Ata'a, from Baheer Bin Abu Utbah, from Sar'h Al Barmakky who said in the book,

'This community, among them would be twelve. So when the number is fulfilled, they will be tyrannous, and rebellious, and there will be arrows between them''.<sup>576</sup> (This is a reference to the twelve false imams)

40- ل، الخصال بهذا الإسناد عن الهسجاني عن سدير عن يحيى بن أبي يونس عن ابن نجران أن أبا الخلد حدثه و حلف له عليه أن لا تملك هذه الأمة حتى يكون فيها اثنا عشر خليفة كلهم يعمل بالهدى و دين الحق.

(The book) 'Al Khisaal' – By this chain from Al hasanjany, from Sadeyr, from Yahya Bin Abu Yuus, from Ibn Najrab,

<sup>574</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 37

<sup>575</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 38

<sup>576</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 39

'Abu Al-Khuld narrated it and he swore for him upon it that this community will not be destroyed until there happen to be twelve caliphs in it, all of them acting with the guidance and religion of the truth'.<sup>577</sup>

41- ل، الخصال عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّائِعُ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ الطَّيَّانِ عَنْ أَبِي أُسَامَةَ عَنْ سُفْيَانَ عَنْ بُرْدٍ عَنْ مَكْحُولٍ أَنَّهُ قِيلَ لَهُ إِنَّ النَّبِيَّ ص قَالَ: يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً قَالَ نَعَمْ وَ ذَكَرَ لَفْظَهُ أُخْرَى.

(The book) 'Al Khisaal' – Abdullah Bin Muhammad Al Sabig, from Muhammad Bin Saeed, from Al-Hassan Bin Ali Bin Ziyad, from Ismail Al Tayyan, from Abu Usama, from Sufran, from Burd, from Mak'howl, it was said to him,

'The Prophet<sup>saww</sup> said: 'There will happen to be twelve caliphs after me<sup>saww</sup>'. He said, 'He said, 'Yes', and he mentioned another word'.<sup>578</sup>

42- ل، الخصال بِحْذَا الْإِسْنَادِ عَنْ أَبِي أُسَامَةَ عَنِ ابْنِ مُبَارَكٍ عَنْ مَعْمَرٍ عَمَّنْ سَمِعَ وَهَبَ بْنَ مُنَبِّهٍ يَقُولُ يَكُونُ اثْنَا عَشَرَ خَلِيفَةً ثُمَّ يَكُونُ الْهَرَجُ ثُمَّ يَكُونُ كَذَا ثُمَّ يَكُونُ كَذَا.

(The book) 'Al Khisaal' – By this chain from Abu Usama, from Ibn Mubarak, from Ma'mar, from the one who heard Wahab Bin Munabbih saying,

'There will happen to be twelve caliphs. Then the troubles would happen, then such and such would happen, then such and such would happen'.<sup>579</sup>

43- ن، عيون أخبار الرضا عليه السلام ل، الخصال بِحْذَا الْإِسْنَادِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا شَيْخٌ بِبَغْدَادٍ يَقَالُ لَهُ يَحْيَى سَقَطَ عَنِّي اسْمُ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ السَّهْمِيِّ عَنْ حَاتِمِ بْنِ أَبِي مَغِيرَةَ عَنْ أَبِي بَكْرٍ قَالَ كَانَ أَبُو الْخَالِدِ جَارِيٍّ وَ سَمِعْتُهُ يَقُولُ وَ يَحْلِفُ عَلَيْهِ إِنْ هَذِهِ الْأُمَّةُ لَا تَهْلِكُ حَتَّى يَكُونَ فِيهَا اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ يَعْمَلُ بِالْهُدَى وَ دِينَ الْحَقِّ.

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al Khisaal' – By this chain from Al-Hassan Bin Ali who said, 'It is narrated to us by a sheykh at Baghdad called Yahya, dropping the name of his father, from Abdullah Bin bakr Al Sahmy, from Hatim Bin Abu Mugheira, from Abu Bahr who said,

'Abu Al-Khalid was my neighbour and I heard him saying, and he swore upon it, that this community will not be destroyed until there happen to be twelve caliphs in it, all of them acting with the guidance and religion of truth'.<sup>580</sup>

44- ن، عيون أخبار الرضا عليه السلام ل، الخصال بِحْذَا الْإِسْنَادِ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو عَنْ شُرَيْحِ بْنِ عُبَيْدٍ عَنْ عَمْرِو بْنِ الْكَائِي عَنْ كَعْبِ الْأَخْبَارِ قَالَ فِي الْخُلَفَاءِ هُمْ اثْنَا عَشَرَ فَإِذَا كَانَ عِنْدَ انْقِضَائِهِمْ وَ أَتَى طَبَقَةً صَالِحَةً مَدَّ اللَّهُ لَهُمْ فِي الْعُمُرِ كَذَلِكَ وَعَدَ اللَّهُ هَذِهِ الْأُمَّةَ

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al Khisaal' – By this chain from Al Waleed Bin Muslim, from Safwan Bin Amro, from Shureyh Bin Ubeyd, from Amro Al Bakaie, from Ka'ab Al Ahbar who said,

'Regarding the caliphs, they are twelve. Some when it would be during their termination, and a righteous party would come, Allah<sup>azwj</sup> would Extend for them regarding the age. Like that Allah<sup>azwj</sup> has Promised this community'.

<sup>577</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 40

<sup>578</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 41

<sup>579</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 42

<sup>580</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 43

ثُمَّ قَرَأَ - وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ وَكَذَلِكَ فَعَلَ اللَّهُ بِنَبِيِّ إِسْرَائِيلَ وَ لَيْسَ بِعَزِيزٍ أَنْ يَجْمَعَ هَذِهِ الْأُمَّةَ يَوْمًا أَوْ نِصْفَ يَوْمٍ - وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ.

**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, [24:55].** He said, 'And like that Allah<sup>azwj</sup> Dealt with the children of Israel, and it isn't (difficult) for the Mighty that He<sup>azwj</sup> Gathers for the community for a day, or half a day, **and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]"**.<sup>581</sup>

45- ل، الخصال عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّائِغُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْقَصْرَائِيِّ عَنْ بِشْرِ بْنِ مُوسَى بْنِ صَالِحٍ عَنْ خَلْفِ بْنِ الْوَلِيدِ الْقَصْرِيِّ عَنْ إِسْرَائِيلَ عَنْ سَمَّاكِ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ السُّوَائِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَقُومُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ لَمْ أَفْهَمْهَا فَسَأَلْتُ الْقَوْمَ فَقَالُوا قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – Abdullah Bin Muhammad Al Sa'ig, from Ahmad Bin Muhammad Bin Yahya Al Qasrany, from Bishr Bin Musa Bin Salih, from Khalaf Bin Al Waleed Al Qasry, from Israil, from Simak who said, 'I heard Jabir Bin Samurah saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'There will be standing from after me<sup>saww</sup>, twelve commanders'. Then he<sup>saww</sup> spoke with a phrase I could not understand it. So, I asked the people. They said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh"'.<sup>582</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

46- ل، الخصال عَنْهُ عَنِ الْقَصْرَائِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُكَتَّبِ بْنِ بُهْلُولِ الْمُؤَصِّلِيِّ عَنْ عَسَّانَ بْنِ الرَّبِيعِ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ جَابِرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ أَمْرُ أُمَّتِي ظَاهِرًا حَتَّى يَمُضِيَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Khisaal' – From him, from Al Qasrany, from Al-Husayn Bin Al Mukattib Bin Bahloul Al Mowsily, from Ghassan Bin Al Rabie, from Suleyman Bin Abdullah Bin Aamir Al Shaby, from Jabir (Bin Samurah) who said,

'The affairs of my<sup>saww</sup> community will not cease to prevail until twelve caliphs pass, all of them being from Quraysh"'.<sup>583</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>581</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 44

<sup>582</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 45

<sup>583</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 46

47- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ل، الخصال أبي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُشْكَانَ عَنْ أَبَانَ بْنِ خَلْفٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ إِذَا الْحُسَيْنُ عَلَى فَحْدَيْهِ وَ هُوَ يَقْبَلُ عَيْنَيْهِ وَ يَلْتَمِسُ فَاهُ وَ هُوَ يَقُولُ أَنْتَ سَيِّدُ بَنِي سَيِّدٍ أَنْتَ إِمَامُ ابْنِ إِمَامٍ أَبُو الْأَيْمَةِ أَنْتَ حُجَّةُ ابْنِ حُجَّةٍ أَبُو حُجَّةٍ تَسْعَةَ مِنْ صُلْبِكَ تَأْسِعُهُمْ قَائِمُهُمْ.

(The book) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>, (and) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Hammad Bin Isa, from Abdullah Bin Muskan, from Aban Bin Khalaf, from Suleym Bin Qays Al Hilali,

'From Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy upon him<sup>ra</sup>, said, 'I<sup>ra</sup> entered to see the Prophet<sup>saww</sup> and there was Al-Husayn<sup>asws</sup> upon his<sup>saww</sup> thigh, and he<sup>saww</sup> was kissing his<sup>asws</sup> eyes and touching his<sup>asws</sup> lips, and he<sup>saww</sup> was saying: 'You<sup>asws</sup> are a chief son<sup>asws</sup> of a chief. You<sup>asws</sup> are an Imam<sup>asws</sup> son<sup>asws</sup> of an Imam<sup>asws</sup>. You<sup>asws</sup> are a Divine Authority son<sup>asws</sup> of a Divine Authority father<sup>asws</sup> of nine Divine Authorities, their<sup>asws</sup> ninth being their<sup>asws</sup> Qaim<sup>asws</sup> 584.

48- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ل، الخصال حمزة العُلَوِيُّ عَنِ ابْنِ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ حَمَّادٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَبَشِّرُوا ثُمَّ أَبَشِّرُوا ثَلَاثَ مَرَّاتٍ إِمَّا مَثَلُ أُمِّي كَمَثَلِ غَيْثٍ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

(The book) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>, (and) 'Al Khisaal' – Hamza Al Alawy, from Ibn Uqdah, from Al Qasim Bin Muhammad Bin Hammad, from Giyas Bin Ibrahim, from Husayn Bin Zayd Bin Ali,

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Receive glad tidings! Then receive glad tidings!' – three times. 'But rather an example of my<sup>saww</sup> community is like an example of rain. It is not known whether its beginning is better or its end.

إِنَّ مَثَلُ أُمِّي كَمَثَلِ حَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَامًا ثُمَّ أُطْعِمَ مِنْهَا فَوْجٌ عَامًا لَعَلَّ آخِرَهَا فَوْجًا يَكُونُ أَعْرَضَهَا بَحْرًا وَ أَعَمَّقَهَا طَوْلًا وَ فَرَعًا وَ أَحْسَنَهَا حَيْثُ

An example of my<sup>saww</sup> community is like an example of a garden a general army feeds from it. Then a general army feeds from it. Perhaps its last one is an army its width happens to be an ocean, and its depth its tallness and branches, and its beauty a shield.

وَ كَثِيفَ تَهْلُوكِ أُمَّةٌ أَنَا أَوَّلُهَا وَ اثْنَا عَشَرَ مِنْ بَعْدِي مِنَ السُّعَدَاءِ وَ أَوَّلُ الْأَنْبَاءِ وَ الْمَسِيحُ عِيسَى ابْنُ مَرْثَمَ آخِرُهَا وَ لَكِنْ يَهْلُوكُ بَيْنَ ذَلِكَ نَبِيٌّ يَخْلُجُ الْهَرَجَ لِيُسَوِّدَ مِيَّ وَ لَسْتُ مِنْهُمْ.

And how can a community be destroyed (when) I<sup>saww</sup> am its beginning, and twelve from after me<sup>saww</sup> are from the chiefs, and the ones of understanding and the (leader of Salat in front of) Messiah Ibn Maryam<sup>as</sup> is its last. But they will be destroyed between that, the followers of the troubles. They aren't from me<sup>as</sup> and I<sup>saww</sup> am not from them". 585

49- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ ابْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ آمِنُوا بِلَيْلَةِ الْقَدَرِ إِنَّهَا تَكُونُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ وَلَدِهِ الْأَخَدَ عَشَرَ بَعْدِي.

584 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 47

585 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 48

(The book) 'Al Khisaal' – Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Isa, from Al-Hassan Bin Al Abbas Bin Al Kareysh,

'From Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, from Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to his<sup>saww</sup> companions: 'Believe in the Night of Pre-determination (Laylat Al Qadr), it happens to be for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> sons<sup>asws</sup>, the eleven, after me<sup>saww</sup>'.<sup>586</sup>

50- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن النهدى عن ابن غلوان عن عمرو بن خالد عن ابن طريف عن ابن نبأة عن ابن عباس قال: سمعت رسول الله ص يقول أنا وعليّ والحسن والحسين وسبعة من ولد الحسين مطهرون معصومون.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Warraq, from Sa'ad. From Al Nahdi, from Ibn Ulwan, from Amro Bin Khalid, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup>, Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, are Purified, Infallible''.<sup>587</sup>

51- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام القطان عن ابن زكريا القطان عن ابن حبيب عن الفضل بن الصخر عن أبي معاوية عن الأعمش عن عتبة بن ربيعة عن ابن عباس قال قال رسول الله ص أنا سيد النبي وعليّ بن أبي طالب سيد الوصيين وإن أوليائي اثنا عشر أولهم عليّ بن أبي طالب وآخرهم القائم.

(The books) 'Ikmal Al Deen' (and), 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Hebeeb, from Al Fazl Bin Al Saqr, from Abu Muawiya, from Al Amsh, from Abay Bin Rabie, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am chief of the Prophets<sup>as</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is chief of the successors<sup>asws</sup>, and my<sup>saww</sup> Guardians<sup>asws</sup> are twelve. Their<sup>asws</sup> first is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and their<sup>asws</sup> last is Al-Qaim<sup>asws</sup>'.<sup>588</sup>

52- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الحمداي عن محمد بن مغفل القزويني عن محمد بن عبد الله البصري عن إبراهيم بن مهران عن أبيه عن أبي عبد الله عن أبيه عن عليّ ع قال قال رسول الله ص اثنا عشر من أهل بيتي أعطاهم الله فهمي وعليّ وحكمي وخلقهم من طينتي وويل للمتكبرين عليهم بعدي الفاطعيين فيهم صلي ما لهم لا أنالهم الله شفاعة.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Al Akhbar Al-Reza<sup>asws</sup>' – Al Hamdany, from Muhammad Bin Ma'qil Al Qirmisiny, from Muhammad Bin Abdullah Al Basry, from Ibrahim Bin Mihzam, from his father,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said; 'Rasool-Allah<sup>saww</sup> said: 'Twelve from my<sup>saww</sup> People<sup>asws</sup> of my<sup>saww</sup> Household, Allah<sup>azwj</sup> would Give them my<sup>saww</sup> understanding, and my<sup>saww</sup> knowledge, and my<sup>saww</sup> wisdom, and Create them from my<sup>saww</sup> clay; and woe be unto the ones arrogant upon them<sup>asws</sup> after me<sup>saww</sup>, the cutters of my<sup>saww</sup> connection regarding them<sup>asws</sup>! What is the matter with them? May Allah<sup>azwj</sup> not let them attain my<sup>saww</sup> intercession''.<sup>589</sup>

<sup>586</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 49

<sup>587</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 50

<sup>588</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 51

<sup>589</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 52

53- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عن مُحَمَّد بن هَمَّام عن الحَمَيرِي عن الحُشَّاب عن أَبِي الْمُثَنَّى النَّخَعِي عن زَيْد بن عَلِي بن الحُسَيْن عن أَبِيهِ عَلِي بن الحُسَيْن عن أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَ عَلِي وَ أَحَدُ عَشَرَ مِنْ وَلَدِي أَوَّلُو الْأَبَابِ أُولَها وَ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ أَخْرَها وَ لَكِنْ يَهْلِكُ بَيْنَ ذَلِكَ مَنْ لَسْتُ مِنْهُ وَ لَيْسَ مِنِّي.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Al Akhbar Al-Reza<sup>asws</sup>' – Al Talaqany, from Muhammad Bin Hammam, from Al Himeyri, from Al Khashab, from Abu Al Musanna Al Nakhaie,

'From Zayd son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his father Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'How can a community be destroyed (when) I<sup>saww</sup> and Ali<sup>asws</sup> and eleven from my<sup>saww</sup> sons<sup>asws</sup>, ones of understanding are their first and (leader of Salat in front of) the Messiah<sup>as</sup> Isa<sup>as</sup> Bin Maryam<sup>as</sup> is their last? But, he will be destroyed between that, one who isn't from him<sup>asws</sup> and isn't from me<sup>saww</sup>'.<sup>590</sup>

54- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْأئِمَّةُ مِنْ وَلَدِ الْحُسَيْنِ مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ هُمُ الْعُرْوَةُ الْوُثْقَى وَ هُمُ الْوَسِيلَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – By a chain of Al Tameemi,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> from the sons of Al-Husayn<sup>asws</sup>, one who obeys them<sup>asws</sup> so he has obeyed Allah<sup>azwj</sup> and one who disobeys them<sup>asws</sup> so he has disobeyed Allah<sup>azwj</sup>. They<sup>asws</sup> are the firmest handhold, and they<sup>asws</sup> are the means to Allah<sup>azwj</sup> Mighty and Majestic".<sup>591</sup>

55- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرضا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَالَ: قَالَ رَسُولُ اللَّهِ أَخْبَرَنِي جَبْرِئِيلُ ع عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ حُجَّتِي عَلَى خَلْقِي وَ دَيَانُ دِينِي أَخْرَجُ مِنْ صَلَاتِهِ أئِمَّةٌ يَقُومُونَ بِأَمْرِي وَ يَدْعُونَ إِلَى سَبِيلِي بِهِمْ أَدْفَعُ الْبَلَاءَ عَنْ عِبَادِي وَ إِمَائِي وَ بِهِمْ أَنْزِلُ مِنْ رَحْمَتِي.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Ahmad Bin Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Al-Reza<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: 'Jibraeel<sup>as</sup> informed me<sup>saww</sup> from Allah<sup>azwj</sup> Mighty and Majestic having Said: "Ali Bin Abu Talib<sup>asws</sup> is My<sup>azwj</sup> Divine Authority and judge of My<sup>azwj</sup> religion. I<sup>azwj</sup> shall Extract from his<sup>asws</sup> Sulb, Imams<sup>asws</sup> would be standing with My<sup>azwj</sup> Command and calling to My<sup>azwj</sup> Way. By them<sup>asws</sup> I<sup>azwj</sup> shall Repel the afflictions away from My<sup>azwj</sup> servants and My<sup>azwj</sup> maids, and due to them<sup>asws</sup> I<sup>azwj</sup> shall Send down from My<sup>azwj</sup> Mercy".<sup>592</sup>

56- ن، عيون أخبار الرضا عليه السلام ماجيلويه وَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ وَ ابْنُ نَائِنَةَ جَمِيعاً عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ التَّمِيمِيِّ قَالَ حَدَّثَنِي سَيِّدِي عَلِيُّ بْنُ مُوسَى الرضا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى قَضِيْبِ الْيَاقُوتِ الْأَحْمَرِ الَّذِي عَرَسَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِهِ وَ يَكُونَ مُتَمَسِّكاً بِهِ فَلْيَتَوَلَّ عَلِيّاً ع وَ الْأئِمَّةَ مِنْ وَلَدِهِ فَإِنَّهُمْ خَيْرُ اللَّهِ وَ صَفْوَتُهُ وَ هُمُ الْمَعْصُومُونَ مِنْ كُلِّ ذَنْبٍ وَ خَطِيئَةٍ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Natanah, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,

<sup>590</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 53

<sup>591</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 54

<sup>592</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 55

'It is narrated to me by my Master Ali Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'One whom it cheers that he looks at the red ruby stick which Allah<sup>azwj</sup> Mighty and Majestic Planted by His<sup>azwj</sup> Hand, and be adhering with it, then let him be with Wilayah of Ali<sup>asws</sup> and the Imams<sup>asws</sup> from his<sup>asws</sup> sons, for they<sup>asws</sup> are the Choice of Allah<sup>azwj</sup>, and His<sup>azwj</sup> elites, and they<sup>asws</sup> are the ones Infallible from every sin and mistake".<sup>593</sup>

57- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الدقاق عني الأسدي عني النخعي عني النوفلي عني ابن البطائي عني أبيه عني يحيى بن أبي القاسم عني الصادق عني أبيه عني علي ع قال قال رسول الله ص الأئمة بعدي اثنا عشر أولهم علي بن أبي طالب و آخرهم القائم هم خلفائي و أوصيائي و أوليائي و حجاج الله على أمتي بعدي الممتر بهم مؤمن و المنكر هم كافر.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father, from Yahya Bin Abu Al Qasim,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve. Their<sup>asws</sup> first one is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and their<sup>asws</sup> last is Al-Qaim<sup>asws</sup>. They<sup>asws</sup> are my<sup>saww</sup> caliphs, and my<sup>saww</sup> successors<sup>asws</sup>, and my<sup>saww</sup> guardians<sup>asws</sup>, and Divine Authorities of Allah<sup>azwj</sup> upon my<sup>saww</sup> community from after me<sup>saww</sup>. The acknowledger with them<sup>asws</sup> is a Momin and the denier to them<sup>asws</sup> is a Kafir".<sup>594</sup>

58- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عني محمد بن همام عني أحمد بن بندار عني أحمد بن هلال عني أبي عمير عني المفصل عني الصادق عني أبيه عني أمير المؤمنين ع قال قال رسول الله ص لقا أسري بي إلى السماء أوحى إلي ربي جل جلاله فقال يا محمد إني أطلعك إلى الأرض أطلعك فاخترتك منها فجعلتك نبياً و شققت لك اسماً من أسمائي فأنا المحمود و أنت محمد.

(The book) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Talaqany, from Muhammad Bin Hammam, from Ahmad Bin Bundar, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Al Mufazzal,

'From 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: 'When there was an ascension with me<sup>saww</sup> to the sky, my<sup>saww</sup> Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majestic, Revealed to me<sup>saww</sup>. He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed to the earth with a notification and Chose you<sup>saww</sup> from it, and Made you<sup>saww</sup> a Prophet<sup>saww</sup>, and Derive a name for you<sup>saww</sup> from My<sup>azwj</sup> Names. So, I<sup>azwj</sup> am 'Al-Mahmoud' (the most Praised One) and you<sup>saww</sup> are 'Muhammad' (the praised one).

ثم أطلعك الثانية فاخترتك منها علياً و جعلته وصيك و خليفتك و زوج ابنتك و أبا ذريتك و شققت له اسماً من أسمائي فأنا الأعلى و هو علي

Then I<sup>azwj</sup> Noticed secondly and Chose Ali<sup>asws</sup> from it, and Made him<sup>asws</sup> your<sup>saww</sup> successor<sup>asws</sup> and your<sup>saww</sup> caliph, and husband<sup>asws</sup> of your<sup>saww</sup> daughter<sup>asws</sup>, and father<sup>asws</sup> of your<sup>saww</sup> offspring, and I<sup>azwj</sup> Derived a name for him<sup>asws</sup> from My<sup>azwj</sup> Names. So, I<sup>azwj</sup> am 'Al-Ali Al-A'ala' (the most Exalted of the exalted ones), and he<sup>asws</sup> is Ali<sup>asws</sup> (the exalted).

و جعلت فاطمة و الحسن و الحسين ع من نوركم ثم عرضت على الملائكة فمن قبلها كان عني من المقربين

<sup>593</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 56

<sup>594</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 57



And I<sup>azwj</sup> Made (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> from both your<sup>asws</sup> Noors, then Presented their<sup>asws</sup> Wilayah unto the Angels. So, the one who accept it became from the Proximity in My<sup>azwj</sup> Presence.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبْدِي حَتَّى يَنْقُطَ وَ يَصِيرَ كَالشَّيْءِ الْبَالِي ثُمَّ أَتَانِي جَائِدًا لَوْلَا يَتِيهِمْ مَا أَسْكَنْتُهُ جَنِّي وَ لَا أَظْلَلْتُهُ تَحْتَ عَرْشِي

O Muhammad<sup>saww</sup>! If a servant from My<sup>azwj</sup> servant were to worship Me<sup>azwj</sup> until he (his neck) is cut and he becomes like the dried up insect, then he comes to Me<sup>azwj</sup> as a rejector of their<sup>asws</sup> Wilayah, I<sup>azwj</sup> will neither Settle him into My<sup>azwj</sup> Garden nor Shade him beneath My<sup>azwj</sup> Throne!

يَا مُحَمَّدُ أَتُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّ فَقَالَ عَزَّ وَ جَلَّ ازْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَنْوَارِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ الْحَسَنِ بْنِ عَلِيٍّ وَ الْحُجَّجِ بْنِ الْحَسَنِ الْقَائِمِ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> love to see them<sup>asws</sup>?” I<sup>saww</sup> said: ‘Yes, O Lord<sup>azwj</sup>!’ The Mighty and Majestic Said: ‘Raise your<sup>saww</sup> head!’ I<sup>saww</sup> raised my<sup>saww</sup> head, and there I<sup>saww</sup> was with Noors of Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and the Divine Authority son<sup>asws</sup> of Al-Hassan<sup>asws</sup>. Al-Qaim<sup>asws</sup> was in their<sup>asws</sup> midst like the shining star.

قُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ الَّذِي يُجْلُ خَلَالِي وَ يُحْرِمُ حَرَامِي وَ بِهِ أُنْتَقِمُ مِنْ أَعْدَائِي وَ هُوَ رَاحَةٌ لِأَوْلِيَائِي وَ هُوَ الَّذِي يَشْفِي قُلُوبَ شِبَعَتِكَ مِنَ الظَّالِمِينَ وَ الْجَائِدِينَ وَ الْكَافِرِينَ

I<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! Who are they<sup>asws</sup>?’ He<sup>azwj</sup> Said: “They<sup>asws</sup> are the Imams<sup>asws</sup>, and this is Al-Qaim<sup>asws</sup> who will permit My<sup>azwj</sup> Permissible, and prohibit My<sup>azwj</sup> Prohibition, and by him<sup>asws</sup> shall Take Revenge from My<sup>azwj</sup> enemies, and he<sup>asws</sup> is a rest for My<sup>azwj</sup> friends, and he<sup>asws</sup> is the one who shall heal the hearts of your<sup>saww</sup> Shias from the oppressors and the rejectors and the Kafirs.

فَيُخْرِجُ اللَّاتَ وَ الْعُزَّى طَرَيْنِ فَيَحْرِقُهُمَا فَلَيَفْتِنَهُ النَّاسَ بِيَمَا يَوْمَعِدِ أَشَدُّ مِنْ فِتْنَةِ الْعَجَلِ وَ السَّامِرِيِّ.

He<sup>asws</sup> will throw out Al-Laat and Al-Uzza (Abu Bakr and Umar) as two fresh ones and burn them both. The People would be Tried by them on that day more severely than the Trial of the calf (of the children of Israel) and Al-Samiri<sup>la</sup>, 595

59- ج، الإحتجاج رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ لَا تُحِبُّكَ إِلَّا مَنْ طَابَتْ وَلَادَتُهُ وَ لَا يُبْغِضُكَ إِلَّا مَنْ خَبَثَتْ وَلَادَتُهُ وَ لَا يُؤَالِيكَ إِلَّا مُؤْمِنٌ وَ لَا يُعَادِيكَ إِلَّا كَافِرٌ

(The book) ‘Al Ihtijaj’ –

'It is reported from the Prophet<sup>saww</sup> having said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! No one will love you<sup>asws</sup> except one whose birth is good, nor hate you<sup>asws</sup> except one whose birth is wicked, nor befriend you<sup>asws</sup> except a Momin, nor be inimical to you<sup>asws</sup> except a Kafir!'

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا حَبِيبَ الْوِلَادَةِ وَالْكَافِرَ فِي حَيَاتِكَ بِبُعْضِ عَلَيٍّ وَعَدَاوَتِهِ فَمَا عَلَامَةُ حَبِيبِ الْوِلَادَةِ وَالْكَافِرِ بَعْدَكَ إِذَا أَظْهَرَ الْإِسْلَامَ بِلِسَانِهِ وَأَخْفَى مَكْنُونَ سِرِّهِ

Abdullah Bin Masoud stood up to him and said, 'O Rasool-Allah<sup>azwj</sup>! We have recognised one of wicked birth (bastard) and the Kafir during your<sup>saww</sup> lifetime due to his hatred of Ali<sup>asws</sup> and enmity to him<sup>asws</sup>, but what is a sign of the one of wicked birth and the Kafir, after you<sup>saww</sup> when he will manifest Al-Islam with his tongue and hide his concealed secrets?'

فَقَالَ ص يَا ابْنَ مَسْعُودٍ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ إِمَامُكُمْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ إِذَا مَضَى فَالْحَسَنُ ثُمَّ الْحُسَيْنُ ابْنَايَ إِمَامُكُمْ بَعْدَهُ وَخَلِيفَتِي عَلَيْكُمْ

He<sup>saww</sup> Said: 'O Ibn Masoud! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is your Imam<sup>asws</sup> after me<sup>saww</sup> and my<sup>saww</sup> caliph among you all. So, when he<sup>asws</sup> passes away, it would be Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, my<sup>saww</sup> two (grand) sons<sup>asws</sup> would be your Imams<sup>asws</sup> after him<sup>asws</sup> and my<sup>saww</sup> caliphs upon you all.

ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ أَيْمُنُكُمْ وَخُلَفَائِي عَلَيْكُمْ تَأْسِعُهُمْ قَائِمُهُمْ قَائِمٌ أَيْمَنِي يَمْلَأُهَا قِسْطًا وَعَدْلًا كَمَا مَلَأْتَ ظُلْمًا وَجَوْرًا-

Then, nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, one after one, would be your Imams<sup>asws</sup> and my<sup>saww</sup> caliphs upon you all, their<sup>asws</sup> ninth being their<sup>asws</sup> rising one of my<sup>saww</sup> community. He<sup>asws</sup> shall fill it (the earth) with fairness and justice just as it would have been filled with injustice and tyranny.

لَا يُحِبُّهُمْ إِلَّا مَنْ طَابَتْ وَلَادَتُهُ وَلَا يُبْغِضُهُمْ إِلَّا مَنْ خُبِنَتْ وَلَادَتُهُ وَلَا يُؤَالِيَهُمْ إِلَّا مُؤْمِنٌ وَلَا يُعَادِيَهُمْ إِلَّا كَافِرٌ

No one will love them<sup>asws</sup> except one whose birth is good, nor hate them<sup>asws</sup> except one whose birth is wicked, nor befriend them<sup>asws</sup> except a Momin nor be inimical to them except a Kafir.

مَنْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي وَمَنْ أَنْكَرَنِي فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ وَمَنْ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَنِي وَمَنْ جَحَدَنِي فَقَدْ جَحَدَ اللَّهَ عَزَّ وَجَلَّ لِأَنَّ طَاعَتَهُمْ طَاعَتِي وَطَاعَتِي طَاعَةُ اللَّهِ وَمَعْصِيَتُهُمْ مَعْصِيَتِي وَمَعْصِيَتِي مَعْصِيَةُ اللَّهِ عَزَّ وَجَلَّ

One who denies one<sup>asws</sup> of them<sup>asws</sup>, so he has denied me<sup>saww</sup>, and one who denies me<sup>saww</sup> so he has denied Allah<sup>azwj</sup> Mighty and Majestic, and one who rejects one<sup>asws</sup> of them<sup>asws</sup>, so he has rejected me<sup>saww</sup>, and one who rejects me<sup>saww</sup>, so he has rejected Allah<sup>azwj</sup> Mighty and Majestic, because obedience to them<sup>asws</sup> is obedience to me<sup>saww</sup>, and obedience to me<sup>saww</sup> is obedience to Allah<sup>azwj</sup>, and disobedience to them<sup>asws</sup> is disobedience to me<sup>saww</sup>, and disobedience to me<sup>saww</sup> is disobedience to Allah<sup>azwj</sup> Mighty and Majestic.

يَا ابْنَ مَسْعُودٍ إِنَّكَ أَنْ تَجِدَ فِي نَفْسِكَ حَرَجًا مِمَّا أَقْضِي فَتَكْفُرَ فِعْرَةً رَبِّي مَا أَنَا مُتَكَلِّفٌ وَلَا نَاطِقٌ عَنِ الْهَوَىٰ فِي عَلَيٍّ وَالْأَيْمَةِ مِنْ وَلَدِهِمْ - [وُلْدِهِ]

O Ibn Masoud! Beware of finding any uneasiness within yourself from what I<sup>saww</sup> am decreeing, for you will blaspheme. By the Might of my<sup>saww</sup> Lord<sup>azwj</sup>! Neither am I<sup>saww</sup> a

pretender nor do I<sup>saww</sup> speak from personal desire regarding Ali<sup>asws</sup> and the Imams<sup>asws</sup> from their<sup>asws</sup> (his<sup>asws</sup>) sons<sup>asws</sup>.

ثُمَّ قَالَ ص وَهُوَ رَافِعٌ يَدَيْهِ إِلَى السَّمَاءِ - اللَّهُمَّ وَالِ مَنْ وَالَى خُلَفَائِي وَ أَيْمَةً أُتَيْتُ مِنْ بَغْدِي وَ عَادِ مَنْ عَادَاهُمْ وَ انْصُرْ مَنْ نَصَرَهُمْ وَ اخْذُلْ مَنْ خَذَلَهُمْ وَ لَا تَخُلِ الْأَرْضَ مِنْ قَائِمٍ مِنْهُمْ بِحُجَّتِكَ ظَاهِرٍ مَشْهُورٍ أَوْ خَافٍ مَعْمُورٍ لِقَلَّ يُبْطِلُوا دِينَكَ وَ حُجَّتَكَ وَ بَيِّنَاتِكَ

Then he<sup>saww</sup> said, and he<sup>saww</sup> had raised his<sup>saww</sup> hands towards the sky: 'O Allah<sup>azwj</sup>! Befriend the one who befriends my<sup>saww</sup> caliphs and Imams<sup>asws</sup> of my<sup>saww</sup> community from after me<sup>saww</sup>, and be Inimical to the one inimical to them<sup>asws</sup>, and Help the one who helps them<sup>asws</sup> and Abandon the one who abandons them<sup>asws</sup>, and do not Leave the earth empty from one<sup>asws</sup> of them<sup>asws</sup> standing with Your<sup>azwj</sup> Argument, whether apparent, clear, or fearing, obscure, lest Your<sup>azwj</sup> religion be nullified, and Your<sup>azwj</sup> Arguments, and Your<sup>azwj</sup> Proofs'.

ثُمَّ قَالَ ص يَا ابْنَ مَسْعُودٍ قَدْ جَمَعْتُ لَكُمْ فِي مَقَامِي هَذَا مَا إِنْ فَارَقْتُمُوهُ هَلَكْتُمْ وَ إِنْ تَمَسَّكْتُمْ بِهِ بَخْوْتُمْ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

Then he<sup>saww</sup> said: 'O Ibn Masoud! I<sup>saww</sup> have gathered for you all in this place of mine what if you were separate from it, you will be destroyed, and if you were to adhere with it, you will attain salvation, **and the greetings be upon one who follows the Guidance [20:47]**'<sup>596</sup>

ك، إكمال الدين الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّائِجِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذَكَرَ مَثْلَهُ.

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ahmad Al Hamdany, from Muhammad Bin Hisam, from Ali Bin Al-Husayn Al Sa'ah, from

'From Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>), from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>' – and mentioned similar to it'<sup>597</sup>

60- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ مِنْ اسْتِكْمَالِ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أَمَتِكَ مَنْ تَرَكَ وَلَايَةَ عَلِيٍّ وَ الْأَوْصِيَاءِ مِنْ بَعْدِكَ فَإِنَّ فِيهِمْ سُنَّةَ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ هُمْ خَزَائِنُ عِلْمِي مِنْ بَعْدِكَ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Al Nazr Bin Shuayb, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Said: "From the perfection of My<sup>azwj</sup> Argument upon the wretched ones from your<sup>saww</sup> community, one who neglects the Wilayah of Ali<sup>asws</sup> and the successors<sup>asws</sup> from after you<sup>saww</sup> Among them is your<sup>saww</sup> Sunnah and Sunnah of the Prophets<sup>as</sup> from before you<sup>saww</sup>, and they<sup>asws</sup> are treasurers of My<sup>azwj</sup> Knowledge from after you<sup>saww</sup>!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ قَدْ أَنْبَأَنِي جَبْرِئِيلُ ع بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ. ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ قَدْ أَنْبَأَنِي جَبْرِئِيلُ ع بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

<sup>596</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 59 a

<sup>597</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 59 b

Then Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> has informed me<sup>saww</sup> with their<sup>asws</sup> names and names of their<sup>asws</sup> fathers<sup>asws</sup>'.<sup>598</sup>

61- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن فضالة عن أبي المغراء عن محمد بن سالم عن أبان بن تغلب قال سمعت أبا عبد الله ع يقول قال رسول الله ص من أراد أن يحيا حياتي ويموت ميتتي ويدخل جنة ربي جنة عدن غرسها ربي فليقول علي بن أبي طالب وليتول وليه وليعاد عدوه وليسلم الأوصياء من بعده

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Abu Al Magra'a, from Muhammad Bin Salim, from Aban Bin Taghlib who said,

'I heard Abu Abdullah<sup>asws</sup> saying: "Rasool-Allah<sup>saww</sup> said: 'One who wants to live my<sup>saww</sup> life and die my<sup>saww</sup> passing away and enter a garden of my<sup>saww</sup> Lord<sup>azwj</sup>, Garden of Eden Planted by His<sup>azwj</sup> Hands, then let him be in the Wilayah of Ali<sup>asws</sup> and befriend his<sup>asws</sup> friends and be inimical to his<sup>asws</sup> enemies, and take as Imams<sup>asws</sup> with the successors<sup>asws</sup> from after him<sup>asws</sup>.

فإنهم عترتي من حمي و دمي أعطاهم الله فهمي و علمي إلى الله أشكو من أمي المنكرين لفضلهم و القاطعين فيهم صلي و أتم الله ليقتل ابني - لا أناهم الله شفاعة.

They<sup>asws</sup> are my<sup>saww</sup> family, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood. Allah<sup>azwj</sup> would Give them<sup>asws</sup> my<sup>saww</sup> understanding and my<sup>saww</sup> knowledge. I<sup>saww</sup> complain to Allah<sup>azwj</sup> of my<sup>saww</sup> community, the deniers of their<sup>asws</sup> merits, the cutters of my<sup>saww</sup> connection regarding them<sup>asws</sup>, and I<sup>saww</sup> swear by Allah<sup>azwj</sup>, they will be killing my<sup>saww</sup> son<sup>asws</sup>. May Allah<sup>azwj</sup> not avail them my<sup>saww</sup> intercession".<sup>599</sup>

62- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن محمد بن سنان عن أبي العلاء الحفاف عن الأصمغ بن ثبالة عن أمير المؤمنين علي بن أبي طالب ع قال قال رسول الله ص من أحب أن يحيا حياتي ويموت مماتي ويدخل جنة عدن التي وعدني ربي فضيبت من فضبايه غرسه بيده ثم قال له كن فكان و هي جنة الخلد فليقول عليا و الأوصياء من بعده فإنهم لا يخرجونكم من الهدى و لا يدخلونكم في ضلالة.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Al a'ala Al Khaffaf, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who loved to live my<sup>saww</sup> life and die my<sup>saww</sup> passing away, and enters the Garden of Eden which my<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup>, a branch from its branch He<sup>azwj</sup> Planted with His<sup>azwj</sup> Hand, then let it to it: "Be!" So, it came into being, then let him have the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>, for they will not throw you out from the guidance and will not enter you into any straying".<sup>600</sup>

63- ير، بصائر الدرجات محمد بن يعلى الأسلمي عن عماد بن زبير عن أبي إسحاق عن زياد بن مطرف قال قال رسول الله ص من أراد أن يحيا حياتي ويموت ميتتي ويدخل الجنة التي وعدني ربي و هو فضيبت من فضبايه غرسه بيده و هي جنة الخلد فليقول عليا و ذريته من بعده فإنهم لن يخرجوه من باب هدى و لن يدخلوه في باب ضلال.

<sup>598</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 60

<sup>599</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 61

<sup>600</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 62

(The book) 'Basaair Al Darajaat' - Muhammad Bin Ya'la Al Askam, from Ammar Bin Razeyn, from Abu Is'haq, from Ziyad bin Mutarif who said,

'Rasool-Allah<sup>saww</sup> said: 'One who wants to live my<sup>saww</sup> life and die my<sup>saww</sup> passing away and enter the Paradise which my<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup>, and it is a branch from its branches He<sup>azwj</sup> Planted it with His<sup>azwj</sup> Hand, and it is the Garden of eternity, then let him<sup>asws</sup> have the Wilayah of Ali<sup>asws</sup> and his<sup>asws</sup> offspring from after him<sup>asws</sup>, for they<sup>asws</sup> will never exit him from a door of guidance and will never enter him into a door of straying".<sup>601</sup>

64- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن الحسين بن بشار عن أبي الحسن الرضا ع قال قال رسول الله ص من أحب أن يحيا حياتي ويموت مماتي ويدخل جنة عدن التي وعدني ربي فضيب من فضبايه عرسه بيده ثم قال له كن فكان فليتول علي بن أبي طالب والأوصياء من بعده فإنهم لا يخرجونكم من هدى ولا يدخلونكم في ضلالة.

(The book) 'Basaair al Darajaat' - Ahmad Bin Muhammad, from Al-Hassan Bin Saeed, from Al-Husayn Bin Bashaar,

'From Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who loves that he lives my<sup>saww</sup> life and dies my<sup>saww</sup> passing away and enters the Garden of Eden which my<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup>, a branch from its branches He<sup>azwj</sup> Planted with His<sup>azwj</sup> Hand, then Said to it: "Be!", so it came into being, then let him have the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the successors<sup>asws</sup> from after him<sup>asws</sup>, for they<sup>asws</sup> will neither exit you from guidance not enter you into a straying".<sup>602</sup>

65- ير، بصائر الدرجات إبراهيم بن هاشم عن محمد البرقي عن خلف بن حماد عن محمد القطيبي قال سمعت أبا عبد الله ع يقول الناس غفلوا فقول رسول الله ص في علي يوم غدير خم كما غفلوا يوم مشرة أم إبراهيم

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Muhammad Bin Al Quteybi who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The people became heedless of the words of Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup> on the day of Ghadeer Khumm just as they became heedless of the day of drinking place of mother of Ibrahim<sup>asws</sup> (Mariah the Coptic).

أتاه الناس يعوذونه فجاء علي ع ليدئو من رسول الله ص فلم يجد مكاناً فلما رأى رسول الله ص أنهم لا يؤسعون لعلي نادى يا معشر الناس فرجوا لعلي

The people came to him<sup>saww</sup> to console him<sup>saww</sup>. Ali<sup>asws</sup> came to be near from Rasool-Allah<sup>saww</sup> but could not find a place. When Rasool-Allah<sup>saww</sup> saw they were not making space for Ali<sup>asws</sup>, he<sup>saww</sup> called out: 'O community of the people! Make way for Ali<sup>asws</sup>!'

ثم أخذ بيده ففقد معه فراشه ثم قال يا معشر الناس هؤلاء أهل بيتي تستحفونهم وأنا حي بين ظهرانيتكم أما والله لئن غيبت عنكم فإن الله لا يغيب عنكم

<sup>601</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 63

<sup>602</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 64

Then he<sup>saww</sup> grabbed his<sup>asws</sup> hand and seated him<sup>asws</sup> with him<sup>saww</sup> upon his<sup>saww</sup> mat, then said: 'O community of the people! They<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household. You are disregarding them<sup>asws</sup> while I<sup>saww</sup> am still alive? By Allah<sup>azwj</sup>! If I<sup>saww</sup> am absent from you, then Allah<sup>azwj</sup> will not be Absent from you.

إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الرِّضْوَانَ وَ الْبَشَرَ وَ الْبِشَارَةَ وَ الْحُبَّ وَ الْمَحَبَّةَ لِمَنِ اتَّخَمَ بَعْلِي وَ وَلَايَتِهِ وَ سَلَّمَ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِ حَقٌّ عَلَيَّ لَأَدْخِلَنَّهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتْبَاعِي

Surely the calmness, and the rest, and the pleasure, and the happiness, and the glad tidings, and the affection, and the love is for one who follows Ali<sup>asws</sup> and has his<sup>asws</sup> Wilayah, and submits to him<sup>asws</sup> and to the successors<sup>asws</sup> from after him<sup>asws</sup>, would have a right that I<sup>saww</sup> include them in my<sup>saww</sup> intercession, because they<sup>asws</sup> are my<sup>saww</sup> followers.

وَ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي مِثْلَ جَرَى فِيَّ مِنْ إِبْرَاهِيمَ - لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمُ مِنِّي وَ دِينُهُ دِينِي وَ سُنَّتُهُ سُنَّتِي وَ فَضْلُهُ مِنْ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي لَهُ فَضْلٌ تَصْدِيقُ قَوْلِي قَوْلُهُ عَزَّ وَ جَلَّ - دُرَّتُهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

And **one who follows me, then he is from me, [14:36]** – an example flowing in me<sup>saww</sup>, of one followed Ibrahim<sup>as</sup>, because I<sup>saww</sup> am from Ibrahim<sup>as</sup> and Ibrahim<sup>as</sup> is from me<sup>saww</sup>. His<sup>as</sup> Religion is my<sup>saww</sup> Religion, and his<sup>as</sup> Sunnah is my<sup>saww</sup> Sunnah, and his<sup>as</sup> merit is from my<sup>saww</sup> merit, and I<sup>saww</sup> am superior than him<sup>as</sup>, and my<sup>saww</sup> merit for him<sup>as</sup> is a merit of ratification. My<sup>saww</sup> words are the Words of the Exalted: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**<sup>603</sup>.

66- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْبِ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ مِنْ اسْتِكْمَالِ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أُمَّتِكَ مَنْ تَرَكَ وَلَايَةَ عَلِيٍّ وَ اخْتَارَ وَلَايَةَ مَنْ وَ أَلَى أَعْدَاءَهُ وَ أَنْكَرَ فَضْلَهُ وَ فَضْلَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Al Nazr Bin Shuayb, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Said: "From the perfection of My<sup>azwj</sup> Argument upon the wretched ones from your<sup>saww</sup> community, one who neglects the Wilayah of Ali<sup>asws</sup> and chooses the wilayah of one who befriends his<sup>asws</sup> enemies, and denies his<sup>asws</sup> merits and merits of the successors<sup>asws</sup> from after him<sup>asws</sup>.

فَإِنْ فَضْلَكَ فَضْلُهُمْ وَ حَقَّكَ حَقُّهُمْ وَ طَاعَتَكَ طَاعَتُهُمْ وَ مَعْصِيَتَكَ مَعْصِيَتُهُمْ

Surely, your<sup>saww</sup> merits are their<sup>asws</sup> merits, and your<sup>saww</sup> rights are their<sup>asws</sup> rights, and obedience to you<sup>saww</sup> is obedience to them<sup>asws</sup>, and disobeying you<sup>saww</sup> is disobeying them<sup>asws</sup>.

وَ هُمْ الْأَيِّمَةُ الْهَدَاءُ مِنْ بَعْدِكَ جَرَى فِيهِمْ رُوحُكَ وَ رُوحُهُمْ جَرَى فِيكَ مِنْ رَبِّهِمْ وَ هُمْ عِزَّتُكَ مِنْ طِينَتِكَ وَ لَحْمُكَ وَ دَمُكَ

<sup>603</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 65

And they<sup>asws</sup> are the Imams<sup>asws</sup> of guidance from after you<sup>saww</sup>. Your<sup>saww</sup> soul flows in them<sup>asws</sup> and their<sup>asws</sup> souls flow in you<sup>saww</sup> from your<sup>saww</sup> Lord<sup>azwj</sup>, and they<sup>asws</sup> are your<sup>saww</sup> family from your<sup>saww</sup> clay, and your<sup>saww</sup> flesh and your<sup>saww</sup> blood.

وَقَدْ أَجْرَى اللَّهُ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ قَبْلَكَ وَ هُمْ خُزَّائِي عَلَى عِلْمِي مِنْ بَعْدِكَ حَقًّا عَلَيَّ لَقَدْ اصْطَفَيْتُهُمْ وَ اتَّجَبْتُهُمْ وَ أَخْلَصْتُهُمْ وَ ارْتَضَيْتُهُمْ وَ نَجَّاهُ مَنْ أَحَبَّهُمْ وَ وَالَاهُمْ وَ سَلَّمَ لِفَضْلِهِمْ

Allah<sup>azwj</sup> has Flowed your<sup>saww</sup> Sunnah and Sunnah of the Prophets<sup>as</sup> from before you<sup>saww</sup> in them<sup>asws</sup>, and they<sup>asws</sup> are treasurers upon My<sup>azwj</sup> Knowledge from after you<sup>saww</sup>. There is a right upon Me<sup>azwj</sup>, I<sup>azwj</sup> have Chosen them, and Selected them<sup>asws</sup>, and Purified them<sup>asws</sup>, and am Pleased with them<sup>asws</sup>, and salvation is for the one who loves them<sup>asws</sup> and befriends them<sup>asws</sup> and submits to their<sup>asws</sup> merits!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ لَقَدْ أَتَانِي جَبْرِئِيلُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أَجْبَائِهِمْ وَ الْمُسْلِمِينَ لِفَضْلِهِمْ.

Then Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> has come to me<sup>saww</sup> with their<sup>asws</sup> names, and names of their<sup>asws</sup> fathers<sup>asws</sup>, and ones who love them<sup>asws</sup>, and the submitter to their<sup>asws</sup> merits".<sup>604</sup>

67- ك، إكمال الدين غير واحد من أصحابنا عن محمد بن همام عن جعفر الفزاري عن الحسن بن محمد بن سعادة عن أحمد بن الحرث عن المفصل عن يونس بن طيبان عن جابر الجعفي قال: سمعت جابر بن عبد الله يقول لما أنزل الله عز وجل على نبيه - يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم قلت يا رسول الله عرفنا الله و رسوله فمن أولو الأمر الذين قرن الله طاعتهم بطاعتك

(The book) 'Ikmal Al Deen' – Someone else from our companions, from Muhammad Bin Hammam, from Ja'far Al Fuzary, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hars, from Al Mufazzal, from Yunus Bin Zabyan, from Jabir Al Jufy who said,

'I heard Jabir Bin Abdullah saying, 'When Allah<sup>azwj</sup> Mighty and Majestic Revealed: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]** unto His<sup>azwj</sup> Prophet<sup>saww</sup>, I said, 'O Rasool-Allah<sup>saww</sup>! We do recognise Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, but who are the ones with Divine Authority, those Allah<sup>azwj</sup> has Paired obedience to them<sup>asws</sup> with obedience to you<sup>saww</sup>?'

قَالَ هُمْ خُلَفَائِي يَا جَابِرُ وَ أئِمَّةُ الْمُسْلِمِينَ بَعْدِي أُولَئِكَ عَلَيَّ بُنْ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيٌّ بُنْ الْحُسَيْنِ ثُمَّ مُحَمَّدٌ بُنْ عَلِيٍّ الْمَعْرُوفُ فِي التَّوْرَةِ بِالْبَاقِرِ وَ سَتَدْرِكُهُ يَا جَابِرُ فَإِذَا لَقِيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

He<sup>saww</sup> said: 'They<sup>asws</sup> are my<sup>saww</sup> caliphs, O Jabir, and Imams<sup>asws</sup> of the Muslims after me<sup>saww</sup>. Their<sup>asws</sup> first one is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Ali Bin Al-Husayn<sup>asws</sup>, then Muhammad Bin Ali<sup>asws</sup> well known in the Torah as Al-Baqir, and you will come across him<sup>asws</sup>, O Jabir! So, when you do meet him<sup>asws</sup>, then convey the greetings from me<sup>saww</sup> to him<sup>asws</sup>.

ثُمَّ الصَّادِقُ جَعْفَرُ بُنْ مُحَمَّدٍ ثُمَّ مُوسَى بُنْ جَعْفَرٍ ثُمَّ عَلِيٌّ بُنْ مُوسَى ثُمَّ مُحَمَّدٌ بُنْ عَلِيٍّ ثُمَّ عَلِيٌّ بُنْ مُحَمَّدٍ ثُمَّ الْحَسَنُ بُنْ عَلِيٍّ ثُمَّ سَمِيُّ وَ كَنِيَّ حُجَّةُ اللَّهِ فِي أَرْضِهِ وَ بَقِيَّتُهُ فِي عِبَادِهِ ابْنُ الْحُسَيْنِ بُنْ عَلِيٍّ

<sup>604</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 66



Then Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, then Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, then (one with) my<sup>saww</sup> name and my<sup>saww</sup> teknonym, the Divine Authority of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> remaining one<sup>asws</sup> among His<sup>azwj</sup> servants, the son<sup>asws</sup> of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>.

ذَٰكَ الَّذِي يُفَتِّحُ اللَّهُ تَعَالَى ذِكْرُهُ عَلَى يَدَيْهِ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا ذَٰكَ الَّذِي يَغِيبُ عَنْ شِيعَتِهِ وَ أَوْلِيَائِهِ غَيْبَةً لَا يَثْبُتُ فِيهَا عَلَى الْقَوْلِ بِإِمَامَتِهِ إِلَّا مَنْ امْتَسَحَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ

That is the one<sup>asws</sup> who Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, would Grant victory upon his<sup>asws</sup> hands over the easts of the earth and its wests, that is the one<sup>asws</sup> who shall disappear from his<sup>asws</sup> Shias and his<sup>asws</sup> friends in an occultation. No one will remain affirmed upon the word of his<sup>asws</sup> Imamate except one whose heart Allah<sup>azwj</sup> Tests for the Eman'.

قَالَ فَقَالَ جَابِرُ يَا رَسُولَ اللَّهِ فَهَلْ يَنْتَفِعُ الشَّيْعَةُ بِهِ فِي غَيْبَتِهِ - فَقَالَ ص إِي وَ الَّذِي بَعَثَنِي بِالنُّبُوَّةِ إِنَّهُمْ لَيَنْتَفِعُونَ بِهِ يَسْتَضِيئُونَ بِنُورِ وَلَايَتِهِ فِي غَيْبَتِهِ كَانَتْ فِجَاعِ النَّاسِ بِالشَّمْسِ وَ إِنْ جَلَّلَهَا السَّحَابُ

He (the narrator) said, 'Jabir said, 'O Rasool-Allah<sup>saww</sup>! Will the Shias benefit with him<sup>asws</sup> during his<sup>asws</sup> occultation?' He<sup>saww</sup> said: 'Yes, by the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Prophet-hood! They will benefit by him<sup>asws</sup>, being illuminated by the Noor of his<sup>asws</sup> Wilayah during his<sup>asws</sup> occultation, like the people tend to benefit by the sun and even if it is covered by the clouds.

يَا جَابِرُ هَذَا مَكْنُونُ سِرِّ اللَّهِ وَ مَخْزُونُ عِلْمِهِ فَاتَّقُمُوهُ إِلَّا عَنْ أَهْلِهِ.

O Jabir! This is a hidden Secret of Allah<sup>azwj</sup> and a treasure of His<sup>azwj</sup> Knowledge, so conceal it except from its rightful ones".<sup>605</sup>

قَالَ جَابِرُ الْأَنْصَارِيُّ فَدَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَبَيْنَا أَنَا أُحَدِّثُهُ إِذْ خَرَجَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ مِنْ عِنْدِ نِسَائِهِ وَ عَلَى رَأْسِهِ دُؤَابَةٌ وَ هُوَ غُلَامٌ فَلَمَّا أَبْصَرْتُهُ ارْتَعَدَتْ فَرَائِصِي وَ قَامَتْ كُلُّ شَعْرَةٍ عَلَى بَدَنِي وَ نَظَرْتُ إِلَيْهِ وَ قُلْتُ يَا غُلَامُ أَقْبِلْ

Jabir Al Ansari said,

'I entered to see Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. While I was discussing with him<sup>asws</sup> when Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> came out from the presence of his<sup>saww</sup> womenfolk, and there was hair at the front of his<sup>asws</sup> head, and he<sup>asws</sup> was a young boy. When I sighted him<sup>asws</sup>, my limbs trembled and every hair in my body stood up, and I looked at him<sup>asws</sup> and said, 'O boy! Come forward!'

فَأَقْبَلْتُ ثُمَّ قُلْتُ أَذِيرُ فَأَذِيرَ فَقُلْتُ سَمَائِلُ رَسُولِ اللَّهِ ص وَ رَبِّ الْكَعْبَةِ

He<sup>asws</sup> came forward. Then I said, 'Turn back!' He<sup>asws</sup> turned back. I said, 'Etiquettes of Rasool-Allah<sup>azwj</sup>, by the Lord<sup>azwj</sup> of the Kabah!'

<sup>605</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 67 a

ثُمَّ دَنَوْتُ مِنْهُ وَ قُلْتُ مَا اسْمُكَ يَا غُلَامَ قَالَ مُحَمَّدٌ قُلْتُ ابْنُ مَنْ قَالَ ابْنُ عَلِيٍّ بَنِي الْحُسَيْنِ قُلْتُ يَا بُنَيَّ فِدَاكَ نَفْسِي فَأَنْتَ إِذَا الْبَاقِرُ فَقَالَ نَعَمْ فَأَبْلِغْنِي مَا حَمَّلَكَ رَسُولُ اللَّهِ ص

Then I went closer and said, 'What is your<sup>asws</sup> name, O boy?' He<sup>asws</sup> said: 'Muhammad!' I said, 'Son of who?' He<sup>asws</sup> said: 'Son<sup>asws</sup> of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>'. I said, 'O my son<sup>asws</sup>! May my soul be sacrificed for you<sup>asws</sup>! So, you<sup>asws</sup> are Al-Baqir<sup>asws</sup>, then!' He<sup>asws</sup> said: 'Yes, so deliver to me<sup>asws</sup> what Rasool-Allah<sup>saww</sup> had encumbered you with'.

قُلْتُ يَا مُؤَلَّيْ إِنَّ رَسُولَ اللَّهِ بَشَّرَنِي بِالنَّبَاءِ إِلَى أَنْ أَلْقَاكَ فَقَالَ لِي إِذَا لَقَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ - فَرَسُولُ اللَّهِ ص يَقْرَأُ عَلَيْكَ السَّلَامَ

I said, 'O my Master<sup>asws</sup>! Rasool-Allah<sup>saww</sup> had given me the glad tidings of the remaining (alive) until I meet you<sup>asws</sup>. He<sup>saww</sup> had said to me: 'When you do meet him<sup>asws</sup>, then convey the greetings from me<sup>saww</sup> to him<sup>asws</sup>'. Thus Rasool-Allah<sup>azwj</sup> conveys the greetings unto you<sup>asws</sup>.

قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ وَ عَلَى رَسُولِ اللَّهِ السَّلَامُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ عَلَيْكَ يَا جَابِرُ كَمَا بَلَّغْتَ السَّلَامَ

Abu Ja'far<sup>asws</sup> said: 'O Jabir! And upon Rasool-Allah<sup>saww</sup> be the greetings, for as long as the skies and the earth stand, and the greetings be upon you, O Jabir, like what you have delivered'.

وَ كَانَ جَابِرٌ بَعْدَ ذَلِكَ يَخْتَلِفُ إِلَيْهِ وَ يَتَعَلَّمُ مِنْهُ فَسَأَلَهُ مُحَمَّدُ بْنُ عَلِيٍّ ع عَنْ شَيْءٍ فَقَالَ لَهُ جَابِرُ وَ اللَّهُ لَا دَخَلَ فِي نَهْيِ رَسُولِ اللَّهِ ص فَقَدْ أَخْبَرَنِي أَنَّكُمْ الْأَيْمَةُ الْهُدَاةُ مِنْ أَهْلِ بَيْتِهِ مِنْ بَعْدِهِ وَ أَحْلَمُ النَّاسِ صِغَارًا وَ أَعْلَمُهُمْ كِبَارًا وَ قَالَ لَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ

And Jabir, after that, used to come and go to him<sup>asws</sup> and learn from him<sup>asws</sup>. Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> ask about something. Jabir said to him<sup>asws</sup>, 'By Allah<sup>azwj</sup>! I did not enter into a prohibition of Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> had informed me that you<sup>asws</sup> are Imams<sup>asws</sup> of guidance from the People<sup>asws</sup> of his<sup>saww</sup> Household from after him<sup>saww</sup>, and the wisest of the people when young, and their most learned when older, and he<sup>saww</sup> had said: 'Do not (try to) teach them<sup>asws</sup>, for they<sup>asws</sup> are more learned than you are!'

فَقَالَ أَبُو جَعْفَرٍ ع صَدَقَ رَسُولُ اللَّهِ ص وَ اللَّهُ إِنِّي لَأَعْلَمُ مِنْكَ بِمَا سَأَلْتُكَ عَنْهُ وَ لَقَدْ أُوتِيتُ الْحُكْمَ صَبِيًّا كُلُّ ذَلِكَ بِفَضْلِ اللَّهِ عَلَيْنَا وَ رَحْمَتِهِ لَنَا أَهْلُ الْبَيْتِ.

Abu Ja'far<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> spoke the truth. By Allah<sup>azwj</sup>! I<sup>asws</sup> am more learned than you are of what I<sup>asws</sup> asked about, and I<sup>asws</sup> have been Given the wisdom as a child; all that is due to the Grace of Allah<sup>azwj</sup> upon us<sup>asws</sup> and His<sup>azwj</sup> Mercy to us<sup>asws</sup>, People<sup>asws</sup> of the Household''.<sup>606</sup>

68- ك، إكمال الدين ابن الممّوكّل عن الأُسديّ عن التّخعيّ عن التّوفليّ عن الحسن بن عليّ بن أبي حمزة الثّماليّ عن أبيه عن الصّادق جعفر بن محمّد عن أبيه عن آبائه ع قال قال رسول الله ص حدّثني جبرئيل عن ربّ العزّة جلّ جلاله أنّه قال من علّم أنّه لا إله إلا أنا وخدي وأنّ محمّداً عبدي ورسولي وأنّ عليّ بن أبي طالب خليفتي وأنّ الأئمة من ولده حجبني أدخلته الجنة برحمتي وبجنته من النار بعفوي

<sup>606</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 67 b

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al-Hassan Bin Ali Bin Abu Hamza Al Sumali, from his father,

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> narrated to me<sup>saww</sup> from the Lord<sup>azwj</sup> of Mighty, Majestic is His<sup>azwj</sup> Majesty. He<sup>azwj</sup> Said: "One who knows that there is no god except I<sup>azwj</sup> Alone, and that Muhammad<sup>saww</sup> is My<sup>azwj</sup> servant and My<sup>azwj</sup> Rasool<sup>saww</sup>, and that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is My<sup>azwj</sup> caliph, and that the Imams<sup>asws</sup> from his<sup>saww</sup> sons<sup>asws</sup> are My<sup>azwj</sup> Divine Authorities, I<sup>azwj</sup> Shall Enter him into the Paradise by My<sup>azwj</sup> Mercy, and Save him from the Fire by My<sup>azwj</sup> Pardon;

وَأَجَبْتُ لَهُ جَوَارِي وَ أَوْجَبْتُ لَهُ كَرَامَتِي وَ أَتَمَمْتُ عَلَيْهِ نِعْمَتِي وَ جَعَلْتُهُ مِنْ خَاصَّتِي وَ خَالِصَتِي إِنَّ نَادَانِي لَنَبِيَّتُهُ وَ إِنَّ دَعَانِي أَجَبَّتُهُ وَ إِنَّ سَأَلَنِي أَعْطَيْتُهُ وَ إِنَّ سَكَتَ ابْتَدَأْتُهُ وَ إِنَّ أَسَاءَ رَحْمَتُهُ وَ إِنَّ فَرَّ مَعِيَ دَعَوْتُهُ وَ إِنَّ رَجَعَ إِلَيَّ قَبْلَتُهُ وَ إِنَّ قَرَعَ بَابِي فَتَحْتُهُ

And I<sup>azwj</sup> shall Place him in My<sup>azwj</sup> Vicinity, and obligated for him My<sup>azwj</sup> Honour, and Complete upon him My<sup>azwj</sup> Bounties, and Make him to be from My<sup>azwj</sup> special ones, and My<sup>azwj</sup> sincere ones. If he calls out to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Respond to him, and if he supplicates to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Answer him, and if he asks Me<sup>azwj</sup> I<sup>azwj</sup> shall Give it, and if he is silent, I<sup>azwj</sup> shall Initiate him, and if he is evil I<sup>azwj</sup> shall have Mercy on him, and if he flees away from Me<sup>azwj</sup>, I<sup>azwj</sup> shall Call him back, and if he returns to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Accept him, and if he knocks on My<sup>azwj</sup> Door, I<sup>azwj</sup> shall Open it.

وَمَنْ لَمْ يَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَخَدِي أَوْ شَهِدَ وَ لَمْ يَشْهَدْ أَنَّ مُحَمَّدًا عَبْدِي وَ رُسُولِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَجِي فَقَدْ جَحَدَ نِعْمَتِي وَ صَغَّرَ عَظَمَتِي وَ كَفَّرَ بِآيَاتِي وَ كُتُبِي

And one who does not testify that there is no god except I<sup>azwj</sup> Alone, or does testify and does not testify that Muhammad<sup>saww</sup> is My<sup>azwj</sup> servant and My<sup>azwj</sup> Rasool<sup>saww</sup>, or does testify with that and does not testify that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is My<sup>azwj</sup> caliph, or does testify that and does not testify that the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup> are My<sup>azwj</sup> Divine Authorities, so he has rejected My<sup>azwj</sup> Bounties, and belittled My<sup>azwj</sup> Magnificence, and disbelieved in My<sup>azwj</sup> Signs, and My<sup>azwj</sup> Books.

إِنَّ فَصَدَنِي حَبِيبَتُهُ وَ إِنَّ سَأَلَنِي حَرَمْتُهُ وَ إِنَّ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ وَ إِنَّ دَعَانِي لَمْ أَسْمَعْ دُعَاءَهُ وَ إِنَّ رَحَانِي حَبِيبَتُهُ وَ ذَلِكَ جَزَاؤُهُ مِنِّي وَ مَا أَنَا بِظَلَامٍ لِلْعَبِيدِ

If he aims for Me<sup>azwj</sup>, I<sup>azwj</sup> shall Bar him, and if he asks Me<sup>azwj</sup>, I<sup>azwj</sup> shall Deprive him, and if he calls out to Me<sup>azwj</sup>, I<sup>azwj</sup> will not Listen to his call, and if he supplicates to Me<sup>azwj</sup>, I<sup>azwj</sup> will not hear his supplication, and if he hopes for Me<sup>azwj</sup>, I<sup>azwj</sup> shall disappoint him, and that would be his Recompense from Me<sup>azwj</sup>, **and I am not the least unjust to the servants! [50:29]!"**

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنْ الْأَئِمَّةُ مِنْ وَلَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Jabir Bin Abdullah Al-Ansari stood up and said, 'O Rasool-Allah<sup>saww</sup>! And who are the Imams<sup>asws</sup> from the sons of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?'

قَالَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ ثُمَّ سَيِّدُ الْعَابِدِينَ فِي زَمَانِهِ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ وَ سُنْدَرُكُهُ يَا جَابِرُ فَإِذَا أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two chiefs of the youths of the inhabitants of Paradise, then chief of the worshippers during his<sup>asws</sup> era Al<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, then Al-Baqir Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and you shall come across him<sup>asws</sup>. So when you do meet him<sup>asws</sup>, then convey to him<sup>asws</sup> the greetings from me<sup>saww</sup>.

ثُمَّ الصَّادِقُ جَعَفَرُ بْنُ مُحَمَّدٍ ثُمَّ الْكَاطِمُ مُوسَى بْنُ جَعْفَرٍ ثُمَّ الرِّضَا عَلِيُّ بْنُ مُوسَى ثُمَّ التَّيَمُّنِيُّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ الْهَادِي عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الزَّكِيُّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ ابْنُهُ الْقَائِمُ بِالْحَقِّ مَهْدِيُّ أُمِّي الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا

Then Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Al-Kazim Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, then Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, then Al-Taqi Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Al-Hadi Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Zaki Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, then his<sup>asws</sup> son<sup>asws</sup> Al-Qaim<sup>asws</sup> (standing) with the truth, Mahdi<sup>asws</sup> of my<sup>saww</sup> community who will fill the earth with justice and fairness just as if would have been filled with injustice and tyranny.

هَؤُلَاءِ يَا جَابِرُ خُلَفَائِي وَ أَوْصِيَائِي وَ أَوْلَادِي وَ عِتْرَتِي مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُمْ فَقَدْ عَصَانِي وَ مَنْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي بِهَمِّ يُبْسِكُ اللَّهُ السَّمَاوَاتِ أَنْ تَنْفَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِهَمِّ يَحْفَظُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا.

O Jabir! They<sup>asws</sup> are my<sup>saww</sup> caliphs, and my<sup>saww</sup> successors<sup>asws</sup>, and my<sup>saww</sup> children, and my<sup>saww</sup> family<sup>asws</sup>. One who obeys them<sup>asws</sup>, so he has obeyed me<sup>saww</sup>, and one who disobeys them<sup>asws</sup>, so he has disobeyed me<sup>saww</sup>, and one who denies one<sup>asws</sup> of them<sup>asws</sup>, so he has denied me<sup>saww</sup>. Due to them<sup>asws</sup> Allah<sup>azwj</sup> Withholds the skies from falling upon the earth except by His<sup>azwj</sup> Permission, and due to that He<sup>azwj</sup> Protects the earth from shaking with its inhabitants".<sup>607</sup>

- 69 - ك، إكمال الدين ابن البرقي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ الْجَارُودِ عَنِ ابْنِ نُبَاتَةَ قَالَ: خَرَجَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَ دَاتِ يَوْمٍ وَ يَدُهُ فِي يَدِ وَلَدِهِ الْحَسَنِ وَ هُوَ يَقُولُ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص دَاتِ يَوْمٍ وَ يَدِي فِي يَدِهِ هَكَذَا وَ هُوَ يَقُولُ خَيْرُ الْخَلْقِ بَعْدِي وَ سَيِّدُهُمْ أَحَبِّي هَذَا وَ هُوَ إِمَامُ كُلِّ مُسْلِمٍ وَ أَمِيرُ كُلِّ مُؤْمِنٍ بَعْدَ وَفَاتِي

(The book) 'Ikmal Al Deen' – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Khalid, from Muhammad Bin Dawood, from Muhammad Bin Al Jaroud, from Ibn Nubata who said,

'Amir Al-Momineen<sup>asws</sup> emerged to us one day and in his<sup>asws</sup> hand was a hand of his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> had come out to us one day and my<sup>asws</sup> hand was in his<sup>asws</sup> hand like this, and he<sup>saww</sup> was saying: 'The best of the creation after me<sup>saww</sup>, and their chief is this brother<sup>asws</sup> of mine<sup>saww</sup>, and he<sup>asws</sup> is an Imam<sup>asws</sup> of every Muslim, and commander of every Momin after my<sup>saww</sup> expiry.

أَلَا وَ إِنِّي أَقُولُ إِنَّ خَيْرَ الْخَلْقِ بَعْدِي وَ سَيِّدُهُمْ ابْنِي هَذَا وَ هُوَ إِمَامُ كُلِّ مُسْلِمٍ وَ أَمِيرُ كُلِّ مُؤْمِنٍ بَعْدَ وَفَاتِي

Indeed! And I<sup>asws</sup> am saying the best of the creation after me<sup>asws</sup> and their chief is this son<sup>asws</sup> of mine<sup>asws</sup>, and he<sup>asws</sup> is Imam<sup>asws</sup> of every Muslim and commander of every Momin after my<sup>asws</sup> expiry.

<sup>607</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 68

أَلَا وَ إِنَّهُ سَيُظَلَّمُ بَعْدِي كَمَا ظَلِمْتُ بَعْدَ رَسُولِ اللَّهِ ص وَ خَيْرُ الْخَلْقِ وَ سَيُذْهِمُ بَعْدَ الْحَسَنِ ابْنِي أَخُوهُ الْحُسَيْنُ الْمَظْلُومُ بَعْدَ أَخِيهِ الْمُقْتُولُ فِي أَرْضِ كَرْبٍ وَ بَلَاءٍ أَلَا إِنَّهُ وَ أَصْحَابَهُ مِنْ سَادَاتِ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ

Indeed! And he<sup>asws</sup> will be oppressed after me<sup>asws</sup> just as I<sup>asws</sup> was oppressed after Rasool-Allah<sup>saww</sup>! And best of the creation and their chief after my<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> is his<sup>asws</sup> brother<sup>asws</sup> Al-Husayn<sup>asws</sup>, the oppressed after his<sup>asws</sup> brother<sup>asws</sup>, the killed in the land of distress and afflictions (Karbala). Indeed! He<sup>asws</sup> and his<sup>asws</sup> companions would be from the chiefs of the martyrs on the Day of Qiyamah.

وَ مِنْ بَعْدِ الْحُسَيْنِ تِسْعَةٌ مِنْ صُلْبِهِ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَ حُجَجُهُ عَلَى عِبَادِهِ وَ أَمَنَّاؤُهُ عَلَى وَحْيِهِ وَ أئِمَّةُ الْمُسْلِمِينَ وَ قَادَةُ الْمُؤْمِنِينَ وَ سَادَاتُ الْمُتَّقِينَ تَأْسِعُهُمُ الْفَائِمُ الَّذِي يَمْلَأُ اللَّهُ عَرْزَ وَ جَلَّ بِهِ الْأَرْضُ نُورًا بَعْدَ ظُلْمَتِهَا وَ عَدْلًا بَعْدَ جَوْرِهَا وَ عِلْمًا بَعْدَ جَهْلِهَا

And from after Al-Husayn<sup>asws</sup> would be nine from his<sup>asws</sup> sulb, caliphs of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> Divine Authorities upon His<sup>azwj</sup> servants, and His<sup>azwj</sup> trustees upon His<sup>azwj</sup> Revelation, and Imams<sup>asws</sup> of the Muslims, and guides of the Momineen, and chiefs of the pious, their ninth being Al-Qaim<sup>asws</sup>, the one<sup>asws</sup> by whom Allah<sup>azwj</sup> Mighty and Majestic would Fill the earth with light after the darkness, and justice after its tyranny, and knowledge after its ignorance.

وَ الَّذِي بَعَثَ أَخِي مُحَمَّدًا بِالنُّبُوَّةِ وَ خَصَّنِي بِالْإِمَامَةِ لَقَدْ نَزَلَ بِذَلِكَ الْوَحْيِ مِنَ السَّمَاءِ عَلَى لِسَانِ رُوحِ الْأَمِينِ جِبْرِيلَ ع وَ لَقَدْ سُئِلَ رَسُولُ اللَّهِ ص وَ أَنَا عَنْهُ عَنِ الْأئِمَّةِ فَقَالَ لِلسَّائِلِ - وَ السَّمَاءُ ذَاتُ الْبُرُوجِ إِنَّ عَدَدَهُمْ بَعْدَ الْبُرُوجِ وَ رَبِّ الْيَلْيَالِ وَ الْأَيَّامِ وَ الشُّهُورِ إِنَّ عَدَدَهُمْ كَعَدَّةِ الشُّهُورِ

By the One<sup>azwj</sup> Who Sent my<sup>asws</sup> brother<sup>saww</sup> as a Prophet<sup>saww</sup>, and Specialised me<sup>asws</sup> with the Imamate, the Revelation had descended from the sky upon the tongue of the trustworthy Jibraeel<sup>as</sup>; and Rasool-Allah<sup>saww</sup> had been asked and I<sup>asws</sup> was in his<sup>saww</sup> presence, about the Imams<sup>asws</sup> after him<sup>saww</sup>. He<sup>saww</sup> had said to the questioner: **(I Swear) by the sky with the constellations [85:1]**. Their<sup>asws</sup> number is the number of the constellation. By the Lord<sup>azwj</sup> of the nights and the days and the months! Their<sup>asws</sup> number is like the number of the months’.

فَقَالَ السَّائِلُ فَمَنْ هُمْ يَا رَسُولَ اللَّهِ فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِي فَقَالَ أُولَئِكَ هَذَا وَ آخِرُهُمُ الْمَهْدِيُّ مَنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنِي وَ مَنْ أَنْكَرَهُمْ فَقَدْ أَنْكَرَنِي وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَنِي

The questioner said, ‘So, who are they<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>?’ Rasool-Allah<sup>saww</sup> had placed his<sup>saww</sup> hand upon my<sup>asws</sup> head and said: ‘This is their<sup>asws</sup> first, and their<sup>asws</sup> last is Al-Mahdi<sup>asws</sup>. One who befriends them<sup>asws</sup>, so he has befriended me<sup>saww</sup>, and one who is inimical to them<sup>asws</sup>, so he has been inimical to me<sup>saww</sup>, and one who loves them<sup>asws</sup>, so he has loved me<sup>saww</sup>, and one who hates them so he has hated me<sup>saww</sup>, and one who denies them<sup>asws</sup>, so he has denied me<sup>saww</sup>, and one who recognises them<sup>asws</sup>, so he has recognised me<sup>saww</sup>’.

يُحْفَظُ اللَّهُ عَرْزَ وَ جَلَّ دِينَهُ وَ يَحْمُ بِعَمُرٍ بِأَدَدِهِ وَ يَرْزُقُ عِبَادَهُ وَ يَنْزِلُ الْفُطْرُ مِنَ السَّمَاءِ وَ يَخْرِجُ بَرَكَاتِ الْأَرْضِ وَ هَوْلَاءِ أَوْصِيَائِي وَ خُلَفَائِي وَ أئِمَّةُ الْمُسْلِمِينَ وَ مَوَالِي الْمُؤْمِنِينَ.

By them<sup>asws</sup> Allah<sup>azwj</sup> Mighty and Majestic shall Protect His<sup>azwj</sup> religion, and by them<sup>asws</sup> He<sup>azwj</sup> will Build His<sup>azwj</sup> city, and by them<sup>asws</sup> He<sup>azwj</sup> Sustains His<sup>azwj</sup> servants, and by them<sup>asws</sup> He<sup>azwj</sup>

Sends down the drops from the sky, and by them<sup>asws</sup> do the Blessings of the earth emerge, and they<sup>asws</sup> are my<sup>saww</sup> successors<sup>asws</sup>, and my<sup>saww</sup> caliphs, and Imams<sup>asws</sup> of the Muslims, and Masters<sup>asws</sup> of the Momineen<sup>608</sup>”.

70- ك، إكمال الدين ماجيلويه عن علي عن أبيه عن علي بن مغبدة عن الحسين بن خالد عن علي بن موسى الرضا عن أبيه عن آبائه ع قال قال رسول الله ص من أحب أن يستعبدك بدينك ويتركب سفينة النجاة بعدني فليقتد بعلي بن أبي طالب وليعاد عذوه وليوال وليه فإنه وصي وخليفتي على أمتي في حياتي وبعد وفاتي وهو إمام كل مسلم وأمير كل مؤمن بعدي

(The book) 'Ikmal Al Deen' – Majaylawiya, from Ali, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who loves to adhere with my<sup>saww</sup> religion and sail the ship of salvation after me<sup>saww</sup> so let him be led by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and be inimical to his<sup>asws</sup> enemies and befriend his<sup>asws</sup> friends, for he<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> caliph upon my<sup>saww</sup> community during my<sup>saww</sup> life-time, and after my<sup>saww</sup> expiry, and he<sup>asws</sup> is Imam<sup>asws</sup> of every Muslim and commander of every Momin after me<sup>saww</sup>.

قوله قولي وأمره أمري ونهي نهي وتابعه تابعي وأصبره نصيري وأخذله خاذلي

His<sup>asws</sup> words are my<sup>saww</sup> words, and his<sup>asws</sup> instructions are my<sup>saww</sup> instructions, and his<sup>asws</sup> prohibitions are my<sup>saww</sup> prohibitions, and his<sup>asws</sup> nature is my<sup>saww</sup> nature; and his<sup>asws</sup> helper is my<sup>saww</sup> helper, and his<sup>asws</sup> abandoner is my<sup>saww</sup> abandoner'.

ثم قال ص من فارق علياً بعدي لم يرني ولم أره يوم القيامة ومن خالف علياً حرّم الله عليه الجنة وجعل مأواه النار ومن خذل علياً خذله الله يوم العرض عليه ومن نصر علياً نصره الله يوم يلقاه ولقنه حجته عند المساءلة

Then he<sup>saww</sup> said: 'One who separates from Ali<sup>asws</sup> after me<sup>saww</sup> will not see me<sup>as</sup> and I<sup>saww</sup> will not see him on the Day of Qiyamah, and one who opposes Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Prohibited the Paradise upon him and Make his abode to be the Fire; and one who abandons Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Abandon him on the Day of Presentation (Qiyamah), and one who helps Ali<sup>asws</sup>, Allah<sup>azwj</sup> would Help him on the Day he meets Him<sup>azwj</sup>, and Indoctrinate him His<sup>azwj</sup> Arguments during the Questioning'.

ثم قال ص الحسن والحسين إماما أمتي بعد أبيهما وسيدا شباب أهل الجنة أمهما سيده نساء العالمين وأبوهما سيّد الوصيّين ومن ولد الحسين يسعه أئمة تاسعهم القائم من ولدي طاعتهم طاعتي ومغصيتهم مغصيتي

Then he<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two Imams<sup>asws</sup> of my<sup>saww</sup> community after their<sup>asws</sup> father<sup>asws</sup>, and two chiefs of the youths of the people of the Paradise. Their<sup>asws</sup> mother<sup>asws</sup> is chieftess of women of the worlds, and their<sup>asws</sup> father<sup>asws</sup> is chief of the successors<sup>asws</sup>. And from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are twelve Imams<sup>asws</sup>, their ninth being Al-Qaim<sup>asws</sup> from my<sup>saww</sup> sons<sup>asws</sup>. Obeying them<sup>asws</sup> is obeying me<sup>saww</sup>, and disobeying them<sup>asws</sup> is disobeying me<sup>asws</sup>.

<sup>608</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 69

إِلَى اللَّهِ أَشْكُو الْمُنْكَرِينَ لِضُلُوبِهِمْ وَ الْمُسْتَنْقِصِينَ لِحُرْمَتِهِمْ بَعْدِي - وَ كَفَى بِاللَّهِ وَلِيًّا وَ نَاصِرًا لِعِزَّتِي وَ أَيْمَةً أُمِّي وَ مُنْتَقِمًا مِنَ الْجَا حِدِينَ لِحَقِّهِمْ - وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

I<sup>saww</sup> complain to Allah<sup>azwj</sup> of the deniers of their<sup>asws</sup> merits and the derogators of their<sup>asws</sup> sanctities after me<sup>saww</sup>, **and I suffice with Allah as a Guardian, [4:45]**, and a Helper to my<sup>saww</sup> family, and Imams<sup>asws</sup> of my<sup>saww</sup> community, and to take Revenge from the rejectors of their<sup>asws</sup> rights, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**".<sup>609</sup>

71- ك، إكمال الدين الهمداني عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ مُغْبِلٍ عَنِ الْحُسَيْنِ بْنِ الْحَالِدِ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ مَنْ خَلَقَ اللَّهُ وَ أَنَا خَيْرٌ مِنْ جَبْرَائِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةَ الْعَرْشِ وَ جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَنْبِيَاءِ اللَّهِ الْمُرْسَلِينَ وَ أَنَا صَاحِبُ الشَّفَاعَةِ وَ الْخَوْضِ الشَّرِيفِ

(The book) 'Ikmal Al Deen' – Al Hamdani, from Ali, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Al Khalid,

'From Abu Al-Hassan Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am chief of the ones Allah<sup>azwj</sup> Created, and I<sup>saww</sup> am better than Jibraeel<sup>as</sup>, and Israfeel<sup>as</sup>, and bearers of the Throne, and the entirety of the Angels of Proximity, and Prophets<sup>as</sup> of Allah<sup>azwj</sup>, the Messengers<sup>as</sup>, and I<sup>saww</sup> am owner of the intercession and the noble Fountain.

وَ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَ مَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَ جَلَّ وَ مِنْ عَلِيٍّ سِبْطًا أُمِّي وَ سَيِّدًا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ وَ مِنْ وَلَدِ الْحُسَيْنِ أَيْمَةً تَسَعَةُ طَاعَتُهُمْ طَاعَتِي وَ مَعْصِيَتُهُمْ مَعْصِيَتِي تَأْسِعُهُمْ قَاتِمُهُمْ وَ مَهْدِيَّتُهُمْ.

And I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers<sup>asws</sup> of this community. One who recognises us<sup>asws</sup>, so he has recognised Allah<sup>azwj</sup>, and one who denies us<sup>asws</sup>, so he has denied Allah<sup>azwj</sup> Mighty and Majestic; and from Ali<sup>asws</sup> are two chiefs of my<sup>saww</sup> community, and two chiefs of the youths of the people of Paradise, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. And from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are nine Imams<sup>asws</sup>. Obeying them<sup>asws</sup> is obeying me<sup>saww</sup> and disobeying them<sup>asws</sup> is disobeying me<sup>saww</sup>. Their<sup>asws</sup> ninth is their<sup>asws</sup> Qaim<sup>asws</sup> (Rising one) and their<sup>asws</sup> Mahdi (Guided one)".<sup>610</sup>

72- ك، إكمال الدين ماجيلويه عَنْ عَمِّهِ عَنِ الرِّهَاطِيِّ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ ص قَالَ: دَخَلْتُ أَنَا وَ أَخِي عَلَى جَدِّي رَسُولِ اللَّهِ ص فَأَجْلَسَنِي عَلَى فِجْدِهِ الْأَيْسَرِ وَ أَجْلَسَ أَخِي الْحَسَنَ عَلَى فِجْدِهِ الْأَيْمَنِ

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Barqy, from Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumali,

'From Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Al-Husayn<sup>asws</sup> having said: 'I<sup>asws</sup> and my<sup>asws</sup> brother<sup>asws</sup> entered to see my<sup>asws</sup> grandfather<sup>asws</sup> Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> made me<sup>asws</sup> to be seated upon his<sup>saww</sup> left thigh and seated my<sup>asws</sup> brother<sup>asws</sup> Al-Hassan<sup>asws</sup> on his<sup>saww</sup> right thigh.

<sup>609</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 70

<sup>610</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 71



ثُمَّ قَبَلْنَا وَ قَالَ بِأَبِي أَنْتُمَا مِنْ إِمَامَيْنِ سِبْطَيْنِ اخْتَارَكُمَا اللَّهُ مِنِّي وَ مِنْ أَبِييَكُمَا وَ مِنْ أُمَمِكُمَا وَ اخْتَارَ مِنْ صُلْبِكَ يَا حُسَيْنُ تِسْعَةَ أَيْمَةٍ تَأْسِعُهُمْ قَائِمُهُمْ وَ كُلُّهُمْ فِي الْفَضْلِ وَ الْمَنْزِلَةِ سَوَاءٌ عِنْدَ اللَّهِ تَعَالَى.

Then he<sup>saww</sup> kissed us<sup>asws</sup> and said: ‘By my<sup>saww</sup> father<sup>as</sup>! You<sup>asws</sup> two are from the two chief Imams<sup>asws</sup>. Allah<sup>azwj</sup> Chose you<sup>asws</sup> both from me<sup>saww</sup> and from your<sup>asws</sup> father<sup>asws</sup> and from your<sup>asws</sup> mother<sup>asws</sup>, and He<sup>azwj</sup> has Chosen from your<sup>asws</sup> Sulb, O Husayn<sup>asws</sup>, nine Imams<sup>asws</sup>, ninth of them<sup>asws</sup> would be their<sup>asws</sup> Qaim<sup>asws</sup>. All of them<sup>asws</sup> would be the same regarding the merits and the status in the Presence of Allah<sup>azwj</sup> Exalted”.<sup>611</sup>

73- ك، إكمال الدين مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْمُقْرِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّوَسِيِّ [السُّوسِي] عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبَانَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَابِرٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ هَلْ أَخْبَرَكَ النَّبِيُّ ص كَمْ بَعْدَهُ خَلِيفَةً قَالَ نَعَمْ اثْنَا عَشَرَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Ikmal Al Deen’ – Muhammad Bin Umar Al Hafiz, from Muhammad Bin Ali Al Muqry, from Ahmad Bin Muhammad Al Tanous, from Abdul Aziz Bin Aban, from Sufyan Al Sowry, from Jabir, from Al Shaby, from Masrouq who said,

‘I asked Abu Abdullah<sup>asws</sup>, ‘Did the Prophet<sup>saww</sup> inform you<sup>asws</sup> how many caliphs there would be after him<sup>saww</sup>?’ He<sup>asws</sup> said: ‘Yes, twelve, all of them being from Quraysh”.<sup>612</sup> (Non-Shia source)

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

74- ك، إكمال الدين غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنَ الْأَيَّامِ الْجُمُعَةَ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ اخْتَارَنِي عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ اخْتَارَ مِنِّي عَلِيًّا وَ فَضَّلَهُ عَلَى جَمِيعِ الْأَوْصِيَاءِ

(The book) ‘Ikmal Al Deen’ – Someone else from our companions, from Muhammad Bin Hammam, from Abdullah Ja’far Bin Ahmad Bin Hilal, from Ibn Abu Umeir, from Saeed Bin Gazwan, from Abu Baseer,

‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Chose from the days, the day of Friday, and from the months, month of Ramazan, and from the nights, Night of Pre-determination, and Chose me<sup>saww</sup> over the entirety of the Prophets<sup>as</sup>, and Chose from me<sup>saww</sup>, Ali<sup>asws</sup>, and Merited him<sup>asws</sup> over the entirety of the successors<sup>asws</sup>.

وَ اخْتَارَ مِنْ عَلِيِّ الْحَسَنَ وَ الْحُسَيْنَ وَ اخْتَارَ مِنَ الْحُسَيْنِ الْأَوْصِيَاءَ مِنْ وَلَدِهِ يَنْقُوتُونَ عَنِ التَّنْزِيلِ تَحْرِيفَ الْغَالِيْنَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْمُضِلِّينَ تَأْسِعُهُمْ قَائِمُهُمْ وَ هُوَ ظَاهِرُهُمْ وَ هُوَ بَاطِنُهُمْ.

And He<sup>azwj</sup> Chose from Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and Chose from Al-Husayn<sup>asws</sup>, the successors<sup>asws</sup> from his<sup>asws</sup> sons. They<sup>asws</sup> will be negating from the Revelation, alterations of the exaggerators, and plagiarism of the invalidators, and

<sup>611</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 72

<sup>612</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 73

interpretation of the strayers. Their<sup>asws</sup> ninth would be their<sup>asws</sup> Qaim<sup>asws</sup>, and he<sup>asws</sup> is their<sup>asws</sup> apparent and their<sup>asws</sup> hidden”<sup>613</sup>.

75- ك، إكمال الدين المظفر العلوي عن ابن مسرور عن أبيه عن محمد بن نصر عن الحشّاب عن الحسن بن بهلول عن إسماعيل بن همام عن عمران بن قرة عن أبي محمد المدائني عن ابن أذينة عن أبان بن عياش عن سليمان بن قيس الهلالي قال: سمعت علياً ع يقول ما نزلت على رسول الله ص آية من القرآن إلا أقرأنيها وأقرأها علي فكتبتها بخطي وعلمني تأويلها وتفسيرها ونسخها ومنسوخها وتحكمها ومشاهاها

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Masrour, from his father, from Muhammad Bin Nasr, from Al Khashab, from Al-Hassan Bin Bahloul, from Ismail Bin Hammam, from Imran Bin Qurrah, from Abu Muhammad Al madainy, from Ibn Uzina, from Aban Bin Ayyash, from Suleym Bin Qayls Al Hilali who said,

'I heard Ali<sup>saww</sup> saying: 'No Verse from the Quran was Revealed unto Rasool-Allah<sup>saww</sup> except he<sup>saww</sup> read it out to me<sup>asws</sup> and dictated it unto me<sup>asws</sup>, so I<sup>asws</sup> wrote it in my<sup>asws</sup> handwriting, and he<sup>saww</sup> taught me<sup>asws</sup> its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical.

و دعا الله عزّ وجلّ أن يعلمني فهمها وحفظها فما نسيته آية من كتاب الله عزّ وجلّ ولا علماً أملاًه علي فكتبته وما ترك شيئاً علمه الله عزّ وجلّ من خلال ولا حرام ولا أمر ولا نهى وما كان أو يكون من طاعة أو معصية إلا علمنيته وحفظته ولم أنس منه حرفاً واحداً

And he<sup>saww</sup> supplicated to Allah<sup>azwj</sup> Mighty and Majestic to Teach me<sup>asws</sup>, so I<sup>asws</sup> understood it and memorised it. I<sup>asws</sup> did not forget any Verse from the Book of Allah<sup>azwj</sup> Mighty and Majestic, nor any knowledge which had been dictated unto me<sup>asws</sup>. I<sup>asws</sup> wrote it down and did not neglect anything Allah<sup>azwj</sup> Mighty and Majestic had Taught, from a Permissible, nor a Prohibition, nor a Command, nor a Prohibition, and whatever there was from an act of obedience or disobedience except he<sup>saww</sup> taught it and I<sup>asws</sup> memorised it, and did not forget even one letter from it.

ثم وضع يده على صدري ودعا الله تبارك وتعالى بأن يملأ قلبي علماً وفهماً وحكمةً ونوراً ولم أنس من ذلك شيئاً ولم يغتني من ذلك شيئاً لم أكتبه

Then he<sup>saww</sup> placed his<sup>saww</sup> hand upon my<sup>asws</sup> chest and supplicated to Allah<sup>azwj</sup> Blessed and Exalted that He<sup>azwj</sup> Fills up my<sup>asws</sup> heart with knowledge, and understanding, and wisdom, and Noor, and I<sup>asws</sup> did not forget anything from that, and nothing from that was lost because I<sup>asws</sup> did not write it.

فقلت يا رسول الله أتحوف على النسيان فيما بعد فقال ص لست أتحوف عليك نسياناً ولا جهلاً وقد أخبرني ربي عزّ وجلّ أنه قد استجاب لي فيك وفي شركائك الذين يكونون من بعدك

I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Are you<sup>saww</sup> fearing the forgetfulness upon me<sup>asws</sup> in what is afterwards?' He<sup>saww</sup> said: 'I<sup>saww</sup> am not fearing forgetfulness upon you<sup>asws</sup>, nor ignorance, and my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic has Informed me<sup>saww</sup> that He<sup>azwj</sup> has Answered to me<sup>saww</sup> regarding you<sup>asws</sup>, and regarding your<sup>asws</sup> associates, those who will happen to be from after you<sup>asws</sup>.

<sup>613</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 74



76- مل، كامل الزيارات جماعة مشايخي منهم أبي و ابن الوليد و علي بن الحسين جميعاً عن سعد بن أبي طيبة عن زكريا المؤمن عن ابن مسكان عن زيد مولى ابن هبيرة قال قال أبو جعفر ع قال رسول الله ص خذوا بحذرة هذا الأئمة فإنه الصديق الأكبر و الهادي لمن اتبعه من سبقة مرق من دين الله و من خذله محقة الله و من اعتصم به اعتصم بحبل الله و من أخذ بولايته هداه الله و من ترك ولايته أضله الله

(The book) 'Jamil Al Ziyaraat' – A group of our elders, from them were my father, and Ibn Al Waleed, and Ali Bin Al-Husayn, altogether from Sa'ad, from Al Yaqtiny, from Zakariya Al Momin, from Ibn Muskan, from Zayd a slave of Ibn Hubeyra who said,

'Abu Ja'far<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Grab hold of the side of this short-haired one, for he<sup>asws</sup> is the greatest truthful, and the guide for the ones who follow him<sup>asws</sup>. One who precedes him<sup>asws</sup> would deviate from the religion of Allah<sup>azwj</sup>, and one who abandons him<sup>asws</sup> would be Obliterated by Allah<sup>azwj</sup>, and one who holds fast with him<sup>asws</sup> would be holding fast with the rope of Allah<sup>azwj</sup>, and one who takes with his<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> would Guide him and one who neglects his<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> would let him stray.

و منه سبطاً أمي الحسن و الحسين و هما ابناي و من ولد الحسين الأئمة الهداة و القائم المهدي فأحبوهم و ألوهم و لا تتخذوا عدوهم وليجة من دونهم فيجل عليكم غضب من ربكم و ذلة في الحياة الدنيا و قد خاب من افترى.

And from him<sup>asws</sup> are the two chiefs of my<sup>saww</sup> community, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and they<sup>asws</sup> are both my<sup>saww</sup> (grand) sons<sup>asws</sup>; and from sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are the Imams<sup>asws</sup> of Guidance, and Al-Qaim<sup>asws</sup> Al-Mahdi<sup>asws</sup>, so love them<sup>asws</sup> and befriend them<sup>asws</sup> and do not take their<sup>asws</sup> enemies as confidants from besides them<sup>asws</sup>, for there would be released upon you all Wrath from your Lord<sup>azwj</sup> and disgrace in the life of the world, **and the one who fabricates would be disappointed'** [20:61]" <sup>615</sup>

77- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن محمد بن أحمد بن عبيد الله الهاشمي عن عيسى بن أحمد عن أبي الحسن علي بن محمد العسكري عن أبيه ع قال قال علي صلوات الله عليه قال رسول الله ص من سره أن تلقى الله عز و جل أمناً مطمئناً لا يخزئه الفزع الأكبر فليتولك و ليتول ابنك الحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمداً و علياً و الحسن ثم المهدي و هو خاتمهم

(The book) 'Al Ghayba' of the sheykh Al Tusi – A group, from Al Tal'akbary, from Muhammad Bin Ahmad Bin Ubeydullah Al Hashimy, from Isa Bin Ahmad,

'From Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad Al-Askari<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Ali<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'One whom it cheers that he meets Allah<sup>azwj</sup> Mighty and Majestic securely, Purified, not being grieved by the greatest panic, then let him be with your<sup>asws</sup> Wilayah and the Wilayah of your<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al Mahdi<sup>asws</sup>, and he<sup>asws</sup> is their<sup>asws</sup> last.

و ليكنن في آخر الزمان قوم يتولونك يا علي يشنأهم الناس و لو أحببهم كان خيراً لهم لو كانوا يعلمون يؤثرونك و ولدك على الأبناء و الأمهات و الإخوة و الأخوات و على عشائهم و القرابات صلوات الله عليهم أفضل الصلوات أولئك يُحشرون تحت لواء الحمد يتجاوز عن سيئاتهم و يرفع درجاتهم خيراً مما كانوا يعملون.

And there will come into being at the end of times, a people who will be with your<sup>asws</sup> Wilayah, O Ali<sup>asws</sup>! The people would hate them, and if they were to love them, it would be better for them. If only they knew, they would prefer you<sup>asws</sup> and your<sup>asws</sup> sons<sup>asws</sup> over their own fathers, and mothers, and brothers, and sisters, and over their own clans, and (prefer) the next of kin (of Rasool-Allah<sup>saww</sup>, may the Salwaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>, the most superior of Salawaats. They would be Resurrected beneath the flag of Praise. He<sup>azwj</sup> will Overlook from their evil deeds and Raise their ranks, being a Recompense due to what they had been doing”.<sup>616</sup>

78- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن محمد بن همام عن الحسن بن علي الفوهستاني عن زيد بن إسحاق عن أبيه قال: سألت أبا عيسى بن موسى فقلت له من أدركت من التابعين فقال ما أدري ما تقول و لكنني كنت بالكوفة فسمعت شيخاً في جامعها يحدث عن عبد خير قال قال أمير المؤمنين ع قال لي رسول الله ص يا علي الأئمة الراشدون المهديون المعصوبون حقوقهم من ولدك أحد عشر إماماً وأنت والحديث مختصر.

(The book) ‘Al Ghayba’ of the sheykh Al Tysi – A group, from Al Tal’akbary, from Muhammad Bin Hammam, from Al-Hassan Bin Ali Al Qowhistany, from Zayd Bin Is’haq, from his father who said,

‘I asked Abu Isa Bin Musa. I said to him, ‘Who from the ‘Tabieen’ have you come across?’ He said, ‘I do not know what you are saying, but I was at Al-Kufa and I heard an old man in its central mosque narrating from Abd Khayr. He said, ‘Amir Al-Momineen<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: ‘O Ali<sup>asws</sup>! The Imams<sup>asws</sup>, the guiding, the Guided, and usurped of their<sup>asws</sup> rights, from your<sup>asws</sup> sons<sup>asws</sup>, eleven Imams<sup>asws</sup>, and you<sup>asws</sup>, – and the Hadeeth is brief”.<sup>617</sup>

79- غط، الغيبة للشيخ الطوسي جماعة عن أبي المفصل الشيباني عن محمد الحميري عن أبيه عن الأشعري عن عمرو بن ثابت عن أبي الجارود عن أبي جعفر ع قال قال رسول الله ص إني وأحد عشر من ولدي وأنت يا علي رز الأرض أغني أوتادها وجبالها بنا أوتد الله الأرض أن تسيخ بأهلها فإذا ذهب الإثنا عشر من ولدي ساحت الأرض بأهلها ولم ينظروا.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal Al Shaybani, from Muhammad Al Himeyri, from his father, from Al Ash’ary, from Amro Bin Sabir, from Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup>, and eleven of my<sup>saww</sup> sons<sup>asws</sup> and you<sup>asws</sup>, O Ali<sup>asws</sup> are ‘Rizz’ of the earth, meaning its pegs, and its mountains. By us<sup>asws</sup> Allah<sup>azwj</sup> has Pegged the earth from subsiding with its inhabitants. So, when twelve from my<sup>saww</sup> sons<sup>asws</sup> are gone, the earth would implode with its inhabitants and they will not be respited”.<sup>618</sup>

80- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن الحميري عن أحمد بن هلال عن ابن أبي عمير عن سعيد بن عروان عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص في حديث له إن الله اختار من الناس الأنبياء واختار من الأنبياء الرسل واختارني من الرسل واختار مني علياً واختار من علي الحسن والحسين واختار من الحسين الأوصياء تاسعهم قائمهم وهو ظاهرهم وباطنهم.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – By this chain from Al Himeyri, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

<sup>616</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 77

<sup>617</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 78

<sup>618</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 79

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said in a Hadeeth of his<sup>saww</sup>: 'Allah<sup>azwj</sup> chose from the people, the Prophets<sup>as</sup>, and Chose from the Prophets<sup>as</sup>, the Rasools<sup>as</sup>, and Chose me<sup>saww</sup> from the Rasools<sup>as</sup>, and Chose from me<sup>saww</sup>, Ali<sup>asws</sup>, and Chose from Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and Chose from Al-Husayn<sup>asws</sup>, the successors<sup>asws</sup>, ninth of them<sup>asws</sup> being their Qaim<sup>asws</sup>, and he<sup>asws</sup> is their<sup>asws</sup> apparent and their<sup>asws</sup> hidden'''.<sup>619</sup>

81- غط، الغيبة للشيخ الطوسي جماعة عن الزُّوْفَرِيِّ عَلِيِّ بْنِ سِنَانَ الْمُؤَصِّلِيِّ الْعَدَلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْخَلِيلِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ الْمِصْرِيِّ عَنْ عَمِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ الْبَاقِرِ عَنْ أَبِيهِ ذِي الثَّقَنَاتِ سَيِّدِ الْعَالِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ الرِّكْبِيِّ الشَّهِيدِ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي اللَّيْلَةِ الَّتِي كَانَتْ فِيهَا وَقَائُهُ لِعَلِيِّ ع يَا أَبَا الْحَسَنِ أَخْضِرْ صَحِيفَةً وَ دَوِّاهُ

(The book) 'Al Ghayba' of Al Tusi – A group, from Al Bazoufari Ali Bin Sinan Al Mowsily Al Adl, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad in Al Khaleel, from Ja'far Bin Ahmad Al Ansay, from his uncle, from Al-Hassan Bin Ali, from his father, from Abu Abdullah,

'Son of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Baqir<sup>asws</sup>, from his father<sup>asws</sup> with the prostration marks, chief of the worshippers, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> the pure, the martyr, from his<sup>asws</sup> father<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> during the night in which he<sup>saww</sup> passed away: 'O Abu Al-Hassan<sup>asws</sup>! Present paper and ink!'

فَأَمَلَى رَسُولُ اللَّهِ ص وَصِيَّتَهُ حَتَّى انْتَهَى إِلَى هَذَا الْمَوْضِعِ فَقَالَ يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِمَاماً وَ مِنْ بَعْدِهِمْ اثْنَا عَشَرَ مَهْدِيّاً فَأَنْتَ يَا عَلِيُّ أَوَّلُ الْإِثْنَيْ عَشَرَ الْإِمَامِ سَمَّاكَ اللَّهُ فِي السَّمَاءِ عَلِيّاً الْمُرْتَضَى وَ أَمِيرَ الْمُؤْمِنِينَ وَ الصَّدِّيقَ الْأَكْبَرَ وَ الْفَارُوقَ الْأَعْظَمَ وَ الْمَأْمُونُ وَ الْمَهْدِيَّ فَلَا يُصْلِحُ هَذِهِ الْأَسْمَاءُ لِأَحَدٍ غَيْرِكَ

Rasool-Allah<sup>saww</sup> dictated his<sup>saww</sup> bequest until he<sup>saww</sup> ended up to this place. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! They will happen to be twelve Imams<sup>asws</sup> after me<sup>saww</sup>, and from after them<sup>asws</sup> would be twelve (Mahdis) Guided ones. So, you<sup>asws</sup> Ali<sup>asws</sup> are the first of the twelve Imams<sup>asws</sup>. Allah<sup>azwj</sup> has Named you<sup>asws</sup> in the sky as 'Ali<sup>asws</sup> Al-Murtaza', and Amir Al-Momineen', 'Al Siddique Al-Akbar', and 'Al-Farouq Al-Aazam', and 'Al-Mamoun', and 'Al-Mahdi'. So these names are not correct for anyone apart from you<sup>asws</sup>.

يَا عَلِيُّ أَنْتَ وَصِيِّي عَلَى أَهْلِ بَيْتِي حَيْثُمْ وَ مَيْتَهُمْ وَ عَلَى نِسَائِي فَمَنْ تَبَتَّهَا لَقِيْنِي غَداً وَ مَنْ طَلَّقَتْهَا فَأَنَا بَرِيءٌ مِنْهَا لَمْ تَرْنِي وَ لَمْ أَرَهَا فِي عَرَصَةِ الْقِيَامَةِ

O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup> upon the People<sup>asws</sup> of the Household, their living ones and their dead ones, and upon my<sup>saww</sup> wives. So, the one who, you<sup>asws</sup> affirm would meet me<sup>saww</sup> tomorrow, and one whom you<sup>asws</sup> divorce her, I<sup>saww</sup> am disavowed from her. She will not see me<sup>saww</sup> and I<sup>saww</sup> will not see her in the plains of Qiyamah.

وَ أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي مِنْ بَعْدِي فَإِذَا خَضَرْتَكَ الْوَفَاءُ فَسَلِّمْهَا إِلَى ابْنِي الْحَسَنِ الْوَصُولِ فَإِذَا خَضَرْتَهُ الْوَفَاءُ فَلْيَسَلِّمْهَا إِلَى ابْنِي الْحُسَيْنِ الشَّهِيدِ الرِّكْبِيِّ الْمُقْتُولِ

And you<sup>asws</sup> are my<sup>saww</sup> caliph upon my<sup>saww</sup> community from after me<sup>saww</sup>. So, when the expiry present, submit it to my<sup>saww</sup> (grand) son<sup>asws</sup> Al-Hassan<sup>asws</sup>, the righteous, the

<sup>619</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 80

generous. When the expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to my<sup>saww</sup> (grand) son<sup>asws</sup> Al-Husayn<sup>asws</sup>, the martyr, the pure, the killed.

فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ سَيِّدِ الْعَابِدِينَ ذِي الْقِنَاتِ عَلِيِّ فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُحَمَّدٍ بَاقِرِ الْعِلْمِ فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ جَعْفَرٍ الصَّادِقِ فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُوسَى الْكَاظمِ

When the expiry presents him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup>, chief of the worshippers, with the marks of prostrations, Ali<sup>asws</sup>. When the expiry presents him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, expounder of the knowledge. When the expiry presents him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup> the truthful. When the expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup> Al-Kazim<sup>asws</sup>.

فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ عَلِيِّ الرِّضَا فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُحَمَّدٍ الثَّقَفِ فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ عَلِيِّ النَّاصِحِ فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ الْحَسَنِ الْفَاضِلِ

When expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son Ali<sup>asws</sup> Al-Reza<sup>asws</sup>. When the expiry present to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, the trustworthy, the pure. When the expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, the adviser. When the expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son Al-Hassan<sup>asws</sup>, the meritorious.

فَإِذَا حَضَرْتُهُ الْوَفَاةُ فَلْيُسَلِّمْهَا إِلَى ابْنِهِ مُحَمَّدٍ الْمُسْتَحْفَظِ مِنْ آلِ مُحَمَّدٍ فَذَلِكَ اثْنَا عَشَرَ إِمَامًا

When the expiry presents to him<sup>asws</sup>, let him<sup>asws</sup> submit it to his<sup>asws</sup> son Muhammad<sup>asws</sup>, the preserver from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. So that makes twelve Imams<sup>asws</sup>.

ثُمَّ يَكُونُ مِنْ بَعْدِهِ اثْنَا عَشَرَ مَهْدِيًّا فَلْيُسَلِّمْهَا إِلَى ابْنِهِ أَوَّلِ الْمُقَرَّبِينَ لَهُ ثَلَاثَةُ أَسْمَاءٍ كَاسْمِي وَاسْمِ أَبِي وَهُوَ عَبْدُ اللَّهِ وَ أَحْمَدُ وَ الْإِسْمُ الثَّالِثُ الْمَهْدِيُّ هُوَ أَوَّلُ الْمُؤْمِنِينَ.

Then there will happen to be from after him<sup>asws</sup> (Al-Qaim<sup>asws</sup>), twelve Mahdis (Guided ones). So, let him (Al-Qaim<sup>asws</sup>) submit it to his<sup>asws</sup> son<sup>asws</sup>, the first of the ones of proximity to him<sup>asws</sup>. Three are of my<sup>saww</sup> names like my<sup>saww</sup> name (Muhammad), and name of my<sup>saww</sup> father<sup>as</sup>, and it is 'Abdullah', and 'Ahmad', and the name of the third Mahdi (Guided one), he is the first of the Momineen".<sup>620</sup>

82- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي الرازي عن الحسين بن علي بن سينان الموصلي عن أحمد بن محمد بن الحليل عن محمد بن صالح الحمداني عن سليمان بن أحمد عن الدبالي بن مسلم بن عبد الرحمن بن يزيد بن خابري عن سلام قال سمعت أبا سلمى راعي التبيي ص يقول سمعت رسول الله ص يقول سمعت ليلة أُسري بي إلى السماء قال العزيز حل ثناؤه- آمن الرسول بما أنزل إليه من ربه قلت و المؤمنون

(The book) 'Al Ghayba' of the sheykh Al Tusi – A group, from Al Tal'akbari, from Ahmad Bin Ali Al Razy, from Al-Husayn Bin Ali, from Ali Bin Sinan Al Mowsily, from Ahmad Bin Muhammad Bin Al Khaleel, from Muhammad Bin Salih Al Hamdani, from Suleyman Bin Ahmad, from Al Zubal Bin Mulim, and Abdul Rahman Bin Yazeed, Bin Jabir, from Sallam who said,

<sup>620</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 81



'I heard Abu Salma, a shepherd of the Prophet<sup>saww</sup> saying, 'I heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> heard on the night there was ascension with me<sup>saww</sup> to the sky, the Mighty, Majestic is His<sup>azwj</sup> Praise, Said: **"The Rasool believes in what is Revealed unto him from his Lord"**. [2:285]. I<sup>saww</sup> said: **'And (so do) the Momineen. [2:285]**.

قَالَ صَدَقْتُ يَا مُحَمَّدُ مَنْ خَلَقْتَ لِأَمْتِكَ قُلْتُ خَيْرَهَا قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ قُلْتُ نَعَمْ يَا رَبَّ

He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Whom have you<sup>saww</sup> left behind (as caliph) for your<sup>saww</sup> community?" I<sup>saww</sup> said: 'Its best'. He<sup>azwj</sup> Said: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!" I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!

قَالَ يَا مُحَمَّدُ إِنِّي أَطْلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَشَقَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَلَا أُذْكَرُ فِي مَوْضِعٍ إِلَّا وَ ذُكِرْتَ مَعِيَ فَأَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ

He<sup>azwj</sup> Said: "I<sup>azwj</sup> Noticed to the earth with a notification and Chose you<sup>saww</sup> from it. I<sup>azwj</sup> Derived a name for you<sup>saww</sup> from My<sup>azwj</sup> Names, so I<sup>azwj</sup> will not be Mentioned in any place except and you<sup>saww</sup> will be mentioned along with Me<sup>azwj</sup>! I<sup>azwj</sup> am 'Al-Mahmoud' (the most Praised One) and you<sup>saww</sup> are 'Muhammad' (praised one).

ثُمَّ أَطْلَعْتُ الثَّانِيَةَ فَاخْتَرْتُ مِنْهَا عَلِيًّا وَ شَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَ هُوَ عَلِيٌّ

Then I<sup>azwj</sup> Noticed the second time and Chose from it, Ali<sup>asws</sup>, and I<sup>azwj</sup> Derive for him<sup>asws</sup> a name from My<sup>azwj</sup> Names. I<sup>azwj</sup> am 'Al-A'ala' (the most Exalted) and he<sup>asws</sup> is 'Ali' (exalted).

يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ مِنْ شَبَحِ نُورٍ مِنْ نُورِي وَ عَرَضْتُ وَلَايَتَكُمْ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ فَمَنْ كَانَ قَبْلَهَا كَانَ عِنْدِي مِنَ الْمُؤْمِنِينَ وَ مَنْ حَدَّهَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Created you and Created Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> from a resemblance of a Noor from My<sup>azwj</sup> Noor, and Presented your<sup>asws</sup> Wilayah unto the people of the skies and the earths. So, the one who accepted it happen to be from the Momineen in My<sup>azwj</sup> Presence, and one who rejected it, happen to be from the Kafirs in My<sup>azwj</sup> Presence!

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبَادِي عَبْدَنِي حَتَّى يَنْقُطَ وَ يَصِيرَ مِثْلَ الشَّنِّ الْبَالِي ثُمَّ أَتَانِي حَاجِدًا بِوَلَايَتِكُمْ مَا عَفَرْتُ لَهُ حَتَّى يَغُيَّرَ بِوَلَايَتِكُمْ

O Muhammad<sup>saww</sup>! Even if a servant from My<sup>azwj</sup> servants were to worship Me<sup>azwj</sup> until he (his neck) is cut and he becomes like the dried up insect, then he comes to me having rejected your<sup>asws</sup> Wilayah, I<sup>azwj</sup> will not Forgive (his sins) for him until he acknowledged with your<sup>asws</sup> Wilayah!

يَا مُحَمَّدُ أَحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّ فَقَالَ التَفَتْ عَنْ يَمِينِ الْعَرْشِ فَالتَفَتُ فَإِذَا أَنَا بِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ الْمُهَدِيِّ فِي ضَخْضَاخٍ مِنْ نُورٍ قِيَامٌ يُصَلُّونَ وَ الْمُهَدِيُّ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> love to see them<sup>asws</sup>? I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!' He<sup>azwj</sup> Said: 'Turn to the right of the Throne!' I<sup>saww</sup> turned and there I<sup>saww</sup> was with Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and

Ja'far<sup>asws</sup>, and Musa<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Mahdi<sup>asws</sup> in dunes of Noor, standing praying Salat, and Al-Mahdi<sup>asws</sup> was in their<sup>asws</sup> midst as if he<sup>asws</sup> was a shining star.

فَقَالَ يَا مُحَمَّدُ هَؤُلَاءِ الْحُجَجُ وَ هَذَا النَّائِرُ مِنْ عِثْرَتِكَ يَا مُحَمَّدُ وَ عِزِّي وَ جَلَالِي إِنَّهُ الْحُجَّةُ الْوَاجِبَةُ لِأَوْلِيَائِي وَ الْمُتَّقِمُ مِنْ أَعْدَائِي.

He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the Divine Authorities, and this is the Avenger on behalf of your<sup>saww</sup> family<sup>asws</sup>. O Muhammad<sup>saww</sup>! By My<sup>azwj</sup> Mighty, and My<sup>azwj</sup> Majesty! He<sup>asws</sup> is the Divine Authority Obligatory for My<sup>azwj</sup> friends, and the Avenger from My<sup>azwj</sup> enemies!"<sup>621</sup>

83- ك، إكمال الدين الطالقاني عَنِ الْجُلُودِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ بُنَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَفْضَلُ الْكَلَامِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ أَفْضَلُ الْخَلْقِ أَوَّلُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

(The book) 'Ikmal Al Deen' – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The most superior of words are, 'The is no god except Allah<sup>azwj</sup>', and the most superior of the people is the first one to say, 'There is no god except Allah<sup>azwj</sup>!'

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ أَوَّلُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَنَا وَ أَنَا نُورٌ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ أَوْحَدُهُ وَ أَسْبَحُهُ وَ أَكْبَرُهُ وَ أَقْدَسُهُ وَ أَجْمَدُهُ وَ يَتْلُوهُ نُورٌ شَاهِدٌ مِنِّي

It was said, 'O Rasool-Allah<sup>saww</sup>! And who is the first one to say, 'There is no god except Allah<sup>azwj</sup>? He<sup>saww</sup> said: 'I<sup>saww</sup> did, and I<sup>saww</sup> was a Noor in front of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, and I<sup>saww</sup> glorified Him<sup>azwj</sup>, and exclaimed His<sup>azwj</sup> Greatness, and extolled His<sup>azwj</sup> Holiness, and declared His<sup>azwj</sup> Oneness, and a Noor from me<sup>saww</sup> followed me<sup>saww</sup>, testifying'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مِنَ الشَّاهِدِ مِنْكَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَحْيَى وَ صَفِيِّي وَ وَزِيرِي وَ خَلِيفَتِي وَ وَصِيِّي وَ إِمَامُ أُمَّتِي وَ صَاحِبُ حَوْضِي وَ حَامِلُ لَوَائِي

It was said, 'O Rasool-Allah<sup>saww</sup>! And who is the witness (testifier) from you<sup>saww</sup>? He<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> elite, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> caliph, and my<sup>saww</sup> successor<sup>asws</sup>, and Imam<sup>asws</sup> of my<sup>saww</sup> community, and master (in charge) of my<sup>saww</sup> Fountain, and bearer of my<sup>saww</sup> flag'.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ فَمَنْ يَتْلُوهُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ ثُمَّ الْأَئِمَّةُ مِنْ وَلَدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ.

It was said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! So, who will follow him<sup>asws</sup>? He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two chiefs of the youths of the inhabitants of the Paradise. Then the Imams<sup>asws</sup> from sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> up to the Day of Qiyamah".<sup>622</sup>

<sup>621</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 82

<sup>622</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 83

84- شف، كشف اليقين مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شاذَانَ مِنَ الْمِائَةِ الْحَدِيثِ الَّتِي جَمَعَهَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَعَاشِرَ النَّاسِ اعْلَمُوا أَنَّ لِلَّهِ بَاباً مَنْ دَخَلَهُ أَمِنَ مِنَ النَّارِ فَقَامَ إِلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ يَا رَسُولَ اللَّهِ اهْدِنَا إِلَى هَذَا الْبَابِ حَتَّى نَعْرِفَهُ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from (the book) 'Al Mi'at Hadeeth' which was collected from Muhammad Bin Al-Husayn Bin Ahmad Bin Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Ibrahim Bin Hisham, from Muhammad Bin Sinan, from Ziyad Bin Al Munxir, from Sa'ad Bin Tarey, from Tareyf, from Al Asbagh, from Ibn Abbas who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'Community of people! Know, that there is a door for Allah<sup>azwj</sup>, one who enters it would be secure from the Fire!' Abu Saeed Al-Khudry stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Guide us to this door until we recognise it'.

قَالَ هُوَ عَلَيَّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ أَخُو رَسُولِ رَبِّ الْعَالَمِينَ وَ خَلِيفَتُهُ عَلَى النَّاسِ أَجْمَعِينَ

He<sup>saww</sup> said: 'It is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, chief of the successors<sup>asws</sup>, and Amir Al-Momineen<sup>asws</sup>, and brother<sup>asws</sup> of the Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the words, and His<sup>azwj</sup> caliph upon the people in their entirety'.

مَعَاشِرَ النَّاسِ مَنْ أَحَبَّ أَنْ يَعْرِفَ الْحُجَّةَ بَعْدِي فَلْيَعْرِفْ عَلَيَّ بْنَ أَبِي طَالِبٍ

Community of the people! One who loved to recognise the Divine Authority after me<sup>saww</sup>, let him recognise Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

مَعَاشِرَ النَّاسِ مَنْ سَرَّهُ أَنْ يَتَوَلَّى وَلَايَةَ اللَّهِ فَلْيَتَقَدَّرْ بِعَلَيِّ بْنِ أَبِي طَالِبٍ وَ الْأَئِمَّةِ مِنْ دُرِّيِّ فَإِنَّهُمْ خَزَائِنُ عِلْمِي

Community of people! One whom it cheers to have the Wilayah of Allah<sup>azwj</sup>, let him be led by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the Imams<sup>asws</sup> from my<sup>saww</sup> offspring. They<sup>asws</sup> are treasurers of my<sup>saww</sup> knowledge!

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا عِدَّةُ الْأَئِمَّةِ

Jabir Bin Abdullah Al-Ansari, may Allah<sup>azwj</sup> be Pleased with him, stood up and said, 'O Rasool-Allah<sup>saww</sup>! And what is the number of the Imams<sup>asws</sup>?'

فَقَالَ يَا جَابِرُ سَأَلْتَنِي رَجُلَكَ اللَّهُ عَنِ الْإِسْلَامِ بِأَجْمَعِهِ عِدَّتُهُمْ عِدَّةُ الشُّهُورِ وَ هِيَ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ

He<sup>saww</sup> said: 'O Jabir! May Allah<sup>azwj</sup> have Mercy on you! You have asked me<sup>saww</sup> about Al-Islam in its entirety. Their<sup>asws</sup> number is the number of the months, and it is in the Presence of Allah<sup>azwj</sup> as, **the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].**

وَ عِدَّتُهُمْ عِدَّةُ الْعُيُونِ الَّتِي انْفَجَرَتْ لِمُوسَى بْنِ عِمْرَانَ ع حِينَ ضَرَبَ بِعَصَاهُ الْحَجَرَ فَأَنْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا

And their<sup>asws</sup> number is the number of the spring which burst forth for Musa<sup>as</sup> Bin Imran<sup>as</sup> when he<sup>saww</sup> struck with his<sup>as</sup> staff: ***So there gushed out from it twelve springs; each group knew its drinking place: [2:60].***

وَعَدْتُهُمْ عِدَّةَ نَقْبَاءِ بَنِي إِسْرَائِيلَ قَالَ اللَّهُ تَعَالَى وَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا - فَالْأَيْمَةُ يَا جَابِرُ أَوَلَهُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ الْقَائِمُ.

And their number is of the captains of the children of Israel. Allah<sup>azwj</sup> the Exalted Said: ***and We Sent from them twelve chieftains; [5:12].*** So the Imams<sup>asws</sup>, O Jabir, their<sup>asws</sup> first one is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and their<sup>asws</sup> last one is Al-Qaim<sup>asws</sup>, 623

85- شف، كشف اليقين مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ زُرَّاتِ بْنِ يَعْلَى بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ أَبِي قَتَادَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قُلْنَا يَوْمًا يَا رَسُولَ اللَّهِ مَنْ الْخَلِيفَةُ بَعْدَكَ حَتَّى نَعْلَمَهُ قَالَ لِي يَا سَلْمَانُ أَذْجَلُ عَلَيَّ أَبَا ذَرٍّ وَ الْمُقْدَادُ وَ أَبَا أَيُّوبَ الْأَنْصَارِيُّ وَ أُمُّ سَلَمَةَ زَوْجَةُ النَّبِيِّ مِنْ وَرَاءِ الْبَابِ

(The book) 'Kashf al Yaqeen' – Muhammad Bin Jareer al Tabari, from Zarat Bin Ya'la Bin Ahmad Al Baghdadi, from Abu Qatadah, from Ja'far Bin Muhammad, from Muhammad Bin Bukeyr, from Jabir Bin Abdullah Al Ansari,

'From Salman Al-Farsi<sup>ra</sup> having said, 'One day we said, 'O Rasool-Allah<sup>saww</sup>! Who is the caliph after you<sup>saww</sup> until we can know him<sup>asws</sup>?' He<sup>saww</sup> said: 'O Salman<sup>ra</sup>! Enter (call) to me<sup>saww</sup>, Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Ayoub Al-Ansari, and Umm Salama<sup>ra</sup>, wife of the Prophet<sup>saww</sup> from behind the door.

ثُمَّ قَالَ لَنَا اشْهَدُوا وَ افْهَمُوا عَنِّي إِنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ وَصِيَّيَ وَ وَارِثِي وَ قَاضِي دِينِي وَ عِدَاتِي وَ هُوَ الْفَارُوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْصُوهُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ الْحَامِلُ غَدَا لِرِوَاةِ رَبِّ الْعَالَمِينَ

Then he<sup>saww</sup> said to us: 'Be witnesses and understand from me<sup>saww</sup>! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> inheritor, and fulfiller of my<sup>saww</sup> debts and my<sup>saww</sup> promises, and he<sup>asws</sup> is the differentiator between the truth and the falsehood, and he<sup>asws</sup> is leader of the Muslims and Imam<sup>asws</sup> of the pious, and guide of the resplendent, and the bearer of the flag of Lord<sup>azwj</sup> of the worlds tomorrow (Day of Qiyamah).

وَ هُوَ وَ وَلَدَاهُ مِنْ بَعْدِهِ ثُمَّ مِنْ وَلَدِ الْحُسَيْنِ ابْنِي أَيْمَةَ تِسْعَةَ هَذَاهُ مَهْدِيُونَ إِلَى يَوْمِ الْقِيَامَةِ أَشْكُو إِلَى اللَّهِ جُحُودَ أَمْنِي لِأَخِي وَ تَطَاهَرُهُمْ عَلَيْهِ وَ ظُلْمَهُمْ لَهُ وَ أَخَذَهُمْ حَقَّهُ

And he<sup>asws</sup> and his<sup>asws</sup> two sons<sup>asws</sup> from after him<sup>asws</sup>, then from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> would be nine guides, Guided, up to the Day of Qiyamah. I<sup>saww</sup> complain to Allah<sup>azwj</sup> of the rejection by my<sup>saww</sup> community of my<sup>saww</sup> brother<sup>asws</sup>, and their backing each other against him<sup>asws</sup>, and their injustices to him<sup>asws</sup>, and their seizing his<sup>asws</sup> rights'.

قَالَ قُلْنَا لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ يُقْتَلُ مَظْلُومًا مِنْ بَعْدِ أَنْ يَمْلَأَ عِظًا وَ يُوجَدُ عِنْدَ ذَلِكَ صَابِرًا

<sup>623</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 84

He (Salman<sup>ra</sup>) said, 'We said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! And that will be happening?' He<sup>saww</sup> said: 'Yes. He<sup>asws</sup> will be killed unjustly from after (they) having been filled with rage, and he<sup>asws</sup> will be found to be patient at that'.

قَالَ فَلَمَّا سَمِعَتْ ذَلِكَ فَاطِمَةُ أَقْبَلَتْ حَتَّى دَخَلَتْ مِنْ وَرَاءِ الْحِجَابِ وَ هِيَ بَاكِئَةٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا بُنَيَّةُ قَالَ سَمِعْتُكَ تَقُولُ فِي ابْنِ عَمِّي وَ وَلَدِي مَا تَقُولُ

He (Salman<sup>ra</sup>) said, 'When (Syeda) Fatima<sup>asws</sup> heard that, she<sup>asws</sup> came until she<sup>asws</sup> entered from behind the veil, and she<sup>asws</sup> was crying. Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'What make you<sup>asws</sup> cry, O daughter<sup>asws</sup>?' She<sup>asws</sup> said: 'I<sup>asws</sup> heard you<sup>saww</sup> saying regarding the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> and my<sup>asws</sup> sons<sup>asws</sup> what you<sup>saww</sup> said'.

قَالَ وَ أَنْتِ تُظْلَمِينَ وَ عَنْ حَقِّكَ تُدْفَعِينَ وَ أَنْتِ أَوَّلُ أَهْلِ بَيْتِي لِحُوقِ ابْنِي بَعْدَ أَرْبَعِينَ يَوْمًا فَاطِمَةُ أَنَا سَلِمْتُ لِمَنْ سَأَلَمَكَ وَ حَزَبٌ لِمَنْ حَازَكَ اسْتَوْدَعُكَ اللَّهُ وَ جَبْرِئِيلُ وَ صَالِحُ الْمُؤْمِنِينَ

He<sup>saww</sup> said: 'And you<sup>asws</sup> will be oppressed, and pushed away from your<sup>asws</sup> rights, and you<sup>asws</sup> will be the first of my<sup>saww</sup> family<sup>asws</sup> to join with me<sup>saww</sup> after forty (days). O Fatima<sup>asws</sup>! I<sup>saww</sup> am at peace to the one at peace with you<sup>asws</sup>, and at war to the one at war with you<sup>asws</sup>. I<sup>saww</sup> entrust you<sup>asws</sup> to Allah<sup>azwj</sup> and Jibraeel<sup>as</sup>, and the corrector of the Momineen'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ صَالِحُ الْمُؤْمِنِينَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

He (Salman<sup>ra</sup>) said, 'O Rasool-Allah<sup>saww</sup>! Who is 'corrector of the Momineen'?' He<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>624</sup>.

86- قب، المناقب لابن شهر آشوب جابر الجعفي عن الباقر ع في خبر طويل في قوله قُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ الْآيَةُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir Al Jufy,

'From Al-Baqir<sup>asws</sup>, in a lengthy Hadeeth regarding His<sup>azwj</sup> Words: **We Said: "Strike the rock with your Staff!" So there gushed out from it twelve springs; each group knew its drinking place: [2:60] – the Verse.**

فَقَالَ إِنَّ قَوْمَ مُوسَى لَمَّا شَكُّوا إِلَيْهِ الْجُدْبَ وَ الْعَطَشَ اسْتَسْقَوْا مُوسَى فَاسْتَسْقَى لَهُمْ فَسَمِعَتْ مَا قَالَ اللَّهُ لَهُ وَ مِثْلُ ذَلِكَ جَاءَ الْمُؤْمِنُونَ إِلَى جَدِّي رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ تُعَرِّفُنَا مِنَ الْأَيْمَةِ بَعْدَكَ

He<sup>asws</sup> said: 'When the people of Musa<sup>as</sup> complained to him<sup>asws</sup> of the unproductive land and the thirst, they asked Musa<sup>as</sup> to pray for rain. So, he<sup>as</sup> prayed for them, and you have heard what Allah<sup>azwj</sup> Said to him<sup>as</sup>; and similar to that, the Momineen came to my<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup>. They said, 'O Rasool-Allah<sup>saww</sup>! Introduce to us of the Imams<sup>asws</sup> after you<sup>saww</sup>'.

<sup>624</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 85

فَقَالَ وَ سَأَى الْحَدِيثَ إِلَى قَوْلِهِ فَإِنَّكَ إِذَا زَوَّجْتَ عَلِيّاً مِنْ فَاطِمَةَ خَلَقْتَ مِنْهَا أَحَدَ عَشَرَ إِمَاماً مِنْ صُلْبِ عَلِيٍّ يَكُونُونَ مَعِ عَلِيٍّ اثْنَيْ عَشَرَ إِمَاماً كُلُّهُمْ هَذِهِ لِأَمَّتِكَ يَهْتَدُونَ بِهَا كُلُّ أُمَّةٍ بِإِمَامٍ مِنْهَا وَ يَعْلَمُونَ كَمَا عَلِمَ قَوْمُ مُوسَى مَشْرِبَهُمْ.

He (the narrator) said, 'And he<sup>asws</sup> continued the Hadeeth up to His<sup>azwj</sup> Words: "So, when you<sup>saww</sup> have got Ali<sup>asws</sup> to be married to (Syeda) Fatima<sup>asws</sup>, I<sup>azwj</sup> shall Create from her<sup>asws</sup> eleven Imams<sup>asws</sup> from the Sulb of Ali<sup>asws</sup>. They will become, along with Ali<sup>asws</sup>, twelve Imams<sup>asws</sup>, all of them<sup>asws</sup> being guides of your<sup>saww</sup> community. Every community would be guided by an Imam<sup>asws</sup> from them<sup>asws</sup>, and they would know, just as the people of Musa<sup>as</sup> knew, of their drinking place".<sup>625</sup>

– الْأَصْنَعُ بْنُ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خَبَرٍ وَ لَقَدْ سُئِلَ رَسُولُ اللَّهِ وَ أَنَا عِنْدَهُ عَنِ الْأَيَّامِ فَقَالَ – وَ السَّمَاءِ ذَاتِ الْبُرُوجِ إِنَّ عَدَدَهُمْ يَعَدُّ الْبُرُوجَ وَ رَبِّ اللَّيَالِي وَ الْأَيَّامِ وَ الشُّهُورِ عَدَدَهُمْ كَعِدَّةِ الشُّهُورِ.

Al Asbagh Bin Nubata,

'From Amir Al-Momineen<sup>asws</sup>, in a Hadeeth: 'And Rasool-Allah<sup>saww</sup> had been asked about the Imams<sup>asws</sup> and I<sup>asws</sup> was in his<sup>saww</sup> presence, he<sup>saww</sup> said: **'(I Swear) by the sky with the constellations [85:1].** Their<sup>asws</sup> number is the number of the constellations. By the Lord<sup>azwj</sup> of the nights and the days and the months! Their<sup>asws</sup> number is like the number of the months".<sup>626</sup>

87- قب، المناقب لابن شهر آشوب حَدَّثَنَا جَمَاعَةٌ عَنِ الْكَشْمَهَيْنِيِّ [الْكُشْمَيْنِيِّ] عَنِ الْفَرَزِيِّ عَنِ الْبُخَارِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عُقْدَرُ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ يَكُونُ اثْنَا عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Al Manaqib' of the Ibn Shehr Ashub – It is narrated to us by a group, from Al Kashmaheyni, from Al Firbiry Al Nukhari who said, 'It is narrated to us by Muhammad Bin Al Musanna who said, 'It is narrated to us by Undar who said, 'It is narrated to us by Shu'ba, from Abdul Malik who said, 'I heard Jabir Bin Samurah who said,

'There will happen to be twelve commanders'. He<sup>saww</sup> said a phrase I did not hear it. My father said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh".<sup>627</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَ أَخْرَجَهُ الْحُطَيْبُ فِي تَارِيخِهِ وَ حَدَّثَنِي الْفَرَاوِيُّ عَنْ أَبِي الْحَسَنِ الْفَارِسِيِّ عَنْ أَبِي أَحْمَدَ الْجَلُودِيِّ عَنْ أَبِي إِسْحَاقَ الْفَقِيهِ عَنِ الْحَافِظِ مُسْلِمٍ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ جَرِيرٍ عَنْ حُصَيْنٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ النَّبِيِّ ص فَسَمِعْتُهُ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمُتَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ قَالَ فَقُلْتُ لِأَبِي مَا قَالَ قَالَ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

<sup>625</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 86 a

<sup>626</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 86 b

<sup>627</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 a

And Al Khateeb has extracted it in his history, and it is narrated to me by Al Farawy, from Abu Al-Hassan Al-Farsi, from Abu Ahmad Al Jaloudy, from Abu Is'haq the jurist, from the memoriser Muslim, from Quteybah Bin Saeed, from Jareer, from Husayn, from Jabir Bin Samurah who said,

'I entered with my father to see the Prophet<sup>saww</sup>. I heard him<sup>saww</sup> saying: 'This command will not terminate until twelve caliphs pass among them'. Then he<sup>saww</sup> spoke with a speech which was hidden unto me. So, I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''<sup>628</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَحَدَّثَنَا إِسْنَادُ قَالَ مُسْلِمٌ وَ حَدَّثَنِي ابْنُ أَبِي عُمَيْرٍ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلَاهُمْ اثْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي مَا ذَا قَالَ رَسُولُ اللَّهِ ص قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And by this chain, Muslim said, and it is narrated to me by Ibn Abu Umeyr, from Sufran, from Abdul Malik Bin Umeyr, from Jabir Bin Samurah who said,

'I heard the Prophet<sup>saww</sup> saying: 'The affairs of the people will not cease to lapse for as long as twelve men (Imam<sup>asws</sup>) rule them'. Then he<sup>saww</sup> spoke with a phrase hidden unto me. So, I asked my father, 'What is that Rasool-Allah<sup>saww</sup> spoke?' He said, 'He said, 'All of them being from Quraysh''<sup>629</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَحَدَّثَنَا إِسْنَادُ قَالَ مُسْلِمٌ وَ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ مِثْلَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا.

And by this chain, Muslim said, and it is informed to us by Quteyba Bin Saeed who said, 'It is narrated to us by Abu Awanah, from Simak, from Jabir Bin Samurah,

Similar to it except that he did not mention, 'The affairs of the people will not cease to lapse''<sup>630</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>628</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 b

<sup>629</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 c

<sup>630</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 d



وَحَدَّثَنَا إِسْنَادُ قَالَ مُسْلِمٌ وَ حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا فَقُلْتُ لِأَبِي فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And by this chain, Muslim said, 'And it is narrated to us by Haddab Bin Khalid Al Azdy who said, 'It is narrated to us by Hammad Bin Salamah, from Simak Bin Harb who said, 'I heard Jabir Bin Samurah saying,

'I heard Rasool-Allah <sup>saww</sup> saying: 'Al-Islam will not cease to be mighty up to the twelve caliphs'. Then he <sup>saww</sup> said a phrase I did not understand it, so I said to my father. He <sup>asws</sup> said, 'All of them would be from Quraysh''.<sup>631</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams <sup>asws</sup> of guidance, after Rasool-Allah <sup>saww</sup>, are from Clan of Hashim <sup>as</sup> (Imam Ali <sup>asws</sup> the first one and Imam Mahdi <sup>asws</sup> the 12<sup>th</sup> Imam <sup>asws</sup>!!)

وَحَدَّثَنَا إِسْنَادُ قَالَ مُسْلِمٌ وَ حَدَّثَنِي نَاضِرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ حَدَّثَنَا بُرَيْدُ بْنُ رُزَيْعٍ قَالَ حَدَّثَنَا ابْنُ مُوَرَّجٍ وَ حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ النَّوْفَلِيُّ وَ اللَّفْظُ لَهُ قَالَ حَدَّثَنَا أَزْهَرُ قَالَ حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَ مَعِيَ أَبِي فَسَمِعْتُهُ يَقُولُ- لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا مَنِيْعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً فَقَالَ كَلِمَةً أَصَغْنِيهَا النَّاسُ فَقُلْتُ لِأَبِي مَا قَالَ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And by this chain, Muslim said, 'And it is narrated to me by Nazr Bin Ali Al Jahzamy who said, 'It is narrated to us by Ibn Namouzaj, and it is narrated to us by Ahmad Bin Usman Al Nowfaly, and the words for it, it is narrated to us by Azhar who said, 'It is narrated to us by Ibn Awn, from Al Shabi, from Jabir Bin Samurah who said,

'I went to Rasool-Allah <sup>saww</sup> and with me was my father. I heard him <sup>saww</sup> saying, 'This religion will not cease to be mighty up to twelve caliphs'. He <sup>saww</sup> said a phrase the people did not hear it. So, I said to my father, 'What did he <sup>saww</sup> say?' He said, 'He <sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>632</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams <sup>asws</sup> of guidance, after Rasool-Allah <sup>saww</sup>, are from Clan of Hashim <sup>as</sup> (Imam Ali <sup>asws</sup> the first one and Imam Mahdi <sup>asws</sup> the 12<sup>th</sup> Imam <sup>asws</sup>!!)

وَ حَدَّثَنِي أَبُو الْقَاسِمِ الشَّحَامِيُّ عَنْ أَبِي سَعِيدٍ الْكَنَجَرُودِيِّ عَنْ أَبِي عَمْرِو الْجَرِّيِّ عَنْ أَبِي يَغْلَى الْمُؤَصِّلِيِّ فِي مُسْنَدِهِ عَنْ شَيْبَانَ بْنِ فُرُوحٍ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَسَأَلَهُ رَجُلٌ يَا بَا عَبْدِ الرَّحْمَنِ هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ ﷺ كَمْ يَمْلِكُ أَمْرَ هَذِهِ الْأُمَّةِ خَلْفَهُ فَقَالَ ابْنُ مَسْعُودٍ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ قَبْلَكَ قَالَ نَعَمْ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ اثْنَا عَشَرَ مِثْلَ نُفْبَاءِ بَنِي إِسْرَائِيلَ.

And it is narrated to me by Abu Al Qasim Al Shahamy, from Abu Saeed Al Kanjaroudy, from Anu Amro Al Khabry, from Abu Ya'la Al Mowsily in his (book) 'Musnad', from Shayban Bin Faroukh, from Hammad Bin Zayd, from Mujallid, from Al Shaby, from Masrouq who said,

<sup>631</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 41 H 87 e

<sup>632</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 41 H 87 f

‘We were seated in the presence of Abdullah Bin Masoud, and a man asked him, ‘O Abdul Rahman! Did you all ask Rasool-Allah<sup>saww</sup> how many caliphs would rule the affairs of this community?’ Ibn Masoud said, ‘No one before you has asked me about it since I arrived at Al-Iraq. Yes, I had asked Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> had said: ‘Twelve, like the captains of the children of Israel’’.<sup>633</sup> (Non-Shia source)

أَخْرَجَهُ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ أَحْمَدُ فِي مُسْنَدِ ابْنِ مُسْعُودٍ وَ قَدْ رَوَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَ أَبُو سَعِيدٍ الْأَشْجَعِيُّ وَ أَبُو كُرَيْبٍ وَ مُحَمَّدُ بْنُ غِيْلَانَ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ إِبْرَاهِيمُ بْنُ سَعِيدٍ وَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ كُلُّهُمْ جَمِيعاً عَنْ أَبِي أُسَامَةَ عَنْ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ الشَّعْبِيِّ وَ حَدَّثَنِي الْفَرَاوِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْجَوْهَرِيِّ عَنْ الْقُطَيْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَطَّةَ الْعُكْبَرِيِّ مُسْنَداً إِلَى الْإِبَانَةِ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ زُهَيْرٍ عَنْ سِمَاكِ بْنِ حَرْبٍ وَ زِيَادِ بْنِ عِلَاقَةَ وَ حُصَيْنِ بْنِ عَبْدِ اللَّهِ كُلُّهُمْ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ص قَالَ: يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا وَ تَكَلَّمَ بِكَلِمَةٍ فَسَأَلْتُ أَبِي فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

It is extracted by Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) ‘Musnad’, and it has been reported by Usman Bin Abu Shayba, and Abu Saeed Al Ashaj’a, and Abu Kureyb, and Mahmoud Bin Gaylan, and Ali Bin Muhammad, and Ibrahim Bin Saeed, and Abdul Rahman, from his father, from Abdullah Bin Battah Al Akbary, attributing to (the book) ‘Al Ibanah’, from Ali Bin Al Ja’d, from Zuheyr, from Simak Bin Harb, and Ziyad Bin Alaqah, and Husayn Bin Abdullah – all of them from Jabir Bin Samurah,

‘The Prophet<sup>saww</sup> said: ‘There will happen to be after me<sup>saww</sup>, twelve commanders’. And he<sup>saww</sup> spoke with a phrase. I asked my father. He said, ‘All of them would be from Quraysh’’.<sup>634</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَ بِهَذَا الْإِسْنَادِ قَالَ ابْنُ بَطَّةَ رَوَى الثَّوْرِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ ص لَا يَزَالُ أَمْرُ النَّاسِ صَالِحاً حَتَّى يَقُومَ اثْنَا عَشَرَ أَمِيرًا مِنْ قُرَيْشٍ.

And by this chain, Ibn Batah said, ‘It is reported by Al Sowry, from Abdul Malik Bin Umeyr, from Jabir Bin Samurah who said,

‘The Prophet<sup>saww</sup> said: ‘The affairs of the people will not cease to be correct until twelve commanders from Quraysh stand’’.<sup>635</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ مَوْلَى مُجَاشِعٍ عَنْ زَيْدِ الرَّقَاشِيِّ عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ص لَا يَزَالُ هَذَا الدِّينُ قَائِمًا إِلَى اثْنَيْ عَشَرَ مِنْ قُرَيْشٍ فَإِذَا مَضَوْا سَاخَتِ الْأَرْضُ بِأَهْلِهَا.

<sup>633</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 g

<sup>634</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 h

<sup>635</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 i

And by this chain from Abdullah Bin Abu Umayya, a slave of Mujashie, from Yazeed Al Raqqashy, from Anas (well known fabricator) who said,

‘The Prophet<sup>saww</sup> said: ‘This religion will not cease to be standing up to twelve from Quraysh. So, when they pass, the earth would collapse with its inhabitants’’.<sup>636</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

عم، إعلام الوری عبْدُ اللّٰهِ بِنُ اَبِي اُمَيَّةٍ مِثْلُهُ.

(The book) ‘I’lam Al Wara’ – Abdullah Bin Abu Umayya – similar to it’’.<sup>637</sup>

88- قب، المناقب لابن شهر آشوب وَ بِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي خَيْثَمَةَ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ عَنْ زِيَادِ بْنِ خَيْثَمَةَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ الْأَمْدَاوِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ ثُمَّ يَكُونُ الْفُرَجُ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – And by this chain from Abu Bakr Bin Abu Khaysama, from Ali Bin Al Ja’ad, from Zuheyr Bin Muawiya, from Ziyad Bin Khaysama, from Al Aswad Bin Saeed Al Hamdani, from Jabir Bin Samurah saying,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘There will happen to be twelve caliphs after me<sup>saww</sup>, all of them being from Quraysh. Then the troubles would happen’’.<sup>638</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

89- قب، المناقب لابن شهر آشوب وَ بِحَدِّثِ الْإِسْنَادِ عَنْ سِمَاكِ بْنِ حَرْبٍ وَ زِيَادِ بْنِ عِلَاقَةَ وَ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ سَمُرَةَ عَنِ النَّجَّيِّ ص قَالَ: قَالَ: لَا يَزَالُ أَهْلُ هَذَا الدِّينِ يُبْصَرُونَ عَلَى مَنْ نَأَوَاهُمْ إِلَى اثْنَيْ عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – And by this chain from Simak Bin Harb, and Ziyad Bin Ilaqah, and Husayn Bin Abdul Rahman, from Ibn Samurah,

‘From the Prophet<sup>saww</sup> having said: ‘The people of this religion will not cease to be Helped against the one who oppose them up to twelve caliphs, all of them being from Quraysh’’.<sup>639</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>636</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 j

<sup>637</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 87 k

<sup>638</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 88

<sup>639</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 89

90- قب، المناقب لابن شهر آشوب وَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زُرَيْقٍ الْقَزَّازُ الْبَغْدَادِيُّ عَنْ أَبِي بَكْرٍ بْنِ نَابِتِ الْخَطِيبِ فِي تَارِيخِ بَغْدَادَ قَالَ حَدَّثَ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الطُّفَيْلِ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ يَا بَا طُفَيْلٍ اَعُدُّ اَنْتَ عَشَرَ خَلِيفَةً بَعْدَ النَّبِيِّ ص ثُمَّ يَكُونُ بَعْدَهُ النَّفَقُ وَ النَّقَافُ وَ فِي رِوَايَةٍ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى ثُمَّ يَكُونُ دَوَّارَةٌ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – And it is narrated to me by Abdul Rahman Bin Zureyq Al Qazaz Al Baghdadi, from Abu Bakr Bin Sabid Al Khateen in (the book) 'History of Baghdad', he said, 'It is narrated by Hammad Bin Salamah, from Abu Al Tufeyl who said,

'Abdullah Bin Umar said to me, 'O Abu Al Tufeyl! Count the twelve caliphs to be after the Prophet<sup>saww</sup>, then after it will happen to be the Fitna, and the betrayals'. And in a report of Abdullah Bin Abu Awfa, 'Then the cowardliness would happen''.<sup>640</sup> (Non-Shia source)

91- قب، المناقب لابن شهر آشوب وَ مِمَّا رَوَاهُ أَبُو الْفَرَجِ مُحَمَّدُ بْنُ فَارِسٍ الْغُورِيُّ الْمُحَدِّثُ بِإِسْنَادِهِ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ مِنَّا اثْنَا عَشَرَ خَلِيفَةً يَنْصُرُهُمُ اللَّهُ عَلَى مَنْ نَاوَاهُمْ وَ لَا يَضُرُّهُمْ مَنْ عَادَاهُمْ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and from what is reported by Abu Al Faraj Muhammad Bin Farsi Al Ghowry, Al Muhaddis, by his chain from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'Twelve caliphs will happen to be from us. Allah<sup>azwj</sup> would Help them against the one who oppose them, and the ones inimical to them will not harm them''.<sup>641</sup>

وَ رُوِيَ عَنْ أَبِي الطُّفَيْلِ أَنَّهُ سُئِلَ ابْنُ عُمَرَ عَنِ الْخُلَفَاءِ بَعْدَ رَسُولِ اللَّهِ ص فَقَالَ اثْنَا عَشَرَ مِنْ بَنِي كَعْبٍ.

And it is reported from Abu Al-Tufeyl, he asked Ibn Umar about the caliphs after Rasool-Allah<sup>saww</sup>, so he said, 'Twelve from the clan of Ka'ab''.<sup>642</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

وَ كَاتِبَتْنِي أَبُو الْمُؤَيَّدِ الْمَكِّيُّ الْخَطِيبُ بِخَوَارِزْمَ بَكْتَابَ الْأَرْبَعِينَ بِالإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيٍّ بْنُ أَبِي طَالِبٍ ع وَ ذُرِّيَّتَهُ الطَّاهِرِينَ أَيْمَةَ الْهُدَى وَ مَصَابِيحَ الدُّجَى مِنْ بَعْدِهِ فَإِنَّهُمْ لَمْ يُخْرِجُوهُمْ مِنْ بَابِ الْهُدَى إِلَى بَابِ الضَّلَالَةِ.

And Abu Al Muwabbid the speaker wrote to me at Khawarizm with a book of forty chains,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'I<sup>asws</sup> heard the Prophet<sup>saww</sup> saying: 'One who loves to live my<sup>saww</sup> life, and die my<sup>saww</sup> passing away, and enter the Paradise which my<sup>saww</sup> Lord<sup>azwj</sup> has Promised me<sup>saww</sup>, then let him befriend Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup>

<sup>640</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 90

<sup>641</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 a

<sup>642</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 b

offspring, the clean Imams<sup>asws</sup> of guidance, and lamps for the darkness, from after him<sup>asws</sup>, for they<sup>asws</sup> will not exit you from a door of guidance to a door of straying”.<sup>643</sup>

و حَدَّثَنِي أَبُو سَعِيدٍ عَبْدُ اللَّطِيفِ الْأَصَفَهَانِيُّ عَنْ أَبِي عَلِيٍّ الْحَدَّادِ عَنْ أَبِي نَعِيمٍ الْأَصَفَهَانِيِّ مُسْنَدًا إِلَى حَلِيبَةَ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جِئْتُ مَعَ أَبِي إِلَى الْمَسْجِدِ وَ النَّبِيِّ ص يَخْطُبُ فَمَسِغْتُهُ يَقُولُ يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً ثُمَّ خَفَضَ صَوْتَهُ فَلَمْ أَذِرْ مَا يَقُولُ فَقُلْتُ لِأَبِي مَا يَقُولُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And it is narrated to me by Abu Saeed Abdul Lateef Al Asfahany, from Abu Ali Al Haddad, from Abu Naeem Al Asfahany, attributing to (the book) ‘Hulyah’ from Al Shaby, from Jabir Bin Samurah who said,

‘I came with my father to the Masjid and the Prophet<sup>saww</sup> was addressing. I heard him<sup>saww</sup> saying: ‘There will happen to be from after me<sup>saww</sup>, twelve caliphs’. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice, and I do not know what he<sup>saww</sup> said. So, I asked my father, ‘What did he<sup>saww</sup> say?’ He said, ‘He<sup>saww</sup> said: ‘All of them would be from Quraysh”.<sup>644</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

و رَوَى بِإِسْنَادِهِ عَنِ السُّدِّيِّ عَنْ زَيْدِ بْنِ أَرْقَمَ وَ عَنْ شَرِيكِ عَنِ الْأَعْمَشِيِّ عَنْ حَبِيبِ بْنِ ثَابِتٍ عَنْ أَبِي الطُّفَيْلِ عَنْ زَيْدِ بْنِ أَرْقَمَ وَ عَنْ عِكْرَمَةَ وَ عَنْ سَلَمَةَ بْنِ كَهْمَلٍ كِلَاهِمَا عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ قَالَ النَّبِيُّ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَسْكُنَ حَنَّةَ عَدْنِ النَّبِيِّ عَرَسَهَا رَبِّي فَلْيُؤَالِ عَلِيًّا مِنْ بَعْدِي وَ لِيُؤَالِ وَلِيَّهِ وَ لِيُقْتَدِ بِالْأَئِمَّةِ مِنْ بَعْدِي فَإِنَّهُمْ عَتَرَتِي

And it is reported by his chain from Al Sudy, from Zayd Bin Arqam, and from Shareek, from Al Amsh, from Habeeb Bin Sabit, from Abu Al Tufyel, from Zayd Bin Arqam, and from Ikrimah (Bin Abu Jahl<sup>la</sup>), and from Salamah Bin Kuheyl, both of them from Ibn Abbas having said,

‘The Prophet<sup>saww</sup> said: ‘One whom it cheers that he lives my<sup>saww</sup> life and dies my<sup>saww</sup> passing away, and settles in the Garden of Eden which my<sup>saww</sup> Lord<sup>azwj</sup> Planted, then let him befriend Ali<sup>asws</sup> from after me<sup>saww</sup> and befriend his<sup>asws</sup> friends, and let him be led by the Imams<sup>asws</sup> from after me<sup>saww</sup>, for they<sup>asws</sup> are my<sup>saww</sup> offspring.

خَلُفُوا مِنْ طِينَتِي رَزَقُوا فَهَمًّا وَ عِلْمًا وَثَلَّ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ فِيهِمْ صَلَاتِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

They<sup>asws</sup> have been Created from my<sup>saww</sup> clay, being Graced understanding and knowledge. Woe be to the beliers from my<sup>saww</sup> community of their<sup>asws</sup> merits, the cutters of my<sup>saww</sup> connection regarding them<sup>asws</sup>. May Allah<sup>azwj</sup> not let them achieve my<sup>saww</sup> intercession”.<sup>645</sup>

وَ قَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ جَابِرِ بْنِ سَمُرَةَ بِأَرْبَعِ وَ ثَلَاثِينَ طَرِيقاً مِنْهُمْ عَامِرُ بْنُ سَعْدٍ وَ سَمَّاكَ بْنُ حَرْبٍ وَ الْأَسْوَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ وَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ وَ عَامِرُ الشَّعْبِيِّ وَ أَبُو خَالِدٍ الْوَالِجِيُّ مِثْلَ مَا رَوَيْنَا مِنَ الصَّحِيحَيْنِ وَ غَيْرِهِمَا.

<sup>643</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 c

<sup>644</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 d

<sup>645</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 e

And it has been reported by Ahmad Bin Hanbal in his (book) 'Musnad', from Jabir Bin Samurah, in thirty four ways, from them – Aamir Bin Sa'ad, and Simak Bin Harb, and al Aswad Bin Saeed Al hamdany, and Abdul Malik Bin Umeyr, and Aamir Al Shaby, and Abu Khalid Al Wailby,

Similar to what we have reported from the (two) 'Saheeh' (books), and others".<sup>646</sup>

عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ أَحْمَدَ بْنِ وَهَبٍ بْنِ مَنْصُورٍ عَنْ أَبِي قَبِيصَةَ شَرِيحَ بْنِ مُحَمَّدٍ الْعَنْبَرِيِّ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنَا نَذِيرُ أُمَّتِي وَإِنَّكَ هَادِيهَا وَالْحَسَنُ قَائِدُهَا وَالْحُسَيْنُ سَائِقُهَا وَعَلِيُّ بْنُ الْحُسَيْنِ جَامِعُهَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَارِفُهَا وَجَعْفَرُ بْنُ مُحَمَّدٍ كَاتِبُهَا وَمُوسَى بْنُ جَعْفَرٍ مُحْصِيهَا

Abdullah Bin Muhammad al Baghawiy, from Ali Bin Al Ja'ad, from Ahmad Bin Wahab Bin Mansour, from Abu Qabeysa Shureyh Bin Muhammad al Anbary, from Nafie, from Abdullah Bin Umar who said,

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> am the warner of my<sup>saww</sup> community and you<sup>asws</sup> are their guide, and Al-Hassan<sup>asws</sup> is their leader, and Al-Husayn<sup>asws</sup> is their usher, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> is their gatherer, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is their recogniser, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> is their scribe, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> is their enumerator;

وَعَلِيُّ بْنُ مُوسَى مُعَبِّرُهَا وَمُنَجِّيُهَا وَطَارِدُ مُبْغِضِيهَا وَمُدْنِي مُؤْمِنِيهَا وَمُحَمَّدُ بْنُ عَلِيٍّ قَائِدُهَا وَسَائِقُهَا وَعَلِيُّ بْنُ مُحَمَّدٍ سَائِقُهَا وَعَالِمُهَا وَالْحَسَنُ بْنُ عَلِيٍّ نَادِيهَا وَمُعْطِيهَا وَالْقَائِمُ الْخَلْفُ سَائِقُهَا وَنَاشِدُهَا وَشَاهِدُهَا- إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

And Ali<sup>asws</sup> Bin Musa<sup>asws</sup> is their crosser (over the Bridge), and their rescuer, and expeller of their hateful ones, and drawing closer of their believers, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is their leader and their usher, and Ali<sup>asws</sup> Bin Muhammad is their driver and their learned ones, and Al-Hassan<sup>asws</sup> Bin Ali is their caller and their benefactor, and Al-Qaim<sup>asws</sup> is the last, their usher, and their adjurer, and their witness: **Surely, in that are Signs for the distinguishers [15:75]**".<sup>647</sup>

وَقَدْ رَوَى ذَلِكَ جَمَاعَةٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ عَنِ الْخَارِثِ بْنِ سَعِيدٍ بْنِ قَيْسٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ عَنْ جَابِرِ الْأَنْصَارِيِّ كِلَيْهِمَا عَنِ النَّبِيِّ ص قَالَ: أَنَا وَارِدُكُمْ عَلَى الْحَوْضِ وَأَنْتَ يَا عَلِيُّ السَّاقِي وَالْحَسَنُ الدَّائِدُ وَالْحُسَيْنُ الْأَمِيرُ وَعَلِيُّ بْنُ الْحُسَيْنِ الْفَارِطُ وَمُحَمَّدُ بْنُ عَلِيٍّ النَّاشِرُ وَجَعْفَرُ بْنُ مُحَمَّدٍ السَّائِقُ

And that is reported by a group, from Jabir Bin Abdullah,

From the Prophet<sup>saww</sup>.

Al Amsh, from Al Haris Bin Saeed Bin Qays,

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and from Jabir Al-Ansari, both of them from the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> shall be coming to you<sup>asws</sup> all at the Fountain, and you<sup>asws</sup>, O Ali<sup>asws</sup>, are the quencher, and Al-Hassan<sup>asws</sup> is its impeder (of the enemies), and Al-Husayn<sup>asws</sup> is the commander, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> is the praiseworthy (worshipper), and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is the opener (of knowledge), and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> is the usher (to guidance);

<sup>646</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 f

<sup>647</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 g

و مُوسَى بْنُ جَعْفَرٍ مُحْصِي الْمُحِبِّينَ وَ الْمُبْغِضِينَ وَ قَامِعُ الْمُنَافِقِينَ وَ عَلِيُّ بْنُ مُوسَى مُزَيِّنُ الْمُؤْمِنِينَ وَ مُحَمَّدُ بْنُ عَلِيٍّ مُنْزِلُ أَهْلِ الْجَنَّةِ فِي دَرَاجَتِهِمْ وَ عَلِيُّ بْنُ مُحَمَّدٍ خَطِيبُ شِيعَتِهِمْ وَ مُرَوِّجُهُمُ الْخَوَرُ وَ الْحَسَنُ بْنُ عَلِيٍّ سِرَاجُ أَهْلِ الْجَنَّةِ يَسْتَضِيئُونَ بِهِ

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> is the enumerator of the loving ones and the haters, and the subduer of the hypocrites, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup> is adorning of the Momineen<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> the settler of the people of the Paradise in their ranks, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> is speaker of their<sup>asws</sup> Shias and performer of their marriages with the Houries, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> is a lantern of the inhabitants of the Paradise, they would be illuminated due to him<sup>asws</sup>;

وَ الْهَادِي الْمَهْدِي شَفِيعُهُمْ يَوْمَ الْقِيَامَةِ حَيْثُ لَا يَأْذُنُ اللَّهُ إِلَّا لِمَنْ يَشَاءُ وَ يَرْضَى.

And Al-Hadi<sup>asws</sup>, the Mahdi<sup>asws</sup> would be their intercessor on the Day of Qiyamah, when Allah<sup>azwj</sup> will not be Permitting except **for one He so Desires and is Pleased (with)** [53:26]<sup>648</sup>.

92- قب، المناقب لابن شهر آشوب جابر الأنصاري قال: يَا رَسُولَ اللَّهِ وَجَدْتُ فِي التَّوْرَةِ الْيَاقُظُوا شَبْرًا [شَبْرٌ] وَ شَبِيرًا فَلَمْ أَعْرِفْ أَسْمَاءَهُمْ فَكَمْ بَعْدَ الْحُسَيْنِ مِنَ الْأَوْصِيَاءِ وَ مَا أَسْمَاءُهُمْ فَقَالَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ الْمَهْدِيِّ مِنْهُمْ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

Jabir Al-Ansari said, 'O Rasool-Allah<sup>saww</sup>! I found in the Torah: 'Wake up, Shabbar and Shabbir!' I do not recognise their names. So (Jabir asked), how many successors<sup>asws</sup> would there be from after Al-Husayn<sup>asws</sup>, and what are their names?' He<sup>saww</sup> said: 'Nine from the Sulb of Al-Husayn<sup>asws</sup>, and Al-Mahdi<sup>asws</sup> is from them'.<sup>649</sup>

مُجَالِدٌ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنِ ابْنِ مَسْعُودٍ قَالَ النَّبِيُّ ص الْحُلَفَاءُ بَعْدِي اثْنَا عَشَرَ كَعِدَّةِ نُبِيَّاءِ بَنِي إِسْرَائِيلَ.

Mujalid, from Al Shaby, from Masrouq, from Ibn Masoud who said,

'The Prophet<sup>saww</sup> said: 'The caliphs after me<sup>saww</sup> are twelve, like the number of the captains of the children of Israel'.<sup>650</sup>

هَشَامُ بْنُ زَيْدٍ عَنْ أَنَسٍ قَالَ: سَأَلْتُ النَّبِيَّ ص مَنْ خَوَارِئِكَ يَا رَسُولَ اللَّهِ فَقَالَ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ مِنْ صُلْبِ عَلِيٍّ وَ فَاطِمَةَ وَ هُمْ خَوَارِئِي وَ أَنْصَارُ دِينِي.

Hisham Bin Zayd, from Anas (well known fabricator) who said,

'I asked the Prophet<sup>saww</sup>! Who are your<sup>saww</sup> disciples, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve from the Sulb of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and they<sup>asws</sup> are my<sup>saww</sup> disciples and helpers of my<sup>saww</sup> religion'.<sup>651</sup>

<sup>648</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 91 h

<sup>649</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 a

<sup>650</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 b

<sup>651</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 c



سَلْمَانُ وَ أَبُو أَيُّوبَ وَ ابْنُ مَسْعُودٍ وَ وَائِلَةُ وَ حَدِيفَةُ بْنُ أَسِيدٍ وَ أَبُو قَتَادَةَ وَ أَبُو هُرَيْرَةَ وَ أَنَسُ أَنَّهُ سِئِلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْدِكَ قَالَ عَدَدَ نُفَبَاءِ بَنِي إِسْرَائِيلَ.

Salman<sup>ra</sup>, and Abu Ayoub, and Ibn Masoud, and Wasilah, and Huzeyfa Bin Aseyd, and Abu Qatadah, and Abu Hureyra (well-known fabricator), and Anas (well known fabricator),

‘He asked the Prophet<sup>saww</sup>, ‘How many Imams<sup>asws</sup> would there be after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘The number of the captains of the children of Israel’’.<sup>652</sup>

وَ فِي حَدِيثِ الْأَعْمَشِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: فَأَخْبَرَنِي يَا رَسُولَ اللَّهِ هَلْ يَكُونُ بَعْدَكَ نَبِيٌّ فَقَالَ لَا أَنَا خَاتَمُ النَّبِيِّينَ لَكِنْ يَكُونُ بَعْدِي أَيْمَةٌ قَوَّامُونَ بِالْقِسْطِ بَعْدَ نُفَبَاءِ بَنِي إِسْرَائِيلَ.

And in a Hadeeth of Al Amsh,

‘From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Inform me<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>! Will there be any Prophet<sup>as</sup> after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘No, I<sup>saww</sup> am last of the Prophets<sup>as</sup>. But, there will happen to be Imams<sup>asws</sup> after me, standing with the fairness, being of the number of the captains of the children of Israel’’.<sup>653</sup>

وَ فِي حَدِيثِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ بَيْتِي اثْنَا عَشَرَ نَبِيًّا مُحَدَّثُونَ مُفَهَّمُونَ مِنْهُمْ الْقَائِمُ بِالْحَقِّ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مِلَتْ ظُلْمًا وَ جَوْرًا.

And in a Hadeeth of Abu Ja’far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘From the People<sup>asws</sup> of my<sup>saww</sup> Household there would be twelve captains, ‘Muhaddisoun’ (being Narrated to from Allah<sup>azwj</sup>, ‘Mufahhamoun’ (being Granted understanding from Allah<sup>azwj</sup>. From them<sup>asws</sup> is Al-Qaim<sup>asws</sup> (the one rising) with the truth. He<sup>asws</sup> will fill the earth with justice just as it had been filled (before) with injustice and tyranny’’.<sup>654</sup>

93- جاء، المجالس للمفيد الصدوق عن أبيه عن سعد عن ابن أبي الخطاب عن محمد بن سنان عن المفضل عن جابر الجعفي عن أبي جعفر عن أبيه عن جدّه ع قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنَا وَ أَنْتَ وَ ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ أَرْكَانُ الدِّينِ وَ دَعَائِمُ الْإِسْلَامِ مَنْ تَبِعَنَا بَحَا وَ مَنْ تَخَلَّفَ عَنَّا فُلِيَ النَّارِ.

(The book) ‘Al Majalis’ of Al Mufeed – Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Isanan, from Al Mufazzal, from Jabir Al Jufy,

‘From Abu Ja’far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘O Ali<sup>asws</sup>! I<sup>saww</sup>, and you<sup>asws</sup>, and your<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Husayn<sup>asws</sup> and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are cornerstones of the religion, and pillars of Al-Islam. One who follows us<sup>asws</sup> would attain salvation, and one who stays behind from us<sup>asws</sup>, will be to the Fire’’.<sup>655</sup>

<sup>652</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 d

<sup>653</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 e

<sup>654</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 92 f

<sup>655</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 93

94- في الغيبة للنعماني أحمد بن هذّدة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن عمرو بن شمير عن المبارك بن فضالة عن الحسن بن أبي الحسن البصريّ يرفعه قال: أتى جبرئيل النبيّ ص فقال له يا محمد إنّ الله عزّ وجلّ يأمرُك أن تزوّج فاطمة من عليّ أخيك

(The book) 'Al Ghayba' of Al Nu'mani – Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Shmr, from Al Mubarak Bin Fazalat, from Al-Hassan Bin Abu Al-Hassan Al Basry, raising it, said,

'Jibraeel<sup>as</sup> came to the Prophet<sup>saww</sup> and said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Commands you<sup>saww</sup> get (Syeda) Fatima<sup>asws</sup> married to Ali<sup>asws</sup>, your<sup>saww</sup> brother<sup>asws</sup>'.

فَأَرْسَلَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع فَقَالَ لَهُ يَا عَلِيُّ إِنِّي مُزَوِّجُكَ فَاطِمَةَ ابْنَتِي وَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ أَحَبَّهُنَّ إِلَيَّ بَعْدَكَ وَ كَائِنَ مِنْكُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ الشَّهَدَاءِ الْمَضْرُجُونَ الْمَقْهُورُونَ فِي الْأَرْضِ مِنْ بَعْدِي

Rasool-Allah<sup>saww</sup> sent for Ali<sup>asws</sup>. He<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> am getting you<sup>asws</sup> married to my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup>, chieftess of women of the worlds and most beloved of them to me<sup>saww</sup> after you<sup>asws</sup>, and there shall come into being from your<sup>asws</sup> both, two chiefs of the youths of the people of Paradise, the smeared in blood, the coerced in the earth from after me<sup>saww</sup>'.

وَ التُّجَبَاءُ الرَّاهِثُونَ الَّذِينَ يُطْفِئُ اللَّهُ بِهِمُ الظُّلْمَ وَ يُجَيِّ بِهِمُ الْحَقَّ وَ يُبَيِّثُ بِهِمُ الْبَاطِلَ عِدَّتُهُمْ عِدَّةُ أَشْهُرِ السَّنَةِ آخِرُهُمْ يُصَلِّيَ عِيسَى ابْنُ مَرْيَمَ ع خَلْفَهُ.

And the captains would be appearing, those Allah<sup>azwj</sup> would be Extinguishing the injustices by them<sup>asws</sup>, and Revive the truth by them<sup>asws</sup>, and Kill off the falsehood by them<sup>asws</sup>. Their<sup>asws</sup> number is the number of the months of the year. Their last one<sup>asws</sup>, Isa<sup>as</sup> Bin Maryam<sup>as</sup> shall be praying behind him<sup>asws</sup>, 656

95- في الغيبة للنعماني أبي عُدَّة عن يحيى بن زكريّا بن سنان عن عليّ بن أبي يوسف عن ابن عمرو عن أنان بن عثمان عن أبي جعفر عن أبيه ع قال قال رسول الله ص من أهل بيتي اثنا عشر محدثاً فقال له رجل يقال له عبد الله بن زيد وكان أخوا عليّ بن الحسين من الرضاة سبحانه الله محدثاً كالمُنْكَرِ لِدَلِكِ

(The book) 'Ghayba' of Al Nu'mani – Abu Uqdah, from Yahya Bin Zakariya Bin Sinan, from Ali Bin Abu Yusuf, from Ibn Amro, from Aban Bin Usman,

'From the People<sup>asws</sup> of my<sup>saww</sup> Household there are twelve Muhaddis (Narrated to from Allah<sup>azwj</sup>). A man called Abdullah Bin Zayd said to him<sup>saww</sup>, and he was a brother of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> from the breast-feeding, 'Glory be to Allah<sup>azwj</sup>! A Muhaddis!' As if he was in denial to that.

قال فأقبل عليه أبو جعفر ع فقال له أما والله إنّ ابن أُمّك كان كذلك يعني عليّ بن الحسين ع.

He (the narrator) said, 'Abu Ja'far<sup>asws</sup> faced towards him and said to him: 'But, by Allah<sup>azwj</sup>, the son<sup>asws</sup> of your uncle<sup>asws</sup> was like that' – meaning Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 657

<sup>656</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 94

<sup>657</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 95

96- بي، الغيبة للنعماني ابن عُبْدَةَ وَ مُحَمَّدُ بْنُ هَمَّامٍ وَ عَبْدُ الْعَزِيزِ وَ عَبْدُ الْوَاحِدِ ابْنَا عَبْدِ اللَّهِ عَنْ رِجَالِهِمْ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ أَبَانَ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ: قُلْتُ لِعَلِيِّ ع إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ مِنَ الْمِقْدَادِ وَ مِنْ أَبِي ذَرٍّ أَشْيَاءَ مِنْ تَفْسِيرِ الْقُرْآنِ وَ مِنَ الْأَحَادِيثِ عَنْ رَسُولِ اللَّهِ ص غَيْرَ مَا فِي أَيْدِي النَّاسِ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, and Muhammad Bin Hammam, and Abdul Aziz and Abdul Wahid, two sons of Abdullah, from their men, from Abdul Razzaq, from Muammar, from Aban, from Suleym Bin Qayl Al Hilali who said,

'I said to Ali<sup>asws</sup>, 'I have heard from Salman<sup>ra</sup>, and from Al-Miqdad<sup>ra</sup>, and from Abu Zarr<sup>ra</sup>, certain things from the interpretation of the Quran and from the Ahadeeth from Rasool-Allah<sup>saww</sup>, other than what is in the hands of the people. Then I heard from you<sup>asws</sup> a verification of what I had heard from them<sup>ra</sup>.

ثُمَّ سَمِعْتُ مِنْكَ تَصَدِيقًا لِمَا سَمِعْتُ مِنْهُمْ وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ مِنَ الْأَحَادِيثِ عَنْ رَسُولِ اللَّهِ ص أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَ تَزْعُمُونَ أَنَّ ذَلِكَ كَانَ كُلُّهُ بَاطِلًا أَ فَتَرَى أَنَّهُمْ يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ مُتَعَمِّدِينَ وَ يُفَسِّرُونَ الْقُرْآنَ بِآرَائِهِمْ

And I have seen in the hands of the people, many things from the interpretation of the Quran, and from Ahadeeth of Rasool-Allah<sup>saww</sup>, you<sup>asws</sup> are opposing them regarding these, and you<sup>asws</sup> are claiming that, all of it is false. Do you<sup>asws</sup> view that they are belying upon Rasool-Allah<sup>saww</sup> deliberately and are interpreting the Quran by their own opinions?'

قَالَ فَأَقْبَلَ عَلِيٌّ ع وَ قَالَ قَدْ سَأَلْتُ فَافْهَمِ الْجَوَابَ إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَ بَاطِلًا وَ صِدْقًا وَ كَذِبًا وَ نَاسِخًا وَ مَنْسُوخًا وَ خَاصًّا وَ عَامًّا وَ مُحْكَمًا وَ مُتَشَابِهًا وَ حِفْظًا وَ وَهْمًا

He (Suleym) said, 'Ali<sup>asws</sup> faced towards me and said, 'You have asked, so (now) understand the answer. In the hands of the people there is right and wrong, and truth and lies, and abrogating and abrogated, and particular and general, and decisive and allegorical, and memorised and imagined.

وَ قَدْ كُذِبَ عَلَى رَسُولِ اللَّهِ ص عَلَى عَهْدِهِ حَتَّى قَامَ خَطِيبًا فَقَالَ أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكَذَابَةُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مُتَعَدَّهُ مِنَ النَّارِ

And they had lied upon Rasool-Allah<sup>azwj</sup> in his<sup>saww</sup> era to the extent that he<sup>saww</sup> said: 'O you people! The lies upon me<sup>saww</sup> have become a lot, so the one who lied upon me<sup>saww</sup> deliberately, let him assume his seat from the Fire'.

ثُمَّ كُذِبَ عَلَيْهِ مِنْ بَعْدِهِ وَ إِنَّمَا أَتَاكُمْ الْحَدِيثُ مِنْ أَرْبَعَةٍ لَيْسَ لَهُمْ خَامِسٌ

Then he<sup>saww</sup> was lied upon from after him<sup>saww</sup>, and rather the Hadeeth has come to you from four (types of people). There isn't any fifth for them: –

رَجُلٌ مُنَافِقٌ مُظْهِرٌ لِلْإِيمَانِ مُتَصَنِّعٌ لِلْإِسْلَامِ بِاللِّسَانِ - لَا يَتَأَمَّرُ وَ لَا يَتَحَرَّجُ أَنْ يَكْذِبَ عَلَى رَسُولِ اللَّهِ ص مُتَعَمِّدًا وَ لَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ مُنَافِقٌ كَاذِبٌ مَا قَبِلُوا مِنْهُ وَ لَمْ يُصَدِّقُوهُ وَ لَكِنَّهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ اللَّهِ ص وَ قَدْ رَأَاهُ وَ سَمِعَ مِنْهُ وَ أَخَذُوا عَنْهُ وَ هُمْ لَا يَعْرِفُونَ خَالَهُ

A hypocrite man manifesting the Eman, simulating for Al-Islam with the tongue, neither consider it a sin nor having any qualms that he is lying upon Rasool-Allah<sup>saww</sup> deliberately, and if the Muslims knew that he is a hypocrite, they would not accept from it and would not

ratify him. But, they said, 'This one is a companion of Rasool-Allah<sup>saww</sup>, and he has seen him<sup>saww</sup> and heard from him<sup>saww</sup>, and so they took from him, and they were not recognising his state.

وَقَدْ أَخْبَرَكَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا خَبَرَكَ وَصَفَهُمْ بِمَا وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ - وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

And Allah<sup>azwj</sup> has Informed about the hypocrites with what He<sup>azwj</sup> has Informed, and Described them. The Mighty and Majestic Said: **And when you see them, their bodies would amaze you, and if they speak, you will listen to their words. [63:4].**

ثُمَّ يَقُولُ بَعْدَ رَسُولِ اللَّهِ ص وَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالِ وَالدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَالكَذِبِ وَالبُهْتَانِ حَتَّى وَلَّوْهُمْ الْأَعْمَالَ وَحَكَّمُوهُمْ عَلَى رِقَابِ النَّاسِ وَ أَكَلُوا مِنْ دُنْيَا وَ إِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَ الدُّنْيَا إِلَّا مَنْ عَصَمَ اللَّهُ فَهَذَا أَحَدُ الْأَرْبَعَةِ:

Then they remained after Rasool-Allah<sup>saww</sup>, and they drew closer to the imams of straying and the callers to the Fire, by (uttering) the falsehood, and the lies, and the slander, until they (leaders) made them the office bearers and made them judges upon the necks of the people, and they consumed the world through them (leaders). And rather, the people tend to be with the kings and the world, except the one Allah<sup>azwj</sup> Protects. So, this is one of the four (types).

وَ رَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ ص شَيْئاً لَمْ يَحْفَظْهُ عَلَى وَجْهِهِ فَأَوْهَمَ فِيهِ - وَ لَمْ يَتَعَمَّدْهُ كَذِباً فَهُوَ فِي يَدَيْهِ يَقُولُ بِهِ وَ يَعْمَلُ بِهِ وَ يَتَوَكَّلُ بِهِ وَ يَقُولُ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ لَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهَمٌ لَمْ يَقْبَلُوهُ وَ لَوْ عَلِمَ هُوَ أَنَّهُ وَهَمٌ لَرَفَضَهُ

And (secondly), a man heard something from Rasool-Allah<sup>saww</sup>. He did not memorise it upon its aspect, and used his imagination in it, and he did not lie deliberately. It was in his hands and he was speaking with it, and working with it, and narrating with it, and saying, 'I heard it from Rasool-Allah<sup>saww</sup>'; and if the Muslims knew that he is imagining, they would not accept it, and if they knew he had imagined it, they would have rejected him.

وَ رَجُلٌ ثَالِثٌ سَمِعَ مِنْ رَسُولِ اللَّهِ ص شَيْئاً أَمَرَ بِهِ ثُمَّ نَهَى عَنْهُ وَ هُوَ لَا يَعْلَمُ أَوْ سَمِعَهُ نَهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَ هُوَ لَا يَعْلَمُ فَحَفِظَ الْمُنْسُوخَ ثُمَّ لَمْ يَحْفَظِ النَّاسِخَ وَ لَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ

And a third man heard something from Rasool-Allah<sup>azwj</sup> instructing with it, then he<sup>saww</sup> forbade from it, and he did not know or heard the prohibition about something. Then he<sup>saww</sup> instructed with it, and he did not know, so he ended up memorising the abrogated, then did not memorised the abrogating, and if he knew it is abrogated, he would have rejected it.

وَ رَجُلٌ رَابِعٌ لَمْ يَكْذِبْ عَلَى اللَّهِ وَ لَا عَلَى رَسُولِهِ ص مُبْغِضاً لِلْكَذِبِ وَ خَوْفاً مِنَ اللَّهِ وَ تَعْظِيماً لِرَسُولِ اللَّهِ ص وَ لَمْ يَتَوَكَّلْ بَلْ حَفِظَ الْحَدِيثَ كَمَا سَمِعَ عَلَى وَجْهِهِ فَجَاءَ بِهِ كَمَا سَمِعَهُ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ وَ عَلِمَ النَّاسِخَ مِنَ الْمُنْسُوخِ فَعَمِلَ بِالنَّاسِخِ وَ رَفَضَ الْمُنْسُوخَ

And a fourth man neither lied upon Allah<sup>azwj</sup>, nor upon His<sup>azwj</sup> Rasool<sup>saww</sup>, hating the lies, and fearing from Allah<sup>azwj</sup>, and was revering to Rasool-Allah<sup>saww</sup>, and did not use his imagination, but he memorised the Hadeeth just as he had heard it upon its aspect. So, he came with it just as he had heard it, neither increasing in it nor reducing from it, and he knows the abrogating from the abrogated. So, he worked with the abrogating and rejected the abrogated.

وَأَمْرُ رَسُولِ اللَّهِ ص وَ نَهْيُهُ مِثْلُ الْقُرْآنِ نَاسِخٌ وَ مَنْسُوخٌ وَ عَامٌّ وَ خَاصٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ فَذَكَرَ أَنْ يَكُونَ مِنْ رَسُولِ اللَّهِ ص الْكَلَامُ لَهُ وَجْهَانِ كَلَامٌ عَامٌّ وَ كَلَامٌ خَاصٌّ مِثْلُ الْقُرْآنِ

And the instructions of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> prohibitions are similar to the Quran – abrogating and abrogated, and general and particular, and decisive and allegorical. The speech had happened from Rasool-Allah<sup>saww</sup> having two aspects for it – a general talk and a particular talk, like the Quran.

وَقَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا يَسْمَعُهُ مَنْ لَا يَعْرِفُ وَ لَمْ يَذَرِ مَا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَا مَا عَلَى بِهِ رَسُولُ اللَّهِ ص وَ لَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ ص كَانَ يَسْأَلُهُ عَنِ الشَّيْءِ فَيَقِفُهُمْ

And Allah<sup>azwj</sup> Mighty and Majestic Said in His<sup>azwj</sup> Book: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** It was (also) heard by the one who did not understand and did not know what Allah<sup>azwj</sup> Mighty and Majestic had Meant by it, nor what Rasool-Allah<sup>saww</sup> had meant by it, and every companion of Rasool-Allah<sup>saww</sup> wasn't such that he would ask about something, and he would understand.

وَ كَانَ مِنْهُمْ مَنْ يَسْأَلُهُ وَ لَا يَسْتَفْهِمُ حَتَّى إِنَّهُمْ كَانُوا لَيَجِئُونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ أَوْ الطَّارِي فَيَسْأَلُ رَسُولَ اللَّهِ ص حَتَّى يَسْمَعُوا

And from them was one who asked him<sup>saww</sup> and did not understand until they loved it that the Bedouin, or the comer would come and ask Rasool-Allah<sup>saww</sup>, until they would listen (to the answer).

وَ قَدْ كُنْتُ أَنَا أَدْخُلُ عَلَى رَسُولِ اللَّهِ ص كُلَّ يَوْمٍ دَخْلَةً وَ كُلَّ لَيْلَةٍ دَخْلَةً فَيُخَلِّبُنِي فِيهَا أَدُورٌ مَعَهُ حَيْثُ دَارَ وَ قَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ص أَنَّهُ لَمْ يَكُنْ يَصْنَعُ ذَلِكَ بِأَحَدٍ غَيْرِي

And I<sup>asws</sup> used to enter to see Rasool-Allah<sup>saww</sup> every day with an entry, and every night with an entry. He<sup>saww</sup> would be isolate with me<sup>saww</sup> during it. I<sup>asws</sup> would go around with him<sup>saww</sup> wherever he<sup>saww</sup> went, and the companions of Rasool-Allah<sup>saww</sup> knew that he<sup>saww</sup> did not happen to do that with anyone else apart from me<sup>asws</sup>.

فَرُبَّمَا كَانَ فِي بَيْتِي يَأْتِينِي رَسُولُ اللَّهِ أَكْثَرَ مِنْ ذَلِكَ فِي بَيْتِي وَ كُنْتُ إِذَا دَخَلْتُ عَلَيْهِ بَعْضَ مَنَازِلِهِ أَخْلَانِي وَ أَقَامَ عَنِّي نِسَاءَهُ فَلَا يَبْقَى عِنْدَهُ غَيْرِي وَ إِذَا أَتَانِي لِلْحَلْوَةِ مَعِي فِي مَنْزِلِي لَمْ تَقُمْ عَنِّي فَاطِمَةُ وَ لَا أَحَدٌ مِنْ بَنِي

Sometimes it would be in my<sup>asws</sup> house. Rasool-Allah<sup>saww</sup> used to come to me<sup>asws</sup> more than that in my<sup>asws</sup> house, and when I<sup>asws</sup> used to enter to see him<sup>saww</sup> in one of his<sup>saww</sup> house, he<sup>saww</sup> would isolate with me<sup>asws</sup>, and he<sup>saww</sup> would get his<sup>saww</sup> wives to rise away from me<sup>asws</sup>. So, there would not remain in his<sup>saww</sup> presence apart from me<sup>asws</sup>; and when he<sup>saww</sup> would come to me<sup>asws</sup> for the isolation in my<sup>asws</sup> house, (Syeda) Fatima<sup>asws</sup> would not arise away from me<sup>asws</sup>, nor would anyone else from my<sup>saww</sup> two sons<sup>asws</sup>.

وَ كُنْتُ إِذَا ابْتَدَأْتُ أَجَابَنِي وَ إِذَا سَكَتُ عَنْهُ وَ فَيَبِيتُ مَسَائِلِي ابْتِدَائِي وَ دَعَا اللَّهُ أَنْ يَحْفَظَنِي وَ يُفَهِّمَنِي فَمَا نَسِيتُ شَيْئاً فَطُ مُنْذُ دَعَا لِي وَ إِنِّي قُلْتُ لِرَسُولِ اللَّهِ ص يَا نَبِيَّ اللَّهِ إِنَّكَ مُنْذُ دَعَوْتَ اللَّهَ لِي بِمَا دَعَوْتَ لَمْ أَتَسَّ بِمَا تُعَلِّمُنِي شَيْئاً فَلِمَ تُؤَلِّمُنِي عَلَيَّ وَ تَأْمُرُنِي بِكَتِبِهِ أَ تَتَخَوَّفُ عَلَيَّ النَّسِيَانَ

And whenever I<sup>asws</sup> initiated, he<sup>saww</sup> would answer me<sup>asws</sup>, and when I<sup>asws</sup> was silent from him<sup>saww</sup>, and my<sup>asws</sup> questions had ended, he<sup>saww</sup> would initiate me<sup>asws</sup>. And he<sup>saww</sup> supplicated to Allah<sup>azwj</sup> to Cause me<sup>asws</sup> to memorise and to understand. So, I<sup>asws</sup> did not forget anything at all since he<sup>saww</sup> supplicated for me<sup>asws</sup>, and I<sup>asws</sup> said to Rasool-Allah<sup>saww</sup>: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! Since you<sup>saww</sup> had supplicated for me<sup>asws</sup> what you<sup>saww</sup> supplicated with, I<sup>asws</sup> do not forget anything from what you<sup>saww</sup> are teaching me<sup>asws</sup>. So, why are you<sup>saww</sup> instructing me<sup>asws</sup> with writing it? Are you<sup>saww</sup> scared of the forgetfulness upon me<sup>asws</sup>?'

فَقَالَ يَا أَخِي لَسْتُ أَتَخَوَّفُ عَلَيْكَ النِّسْيَانَ وَلَا الْجَهْلَ وَ قَدْ أَخْبَرَنِي اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ قَدْ اسْتَجَابَ لِي فِيكَ وَ فِي شُرَكَائِكَ الَّذِينَ يَكُونُونَ مَعَكَ بَعْدَكَ  
وَ إِنَّمَا تَكُنُّهُمْ

He<sup>saww</sup> said: 'O my<sup>saww</sup> brother<sup>asws</sup>! I<sup>saww</sup> am not scared upon you<sup>asws</sup> of the forgetfulness, nor the ignorance, and Allah<sup>azwj</sup> Mighty and Majestic has Informed me<sup>saww</sup> that He<sup>azwj</sup> has Answered to me<sup>saww</sup> regarding you<sup>asws</sup>, and regarding your<sup>asws</sup> associates who will happen to be with (for) you<sup>asws</sup>, after you<sup>asws</sup>, and rather you<sup>asws</sup> should write it for them'.

قُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ شُرَكَائِي قَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ فِي فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ خِفْتُمْ  
تَنَازَعًا فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ

I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! And who are my<sup>asws</sup> associates?' He<sup>saww</sup> said: 'Those Allah<sup>azwj</sup> has Paired them<sup>asws</sup> with Himself<sup>azwj</sup> and with me<sup>saww</sup>, so He<sup>azwj</sup> Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].** So, if you are fearing the dispute regarding anything, then refer it to Allah<sup>azwj</sup>, and to the Rasool<sup>saww</sup>, and to the Divine Authority from you'.

قُلْتُ يَا نَبِيَّ اللَّهِ وَ مَنْ هُمْ قَالَ الْأَوْصِيَاءُ إِلَى أَنْ يَرُدُّوا عَلَيَّ حَوْضِي كُلُّهُمْ هَادٍ مُهْتَدٍ لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَذَلَهُمْ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ - لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ بِهِمْ نُنْصُرُ أُمَّي وَ يُعْطَرُونَ وَ يُدْفَعُ عَنْهُمْ بِمُسْتَحَابَاتٍ دَعَوَاتِهِمْ

I<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! And who are they<sup>asws</sup>?' He<sup>saww</sup> said: 'The successors<sup>asws</sup> until they<sup>asws</sup> return to me<sup>saww</sup> at my<sup>saww</sup> Fountain, all of them<sup>asws</sup> being guides, Guided, not being harmed by the abandonment of the one abandoning them<sup>asws</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them. Neither will they<sup>asws</sup> separate from it nor will it separate from them. Due to them<sup>asws</sup> my<sup>saww</sup> community will be Helpers, and be rained upon, and (afflictions) repelled from them, due to the Answering of their<sup>asws</sup> supplications'.

قُلْتُ يَا رَسُولَ اللَّهِ سَمِّهِمْ لِي قَالَ ابْنِي هَذَا وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ ثُمَّ ابْنِي هَذَا وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ ثُمَّ ابْنٌ لَهُ عَلِيٌّ اسْمُهُ اسْمُكَ يَا عَلِيُّ ثُمَّ ابْنٌ لَهُ اسْمُهُ مُحَمَّدٌ بْنُ عَلِيٍّ

I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Name them<sup>asws</sup> to me<sup>asws</sup>!' He<sup>saww</sup> said: 'This son<sup>asws</sup> of mine<sup>asws</sup> - and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Hassan<sup>asws</sup> - 'Then this son<sup>asws</sup> of mine<sup>saww</sup> - and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Husayn<sup>asws</sup>. 'Then a son<sup>asws</sup> of his<sup>asws</sup>, Ali<sup>asws</sup>. His<sup>asws</sup> name is your<sup>asws</sup> name, O Ali<sup>asws</sup>. Then a son<sup>asws</sup> of his<sup>asws</sup>, his<sup>asws</sup> name is Muhammad Bin Ali<sup>asws</sup>.'

ثُمَّ أَقْبَلَ عَلَى الْحُسَيْنِ وَ قَالَ سَيُولَدُ مُحَمَّدٌ بْنُ عَلِيٍّ فِي حَيَاتِكَ فَأَقْرَبُهُ مِنِّي السَّلَامُ ثُمَّ تَكَمَّلَهُ أَنِّي عَشَرُ إِمَامًا

Then he<sup>saww</sup> turned towards Al-Husayn<sup>asws</sup> and said: 'Muhammad Bin Ali<sup>asws</sup> will be born during your<sup>asws</sup> lifetime, so convey to him<sup>asws</sup> the greetings from me<sup>saww</sup>. Then twelve Imams<sup>asws</sup> would perfect it'.

فُلْتُ يَا نَبِيَّ اللَّهِ سَمِعْتُ لِي فَسَمَاهُمْ رَجُلًا رَجُلًا مِنْهُمْ وَ اللَّهُ يَا أَخَا بَنِي هِلَالٍ مَهْدِيٌّ أُمَّةٌ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلْتُ ظُلْمًا وَ جَوْرًا.

I<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! Name them<sup>asws</sup> to me<sup>asws</sup>! He<sup>saww</sup> named them<sup>asws</sup>, man by man. By Allah<sup>azwj</sup>, O brother of the clan of Hilal! Mahdi<sup>asws</sup> of the community of Muhammad<sup>saww</sup> is the one<sup>asws</sup> who shall fill the earth with fairness and justice just as it would have been filled with injustice and tyranny".<sup>658</sup>

أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمٍ مِثْلَ مَا رَوَاهُ التُّعْمَانُ وَ زَادَ فِي آخِرِهِ

I (Majlisi) am saying, 'I found in the book of Sulem similar to what is reported by Al-Numan, and there is an addition in its end: -

وَ اللَّهُ إِنِّي لَأَعْرِفُ جَمِيعَ مَنْ يُبَايِعُهُ بَيْنَ الرَّكْنَيْنِ وَ الْمَقَامِ وَ أَعْرِفُ أَسْمَاءَ أَنْصَارِهِ وَ قَاتِلِيهِمْ

'By Allah<sup>azwj</sup>! I<sup>saww</sup> recognise the entirety of the one who will pledge allegiance to him (Al-Qaim<sup>asws</sup>) between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim<sup>as</sup>, and I<sup>saww</sup> recognise the names of his<sup>asws</sup> helpers and their fighters (tribes)'.

قَالَ سُلَيْمٌ ثُمَّ لَقِيتُ الْحَسَنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا بِالْمَدِينَةِ بَعْدَ مَا قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَحَدَّثْتُهُمَا بِهَذَا الْحَدِيثِ فَقَالَا صَدَقْتَ قَدْ حَدَّثَكَ أَبُونَا عَلِيُّ بِهَذَا الْحَدِيثِ وَ نَحْنُ جُلُوسٌ وَ قَدْ حَفِظْنَا ذَلِكَ عَنْ رَسُولِ اللَّهِ ص كَمَا حَدَّثَكَ أَبُونَا سَوَاءٌ لَمْ يَرِدْ وَ لَمْ يَنْقُصْ

Suleym said, 'Then I met Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> at Al-Medina after Amir Al-Momineen<sup>asws</sup> had been killed, and I narrated this Hadeeth to both of them<sup>asws</sup>. They<sup>asws</sup> said: 'You speak the truth! Our<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> had narrated to us with this Hadeeth, and we<sup>asws</sup> were seated, and we<sup>asws</sup> have preserved that from Rasool-Allah<sup>saww</sup> just as our<sup>asws</sup> father<sup>asws</sup> had narrated to you, same, not increasing and nor reducing'.

قَالَ سُلَيْمٌ ثُمَّ لَقِيتُ عَلِيَّ بْنَ الْحُسَيْنِ وَ عِنْدَهُ ابْنُهُ مُحَمَّدٌ بْنُ عَلِيٍّ فَحَدَّثْتُهُ بِمَا سَمِعْتُ مِنْ أَبِيهِ وَ عَمِّهِ وَ مَا سَمِعْتُ مِنْ عَلِيٍّ ع فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ أَقْرَأَنِي أَمِيرُ الْمُؤْمِنِينَ مِنْ رَسُولِ اللَّهِ ص وَ هُوَ مَرِيضٌ وَ أَنَا صَبِيٌّ

Suleym said, 'Then I met Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and in his<sup>asws</sup> presence was his<sup>asws</sup> son Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. I narrated to him<sup>asws</sup> with what I had heard from his<sup>asws</sup> father<sup>asws</sup> and his<sup>asws</sup> uncle<sup>asws</sup>, and what I<sup>asws</sup> had heard from Ali<sup>asws</sup>. Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> had read it out to me<sup>asws</sup> from Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> was ill and I<sup>asws</sup> was a child'.

ثُمَّ قَالَ مُحَمَّدٌ ع وَ قَدْ أَقْرَأَنِي خَدِّي الْحُسَيْنُ مِنْ رَسُولِ اللَّهِ ص وَ هُوَ مَرِيضٌ السَّلَام

<sup>658</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 96 a



Then Muhammad<sup>asws</sup> said: 'And my<sup>asws</sup> grandfather<sup>asws</sup> Al-Husayn<sup>asws</sup> had conveyed the greetings to me<sup>asws</sup> from Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> was ill'.

قَالَ أَبَانٌ فَحَدَّثْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَ بِهَذَا كُلِّهِ عَنْ سُلَيْمٍ فَقَالَ صَدَقَ سُلَيْمٌ وَ قَدْ جَاءَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ إِلَى ابْنِي وَ هُوَ غُلَامٌ يَخْتَلِفُ إِلَى الْكِتَابِ فَقَبَّلَهُ وَ أَقْرَأَهُ مِنْ رَسُولِ اللَّهِ ص السَّلَامَ

Aban (narrator) said, 'I narrated to Ali<sup>asws</sup> Bin Al-Husayn with this, all of it, from Suleym. He<sup>asws</sup> said: 'Suleym spoke the truth, and Jabir Bin Abdullah Al Ansari had come to my<sup>asws</sup> son<sup>asws</sup>, and he<sup>asws</sup> was a boy. He came with the Book. He kissed him<sup>asws</sup> and conveyed the greetings from Rasool-Allah<sup>saww</sup> to him<sup>asws</sup>.'

قَالَ أَبَانٌ فَلَمَّا مَضَى عَلِيٌّ بْنُ الْحُسَيْنِ حَجَّجْتُ فَلَقَيْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ فَحَدَّثَنِي بِهَذَا الْحَدِيثِ كُلِّهِ لَمْ أَتْرُكْ مِنْهُ حَرْفًا فَأَعْرُورَقَتْ عَيْنَاهُ ثُمَّ قَالَ صَدَقَ سُلَيْمٌ قَدْ أَتَانِي بَعْدَ قَتْلِ حَدِّي الْحُسَيْنِ عَ وَ أَنَا قَاعِدٌ عِنْدَ أَبِي فَحَدَّثَنِي بِهَذَا الْحَدِيثِ بِعَيْنِهِ

Aban said, 'When Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> passed away, I went to perform Hajj, and I met Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and I narrated to him<sup>asws</sup> with this Hadeeth, all of it, not neglecting even a letter from it. His<sup>asws</sup> eyes filled up (with tears), then he<sup>asws</sup> said: 'Suleym spoke the truth. He had come to me after the killing of my<sup>asws</sup> grandfather<sup>asws</sup> Al-Husayn<sup>asws</sup>, and I<sup>asws</sup> was seated in the presence of my<sup>asws</sup> father<sup>asws</sup>. He narrated to me<sup>asws</sup> with this Hadeeth exactly.

فَقَالَ لَهُ أَبِي صَدَقْتَ قَدْ حَدَّثَكَ أَبِي وَ عَمِّي بِهَذَا الْحَدِيثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ فَقَالَا صَدَقْتَ قَدْ حَدَّثَكَ ذَلِكَ وَ نَحْنُ شُهُودٌ ثُمَّ حَدَّثَنَا أَنَّهُمَا سَمِعَاهُ مِنْ رَسُولِ اللَّهِ ص.

My<sup>asws</sup> father<sup>asws</sup> had said to him: 'You speak the truth. My<sup>asws</sup> father<sup>asws</sup> and my<sup>asws</sup> uncle<sup>asws</sup> had narrated to you with this Hadeeth being from Amir Al-Momineen<sup>asws</sup>. They<sup>asws</sup> had both said: 'You speak the truth! He<sup>asws</sup> had narrated that to you, and we<sup>asws</sup> are witnessed'. Then they<sup>asws</sup> narrated that they<sup>asws</sup> had heard it from Rasool-Allah<sup>saww</sup> 659.

97- بي، الغيبة للنعماني بإسناده عن عَبْدِ الرَّزَّاقِ قَالَ حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ عَنْ أَبَانِ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ أَنَّ عَلِيًّا عَ قَالَ لَطَلَحَةُ فِي حَدِيثٍ طَوِيلٍ عِنْدَ ذِكْرِ تَفَاخُرِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ بِمَنَاقِبِهِمْ وَ فَضَائِلِهِمْ يَا طَلَحَةُ أَلَيْسَ قَدْ شَهِدْتَ رَسُولَ اللَّهِ ص حِينَ دَعَا بِالْكِتَابِ لِيَكْتُبَ فِيهَا مَا لَا تَضِلُّ الْأُمَّةُ بَعْدَهُ وَ لَا تَخْتَلِفُ فَقَالَ صَاحِبُكَ مَا قَالَ إِنَّ رَسُولَ اللَّهِ ص يَهْجُرُ فَعُضِبَ رَسُولُ اللَّهِ وَ تَرَكَهَا قَالَ بَلَى قَدْ شَهِدْتُهُ

(The book) 'Al Ghayba' of Al Numani – By his chain, from Abdul Raaq who said, 'It is narrated to us by Ma'mar Bin Rashid, from Aban Bin Ayyash, from Suleym Bin Qays,

'Ali<sup>asws</sup> said to Talha, in a lengthy Hadeeth, at the mention of the priding of the Emigrants and the Helpers with their virtues and their merits: 'O Talha! Haven't you witnessed Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> called for the shoulder bone in order to write in it what the community would not stray after him<sup>saww</sup> nor differ, so your companion (Umar) said what he said, that Rasool-Allah<sup>saww</sup> had lost his<sup>saww</sup> mind (delirious), so Rasool-Allah<sup>saww</sup> was angered, and left it?' He said, 'Yes, I have witnessed it'.

659 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 96 b

قَالَ فَإِنَّكُمْ لَمَّا خَرَجْتُمْ أَخْبَرَنِي رَسُولُ اللَّهِ ص بِالَّذِي أَرَادَ أَنْ يَكْتُبَ فِيهَا وَيُشْهَدَ عَلَيْهِ الْعَامَّةُ وَأَنَّ جَبْرِئِيلَ أَخْبَرَهُ بِأَنَّ اللَّهَ قَدْ عَلِمَ أَنَّ الْأُمَّةَ سَتَخْتَلِفُ وَتَفْتَرِقُ

He<sup>asws</sup> said: 'So, when you all went out, Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> of that which he<sup>saww</sup> wanted to write in it, and the general public witnessed upon it, and Jibraeel<sup>as</sup> informed him<sup>saww</sup> that Allah<sup>azwj</sup> had Known that the community will be differing and dividing.

ثُمَّ دَعَا بِصَحِيفَةٍ فَأَمْلَى عَلَيَّ مَا أَرَادَ أَنْ يَكْتُبَ بِالْكِتَابِ وَأَشْهَدَ عَلَى ذَلِكَ ثَلَاثَةَ رَهْطٍ - سَلْمَانَ الْفَارِسِيِّ وَأَبَا ذَرٍّ وَالْمِقْدَادَ وَ سَمَّى مَنْ يَكُونُ مِنْ أُمَّةٍ الْهَدَى الَّذِينَ أَمَرَ الْمُؤْمِنِينَ بِطَاعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Then he<sup>saww</sup> called for a parchment and dictated unto me<sup>asws</sup> what he<sup>saww</sup> had wanted to write in the shoulder bone, and a group of three witnessed upon it – Salman Al-Farsi<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al Miqdad<sup>ra</sup>, and he<sup>saww</sup> named one who would happen to be from the Imams<sup>asws</sup> of guidance, those the Momineen have been Commanded with obeying them<sup>asws</sup> up to the Day of Qiyamah.

فَسَمَّيْنِي أَوْهُمْ ثُمَّ ابْنِي هَذَا حَسَنَ [حُسَيْنًا] ثُمَّ تِسْعَةَ مِنْ ابْنِي هَذَا حُسَيْنٍ

He<sup>saww</sup> named me<sup>asws</sup> as their<sup>asws</sup> first, then this son<sup>asws</sup> of mine<sup>asws</sup> Hassan<sup>asws</sup>, then this son<sup>asws</sup> of mine<sup>asws</sup> Husayn<sup>asws</sup>, then nine from this son<sup>asws</sup> of mine<sup>asws</sup> Husayn<sup>asws</sup>.

كَذَلِكَ يَا بَا ذَرٍّ وَأَنْتَ يَا مِقْدَادُ قَالَا نَشْهَدُ بِذَلِكَ عَلَى رَسُولِ اللَّهِ ص

Was it like that, O Abu Zarr<sup>ra</sup>, and you<sup>ra</sup>, O Miqdad<sup>ra</sup>? They<sup>ra</sup> both said, 'We<sup>ra</sup> testify with that upon Rasool-Allah<sup>saww</sup>!'

فَقَالَ طَلْحَةُ وَ اللَّهُ لَقَدْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ لِأَبِي ذَرٍّ مَا أَقَلَّتِ الْعَبْرَاءُ وَلَا أَظَلَّتِ الْخَضْرَاءُ ذَا هَجَةٍ أَصْدَقَ وَلَا أَبْرَّ مِنْ أَبِي ذَرٍّ وَأَنَا أَشْهَدُ أَنَّهُمَا لَمْ يَشْهَدَا إِلَّا الْحَقَّ وَأَنْتَ أَصْدَقُ وَأَبْرُّ عِنْدِي مِنْهُمَا.

Talha said, 'By Allah<sup>azwj</sup>! I have hear from Rasool-Allah<sup>saww</sup> saying for Abu Zarr<sup>ra</sup>: 'Neither has the ground carried, nor the green (sky) shaded anyone with a tone more truthful, nor righteous than Abu Zarr<sup>ra</sup>, and I testify that both of them<sup>ra</sup> would not testify except to the truth, and you<sup>asws</sup> are the most truthful and more righteous in my view than they<sup>ra</sup> both are!''<sup>660</sup>

98- وَ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَرَرْتُ يَوْمًا بِرَجُلٍ سَمَاءَ لِي فَقَالَ مَا مِثْلُ مُحَمَّدٍ ص إِلَّا كَمِثْلِ نَخْلَةٍ نَبَتْ فِي كِبَاوَةٍ

And by his chain from Abdul Razzaq Bin Hammam, from Ma'mar Bin Rashid, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'One day I<sup>asws</sup> passed by a man' – he<sup>asws</sup> named him to me (Umar) – 'He said, 'What is an example of Muhammad<sup>saww</sup> except like a palm tree growing in a rubbish dump (where people defecated in the plantation)'.

<sup>660</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 97

فَأَتَيْتُ رَسُولَ اللَّهِ ص فَذَكَرْتُ ذَلِكَ لَهُ فَعَضِبَ رَسُولُ اللَّهِ ص وَخَرَجَ مُغَضِباً وَ أَتَى الْغُبَرَ فَقَرَعَتِ الْأَنْصَارُ إِلَى السَّلَاحِ لَمَّا رَأَوْا مِنْ غَضَبِ رَسُولِ اللَّهِ ص

I<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> and mentioned that to him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> was angered and went out angrily and came to the pulpit. The Helpers went to the weapons when they saw from the anger of Rasool-Allah<sup>saww</sup>.

قَالَ فَمَا بَالُ أَقْوَامٍ يُعَذِّبُونِي بِفِرَاقَتِي وَ قَدْ سَمِعُونِي أَقُولُ فِيهِمْ مَا أَقُولُ مِنْ تَفْضِيلِ اللَّهِ إِيَّاهُمْ وَ مَا اخْتَصَّيَهُمْ بِهِ مِنْ إِذْهَابِ الرَّجْسِ عَنْهُمْ وَ تَطْهِيرِ اللَّهِ إِيَّاهُمْ

He<sup>saww</sup> said: 'What is the matter with a people faulting me<sup>saww</sup> with my<sup>saww</sup> kinship, and (although) they have heard me<sup>asws</sup> saying regarding them what I<sup>saww</sup> from the Preference of Allah<sup>azwj</sup> of them<sup>asws</sup>, and what He<sup>azwj</sup> has Particularised them<sup>asws</sup> with, from keeping away the uncleanness away from them and the Cleaning by Allah<sup>azwj</sup> of them.

وَ قَدْ سَمِعُوا مَا قُلْتُهُ فِي فَضْلِ أَهْلِ بَيْتِي وَ وَصِيِّي وَ مَا أَكْرَمَهُ اللَّهُ بِهِ وَ خَصَّهُ وَ فَضَّلَهُ مِنْ سَبْقِهِ إِلَى الْإِسْلَامِ وَ بَلَايِهِ فِيهِ وَ قَرَابَتِهِ مِنِّي وَ أَنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And they have heard what I<sup>saww</sup> have said regarding the merits of the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> successor<sup>asws</sup>, and what Allah<sup>azwj</sup> has Honoured him<sup>asws</sup> with, and Specialised him<sup>asws</sup> and Merited him from his<sup>asws</sup> precedence to Al-Islam, and his<sup>asws</sup> suffering afflictions during it, and his<sup>asws</sup> kinship from me<sup>saww</sup>, and he<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>!

ثُمَّ يَمُرُّ بِهِ فَرَعَمَ أَنَّ مَثَلِي فِي أَهْلِ بَيْتِي كَمَثَلِ نَخْلَةٍ نَبَتْ فِي أَصْلِ حَشٍ

Then he<sup>asws</sup> passed by him, and he claimed that my<sup>saww</sup> example among the People<sup>asws</sup> of my<sup>saww</sup> Household is like an example of a palm tree growing in a rubbish dump (where people defecated in the plantation).

أَلَا إِنَّ اللَّهَ خَلَقَ خَلْقَهُ وَ فَرَّقَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ وَ فَرَّقَ الْفِرْقَةَ ثَلَاثَ شُعَبٍ فَجَعَلَنِي فِي خَيْرِهَا شُعْباً وَ خَيْرِهَا قَبِيلَةً ثُمَّ جَعَلَهُمْ بَنِيَّ فَجَعَلَنِي فِي خَيْرِهَا بَنِيَّ حَتَّى خَلَصْتُ فِي أَهْلِ بَيْتِي وَ عِتْرَتِي وَ بَنِي أَبِي أَنَا وَ أَحْيِي عَلِيٌّ بْنُ أَبِي طَالِبٍ

Indeed! Allah<sup>azwj</sup> Created His<sup>azwj</sup> creatures and Separated them into two segments. He<sup>azwj</sup> Made me<sup>saww</sup> to be in the between of the two segments, and Separated the segment into three sections and Made me<sup>saww</sup> to be in the best of these section, and Chose it as a tribe. Then He<sup>azwj</sup> Made them into household and Made me<sup>saww</sup> to be in its best household, until I<sup>saww</sup> ended up among the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> family<sup>asws</sup>, and sons of a father – I<sup>saww</sup> and my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

نَظَرَ اللَّهُ إِلَى أَهْلِ الْأَرْضِ نَظْرَةً وَ اخْتَارَنِي مِنْهُمْ ثُمَّ نَظَرَ نَظْرَةً فَاخْتَارَ عَلِيّاً أَحْيِي وَ وَزِيرِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي

Allah<sup>azwj</sup> Looked (Considered) to the earth with a Look (Consideration) and Chose me<sup>saww</sup>. Then He<sup>azwj</sup> Considered and Chose Ali<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup>

inheritor, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> caliph in my<sup>saww</sup> community, and guardian of every Momin after me<sup>saww</sup>.

مَنْ وَالَاهُ فَقَدْ وَالَاهُ اللَّهُ وَ مَنْ أَحَبَّهُ أَحَبَّهُ اللَّهُ وَ مَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ لَا يُجِبُهُ إِلَّا كُلُّ مُؤْمِنٍ وَ لَا يُبْغِضُهُ إِلَّا كُلُّ كَافِرٍ هُوَ زُرُّ الْأَرْضِ بَعْدِي وَ سَكُنْهَا وَ هُوَ كَلِمَةُ التَّقْوَى وَ غُرُوبَةُ الْوُثْقَى - يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ أَحْيٍ وَ يَأْتِيَ اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ

One who befriends him<sup>asws</sup>, Allah<sup>azwj</sup> would Befriend him, and one who loves him<sup>asws</sup>, Allah<sup>azwj</sup> would Love him, and one who hates him<sup>asws</sup>, Allah<sup>azwj</sup> would Hate him. No one will love him<sup>asws</sup> except every Momin, nor hate him<sup>asws</sup> except every kafir. He<sup>asws</sup> is a peg of the earth after me<sup>saww</sup> and its stamp (seal), and he<sup>asws</sup> is the Word of piety, and the firmest handhold. They are intending to extinguish the Noor of my<sup>saww</sup> brother<sup>asws</sup>, and Allah<sup>azwj</sup> Refused except and He<sup>azwj</sup> would Complete his<sup>asws</sup> Noor.

أَيُّهَا النَّاسُ لِيُبَلِّغْ مَقَالَتِي شَاهِدُكُمْ غَائِبُكُمْ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

O you people! Let your present ones deliver my<sup>saww</sup> words to your absentees! O Allah<sup>azwj</sup>! Be Witness upon them!

ثُمَّ إِنَّ اللَّهَ نَظَرَ نَظْرَةً ثَالِثَةً فَاخْتَارَ مِنْ أَهْلِ بَيْتِي بَعْدِي وَ هُمْ خِيَارُ أُمَّتِي أَحَدَ عَشَرَ إِمَامًا بَعْدَ أَحْيٍ وَاحِدٌ بَعْدَ وَاحِدٍ كُلُّمَا هَلَكَ وَاحِدٌ قَامَ وَاحِدٌ مِثْلُهُمْ فِي أَهْلِ بَيْتِي كَمِثْلِ نُجُومِ السَّمَاءِ كُلُّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ

Then Allah<sup>azwj</sup> Looked (Considered) with a second Look (Consideration) and He<sup>azwj</sup> Chose my<sup>saww</sup> People<sup>asws</sup> of my<sup>saww</sup> Household after me<sup>saww</sup>, and they<sup>asws</sup> are best of my<sup>saww</sup> communities – eleven Imams<sup>asws</sup> after my<sup>saww</sup> brother<sup>asws</sup>, one after one. Every time one would expire, one would stand. Their<sup>asws</sup> example among my<sup>saww</sup> family members is like an example of the stars of the sky. Every time one star disappears, a star emerges.

إِنَّهُمْ هُدَاةٌ مُهْدِيُونَ - لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ لَا خِدْلَانٌ مَنْ خَدَّهُمْ بَلْ يَضُرُّ اللَّهُ بِذَلِكَ مَنْ كَادَهُمْ وَ خَدَّهُمْ

They<sup>asws</sup> are guides, Guided ones. Neither will they<sup>asws</sup> be harmed by the plots of the ones plotting against them<sup>asws</sup>, nor abandonment of the ones abandoning them<sup>asws</sup>. But Allah<sup>azwj</sup> will Harm, due to that, the ones plotting against them<sup>asws</sup> and abandoning them<sup>asws</sup>.

هُمْ حُجَجُ اللَّهِ فِي أَرْضِهِ وَ شَهِادُوهُ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُهُمْ وَ لَا يُفَارِقُونَهُ حَتَّى يَرُدُّوا عَلَيَّ حَوْضِي

They<sup>asws</sup> are Divine Authorities of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> witnesses upon His<sup>azwj</sup> creatures. One who obeys them, so he has obeyed Allah<sup>azwj</sup>, and one who disobeys them<sup>asws</sup>, so he has disobeyed Allah<sup>azwj</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither will it separate from them<sup>asws</sup> nor will they<sup>asws</sup> be separating from it until they<sup>asws</sup> return to me<sup>saww</sup> at my<sup>saww</sup> Fountain.

وَ أَوَّلُ الْأَئِمَّةِ عَلَيَّ خَيْرُهُمْ ثُمَّ ابْنِي حَسَنٌ ثُمَّ ابْنِي حُسَيْنٌ ثُمَّ تَسَعَّةٌ مِنْ وَلَدِ الْحُسَيْنِ ع وَ ذَكَرَ الْحَدِيثَ بِطَوْلِهِ.

And the first of the Imams<sup>asws</sup> is Ali<sup>asws</sup>, best of them<sup>asws</sup>, then my<sup>asws</sup> (grand) son<sup>asws</sup> Hassan<sup>asws</sup>, then my<sup>saww</sup> (grand) son<sup>asws</sup> Husayn<sup>asws</sup>, then nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> – and he mentioned the Hadeeth in its (full) length”<sup>661</sup>.

99- في الغيبة للنعماني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي قَيْسٍ عَنْ جَعْفَرِ الرُّمَّانِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ عَبْدِ الْوَهَّابِ التَّقَفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَظَرَ إِلَى حُمْرَانَ فَبَكَى ثُمَّ قَالَ يَا حُمْرَانُ عَجَبًا لِلنَّاسِ كَيْفَ عَفَلُوا أَمْ نَسُوا أَمْ تَنَاسَوْا فَتَسَوُّوا قَوْلَ رَسُولِ اللَّهِ حِينَ مَرَضَ فَأَتَاهُ النَّاسُ يَعُودُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ حَتَّى إِذَا عَصَ بِأَهْلِهِ الْبَيْتِ جَاءَ عَلِيٌّ ع فَسَلَّمَ وَ لَمْ يَسْتَطِعْ أَنْ يَنْخَطِّطَ لَهُمْ إِلَيْهِ وَ لَمْ يُوسَّعُوا لَهُ

(The book) ‘Ghayba’ of Al Numani – Muhammad Bin Ahmad Bin Yaquob, from Al-Husayn Bin Muhammad, from Muhammad Bin Abu Qays, from Ja’far Al Rummany, from Muhammad Bin Abu Al Qasim, from Abdul Wahab Al Saqafy,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> looked at Humran, and he<sup>asws</sup> wept, then said: ‘O Humran! Strangeness of the people how heedless they are, or they have forgotten, they were made to forget, so they forgot the words of Rasool-Allah<sup>azwj</sup> when he<sup>saww</sup> was ill. The people had come to console him<sup>saww</sup> and they were greeting unto him<sup>saww</sup> until when the house was filled with its people, Ali<sup>asws</sup> came and greeted, and he<sup>asws</sup> was not able to get to him<sup>saww</sup> and they did not make any space for him<sup>asws</sup>.

فَلَمَّا رَأَى رَسُولُ اللَّهِ ذَلِكَ رَفَعَ يَدَيْهِ وَ قَالَ إِلَيَّ يَا عَلِيُّ فَلَمَّا رَأَى النَّاسُ ذَلِكَ رَحِمَ بَعْضُهُمْ بَعْضًا وَ أَفْرَجُوا حَتَّى خُطَّاهُمْ وَ أَجْلَسَهُ رَسُولُ اللَّهِ إِلَى جَنْبِهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ هَذَا أَنْتُمْ تَفْعَلُونَ بِأَهْلِ بَيْتِي فِي حَيَاتِي مَا أَرَى فَكَيْفَ بَعْدَ وَفَاتِي

When Rasool-Allah<sup>saww</sup> saw that, he<sup>saww</sup> raised his<sup>saww</sup> head and said: ‘To me<sup>saww</sup>, O Ali<sup>asws</sup>!’ When the people saw that, they crowded with each other and made a way until he<sup>asws</sup> cut through them, and Rasool-Allah<sup>saww</sup> made him<sup>asws</sup> to be seated to his<sup>saww</sup> side, then said: ‘O you people! This is (what) you are doing with People<sup>asws</sup> of my<sup>saww</sup> Household during my<sup>saww</sup> lifetime, what I<sup>saww</sup> seen, so how (will you be) after my<sup>saww</sup> expiry?

وَ اللَّهُ لَا تَقْرُبُونَ مِنْ أَهْلِ بَيْتِي قُرْبَةً إِلَّا قُرْبْتُمْ مِنَ اللَّهِ مَنْزِلَةً وَ لَا تُبَاعِدُونَهُ خُطْوَةً وَ تُعْرِضُونَ عَنْهُمْ إِلَّا أَعْرَضَ اللَّهُ عَنْكُمْ

By Allah<sup>azwj</sup>! You will not draw (yourselves) closer to People<sup>asws</sup> of my<sup>saww</sup> Household with a nearness, except you will be drawing closer to Allah<sup>azwj</sup> in status, nor will you be distancing a step and turning away from them<sup>asws</sup> except Allah<sup>azwj</sup> would Turn away from you!’

ثُمَّ قَالَ أَيُّهَا النَّاسُ اسْمَعُوا أَلَا إِنَّ الرِّضَى وَ الرِّضْوَانَ وَ الْجَنَّةَ لِمَنْ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ وَ اتَّخَمَ بِهِ وَ بَفَضَلِهِ وَ أَوْصِيَّاهُ بَعْدَهُ وَ حَقٌّ عَلَى رَبِّي أَنْ يَسْتَجِيبَ لِي فِيهِمْ إِنَّهُمْ اثْنَا عَشَرَ وَصِيًّا

Then he<sup>saww</sup> said: ‘O you people, listen! Indeed, the pleasure and the (Divine) Pleasure, and the Paradise is for the one who loves Ali<sup>asws</sup> and befriends him<sup>asws</sup>, and follows him<sup>asws</sup>, and his<sup>asws</sup> merits, and his<sup>asws</sup> successors<sup>asws</sup> after him<sup>asws</sup>; and there is a right upon my<sup>saww</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> Answers me<sup>saww</sup> regarding them<sup>asws</sup>, they<sup>asws</sup> are twelve successors<sup>asws</sup>.

وَ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي إِيَّيْ مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمَ مِنِّي وَ دِينِي دِينُهُ وَ دِينِي دِينِي وَ نَسَبِي نَسَبُهُ وَ نَسَبِي نَسَبِي وَ فَضْلِي فَضْلُهُ وَ أَنَا أَفْضَلُ مِنْهُ وَ لَا فَخْرَ يُصَدِّقُ قَوْلِي قَوْلُ رَبِّي - دُرَّتُهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

<sup>661</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 98

And the one who follows me<sup>saww</sup>, so he is from me<sup>saww</sup>. I<sup>saww</sup> am from Ibrahim<sup>as</sup> and Ibrahim<sup>as</sup> is from me<sup>saww</sup>, and my<sup>saww</sup> religion is his<sup>as</sup> religion, and his<sup>as</sup> religion is my<sup>saww</sup> religion, and my<sup>saww</sup> attributes are his<sup>as</sup> attributes, and his<sup>as</sup> attributes are my<sup>saww</sup> attributes, and my<sup>saww</sup> merits are his<sup>as</sup> merits, and I<sup>saww</sup> am superior than him<sup>as</sup>, and there is no pride. My<sup>saww</sup> words are ratified by the Words of my<sup>saww</sup> Lord<sup>azwj</sup>: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.<sup>662</sup>

100- بي، الغيبة للنعماني عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ عَنْ مُحَمَّدِ بْنِ مُثَنَّى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّقِّيِّ عَنْ مُوسَى بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَوْحَى إِلَيَّ لَيْلَةً أُسْرِي بِي يَا مُحَمَّدُ مَنْ خَلَقْتَ فِي الْأَرْضِ عَلَى أُمَّتِكَ وَهُوَ أَعْلَمُ بِذَلِكَ

(The book) 'Al Ghayba' of Al Numani – Abdullah Bin Abdul Malik, from Muhammad Bin Musanna, from Muhammad Bin Israil Al Raqqy, from Musa Bin Isa, from Ali Bin Muhammad, from Amro Bin Shimir, from Jabir,

'From Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, from Salim Bin Abdullah Bin Umar, from his father Abdullah Bin Umar Bin Al-Khattab who said, 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Revealed to me on the night there was an ascension with me: "O Muhammad<sup>saww</sup>! Whom have you<sup>saww</sup> left behind (as caliph) in the earth upon your<sup>saww</sup> community?" And He<sup>azwj</sup> was more Knowing with that.

فُلْتُ يَا رَبِّ قَالَ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَلَا أَذْكَرُ حَتَّى تُذَكَّرَ مَعِيَ فَأَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> brother<sup>asws</sup>. He<sup>azwj</sup> Said: "I<sup>azwj</sup> Noticed to the earth with a notification and Chose you<sup>saww</sup> from it. So, I<sup>azwj</sup> will not be Mentioned until you<sup>saww</sup> are mentioned along with Me<sup>azwj</sup>. I<sup>azwj</sup> am 'Mahmoud' (the most Praised One) and you<sup>saww</sup> are 'Muhammad' (praised one).

ثُمَّ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ اطَّلَاعَةً أُخْرَى فَاخْتَرْتُ مِنْهَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيكَ فَأَنْتَ سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ ثُمَّ شَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَهُوَ عَلِيٌّ

Then I<sup>azwj</sup> Noticed to the earth with another notification and Chose from it, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as your<sup>saww</sup> successor<sup>asws</sup>. So, you<sup>saww</sup> are chief of the Prophets and Ali<sup>asws</sup> is chief of the successors<sup>as</sup>. Then I<sup>azwj</sup> Derived a name for him<sup>asws</sup> from My<sup>azwj</sup> Names. I<sup>azwj</sup> am 'Al-A'ala' (the most Exalted), and he<sup>asws</sup> is Ali<sup>asws</sup> (exalted).

يَا مُحَمَّدُ إِنِّي خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ مِنْ نُورٍ وَاحِدٍ ثُمَّ عَرَضْتُ وَلَايَتَهُمْ عَلَى الْمَلَائِكَةِ فَمَنْ قَبِلَهَا كَانَ مِنَ الْمُؤْمِرِينَ وَ مَنْ جَحَدَهَا كَانَ مِنَ الْكَافِرِينَ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Created Ali<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>, from one Noor. Then I<sup>azwj</sup> Presented their<sup>asws</sup> Wilayah unto the Angels. So, the one who accepted it happened to be from the ones of Proximity, and one who rejected it happen to be from the Kafirs.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبَادِي عَبْدَنِي حَتَّى يَنْقَطِعَ ثُمَّ لَقِيَنِي جَاحِدًا لَوَلَّيْتُهُمُ أَذْخَلْتُهُ النَّارَ

<sup>662</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 99

O Muhammad<sup>saww</sup>! Even if a servant from My<sup>azwj</sup> servant were to worship Me<sup>azwj</sup> until he (his neck) is cut, then he meets Me<sup>azwj</sup> as a rejector of their<sup>asws</sup> Wilayah, I<sup>azwj</sup> shall Enter him into the Fire!”

ثُمَّ قَالَ يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ فَقُلْتُ نَعَمْ فَقَالَ أَمَامَكَ فَتَقَدَّمْتُ أَمَامِي فَإِذَا عَلَيَّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْحُجَّةُ الْقَائِمُ كَأَنَّهُ الْكَوْكَبُ الدَّرِّيُّ فِي وَسْطِهِمْ

Then He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! would you love to see them<sup>asws</sup>?” I<sup>saww</sup> said: ‘Yes’. He<sup>azwj</sup> Said: “Advance in front of you<sup>saww</sup>!” I<sup>saww</sup> went ahead in front of me<sup>saww</sup>, and there was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and Al-Hujjat Al-Qaim<sup>asws</sup>, as if he<sup>asws</sup> was the shining star in their<sup>asws</sup> midst!”

فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ مُحَلَّلٌ خَلَائِي وَ مُحَرَّمٌ خَزَائِي وَ يَنْتَقِمُ مِنْ أَعْدَائِي يَا مُحَمَّدُ أَخْبَهُ فَإِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ.

I<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! Who are they<sup>asws</sup>?’ He<sup>azwj</sup> Said: “They<sup>asws</sup> are the Imams<sup>asws</sup>, and this Al-Qaim<sup>asws</sup> will permit My<sup>azwj</sup> Permissible and prohibit My Prohibition, and he<sup>asws</sup> will take revenge from My<sup>azwj</sup> enemies. O Muhammad<sup>saww</sup>! Love him<sup>asws</sup>, for I<sup>azwj</sup> Love him<sup>asws</sup> and Love the one who loves him<sup>asws</sup>!”<sup>663</sup>

101- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ عِيسَى الْقَوْهَسْتَانِيِّ عَنْ مُوسَى بْنِ إِسْحَاقَ الْأَنْمَاطِيِّ وَ كَانَ شَيْخًا نَفِيسًا مِنْ إِخْوَانِنَا الْفَاضِلِينَ عَنْ بَدْرِ عَنْ زَيْدٍ عَنْ عِيسَى بْنِ مُوسَى وَ كَانَ رَجُلًا مَهِيئًا قُلْتُ لَهُ مَنْ أَدْرَكْتَ مِنَ التَّابِعِينَ

(The book) ‘Al-Ghayba’ of Al-Numany – Muhammad Bin Hammam, from Abu Al-Hassan Ali Bin Isa Al-Qowhistany, from Musa Bin Is’haq Al-Anmaty, and he was a precious old man from our brothers, the meritorious, from Badr, from Zayd Bin Isa Bin Musa, and he was a loving man. I said to him, ‘Whom from the ‘Tabi’een’ have you come across?’

فَقَالَ مَا أَدْرِي مَا تَقُولُ لِي وَ لَكِنِّي كُنْتُ بِالْكُوفَةِ فَسَمِعْتُ شَيْخًا فِي جَامِعِهَا يَتَخَدُّثُ عَنْ عَبْدِ خَيْرٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ – الْأَئِمَّةُ الرَّاشِدُونَ الْمُهْتَدُونَ الْمُعْصُومُونَ مِنْ وَلَدِكَ أَحَدَ عَشَرَ إِمَامًا وَ أَنْتَ أَوَّلُهُمْ

He said, ‘I do not know what you are saying to me, but I was at Al-Kufa, and I heard an old man in its central Masjid narrating from Abd Khayr. He said, ‘I heard Amir Al-Momineen<sup>asws</sup> saying: ‘Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: ‘O Ali<sup>asws</sup>! The Imams<sup>asws</sup>, the rightly guiding ones, the Guided, the Infallible from your<sup>asws</sup> sons<sup>asws</sup>, are eleven Imams<sup>asws</sup>, and you<sup>asws</sup> are their<sup>asws</sup> first.

وَ آخِرُهُمْ ائِمَّةٌ عَلَى اِسْمِي يَخْرُجُ فَيَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مِلْتُ جَوْرًا وَ طُلَمَّا يَأْتِيهِ الرَّجُلُ وَ الْمَالُ كُدُسٌ يَقُولُ يَا مَهْدِيٍّ أَعْطِنِي فَيَقُولُ خُذْ.

And their<sup>asws</sup> last one, his<sup>asws</sup> name is upon my<sup>saww</sup> name. He<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny and injustice. The man would come to him<sup>asws</sup>,

<sup>663</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 100



and the wealth would be like harvested seeds, and he would say, 'O Mahdi<sup>asws</sup>! Give me'. He<sup>asws</sup> would say: 'Take!'<sup>664</sup>

102- في الغيبة للنعماني بالإسناد إلى عبد السلام بن هاشم البزاز عن عبد الله بن أمية عن يزيد الرقاشي عن أنس بن مالك قال قال رسول الله ص لَنْ يَزَالَ هَذَا الْأَمْرُ قَائِمًا إِلَى اثْنَيْ عَشَرَ قِيَمًا مِنْ قُرَيْشٍ.

(The book) 'Al Ghayba' of Al Numani – By the chain to Abdul Salam Bin Hashim Al Bazzaz, from Abdullah Bin Umarra, from Yazeed Al Raqashy, from Anas Bin Malik (well known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'This command will never cease standing up to twelve youths from Quraysh''<sup>665</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

103- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجُبَّارِ الْغَطَّارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ حَيْشِ بْنِ الْمُعْتَمِرِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah, from Ahmad Bin Abdullah Bin Muhammad Bin Umarah, from Ahmad Bin Abdul Jabbar Al Utaridy, from Muhammad Bin Al-Hassan, from Ali Bin Muhamad Al Ansari, from Abdullah Bin Abdul Kareem, from Yahya Bin Abdul Hameed, from Jaysh Bin Al Mo'tamir, from Abdullah Bin Masoud who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, all of them would be from Quraysh''<sup>666</sup>

(This is a clear fabrication. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

104- نص، كفاية الأثر أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ زُهَيْرٍ عَنْ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ رُسْتَمٍ عَنْ إِبْرَاهِيمَ بْنِ يَسَارٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ التَّاسِعُ مَهْدِيُّهُمْ.

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Zuheyr, from Umar Bin Al-Husayn Bin Ali Bin Rustam, from Ibrahim Bin Yasaar, from Sufyan Bin Uyayna, from Ata'a Bin Al Sa'ib, from his father, from Abdullah Bin Masoud who said,

'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine from the Sulb of Al-Husayn, and the ninth being their<sup>asws</sup> Mahdi<sup>asws</sup>'<sup>667</sup>

<sup>664</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 101

<sup>665</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 102

<sup>666</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 103

105- نص، كفاية الأثر الصدوق عن ابن المتوكل عن الكوفي عن النخعي عن التوفلي عن الحسن بن علي بن سالم عن أبي حمزة عن سعيد بن جبير عن عبد الله بن عباس قال قال رسول الله ص إن الله تبارك و تعالى أطلع إلى الأرض طلائعاً فاختارني منها فجعلني نبياً ثم أطلع الثانية فاختار منها علياً فجعله إماماً

(The book) 'Kifayat Al Aser' – Al Sadouq, from Ibn Al Mutawahhal, from Al Kufy, from Al Nakhaie, from Al Nowfaly, from Al-Hassan Bin Ali Bin Salin, from his father, from Abu Hamza, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Noticed to the earth with a notification and Chose me<sup>saww</sup> from it, and Made me<sup>saww</sup> a Prophet<sup>saww</sup>. Then He<sup>azwj</sup> Notice second (notification) and Chose Ali<sup>asws</sup> from it and Made him<sup>asws</sup> an Imam<sup>asws</sup>.

ثُمَّ أَمَرَنِي أَنْ أَتَّخِذَهُ أَحَاً وَ وَصِيّاً وَ خَلِيفَةً وَ وَزِيراً- فَعَلَيَّْ مِئِّي وَ أَنَا مِنْ عَلِيٍّ وَ هُوَ رَوْحُ ابْنَتِي وَ أَبُو سِبْطِي الْحَسَنِ وَ الْحُسَيْنِ

Then He<sup>azwj</sup> Commanded me<sup>saww</sup> to take him<sup>asws</sup> as a brother and a successor<sup>asws</sup> and a caliph and a Vizier. Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from Ali<sup>asws</sup>, and he<sup>asws</sup> is husband of my<sup>asws</sup> daughter<sup>asws</sup>, and father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

أَلَا وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَنِي وَ إِثَاهُمْ حُجَجاً عَلَى عِبَادِهِ وَ جَعَلَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةً يَقُومُونَ بِأَمْرِي وَ يَحْفَظُونَ وَصِيَّتِي النَّاسِ مِنْهُمْ قَائِمٌ أَهْلُ بَيْتِي

Indeed! And Allah<sup>azwj</sup> Blessed and Exalted Made me<sup>saww</sup> and them<sup>asws</sup> as Divine Authorities upon His<sup>azwj</sup> servants, and Made Imams<sup>asws</sup> to be from the Sulb of Al-Husayn, standing with my<sup>saww</sup> matter, and protecting my<sup>saww</sup> successor<sup>asws</sup>. The ninth of them<sup>asws</sup> is Qaim<sup>asws</sup> of the People<sup>asws</sup> of my<sup>saww</sup> Household.

وَ مَهْدِيَّ أُمِّي أَشْبَهَ النَّاسِ بِي فِي شَمَائِلِهِ وَ أَقْوَالِهِ وَ أَفْعَالِهِ لَيَظْهَرُ بَعْدَهُ [بَعْدَ] عَيْنِي طَوِيلَةٍ وَ حَبِيرَةٍ مُضِلَّةٍ فَيُعْلِي أَمْرَ اللَّهِ وَ يُظْهِرُ دِينَ اللَّهِ وَ يُؤَيِّدُ بَنَصْرِ اللَّهِ وَ يُنْصِرُ بِمَلَائِكَتِهِ اللَّهَ فَيَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مِلَتْ ظُلْماً وَ جَوْرًا.

And Mahdi<sup>asws</sup> of my<sup>saww</sup> community is the most resembling of the people with me<sup>saww</sup> in his<sup>asws</sup> appearance, and his<sup>asws</sup> words, and his<sup>asws</sup> deeds. He<sup>asws</sup> would appear after a long occultation, and straying confusion. He<sup>asws</sup> would be in charge of the Command of Allah<sup>azwj</sup> and he<sup>asws</sup> will make the religion of Allah<sup>azwj</sup> to prevail, and he<sup>asws</sup> will be supported by the Help of Allah<sup>azwj</sup> and help of the Angels of Allah<sup>azwj</sup>. He<sup>asws</sup> will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny".<sup>668</sup>

106- نص، كفاية الأثر أبو الْمُفَضَّل الشَّيْبَانِيُّ عَنْ أَحْمَدَ بْنِ مُطَوَّقٍ عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنِ الْمُهَلَّبِ عَنْ عَبْدِ الْعَقَّارِ بْنِ كَثِيرٍ عَنْ إِبْرَاهِيمَ بْنِ هُمَيْدٍ عَنْ أَبِي هَاشِمٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ يَهُودِيٌّ عَلَى رَسُولِ اللَّهِ ص يُقَالُ لَهُ نَعْتَلُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَسْأَلُكَ عَنْ أَشْيَاءَ تَلْجُلُجُ فِي صَدْرِي مِنْذُ حِينٍ فَإِنْ أَنْتَ أَجَبْتَنِي عَنْهَا أَسْلَمْتُ عَلَى يَدِكَ قَالَ سَلْ يَا أَبَا عُمَارَةَ فَقَالَ يَا مُحَمَّدُ صِفْ لِي رَبَّكَ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Ahmad Bin Mutwwaq, from al Mugheira Bin Muhammad Bin Al Muhallab, from Abdul Ghaffar Bin Kaseer, from Ibrahim Bin Humeid, from Abu Hashim, from Mujahid, from Ibn Abbas who said,

<sup>667</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 104

<sup>668</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 105

'A Jew called Na'sal arrive to Rasool-Allah<sup>saww</sup>. He said, 'O Muhammad<sup>saww</sup>! I ask you<sup>saww</sup> about things bothering in my chest for a while. If you<sup>saww</sup> were to answer me about it, I shall become a Muslim upon your<sup>saww</sup> hands'. He<sup>saww</sup> said: 'Ask, O Abu Umarah!' He said, 'O Muhammad<sup>saww</sup>! Describe your<sup>saww</sup> Lord<sup>azwj</sup> to me'.

فَقَالَ ص إِنَّ الْخَالِقَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسُهُ وَ كَيْفَ يُوصَفُ الْخَالِقُ الَّذِي تَعَجَّرُ الْخَوَاسُ أَنْ تُدْرِكُهُ وَ الْأَوْهَامُ أَنْ تَنَالَهُ وَ الْخَطَرَاتُ أَنْ تُخَذَّهُ وَ الْأَبْصَارُ الْإِخَاطَةَ بِهِ جَلَّ عَمَّا يَصِفُهُ الْوَاصِفُونَ

He<sup>saww</sup> said: 'The Creator cannot be described except with what He<sup>azwj</sup> has Described Himself<sup>azwj</sup> with. And how can one describe the Creator Who the sensory perception are unable from realising Him<sup>azwj</sup>, and the imaginations from grasping Him<sup>azwj</sup>, and the minds to limit Him<sup>azwj</sup>, and the sights to encompass Him<sup>azwj</sup>. He<sup>azwj</sup> is more Majestic than the descriptions of the describers.

نَأَى فِي قُرْبِهِ وَ قَرَبَ فِي نَأْيِهِ كَيْفَ الْكَيفَ فَلَا يُقَالُ لَهُ كَيْفَ وَ أَيْنَ الْأَيْنَ فَلَا يُقَالُ لَهُ أَيْنَ هُوَ مُنْقَطِعُ الْكَيْفِيَّةِ وَ الْإِنْتِيَّةِ فَهُوَ الْأَخْدُ الصَّمَدُ كَمَا وَصَفَ نَفْسَهُ وَ الْوَاصِفُونَ لَا يَبْلُغُونَ نَعْتَهُ - لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

He<sup>azwj</sup> is remote in His<sup>azwj</sup> nearness and near in His<sup>azwj</sup> remoteness. He<sup>azwj</sup> is the 'how-ness' of the 'how', so it cannot be said to Him<sup>azwj</sup>, 'how'; and He<sup>azwj</sup> is 'where-ness' of the where, so it cannot be said to Him<sup>azwj</sup>, 'Where is He<sup>azwj</sup>?'. He<sup>azwj</sup> is cut off from the how-ness and the where-ness, so He<sup>azwj</sup> the first, the Samad, just as He<sup>azwj</sup> has Described Himself<sup>asws</sup>, and the describer are not reaching His<sup>azwj</sup> Attributes: **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ قَوْلِكَ إِنَّهُ وَاحِدٌ لَا شَبِيهَ لَهُ أَلَيْسَ اللَّهُ وَاحِدًا وَ الْإِنْسَانُ وَاحِدًا فَوَخْدَانِيَّتُهُ أَشْبَهَتْ وَخْدَانِيَّةَ الْإِنْسَانِ

He said, 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Inform me about your<sup>saww</sup> words that He<sup>azwj</sup> is One, there is no resemblance for Him<sup>azwj</sup>. Isn't Allah<sup>azwj</sup> One and the human being is one, so His<sup>azwj</sup> Oneness resembles the oneness of the human beings'.

فَقَالَ ص اللَّهُ وَاحِدٌ وَاحِدِي الْمَعْنَى وَ الْإِنْسَانُ وَاحِدٌ ثَنَوِي الْمَعْنَى جِسْمٌ وَ عَرَضٌ وَ بَدَنٌ وَ رُوحٌ وَ إِنَّمَا التَّشْبِيهُ فِي الْمَعَانِي لَا عَيْزَ -

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> is One, one of the meaning, and the human being is one with a dual meaning, body and width, and body and soul. And rather, the resemblance in the meaning is not other'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ وَصِيكَ مَنْ هُوَ فَمَا مِنْ نَبِيٍّ إِلَّا وَ لَهُ وَصِيٌّ وَ إِنَّ نَبِيَّنَا مُوسَى بْنُ عِزْرَانَ أَوْصَى إِلَى يُوشَعَ بْنِ نُونٍ

He said, 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Inform me about your<sup>saww</sup> successor<sup>asws</sup>. Who is he<sup>asws</sup>, for there is none from a Prophet<sup>saww</sup> except and there was a successor<sup>as</sup> from him<sup>as</sup>. Our Prophet Musa<sup>as</sup> Bin Imran<sup>as</sup> bequeathed to Yoshua<sup>as</sup> Bin Noon<sup>as</sup>.

فَقَالَ نَعَمْ إِنَّ وَصِيَّيَّ وَ الْخَلِيفَةَ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ بَعْدَهُ سِبْطَايَ الْحَسَنُ وَ الْحُسَيْنُ تَتْلُوهُ نَسْعَةً مِنْ صُلْبِ الْحُسَيْنِ أَمَّةٌ أَتَرَا

He<sup>saww</sup> said: 'Yes. My<sup>saww</sup> successor<sup>asws</sup> and the caliph from after me<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> would be my<sup>saww</sup> two grandsons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, followed by nine from the Sulb of Al-Husayn<sup>asws</sup>, Imams<sup>asws</sup> of the righteous'.

قَالَ يَا مُحَمَّدُ فَسَمِّهِمْ لِي قَالَ نَعَمْ إِذَا مَضَى الْحُسَيْنُ فَأَبْنُهُ عَلِيٌّ إِذَا مَضَى عَلِيٌّ فَأَبْنُهُ مُحَمَّدٌ إِذَا مَضَى مُحَمَّدٌ فَأَبْنُهُ جَعْفَرٌ إِذَا مَضَى جَعْفَرٌ فَأَبْنُهُ مُوسَى إِذَا مَضَى مُوسَى فَأَبْنُهُ عَلِيٌّ إِذَا مَضَى عَلِيٌّ فَأَبْنُهُ مُحَمَّدٌ

He said, 'O Muhammad<sup>saww</sup>! Name them<sup>asws</sup> for me'. He<sup>saww</sup> said: 'Yes. When Al-Husayn<sup>asws</sup>, it would be his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>. When Muhammad<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>. When Ja'far<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>. When Musa<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>'.

إِذَا مَضَى مُحَمَّدٌ فَأَبْنُهُ عَلِيٌّ إِذَا مَضَى عَلِيٌّ فَأَبْنُهُ الْحُسَيْنُ إِذَا مَضَى الْحُسَيْنُ فَبَعْدَهُ ابْنُهُ الْحَجَّةُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ فَهَذِهِ اثْنَا عَشَرَ إِمَامًا عَلَى عَدَدِ نُبِيَّائِ بَنِي إِسْرَائِيلَ

When Muhammad<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>. When Al-Hassan<sup>asws</sup> passes away, then after him<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Al-Hujjat<sup>asws</sup> son of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. Thus, these are twelve Imams<sup>asws</sup> upon the number of the captains of the children of Israel'.

قَالَ فَأَيْنَ مَكَانُهُمْ فِي الْجَنَّةِ قَالَ مَعِيَ فِي دَرَجَتِي قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْتَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّهُمْ الْأَوْصِيَاءُ بَعْدَكَ وَ لَقَدْ وَجَدْتُ هَذَا فِي الْكُتُبِ الْمَقْدَمَةِ

He said, 'So, where it their<sup>asws</sup> place in the Paradise?' He<sup>saww</sup> said: 'With me<sup>as</sup> in my<sup>saww</sup> rank'. He said, 'I testify that there is no god except Allah<sup>azwj</sup> and you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and I testify that they<sup>asws</sup> are the successors<sup>asws</sup> after you<sup>saww</sup>, and I have found this in the ancient Books.

وَ فِيمَا عَهْدَ إِلَيْنَا مُوسَى بْنُ عِمْرَانَ ع أَنَّهُ إِذَا كَانَ آخِرُ الزَّمَانِ يَخْرُجُ نَبِيٌّ يُقَالُ لَهُ - أَحْمَدُ خَاتَمُ الْأَنْبِيَاءِ لَا نَبِيَّ بَعْدَهُ يَخْرُجُ مِنْ صُلْبِهِ أَيْمَةٌ أَبْرَارٌ عَدَدَ الْأَسْبَاطِ

And among what is pacted to us by Musa<sup>as</sup> Bin Imran<sup>as</sup> is, when it will be the end of times, there would emerge a Prophet<sup>saww</sup> called 'Ahmad', last of the Prophets<sup>as</sup>, there will be no Prophet<sup>as</sup> after him<sup>saww</sup>. There shall emerge from his<sup>as</sup> Sulb, Imams<sup>asws</sup> of the righteous of the number of tribes'.

فَقَالَ يَا أَبَا عُمَارَةَ أ تَعْرِفُ الْأَسْبَاطَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ إِنَّهُمْ كَانُوا اثْنَيْ عَشَرَ قَالَ فَإِنَّ فِيهِمْ لَاوِي بْنَ أَرْحِيَا قَالَ أَعْرِفُهُ يَا رَسُولَ اللَّهِ وَ هُوَ الَّذِي عَابَ عَنْ بَنِي إِسْرَائِيلَ سِنِينَ ثُمَّ عَادَ فَأَظْهَرَ شَرِيعَتَهُ بَعْدَ انْدِرَاسِهَا وَ قَاتَلَ مَعَ قَرْسَطِيَا الْمَلِكِ حَتَّى قَتَلَهُ

He<sup>saww</sup> said: 'O Abu Umarah! Do you know the tribes?' He said, 'Yes, O Rasool-Allah<sup>saww</sup>! They would be twelve'. He<sup>saww</sup> said: 'Among them is Lawy<sup>as</sup> Bin Areyha<sup>as</sup>'. He said, 'I do know him<sup>as</sup>, O Rasool-Allah<sup>saww</sup>, and he<sup>as</sup> is the one who will be absent from the children of Israel for years, then he<sup>as</sup> will return, and reveal His<sup>azwj</sup> Law after its having been learnt, and fight with Qarsatiya, the king, until he<sup>as</sup> kills him'.

وَقَالَ ص كَائِنٌ فِي أُمَّتِي مَا كَانَ فِي بَنِي إِسْرَائِيلَ خَذُو النَّعْلَ بِالنَّعْلِ وَالْقُدَّةَ بِالْقُدَّةِ وَإِنَّ الثَّانِي عَشَرَ مِنْ وَلَدِي يَغِيبُ حَتَّى لَا يَرَى وَ يَأْتِي عَلَى أُمَّتِي زَمَنٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ فَحِينَئِذٍ يَأْذُنُ اللَّهُ لَهُ بِالْخُرُوجِ فَيُظْهِرُ الْإِسْلَامَ وَ يُجَدِّدُ الدِّينَ

And he<sup>saww</sup> said: 'It is as if it would happen in my<sup>saww</sup> community what has happened in the children of Israel, step of the slipper with the slipper, and the arrow (in a quiver) with an arrow, and the twelfth from my<sup>saww</sup> son<sup>asws</sup> would disappear until he<sup>asws</sup> will not be seen, and there shall come a time upon my<sup>saww</sup> community, there will not remain from Al-Islam except its name, nor from the Quran except its ritual, so then, there will be a Permission of Allah<sup>azwj</sup> for him<sup>asws</sup> with the emerging. He<sup>asws</sup> will manifest Al-Islam and renew the religion'.

ثُمَّ قَالَ ص طُوبَى لِمَنْ أَحَبَّهُمْ وَ طُوبَى لِمَنْ تَمَسَكَ بِهِمْ وَ الْوَيْلُ لِمُبْغِضِهِمْ

Then he<sup>saww</sup> said: 'Beatitude is for the one who loves them<sup>asws</sup>, and beatitude is for one who adheres with them<sup>asws</sup>, and the woe would be for the ones hating them<sup>asws</sup>!'

فَانْتَفَضَ نَعْتَلٌ وَ قَامَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ أَنْشَأَ يَقُولُ-

|                                 |                                 |
|---------------------------------|---------------------------------|
| صَلَّى الْعَلِيُّ ذُو الْعَلَا- | عَلَيْكَ يَا خَيْرَ الْبَشَرِ-  |
| أَنْتَ النَّبِيُّ الْمُصْطَفَى- | وَ الْهَاشِمِيُّ الْمُفْتَخَرُ- |
| بِكَ اهْتَدَيْنَا رُشْدَنَا-    | وَ فِيكَ نَرْجُو مَا أَمَرُ-    |
| وَ مَعْشَرٍ سَمَّيْتَهُمْ-      | أَتَمَّةً أَنْتَ عَشَرُ-        |

Na'sal move and stood up in front of Rasool-Allah<sup>saww</sup> and proseed saying, 'The most Exalted with the Exaltedness has Sent Salawaat upon you<sup>saww</sup>, O best of the humans. You<sup>saww</sup> are the chosen Prophet<sup>saww</sup> and the Hashimite prided with. You<sup>saww</sup> guided us aright and in you<sup>saww</sup> we hope of what He<sup>azwj</sup> Commanded, and the community named them<sup>asws</sup> as twelve Imams<sup>asws</sup>.

|                                |                                   |
|--------------------------------|-----------------------------------|
| حَبَاهُمْ رَبُّ الْعَلَى-      | ثُمَّ صَفَاهُمْ مِنْ كَدَرٍ-      |
| قَدْ فَازَ مَنْ وَالَاهُمْ-    | وَ خَابَ مَنْ عَفَا الْأَثَرُ-    |
| أَحْرَهُمْ يَشْفِي الظَّمَأَ-  | وَ هُوَ الْإِمَامُ الْمُنْتَظَرُ- |
| عَثَرْتُكَ الْأَخْبَارُ لِي-   | وَ التَّابِعُونَ مَا أَمَرُ-      |
| مَنْ كَانَ عَنْكُمْ مُعْرِضاً- | فَسَوْفَ يَصَلَّى بِسَفَرٍ        |

Lord<sup>azwj</sup> of the Loftiness Loved them, then Cleared them<sup>asws</sup> from the filth. He has succeeded, one who befriends them<sup>asws</sup>, and he was disappointed, one who neglected being led by them<sup>asws</sup>. The last of them<sup>asws</sup> will heal the thirst, and he<sup>asws</sup> is the awaited Imam<sup>asws</sup>. Your<sup>saww</sup> family<sup>asws</sup> is the best for me and the followers of what is instructed. One who turned away from you<sup>asws</sup> all, soon he shall arrive in Saqar (Hell)".<sup>669</sup>

<sup>669</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 106

107- نص، كفاية الأثر علي بن الحسين عن الحسن بن علي بن زكريا عن محمد بن إبراهيم بن المنذر عن الحسين بن سعيد بن الهيثم عن الأجلح الكندي عن أفلح بن سعيد عن محمد بن كعب عن طاوس اليماني عن عبد الله بن عباس قال: دخلت على النبي ص و الحسن علي عاتقه و الحسين على فخذيه يلتئمهما و يقبلهما و يقول- اللهم وال من والاهما و عاد من عاداهما

(The book) 'Kifayat Al Aser' – Ali Bin Al-Husayn, from Al Tak'akbary, from Al-Hassan Bin Ali Bin Zakariya, from Muhammad Ibrahim Bin Al Munzir, from Al-Husayn Bin Saeed Bin Al Haysam, from Al Ajlah Al Kindy, from Aflah Bi Saeed, from Muhammad Bin Ka'ab, from Tawoos Al yamany, from Abdullah Bin Al Abbas who said,

'I entered to see the Prophet<sup>saww</sup> and Al-Hassan<sup>asws</sup> was upon his<sup>saww</sup> shoulder and Al-Husayn<sup>asws</sup> was upon his<sup>saww</sup> thigh, cuddling them<sup>asws</sup> and kissing them<sup>asws</sup> and saying: 'O Allah<sup>azwj</sup>! Befriend the one who befriends them<sup>asws</sup> and be inimical to the one inimical to them<sup>asws</sup>!'

ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ كَأَنِّي بِهِ وَ قَدْ خُضِبَتْ شَيْبَتُهُ مِنْ دَمِهِ يَدْعُو فَلَا يُجَابُ وَ يَسْتَنْصِرُ فَلَا يُنْصَرُ

Then he<sup>saww</sup> said: 'O Ibn Abbas! It is as if I<sup>saww</sup> am with him (Al-Husayn<sup>asws</sup>) and his<sup>asws</sup> hair has been dyed from his<sup>asws</sup> blood. He<sup>asws</sup> is calling out, but is not answered, and he<sup>asws</sup> is seeking help, but is not helped'.

قُلْتُ فَمَنْ يَفْعَلُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ شِرَارُ أُمَّتِي مَا هُمْ لَا أَنَاهُمْ اللَّهُ شَفَاعَتِي

I said, 'So, who will do that, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'Evil ones of my<sup>saww</sup> community. What is the matter with them? May Allah<sup>azwj</sup> not Let them achieve my<sup>saww</sup> intercession'.

ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ كُتِبَ لَهُ ثَوَابُ أَلْفِ حَجَّةٍ وَ أَلْفِ عُمْرَةٍ أَوْ لَا وَ مَنْ زَارَهُ فَكَاثِمًا قَدْ زَارَنِي وَ مَنْ زَارَنِي فَكَاثِمًا قَدْ زَارَ اللَّهَ وَ حَقُّ الزَّائِرِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُ بِالنَّارِ وَ إِنَّ الْإِجَابَةَ تَحْتَ قُبَّتِهِ وَ الشِّفَاءُ فِي تُرْبَتِهِ وَ الْأَيْمَةُ مِنْ وَلَدِهِ

Then he<sup>saww</sup> said: 'O Ibn Abbas! One who visits him<sup>asws</sup> (Al-Husayn<sup>asws</sup>), recognising his<sup>asws</sup> rights, there would be written for him the Rewards of a thousand Hajj and a thousand Umrahs performed. Indeed! And one who visits him<sup>asws</sup>, so it is as if he has rather visited me<sup>saww</sup>, and one who visits me<sup>saww</sup>, it is as if he has visited Allah<sup>azwj</sup>, and there is a right of the visitor upon Allah<sup>azwj</sup> that He<sup>azwj</sup> does not Punish him with the Fire; and the Answering (of the supplications) is beneath his<sup>asws</sup> dome, and the healing is in his<sup>asws</sup> soil, and (soil of) the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>.

قُلْتُ يَا رَسُولَ اللَّهِ فَكَمْ الْأَيْمَةُ بَعْدَكَ قَالَ بِعَدَدِ حَوَارِيِّ عِيسَى وَ أَصْبَاطِ مُوسَى وَ نُقَبَاءِ بَنِي إِسْرَائِيلَ قُلْتُ يَا رَسُولَ اللَّهِ فَكَمْ كَانُوا

I said, 'O Rasool-Allah<sup>saww</sup>! How many Imams<sup>asws</sup> will there be after you<sup>saww</sup>? He<sup>saww</sup> said: 'The number of the disciples of Isa<sup>as</sup>, and tribes of Musa<sup>as</sup>, and captains of the children of Israel'. I said, 'O Rasool-Allah<sup>saww</sup>! How many were they?'

قَالَ كَانُوا اثْنَيْ عَشَرَ وَ الْأَيْمَةُ بَعْدِي اثْنَا عَشَرَ أَوْ هُمْ عَلَيَّ بَنُ أَبِي طَالِبٍ وَ بَعْدَهُ سِبْطَايَ الْحُسَيْنُ وَ الْحُسَيْنُ فَإِذَا انْقَضَى الْحُسَيْنُ فَابْنُهُ عَلِيٌّ فَإِذَا مَضَى عَلِيٌّ فَابْنُهُ مُحَمَّدٌ فَإِذَا انْقَضَى مُحَمَّدٌ فَابْنُهُ جَعْفَرٌ

فَإِذَا انْقَضَى جَعْفَرُ فَإِنَّهُ مُوسَى فَإِذَا انْقَضَى مُوسَى فَإِنَّهُ عَلِيٌّ فَإِذَا انْقَضَى عَلِيٌّ فَإِنَّهُ مُحَمَّدٌ فَإِذَا انْقَضَى مُحَمَّدٌ فَإِنَّهُ عَلِيٌّ فَإِذَا انْقَضَى عَلِيٌّ فَإِنَّهُ الْحُسَيْنُ  
فَإِذَا انْقَضَى الْحُسَيْنُ فَإِنَّهُ الْحَجَّةُ

قَالَ ابْنُ عَبَّاسٍ قُلْتُ يَا رَسُولَ اللَّهِ أَسَامِي مَا أَسْمِعُ بَيْنَ فُطٍّ قَالَ لِي يَا ابْنَ عَبَّاسٍ هُمْ الْأَمَةُ بَعْدِي وَإِنْ فَهَرُوا أَمْنَاءَ مَعْصُومُونَ نُجَبَاءُ أَخْيَارَ

يَا ابْنَ عَبَّاسٍ مَنْ أَتَى يَوْمَ الْقِيَامَةِ عَارِفًا بِحَقِّهِمْ أَخَذَتْ بِيَدِهِ فَأَدْخَلَتْهُ الْجَنَّةَ

يَا ابْنَ عَبَّاسٍ مَنْ أَنْكَرَهُمْ أَوْ رَدَّ وَاحِدًا مِنْهُمْ فَكَأَنَّمَا قَدْ أَنْكَرَنِي وَرَدَّنِي وَمَنْ أَنْكَرَنِي وَرَدَّنِي فَكَأَنَّمَا أَنْكَرَ اللَّهَ وَرَدَّهُ

يَا ابْنَ عَبَّاسٍ سَوْفَ يَأْخُذُ النَّاسُ يَمِينًا وَشِمَالًا فَإِذَا كَانَ كَذَلِكَ فَاتَّبِعْ عَلِيًّا وَحِزْبَهُ فَإِنَّهُ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ وَلَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَى الْحَوْضِ

يَا ابْنَ عَبَّاسٍ وَلَا تَبْتَهِمُ وَلَا تَيِّبْ وَلَا تَيِّبْهُ اللَّهُ وَ حَرْبُهُمْ حَرْبِي وَ حَرْبُ اللَّهِ وَ سَلِّمُهُمْ سَلِّمِي وَ سَلِّمِي سَلِّمِ اللَّهُ

ثُمَّ قَالَ ص - يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ - وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ .



Then he<sup>saww</sup> said: ***‘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]’***.<sup>670</sup>

108- ص، قصص الأنبياء عليهم السلام الصدوق عن الوراق عن سعد عن النّهدي عن الحسين بن علوان عن عثمان بن خالد عن ابن طريف عن ابن نُبائة عن ابن عباس قال: سمعت رسول الله يقول أنا وعليّ والحسن والحسين وتسعة من ولد الحسين مطهرون معصومون.

(The book) ‘Qasas Al Anbiya<sup>as</sup>’ – Al Sadouq, from Al Warraq, from Sa’ad, from Al Nahdy, from Al-Husayn Bin Ulwan, from Imran Bin Khalid, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘I<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are Purified, Infallible’<sup>671</sup>.

109- نص، كفاية الأثر أخبرنا القاضي أبو الفرج المعافا بن زكريا البغدادي قال حدثنا أبو سلمان أحمد بن أبي هراسة عن إبراهيم بن إسحاق النّهأوندي عن عبد الله بن حماد الأنصاري عن إسماعيل بن أويس عن أبيه عن عبد الحميد الأعرج عن عطاء قال: دخلنا على عبد الله بن عباس وهو غليل بالطائف في العلة التي توفي فيها ونحن ثمانية رجال من شيوخ الطائف وقد ضعف فسلمنا عليه وجلسنا فقال لي يا عطاء من القوم

(The book) ‘Kifayat Al Aser’ – We are informed by the judge Abu Al Faraj Al Muafa Bin Zakariya al Baghdadi who said, ‘It is narrated to us by Abu Salman Ahmad Bin Abu Harasah, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hammad Al Ansari, from ismail Bin Oweys, from his father, from Abdul Hameed Al A’araj, from Ata’a who said,

‘We entered to see Abdullah Bin Abbas at Al-Taif and he was ill during the illness in which he died, and we were approximately thirty men from the elders of Al-Taif, and he had weakened. We greeted unto him and were seated. He said to me, ‘O Ata’a! Who are these people?’

قلت يا سيدي هم شيوخ هذا البلد منهم عبد الله بن سلمة بن حصم الطائفي وعماره بن أبي الأجلح وثابت بن مالك فما زلت أعدد له واحداً بعد واحد ثم تقدموا إليه فقالوا يا ابن عم رسول الله إنك رأيت رسول الله وسمعت منه ما سمعت فأخبرنا عن اختلاف هذه الأمة فقوم قدموا علينا على غيرهم وقوم جعلوه بعد الثلاثة

I said, ‘My master! They are elders of this city. From them are Abdullah Bin Salamah Bin Hasram Al-Taify, and Umarah Bin Abu Al-Ajla’a, and Sabit Bin Malik’. I did not cease to count to him, one after one, then they came forward to him and said, ‘O son of an uncle of Rasool-Allah<sup>saww</sup>! You saw Rasool-Allah<sup>saww</sup> and heard from him<sup>saww</sup> what you heard. Take us out from the differing of this community. There are people advancing Ali<sup>asws</sup> over others, and there are people who are making him<sup>asws</sup> to be after three (Abu Bakr, Umar and Usman)’.

قال فتتفّس ابن عباس فقال سمعت رسول الله ص يقول -عليّ مع الحقّ والحقّ معه وهو الإمام والخليفة من بعدي فمن تمسك به فاز ونجا ومن تخلف عنه ضلّ وعوى

He (the narrator) said, ‘Ibn Abbas sighed. He said, ‘I heard Rasool-Allah<sup>saww</sup> saying: ‘Ali<sup>asws</sup> is with the truth and the truth is with him<sup>asws</sup>, and he<sup>asws</sup> is the Imam<sup>asws</sup>, and the caliph from

<sup>670</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 107

<sup>671</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 108

after me<sup>saww</sup>. So, the one who adheres with him<sup>asws</sup> would succeed and attain salvation, and one who stays behind from him<sup>asws</sup> would stray and collapse.

يَلِي تَكْفِينِي وَغُسْلِي وَ يَقْضِي دِينِي وَ أَبُو سِبْطِي الْحَسَنُ وَ الْحُسَيْنُ وَ مِنْ صُلْبِ الْحُسَيْنِ تَخْرُجُ الْأَئِمَّةُ النَّسْعَةُ وَ مِنْهَا مَهْدِي هَذِهِ الْأُمَّةُ

He<sup>asws</sup> will be in charge of my<sup>saww</sup> enshrouding, and my<sup>saww</sup> washing, and fulfil my debts, and is the father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. And from the Sulb of Al-Husayn would be emerging the nine Imams<sup>asws</sup>, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community”.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَمَةَ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ فَهَلَّا كُنْتَ تُعَرِّفُنَا قَبْلَ هَذَا فَقَالَ قَدْ وَ اللَّهُ أَذِيتُ مَا سَمِعْتُ وَ نَصَحْتُ لَكُمْ وَ لَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

Abdullah Bin Salamah said, ‘O son of an uncle of Rasool-Allah<sup>saww</sup>! Why didn’t you introduce to us before this (time)?’ He said, ‘By Allah<sup>azwj</sup>! I had fulfilled what I had heard, **and advised to you all, but you do not love the advisers [7:79]**’.

ثُمَّ قَالَ اتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مَنِ اعْتَبَرَ تَهْيِيداً وَ اتَّقَى فِي وَجَلٍ وَ كَمَشٍ فِي مَهَلٍ وَ رَغَبٍ فِي طَلَبٍ وَ رَهَبٍ فِي هَرَبٍ فَأَعْمَلُوا لِآخِرَتِكُمْ قَبْلَ حُلُولِ آجَالِكُمْ وَ تَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى مِنْ عَثَرَةِ نَبِيِّكُمْ فَإِنِّي سَمِعْتُهُ يَقُولُ مَنْ تَمَسَّكَ بِعِزَّتِي مِنْ بَعْدِي كَانَ مِنَ الْفَائِزِينَ

Then he said, ‘Fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>! Fear the one takes a lesson as a preparation, and fears in awe and is quicker during good, and is desirous in seeking, and is awed during war. Work for your Hereafter before the permeation of your terms (deaths), and adhered with the firmest handhold from the family of your Prophet<sup>saww</sup> for I heard him<sup>saww</sup> saying: ‘One who adheres with my<sup>saww</sup> family<sup>asws</sup> from after me<sup>saww</sup>, would be from the successful ones’.

ثُمَّ بَكَى بُكَاءً شَدِيداً فَقَالَ لَهُ الْقَوْمُ أَ تَبْكِي وَ مَكَانُكَ مِنْ رَسُولِ اللَّهِ ص مَكَانُكَ فَقَالَ لِي يَا عَطَاءُ إِنَّمَا أَبْكِي لِحَصَلَتَيْنِ هَوِلَ الْمُطَّلَعِ وَ فِرَاقِ الْأَحِبَّةِ ثُمَّ تَفَرَّقَ الْقَوْمُ عَنْهُ

Then he cried with intense crying. The group said to him, ‘You are crying and your position from Rasool-Allah<sup>saww</sup> is your position?’ He said to me, ‘O Ata’a! But rather I am crying due to two characteristics – the horror to emerge and separation of the loved ones’. Then the group dispersed from him.

فَقَالَ لِي يَا عَطَاءُ خُذْ بِيَدِي وَ احْمِلْنِي إِلَى صَحْنِ الدَّارِ فَأَخَذَنِي بِيَدِهِ أَنَا وَ سَعِيدٌ وَ حَمَلَنَاهُ إِلَى صَحْنِ الدَّارِ ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ- اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِوَلَايَةِ الشَّيْخِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَمَا زَالَ يُكْرِزُهَا حَتَّى وَقَعَ إِلَى الْأَرْضِ فَصَبَرْنَا عَلَيْهِ سَاعَةً ثُمَّ أَقْمَنَاهُ فَإِذَا هُوَ مَيِّتٌ رَحِمَهُ اللَّهُ عَلَيْهِ.

He said to me, ‘O Ata’a! Grab my hand and carry me to the courtyard of the house’. So, we held his hand, I and Saeed, and we carried him to the courtyard of the house. Then he raised his hands to the sky and said: ‘O Allah<sup>azwj</sup>! I draw closer to You<sup>azwj</sup> by Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. O Allah<sup>azwj</sup>! I draw closer to You<sup>azwj</sup> by the Wilayah of the sheykh Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’. He did not cease repeating it until he fell to the ground. We

were patient upon him for a while, then we stood him up, and there he was dead. May Allah<sup>azwj</sup> have Mercy on him”<sup>672</sup>.

**110-** نص، كفاية الأثر أبو الفرج المصفا بن زكريا عن محمد بن همام بن سهيل عن محمد بن معاوية السلماني عن محمد بن عامر عن عبد الله بن زاهر عن عبد القدوس عن الأعمش عن خيش بن المعتز قال قال أبو ذر الغفاري رحمه الله عليه دخلت على رسول الله ص في مرضه الذي توفي فيه فقال يا أبا ذر ابني فاطمة قال فمضت و دخلت عليها و قلت يا سيدة النسوان أجيبي أباك

(The book) ‘Kifayat Al Aser’ – Abu Al Faraj Al Muafa Bin Zakariya, from Muhammad Bin Hammam Bin Suheyl, from Muhammad Bin Muafa Al Salamany, from Muhammad Bin Aamir, from Abdullah Bin Zahir, from Abdul Qudous, from Al Amsh, from Jaysh Bin Al Motamar who said,

‘Abu Zarr Al-Ghifari<sup>ra</sup> said. ‘I entered to see Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away. He<sup>saww</sup> said: ‘O Abu Zarr<sup>ra</sup>! Get me<sup>saww</sup> my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>!’ So, I stood up and entered to see her<sup>asws</sup> and said, ‘O chieftess of the women! Answer (the call) of your<sup>asws</sup> father<sup>saww</sup>’.

قَالَ فَلَبِسْتُ جِلْبَابَهَا وَ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَلَمَّا رَأَتْ رَسُولَ اللَّهِ ص انْكَبَتْ عَلَيْهِ وَ بَكَتْ وَ بَكَى رَسُولُ اللَّهِ ص لِيَكَايَهَا وَ ضَمَّهَا إِلَيْهِ ثُمَّ قَالَ يَا فَاطِمَةُ لَا تَبْكِي فِذَاكَ أَبُوكَ فَأَنْتِ أَوَّلُ مَنْ تَلْحَقِينَ فِي مَظْلُومَةٍ مَعْصُوبَةٍ وَ سَوْفَ تَظْهَرُ بَعْدِي حَسِيكَةُ النَّفَاقِ وَ يَسْمُلُ جِلْبَابُ الدِّينِ أَنْتِ أَوَّلُ مَنْ يَرُدُّ عَلَيَّ الْخَوْضَ

He<sup>ra</sup> said, ‘She<sup>asws</sup> donned her<sup>asws</sup> outer robe and went out until she<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup>. When she<sup>asws</sup> saw Rasool-Allah<sup>saww</sup>, she<sup>asws</sup> fell upon him<sup>saww</sup> and cried, and Rasool-Allah<sup>saww</sup> cried to her<sup>asws</sup> crying, and pressed her<sup>asws</sup> to him<sup>saww</sup>, then said: ‘O Fatima<sup>asws</sup>! Do not cry. May your<sup>saww</sup> father<sup>saww</sup> be sacrificed for you<sup>asws</sup>, for you<sup>asws</sup> will be the first one to join with me<sup>asws</sup>, oppressed, usurped, and soon the malice of hypocrisy shall appear and numb the covering of the religion. You<sup>asws</sup> will be the first one to return to me<sup>saww</sup> at the Fountain’.

قَالَتْ يَا أَبَتِ أَيْنَ أَلْقَاكَ قَالَ تَلْقَانِي [تَلْقَانِي] عِنْدَ الْخَوْضِ وَ أَنَا أَسْقِي شِيعَتَكَ وَ نُحْبِيكَ وَ أَطْرُدُ أَعْدَاءَكَ وَ مُبْغِضِيكَ

She<sup>asws</sup> said: ‘O father<sup>saww</sup>! Where which I<sup>asws</sup> meet you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘You<sup>asws</sup> will meet me<sup>saww</sup> at the Fountain, and I<sup>saww</sup> will be quenching your<sup>asws</sup> Shias and ones who love you<sup>asws</sup>, and repel your<sup>asws</sup> enemies and ones who hate you<sup>asws</sup>’.

قَالَتْ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْخَوْضِ قَالَ تَلْقَانِي [تَلْقَانِي] عِنْدَ الْمِيزَانِ قَالَتْ يَا أَبَتِ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ تَلْقَانِي [تَلْقَانِي] عِنْدَ الصَّرَاطِ وَ أَنَا أَقُولُ سَلِّمْ سَلِّمْ شِيعَةَ عَلِيٍّ

She<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Supposing I<sup>asws</sup> don’t meet you<sup>saww</sup> at the Fountain?’ He<sup>saww</sup> said: ‘You<sup>asws</sup> will meet me<sup>saww</sup> at the Scale’. She<sup>asws</sup> said: ‘O father<sup>saww</sup>! Supposing I<sup>asws</sup> do not meet you<sup>saww</sup> at the Scale?’ He<sup>saww</sup> said: ‘You<sup>asws</sup> will meet me<sup>saww</sup> at the Bridge, and I<sup>saww</sup> shall be saying: ‘Safe! Safe are the Shias of Ali<sup>asws</sup>!’

قَالَ أَبُو ذَرٍّ فَسَكَنَ قَلْبُهَا ثُمَّ انْتَفَتَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا أَبَا ذَرٍّ إِنَّهَا بَضْعَةٌ مِنِّي فَمَنْ آدَاهَا فَقَدْ آذَانِي أَلَا إِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ بَعْلُهَا سَيِّدُ الْوَصِيِّينَ وَ ابْنَتُهَا الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

<sup>672</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 109

Abu Zarr<sup>ra</sup> said, 'Her<sup>asws</sup> heart calmed down. Then Rasool-Allah<sup>saww</sup> turned towards me<sup>ra</sup> and said: 'O Abu Zarr<sup>ra</sup>! She<sup>asws</sup> is a part from me<sup>saww</sup>. So, the one who hurts her<sup>asws</sup>, so he has hurt me<sup>saww</sup>. Indeed! She<sup>asws</sup> is chieftess of women of the worlds, and her<sup>asws</sup> husband is chief of the successors<sup>asws</sup>, and her<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chief of the youths of the people of the Paradise.

وَأَيُّهَا إِمَامَانِ قَامَا أَوْ قَعَدَا وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ سَوْفَ يُخْرَجُ مِنْ صُلْبِ الْحُسَيْنِ تِسْعَةٌ مِنَ الْأَئِمَّةِ قَوَّامُونَ بِالنَّسَبِ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ

And they<sup>asws</sup> are both Imams<sup>asws</sup>, whether standing or seated, and their<sup>asws</sup> father<sup>asws</sup> is better than them<sup>asws</sup>, and soon there shall emerge from the Sulb of Al-Husayn<sup>asws</sup>, nine from the Imams<sup>asws</sup>, standing with the fairness, and from us<sup>asws</sup> is Mahdi of this community'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فُكُمُ الْأَئِمَّةُ بَعْدَكَ قَالَ عَدَدَ نُبِيَّاءِ بَنِي إِسْرَائِيلَ.

He<sup>ra</sup> said, 'I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! So, how many Imams<sup>asws</sup> would there be after you<sup>saww</sup>? He<sup>saww</sup> said: 'Number of the captains of the children of Israel'.<sup>673</sup>

111- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ وَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْجَوْهَرِيُّ عَنْ مُحَمَّدِ بْنِ لَاحِقِ الْيَمَانِيِّ عَنْ إِدْرِيسَ بْنِ زَيْنَادٍ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ عَنِ الْقَاسِمِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ص فَقَالَ مَعَاشِرَ النَّاسِ إِنِّي رَاحِلٌ عَنْكُمْ عَنْ قَرِيبٍ وَ مُنْطَلِقٌ إِلَى الْمَغِيبِ أَوْصِيكُمْ فِي عِزَّتِي خَيْرًا وَ إِيَّاكُمْ وَ الْبَدْعَ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ وَ أَهْلُهَا فِي النَّارِ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, and Ahmad Bin Muhammad Bin Abdullah Al Jowhari, from Muhammad Bin Lahiqa Al Yamani, from Idrees Bin Ziyad, from Israil Bin Yunus Bin Abu Is'haq Al Sabie, from Ja'far Bin Al Zubeyr, from Al Qasim,

'From Salman Al-Farsi<sup>ra</sup> having said, 'Rasool-Allah<sup>saww</sup> addressed us. He<sup>saww</sup> said: 'I<sup>saww</sup> am very near to departing away from you all and going towards the hidden. I<sup>saww</sup> bequeath you to be good regarding my<sup>saww</sup> family<sup>asws</sup>. And beware of the innovations, for every innovation is a straying, and every straying and its people would be in the Fire!

مَعَاشِرَ النَّاسِ مَنْ افْتَقَدَ الشَّمْسَ فَلْيَتَمَسَّكْ بِالْقَمَرِ وَ مَنْ افْتَقَدَ الْقَمَرَ فَلْيَتَمَسَّكْ بِالْفَرْقَدَيْنِ وَ مَنْ افْتَقَدَ الْفَرْقَدَيْنِ فَلْيَتَمَسَّكْ بِالنُّجُومِ الرَّاهِرَةِ بَعْدِي أَقُولُ قَوْلِي وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

Community of people! One who loses the sun, then let him adhere with the moon, and one who loses the moon, so let him adhere with the (star) 'Al-Farqadeyn' (Ursa minor), and one who loses the Ursa minor, let him adhere with the shining stars after me<sup>saww</sup>. I<sup>saww</sup> am saying my<sup>saww</sup> words and seek Forgiveness of Allah<sup>azwj</sup> for me<sup>saww</sup> and for you all'.

قَالَ فَلَمَّا نَزَلَ عَنِ الْمِنْبَرِ ص بَعَثَهُ حَتَّى دَخَلَ بَيْتَ عَائِشَةَ فَدَخَلْتُ إِلَيْهِ وَ قُلْتُ يَا أَبَايَ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ سَمِعْتُكَ تَقُولُ إِذَا افْتَقَدْتُمُ الشَّمْسَ فَتَمَسَّكُوا بِالْقَمَرِ وَ إِذَا افْتَقَدْتُمُ الْقَمَرَ فَتَمَسَّكُوا بِالْفَرْقَدَيْنِ وَ إِذَا افْتَقَدْتُمُ الْفَرْقَدَيْنِ فَتَمَسَّكُوا بِالنُّجُومِ الرَّاهِرَةِ فَمَا الشَّمْسُ وَ مَا الْقَمَرُ وَ مَا الْفَرْقَدَانِ وَ مَا النُّجُومُ الرَّاهِرَةُ

He (Salman<sup>ra</sup>) said, 'When he<sup>saww</sup> descended from the pulpit, I<sup>ra</sup> followed him<sup>saww</sup> he<sup>saww</sup> entered the house of Ayesha. I entered to see him<sup>saww</sup> and said, 'May my<sup>ra</sup> father and my<sup>ra</sup>

<sup>673</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 110

mother be (sacrificed) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! I<sup>ra</sup> heard you<sup>saww</sup> saying: 'One who loses the sun, then let him adhere with the moon, and one who loses the moon, so let him adhere with the (star) 'Al-Farqadeyn' (Ursa minor), and one who loses the Ursa minor, let him adhere with the shining stars'. So, what is the sun, and what is the moon, and what is 'Al-Farqadeyn', and what are the shining stars?'

فَقَالَ أَمَّا الشَّمْسُ فَأَنَا وَ أَمَّا الْقَمَرُ فَعَلِيٌّ فَإِذَا افْتَقَدْتُمُونِي فَتَمَسَّكُوا بِهِ بَعْدِي وَ أَمَّا الْفَرْقَدَانِ فَالْحَسَنُ وَ الْحُسَيْنُ فَإِذَا افْتَقَدْتُمُ الْقَمَرَ فَتَمَسَّكُوا بِهِمَا وَ أَمَّا النُّجُومُ الرَّاهِرَةُ فَالْأَئِمَّةُ النَّسَعَةُ مِنْ صُلْبِ الْحُسَيْنِ ع وَ النَّاسِيعُ مَهْدِيَّتُهُمْ

He<sup>saww</sup> said: 'As for the sun, it is I<sup>saww</sup>, and as for the moon, it is Ali<sup>asws</sup>. So, when you<sup>saww</sup> lose me<sup>saww</sup>, then adhere with him<sup>asws</sup> after me<sup>saww</sup>. And as for 'Alfarqadan', Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. So, when you lose the moon (Ali<sup>asws</sup>), then adhere with them<sup>asws</sup> both. And as for the shining stars, these are the Imams<sup>asws</sup> from the Sulb of Al-Husayn<sup>asws</sup>, and the ninth is their<sup>asws</sup> Mahdi<sup>asws</sup>'.

ثُمَّ قَالَ إِنَّهُمْ هُمُ الْأَوْصِيَاءُ وَ الْخُلَفَاءُ بَعْدِي - أئِمَّةٌ أَبْرَارٌ عَدَدُ أَسْبَاطِ يَعْقُوبَ وَ حَوَارِيَّ عِيسَى

Then he<sup>saww</sup> said: 'They<sup>asws</sup> are the successors<sup>asws</sup> and the caliphs after me<sup>saww</sup>, Imams<sup>asws</sup> of the righteous of the number of tribes of Yaqoub<sup>as</sup>, and disciples of Isa<sup>as</sup>'.

فُلْتُ فَسَمَّيْتُهُمْ لِي يَا رَسُولَ اللَّهِ قَالَ أَوْهَبُكُمْ وَ سَيِّدُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ سِبْطَايَ وَ بَعْدَهُمَا زَيْنُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ وَ بَعْدَهُ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ النَّبِيِّينَ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ ابْنُهُ الْكَاظمُ سَمِيُّ مُوسَى بْنِ جَعْفَرٍ

I<sup>ra</sup> said, 'Name them<sup>asws</sup> for me<sup>ra</sup>, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'First of them<sup>asws</sup> and their<sup>asws</sup> chief is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and after them<sup>asws</sup>, Zayn Al-Abideen Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and after him<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, expounder of the knowledge of the Prophets<sup>as</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Al-Kazim<sup>asws</sup>, named as Musa<sup>asws</sup>'.

وَ الَّذِي يُقْتَلُ بِأَرْضِ الْعُرَيْنَةِ عَلِيُّ ابْنُهُ ثُمَّ ابْنُهُ مُحَمَّدٌ وَ الصَّادِقَانِ عَلِيُّ وَ الْحَسَنُ وَ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ فِي عَيْتِهِ فَإِنَّهُمْ عِزِّي مِنْ دَمِي وَ لَحْمِي عِلْمُهُمْ عِلْمِي وَ حُكْمُهُمْ حُكْمِي مَنْ آذَانِي فِيهِمْ فَلَا أَنَالَهُ اللَّهُ تَعَالَى شَفَاعَتِي.

And the one<sup>asws</sup> who will be killed in the strange land, Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, then his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and the two truthful ones<sup>asws</sup>, Ali<sup>asws</sup> and Al-Hassan<sup>asws</sup>, and Al-Hujjat<sup>asws</sup> Al-Qaim<sup>asws</sup>, the awaited during his<sup>asws</sup> occultation. They<sup>asws</sup> are my<sup>saww</sup> family<sup>asws</sup> from my<sup>saww</sup> blood and my<sup>saww</sup> flesh. Their<sup>asws</sup> knowledge is my<sup>saww</sup> knowledge, and their<sup>asws</sup> decision is my<sup>saww</sup> decision. One who hurts me<sup>asws</sup> regarding them<sup>asws</sup>, may Allah<sup>azwj</sup> the Exalted not let them attain my<sup>saww</sup> intercession<sup>674</sup>.

112- نص، كفاية الأثر عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَزْوَغِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ مَسْرُوقٍ عَنْ خَالِدِ بْنِ إِلْيَاسَ عَنْ صَالِحِ بْنِ أَبِي حَنَانٍ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ عَنْ أَبِي خَارِجٍ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَئِمَّةُ مِنْ بَعْدِي بَعْدَ نُفْبَاءِ بَنِي إِسْرَائِيلَ وَ كَانُوا اثْنَيْ عَشَرَ ثُمَّ وَضَعَ يَدَهُ عَلَى صُلْبِ الْحُسَيْنِ ع وَ قَالَ تِسْعَةٌ مِنْ صُلْبِهِ وَ النَّاسِيعُ مَهْدِيَّتُهُمْ بِمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مِلْتُمْ ظُلماً وَ جَوَراً فَالْوَلِيُّ لِلْمُبْعِضِيهِمْ.

<sup>674</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 111

(The book) 'Kifayat Al Aser' – From Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Nazoufy, from Abdullah Bin Aamir, from Muhammad Bin Masrouq, from Khalid Bin Ilyas, from Salih Bin Abu Hanan, from Al Sabbah Bin muhammad, from Abu Jazim,

'From Salman Al-Farsi<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> from after me<sup>saww</sup> would be of the number of captains of the children of Israel, and they were twelve'. Then he<sup>saww</sup> placed his<sup>saww</sup> hand upon the Sulb of Al-Husayn<sup>asws</sup> and said: 'Nine would be from his<sup>asws</sup> Sulb, and the night is their<sup>asws</sup> Mahdi<sup>asws</sup>. He<sup>asws</sup> will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny, so the woe be unto one hating them<sup>asws</sup>, 675

113- نص، كفاية الأثر عن عبد الله الحسين الخزاعي عن محمد بن أحمد الصفواني عن عمر بن عبد الله المقرئ عن أسد بن موسى عن عبد الله بن حكيم عن أبي بكر الرازي عن الحجاج بن أوطاة عن عطية العوفي عن أبي سعيد الخدري قال: سمعت رسول الله ص يقول للحسين - ع أنت الإمام ابن الإمام وأخو الإمام تسعة من صلبك أئمة أئمة أئمة وأنت التاسع قائمهم.

(The book) 'Kifayat Al Aser' – Abdullah Al-Husayn Al Khuzaie, from Muhammad Bin Ahmad Al Safwany, from Umar Bin Abdullah Al Muqry, from Asad Bin Musa, from Abdullah Bin Hakeem, from Abu Bakr Al Rahiby, from Al Hajjaj Bin Artah, from Atiyah Al Awfy, from Abu Saeed Al Khudry who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Al-Husayn<sup>asws</sup>: 'You<sup>asws</sup> are the Imam<sup>asws</sup> son<sup>asws</sup> of the Imam<sup>asws</sup>, and brother<sup>asws</sup> of the Imam<sup>asws</sup>. Nine from your<sup>asws</sup> Sulb are Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>, 676

114- نص، كفاية الأثر عن علي بن الحسين عن أبي جعفر محمد بن الحسين البرزقري عن جعفر بن الحسين البلخي عن شقيق بن أحمد البلخي عن يونس بن زياد بن أسلم عن أبي هارون العبدري عن أبي سعيد قال سمعت رسول الله ص يقول أهل بيتي أمان لأهل الأرض كما أن النجوم أمان لأهل السماء قيل يا رسول الله فالأئمة بعدك من أهل بيتك

(The book) 'Kifayat Al Aser' – Ali Bin Al-Husayn, from Abu Ja'far Muhammad Bin Al-Husayn al Bazufary, from Ja'far Bin Al-Husayn Al Balkhy, from Shaqeeq Bin Ahmad Al Balkhy, from Simak, from Zayd Bin Aslam, from Abu Haroun Al Abdy, from Abu Saeed who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'People<sup>asws</sup> of my<sup>saww</sup> Household are a security for the people of the earth just as the stars are a security for the people of the sky'. I was said, 'O Rasool-Allah<sup>saww</sup>! The Imams<sup>asws</sup> from after you<sup>saww</sup> are from the People<sup>asws</sup> of your<sup>saww</sup> Household?'

قال نعم الأئمة بعدي اثنا عشر تسعة من صلب الحسين أماناً معصومون ومن مهدي هذه الأمة ألا إنيهم أهل بيتي وعترتي من حبي ودمي ما بال أقوام يؤذونني فيهم لا أنا لهم الله شفاعي.

He<sup>saww</sup> said: 'Yes, the Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine from the Sulb of Al-Husayn<sup>asws</sup> are trustees, infallible, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. Indeed! They<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup>, being from my<sup>saww</sup> flesh and my<sup>saww</sup> blood.

<sup>675</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 112

<sup>676</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 113

What is the matter of a people hurting me<sup>saww</sup> regarding them<sup>asws</sup>? May Allah<sup>azwj</sup> not let them achieve my<sup>saww</sup> intercession”.<sup>677</sup>

115- نص، كفاية الأثر أبو الْمُفَضَّل عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكَرِيَّا عَنْ سَلَمَةَ بْنِ قَيْسٍ عَنْ عَلِيٍّ بْنِ عَبَّاسٍ عَنْ أَبِي الْحَجَّافِ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ مِنْ صُلْبِ الْحُسَيْنِ تِسْعَةٌ وَالتَّاسِعُ قَائِمُهُمْ فَطُوبَى لِمَنْ أَحَبَّهُمْ وَالْوَيْلُ لِمَنْ أَبْغَضَهُمْ.

(The book) 'Kifayat Al Aser – Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Zakariya, from Salamah Bin Qays, from Ali Bin Abbas, from Abu Al Hajjaf, from Atiya Al Awfy, from Abu Saeed who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve from the Sulb of Al-Husayn<sup>asws</sup>, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>. So, beatitude is for the one who loves them<sup>asws</sup> and the woe is for the one who hates them<sup>asws</sup>'.<sup>678</sup>

116- نص، كفاية الأثر عَنْهُ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْبَحْلِيِّ عَنْ عَلِيٍّ بْنِ مُشْهَرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطِيَّةِ عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِلْحُسَيْنِ يَا حُسَيْنُ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَخُو الْإِمَامِ تِسْعَةٌ مِنْ وَلَدِكَ أَيْمَةٌ أَبْرَارٌ تَسْبِعُهُمْ قَائِمُهُمْ

(The book) 'Kifayat Al Aser' – From him, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Yahya Al Bajaly, from Ali Bin Mush'har, from Abdul Malik Bin Abu Suleyman, from Atiya, from Abu Saeed who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Al-Husayn<sup>asws</sup>: 'O Husayn<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>, brother<sup>asws</sup> of the Imam<sup>asws</sup>. Nine from your<sup>asws</sup> sons<sup>asws</sup> are Imams<sup>asws</sup> of the righteous, ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>'.

فَقِيلَ يَا رَسُولَ اللَّهِ كَمْ الْأَئِمَّةُ بَعْدَكَ قَالَ اثْنَا عَشَرَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ.

It was said, 'O Rasool-Allah<sup>saww</sup>! How many Imams<sup>asws</sup> after you<sup>saww</sup>? He<sup>saww</sup> said: 'Twelve, nine being from the Sulb of Al-Husayn<sup>asws</sup>'.<sup>679</sup>

117- نص، كفاية الأثر أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْمَاعِيلَ السُّلَيْمَانِيُّ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ الْكُوفِيِّ عَنْ حَمَّادِ بْنِ أَبِي حَازِمٍ الْمَدَنِيِّ عَنْ عَمْرَانَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَالتَّاسِعُ قَائِمُهُمْ ثُمَّ قَالَ لَا يُبْغِضُنَا إِلَّا مُنَافِقٌ.

(The book) 'Kifayat Al Aser' – Abu Ali Ahmad Bin Ismail Al Suleymany, from Abu Ali Muhammad Bin Hammam, from Muhammad Bin Muhammad Bin Imran Al Kufy, from Hammad Bin Abu Hazim Al Madani from Imran Bin Muhammad Bin Saeed Bin Al Musayyab, from his father, from his grandfather, from Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine being from Sulb of Al-Husayn, and the ninth being their<sup>asws</sup> Qaim<sup>asws</sup>'. Then he<sup>saww</sup> said: 'No one will hate us<sup>asws</sup> except a hypocrite'.<sup>680</sup>

<sup>677</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 114

<sup>678</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 115

<sup>679</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 116

<sup>680</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 117



118- نص، كفاية الأثر عليُّ بنُ الحسنِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ مُوسَى عَنْ سَلِيمَانَ بْنِ هَبَةَ اللَّهِ عَنْ يَحْيَى بْنِ أَكْثَمٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُسَوْدِيِّ عَنْ كَثِيرِ النَّوَّاءِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ وَ التَّاسِعُ قَائِمُهُمْ.

(The book) 'Kifayat Al Aser – Ali Bin Al-Hassan, from Al-Husayn Bin Ahmad Bin Abdullah, from Abu Bakr Muhammad Bin Musa, from Suleyman Bin Hibtallah, from Yahya Bin Aksam, from Abu Abdul Rahman Al Masoudy, from Kaseer Al Nawa'a, from Atiya, from Abu Saeed who said,

'I hear Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine being from the Sulb of Al-Husayn, and the ninth being their<sup>asws</sup> Qaim<sup>asws</sup>'. 681

نص، كفاية الأثر عليُّ بنُ الحسنِ عَنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ هَارُونَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَبْدِ الْحَمِيدِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ تَاسِعُهُمْ قَائِمُهُمْ.

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Al-Husayn Bin Ahmad, from Haroun Bin Abdul Hameed, from his father Abdul Hameed, from Salih Bin Abu Al Aswad, from Al Amsh, from Atiyah, from Abu Saeed – similar to it, except in it is: 'Their<sup>asws</sup> ninth is their<sup>asws</sup> Qaim<sup>asws</sup>'. 682

119- نص، كفاية الأثر أبو الحسنِ مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْخُلَفَاءُ بَعْدِي اثْنَا عَشَرَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ وَ التَّاسِعُ قَائِمُهُمْ وَ مَهْدِيُّهُمْ فَطَوْبَى لِمُحِبِّهِمْ وَ الْوَيْلُ لِمُبْغِضِهِمْ.

(The book) 'Kifayat Al Aser' – Abu Al-Husayn Muhammad Bin Ja'far, from Ibn Uqdah, from Muhammad Bin Muhammad Bin Abdullah Bin Al-Hassan Al Alawy, from Sufyan Al Sowry, from Musa Bin Ubeyda, from Iyas Bin Salamah Bin Al Akwa who said, 'I heard Abu Saeed saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The caliphs after me<sup>saww</sup> are twelve, nine of them<sup>asws</sup> being from the Sulb of Al-Husayn, and the ninth being their<sup>asws</sup> Qaim<sup>asws</sup> and their<sup>asws</sup> Mahdi. So, beatitude be for ones loving them<sup>asws</sup> and the woe be to the ones hating them<sup>asws</sup>'. 683

120- نص، كفاية الأثر عليُّ بنُ الحسنِ عَنِ مُحَمَّدِ بْنِ مَنْدَةَ عَنْ هَارُونَ بْنِ مُوسَى عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ غِيَاثٍ عَنْ حَمَّادِ بْنِ أَبِي حَازِمٍ عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ الْمُسَيَّبِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي سَعِيدٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص الصَّلَاةَ الْأُولَى ثُمَّ أَقْبَلَ بِوَجْهِهِ الْكَرِيمِ عَلَيْنَا فَقَالَ مَعَاشِرَ أَصْحَابِي إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ وَ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ فَمَسَكُوا بِأَهْلِ بَيْتِي بَعْدِي وَ الْأَئِمَّةِ الرَّاشِدِينَ مِنْ دُرِّيِّي فَإِنَّكُمْ لَنْ تَضِلُّوا أَبَدًا

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad Bin Mandah, from Haroun Bin Musa, from Ibn Uqdah, from Muhammad Bin Fiyas, from Hammad Bin Abu Hazim, from Imran Bin Muhammad Bin Saeed Bin Al Musayyad, from his father, from his grandfather, from Abu Saeed who said,

'Rasool-Allah<sup>saww</sup> prayed Salat with us, the first Salat, then faced with his<sup>saww</sup> honourable face towards us. He<sup>saww</sup> said: 'Community of my<sup>saww</sup> companions! An example of the People<sup>asws</sup> of my<sup>saww</sup> Household among you all is like the ship of Noah<sup>as</sup>, and door of Hitta among the children of Israel. So, adhere with the People<sup>asws</sup> of my<sup>saww</sup> Household after

681 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 118 a

682 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 118 b

683 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 119

me<sup>saww</sup>, and the rightly guiding Imams<sup>asws</sup> from my<sup>saww</sup> offspring, for you will never stray, ever’.

فَقِيلَ يَا رَسُولَ اللَّهِ كَمْ الْأَئِمَّةُ بَعْدَكَ قَالَ اثْنَا عَشَرَ مِنْ أَهْلِ بَيْتِي أَوْ قَالَ مِنْ عَرَّتِي.

It was said, ‘O Rasool-Allah<sup>azwj</sup>! How many Imams<sup>asws</sup> after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Twelve from the People<sup>asws</sup> of my<sup>saww</sup> Household’. Or said: ‘From my<sup>saww</sup> family<sup>asws</sup>’.<sup>684</sup>

121- نص، كفاية الأثر علي بن محمد عن محمد بن أحمد الصفواني عن قبض بن الفضل الحلبي عن مسعر بن كدام عن سلمة بن كهيل عن أبي الصديق الناجي عن أبي سعيد قال سمعت رسول الله ص يقول الأئمة بعدي اثنا عشر تسعة من صلب الحسين و المهدي منهم.

(The book) ‘Kifayat Al Aser’ – Ali Bin Muhammad, from Muhammad Bin Ahmad Al Safwany, from Fayz Bin Al Mufazzal Al Halby, from Mi’sar Bin Kidam, from Salamah Bin Kuheyl, from Abu Al Sadeeq Al Najy, from Abu Saeed who said,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine from the Sulb of Al-Husayn<sup>asws</sup>, and Al-Mahdi<sup>asws</sup> is from them’.<sup>685</sup>

122- نص، كفاية الأثر أبو الفضل الشيباني عن محمد بن رباح الأشجعي عن محمد بن غالب بن الحارث عن إسماعيل بن عمرو البجلي عن عبد الكريم عن أبي الحسن عن أبي الحارث عن أبي ذر قال: سمعت رسول الله ص يقول من أحبني و أهل بيتي كُنَّا و هو كهاتين و أشار بالسَّابَةِ و الوسطى ثُمَّ قَالَ ص أحيي خير الأوصياء و سبطي خير الأسباط و سوف يخرج الله تبارك و تعالى من صلب الحسين أئمة أبرار - [أبراراً] و منّا مهدي هذه الأئمة

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Rabbah al Ash’jaie, from Muhammad Bin Ghalib Bin Al Haris, from ismail Bin Amro Al Bajali, from Abdul Kareem, from Abu Al-Hassan, from Abu Al Haris,

‘From Abu Zarr<sup>ra</sup> having said, ‘I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘One who loves me<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household, we<sup>asws</sup> and him would be like these two’ – and he<sup>saww</sup> indicated by the index finger and the middle finger, then said: ‘My<sup>saww</sup> brother<sup>asws</sup> is best of the successors<sup>as</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup> are best of the grandsons, and so Allah<sup>azwj</sup> Blessed and Exalted will Extract from the Sulb of Al-Husayn<sup>asws</sup>, Imams<sup>asws</sup> of the righteous, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community’.

فُلْتُ يَا رَسُولَ اللَّهِ وَ كَمْ الْأَئِمَّةُ بَعْدَكَ قَالَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ.

I said, ‘O Rasool-Allah<sup>saww</sup>! And how many are the Imams<sup>asws</sup> after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Number of the captains of the children of Israel’.<sup>686</sup>

123- نص، كفاية الأثر علي بن محمد بن محمد بن مندة عن التلعكبري عن ابن عوف عن محمد بن سالم بن عبد الرحمن الأزدي عن الحسن بن أبي جعفر عن علي بن زيد عن سعيد بن المسيب عن أبي ذر قال قال رسول الله ص الأئمة بعدي اثنا عشر تسعة من صلب الحسين تاسعهم قائمهم

<sup>684</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 120

<sup>685</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 121

<sup>686</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 122

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Al Tal'albari, from Ibn Uqdah, from Muhammad Bin Salim Bin Abdul Rahman Al Azdy, from Al-Hassan Bin Abu Ja'far, from Ali Bin Zayd, from Saeed Bin Al Musayyab,

'Abu Zarr<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Then Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, nine being from the sulb of Al-Husayn, their ninth being their<sup>asws</sup> Qaim<sup>asws</sup>'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ لَا إِلَّا مَثَلُهُمْ فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا عَرِقَ وَ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ.

Then Rasool-Allah<sup>saww</sup> said: 'Indeed! Their<sup>asws</sup> example among you all is an example of the ship of Noah<sup>as</sup>. One who sails it attains salvation, and one who stays behind from it, drowns; and an example of the door of Hitta among the children of Israel'.<sup>687</sup>

124- يل، الفضائل لابن شاذان فض، كتاب الروضة عن أبي قيس يرفعه إلى أبي ذر الغفاري والمقداد وسلمان رضي الله عنهم قالوا قال لنا أمير المؤمنين علي بن أبي طالب ع إني مررت بالصهاكي يوماً فقال لي ما مثل محمد في أهل بيته إلا كمثلي نخلة نبتت في كناسة

(The book) 'Al Fazaail' of Ibn Shazan, (and) Kitab Al Rowza, from Abu Qays, raising it to,

'Abu Zarr Al-Ghifari<sup>ra</sup>, and Al Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be pleased with them<sup>ra</sup>, said, 'Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said to us<sup>ra</sup>: 'I passed by Al-Suhaky (Umar) one day. He said to me<sup>asws</sup>: 'An example of Muhammad<sup>saww</sup> among the People<sup>asws</sup> of his<sup>saww</sup> Household is not except like an example of a palm tree growing in a toilet (Where people went to defecate in the plantation)''.

قَالَ فَأَتَيْتُ رَسُولَ اللَّهِ صَ فَذَكَرْتُ لَهُ ذَلِكَ فَغَضِبَ رَسُولُ اللَّهِ غَضَبًا شَدِيدًا وَ قَامَ مُغْضِبًا وَ صَعِدَ الْمِنْبَرَ فَفَرَعَتِ الْأَنْصَارُ وَ لَبِسُوا السَّلَاحَ لِمَا رَأَوْا مِنْ غَضَبِهِ

He<sup>asws</sup> said: 'I<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> and mentioned that to him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> was angered intensely and he<sup>saww</sup> stood up angrily and ascended the pulpit. The Helpers panicked and put on the weapons when they saw his<sup>saww</sup> anger.

ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ يُعَيِّرُونَ أَهْلَ بَيْتِي وَ قَدْ سَمِعُونِي أَقُولُ فِي فَضْلِهِمْ مَا قُلْتُ وَ خَصَصْتُهُمْ بِمَا خَصَّصَهُمُ اللَّهُ بِهِ

Then he<sup>saww</sup> said: 'What is the matter with a people faulting the People<sup>asws</sup> of my<sup>saww</sup> Household, and although they have heard me<sup>saww</sup> saying regarding their<sup>asws</sup> merits what I<sup>saww</sup> have said, and specialised them<sup>asws</sup> with what Allah<sup>azwj</sup> has Specialised them<sup>asws</sup> with?

وَ فَضَّلَ عَلَيَّ عِنْدَ اللَّهِ وَ كَرَامَتُهُ وَ سَبْعُهُ إِلَى الْإِسْلَامِ وَ بِلَاؤُهُ وَ أَنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the merits of Ali<sup>asws</sup> in the Presence of Allah<sup>azwj</sup> and his<sup>asws</sup> honour, and his<sup>asws</sup> precedence to Al-Islam, and his<sup>asws</sup> suffering the afflictions, and that he<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except that there will be no Prophet<sup>saww</sup> after me<sup>saww</sup>.

بَلَعْنِي قَوْلُ مَنْ رَعِمَ أَنَّ مَثَلِي فِي أَهْلِ بَيْتِي كَمَثَلِ نَخْلَةٍ نَبَتَتْ فِي كُنَاسَةٍ لَا إِلَّا أَنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى خَلَقَ خَلْقَهُ وَ فَرَّقَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهَا شَعْبًا وَ خَيْرِهَا قَبِيلَةً ثُمَّ جَعَلَهَا بُيُوتًا

<sup>687</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 123

It has reached me<sup>saww</sup>, words of the one who claims that my<sup>saww</sup> example among the People<sup>asws</sup> of my<sup>saww</sup> Household is like an example of a palm tree growing in a toilet (Where people went to defecate in the plantation). Indeed! Allah<sup>azwj</sup> the Glorious and Exalted Created His<sup>azwj</sup> creature and Divided them into two segments. He<sup>azwj</sup> Made me<sup>saww</sup> to be in its better one. He<sup>azwj</sup> Chose a branch, and Chose is as a tribe, then Made it as households.

فَجَعَلَنِي مِنْ خَيْرِهَا بَيْتًا حَتَّى حَصَلْتُ فِي أَهْلِ بَيْتِي وَ عِزَّتِي وَ فِي بَنِي وَ ابْنَايَ [بَنِي أَبِي] [أَنَا] وَ أَحْيَى عَلَيَّ بَنُ أَبِي طَالِبٍ

He<sup>azwj</sup> Made me<sup>saww</sup> from its best households, until I<sup>saww</sup> arrived among People<sup>asws</sup> of my<sup>saww</sup> household, and my<sup>saww</sup> family<sup>asws</sup>, and my<sup>saww</sup> daughter<sup>asws</sup>, and my<sup>saww</sup> two (grand) sons<sup>asws</sup>, I<sup>saww</sup> an my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

ثُمَّ إِنَّ اللَّهَ أَطَّلَعَ عَلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَارَنِي مِنْهَا ثُمَّ أَطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهَا أَحْيَى وَ ابْنَ عَمِّي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي وَ وَصِيِّي فِي أُمَّتِي وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي

Then Allah<sup>azwj</sup> Noticed upon the earth with a notification and Chose me<sup>saww</sup> from it. Then He<sup>azwj</sup> Noticed secondly, and Chose my<sup>saww</sup> brother<sup>asws</sup>, and son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> caliph, and my<sup>saww</sup> successor<sup>asws</sup> among my<sup>saww</sup> community, and master of every Momin and Momina after me<sup>saww</sup>.

فَمَنْ وَالَاهُ فَقَدْ وَالَى اللَّهَ وَ مَنْ عَادَاهُ فَقَدْ عَادَى اللَّهَ وَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّهُ اللَّهَ وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَهُ اللَّهَ- لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ هُوَ زِينَةُ الْأَرْضِ وَ مَنْ سَاكَنَهَا وَ هُوَ كَلِمَةُ التَّقْوَى وَ عُرْوَةُ الْوُثْقَى

So, the one befriends him, so he has befriended Allah<sup>azwj</sup>, and one who is inimical to him<sup>asws</sup>, so he has been inimical to Allah<sup>azwj</sup>; and one who loves him<sup>asws</sup>, so he has loved Allah<sup>azwj</sup>, and one who hates him<sup>asws</sup>, so he has hated Allah<sup>azwj</sup>. No one will love him<sup>asws</sup> except a Momin, nor hate him<sup>asws</sup> except a Kafir. He<sup>asws</sup> is an adornment of the earth and the ones who dwell in it, and he<sup>asws</sup> is the Word of piety, and the firmest Handhold'.

ثُمَّ قَالَ ص يُرِيدُونَ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ- وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ أَتَيْهَا النَّاسُ لِيُبَلِّغَ مَقَالَتِي مِنْكُمْ الشَّاهِدُ الْغَائِبُ- اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

Then he<sup>saww</sup> said: '**They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32].** O you people! Let the ones present from you deliver my<sup>saww</sup> words to the absentees! O Allah<sup>azwj</sup>! Be Witness upon them!'

إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَظَرَ إِلَى الْأَرْضِ نَظْرَةً ثَالِثَةً فَاخْتَارَ مِنْهَا اثْنَا عَشَرَ إِمَامًا فَهُمْ خِيَارُ أُمَّتِي وَ هُمْ أَحَدَ عَشَرَ إِمَامًا بَعْدَ أَحْيَى كُلَّمَا قُبِضَ وَاحِدٌ قَامَ وَاحِدٌ كَمَثَلِ نُجُومِ السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ

Allah<sup>azwj</sup> Mighty and Majestic Looked (Considered) to the earth with a third consideration. He<sup>azwj</sup> Chose twelve Imams<sup>asws</sup> from it. They<sup>asws</sup> are the best of my<sup>saww</sup> community, and they<sup>asws</sup> are eleven Imams<sup>asws</sup> after my<sup>saww</sup> brother<sup>asws</sup>. Every time one<sup>asws</sup> passes away, one would stand, like an example of stars of the sky. Every time a star disappears, a star emerges.

أَيُّمَهُ هَادِينَ مَهْدِيِّينَ لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ لَا خِدْلَانٌ مَنْ خَدَلَهُمْ لَعَنَ اللَّهُ مَنْ خَدَلَهُمْ لَعَنَ اللَّهُ مَنْ كَادَهُمْ

(They<sup>asws</sup>) are Imams<sup>asws</sup>, guides, Guided, neither being harmed by the plots of the one plotting against them<sup>asws</sup>, nor by the abandonment of the one abandoning them<sup>asws</sup>. May Allah<sup>azwj</sup> Curse the one who abandons them! May Allah<sup>azwj</sup> Curse the one who plots against them<sup>asws</sup>!

وَهُمْ حُجَجُ اللَّهِ فِي أَرْضِهِ وَ شُهَادُهُ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ - لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَى الْخَوْضِ

And they<sup>asws</sup> are Divine Authorities of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> witnesses upon His<sup>azwj</sup> creatures. One who obeys them<sup>asws</sup>, so he has obeyed Allah<sup>azwj</sup>, and one who disobeys them<sup>asws</sup>, so he has disobeyed Allah<sup>azwj</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither will they<sup>asws</sup> be separating from it nor will it be separating from them<sup>asws</sup> until they<sup>asws</sup> return to me<sup>saww</sup> at the Fountain.

أَوَّلُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ خَيْرُهُمْ وَ أَفْضَلُهُمْ ثُمَّ ابْنِي الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ فَاطِمَةُ الزَّهْرَاءُ وَ التَّسْعَةُ مِنْ أَوْلَادِ الْحُسَيْنِ ع ثُمَّ مِنْ بَعْدِهِمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ ثُمَّ عَمِّي حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ

Their<sup>asws</sup> first is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is their<sup>asws</sup> best and their<sup>asws</sup> most superior. Then my<sup>saww</sup> (grand) son<sup>asws</sup> Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Fatima<sup>asws</sup> Al-Zahra<sup>asws</sup>, and the nine from the children of Al-Husayn<sup>asws</sup>. Then, from after them<sup>asws</sup> is Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then my<sup>saww</sup> uncle Hamza<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>.

أَنَا خَيْرُ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ عَلِيِّ خَيْرُ الْأَوْصِيَاءِ مِنْ أَهْلِ بَيْتِي - عَلِيٌّ خَيْرُ الْوَصِيِّينَ وَ أَهْلُ بَيْتِهِ خَيْرُ بُيُوتِ النَّبِيِّينَ وَ ابْنَتِي فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ فِي الْخَلْقِ أَجْمَعِينَ

I<sup>saww</sup> am best of the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, and Ali<sup>asws</sup> is best of the successors<sup>asws</sup> from People<sup>asws</sup> of my<sup>saww</sup> Household. Ali<sup>asws</sup> is best of the successors<sup>asws</sup> and people of his<sup>asws</sup> Household, best of the households of the Prophets<sup>as</sup>, and my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>, is chieftess of women of the people of the Paradise, among the creatures in their entirety.

أَيُّهَا النَّاسُ أَتُرْجَى شَفَاعَتِي وَ أَعْجُرُ عَنْ أَهْلِ بَيْتِي أَيُّهَا النَّاسُ مَا مِنْ أَحَدٍ يَلْقَى اللَّهَ عَدَاً مُؤْمِناً لَا يُشْرِكُ بِهِ شَيْئاً إِلَّا أَدْخَلَهُ الْجَنَّةَ وَ لَوْ كَانَ دُونُهُ كَثْرَابِ الْأَرْضِ

O you people! Are you hoping for my<sup>saww</sup> intercession and (think that) I<sup>saww</sup> would be unable from (interceding for) my<sup>saww</sup> family members? O you people! There is no one who will meet Allah<sup>azwj</sup> tomorrow, as a Momin not having associated anything with Him<sup>azwj</sup>, except I<sup>saww</sup> shall enter him into the Paradise, and even if his sins are like (number of) dust of the earth!

أَيُّهَا النَّاسُ إِنِّي أَحَدُ خَلْقَةِ بَابِ الْجَنَّةِ ثُمَّ يَتَخَلَّى لِي اللَّهُ عَزَّ وَ جَلَّ فَأَسْجُدُ بَيْنَ يَدَيْهِ ثُمَّ يَأْذُنُ لِي فِي الشَّفَاعَةِ فَلَمْ أُؤْثِرْ عَلَى أَهْلِ بَيْتِي أَحَدًا

O you people! I<sup>saww</sup> shall grab hold of the knocker of the door of the Paradise, then Allah<sup>azwj</sup> Mighty and Majestic will Flash to me<sup>saww</sup>, so I<sup>saww</sup> will perform Sajdah in front of Him<sup>azwj</sup>. Then He<sup>azwj</sup> would Permit for me<sup>saww</sup> regarding the intercession, so I<sup>saww</sup> will not prefer anyone over the my<sup>saww</sup> family members.

أَيُّهَا النَّاسُ عَظِّمُوا أَهْلَ بَيْتِي فِي حَيَاتِي وَ مَمَاتِي وَ أَكْرِمُوهُمْ وَ فَضِّلُوهُمْ - لَا يَحِلُّ لِأَحَدٍ أَنْ يَقُومَ لِأَحَدٍ غَيْرِ أَهْلِ بَيْتِي إِلَّا فَانْسُبُونِي مَنْ أَنَا

O you people! Revere the People<sup>asws</sup> of my<sup>saww</sup> Household during my<sup>saww</sup> lifetime and (after) my<sup>saww</sup> passing away, and prefer them<sup>asws</sup>. It is not permissible for anyone that he stands for anyone apart from the People<sup>asws</sup> of my<sup>saww</sup> Household. Indeed! Lineage me<sup>saww</sup>! Who am I<sup>saww</sup>?

قَالَ فَقَامُوا إِلَيْهِ الْأَنْصَارُ وَ قَدْ أَخَذُوا بِأَيْدِيهِمُ السَّلَاحَ وَ قَالُوا نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ أَخْبَرَنَا يَا رَسُولَ اللَّهِ مَنْ آذَاكَ فِي أَهْلِ بَيْتِكَ حَتَّى تَضْرِبَ عُنُقَهُ

He (Abu Zarr<sup>ra</sup>) said, 'The Helpers stood to him<sup>saww</sup>, and they had grabbed the weapons in their hands, and they said, 'We seek Refuge with Allah<sup>azwj</sup> from the Wrath of Allah<sup>azwj</sup> and anger of His<sup>azwj</sup> Rasool<sup>saww</sup>! Inform us, O Rasool-Allah<sup>saww</sup>! Who hurt you<sup>saww</sup> regarding People<sup>asws</sup> of your<sup>saww</sup> Household, until we strike off his neck!'

قَالَ فَانْسُبُونِي أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ثُمَّ أَنْتَهَى النَّسَبَ إِلَى نِزَارٍ ثُمَّ مَضَى إِلَى إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ ثُمَّ مَضَى إِلَى نُوحٍ ع ثُمَّ قَالَ - أَهْلُ بَيْتِي كَطِينَةِ آدَمَ ع نِكَاحٌ غَيْرُ سِفَاحٍ سَلُونِي فَوَ اللَّهِ لَا يَسْأَلُنِي رَجُلٌ إِلَّا أَخْبَرْتُهُ عَنْ نَفْسِهِ وَ عَنْ أَبِيهِ

He<sup>saww</sup> said: 'So, lineage me<sup>saww</sup>! I<sup>saww</sup> am Muhammad<sup>saww</sup> son of Abdullah<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>! Then he<sup>saww</sup> ended the lineage up to Nizar<sup>as</sup>, then continued to Ismail Bin Ibrahim<sup>as</sup>, Friend of Allah<sup>azwj</sup>. Then he<sup>saww</sup> continued to Noah<sup>as</sup>, then said: 'People<sup>asws</sup> of my<sup>saww</sup> Household are like the clay of Adam<sup>as</sup>, of marriage without adultery. Ask me<sup>saww</sup>! By Allah<sup>azwj</sup>, no man will ask me<sup>saww</sup> except I<sup>saww</sup> shall inform him about himself and about his father!'

فَقَامَ إِلَيْهِ رَجُلٌ وَ قَالَ مَنْ أَنَا يَا رَسُولَ اللَّهِ قَالَ أَبُوكَ فَلَانَ الَّذِي تُدْعَى إِلَيْهِ فَحَمَدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ وَ اللَّهُ لَوْ نَسَبْتَنِي إِلَى غَيْرِهِ لَرَضِيتُ وَ سَلَّمْتُ

A man stood up to him<sup>saww</sup> and said, 'Who am I, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'Your father is so and so, the one who you are being claimed to. So, praise Allah<sup>azwj</sup> and extol upon Him<sup>azwj</sup>. Then he said, 'By Allah<sup>azwj</sup>! Even if you<sup>saww</sup> had lineaged me to someone else, I would have been pleased and submitted'.

ثُمَّ قَالَ رَجُلٌ آخَرُ فَقَالَ مَنْ أَنَا فَقَالَ أَبُوكَ فَلَانَ لَغَيْرِ أَبِيهِ الَّذِي يُدْعَى إِلَيْهِ قَالَ فَارْتَدَّ الرَّجُلُ عَنِ الْإِسْلَامِ

Then another man spoke. He said, 'Who is my father?' He<sup>saww</sup> said: 'Your father is so and so', to other than his father whom he was being claimed to. The man reneged from Al-Islam.

ثُمَّ قَالَ وَ الْعُصْبُ ظَاهِرٌ فِي وَجْهِهِ مَا يَمْنَعُ هَذَا الرَّجُلَ الَّذِي يَعِيبُ أَهْلَ بَيْتِي وَ أَخِي وَ وَزِيرِي وَ خَلِيفَتِي مِنْ بَعْدِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي أَنْ يَقُومَ يَسْأَلُنِي عَنْ أَبِيهِ وَ أَتَيْنَ هُوَ فِي حَنَّةٍ أَوْ نَارٍ

Then he<sup>saww</sup> said, and the anger was apparent in his<sup>saww</sup> face: 'What prevent this man (Umar), the one who faulted People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> caliph from after me<sup>saww</sup>, and guardian of every Momin and Momina after me<sup>saww</sup>, from standing and asking me<sup>saww</sup> about his father, and where he is, in the Paradise or in the Fire?'

قَالَ فَعِنْدَ ذَلِكَ خَشِيَ عُمَرُ عَلَى نَفْسِهِ أَنْ يَبْدَأَهُ رَسُولُ اللَّهِ فَيُفْضَحَهُ بَيْنَ النَّاسِ فَقَالَ نَعُوذُ بِاللَّهِ مِنْ غَضَبِ رَسُولِهِ عَنَّا يَغْفُ اللَّهُ عَنْكَ أَصْفَحَ عَنَّا جَعَلَنَا اللَّهُ فِدَاكَ أَوْلَيْنَا أَقَالَكَ اللَّهُ اسْتَغْنَى سِرُّكَ اللَّهُ

He (Abu Zarr<sup>ra</sup>) said, 'At that, Umar feared upon himself that Rasool-Allah<sup>saww</sup> mighty reveal him and he would be exposed in between the people. So, he said, 'We seek Refuge with Allah<sup>azwj</sup> from the anger of His<sup>azwj</sup> Rasool<sup>saww</sup>. Pardon us, may Allah<sup>azwj</sup> Pardon you<sup>saww</sup>, excuse us! May Allah<sup>azwj</sup> Make us to be sacrificed for you<sup>saww</sup>! Overlook us, may Allah<sup>azwj</sup> Overlook you<sup>saww</sup>! Veil us, may Allah<sup>azwj</sup> veil you<sup>saww</sup>.

فَاسْتَحْيَا رَسُولُ اللَّهِ ص لِأَنَّهُ كَانَ أَهْلَ الْحِلْمِ وَالْكَرَمِ وَالْعَفْوِ ثُمَّ نَزَلَ عَنْ مَنْبَرِهِ ص.

Rasool-Allah<sup>saww</sup> was too bashful, because he<sup>saww</sup> was a person of forbearance, and the benevolents, and the pardoning. Then he<sup>saww</sup> descended from his<sup>saww</sup> pulpit<sup>688</sup>.

125- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: قَالَ لِي أَجِي رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ مُقْبِلٌ عَلَيْهِ غَيْرَ مُعْرِضٍ عَنْهُ فَلْيَتَوَلَّ عَلِيًّا وَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَ هُوَ عَنْهُ رَاضٍ فَلْيَتَوَلَّ ابْنَكَ الْحُسَيْنَ

(The book) 'Al Fazaail' of Ibn Shazan, (and) Kitab al Rowza, by the chains, raising it to,

'Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'My<sup>asws</sup> brother<sup>saww</sup> Rasool-Allah<sup>saww</sup> said: 'One who loves to meet Allah<sup>azwj</sup> Mighty and Majestic and He<sup>azwj</sup> is Facing to him not Turning away, then let him have the Wilayah of Ali<sup>asws</sup>, and one whom it cheers that he meets Allah<sup>azwj</sup> and He<sup>azwj</sup> is Pleased from him, then let him have the Wilayah of your<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>.

وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ لَا خَوْفٌ عَلَيْهِ فَلْيَتَوَلَّ ابْنَكَ الْحُسَيْنَ وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ قَدْ حُصَّ عَنْهُ ذُنُوبُهُ- فَلْيَتَوَلَّ عَلِيَّ بْنَ الْحُسَيْنِ السَّجَّادَ وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ تَعَالَى قَرِيرَ الْعَيْنِ فَلْيَتَوَلَّ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ

And one who loves to meet Allah<sup>azwj</sup> and there be no fear upon him, then let him have the Wilayah of Al-Husayn<sup>asws</sup>; and one who loves to meet Allah<sup>azwj</sup> and He<sup>azwj</sup> has Purified his sins away from him, then let him have the Wilayah of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Al-Sajjad<sup>asws</sup>; and one who love to meet Allah<sup>azwj</sup> the Exalted with delighted eyes, then let him have the Wilayah of Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>.

وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ تَعَالَى وَ كِتَابُهُ بِيَمِينِهِ فَلْيَتَوَلَّ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ تَعَالَى طَاهِرًا مُطَهَّرًا فَلْيَتَوَلَّ مُوسَى الْكَازِمَ وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ ضَاحِكًا مُسْتَبْشِرًا فَلْيَتَوَلَّ عَلِيَّ بْنَ مُوسَى الرِّضَا

And one who loves to meet Allah<sup>azwj</sup> the Exalted and his book be in his right hand, then let him have the Wilayah of Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup>; and the one who loves that he meets Allah<sup>azwj</sup> the Exalted, clean, Purified, then let him have the Wilayah of Musa Al-Kazim<sup>asws</sup>; and one who loved to meet Allah<sup>azwj</sup> laughing, joyful, then let him have the Wilayah of Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>.

<sup>688</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 124



وَمَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ قَدْ رُفِعَتْ دَرَجَاتُهُ وَ بَدَلَتْ سَيِّئَاتُهُ حَسَنَاتٍ فَلْيَتَوَلَّ مُحَمَّدَ [مُحَمَّدًا] الْجَوَادَ وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ يُحَاسِبَهُ حِسَاباً يَسِيراً فَلْيَتَوَلَّ عَلِيّاً الْهَادِي وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ هُوَ مِنَ الْفَائِزِينَ فَلْيَتَوَلَّ الْحَسَنَ الْعَسْكَرِيَّ

And one who loves to meet Allah<sup>azwj</sup> and his rank having been raised, and his evil deeds having been replaced by good deeds, then let him have the Wilayah of Muhammad<sup>asws</sup> Al-Jawad<sup>asws</sup>; and one who loves to meet Allah<sup>azwj</sup> and be Reckoned with an easy Reckoning, then let him have the Wilayah of Ali Al-Hadi<sup>asws</sup>; and one who loves to meet Allah<sup>azwj</sup> and he be from the successful ones, then let him have the Wilayah of Al-Hassan Al-Askari<sup>asws</sup>.

وَمَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ قَدْ كَمُلَ إِيْمَانُهُ وَ حَسُنَ إِسْلَامُهُ فَلْيَتَوَلَّ الْحُجَّةَ صَاحِبَ الزَّمَانِ الْمُنْتَظَرَ

And one who loves to meet Allah<sup>azwj</sup>, and his Eman having been perfected, and his Islam being excellent, then let him have the Wilayah of Master<sup>asws</sup> of the time, the Awaited (Al-Qaim<sup>asws</sup>).

فَهُؤُلَاءِ مَصَابِيحُ الدُّجَى وَ أَيْمَةُ الْهَدَى وَ أَعْلَامُ التَّقَى مَنْ أَحَبَّهُمْ وَ تَوَلَّاهُمْ كُنْتُ ضَامِناً لَهُ عَلَى اللَّهِ تَعَالَى بِالْحَقِّ.

So, they<sup>asws</sup> are lamps for the darkness, and the Imams<sup>asws</sup> of guidance, and the flags of piety. One who loves them<sup>asws</sup> and has their<sup>asws</sup> Wilayah, I<sup>saww</sup> would be a guarantor for him<sup>asws</sup> upon Allah<sup>azwj</sup> the Exalted, with the Paradise".<sup>689</sup>

126- عم، إعلام الوری فیمما جاء من الأخبار التي نقلها أصحاب الحديث غير الإمامية في ذلك و صححوها ما رواه الإمام أبو محمد الحسن بن أحمد السمرقندي محدث خراسان قال أخبرنا أبو العباس المستعفي قال حدثنا أبو الحسين نصر بن أحمد بن إسماعيل الكسائي أخبرنا أبو حاتم خبرنا بن مجاع الكسائي أخبرنا فضيلة بن سعيد قال و أخبرنا أبو القاسم الكاتب أخبرنا أبو حامد الصائغ أخبرنا أبو العباس التقي حدثنا فضيلة و أخبرنا أبو سلمة القاضي أخبرنا أبو القاسم النسوي أخبرنا أبو العباس النسوي حدثنا أبو بكر بن أبي شيبه قال حدثنا حاتم بن إسماعيل عن المهاجر بن مسمار عن عامر بن سعد بن أبي وقاص قال:

(The book) 'Ilam Al Wara' – From what has come from the Ahadeeth which the companions of the Hadeeth have transmitted, apart from the Imamites (Shias) regarding that, and their correct is what is reported by the imam Abu Muhammad Al-Hassan Bin Ahmad Al Samarqandi, narrator of Khurasan. He said, 'We are informed by Abu Al Abbas Al Mustagfiry who said, 'It is narrated to us by Abu Al-Hassan Nasr Bin Ahmad Bin Ismail Al Kisay, informed to us by Abu Hatim Jibraeel Bin Maja'a Al Kisaie, informed to us by Quteyba Bin Saeed who said, 'And it is informed to us by Abu Al Qasim the scribe, informed to us by Abu Hamid Al Saig, informed to us by Abu Al Abbas Al Saqafi, narrated to us by Quteyba, and informed to us by Abu Salamah the judge, informed to us by Abu Al Qasim Al Nasawy, informed to us by Abu Al Abbas Al Nasawy, narrated to us by Aby Bakr Bin Abu Shayba who said, 'It is narrated to us by Hatim Bin Ismail, from Al Muhajir Bin Mismar, from Amir Bin Sa'ad Bin Abu Waqas who said,

كُنْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ أَنْ أَخْبَرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَكَتَبْتُ إِلَيْ إِيَّيْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَوْمَ جُمُعَةٍ عَشِيَّةَ رَجُمِ الْأَسْلَمِيِّ يَقُولُ لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ وَ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ وَ سَمِعْتُهُ يَقُولُ أَنَا الْفَرَطُ عَلَى الْخَوْضِ.

'I wrote to **Jabir Bin Samurah** with my slave Nafie, 'Inform me with some you heard from Rasool-Allah<sup>saww</sup>. He wrote to me, 'I heard from Rasool-Allah<sup>saww</sup> on the day of Friday, in the evening Al-Aslamy was stoned, saying: 'The religion will not cease to stand until the establishment of the Hour, and there will happen to be upon you all, twelve caliphs, all of

<sup>689</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 125

them being from Quraysh'. And I heard him<sup>saww</sup> saying: 'I<sup>saww</sup> am one in charge at the Fountain'.<sup>690</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

127- عم، إعلام الوری قَالَ وَ أَخْبَرَنَا أَبُو الْقَاسِمِ الْكَاتِبُ أَخْبَرَنَا أَبُو حَامِدٍ الصَّائِغُ أَخْبَرَنَا أَبُو الْعَبَّاسِ الثَّقَفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْلٍ أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعِيدٍ أَنَّهُ أُرْسِلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ فَقَالَ: حَدَّثَنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَكَتَبْتُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ- لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى يَكُونَ اثْنَا عَشَرَ خَلِيفَةً مِنْ قُرَيْشٍ ثُمَّ يَخْرُجُ كَذَّابُونَ بَيْنَ يَدَيِ السَّاعَةِ وَ أَنَا الْفَرَطُ عَلَى الْخَوْضِ رَوَاهُ مُسْلِمٌ عَنْ مُحَمَّدٍ بْنِ رَافِعٍ.

(The book) 'Ilam Al Wara' – He said, 'It we are informed by Abu Al Qasim the scribe, informed by Abu Hamid Al Saif, informed by Abu Al Abbas Al Saqafy, narrated by Muhammad Bin Raife, narrated to us by Ibn Abu Fudeyk, inform by Ibn Abu Z'ib, from Muhajir Bin Mismar, from Aamir Bin Saeed,

'He sent a message to Ibn Samurah Al-Adawy. He said, 'Narrated to us a Hadeeth you heard from Rasool-Allah<sup>saww</sup>'. He wrote, 'I heard Rasool-Allah<sup>saww</sup> saying: 'The religion will not cease to be standing until there happen to be twelve caliphs from Quraysh. Then the liars would emerge before the House, and I<sup>saww</sup> am owner of the Fountain'. It is reported by Muslim from Muhammad Bin Rafie'.<sup>691</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

128- وَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَحْمَدَ الْكَاتِبُ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ الْحَارِثِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الثَّقَفِيُّ حَدَّثَنَا فُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ص قَالَ: يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا فَلَمْ أَفْهَمْ مَا قَالَ فَسَأَلْتُ الْقَوْمَ فَرَعَمُوا أَنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ رَوَاهُ مُسْلِمٌ عَنْ فُتَيْبَةَ.

It is informed to us by Abdul Aziz Bin Ahmad the scribe, narrated by Ahmad Bin Muhammad Bin Abdullah Al Harisy, informed by Muhammad Bin Is'haq Al Saqafy, narrated to us by Quteyna, narrating from Abu Awana, from Simak, from Jabir Bin Samurah,

'From the Prophet<sup>saww</sup> having said: 'There will happen to be twelve commanders after me<sup>saww</sup>'. I did not understand what he<sup>saww</sup> said, so I asked the people. They claimed that he<sup>saww</sup> said: 'All of them would be from Quraysh'. Muslim has reported it from Quteyba'.<sup>692</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after

<sup>690</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 126

<sup>691</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 127

<sup>692</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 128

Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

129- قَالَ وَ أَخْبَرَنَا أَبُو سَلَمَةَ الْقَاضِي حَدَّثَنَا أَبُو الْقَاسِمِ النَّسَوِيُّ أَخْبَرَنَا أَبُو الْعَبَّاسِ النَّسَوِيُّ حَدَّثَنَا أَبُو الْحَصَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْيَرْبُوعِيُّ حَدَّثَنَا عُبَيْرٌ حَدَّثَنَا حُصَيْنٌ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى رَسُولِ اللَّهِ ص فَقَالَ لِي إِنَّ هَذَا الْأَمْرَ لَنْ يَنْقُضِي أَوْ لَنْ يَمْضِي حَتَّى يَكُونَ فِيكُمْ اثْنَا عَشَرَ خَلِيفَةً ثُمَّ قَالَ شَيْئاً لَمْ أَسْمَعْهُ فَسَأَلْتُهُمْ فَقَالُوا قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

He said, 'And it is narrated to us by Abu Salama the judge, narrated by Abu Al Qasim Al Nasawy, narrated by Abu Al Abbas Al Nasawy, narrated to us by Abu Al-Husayn Abdullah Bin Ahmad Bin Abdullah Al Yarbouie, narrated by Anbar, narrated by Husayn, from Jabir Bin Samurah who said,

'I entered with my father to see Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said to me: 'This command will never lapse or never pass away until there happen to be among you twelve caliphs'. Then he<sup>saww</sup> said something I did not hear it. I asked them, they said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>693</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

130- قَالَ وَ أَخْبَرَنَا أَبُو سَلَمَةَ الْقَاضِي أَخْبَرَنَا أَبُو الْقَاسِمِ النَّسَوِيُّ أَخْبَرَنَا أَبُو الْعَبَّاسِ النَّسَوِيُّ حَدَّثَنَا أَبُو عُمَارَةَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ وَهْبٍ عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَضُرُّ هَذَا الدِّينَ مَنْ نَاوَاهُ حَتَّى تَقُومَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

He said, 'And it is informed to us by Abu Salama the judge, informed by Abu Al Qasim Al Nasawy, informed by Abu Al Abbas Al Nasawy, narrated by Abu Umarah, narrated by Al Fazl Bin Musa, from Wahab, from Abu Khalid Al Waliby who said, 'I heard Jabir Bin Samurah saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'This religion will not be harmed by the ones who oppose it until twelve caliphs rise, all of them being from Quraysh''.<sup>694</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

131- قَالَ وَ أَخْبَرَنَا أَبُو سَلَمَةَ الْقَاضِي حَدَّثَنَا أَبُو الْقَاسِمِ النَّسَوِيُّ حَدَّثَنَا أَبُو الْعَبَّاسِ النَّسَوِيُّ حَدَّثَنَا جَعْفَرُ بْنُ حَمِيدٍ الْعَبْسِيُّ حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْقُوبَ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ أَمْرُ أُمَّتِي صَالِحاً حَتَّى يَمْضِيَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

He said, 'And it is informed to us by Abu Salamah the judge, narrated by Abu Al Qasim Al Nasawy, Abu Al Abbas Al Nasawy, narrated to us by Ja'far Bin Humeyd Al Absy, narrated to us by Yunus Bin Abu Yaqoub, from Awn Bin Abu Juheyfa, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'The affairs of my<sup>saww</sup> community will not cease to be correct until twelve caliphs pass, all of them being from Quraysh''.<sup>695</sup>

<sup>693</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 129

<sup>694</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 130

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

132- وَ جَاءَ دَكْرَهُ الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ فِي كِتَابِهِ قَالَ وَ مِنْ ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ عُثْمَانَ الدُّهْنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ قَالَ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَالَ لَهُ رَجُلٌ أَ حَدَّثَكُمْ نَبِيُّكُمْ صَ كَمْ يَكُونُ بَعْدَهُ مِنَ الْخُلَفَاءِ فَقَالَ لَهُ عَبْدُ اللَّهِ نَعَمْ وَ مَا سَأَلَنِي عَنْهَا أَحَدٌ قَبْلَكَ وَ إِنَّكَ لَأَخَذْتَ الْقَوْمَ سِنًا سَمِعْتُهُ ص يَقُولُ يَكُونُ بَعْدِي مِنَ الْخُلَفَاءِ عِدَّةُ نُبَاءٍ مُوسَى اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

And from what is mentioned by the sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan in his book who said, 'And from that is what is reported by Muhammad Bin Usman Al Duhnny, narrated to us by Abdullah Bin Ja'far Al Raqy who said, 'It is narrated to us by Isa Bin Yunus, from Mujalid, from Al Shaby, from Masrouq who said,

'We were in the presence of Abdullah Bin Masoud. A man said to him, 'Did your Prophet<sup>saww</sup> narrate to you how many caliphs there would be after him<sup>saww</sup>?' Abdullah said to him, 'Yes, and no one has asked me about it before you, and you are youngest of the group in age. I heard him<sup>saww</sup> saying: 'There will happen to be after me<sup>saww</sup>, caliphs of the number of captains of Musa<sup>as</sup>, twelve caliphs, all of them being from Quraysh''.<sup>696</sup> (Non-Shia source)

وَ رَوَاهُ أَبُو أُسَامَةَ عَنْ أَشْعَثَ عَنْ غَامِرِ الشَّعْبِيِّ عَنْ عَمْرِو قَيْسِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ دَكْرَ نَحْوَهُ وَ رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ وَ زَادَ فِيهِ قَالَ: كُنَّا جُلُوسًا إِلَى [عِنْدَ] عَبْدِ اللَّهِ يُقْرَأُ الْقُرْآنَ فَقَالَ لَهُ رَجُلٌ يَا بَا عَبْدِ الرَّحْمَنِ هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ كَمْ يَمْلِكُ أَمْرَ هَذِهِ الْأُمَّةِ مِنْ خَلِيفَةٍ بَعْدَهُ

And it is reported by Abu Usama, from Ash'as, from Aamir Al Shaby, from his uncle Qays Bin Abdullah, from Abdullah Bin Masoud, and mentioned approximate to it, and it is reported by Hammad Bin Zayd, from Mujalid, from Al Shaby, from Masrouq, from Abdullah, and there is an addition in it, he said,

'We were seated to Abdullah reciting the Quran to us. A man said to him, 'O Abu Abdul Rahman! Did you ask Rasool-Allah<sup>saww</sup> how many would rule the affairs of this community, the caliphs after him<sup>saww</sup>?'

فَقَالَ لَهُ عَبْدُ اللَّهِ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ نَعَمْ سَأَلْنَا رَسُولَ اللَّهِ ص فَقَالَ اثْنَا عَشَرَ عِدَّةً نُبَاءٍ بَنِي إِسْرَائِيلَ.

Abdullah said to him, 'No one has asked me about it since I arrived at Al-Iraq. Yes, we had asked Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said: 'Twelve, the number of captains of the children of Israel''.<sup>697</sup> (Non-Shia source)

133- وَ رَوَاهُ سُلَيْمَانُ بْنُ أَحْمَرَ قَالَ حَدَّثَنَا أَبُو عَوْنٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ص قَالَ: لَا يَزَالُ أَهْلُ هَذَا الدِّينِ مَنْصُورُونَ عَلَى مَنْ نَاوَاهُمْ إِلَى اثْنَيْ عَشَرَ خَلِيفَةً فَجَعَلَ النَّاسُ يُثَوِّمُونَ وَ يَقْعُدُونَ وَ تَكَلَّمُ بِكَلِمَةٍ لَمْ أَفْهَمَهَا فَقُلْتُ لِأَيِّ أَوْ لِأَحْيَى شَيْءٍ قَالَ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

<sup>695</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 131

<sup>696</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 132 a

<sup>697</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 132 b

And it is reported by Suleyman Bin Ahmad who said, 'It is narrated to us by Abu Awn, from Al Shaby, from Jabir Bin Samurah,

'The Prophet<sup>saww</sup> said: 'The people of this religion will not cease to be Helped against the ones who oppose them up to twelve caliphs'. Then people went one to stand and sit and he<sup>saww</sup> spoke with a phrase I could not understand it. So, I said to my father, or to my brother, 'Which thing did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>698</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

134- وَ رَوَاهُ سَهْلُ بْنُ حَمَّادٍ عَنْ يُونُسَ بْنِ أَبِي يَعْفُورٍ قَالَ حَدَّثَنِي عَوْنُ بْنُ أَبِي جَحِيفَةَ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص وَ عَمِّي خَالِسِ بْنِ يَدِيهِ فَقَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ أَمْرُ أَهْلِ صَلَاحٍ حَتَّى يَمُتَ بَيْنَنَا عَشْرَ خَلِيفَةٍ كُلُّهُمْ مِنْ قُرَيْشٍ اسْمُ أَبِي جَحِيفَةَ وَهُبُ بْنُ عَبْدِ اللَّهِ.

And it is reported by Sahl Bin Hammad, from Yunus Bin Abu Yafour who said, 'It is narrated to me by Aqn Bin Abu Juheyfa, from his father who said,

'I was in the presence of Rasool-Allah<sup>saww</sup>, and my uncle was seated in front of him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: 'The affairs of my<sup>saww</sup> community will not cease to be correct until twelve caliphs pass by, all of them being from Quraysh'. The name of Abu Juheyfa (the narrator) is Wahab Bin Abdullah''.<sup>699</sup>

(This is a clear fabrication. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

135- عم، إعلام الوری وَ رَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ عَنْ رَبِيعَةَ بْنِ سَيْفٍ قَالَ كُنَّا عِنْدَ شَقِيقِ الْأَصْبَحِيِّ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ تَكُونُ خَلْفِي اثْنَا عَشَرَ خَلِيفَةً.

(The book) 'Ilam Al Wara, and it is reported by Al Lays Bin Sa'ad, from Khalid Bin Zayd, from Saeed Bin Abu Hilal, from Rabie Bin Sayd who said, 'We were in the presence of Shaqeeq Al Sabahy. He said, 'I heard Abdullah Bin Umar saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'There will be twelve caliphs behind me<sup>saww</sup>'.<sup>700</sup>

(This is a clear fabrication from the son of Umar Bin Al Khattab. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>698</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 133

<sup>699</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 134

<sup>700</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 135

136- عم، إعلام الوری و مما ذكره الشيخ أبو عبد الله جعفر بن محمد بن أحمد الدويرسي في كتابه في الرد على الزيدية أخبرني أبي قال أخبرني الشيخ أبو جعفر بن بابويه قال حدثنا محمد بن علي ماجيلويه عن عمه عن أحمد بن أبي عبد الله عن أبيه عن خلف بن حماد الأسدي عن الأعشى عن عتبة بن رعي عن ابن عباس قال: سألت رسول الله ص حين حضرته وفاته فقلت إذا كان ما نعود بالله منه فإلى من فأشار إلى علي ع فقال إلى هذا فإنه مع الحق و الحق معه ثم يكون من بعده أحد عشر إماماً مفترضة طاعتهم كطاعته.

(The book) 'Ilam Al Wara' – And from what is mentioned by the sheykh Abu Abdullah Ja'far Bin Muhammad Bin Ahmad Al Duweysity in his book, in a reply against the atheists, 'My father informed me saying, 'I was informed by the sheykh Abu Ja'far Bin Babuwayh who said, 'It is narrated to us by Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad Al Asady, from Al Amsh, from Abayah Bin Rabie, from Ibn Abbas who said,

'I asked Rasool-Allah<sup>saww</sup> when his<sup>saww</sup> expiry presented to him<sup>saww</sup>. I said, 'When it happens, what we are seeking Refuge with Allah<sup>azwj</sup> from it, then to whom?' He<sup>saww</sup> indicated towards Ali<sup>asws</sup>. He<sup>saww</sup> said: 'To this, for he<sup>asws</sup> is with the truth and the truth is with him<sup>asws</sup>. There will happen to be twelve Imams<sup>asws</sup> after him. Obedience to them<sup>asws</sup> would be as Obligatory as obedience to me<sup>saww</sup> is'.<sup>701</sup>

137- قَالَ وَ أَخْبَرَنِي الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ التُّعْمَانِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي حَمْرَةُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الشَّحَّامُ حَدَّثَنَا أَبُو حَاتِمٍ مُحَمَّدُ بْنُ إِدْرِيسَ الْحَنْظَلِيُّ حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي غِيَاثٍ الْأَعْيَنِيُّ حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ الْأَنْبَارِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ شَرْدِينَ الصَّنَعَائِيُّ عَنِ ابْنِ مُثَنَّى عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ: سَأَلْتُهَا كَمْ خَلِيفَةً يَكُونُ لِرَسُولِ اللَّهِ ص فَقَالَتْ أَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّهُ يَكُونُ بَعْدَهُ اثْنَا عَشَرَ خَلِيفَةً قَالَ فَقُلْتُ لَهَا مَنْ هُمْ فَقَالَتْ أَسْمَاؤُهُمْ عِنْدِي مَكْتُوبَةٌ بِإِمْلَاءِ رَسُولِ اللَّهِ ص فَقُلْتُ لَهَا فَأَعْرِضِيهِ فَأَبَتْ.

He said, 'And it is informed to me by Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan who said, 'It is informed to me by Muhammad Bin Ali who said, 'It is narrated to me by Hamza Bin Muhammad Al Alawy, narrated by Ahmad Bin Yahya Al Shahham, narrated by Abu Hatim Muhammad Bin Idrees Al Hanzala, narrated to us by Abu Bakr Muhammad Bin Abu Giyas Al Ayn, narrated by Suweyd Bin Saeed Al Anbary, narrated by Muhammad Bin Abdul Rahman Bin Shardeen Al San'any, from Ibn Musanna, from his father, from Ayesha, he (the narrator) said,

'I asked her (Ayesha), 'How may caliphs would there be for Rasool-Allah<sup>saww</sup>?' She said, 'Rasool-Allah<sup>saww</sup> informed me that there will happen to be twelve caliphs after him'. I said to her, 'Who are they?' She said, 'Their names are written with me by the dictation of Rasool-Allah<sup>saww</sup>'. I said to her, 'Display it'. (But) She refused".<sup>702</sup>

138- قَالَ وَ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ قَالَ حَدَّثَنَا أَبُو بَشِيرٍ أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْعَمِّيُّ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ زَكْرِيَّا بْنِ دِينَارٍ الْعَلَّابِيُّ حَدَّثَنَا سَلِيمَانُ بْنُ إِسْحَاقَ بْنِ سَلِيمَانَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ حَدَّثَنِي أَبِي قَالَ: كُنْتُ يَوْمًا عِنْدَ الرَّشِيدِ فَذَكَرَ الْمُهَدِّيَّ وَ مَا ذَكَرَ مِنْ عَدْلِهِ فَأُطِيبَ فِي ذَلِكَ فَقَالَ الرَّشِيدُ إِنِّي أَحْسَبُكُمْ تَحْسِبُونَهُ أَبِي الْمُهَدِّيَّ.

He said, 'And it is informed to me by Abu Abdullah Muhammad Bin Wahban who said, 'It is narrated to us by Abu Bishr Ahmad Bin Ibrahim Bin Ahmad Al Ammy who said, 'We are informed by Muhammad Bin Zakariya Bin Diar Al Ghalany, narrated by Suleyman Bin Is'haq Bin Suleyman Bin Ali Bin Abdullah Bin Al Abbas who said, 'It is narrated to me by my father who said,

'One day I was in the presence of Al-Rasheed and Al-Mahdi was mentioned, and what had been mentioned from his justice, and he exaggerated regarding that. Al-Rasheed said, 'I

<sup>701</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 136

<sup>702</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 137

reckon you all are reckoning him to be the father of Al-Mahdi".<sup>703</sup> (This is not a Hadith but a comment)

حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِيهِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَمَّ بِمِلْكٍ مِنْ وَلَدِي اثْنَا عَشَرَ خَلِيفَةً ثُمَّ تَكُونُ أُمُورٌ كَرِيفَةً وَ شِدَّةً عَظِيمَةً ثُمَّ يَخْرُجُ الْمَهْدِيُّ مِنْ وَلَدِي يُصْلِحُ اللَّهُ أَمْرَهُ فِي لَيْلَةٍ فَيَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ يَمُوتُ فِي الْأَرْضِ مَا شَاءَ اللَّهُ ثُمَّ يَخْرُجُ الدَّجَالُ.

It is narrated to me from his father, from his grandfather, from Ibn Abbas, from his father Al Abbas, son of Abdul Muttalib<sup>asws</sup>,

'The Prophet<sup>saww</sup> said to him, 'O Uncle! There will be Twelve caliphs from my<sup>saww</sup> sons<sup>asws</sup> will rule, then but abhorrent affairs will take place and mighty difficulties. Then Al-Mahdi<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup> would emerge. Allah<sup>azwj</sup> would Correct his<sup>asws</sup> affairs in a night. He<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny, and he<sup>asws</sup> will remain in the earth for as long as Allah<sup>azwj</sup> so Desires. Then Al-Dajjal<sup>la</sup> would emerge".<sup>704</sup> (Clear fabrication)

139- إِرْشَادُ الْقُلُوبِ، بِإِسْنَادٍ إِلَى الْمُفِيدِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَطْلَعَ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَارَنِي مِنْهَا فَجَعَلَنِي نَبِيًّا ثُمَّ أَطْلَعَ ثَانِيَةً فَاخْتَارَ مِنْهَا عَلِيًّا ع فَجَعَلَهُ إِمَامًا ثُمَّ أَمَرَنِي أَنْ أَتَّخِذَهُ أَحَاً وَ وَصِيًّا وَ خَلِيفَةً وَ وَزِيرًا

(The book) 'Irshad Al Quloob', by the chain to Al Mufeed by his chain to Abdullah Bin Al Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Noticed to the earth with a Notification and Chose me<sup>saww</sup> from it, and Made me<sup>saww</sup> a Prophet<sup>saww</sup>. Then He<sup>azwj</sup> Noticed secondly and Chose Ali<sup>asws</sup> from it and Made him<sup>asws</sup> an Imam<sup>asws</sup>. Then He<sup>azwj</sup> Commanded me<sup>saww</sup> that I<sup>saww</sup> take him<sup>asws</sup> as a brother<sup>asws</sup>, and a successor<sup>asws</sup>, and caliph, and Vizier.

فَعَلَيَّْ مِيٍّ وَ هُوَ رَوْحُ ابْنَتِي وَ أَبُو سِبْطِي الْحَسَنِ وَ الْحُسَيْنِ أَلَا وَ إِنَّ اللَّهَ جَعَلَنِي أَنَا وَ هُم [وَ إِبَاهُمْ] حُجَجًا عَلَى عِبَادِهِ وَ جَعَلَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةً يُقُومُونَ بِأَمْرِي وَ يَحْفَظُونَ وَصِيَّتِي النَّاسِعَ مِنْهُمْ قَائِمُهُمْ.

Ali<sup>asws</sup> is from me<sup>saww</sup>, and he<sup>asws</sup> is husband of my<sup>saww</sup> daughter<sup>asws</sup>, and father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Indeed! Allah<sup>azwj</sup> Made me<sup>saww</sup> and them<sup>asws</sup> as Divine Authorities upon a His<sup>azwj</sup> servants, and Made from the Sulb of Al-Husayn, Imams<sup>asws</sup> who will be standing by my<sup>saww</sup> matters, and they<sup>asws</sup> would be preserving my<sup>saww</sup> bequest, the ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>,<sup>705</sup>

140- وَ عَنْ الشَّيْخِ الْمُفِيدِ يَرْفَعُهُ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَنَا وَ أَبُو ذَرٍّ وَ سَلْمَانُ وَ زَيْدُ بْنُ ثَابِتٍ وَ زَيْدُ بْنُ أَرْقَمٍ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ دَخَلَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَبَّلَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَامَ أَبُو ذَرٍّ فَانْكَبَّ عَلَيْهِمَا وَ قَبَّلَ أَيْدِيَهُمَا ثُمَّ رَجَعَ فَقَعَدَ مَعَنَا

And from the sheykh Al Mufeed raising it to Anas Bin Malik (well known fabricator) who said,

'I and Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Zayb Bin Sabit (open enemy of Ali<sup>asws</sup>), and Zayd Bin Arqam were in the presence of Rasool-Allah<sup>azwj</sup> when Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>

<sup>703</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 138 a

<sup>704</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 138 b

<sup>705</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 139



entered. Rasool-Allah<sup>saww</sup> kissed them<sup>asws</sup> both, and Abu Zarr<sup>ra</sup> stood up and devoted to them<sup>asws</sup> and kissed their<sup>asws</sup> hands. Then he<sup>ra</sup> returned and sat down with us.

فَقُلْنَا لَهُ سِرًّا يَا أَبَا ذَرٍّ أَنْتَ رَجُلٌ شَيْخٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ تَقُومُ إِلَى صَبِيَّيْنِ مِنْ بَنِي هَاشِمٍ فَتَنْكِبُ عَلَيْهِمَا وَ تُقَبِّلُ أَيْدِيَهُمَا

We said to him<sup>ra</sup> secretly, 'O Abu Zarr<sup>ra</sup>! You<sup>ra</sup> are an old man from the companions of Rasool-Allah<sup>saww</sup> and you<sup>ra</sup> are standing up to two children from the Clan of Hashim<sup>as</sup> and devoting to them<sup>asws</sup>, and kissing their<sup>asws</sup> hands!'

فَقَالَ نَعَمْ لَوْ سَمِعْتُمْ مَا سَمِعْتُ فِيهِمَا مِنْ رَسُولِ اللَّهِ ص لَفَعَلْتُمْ بِمَا أَكْثَرُ بِمَا فَعَلْتُ - فَقُلْنَا وَ مَاذَا سَمِعْتَ فِيهِمَا مِنْ رَسُولِ اللَّهِ يَا أَبَا ذَرٍّ

He<sup>ra</sup> said, 'Yes. If you all had heard what I<sup>asws</sup> have heard from Rasool-Allah<sup>saww</sup> regarding them<sup>asws</sup>, you would be doing with them<sup>asws</sup> more than what I<sup>ra</sup> did'. We said, 'And what is that you<sup>ra</sup> heard regarding them<sup>asws</sup> from Rasool-Allah<sup>saww</sup>, O Abu Zarr<sup>ra</sup>?'

قَالَ سَمِعْتُهُ يَقُولُ لِعَلِّي ع وَ لَهْمَا يَا عَلِيُّ وَ اللَّهُ لَوْ أَنَّ رَجُلًا صَامَ وَ صَلَّى حَتَّى يَصِيرَ كَالشَّنِّ الْبَالِي إِذَا مَا تَنَفَّعَهُ صَلَاتُهُ وَ لَا صَوْمُهُ إِلَّا بِحُبِّكَ يَا عَلِيُّ مَنْ تَوَسَّلَ إِلَى اللَّهِ بِحُبِّكَ فَحَقَّقَ عَلَى اللَّهِ أَنْ لَا يَزِدَّهُ يَا عَلِيُّ مَنْ أَحَبَّكُمْ وَ تَمَسَّكَ بِكُمْ فَقَدْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى

He<sup>ra</sup> said, 'I<sup>ra</sup> heard him<sup>saww</sup> saying to Ali<sup>asws</sup> and to them<sup>asws</sup>: 'O Ali<sup>asws</sup>! By Allah<sup>azwj</sup>! Even if a man were to Fast and pray Salat until he becomes like the dried-up insect, then neither would his Salat benefit him nor his Fasting except with having your<sup>asws</sup> love. O Ali<sup>asws</sup>! One who makes it a means to Allah<sup>azwj</sup> with your<sup>asws</sup> love, would have a right upon Allah<sup>azwj</sup> that he does not Reject him. O Ali<sup>asws</sup>! One who loves you<sup>asws</sup> and holds fast with you<sup>asws</sup> all, so he would have held fast to the firmest Handhold''.

قَالَ ثُمَّ قَامَ أَبُو ذَرٍّ وَ خَرَجَ وَ تَقَدَّمَ إِلَى رَسُولِ اللَّهِ ص وَ قُلْنَا يَا رَسُولَ اللَّهِ أَخْبِرْنَا أَبُو ذَرٍّ عَنْكَ بِكَيْتٍ وَ كَيْتٍ فَقَالَ صَدَقَ أَبُو ذَرٍّ وَ اللَّهُ مَا أَظْلَلْتَ الْحَضْرَاءَ وَ لَا أَقَلَّتِ الْعُرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

He (the narrator) said, 'Then Abu Zarr<sup>ra</sup> stood up and went out, and we went forward towards Rasool-Allah<sup>saww</sup>, and we said, 'O Rasool-Allah<sup>saww</sup>! Abu Zarr<sup>ra</sup> informed us from you<sup>saww</sup> with such and such'. He<sup>saww</sup> said: 'Abu Zarr<sup>ra</sup> spoke the truth. By Allah<sup>azwj</sup>! Neither has the green (sky) shaded, nor has the dust (ground) carried one with a tone more truthful than of Abu Zarr<sup>ra</sup>'.

ثُمَّ قَالَ ص خَلَقَنِي اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَهْلَ بَيْتِي مِنْ نُورٍ وَاحِدٍ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِسَبْعَةِ آلَافِ عَامٍ ثُمَّ نَقَلْنَا مِنْ صَلْبِهِ إِلَى أَصْلَابِ الطَّاهِرِينَ وَ إِلَى أَرْحَامِ الْمُطَهَّرَاتِ

Then he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Created me<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household from one Noor, before He<sup>azwj</sup> Created Adam<sup>as</sup>, by seven thousand years. Then He<sup>azwj</sup> Transferred us<sup>asws</sup> from his<sup>as</sup> Sulb to the clean Sulbs and to the Purified laps'.

فُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ كُنْتُمْ وَ عَلَى أَيِّ مِثَالٍ كُنْتُمْ قَالَ كُنَّا أَشْبَاحًا مِنْ نُورٍ تَحْتَ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ نُفَدِّسُهُ وَ مُجَدِّدُهُ

I said, 'O Rasool-Allah<sup>saww</sup>! So, where were you<sup>saww</sup>, and upon which example were you<sup>asws</sup> all?' He<sup>saww</sup> said: 'We<sup>asws</sup> were resemblances of Noor beneath the Throne. We<sup>asws</sup> were glorifying Allah<sup>azwj</sup> and praising Him<sup>azwj</sup>'.

ثُمَّ قَالَ ص لَمَّا عَرِجَ بِي إِلَى السَّمَاءِ وَ بَلَغْتُ سِدْرَةَ الْمُنْتَهَى وَدَعَنِي جِبْرَائِيلُ ع قُلْتُ يَا جِبْرَائِيلُ حَبِيبِي أَيْ هَذَا الْمَكَانُ تُفَارِقُنِي فَقَالَ إِنِّي لَا أَجُوزُهُ فَتَحَنَّنَ أَجْنَحَتِي

Then he<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky and I<sup>saww</sup> reached Sidrat Al-Muntaha, and Jibraeel<sup>as</sup> bade me<sup>saww</sup> farewell, I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>, my<sup>saww</sup> beloved! Is it in this place you<sup>as</sup> are separating from me<sup>saww</sup>? He<sup>as</sup> said: 'I<sup>as</sup> cannot exceed it (or else) my<sup>as</sup> wings would be incinerated'.

ثُمَّ رُحِّ بِي فِي التُّورِ مَا شَاءَ اللَّهُ وَ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ إِنِّي أَطْلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَجَعَلْتُكَ نَبِيًّا

Then there was an immersion with me<sup>saww</sup> in the Noor for as long as Allah<sup>azwj</sup> so Desired, and Allah<sup>azwj</sup> Revealed to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed to the earth with a notification and Chose you<sup>saww</sup> from it and Made you<sup>saww</sup> a Prophet<sup>saww</sup>.

ثُمَّ أَطْلَعْتُ أَطْلَاعَةً فَاخْتَرْتُ مِنْهَا عَلِيًّا وَ جَعَلْتُهُ وَصِيًّا وَ وَارِثَ عِلْمِكَ وَ الْإِمَامَ بَعْدَكَ وَ أَخْرَجْتُ مِنْ أَصْلَابِكُمَا الذَّرِّيَّةَ الطَّاهِرَةَ وَ الْأَئِمَّةَ الْمَعْصُومِينَ خُزَّانَ عِلْمِي

Then I<sup>azwj</sup> Noticed with a notification and Chose Ali<sup>asws</sup> from it, and Made him<sup>asws</sup> your<sup>saww</sup> successor<sup>asws</sup>, and inheritor of your<sup>saww</sup> knowledge, and the Imam<sup>asws</sup> after you<sup>saww</sup>, and I<sup>saww</sup> shall be Extracting from both your<sup>asws</sup> Sulbs, the clean offspring, and the Infallible Imams<sup>asws</sup>, treasurers of My<sup>azwj</sup> Knowledge.

فَلَوْلَاكُمْ مَا خَلَقْتُ الدُّنْيَا وَ الْآخِرَةَ وَ لَا الْجَنَّةَ وَ لَا النَّارَ يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّ فَنُودِيْتُ يَا مُحَمَّدُ اذْهَبْ رَأْسَكَ

Had it not been for you<sup>asws</sup> all, I<sup>azwj</sup> would neither have Created the world and the Hereafter, nor the Paradise, nor the Fire! O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> love to see them<sup>asws</sup>? I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!' He<sup>azwj</sup> Called out: "O Muhammad<sup>saww</sup>, raise your<sup>saww</sup> head!"

فَإِذَا أَنَا بِأَنْوَارِ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ وَ مُحَمَّدِ بْنِ الْحَسَنِ الْحُجَّةَ بِنَاءً لَأَنْ مِنْ بَيْنِهِمْ كَأَنَّهُ كَوْكَبٌ ذَرِيٌّ

And there I<sup>saww</sup> was with Noors of Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Al-Hassan<sup>asws</sup> the Divine Authority, shining from between them<sup>asws</sup> as if he<sup>asws</sup> was a shining star'.

فَقُلْتُ يَا رَبِّ مَنْ هَذَا قَالَ يَا مُحَمَّدُ هُمُ الْأَئِمَّةُ مِنْ بَعْدِكَ الْمُطَهَّرُونَ مِنْ صُلْبِكَ وَ هَذَا الْحُجَّةُ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا وَ يَشْفِي صُدُورَ قَوْمٍ مُؤْمِنِينَ

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Who is this?' He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the Imams<sup>asws</sup> from after you<sup>asws</sup>, the Purified, from your<sup>saww</sup> Sulb, and this is the Divine Authority who will fill the earth with fairness and justice and heal the chests of a group of Momineen'.

فُلْنَا يَا آبَائَنَا يَا رَسُولَ اللَّهِ لَقَدْ قُلْتَ عَجَبًا فَقَالَ ع وَ أَعْجَبُ مِنْ هَذَا قَوْمٌ يَسْمَعُونَ هَذَا الْكَلَامَ ثُمَّ يَرْجِعُونَ إِلَى أَغْفَائِهِمْ بَعْدَ إِذْ هَدَاهُمُ اللَّهُ وَ يُؤْذُونِي فِيهِمْ مَا لَهُمْ لَا أَنَاهُمُ اللَّهُ شَفَاعَتِي.

We said, 'By our fathers and our mothers, O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> have said a strange thing!' He<sup>saww</sup> said: 'And even more strange than this are a people who will be listening to this talk, then they will be turning back on their heels after Allah<sup>azwj</sup> having had Guided them, and they would be hurting me<sup>saww</sup> regarding them<sup>asws</sup>. What is the matter with them? May Allah<sup>azwj</sup> not Let them achieve my<sup>saww</sup> intercession".<sup>706</sup>

141- نص، كفاية الأثر أبو عبد الله الحسين بن محمد بن سديد بن علي الخزاعي عن الأسدي عن البرمكي عن موسى بن عمران النخعي عن شعيب بن إبراهيم التميمي عن سيف بن عميرة عن أبان بن إسحاق الأسدي عن الصباح بن محمد بن أبي حازم عن سلمان قال قال رسول الله ص الأئمة بعدي اثنا عشر عدد شهور الحول و منّا مهدي هذِهِ الأئمة لَهُ هَبِئَةُ مُوسَى وَ بَهَاءُ عِيسَى وَ حُكْمُ دَاوُدَ وَ صَبْرُ أَيُّوبَ

(The book) 'Kifayat Al Aser' – Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Bin Ali Al Khuzaie, from Al Asady, from Al Barmakyy, from Musa Bin Imran Al Nakhaie, from Shueyb Bin Ibrahim al Taymi, from Sayd Bin Ameyra, from Aban Bin Is'haq Al Asady, from Al Sabbah Bin Muhammad Bin Abu Hazim,

'From Salman<sup>ra</sup> having said, 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, being the number of the months of the year, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. For him<sup>asws</sup> would be the awe of Musa<sup>as</sup>, and glory of Isa<sup>as</sup>, and judgment of Dawood<sup>as</sup>, and patience of Ayoub<sup>as</sup>.'

قَالَ الشَّيْخُ أَبُو عَبْدِ اللَّهِ وَ هَذَا حَدِيثٌ غَرِيبٌ قَوْلُهُ ص عَدَدَ شُهُورِ الْحَوْلِ.

And the Sheykh Abu Abdullah said, 'And this Hadeeth is strange (unusual), his<sup>saww</sup> words: 'Number of the months of the year".<sup>707</sup>

142- نص، كفاية الأثر أبو المفضل عن جعفر بن محمد العلوي عن عبيد الله بن أحمد بن هيك عن محمد بن عصام السمين عن أبيه و عمه عن عبد الرحمن بن مسعود العبدي عن علي بن الأزد عن سلمان الفارسي قال قال رسول الله ص الأئمة بعدي اثنا عشر ثم قال كلُّهُمْ مِنْ قُرَيْشٍ ثُمَّ يُخْرِجُ قَائِمًا فَيَشْفِي صُدُورَ قَوْمٍ مُؤْمِنِينَ أَلَا إِنَّهُمْ أَغْلَمُ مِنْكُمْ فَلَا تَعْلَمُوهُمْ أَلَا إِنَّهُمْ عِزَّتِي مِنْ لَحْمِي وَ دَمِي مَا بَالُ أَقْوَامٍ يُؤْذُونِي فِيهِمْ مَا لَهُمْ لَا أَنَاهُمُ اللَّهُ شَفَاعَتِي.

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Muhammad Bin Isam Al Sameyn, from his father, and his uncle, from Abdul Rahman Bin Masoud Al Abdy, from Uleyam Al Azdy,

'From Salman Al-Farsi<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve'. Then he<sup>saww</sup> said: 'All of them would be from Quraysh. Then our<sup>asws</sup> Qaim<sup>asws</sup> would emerge and heal the chests of a group of Momineen. Indeed! They<sup>asws</sup> are more learned than you al, so do not (try to) teach them<sup>asws</sup>. Indeed! They<sup>asws</sup> are my<sup>saww</sup> family, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood. What is the matter with a people hurting me<sup>saww</sup> regarding them<sup>asws</sup>? What is the matter with them? May Allah<sup>azwj</sup> not Let them attain my<sup>saww</sup>

<sup>706</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 140

<sup>707</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 141

intercession".<sup>708</sup> (see appendix for the correct version, as the imams of Quraysh are imams of falsehood)

143- نص، كفاية الأثر علي بن الحسين بن محمد عن هارون بن موسى عن أحمد بن محمد بن سعيد عن محمد بن عامر عن الحجاج بن منهل عن حماد بن سلمة عن عطاء بن السائب الثقفي عن أبيه عن سلمان الفارسي قال: دخلت على رسول الله ص وعنده الحسن والحسين يتغذيان والنبي ص يضع اللقمة تارة في فم الحسن وتارة في فم الحسين ع

(The book) 'Kifayat Al Aser' – Ali Bin Al-Husayn Bin Muhammad, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Amir, from Al Hajjaj Bin Minhal, from Hammad Bin Salamah, from Ata'a Bin Al Sa'aib Al Saqafy, from his father,

'From Salman Al-Farsi<sup>ra</sup> having said, 'I<sup>ra</sup> entered to see Rasool-Allah<sup>saww</sup> and in his<sup>saww</sup> presence were Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> having a meal, and the Prophet<sup>saww</sup> was placing a morsel at times in the mouth of Al-Hassan<sup>asws</sup> and a times in the mouth of Al-Husayn<sup>asws</sup>.

فَلَمَّا فَرَغَا مِنَ الطَّعَامِ أَخَذَ رَسُولُ اللَّهِ ص الْحَسْنَ عَلَى عَاتِقِهِ وَ الْحُسَيْنَ عَلَى فَحْذِهِ ثُمَّ قَالَ لِي يَا سَلْمَانُ أَ تُحِبُّهُمْ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ لَا أُحِبُّهُمْ وَ مَكَانَهُمْ مِنْكَ مَكَانَهُمْ

When they<sup>asws</sup> were free from the meal, Rasool-Allah<sup>saww</sup> kept Al-Hassan<sup>asws</sup> upon his<sup>saww</sup> shoulder and Al-Husayn<sup>asws</sup> upon his<sup>saww</sup> thigh, then said to me<sup>ra</sup>: 'O Salman<sup>ra</sup>! Do you<sup>ra</sup> love them<sup>asws</sup>? I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! How can I<sup>ra</sup> not love them and their<sup>asws</sup> place from you<sup>saww</sup> is their<sup>asws</sup> place?'

قَالَ يَا سَلْمَانُ مَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهُ ثُمَّ وَضَعَ يَدَهُ عَلَى كَتِفِ الْحُسَيْنِ فَقَالَ إِنَّهُ الْإِمَامُ ابْنُ الْإِمَامِ تِسْعَةٌ مِنْ صُلْبِهِ أَيْمَةً أَبْرَارٌ أَمَنَاءُ مَعْصُومُونَ وَ التَّاسِعُ قَائِمُهُمْ.

He<sup>saww</sup> said: 'O Salman<sup>ra</sup>! One who loves them<sup>asws</sup>, so he has loved me<sup>saww</sup>, and one who loves me<sup>saww</sup>, so he has love Allah<sup>azwj</sup>. Then he<sup>saww</sup> placed his<sup>saww</sup> upon a shoulder of Al-Husayn<sup>asws</sup>, then said: 'He<sup>asws</sup> is the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>. Nine from his<sup>asws</sup> Sulb would be Imams<sup>asws</sup> of the righteous, being trustees, Infallible, and the ninth would be their<sup>asws</sup> Qaim<sup>asws</sup>,<sup>709</sup>

144- نص، كفاية الأثر أبو المفضل الشيباني عن موسى بن عبيد الله بن يحيى بن خاقان عن محمد بن عبد الله بن إبراهيم الشافعي عن محمد بن حماد بن ماهان الدباج عن عيسى بن إبراهيم عن الحارث بن نبهان عن عيسى بن يقظان عن أبي سعيد عن مكيول عن واثلة بن الأسقع عن جابر بن عبد الله الأنصاري قال: دخل جندل بن جنادة اليهودي من خيبر على رسول الله ص فقال يا محمد أخبرني عما ليس لله و عما ليس عند الله و عما لا يعلمه الله

(The book) 'Kifayat Al Aser' – Abu Al Fazzal Al Shaybani, from Musa Bin Ubeydullah Bin Yahya Bin Khawan, from Muhammad Bin Abdullah Bin Ibrahim Al Shafie, from Muhammad Bin Hammad Bin Madan Al Dabbagh, from Isa Bin Ibrahim, from Al Haris Bin Nab'han, from Isa Bin Yaqzan, from Abu Saeed, from Mak'houl, from Qasilah Bin Al Asqa'a, from Jabir Bin Abdullah Al Ansari having said,

<sup>708</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 142

<sup>709</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 143

'Jandal Bin Junada the Jew from Khyber entered to see Rasool-Allah<sup>saww</sup>. He said, 'O Muhammad<sup>saww</sup>! Inform me about what isn't for Allah<sup>azwj</sup>, and about what isn't with Allah<sup>azwj</sup>, and about what Allah<sup>azwj</sup> does not know'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَّا مَا لَيْسَ لِلَّهِ شَرِيكَ وَ أَمَّا مَا لَيْسَ عِنْدَ اللَّهِ فَلَئْسَ عِنْدَ اللَّهِ ظُلْمٌ لِلْعِبَادِ وَ أَمَّا مَا لَا يَعْلَمُهُ اللَّهُ فَذَلِكَ قَوْلُكُمْ يَا مَعْشَرَ الْيَهُودِ عُزَيْرُ ابْنِ اللَّهِ وَ اللَّهُ لَا يَعْلَمُ أَنَّ لَهُ وَلَدًا

Rasool-Allah<sup>saww</sup> said: 'As for what isn't for Allah<sup>azwj</sup>, is an associate, and as for what isn't with Allah<sup>azwj</sup>, so there isn't any injustice with Allah<sup>azwj</sup> for the servants, and as for what Allah<sup>azwj</sup> does not know, that is your word, O community of Jews, that Uzair<sup>as</sup> is a son of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> does not know that there is a son for Him<sup>azwj</sup>.

فَقَالَ جَنْدَلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا

Jandal said, 'I testify that there is no god except Allah<sup>azwj</sup> and you<sup>saww</sup> are a Rasool<sup>saww</sup> truly'.

ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الْبَارِحَةَ فِي النَّوْمِ مُوسَى بْنَ عِمْرَانَ ع فَقَالَ لِي يَا جَنْدَلُ أَسْلِمَ عَلَى يَدِ مُحَمَّدٍ وَ اسْتَمْسِكَ بِالْأَوْصِيَاءِ مِنْ بَعْدِهِ فَقَدْ أَسْلَمْتُ وَ رَزَقَنِي اللَّهُ ذَلِكَ فَأَخْبِرْنِي مَا الْأَوْصِيَاءُ بَعْدَكَ لِأَتَمَسَّكَ بِهِمْ

Then he said, 'O Rasool-Allah<sup>saww</sup>! I saw Musa<sup>as</sup> Bin Imran<sup>as</sup> during the sleep (a dream) last night. He<sup>as</sup> said to me: 'O Jandal! Become a Muslim upon the hand of Muhammad<sup>saww</sup> and adhered with the successors<sup>asws</sup> from after him<sup>saww</sup>'. So I have become a Muslim, and Allah<sup>azwj</sup> has Graced me that, so inform me, how many are the successors<sup>asws</sup> after you<sup>asws</sup>, so I can adhere with them<sup>asws</sup>?'

فَقَالَ يَا جَنْدَلُ أَوْصِيَائِي مِنْ بَعْدِي بَعْدَ نُقْبَاءِ بَنِي إِسْرَائِيلَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُمْ كَانُوا اثْنَيْ عَشَرَ هَكَذَا وَحَدَّثَنَا فِي التَّوْرَةِ قَالَ نَعَمْ الْأَيْمَةُ بَعْدِي اثْنَا عَشَرَ

He<sup>saww</sup> said: 'O Jandal! My<sup>saww</sup> successors<sup>asws</sup> from after me<sup>saww</sup> are of the number of captains of the children of Israel'. He said, 'O Rasool-Allah<sup>saww</sup>! They were twelve! That is how we find it to be in the Torah'. He<sup>saww</sup> said: 'Yes, the Imams<sup>asws</sup> after me<sup>saww</sup> are twelve'.

فَقَالَ يَا رَسُولَ اللَّهِ كُلُّهُمْ فِي زَمَنٍ وَاحِدٍ قَالَ لَا وَ لَكِنْ خَلَفَ بَعْدَ خَلْفٍ فَإِنَّكَ لَنْ تُدْرِكَ مِنْهُمْ إِلَّا ثَلَاثَةً قَالَ فَسَمِّهِمْ لِي يَا رَسُولَ اللَّهِ

He said, 'Would all of them<sup>asws</sup> be in one time period?' He<sup>saww</sup> said: 'No, but a replacement after a replacement. You will not come across except three of them<sup>asws</sup>'. He said, 'Name them<sup>asws</sup> for me, O Rasool-Allah<sup>saww</sup>!'

قَالَ نَعَمْ إِنَّكَ تُدْرِكُ سَيِّدَ الْأَوْصِيَاءِ وَ وَارِثَ الْأَنْبِيَاءِ وَ أَبَا الْأَيْمَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ بَعْدِي ثُمَّ ابْنَهُ الْحُسَيْنَ ثُمَّ الْحُسَيْنَ فَاسْتَمْسِكَ بِهِمْ مِنْ بَعْدِي وَ لَا يَغُرَّتْكَ جَهْلُ الْجَاهِلِينَ فَإِذَا كَانَتْ وَفْتُ وَلَادَةِ ابْنِهِ عَلِيٍّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ يَقْضِي اللَّهُ عَلَيْكَ وَ يَكُونُ آخِرُ زَادِكَ مِنَ الدُّنْيَا شَرِيَةً مِنْ لَدُنِّي

He<sup>saww</sup> said: 'Yes. You will come across chief of the successors<sup>as</sup> and inheritor of the Prophets<sup>as</sup>, and father<sup>asws</sup> of the Imams<sup>asws</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, after me<sup>saww</sup>, then his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>. So, adhere with them<sup>asws</sup> from after me<sup>saww</sup> and do not let the ignorance of the ignoramus deceive you. So, when it will be the time of the

birth of his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, chief of the worshippers, Allah<sup>azwj</sup> will Decree upon you, and the last of your provision from the world would be a drink of milk’.

فَقَالَ يَا رَسُولَ اللَّهِ هَكَذَا وَجَدْتُ فِي التَّوْرَةِ - يَا يَقُطُوا شَبْرًا وَ شَبِيرًا فَلَمْ أَعْرِفْ أَسْمَاءَهُمْ فَكَمْ بَعْدَ الْحُسَيْنِ مِنَ الْأَوْصِيَاءِ وَ مَا أَسْمَاءُهُمْ

He said, ‘O Rasool-Allah<sup>saww</sup>! That is how I found to be in the Torah, as ‘Shabbar’ and ‘Shabbir’. But, I did not recognise their names. So, how many successors<sup>asws</sup> would there be after Al-Husayn<sup>asws</sup>, and what are their<sup>asws</sup> names?’

فَقَالَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ الْمَهْدِيِّ مِنْهُمْ فَإِذَا انْقَضَتْ مُدَّةُ الْحُسَيْنِ قَامَ بِالْأَمْرِ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ يَلْقُبُ بَزْنِ الْعَابِدِينَ فَإِذَا انْقَضَتْ مُدَّةُ عَلِيٍّ قَامَ بِالْأَمْرِ بَعْدَهُ ابْنُهُ يُدْعَى بِالْبَاقِرِ

He<sup>saww</sup> said: ‘Nine from the Sulb of Al-Husayn<sup>asws</sup>, and Al-Mahdi<sup>asws</sup> is from them. So, when the term of Al-Husayn<sup>asws</sup> expires, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> would stand with his<sup>asws</sup> affairs, and he<sup>asws</sup> will be titled as ‘Zayn Al-Abideen’. When the term of Ali<sup>asws</sup> terminates, his<sup>asws</sup> son<sup>asws</sup> called Al-Baqir<sup>asws</sup> would stand after him<sup>asws</sup>.

فَإِذَا انْقَضَتْ مُدَّةُ مُحَمَّدٍ قَامَ بِالْأَمْرِ بَعْدَهُ جَعْفَرٌ وَ يُدْعَى بِالصَّادِقِ فَإِذَا انْقَضَتْ مُدَّةُ جَعْفَرٍ قَامَ بِالْأَمْرِ بَعْدَهُ مُوسَى وَ يُدْعَى بِالْكَاطِمِ ثُمَّ إِذَا انْتَهَتْ مُدَّةُ مُوسَى قَامَ بِالْأَمْرِ بَعْدَهُ ابْنُهُ عَلِيٌّ وَ يُدْعَى بِالرِّضَا

When the term of Muhammad<sup>asws</sup> terminates, Ja’far<sup>asws</sup> would stand after him<sup>asws</sup>, and he<sup>asws</sup> would be called ‘Al-Sadiq’ due to the truthfulness. When the term of Ja’far<sup>asws</sup> terminates, Musa<sup>asws</sup> would stand with the command after him<sup>asws</sup>, and he<sup>asws</sup> would be called ‘Al-Kazim’. Then when the term of Musa<sup>asws</sup> terminates, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> would stand with the command, and he<sup>asws</sup> would be called ‘Al-Reza’.

فَإِذَا انْقَضَتْ مُدَّةُ عَلِيٍّ قَامَ بِالْأَمْرِ بَعْدَهُ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالزَّكِيِّ فَإِذَا انْقَضَتْ مُدَّةُ مُحَمَّدٍ قَامَ بِالْأَمْرِ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ يُدْعَى بِالنَّقِيِّ فَإِذَا انْقَضَتْ مُدَّةُ عَلِيٍّ قَامَ بِالْأَمْرِ بَعْدَهُ الْحَسَنُ ابْنُهُ يُدْعَى بِالْأَمِينِ ثُمَّ يَغِيبُ عَنْهُمْ إِمَامُهُمْ

When the term of Ali<sup>asws</sup> terminates, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> will stand with the command after him<sup>asws</sup>. He<sup>azwj</sup> will be called as ‘Al-Zaki’. When the term of Muhammad<sup>asws</sup> terminates, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> will stand with the command after him, and he<sup>asws</sup> will be called as ‘Al-Naqi’. When the term of Ali<sup>asws</sup> terminates, his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> will stand with the command. He<sup>asws</sup> will be called ‘Al-Ameen’. Then their Imam<sup>asws</sup> would disappear from them.

قَالَ يَا رَسُولَ اللَّهِ هُوَ الْحَسَنُ يَغِيبُ عَنْهُمْ قَالَ لَا وَ لَكِنَّ ابْنَهُ الْحَجَّةُ قَالَ يَا رَسُولَ اللَّهِ فَمَا اسْمُهُ قَالَ لَا يُسَمَّى حَتَّى يُظْهِرَهُ اللَّهُ

He said, ‘O Rasool-Allah<sup>saww</sup>! He<sup>asws</sup> is Al-Hassan<sup>asws</sup>, who will disappear from them?’ He<sup>saww</sup> said: ‘No, but his<sup>asws</sup> son<sup>asws</sup> Al-Hujjat<sup>asws</sup>. He said, ‘O Rasool-Allah<sup>saww</sup>! So, what is his<sup>asws</sup> name?’ He<sup>saww</sup> said: ‘He<sup>asws</sup> will not be named until Allah<sup>azwj</sup> will Reveal him<sup>asws</sup>’.

قَالَ جُنْدَلٌ يَا رَسُولَ اللَّهِ قَدْ وَجَدْنَا ذِكْرَكُمْ فِي التَّوْرَةِ وَ قَدْ بَشَّرَنَا مُوسَى بْنُ عِمْرَانَ بِكَ وَ بِالْأَوْصِيَاءِ بَعْدَكَ مِنْ ذُرِّيَّتِكَ

Jandal said, 'O Rasool-Allah<sup>saww</sup>! We have found their<sup>asws</sup> mention in the Torah, and Musa<sup>as</sup> Bin Imran<sup>as</sup> had given the glad tidings of you<sup>saww</sup> and of the successors<sup>asws</sup> from your<sup>saww</sup> offspring after you<sup>saww</sup>.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُعَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Then Rasool-Allah<sup>saww</sup> recited: **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! And one who commits Kufr after that, so these ones, they are the transgressors [24:55].**

فَقَالَ جَنْدَلُ يَا رَسُولَ اللَّهِ فَمَا خَوْفُهُمْ

Jandal said, 'O Rasool-Allah<sup>saww</sup>! So, what would be their<sup>asws</sup> fear?'

قَالَ يَا جَنْدَلُ فِي زَمَنِ كُلِّ وَاحِدٍ مِنْهُمْ جَبَّارٌ يَغْتَرِبُهُ وَ يُؤْذِيهِ فَإِذَا عَجَّلَ اللَّهُ خُرُوجَ قَائِمِنَا بِمَلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلِئَتْ ظُلْمًا وَ جَوْرًا

He<sup>saww</sup> said: 'O Jandal! In the era of each one of them<sup>asws</sup>, there would be a tyrant offending him<sup>asws</sup> and harming him<sup>asws</sup>. So, what Allah<sup>azwj</sup> Hastens the emergence of our<sup>asws</sup> Qaim<sup>asws</sup>, he<sup>asws</sup> will the earth with fairness and justice, just as it would have been filled with injustice and tyranny'.

ثُمَّ قَالَ ص طُوبَى لِلصَّابِرِينَ فِي غَيْبِهِ طُوبَى لِلْمُقِيمِينَ عَلَى تَحَجَّتِهِمْ أُولَئِكَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ وَ قَالَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ قَالَ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Then he<sup>saww</sup> said: 'Beatitude would be for the patient ones during his<sup>asws</sup> occultation! Beatitude would be for the ones steadfast upon their<sup>asws</sup> manifesto! They are the ones Allah<sup>azwj</sup> has Described them in His<sup>azwj</sup> Book, and Said: **those who are believing in the unseen' [2:3]; and Said: They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]'**.

قَالَ ابْنُ الْأَسْفَعِ ثُمَّ عَاشَ جَنْدَلُ بْنُ جُنَادَةَ إِلَى أَيَّامِ الْحُسَيْنِ بْنِ عَلِيٍّ ع ثُمَّ خَرَجَ إِلَى الطَّائِفِ فَحَدَّثَنِي نَعِيمُ بْنُ أَبِي قَيْسٍ قَالَ دَخَلْتُ عَلَيْهِ بِالطَّائِفِ وَ هُوَ غَلِيلٌ ثُمَّ إِنَّهُ دَعَا بِشَرْبَةٍ مِنْ لَبَنٍ فَشَرِبَهَا وَ قَالَ هَكَذَا عَهْدِي إِلَى رَسُولِ اللَّهِ ص أَنَّهُ يَكُونُ آخِرُ زَادِي مِنَ الدُّنْيَا شَرْبَةً مِنْ لَبَنٍ ثُمَّ مَاتَ وَ دُفِنَ بِالطَّائِفِ فِي الْمَوْضِعِ الْمَعْرُوفِ بِالْكَوْزَاءِ.

Ibn Al-Asqa'a said, 'Then Jandal Bin Junada lived to the days of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. Then he went out to Al-Taif. Nueym Bin Abu Qays narrated to me. He said, 'I entered to see him at Al-Taif and he was ill. Then he called for a drink of milk and drank it, and said, 'That is how Rasool-Allah<sup>saww</sup> had pacted it to me, the it would happen to be the last of my provision



from the world, a drink of milk'. Then he died and was buried at Al-Taif in the place well known as Al-Kowra'a".<sup>710</sup>

145- نص، كفاية الأثر علي بن الحسين بن مندة عن أبي محمد هارون بن موسى عن محمد بن يعقوب الكليني عن محمد بن يحيى العطار عن سلمة بن الخطاب عن محمد بن خالد الطيالسي عن سيف بن عميرة و صالح بن عتبة جميعاً عن علقمة بن محمد الحضرمي عن جعفر بن محمد ع

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Mandah, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Yaqoub Al Kulayni, from Muhammad Bin Yahya Al Attar, from Salamah Bin Al Khattab, from Muhammad Bin Khalid Al Tayalisi, from Sayf Bin Ameyrah, and Salih Bin Uqba, altogether from Alqamah Bin Muhammad Al Hazramy,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>.

و حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْأَمْدَايِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْحَضْرَمِيِّ عَنِ الْحُسَيْنِ بْنِ سَهْلِ الْخَطَّاطِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِلْحُسَيْنِ بْنِ عَلِيٍّ ع يَا حُسَيْنُ يُخْرُجُ مِنْ صُلْبِكَ تِسْعَةُ أَيْمَةٍ مِنْهُمْ مَهْدِيٌّ هَذِهِ الْأُمَّةُ فَإِذَا اسْتُشْهِدَ أَبُوكَ فَالْحُسَيْنُ بَعْدَهُ

And it is narrated to us by Muhammad Bin Wahban, from Ali Bi Al-Husayn Al Hamdany, from Muhammad Bin Abdullah Bin Suleyman Al Hazramy, from Al-Hassan Bin Sahl Al Khayyat, from Sufyan Bin Uyayna,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansari having said, 'Rasool-Allah<sup>saww</sup> said to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>: 'O Husayn<sup>asws</sup>! There will be emerging from your<sup>asws</sup> Sulb, nine Imams<sup>asws</sup>, from them<sup>asws</sup> would be Mahdi<sup>asws</sup> of this community. When your<sup>asws</sup> father<sup>asws</sup> is martyred, so it would be Al-Hassan<sup>asws</sup> from after him<sup>asws</sup>.

فَإِذَا سَمَّ الْحُسَيْنُ فَأَنْتَ فَإِذَا اسْتُشْهِدْتَ فَعَلِيٌّ ابْنُكَ فَإِذَا مَضَى عَلِيٌّ فَمُحَمَّدٌ ابْنُهُ فَإِذَا مَضَى مُحَمَّدٌ فَمُحَمَّدٌ ابْنُهُ فَإِذَا مَضَى جَعْفَرٌ فَمُوسَى ابْنُهُ فَإِذَا مَضَى مُوسَى فَعَلِيٌّ ابْنُهُ فَإِذَا مَضَى عَلِيٌّ فَمُحَمَّدٌ ابْنُهُ فَإِذَا مَضَى مُحَمَّدٌ فَعَلِيٌّ ابْنُهُ

When Al-Hassan<sup>asws</sup> is poisoned, then it would be you<sup>asws</sup>. When you<sup>asws</sup> are martyred, your<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>. When Muhammad<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>. When Ja'far<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>. When Musa<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>.

فَإِذَا مَضَى عَلِيٌّ فَالْحُسَيْنُ ابْنُهُ ثُمَّ الْحُجَّةُ بَعْدَ الْحُسَيْنِ بِمَا لُزَّ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مِلَّتْ ظُلماً وَ جَوَراً.

When Ali<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>. Then the Divine Authority after him<sup>asws</sup> would fill the earth with fairness and justice just as it would have been filled with injustice and tyranny".<sup>711</sup>

146- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ سُلَيْمَانَ بْنِ غَالِبٍ الْأُرْدِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الْوَهَّابِ بْنِ هَمَّامِ الْجَمْعِيِّ عَنِ ابْنِ أَبِي شَيْبَةَ عَنْ شَرِيكِ عَنِ الرَّكَّانِ بْنِ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ فِي الشَّكَاةِ الَّتِي قُبِضَ

<sup>710</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 144

<sup>711</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 145

فِيهَا إِذَا فَاطِمَةُ عِنْدَ رَأْسِهِ قَالَ فَبَكَتْ حَتَّى ارْتَفَعَ صَوْتُهَا فَرَفَعَ رَسُولُ اللَّهِ ص طَرْفَهُ إِلَيْهَا فَقَالَ حَبِيبَتِي فَاطِمَةُ مَا الَّذِي يُبْكِيكِ قَالَتْ أَخَشَى الصَّيْعَةَ مِنْ بَعْدِكَ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al haybani, from Abdul Razaq Bin Suleyman Bin Ghalin Al Azdy, from Al-Hassan Bin Ali, from Abdul Wahab Bin Hammam Al Himeyri, from Ibn Abu Sheyba, from Shareek, from Al Rakeyn Bin Al Rabie Bin Hassam, from Jabir Bin Abdullah Al Ansari who said,

'Rasool-Allah<sup>saww</sup> was in the illness in which he<sup>saww</sup> passed away, and (Syeda) Fatima<sup>asws</sup> was by his<sup>saww</sup> head. She<sup>asws</sup> cried until her<sup>asws</sup> voice was raised, so Rasool-Allah<sup>saww</sup> raised his<sup>saww</sup> eyes to her<sup>asws</sup>. He<sup>saww</sup> said: 'My<sup>saww</sup> beloved (Syeda) Fatima<sup>asws</sup>! What is that which makes you<sup>asws</sup> cry?' She<sup>asws</sup> said: 'I<sup>asws</sup> fear the neglect from after you<sup>saww</sup>'.

قَالَ يَا حَبِيبَتِي لَا تَبْكِينَ فَتَحْنُ أَهْلَ بَيْتٍ قَدْ أَعْطَانَا اللَّهُ سَبْعَ خِصَالٍ لَمْ يُعْطِهَا أَحَدًا قَبْلَنَا وَلَا يُعْطِهَا أَحَدًا بَعْدَنَا مِنَّا خَاتَمُ النَّبِيِّينَ وَ أَحَبُّ الْمَخْلُوقِينَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ أَنَا أَبُوكَ

He<sup>saww</sup> said: 'My<sup>saww</sup> beloved! Do not cry, for we<sup>asws</sup> are People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Given us seven characteristics He<sup>azwj</sup> has not Given to anyone (else) before us<sup>asws</sup> not will He<sup>azwj</sup> be Giving it to anyone after us<sup>asws</sup>. From us<sup>asws</sup> is last of the Prophets<sup>saww</sup> and the most beloved of the creatures to Allah<sup>azwj</sup> Mighty and Majestic, and he<sup>saww</sup> is me<sup>saww</sup>, your<sup>asws</sup> father<sup>saww</sup>.

وَ وَصِيْنَا خَيْرَ الْأَوْصِيَاءِ وَ أَحَبُّهُمْ إِلَى اللَّهِ وَ هُوَ بَعْلُكَ وَ شَهِيدُنَا خَيْرَ الشَّهَدَاءِ وَ أَحَبُّهُمْ إِلَى اللَّهِ وَ هُوَ عَمُّكَ وَ مِنَّا مَنْ لَهُ جَنَاحَانِ فِي الْجَنَّةِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ وَ هُوَ ابْنُ عَمِّكَ وَ مِنَّا سِبْطُ هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ

And my<sup>saww</sup> successor<sup>asws</sup> is the best of the successors<sup>as</sup>, and the most beloved of them<sup>as</sup> to Allah<sup>azwj</sup>, and he<sup>asws</sup> is your<sup>asws</sup> husband, and our<sup>asws</sup> martyrs are best of the martyrs, and the most beloved of them, and he<sup>as</sup> is your<sup>asws</sup> uncle<sup>as</sup> (Hamza<sup>as</sup>), and from us<sup>asws</sup> is one having two wings for him<sup>saww</sup> in the Paradise, he<sup>as</sup> is flying with these with the Angels, and he<sup>as</sup> is son<sup>as</sup> of your<sup>as</sup>, and from us<sup>as</sup> are two chiefs of this community, and they<sup>asws</sup> are your<sup>asws</sup> two son<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

سَوْفَ يُخْرِجُ اللَّهُ مِنْ صُلْبِ الْحُسَيْنِ تِسْعَةَ مِنَ الْأَئِمَّةِ أَمَنَاءَ مَعْصُومُونَ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ إِذَا صَارَتِ الدُّنْيَا هَرْجًا وَ مَرْجًا وَ تَظَاهَرَتِ الْفِتْنُ وَ تَقَطَّعَتِ السُّبُلُ وَ أَغَارَ بَعْضُهُمْ عَلَى بَعْضٍ فَلَا كَبِيرَ يَرْحُمُ صَغِيرًا وَ لَا صَغِيرَ يُوقِرُ كَبِيرًا فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ ذَلِكَ مَهْدِيْنَا التَّاسِعَ مِنْ صُلْبِ الْحُسَيْنِ

Soon Allah<sup>azwj</sup> will Extract from the Sulb of Al-Husayn<sup>asws</sup>, nine from the Imams<sup>asws</sup>, being trustees, Infallible; and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. When the world becomes with troubles and mess, and the Fitna prevails, and the ways are cut off, and they raise upon each other, so an elder would not have mercy on a young, nor would a young respect the elder, Allah<sup>azwj</sup> Mighty and Majestic will Send our<sup>asws</sup> Mahdi<sup>asws</sup> during that, being the ninth from the Sulb of Al-Husayn<sup>asws</sup>.

يَفْتَحُ خُصُوفَ الضَّلَالَةِ وَ قُلُوبًا غَفْلَاءَ يَقُومُ بِالْدِّينِ فِي آخِرِ الزَّمَانِ كَمَا قُضِيَ بِهِ فِي أَوَّلِ الزَّمَانِ وَ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ جَوْرًا

He<sup>asws</sup> will conquer the fortresses of the straying and the heedless hearts. He<sup>asws</sup> will stand with the religion at the end of times, just as I<sup>saww</sup> have stood with it during the first era, and he<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny.

يَا فَاطِمَةُ لَا تَحْزَنِي وَلَا تَبْكِي فَإِنَّ اللَّهَ أَرْحَمُ مِنِّي بِكَ وَأَزَافُ عَلَيْكَ مِنِّي وَ ذَلِكَ لِمَكَانِكَ مِنِّي وَ مَوْضِعِكَ مِنِّي قَلْبِي وَ زَوْجِكَ اللَّهُ زَوْجًا هُوَ أَشْرَفُ أَهْلِ بَيْتِكَ حَسَبًا وَ أَكْرَمُهُمْ مَنْصَبًا وَ أَرْحَمُهُمْ بِالرَّعِيَّةِ وَ أَغْدَهُمْ بِالسَّوِيَّةِ وَ أَبْصَرُهُمْ بِالْقَضِيَّةِ

‘(Syeda) Fatima<sup>asws</sup>! Do not grieve and do not cry, for Allah<sup>azwj</sup> is more Merciful than I<sup>saww</sup> am with you<sup>asws</sup>, and Kinder upon you<sup>asws</sup> and more compassionate upon you<sup>asws</sup> than I<sup>saww</sup> am, and that is due to your<sup>asws</sup> position from me<sup>saww</sup> and your<sup>saww</sup> place from my<sup>saww</sup> heart, and Allah<sup>azwj</sup> has Married you<sup>asws</sup> to a husband<sup>asws</sup> who is nobles of the people of your<sup>asws</sup> Household in affiliates, and most honourable of them in lineage, and most merciful of them with the citizens, and most just of them with the equality, and most insightful with the judgments.

وَ قَدْ سَأَلْتُ رَبِّي عَزَّ وَ جَلَّ أَنْ تَكُونِي أَوَّلَ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي أَلَا إِنَّكَ بَضْعَةٌ مِنِّي فَمَنْ آذَاكَ فَقَدْ آذَانِي

And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic to Make you<sup>asws</sup> to be the first one from my<sup>saww</sup> family to join with me<sup>saww</sup>. Indeed! You<sup>asws</sup> are a part from me<sup>saww</sup>. The one who hurts you<sup>asws</sup>, so he has hurt me<sup>saww</sup>.

قَالَ جَابِرٌ فَلَمَّا فُيْضَ رَسُولُ اللَّهِ دَخَلَ إِلَيْهَا رَجُلَانِ مِنَ الصَّحَابَةِ فَقَالَا لَهَا كَيْفَ أَصْبَحْتَ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ أَصْدَقَانِي هَلْ سَمِعْتُمَا مِنْ رَسُولِ اللَّهِ- فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي

Jabir said, ‘When Rasool-Allah<sup>saww</sup> passed away, two men (Abu Bakr and Umar) from the companions entered to see her<sup>asws</sup>. They said to her<sup>asws</sup>, ‘How have you<sup>asws</sup> become, O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?’ She<sup>asws</sup> said: ‘Ratify me<sup>asws</sup>, have you two heard from Rasool-Allah<sup>saww</sup> (saying): ‘Fatima is a part from me<sup>saww</sup>, so the one who hurts her<sup>asws</sup> has hurt me<sup>saww</sup>?’

قَالَا نَعَمْ وَ اللَّهُ لَقَدْ سَمِعْنَا ذَلِكَ مِنْهُ فَرَفَعَتْ يَدَيْهَا إِلَى السَّمَاءِ وَ قَالَتْ- اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّهُمَا قَدْ آذَيَانِي وَ عَصَبَا حَقِّي ثُمَّ أَعْرَضَتْ عَنْهُمَا فَلَمْ تُكَلِّمَهُمَا بَعْدَ ذَلِكَ وَ عَاشَتْ بَعْدَ أَبِيهَا حَمْسَةً وَ سَبْعِينَ يَوْمًا حَتَّى أَلْحَقَهَا اللَّهُ بِهِ.

They said, ‘Yes, by Allah<sup>azwj</sup>, we have both heard that from him<sup>saww</sup>. She<sup>asws</sup> raised her<sup>asws</sup> hands towards the sky and said: ‘O Allah<sup>azwj</sup>! I<sup>asws</sup> Keep You<sup>azwj</sup> as Witness, they have both hurt me<sup>asws</sup> and have usurped my<sup>asws</sup> rights’. Then she<sup>asws</sup> turned away from them and did not speak to them both after that, and she<sup>asws</sup> lived after her<sup>asws</sup> father<sup>saww</sup> for seventy-five days until Allah<sup>azwj</sup> Joined her<sup>asws</sup> with him<sup>saww</sup>, 712

147- نص، كفاية الأثر علي بن محمد بن متوله عن محمد بن عمر القاضي الجعابي عن نصر بن عبد الله عن الوشاء عن زيد بن الحسن الأنماطي عن جعفر بن محمد عن أبيه ع عن جابر بن عبد الله الأنصاري قال: كنت عند النبي ص في بيت أم سلمة فأنزل الله هذه الآية إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً

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(The book) 'Kifayat Al Aser' – Ali Bin Muhammad Bin Mutawah, from Muhammad Bin Umar the judge Al Jiany, from Nasr Bin Abdullah, from Al Washa, from Zayd Bin Al-Hassan Al Anmaty,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansari who said, 'I was in the presence of the Prophet<sup>saww</sup> in the house of Umm Salamah, so Allah<sup>azwj</sup> Revealed this Verse: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَدَعَا النَّبِيُّ ص بِالْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ وَ أَجْلَسَهُمْ بَيْنَ يَدَيْهِ وَ دَعَا عَلِيًّا ع فَأَجْلَسَهُ خَلْفَ ظَهْرِهِ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

The Prophet<sup>saww</sup> called Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> and had them<sup>asws</sup> seated in front of him<sup>saww</sup>, and called Ali<sup>asws</sup>, and had him<sup>asws</sup> seated behind his<sup>saww</sup> back, and said: 'O Allah<sup>azwj</sup>! These are People<sup>asws</sup> of my<sup>saww</sup> Household, so Keep a day from them<sup>asws</sup> the uncleanness, and Purify them<sup>asws</sup> with a Purification'.

قَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ أَنْتِ عَلَى خَيْرٍ فَقُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ أَكْرَمَ اللَّهُ هَذِهِ الْعِتْرَةَ الطَّاهِرَةَ وَ الذُّرِّيَّةَ الْمُبَارَكَةَ بِذَهَابِ الرَّجْسِ عَنْهُمْ

Umm Salama<sup>ra</sup> said, and I was with them<sup>asws</sup>, 'Am I<sup>saww</sup> with them<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'You<sup>ra</sup> are upon good'. I said, 'O Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> has Honour this clean family and the Blessed offspring by Keeping away the uncleanness away from them<sup>asws</sup>'.

قَالَ يَا جَابِرُ لِأَنَّهُمْ عَتَرَتِي مِنْ لَحْمِي وَ دَمِي فَأُخِي سَيِّدُ الْأَوْصِيَاءِ وَ ابْنَايَ خَيْرُ الْأَسْبَاطِ وَ ابْنَتِي سَيِّدَةُ النَّسَوَانِ وَ مِنَّا الْمَهْدِيُّ

He<sup>saww</sup> said: 'O Jabir! Because they<sup>asws</sup> are my<sup>saww</sup> family, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood. My<sup>saww</sup> brother<sup>asws</sup> is chief of the successors<sup>asws</sup>, and my<sup>saww</sup> two (grand) sons<sup>asws</sup> are best of the grandsons<sup>asws</sup>, and my<sup>saww</sup> daughter<sup>asws</sup> is chieftess of the women, and from us<sup>asws</sup> is the Mahdi<sup>asws</sup>'.

فُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ الْمَهْدِيُّ قَالَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ أَئِمَّةٌ أَبْرَارٌ وَ النَّاسِخُ قَائِمُهُمْ يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا يُقَاتِلُ عَلَى التَّوَلِيلِ كَمَا قَاتَلْتُ عَلَى النَّزِيلِ.

I said, 'O Rasool-Allah<sup>saww</sup>! And who is the Mahdi<sup>asws</sup>? He<sup>saww</sup> said: 'None from the Sulb of Al-Husayn<sup>asws</sup> are Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>. He<sup>asws</sup> will fill the earth with fairness and justice. He<sup>asws</sup> will fight upon the interpretation (of the Quran) just as I<sup>saww</sup> have fought upon the Revelation''<sup>713</sup>.

148- نص، كفاية الأثر الصدوق عن ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن أبي جميلة عن جابر الجعفي عن جابر بن عبد الله الأنصاري قال قال رسول الله ص المهدي من ولدي اسمه اسمي وكنيته كنيتي أشبه الناس بي خلقاً وخلقاً يكون له عيبة و خيرة تضل فيها الأمم ثم يقبل كالشهاب الثاقب يملؤها عدلاً و قسطاً كما ملئت جوراً و ظلماً.

(The book) 'Kifayat Al Aser' – Al Sadouq, from Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abu Jameela, from Kabir Al Jufy, from Jabir Bin Abdullah Al Ansari who said,

<sup>713</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 147

'Rasool-Allah<sup>saww</sup> said: 'The Mahdi<sup>asws</sup> is from my<sup>saww</sup> sons<sup>asws</sup>. His<sup>asws</sup> name is my<sup>saww</sup> name, and his<sup>asws</sup> teknonym is my<sup>saww</sup> teknonym. He<sup>asws</sup> is the most resembling of the people with me<sup>saww</sup> in physique and manners. There will happen to be an occultation for him<sup>asws</sup>, and there would be such confusion, the communities would stray during it. Then he<sup>asws</sup> shall come like the piercing meteor, filling it (the earth) with justice and fairness just as it would been finned with tyranny and injustice".<sup>714</sup>

149- نص، كفاية الأثر أبو الْمُفَضَّل عَنْ رَجَاءِ بْنِ يَحْيَى الْعَبْرَتَائِي الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ خَلَادٍ الْبَاهِلِيِّ عَنْ مُعَاذِ بْنِ مُعَاذٍ عَنِ ابْنِ عَوْنٍ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ حَوَارِيِّ عِيسَى فَقَالَ كَانُوا مِنْ صَفْوَتِهِ وَخَيْرَتِهِ وَكَانُوا اثْنَيْ عَشَرَ مُجَرَّدِينَ مُكَمَّشِينَ فِي نُصْرَةِ اللَّهِ وَرَسُولِهِ- لَا زَهْوَ فِيهِمْ وَلَا ضَعْفَ وَلَا شَكَّ كَانُوا يَنْصُرُونَهُ عَلَى بَصِيرَةٍ وَنَفَازٍ وَجِدٍّ وَعَنَاءٍ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, from Raja'a Bin Yahya Al Abartany the scribe, from Muhammad Bin Khalid Al Bahily, from Muaz Bin Muazfr, from Ibn Awn, from Hisham Bin Zayd, from Anas Bin Malik (well-known fabricator) who said,

'I asked Rasool-Allah<sup>saww</sup> about the disciples of Isa<sup>as</sup>, so he<sup>saww</sup> said: 'They were from his<sup>as</sup> elites and his<sup>as</sup> choicest, and they were twelve, scarce of clothing, every-ready in helping Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>as</sup>. There was neither any falsity among them nor weakness, nor any doubts. They were helping him<sup>asws</sup> being upon insight, and implementing, and striving, and taking pains'.

فُلْتُ فَمَنْ حَوَارِيُّكَ يَا رَسُولَ اللَّهِ فَقَالَ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ مِنْ صُلْبِ عَلِيِّ وَ فَاطِمَةَ هُمْ حَوَارِيُّي وَأَنْصَارُ دِينِي عَلَيْهِمْ مِنَ اللَّهِ التَّحِيَّةُ وَالسَّلَامُ.

I said, 'So who are your<sup>saww</sup> disciples, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup>, twelve from the lineage of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. They<sup>asws</sup> are my<sup>saww</sup> disciples and helpers of my<sup>as</sup> religion. Upon them<sup>asws</sup>, from Allah<sup>azwj</sup>, is the welcome and the greetings".<sup>715</sup>

150- نص، كفاية الأثر أبو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيَّاشٍ الْجَوْهَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الصَّفْوَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحِمَاصِيِّ عَنْ ابْنِ حَمَّادٍ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الْفَجْرِ ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ مَعَاشِرَ أَصْحَابِي مَنْ أَحَبَّ أَهْلَ بَيْتِي حُشِرَ مَعَنَا وَمَنْ اسْتَمْسَكَ بِأَوْصِيَائِي مِنْ بَعْدِي فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

(The book) 'Kifayat Al Aser' – Abu Abdullah Ahmad Bin Muhammad Bin Ayyash Al Jowhary, from Muhammad Bin Ahmad Al Safwany, from Muhammad Bin Al-Husayn, from Abdullah Bin Salamah, from Muhammad Bin Abdullah Al Himisy, from Ibn Hammad, from Anas Bin Sireen, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> prayed Salat with us, Salat Al-Fajr, then he<sup>saww</sup> turned towards us and said: 'Community of my<sup>saww</sup> companions! One who loves People<sup>asws</sup> of my<sup>saww</sup> Household would be Resurrected with us, and one who adhered with my<sup>saww</sup> successors<sup>asws</sup> from after me<sup>saww</sup>, **so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]**'.

<sup>714</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 148

<sup>715</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 149

فَقَامَ إِلَيْهِ أَبُو ذَرٍّ الْغِفَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ الْأَيَّامُ بَعْدَكَ قَالَ عَدَدَ نُبَاءِ بَنِي إِسْرَائِيلَ فَقَالَ كُلُّهُمْ مِنْ أَهْلِ بَيْتِكَ قَالَ كُلُّهُمْ مِنْ أَهْلِ بَيْتِي تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ ع وَ الْمَهْدِيِّ مِنْهُمْ.

Abu Zarr Al-Ghifari<sup>ra</sup> stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! How many Imams<sup>asws</sup> would there be after you<sup>saww</sup>? He<sup>saww</sup> said: 'Number of the captains of the children of Israel'. He said, 'All of them<sup>asws</sup> would be from People<sup>asws</sup> of your<sup>saww</sup> Household?' He<sup>saww</sup> said: 'All of them<sup>asws</sup> would be from People<sup>asws</sup> of my<sup>saww</sup> Household, nine from the Sulb of Al-Husayn<sup>asws</sup> and the Mahdi is from them<sup>asws</sup>'.<sup>716</sup>

151- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ رَحِمَهُ اللَّهُ عَنْ جَابِرِ بْنِ يَحْيَى الْعَبْرَتَائِيِّ الْكَاتِبِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى سَاقِ الْعَرْشِ مَكْتُوباً- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص أَبَدَتْهُ بِلَعْنِي وَ نَصَرْتُهُ بِهِ

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, from Jabir Bin Yahya Al Abrtany the scribe, from Yaqoub Bin Is'haq, from Muhammad Bin Bashar, from Muhammad Bin Ja'far, from Sheyba, from Hisham Bin Zayd, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> having said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> saw Inscribed upon the base of the Throne: "There is no god except Allah<sup>azwj</sup>", Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>. I<sup>saww</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> by his<sup>asws</sup>".

و رَأَيْتُ اثْنَيْ عَشَرَ اسْمًا مَكْتُوبًا بِالنُّورِ فَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ سِبْطَايَ وَ بَعْدَهُمَا تِسْعَةُ أَسْمَاءَ- عَلِيٌّ عَلِيٌّ عَلِيٌّ ثَلَاثَ مَرَّاتٍ وَ مُحَمَّدٌ وَ مُحَمَّدٌ مَرَّتَيْنِ وَ جَعْفَرٌ وَ مُوسَى وَ الْحَسَنُ وَ الْحُجَّةُ يَتَلَاوُ مِنْ بَيْنِهِمْ

And I saw twelve names Inscribed with the Noor. They<sup>asws</sup> were of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and after them<sup>asws</sup> were nine names – 'Ali', 'Ali', 'Ali', three times, and 'Muhammad' and 'Muhammad' twice, and 'Ja'far', and 'Musa', and 'Al-Hassan', and 'Al-Hujjat' was shining from between them<sup>asws</sup>.

فَقُلْتُ يَا رَبِّ أَسَامِي مَنْ هَؤُلَاءِ فَنَادَى رَبِّي حَلَّ جَلَالُهُ يَا مُحَمَّدُ هُمْ الْأَوْصِيَاءُ مِنْ دُرِّيَّتِكَ بِحِمِّ أَثِيْبٍ وَ بِحِمِّ أَعَاقِبٍ.

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Name to me<sup>saww</sup> who are they?' My<sup>saww</sup> Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, Called out: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the successors<sup>asws</sup> from your<sup>saww</sup> offspring. By them<sup>asws</sup> I<sup>azwj</sup> shall Reward, and by them<sup>asws</sup> I<sup>azwj</sup> shall Punish!"<sup>717</sup>

152- نص، كفاية الأثر أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُوسَى بْنِ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَوْصِيَاءُ الْأَنْبِيَاءِ الَّذِينَ يَتُومُونَ بَعْدَهُمْ بِقَضَاءِ دُيُونِهِمْ وَ إِنْجَازِ عِدَاتِهِمْ وَ يُقَاتِلُونَ عَلَى سَبِيلِهِمْ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Musa Bin Ahmad Bin Ubeydullah Bin Yahya Bin Khaqan, from Ahmad Bin Al-Hassan Bin Al Fazl Bin Al Rabie, from Usman Bin Abu Shayba, from Yazeed Bin Haroun, from Abdullah Bin Awn, from Anas Bin Sireen, from Anas Bin Malik (well-known fabricator) who said,

<sup>716</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 150

<sup>717</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 151

'I heard Rasool-Allah<sup>saww</sup> saying: 'Successors<sup>as</sup> of the Prophets<sup>as</sup> are those who stood after them<sup>as</sup> with paying off their<sup>as</sup> debts, and fulfilling their<sup>as</sup> promises, and fighting upon their<sup>as</sup> ways'.

ثُمَّ التَفَتَ إِلَى عَلِيٍّ ع فَقَالَ أَنْتَ وَصِيِّي وَ أَجِي فِي الدُّنْيَا وَ الْآخِرَةِ تُقْضِي دِينِي وَ تُنْجِرُ عِدَائِي وَ تُقَاتِلُ عَلَى سُنَّتِي تُقَاتِلُ عَلَى التَّوَلِيلِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

Then he<sup>saww</sup> turned towards Ali<sup>asws</sup>, and he<sup>saww</sup> said: 'You<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> brother<sup>asws</sup> in the world and the Hereafter. You<sup>asws</sup> will pay off my<sup>saww</sup> debts, and fulfil my<sup>saww</sup> promises, and fight upon my<sup>saww</sup> Sunnah. You<sup>asws</sup> will be fighting upon the interpretation (of the Quran) just as I<sup>saww</sup> have fought upon its Revelation.

فَأَنَا خَيْرُ الْأَنْبِيَاءِ وَ أَنْتَ خَيْرُ الْأَوْصِيَاءِ وَ سِبْطَايَ خَيْرُ الْأَسْبَاطِ وَ مِنْ صُلْبِهِمَا تَخْرُجُ الْأَئِمَّةُ السَّنْعَةُ مُطَهَّرُونَ مَعْصُومُونَ قَوَامُونَ بِالنِّسْبِ وَ الْأَئِمَّةُ بَعْدِي عَلَى عَدَدِ نُبَاةِ بَنِي إِسْرَائِيلَ وَ حَوَارِيِّ عِيسَى وَ هُمْ عِزَّتِي مِنْ لَحْيِي وَ دَمِي.

I<sup>saww</sup> am best of the Prophets and you<sup>asws</sup> are best of the successors<sup>asws</sup>, and my<sup>saww</sup> grandsons<sup>asws</sup> are best of the grandsons<sup>asws</sup>, and from their<sup>asws</sup> lineage would be the nine clean, infallible, standing with the fairness. The Imams<sup>asws</sup> after me<sup>saww</sup> are upon the number of captains of the children of Israel and disciples of Isa<sup>as</sup>, and they<sup>asws</sup> are my<sup>saww</sup> family, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood".<sup>718</sup>

153- نص، كفاية الأثر أبو الحسن علي بن الحسين بن محمد بن مندة عن هارون بن موسى عن أحمد بن محمد بن صدقة الرقي بمصر عن أبيه عن محمد بن خلاد الباهلي عن معاذ بن معاذ عن أبي عون عن هشام بن يزيد عن أنس بن مالك قال قال رسول الله ص الأئمة بعدي اثنا عشر ثم أخفى صوته فسمعه يقول كلهم من قریش.

(The book) 'Kifayat Al Aser' – Abu Al-Hassan Ali Bin Al-Hassan Bin Muhammad Bin Mundah, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Sadaqah Al Raqy at Egypt, from his father, from Muhammad Bin Khallad Al Bahily, from Muaz, from Abu Awn, from Hisham Bin Yazeed, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve'. Then his<sup>saww</sup> voice was lowered. I heard him<sup>saww</sup> saying: 'All of them would be from Quraysh".<sup>719</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

154- نص، كفاية الأثر القاضي أبو الفرج المصنف أبو زكريا البغدادي عن علي بن عتبة القاضي السناني عن أبي بكر محمد بن عبد الله عن محمد بن عرفة الطائي الحمصي عن العزرائي محمد بن يوسف عن سفيان الثوري عن عاصم عن أبي العالبي عن أنس قال سمعت النبي ص يقول الأئمة بعدي اثنا عشر ثم أخفى صوته فسمعه يقول كلهم من قریش.

(The book) 'Kifayat Al Aser' – The judge Abu Al Faraj Al Muafa Bin Zakariya Al Baghdadi, from Ali Bin Uqbah the just Al Sinani, from Abu Bakr Muhammad Bin Abdullah, from Muhammad Bin Arafah Al Taie Al Himeysi, from

<sup>718</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 152

<sup>719</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 153



Al Abartaie, Muhammad Bin Yusuf, from Sufyan Al Sowry, from Aasim, from Abu Al Aaliya, from Anas (well-known fabricator) who said,

‘I heard the Prophet<sup>saww</sup> saying: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve’. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice, and I heard him<sup>saww</sup> saying: ‘All of them would be from Quraysh’’.<sup>720</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

155- نص، كفاية الأثر أبو عبد الله الحسين بن محمد بن سعيد عن أبي طالب بن زياد السرياني العدل عن حميد عن عبد الله بن جعفر الرمي ببالصرة عن شباعة بن سوار عن شعبة عن قتادة عن الحسن بن أنس بن مالك قال سمعت النبي ص يقول الأئمة بعدي اثنا عشر فقيل يا رسول الله فكم الأئمة بعدك قال عدد نبياء بني إسرائيل.

(The book) ‘Kifayat Al Aser’ – Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed, from Abu Talib Bin Zayd Al Sarwany Al Adl, from Humeid, from Abdullah Bin Ja’far Al Rumla at Al basra, from Shabana Bin Sawwar, from Shuba, from Qatadah, from Al-Hassan, from Anas Bin Malik (well-known fabricator) who said,

‘I heard the Prophet<sup>saww</sup> saying: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve’. It was saying, ‘O Rasool-Allah<sup>saww</sup>! So, how many will the Imams<sup>asws</sup> be after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Number of the captains of the children of Israel’’.<sup>721</sup>

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

156- نص، كفاية الأثر علي بن محمد بن متولة عن علي بن محمد بن مهزوب القزويني عن حامد بن أبي حامد عن محمد بن عبد الرحمن البرقي عن عباس بن طالب عن عبد الواحد بن زياد عن عاصم الأخول عن حفصة بنت سيرين قالت قال لي أنس بن مالك سمعت رسول الله ص يقول الأئمة بعدي اثنا عشر ثم أخفى صوته فسمعتهم يقول كلهم من قريش.

(The book) ‘Kifayat Al Aser’ – Ali Bin Muhammad Bin Mutawalah, from Ali Bin Muhammad Bin Mahrawiya Al Qazwiny, from Hamid Bin Abu Hamid, from Muhamad Bin Abdul Rahman Al Barqy, from Abbas Bin Talib, from Abdul Wahid Bin Ziyad, from Aasim Al Ashowl, from Hafsa Bint Sirreen who said, ‘Anas Bin Malik (well-known fabricator) said to me,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve’. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice. I heard him<sup>saww</sup> saying, ‘All of them would be from Quraysh’’.<sup>722</sup>

(This is a clear fabrication from well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

<sup>720</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 154

<sup>721</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 155

<sup>722</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 156

157- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ عَنْ هَاشِمِ بْنِ مَالِكٍ الْخُزَاعِيِّ عَنِ الْعَبَّاسِ بْنِ الْفَرَجِ الرَّيَّاحِيِّ عَنْ شَرِجِيلِ بْنِ أَبِي عَوْنٍ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ سَعِيدِ الْمَعْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص إِنَّ لِكُلِّ نَبِيٍّ وَصِيًّا وَ سِبْطَيْنِ فَمَنْ وَصِيكَ وَ سِبْطَاكَ فَسَكَتَ وَ لَمْ يَزِدْ عَلَيَّ الْجَوَابَ فَأَنْصَرَفْتُ حَزِينًا فَلَمَّا خَانَ الظُّهْرُ قَالَ اذْنُ يَا أَبَا هُرَيْرَةَ فَجَعَلْتُ أَذْنُو وَ أَقُولُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, from Hashim Bin Malik Al Khuzaie, from Al Abbas Bin Al Faraj Al Riyahy, from Sharjeel Bin Abu Awn, from Yazeed Bin Abdul Malik, from Saeed Al Maeery, from Abu Hureyra (well-known fabricator) who said,

'I said to Rasool-Allah<sup>saww</sup>, 'For every Prophet<sup>as</sup> there is a successor<sup>as</sup>, so who is your<sup>saww</sup> successor<sup>as</sup>, and your<sup>saww</sup> chief?' He<sup>saww</sup> was silent and did not respond the answer to me. I left saddened. When it was midday, he<sup>saww</sup> said: 'Come closer, O Abu Hureyra!' I went closer and I said, 'I seek Refuge with Allah<sup>azwj</sup> from the Wrath of Allah<sup>azwj</sup> and anger of His<sup>azwj</sup> Rasool<sup>saww</sup>.'

ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ أَرْبَعَةَ آلَافٍ نَبِيٍّ وَ كَانَ لَهُمْ أَرْبَعَةُ آلَافٍ وَصِيٍّ وَ ثَمَانِيَةُ آلَافٍ سِبْطٍ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأَنَا خَيْرُ النَّبِيِّينَ وَ وَصِيِّي خَيْرُ الْوَصِيِّينَ وَ إِنَّ سِبْطِيَّ خَيْرُ الْأَسْبَاطِ

Then he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Sent four thousand Prophets<sup>as</sup> and there were four thousand successors<sup>as</sup> for them, and eight thousand chiefs. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> am best of the Prophets<sup>as</sup> and my<sup>saww</sup> successor<sup>asws</sup> is best of the successors<sup>as</sup>, and my<sup>saww</sup> two chief are best of the chiefs'.

ثُمَّ قَالَ ص سِبْطِي خَيْرُ الْأَسْبَاطِ - الْحَسَنُ وَ الْحُسَيْنُ سِبْطَا هَذِهِ الْأُمَّةِ وَ إِنَّ الْأَسْبَاطَ كَانُوا مِنْ وَلَدِ يَعْقُوبَ وَ كَانُوا اثْنَيْ عَشَرَ رَجُلًا وَ إِنَّ الْأَئِمَّةَ بَعْدِي اثْنَا عَشَرَ رَجُلًا مِنْ أَهْلِ بَيْتِي - عَلَيَّ أَوْلَهُمْ وَ أَوْسَطُهُمْ مُحَمَّدٌ وَ آخِرُهُمْ مُحَمَّدٌ وَ هُوَ مَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يُصَلِّي عِيسَى خَلْفَهُ

Then he<sup>saww</sup> said: 'My<sup>saww</sup> two chiefs are best of the chiefs. Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chief of this community, and the chiefs were from the sons of Yaqoub<sup>as</sup>, and they were twelve men, and the Imams<sup>asws</sup> after me<sup>saww</sup> are twelve men from People<sup>asws</sup> of my<sup>saww</sup> Household, Ali<sup>asws</sup> being their<sup>asws</sup> first, and Muhammad<sup>asws</sup> being their middle one<sup>asws</sup>, and their<sup>asws</sup> last being Muhammad<sup>asws</sup>, and he<sup>asws</sup> is Mahdi<sup>asws</sup> of this community, the one<sup>asws</sup> Isa<sup>as</sup> would be praying Salat behind him<sup>asws</sup>.'

أَلَا إِنَّ مَنْ تَمَسَّكَ بِهَيْمِ بَعْدِي فَقَدْ تَمَسَّكَ بِحَبْلِ اللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنْ حَبْلِ اللَّهِ.

Indeed! The one who adheres with them<sup>asws</sup> after me<sup>saww</sup>, so he has adhered with the Rope of Allah<sup>azwj</sup>, and one who stays away from them<sup>asws</sup>, so he has stayed away from the Rope of Allah<sup>azwj</sup>.<sup>723</sup>

158- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ وَ الْقَاضِي أَبُو الْفَرَجِ الْمُعَافَا بْنُ زَكْرِيَّا الْبَغْدَادِيُّ وَ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الرَّازِيِّ جَمِيعًا عَنْ مُحَمَّدِ بْنِ هَمَّامٍ بْنِ سُهَيْلٍ الْكَاتِبِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ جُمُهورِ الْعَمِّيِّ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عُمَرَ عَنْ شُعْبَةَ بْنِ سَعِيدٍ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص وَ أَبُو بَكْرٍ وَ عُمَرُ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ زَيْدُ بْنُ حَارِثَةَ وَ عَبْدِ اللَّهِ بْنُ مَسْعُودٍ إِذْ دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ ع فَأَخَذَهُ النَّبِيُّ ص وَ قَبَلَهُ ثُمَّ قَالَ حُرْقَةُ حُرْقَةُ تَرَقَّى عَيْنَ بَقَّةٍ

<sup>723</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 157

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, and the judge Abu Al faraj Al Muafa Bin Zakariya Al Baghdadi, and Al-Hassan Bin Muhammad Bin Saeed, and Al-Hassan Bin Ali Bin Al-Hassan Al Razy, altogether from Muhammad Bin Hammam Bin Suheyl the scribe, from Al-Hassan Bin Muhammad Bin Jamhour Al Ammy, from his father, from Usman Bin Umar, from Shu'ba Bin Saeed Bin Ibrahim, from Abdul Rahma Al A'raj, from Abu Hureyra (well-known fabricator),

'I was in the presence of the Prophet<sup>saww</sup> and (so were) Abu Bakr, and Umar, and Al-Fazl Bin Al-Abbas, and Zayd Bin Haris, and Abdullah Bin Masoud, when Al-Husayn Bin Ali<sup>asws</sup> entered. The Prophet<sup>saww</sup> grabbed him<sup>asws</sup> and kissed him<sup>asws</sup>, then said: 'A community! A community! Progress of a small eye!' (?)

وَوَضَعَ قَمَهُ عَلَى قَمِيهِ وَقَالَ - اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَجِبْهُ وَأَجِبْ مَنْ يُحِبُّهُ يَا حُسَيْنُ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَبُو الْأَئِمَّةِ تِسْعَةَ مِنْ وَلَدِكَ أَيْمَةً أَبْرَارٍ

And he<sup>saww</sup> placed his<sup>saww</sup> hand/index finger on his<sup>asws</sup> mouth, and he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! I<sup>saww</sup> love him<sup>asws</sup>, so love him<sup>asws</sup>, and I<sup>saww</sup> love the one who loves him<sup>asws</sup>. O Husayn<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>, father<sup>asws</sup> of the Imam<sup>asws</sup>, nine from your<sup>asws</sup> son<sup>asws</sup> are Imams<sup>asws</sup> of the righteous'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ مَا هَؤُلَاءِ الْأَئِمَّةُ الَّذِينَ ذَكَرْتَهُمْ فِي صَلْبِ الْحُسَيْنِ

Abdullah Bin Masoud said to him<sup>saww</sup>, 'Who are these Imams<sup>asws</sup>, those you<sup>saww</sup> mentioned as being in the Sulb of Al-Husayn<sup>asws</sup>?'

فَأُطْرِقَ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ يَا عَبْدَ اللَّهِ سَأَلْتُ عَظِيمًا وَ لَكِنِّي أَخْبَرْتُكَ أَنَّ ابْنِي هَذَا وَ وَضَعَ يَدَهُ عَلَى كَتِفِ الْحُسَيْنِ عَ يُخْرِجُ مِنْ صَلْبِهِ وَلَدَ مُبَارَكٍ سَيِّئِ جَدِّهِ عَلِيِّ عَ يُسَمَّى الْعَابِدَ وَ نُورَ الزُّهَادِ

He<sup>saww</sup> lowered his<sup>saww</sup> head for a while, then raised his<sup>saww</sup> head and said: 'O Abdullah! You have asked a mighty thing, but I<sup>saww</sup> shall inform you. This son<sup>asws</sup> of mine<sup>asws</sup>, – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon a shoulder of Al-Husayn<sup>asws</sup> – 'There will be emerging from his<sup>asws</sup> Sulb, a Blessed son<sup>asws</sup>. His<sup>asws</sup> grandfather<sup>asws</sup> would name him<sup>asws</sup> as 'Ali'. He<sup>asws</sup> will be named as 'Al Aabid' (the worshipper), and 'Noor Al-Zahhad' (Radiance of the ascetics).

وَ يُخْرِجُ اللَّهُ مِنْ صَلْبِ عَلِيٍّ وَلَدًا اسْمُهُ اسْمِي وَ أَشَبَّهُ النَّاسِ بِي يَنْبَغُ الْعِلْمَ بَقَرًا وَ يَنْطِقُ بِالْحَقِّ وَ يَأْمُرُ بِالصَّوَابِ وَ يُخْرِجُ اللَّهُ مِنْ صَلْبِهِ كَلِمَةَ الْحَقِّ وَ لِسَانَ الصَّادِقِ

And Allah<sup>azwj</sup> will Extract from the Sulb of Ali<sup>asws</sup>, a son<sup>asws</sup> whose name is my<sup>saww</sup> name, and he<sup>asws</sup> would be the most resembling of the people with me<sup>saww</sup>. He<sup>asws</sup> will expound the knowledge with an expounding, and he<sup>asws</sup> will speak with the truth, and he<sup>asws</sup> will instruct with the correctness. And Allah<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, the word of truth and the truthful tongue'.

فَقَالَ لَهُ ابْنُ مَسْعُودٍ فَمَا اسْمُهُ يَا رَسُولَ اللَّهِ

Ibn Masoud said to him<sup>saww</sup>, 'So, what is his<sup>asws</sup> name, O Rasool-Allah<sup>saww</sup>?'

قَالَ يُقَالُ لَهُ جَعْفَرٌ صَادِقٌ فِي قَوْلِهِ وَ فَعِلِهِ الطَّاعِنُ عَلَيْهِ كَالطَّاعِنِ عَلَيَّ وَ الرَّادُّ عَلَيْهِ كَالرَّادِّ عَلَيَّ

He<sup>saww</sup> said: 'He<sup>asws</sup> is called Ja'far<sup>asws</sup>, being truthful in his<sup>asws</sup> words and his<sup>asws</sup> deeds. The condemner upon him<sup>asws</sup> is like the condemner upon me<sup>saww</sup>, and the rejector upon him<sup>asws</sup> is like the rejector upon me<sup>saww</sup>.

ثُمَّ دَخَلَ حَسَّانُ بْنُ ثَابِتٍ وَ أَتَشَدَّ فِي رَسُولِ اللَّهِ ص شِعْراً وَ انْقَطَعَ الْحَدِيثُ فَلَمَّا كَانَ مِنَ الْعَدِ صَلَّى بِنَا رَسُولُ اللَّهِ ص ثُمَّ دَخَلَ بَيْتَ عَائِشَةَ وَ دَخَلْنَا مَعَهُ أَنَا وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ كَانَ ص مِنْ دَأْبِهِ إِذَا سُئِلَ أَجَابَ وَ إِذَا لَمْ يُسْأَلْ ابْتَدَأَ

Then Hassan Bin Sabit entered and prosed a poem regarding Rasool-Allah<sup>saww</sup>, and the Hadeeth was cut off. When it was the next morning, Rasool-Allah<sup>saww</sup> prayed Salat with us, then entered the house of Ayesha, and we entered with him<sup>saww</sup>, and (so did) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Abdullah Bin Al-Abbas. And it used to be from his<sup>saww</sup> usual way that whenever he<sup>saww</sup> was asked he<sup>saww</sup> answered, and when he<sup>saww</sup> was not asked, he<sup>saww</sup> would initiate.

فَقُلْتُ لَهُ يَا بَابِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَلَا تُخْبِرُنِي بِبَاقِيِ الْخُلَفَاءِ مِنْ صُلْبِ الْحُسَيْنِ

I said to him<sup>saww</sup>, 'May my father and my mother be (sacrificed) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> not inform me with the remainder of the caliphs from the Sulb of Al-Husayn<sup>asws</sup>?'

قَالَ نَعَمْ يَا أَبَا هُرَيْرَةَ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِ جَعْفَرٍ مَوْلُوداً نَقِيّاً طَاهِراً أَسْمَرَ رُغَةً سَمِيَ مُوسَى بْنُ عِمْرَانَ

He<sup>saww</sup> said: 'Yes, O Abu Hureyra! And Allah<sup>azwj</sup> will Extract from the Sulb of Ja'far<sup>asws</sup>, a pure child, clean, brown, of middle stature, named as 'Musa<sup>asws</sup> Bin Imran'.

ثُمَّ قَالَ لَهُ ابْنُ عَبَّاسٍ ثُمَّ مَنْ يَا رَسُولَ اللَّهِ

Then Ibn Abbas said to him<sup>saww</sup>, 'Then who, O Rasool-Allah<sup>saww</sup>?'

قَالَ يُخْرِجُ مِنْ صُلْبِ مُوسَى عَلِيُّ ابْنُهُ يُدْعَى بِالرِّضَا مَوْضِعُ الْعِلْمِ وَ مَعْدِنُ الْحِلْمِ

He<sup>saww</sup> said: 'He<sup>azwj</sup> will Extract from Sulb of Musa<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>. He<sup>asws</sup> will be called Al-Reza<sup>asws</sup>, being a place of knowledge and mine of wisdom'.

ثُمَّ قَالَ ع يَا بَابِي الْمَقْتُولُ فِي أَرْضِ الْعَرَبِ وَ يُخْرِجُ مِنْ صُلْبِ عَلِيٍّ ابْنُهُ مُحَمَّدٌ الْمَحْمُودُ أَطْهَرُ النَّاسِ خُلُقاً وَ أَحْسَنُهُمْ خُلُقاً وَ يُخْرِجُ مِنْ صُلْبِ مُحَمَّدٍ عَلِيُّ ابْنُهُ طَاهِرُ الْحَسْبِ صَادِقُ اللَّهْجَةِ

Then he<sup>saww</sup> said: 'He<sup>asws</sup> would be killed in a land of estrangement, and there would emerge from the Sulb of Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>saww</sup>, the praised ones, cleanest of the people in physique and most beautiful of them in manners. And there will emerge from the Sulb of Muhammad<sup>asws</sup>, his<sup>asws</sup> son Ali<sup>asws</sup>, clean of the affiliation, of truthful tone.

وَ يُخْرِجُ مِنْ صُلْبِ عَلِيٍّ الْحَسَنَ الْمَيْمُونُ النَّقِيُّ الطَّاهِرُ النَّاطِقُ عَنِ اللَّهِ وَ أَبُو حُجَّةِ اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِ الْحَسَنِ قَائِمَنَا أَهْلَ الْبَيْتِ بِمَلَأُهَا قِسْطاً وَ عَدَلاً كَمَا مِلْتُ خَوْراً وَ ظُلماً لَهُ هَيْبَةُ مُوسَى وَ حُكْمُ دَاوُدَ وَ بَهَاءُ عِيسَى ثُمَّ تَلَا ص ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And there would emerge from the Sulb of Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> the auspicious, the pure, the clean, the speak on behalf of Allah<sup>azwj</sup>, and father<sup>asws</sup> of Divine Authority of Allah<sup>azwj</sup>. And

there will emerge from the Sulb of Al-Hassan<sup>asws</sup>, our<sup>asws</sup> Qaim<sup>asws</sup>, People<sup>asws</sup> of the Household. He<sup>asws</sup> will fill it (earth) with fairness and justice just as it would have been filled with tyranny and injustice. For him<sup>asws</sup> would be awe of Musa<sup>as</sup> and judgment of Dawood<sup>as</sup>, and glory of Isa<sup>as</sup>. Then he<sup>saww</sup> recited: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرْتَهُمْ

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said to him<sup>saww</sup>: ‘May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (scarified) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Who are they<sup>asws</sup> whom you<sup>saww</sup> mentioned?’

قَالَ يَا عَلِيُّ أَسَامِي الْأَوْصِيَاءِ مِنْ بَعْدِكَ وَ الْعِرَّةُ الطَّاهِرَةُ وَ الذَّرِيَّةُ الْمُبَارَكَةُ

He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! My<sup>saww</sup> sublimity are the successors<sup>asws</sup> from after you<sup>asws</sup>, and the clean family<sup>asws</sup>, and the Blessed offspring’.

ثُمَّ قَالَ ص وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ رَجُلًا عَبَدَ اللَّهَ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ مَا بَيَّنَّ الرَّكْنَ وَ الْمَقَامَ ثُمَّ أَنَا بِي حَاجِدًا لَوْلَا يَتِيهِمْ لَأَكْبَهُ اللَّهُ فِي النَّارِ سَكِينًا مَنْ كَانَ.

Then he<sup>saww</sup> said: ‘By the One<sup>azwj</sup> in Whose Hand in the soul of Muhammad<sup>saww</sup>! Even if a man were to worship Allah<sup>azwj</sup> for a thousand years, then a thousand years in what is between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim<sup>as</sup>), then he comes to Me<sup>azwj</sup> as a rejector of your<sup>asws</sup> Wilayah, I<sup>azwj</sup> shall Fling him into the Fire, whoever it may happen to be!’<sup>724</sup>

159- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ بْنِ مُحَمَّدٍ الْبَصْرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَرْزَوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مَسْلَمَةَ عَنْ عُقْبَةَ بْنِ مَكْرَمٍ عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ خَالِدٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ص فَقَالَ مَعَاشِرَ النَّاسِ مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتِي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْبَقِيَّةَ الْأَيْمَةَ مِنْ بَعْدِهِ

(The book) ‘Kifayat Al Aser’ – Muhammad Bin Wahban Bin Muhammad Al Basry, from Al-Husayn Bin Ali Al Bazufary, from Abdullah Bin Maslamah, from Uqbah Bin Mukrim, from Abdul Wahbab Al Saqafy, from Yahya Bin Saeed, from Muhammad Bin Yaqoub Bin Khalid, from Abu Salih Al Samman, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah<sup>saww</sup> addressed us. He<sup>saww</sup> said: ‘Community of people! One who wants to live my<sup>saww</sup> life and die my<sup>saww</sup> passing away, then let him have the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the remainder of the Imams<sup>asws</sup> from after him<sup>asws</sup>’.

فَقِيلَ يَا رَسُولَ اللَّهِ فَكَمْ الْأَيْمَةُ بَعْدَكَ فَقَالَ عَدَدَ الْأَسْبَاطِ.

It was said, ‘O Rasool-Allah<sup>saww</sup>! So, how many Imams<sup>asws</sup> are after you<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Number of the tribes (of the children of Israel)’.<sup>725</sup>

<sup>724</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 158

<sup>725</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 159

160- نص، كفاية الأثر أبو عبد الله أحمد بن محمد بن عبيد الجوهري عن عبد الصمد بن علي بن محمد بن مكرم عن الطيالسي أبي الوليد عن أبي زياد عبد الله بن دكوان عن أبيه عن الأعرج عن أبي هريرة قال قال: سألت رسول الله ص عن قوله عز وجل - وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ جَعَلَ الْإِمَامَةَ فِي عَقِبِ الْحُسَيْنِ يُخْرِجُ مِنْ صُلْبِهِ تِسْعَةً مِنَ الْأَيْمَةِ وَ مِنْهُمْ مَهْدِي هَذِهِ الْأُمَّةِ

(The book) 'Kifayat Al Aser' – Abu Abdullah Ahmad Bin Muhammad Bin Ubeyd Al Jowgari, from Abdul Samad Bin Ali Bin Muhammad Bin Mukram, from Al Tayalisi, Abu Al Waleed, from Abu Ziyad Abdullah Bin Zakwan, from his father, from Al A'raj, from Abu Hureyra (well-known fabricator) who said,

'I asked Rasool-Allah<sup>azwj</sup> about Words of Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**. He<sup>saww</sup> said: 'The Imamate is Made to be in the posterity of Al-Husayn<sup>asws</sup>. There shall emerge from his<sup>asws</sup> Sulb, nine from the Imams<sup>asws</sup>, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community'.

ثُمَّ قَالَ ص لَوْ أَنَّ رَجُلًا صَفَنَ بَيْنَ الرَّكْنِ وَالْمَقَامِ ثُمَّ لَقِيَ اللَّهَ مُبْعِضًا لِأَهْلِ بَيْتِي دَخَلَ النَّارَ.

Then he<sup>saww</sup> said: 'Even if a man dies worshipping between the (Yemeni) corner (of the Kabah and the standing place (of Ibrahim<sup>as</sup>, then meets Allah<sup>azwj</sup> hating to People<sup>asws</sup> of my<sup>saww</sup> Household, would enter the Fire'.<sup>726</sup>

161- نص، كفاية الأثر بهذا الإسناد قال قال رسول الله ص إني تارك فيكم الثقلين أحدهما كتاب الله عز وجل من اتبعه كان على الهدى ومن تركه كان على الضلالة ثم أهل بيتي أدرككم الله في أهل بيتي فلما ثلاث مرّات

(The book) 'Kifayat Al Aser' – By this chain, said,

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am leaving behind among you all the two weighty things. One of them is the Book of Allah<sup>azwj</sup> Mighty and Majestic. One who follows it would be upon the guidance, and one who neglects it would be upon the straying. Then (the second weighty thing) is People<sup>asws</sup> of my<sup>saww</sup> Household. I<sup>saww</sup> remind you of Allah<sup>azwj</sup> regarding People<sup>asws</sup> of my<sup>saww</sup> Household!' – saying it three times.

فَقُلْتُ لِأَبِي هُرَيْرَةَ فَمَنْ أَهْلُ بَيْتِهِ نِسَاؤُهُ قَالَ لَا - أَهْلُ بَيْتِهِ أَصْلُهُ وَ عَصْبَتُهُ وَ هُمُ الْأَيْمَةُ الْإِنْتَا عَشَرَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي قَوْلِهِ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ.

I said to Abu Hureyra, 'So, who are People<sup>asws</sup> of his<sup>saww</sup> Household? His<sup>azwj</sup> wives?' He said, 'No. People<sup>asws</sup> of his<sup>saww</sup> Household are his<sup>saww</sup> origin and his<sup>saww</sup> group, and they<sup>asws</sup> and the twelve Imams<sup>asws</sup>, those Allah<sup>azwj</sup> has Mentioned in His<sup>azwj</sup> Words: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]**'.<sup>727</sup>

162- نص، كفاية الأثر أبو الحسن محمد بن جعفر بن محمد التميمي عن أحمد بن محمد بن مزوان الغزالي عن محمد بن نعيم عن عبد الرحمن بن مهدي عن معاوية بن صالح عن عبد الغفار بن قاسم عن أبي مريم عن أبي هريرة قال: دخلت على رسول الله ص وقد نزلت هذه الآية - إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَمَرَّهَا عَلَيْنَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَنَا الْمُنْذِرُ أَ تَعْرِفُونَ الْهَادِي قُلْنَا لَا يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِمُ النَّعْلِ

<sup>726</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 160

<sup>727</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 161

(The book) 'Kifayat Al Aser' – Abu Al-Hassan Muhammad Bin Ja'far Bin Muhammad Al Tameemi, from Ahmad Bin Muhammad Bin Marwan Al Gazal, from Muhammad Bin Taym, from Abdul Rahman Bin Mahdi, from Muawiya Bin Salih, from Abdul Gaffar Bin Qasim, from Abu Maryam, from Abu Hureyra (well-known fabricator) who said,

'I entered to see Rasool-Allah<sup>saww</sup>, and this Verse had been Revealed: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Rasool-Allah<sup>saww</sup> recited it to us, then said: 'I<sup>saww</sup> am the warner. Do you know who the guide is?' We said, 'No, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'He<sup>asws</sup> is repairer of the slipper'.

فَطَوَّلَتِ الْأَعْنَاقُ إِذْ خَرَجَ عَلَيْنَا عَلِيُّ ع مِنْ بَعْضِ الْحَجَرِ وَ يَدُهُ تَعْلُ رَسُولَ اللَّهِ ص

The necks were prolonged. Ali<sup>asws</sup> emerged unto us from one of the rooms, and in his<sup>asws</sup> hand was a slipper of Rasool-Allah<sup>saww</sup>.

ثُمَّ انْتَفَتِ إِلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ أَلَا إِنَّهُ الْمُبَلِّغُ عَنِّي وَ الْإِمَامُ بَعْدِي وَ زَوْجُ ابْنَتِي وَ أَبُو سِبْطِي فَخَنُّ أَهْلٍ بَيْتٍ أَذْهَبَ اللَّهُ عَنَّا الرَّجْسَ وَ طَهَّرَنَا مِنَ الدَّنَسِ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ هُوَ الْإِمَامُ أَبُو الْأَيْمَةِ الرَّهْرِ

Then Rasool-Allah<sup>saww</sup> turned to us and said: 'Indeed! He<sup>asws</sup> is the deliverer on my<sup>saww</sup> behalf, and the Imam<sup>asws</sup> after me<sup>saww</sup>, and husband of my<sup>saww</sup> daughter<sup>asws</sup>, and father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup>. We<sup>asws</sup>, People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Kept the uncleanness away from us<sup>asws</sup> and Purified us<sup>asws</sup> (and kept away) from the filth. He<sup>asws</sup> will fight after me<sup>saww</sup> upon the interpretation (of the Quran) just as I<sup>saww</sup> have fought upon the Revelation. He<sup>asws</sup> is the Imam<sup>asws</sup>, father<sup>asws</sup> of the blossoming Imams<sup>asws</sup>.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ كَيْمَ الْأَيْمَةُ بَعْدَكَ قَالَ اثْنَا عَشَرَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ وَ مِنَّا مَهْدِي هَذِهِ الْأُمَّةُ يَمَلُؤُ اللَّهُ بِهِ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ ظُلْماً وَ جَوْراً- لَا تَخْلُو الْأَرْضُ مِنْهُمْ إِلَّا سَاخَتْ بِأَهْلِهَا.

It was said, 'O Rasool-Allah<sup>saww</sup>! And how many are the Imams<sup>asws</sup> after you<sup>saww</sup>?' He<sup>saww</sup> said: 'Twelve, a number of the captains of the children of Israel. And from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. Allah<sup>azwj</sup> will Fill the earth by him<sup>asws</sup> with fairness and justice, just as it would have been filled with injustice and tyranny. The earth cannot be vacant from them<sup>asws</sup> except it would submerge with its inhabitants'.<sup>728</sup>

163- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ عَنْ صَالِحِ بْنِ أَحْمَدَ بْنِ أَبِي مُقَاتِلٍ عَنْ زَكْرِيَّا عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنْ مِسْكِينِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لِأَهْلِ بَيْتِي فَقُلْنَا يَا رَسُولَ اللَّهِ مَنْ أَهْلُ بَيْتِكَ قَالَ أَهْلُ بَيْتِي عِزَّتِي مِنْ حَمِيٍّ وَ دَمِي هُمْ الْأَيْمَةُ مِنْ بَعْدِي عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, from Salih Bin Ahmad Bin Abu Maqatil, from Zakariya, from Suleyman Bin Ja'far Al Ja'fari, from Miskeen Bin Abdul Aziz, from Abu Salamah, from Abu Hureyra (well-known fabricator) who said,

'The charities are not permissible for me<sup>saww</sup> nor for People<sup>asws</sup> of my<sup>saww</sup> Household'. We said, 'O Rasool-Allah<sup>saww</sup>! Who are People<sup>asws</sup> of your<sup>saww</sup> Household?' He<sup>saww</sup> said:

<sup>728</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 162



‘People<sup>asws</sup> of my<sup>saww</sup> Household are my<sup>saww</sup> falimy<sup>asws</sup>, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood, from after me<sup>saww</sup>, being a number of the captains of the children of Israel’.<sup>729</sup>

164- نص، كفاية الأثر أبو الْمُفَضَّل مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا الْعَدَوِيِّ عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ الْيَشْكُرِيِّ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ شَيْبِ بْنِ عَرْقَدَةَ عَنِ الْمُفَضَّلِ بْنِ حُصَيْنٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَئِمَّةُ بَعْدِي اثْنَا عَشَرَ ثُمَّ أَخْفَى صَوْتَهُ فَسَمِعْتُهُ يَقُولُ كُلُّهُمْ مِنْ قُرَيْشٍ.

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Muhammad Bin Abdullah, from Al-Hassan Bin Ali Bin Zakariya Al Adawy, from Muhammad Bin A’laa, from Ismail Bin Sabeeh Al Yashkari, from Shareek Bin Abdullah, from Shabeeb Bin Arqadah, from Al Mufazzal Bin Husayn, from Umar Bin Al Khattab who said,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve’. Then he<sup>saww</sup> lowered his<sup>saww</sup> voice, and I (Umar) heard him<sup>saww</sup> saying: ‘All of them would be from Quraysh’.<sup>730</sup>

(This is a clear fabrication from well-known enemy. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

165- نص، كفاية الأثر عليُّ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ مُنَدَّةَ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَيْسَى بْنِ مَنْصُورٍ الْهَاشِمِيِّ عَنْ عَمِّهِ عَيْسَى بْنِ أَحْمَدَ عَنْ أَبِي ثَابِتٍ الْمَدَنِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ عَنْ هِشَامِ بْنِ سَعِيدٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّهَا النَّاسُ إِنِّي قَرِطٌ لَكُمْ وَ إِنَّا لَكُمُ وَارِدُونَ عَلَى الْخَوْضِ خَوْضًا أَعْرَضَ مِمَّا بَيْنَ صَنْعَاءَ وَ بُصْرَى- فِيهِ قِدْحَانٌ عَدَدَ النُّجُومِ مِنْ فِضَّةٍ

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Haroun Bin Musa, from Muhammad Bin Ahmad Bin Isa Bin Mansour Al Hashimi, from his uncle Isa Bin Ahmad, from Abu Sabit Al Madany, from Abdul Aziz Bin Abu Hazim, from Hisham Bin Saeed, from Isa Bin Abdullah Bin Malik, from Umar Bin Al Khattab who said,

‘I heard Rasool-Allah<sup>saww</sup> saying: ‘O you people! I<sup>saww</sup> shall be over-indulging for you all and you will be arriving unto me<sup>saww</sup> at the Fountain. (It is) a Fountain of the width of what is between Sana’a (name of a town in Yemen and Syria) and Busra (Name of a town in Syria and Iraq, near Baghdad). In it are cups of silver of the number of stars.

وَ إِنِّي سَأَلْتُكُمْ حِينَ تَرُدُّونَ عَلَيَّ عَنِ الثَّقَلَيْنِ فَأَنْظَرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا السَّبَبُ الْأَكْبَرُ كِتَابُ اللَّهِ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَاسْتَمْسِكُوا بِهِ وَ لَا تُبَدِّلُوا وَ عِزَّتِي أَهْلُ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْحَبِيرُ أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

And I<sup>saww</sup> shall be asking you all, when you arrive unto me<sup>saww</sup>, about the two weighty things. So, consider how you are replacing me<sup>saww</sup> regarding them. The greater means is the Book of Allah<sup>azwj</sup>. Its (one) end is in the Hand of Allah<sup>azwj</sup> and its (other) hand is in your hands, so adhere with it, and do not change. And my<sup>saww</sup> family, People<sup>asws</sup> of my<sup>saww</sup> Household, for the Subtle, the Informed has Informed me<sup>saww</sup> that they will never separate until they return to me<sup>saww</sup> at the Fountain!’

<sup>729</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 163

<sup>730</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 164

فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ عِزَّتُكَ قَالَ أَهْلُ بَيْتِي مِنْ وَلَدِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنُ وَ تِسْعَةُ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةُ أَبْرَارٍ هُمْ عِزَّتِي مِنْ لَحْمِي وَ دَمِي.

I (Umar) said, 'O Rasool-Allah<sup>saww</sup>! Who are your<sup>asws</sup> family?' He<sup>saww</sup> said: 'People<sup>asws</sup> of my<sup>saww</sup> Household from the sons<sup>asws</sup> of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and nine from the Sulb of Al-Husayn<sup>asws</sup>, being Imams<sup>asws</sup> of the righteous. They<sup>asws</sup> are my<sup>saww</sup> family from my<sup>saww</sup> flesh and my<sup>saww</sup> blood".<sup>731</sup>

166- نص، كفاية الأثر علي بن الحسن بن محمد بن الحسين البرزقري عن أحمد بن عيسى بن الفضل الأنماطي عن داود بن فضل عن أبي عائشة عن أبي عبد الرحمن عن سعيد بن المسيب عن عمرو بن عثمان بن عفان قال قال أبي سمعت رسول الله ص يقول الأئمة من بعدي اثنا عشر تسعة من صلب الحسين و منا مهدي هذه الأمة من تمسك من بعدي بهم فقد استمسك بحبل الله و من تخلى منهم فقد تخلى من الله.

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Muhammad Bin Al-Husayn Al Bazufary, from Ahmad Bin Isa Bin Al Fazl Al Anmaty, from Dawood Bin Fazl, from Abu Aysha, from Abu Abdul Rahman, from Saeed Bin Al Musayyab, from Amro Bin Usman Bin Affan who said, 'My father (Usman) said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> from after me<sup>saww</sup> are twelve, nine being from the Sulb of Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. One who adheres with them<sup>asws</sup> from after me<sup>saww</sup>, so he has adhered with the Rope of Allah<sup>azwj</sup>, and one who stays away from them<sup>asws</sup>, so he has stayed away from Allah<sup>azwj</sup>".<sup>732</sup>

167- نص، كفاية الأثر أحمد بن محمد بن عبيد الله الجوهري عن أبي ذرعة عبد الله بن جعفر الميموني عن محمد بن مسعود عن مالك بن سليمان عن عمر بن سعيد المقرئ عن شريك عن ركن بن الربيع عن القاسم بن حسان عن زيد بن ثابت قال: مرّ رسول الله ص فأخذها و قبلها ثم رفع يده إلى السماء فقال اللهم رب السماوات السبع و ما أظلت و رب الرياح و ما دّرت اللهم رب كل شيء أنت الأول فلا شيء قبلك و أنت الباطل فلا شيء دونك

(The book) 'Kifayat Al Aser' – Ahmad Bin Muhammad Bin Ubeydullah Al Jowhari, from Abu Zur'ah Abdullah Bin Ja'far Al Maymuni, from Muhammad Bin Masoud, from Malik Bin Suleyman, from Umar Bin Saeed Al Muqry, from Shareek, from Zukeyn Bin Al Rabi'e, from Al Qasim Bin Hassan Bin Zayd Bin Sabit who said,

'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> fell ill, so Rasool-Allah<sup>saww</sup> consoled them<sup>asws</sup>, and hugged them<sup>asws</sup> and kissed them<sup>asws</sup>, then raised his<sup>saww</sup> hands towards the sky and said: 'O Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the seven skies and what they shade! And Lord of the winds and what these scatters! O Allah<sup>azwj</sup>! Lord<sup>azwj</sup> of all things! You<sup>azwj</sup> are the first, there was nothing before You<sup>azwj</sup>, and You<sup>azwj</sup> are the Inner, so there is nothing besides You<sup>azwj</sup>.

أَسْأَلُكَ أَنْ تَمُنَّ عَلَيْهِمَا بِعَافِيَتِكَ وَ تَجْعَلَهُمَا تَحْتَ كَنْفِكَ وَ جِزْكَ وَ أَنْ تَصْرِفَ عَنْهُمَا الشُّوءَ وَ الْمَخْذُورَ بِرَحْمَتِكَ وَ رَبِّ جَبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

And Lord<sup>azwj</sup> of Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and God<sup>azwj</sup> of Ibrahim<sup>as</sup>, and Is'haq<sup>as</sup>, and Yaqoub<sup>as</sup>! I ask You<sup>azwj</sup> to Confer upon them<sup>asws</sup> with Your<sup>azwj</sup> well-being and Make them<sup>asws</sup> to be beneath Your<sup>azwj</sup> Mercy and Your<sup>azwj</sup> Protection, and that You<sup>azwj</sup> should Turn the evil and the danger away from them<sup>asws</sup> by Your<sup>azwj</sup> Mercy'.

<sup>731</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 165

<sup>732</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 166

ثُمَّ وَضَعَ يَدَهُ عَلَى كَتِفِ الْحَسَنِ فَقَالَ أَنْتَ الْإِمَامُ وَابْنُ وَلِيِّ اللَّهِ وَوَضَعَ يَدَهُ عَلَى صُلْبِ الْحُسَيْنِ فَقَالَ أَنْتَ الْإِمَامُ وَ أَبُو الْأَيْمَةِ تَسْعَةُ مِنْ صُلْبِكَ أُيْمَةُ أَبْرَارٍ وَ التَّاسِعُ قَائِمُهُمْ

Then he<sup>saww</sup> placed his<sup>saww</sup> hand upon a shoulder of Al-Hassan<sup>asws</sup> and said: 'You<sup>asws</sup> are the Imam<sup>asws</sup>, and son<sup>asws</sup> of a Guardian of Allah<sup>azwj</sup>!' And he<sup>saww</sup> placed his<sup>saww</sup> hand upon the Sulb of Al-Husayn<sup>asws</sup> and said: 'You<sup>asws</sup> are the Imam<sup>asws</sup>, and father<sup>asws</sup> of the Imams<sup>asws</sup>. Nine from your<sup>asws</sup> Sulb are Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>.

مَنْ تَمَسَّكَ بِكُمْ وَ بِالْأَيْمَةِ كَانَ دُرِّيَّتُكُمْ كَانَ مَعَنَا يَوْمَ الْقِيَامَةِ وَ كَانَ مَعَنَا فِي الْجَنَّةِ فِي دَرَجَاتِنَا قَالَ فَبَرَأَ مِنْ عِلَّتِهَا [عَلَيْهِمَا] بِدَعَاءِ رَسُولِ اللَّهِ ص.

One who adheres with them<sup>asws</sup> and with the Imams<sup>asws</sup> from your<sup>asws</sup> offspring would be with us<sup>asws</sup> on the Day of Qiyamah, and he would be with us<sup>asws</sup> in the Paradise, in our<sup>asws</sup> ranks!' So, they<sup>asws</sup> were cured from their<sup>asws</sup> illness by the supplication of Rasool-Allah<sup>sawww</sup>.<sup>733</sup>

168- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الصَّمَدِ بْنِ مُوسَى بْنِ إِسْحَاقَ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْعَنْوِيِّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ أَبِي الطُّفَيْلِ عَامِرٍ بْنِ وَائِلَةَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ بْنُ أَبِي طَالِبٍ قَائِدُ الْبَرَةِ وَ قَاتِلُ الْفَجْرَةِ مَنْصُورٌ مَنْ نَصَرَهُ مَخْذُولٌ مَنْ خَذَلَهُ الشَّاكُّ فِي عَلِيِّ هُوَ الشَّاكُّ فِي الْإِسْلَامِ وَ خَيْرٌ مَنْ أَخْلَفَ بَعْدِي وَ خَيْرٌ أَصْحَابِي عَلَيَّ لَحْمُهُ لَحْمِي وَ دَمُهُ دَمِي وَ أَبُو سِبْطِي وَ مِنْ صُلْبِ الْحُسَيْنِ يُخْرُجُ الْأَيْمَةُ التَّسْعَةُ وَ مِنْهُمْ مَهْدِي هَذِهِ الْأُمَّة.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Bin Muttalab, from Ibrahim Bin Abdul Samad Bin Muhammad Bin Is'haq Al Hashimy, from his father, from Abdullah Bin Bukeyr Al Ghanawy, from Hakeem Bin Jubeyr, from Abu Al Tufeyl Aamir Bin Wasilah, from Zayd Bin Sabit who said,

'I heard Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is guide of the righteous, and killer of the transgressors. Helped would be the one helping him<sup>asws</sup>, Abandoned would be the one abandoning him. The doubt in Ali<sup>asws</sup>, it is the doubt in Al-Islam, and best is the one<sup>asws</sup> I<sup>saww</sup> am leaving behind after me<sup>saww</sup>, and best of my<sup>saww</sup> companions is Ali<sup>asws</sup>. His<sup>asws</sup> flesh is my<sup>saww</sup> flesh and his<sup>asws</sup> blood is my<sup>saww</sup> blood, and he<sup>saww</sup> is chief of my<sup>saww</sup> two grandsons<sup>asws</sup>. And from the Sulb of Al-Husayn<sup>asws</sup> will emerge the nine Imams<sup>asws</sup>, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community".<sup>734</sup>

169- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ عَنْ مُحَمَّدِ بْنِ قَيْصٍ بْنِ قِيَّاضٍ الْعَجَلِيِّ السَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ عَنِ الزُّكْنِيِّ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَذْهَبُ الدُّنْيَا حَتَّى يَقُومَ بِأَمْرِ أُمِّي رَجُلٌ مِنْ صُلْبِ الْحُسَيْنِ ع يَمْلُؤُهَا عَدْلًا كَمَا مِلَّتْ خُورًا قُلْنَا مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ الْإِمَامُ التَّاسِعُ مِنْ صُلْبِ الْحُسَيْنِ.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Muttalib, from Muhammad Bin Fayz Bin Fayaz Al Ijaly Al Sary, from Muhammad Bin Ahmad Bin Aamir, from his father, from Al Rukeyn, from al Qasim Bin Hassan, from Zayd Bin Sabit who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'The world will not go away until there stand with the affairs of my<sup>saww</sup> community, a man from the Sulb of Al-Husayn<sup>asws</sup>. He<sup>asws</sup> will it (earth) with

<sup>733</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 167

<sup>734</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 168

justice just as it would have been filled with tyranny'. We said, 'Who is he<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'He<sup>asws</sup> is the ninth Imam<sup>asws</sup> from the Sulb of Al-Husayn<sup>asws</sup>'.<sup>735</sup>

و بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّنَا إِيمَانٌ وَ بُغْضُنَا نِفَاقٌ.

And by his chain said, 'Rasool-Allah<sup>saww</sup> said: 'Loving us<sup>asws</sup> is Eman and hating us<sup>asws</sup> is hypocrisy'.<sup>736</sup>

170- نص، كفاية الأثر الحسن بن علي بن الحسن الرّازي عن إسحاق بن محمد بن خالد بن يزيد بن سليمان البصري عن شريك عن الرّكبن بن الرّبيع عن القاسم بن حسن بن ثابت قال قال رسول الله ص معاشير الناس أ لا أدلّكم على خير الناس جدّاً و جدّة قلنا بلى يا رسول الله قال الحسن و الحسين أنا جدّهما سيّد المرسلين و جدّتهما خديجة سيّدة نساء أهل الجنة

(The book) 'Kifayat Al Aser' – Al-Hassan Bin Ali Bin Al-Hassan Al Razi, from Is'haq Bin Muhammad Bin Jalawiyah, from Yazeed Bin Suleyman Al Basry, from Shareek, from Al Rukeyn Bin Al Rabie, from Al Qasim Bin Hassan, from Zayd Bin Sabit who said,

'Rasool-Allah<sup>saww</sup> said: 'Community of people! Shall I<sup>saww</sup> point you all upon best of the people of a grandfather and grandmother?' We said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. I<sup>saww</sup> am their<sup>asws</sup> grandfather<sup>saww</sup>, chief of the Messengers<sup>as</sup>, and their<sup>asws</sup> grandmother<sup>as</sup> is (Syeda) Khadeeja<sup>asws</sup>, chief of the women of the Paradise.

أ لا أدلّكم على خير الناس أباً و أمّاً قلنا بلى يا رسول الله قال الحسن و الحسين أبوهما علي بن أبي طالب و أمّهما فاطمة سيّدة نساء العالمين

Shall I<sup>saww</sup> point you all upon best of the people of father and mother?' We said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> father<sup>asws</sup> is Ali Bin Abu Talib<sup>asws</sup> and their<sup>asws</sup> mother<sup>asws</sup> is Fatima<sup>asws</sup> chieftess of the women of the worlds.

أ لا أدلّكم على خير الناس عمّاً و عمتّ قلنا بلى يا رسول الله قال الحسن و الحسين عمّهما جعفر الطيّار ابن أبي طالب و عمتّهما أمّ هانئ بنت أبي طالب

Shall I<sup>saww</sup> point you all upon best of the people of a paternal uncle and paternal aunt?' We said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> uncle is Ja'far<sup>asws</sup> Al Tayyar Ibn Abu Talib<sup>asws</sup>, and their<sup>asws</sup> aunt is Umm<sup>as</sup> Hany Bint Abu Talib<sup>asws</sup>.

أيّها الناس أ لا أدلّكم على خير الناس خالاً و خالة قلنا بلى يا رسول الله قال الحسن و الحسين خالهما القاسم بن رسول الله و خالتهما زينب بنت رسول الله

O you people! Shall I<sup>saww</sup> point you all upon best of maternal uncle and maternal aunt?' We said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> maternal uncle is Al Qasim<sup>as</sup> son of Rasool-Allah<sup>saww</sup>, and their<sup>asws</sup> maternal aunt is Zaynab<sup>as</sup> Bint Rasool-Allah<sup>saww</sup>.

<sup>735</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 169 a

<sup>736</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 169 b

ثُمَّ دَمَعَتْ عَيْنَا رَسُولِ اللَّهِ فَقَالَ - عَلَى قَاتِلِهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ إِنَّهُ لَيَخْرُجُ مِنْ صُلْبِ الْحُسَيْنِ أُمَّةٌ أَبْرَارٌ أَمْنَاءُ مَعْصُومُونَ قَوَّامُونَ بِالْقِسْطِ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يُصَلِّي عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ

Then the eyes of Rasool-Allah<sup>saww</sup> were filled with tears. He<sup>saww</sup> said: 'Upon their<sup>asws</sup> killers is the Curse of Allah<sup>azwj</sup>, and the Angels, and the people in their entirety; and there would be emerging from the Sulb of Al-Husayn<sup>asws</sup>, Imams<sup>asws</sup> of the righteous, trustees, infallible, ones standing with the fairness; and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community behind whom Isa Bin Maryam<sup>as</sup> shall pray Salat'.

قُلْنَا مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ التَّاسِعُ مِنْ صُلْبِ الْحُسَيْنِ - أُمَّةٌ أَبْرَارٌ وَ التَّاسِعُ مَهْدِيُّهُمْ يَمْلَأُ الدُّنْيَا قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْراً وَ ظُلماً.

We said, 'Who is he<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'He<sup>asws</sup> is the ninth from the Sulb of Al-Husayn<sup>asws</sup> - the Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Mahdi<sup>asws</sup>. He<sup>asws</sup> will fill the world with fairness and justice just as it had been filled with tyranny and injustice"<sup>737</sup>.

171- نص، كفاية الأثر أبو عبد الله الحسين بن محمد بن سعيد الخزاعي عن أبي الحسين الأسدي عن البرمكي عن مندل بن علي عن أبي نعيم عن محمد بن زياد عن زيد بن أرقم قال: سمعت رسول الله ص يقول لعلي ع أنت الإمام و الخليفة بعدي و ابنك هذان إمامان و سيّدا شباب أهل الجنة و تسعة من صلب الحسين أئمة معصومون و منهم قائمنا أهل البيت

(The book) 'Kifayat Al Aser' – Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Al Khuzaie, from Abu Al-Husayn Al Asady, from Al Barmakky, from Mandal Bin Ali, from Abu Nueym, from Muhammad Bin Ziyad, from Zayd Bin Arqam who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: 'You<sup>asws</sup> are the Imam<sup>asws</sup> and the caliph after me<sup>saww</sup>, and these two sons<sup>asws</sup> of yours<sup>asws</sup> are two Imams<sup>asws</sup>, chief of the people of Paradise, and nine from the Sulb of Al-Husayn<sup>asws</sup> are infallible Imams<sup>asws</sup>, and from them<sup>asws</sup> is our Qaim<sup>asws</sup> of People<sup>asws</sup> of the Household'.

ثُمَّ قَالَ يَا عَلِيُّ لَيْسَ فِي الْقِيَامَةِ رَاكِبٌ عَيْنَا وَ نَحْنُ أَرْبَعَةٌ

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! There wouldn't be any riders during the Qiyamah apart from us<sup>asws</sup>, and we<sup>asws</sup> will be four'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ مَنْ هُمْ

A man from the Helpers stood up to him<sup>saww</sup> and said, 'May my father and my mother be sacrificed for you<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>! Who are they?'

قَالَ أَنَا عَلَى ذَابَّةِ اللَّهِ الْبَرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عُقِرَتْ وَ عَمِّي حَمْزَةُ عَلَى نَاقَتِي الْعَضْبَاءِ وَ أَخِي عَلِيُّ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ وَ بِيَدِهِ لَوَاءُ الْحَمْدِ

He<sup>saww</sup> said: 'I<sup>saww</sup> would be upon an animal of Allah<sup>azwj</sup>, Al-Buraq, and my<sup>saww</sup> brother<sup>as</sup> Salih<sup>as</sup> would be upon a she-camel of Allah<sup>azwj</sup> which was hamstrung, and my<sup>saww</sup> uncle Hamza<sup>as</sup> would be upon my<sup>saww</sup> she-camel Al-Azba'a, and my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> would be

<sup>737</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 170

upon a she-came from the she-camels of the Paradise, and in his<sup>asws</sup> hand would be the flag of Praise.

يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَيَقُولُ الْآدَمِيُّونَ مَا هَذَا إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلٌ عَرْشٍ

He<sup>asws</sup> will be calling out: 'There is no god except Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>!' The human beings will be saying, 'This is not except an Angel of Proximity, or a Messenger Prophet<sup>as</sup>, or a bearer of the Throne!'

فَيَجِيبُهُمْ مَلَكٌ مِنْ بَطْنَانِ الْعَرْشِ يَا مَعْشَرَ الْآدَمِيِّينَ لَيْسَ هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا حَامِلٌ عَرْشٍ هَذَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ عَلِيُّ بْنُ أَبِي طَالِبٍ.

An Angel will answer them from the interior of the Throne: 'O community of the humans! This is neither an Angel of Proximity, nor a Messenger Prophet<sup>as</sup>, nor a bearer of the Throne! This is the greatest truthful, and the mighty distinguisher Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!''<sup>738</sup>

172- نص، كفاية الأثر علي بن الحسين عن محمد بن محمد بن الحسين البزوفري عن أحمد بن محمد بن عبد الله بن جعفر عن محمد بن قرضة عن شريك عن الأعمش عن زيد بن حسان عن زيد بن أرقم قال: سمعت رسول الله ص يقول لعلي بن أبي طالب ع أنت سيد الأوصياء و ابنك سيد شباب أهل الجنة و من صلب الحسين يخرج الله عز و جل الأئمة التسعة فإذا مث ظهرت لك الصغائر في صدور قوم و يمنعونك حقك و يتمالون عليك.

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Bazufary, from Ahmad Bin Muhammad Bin Abdullah Bin Ja'far, from Muhammad Bin Qarzah, from Shareek, from Al Amsh, from Zayd Bin Hassan, from Zayd Bin Arqam who said,

'I heard Rasool-Allah<sup>saww</sup> saying Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'You<sup>asws</sup> are chief of the successors<sup>as</sup>, and your<sup>asws</sup> two sons<sup>asws</sup> are chiefs of the youths of the people of Paradise, and from the Sulb of Al-Husayn<sup>asws</sup>, Allah<sup>azwj</sup> Mighty and Majestic will Extract the nine Imams<sup>asws</sup>. So, when I<sup>saww</sup> pass away, the grudges in the chest of the people will be revealed to you<sup>asws</sup>, and they will prevent you<sup>asws</sup> your<sup>asws</sup> rights, and they would lean (back each other) against you<sup>asws</sup>.'<sup>739</sup>

وَ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص إِلَّا بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ وَلَدَهُ.

And by his chain from Zayd Bin Arqam who said,

'And we could not recognise the hypocrites in the era of Rasool-Allah<sup>saww</sup> except by their hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> children''.<sup>740</sup>

173- نص، كفاية الأثر الحسين بن علي عن هارون موسى عن محمد بن صدقة الرقي عن أبيه عن أبي عبد الرحمن عبد الله بن أحمد عن داود بن زاهر بن المسيب عن صالح بن أبي الأسود عن الحسن بن عبيد الله عن أبي الضحى عن زيد بن أرقم قال: خطبنا رسول الله فقال بعد ما حمد الله و أننى عليه أوصيكم عباد الله بتقوى الله الذي لا يستغني عنه العباد فإن من رغب بالتقوى زهد في الدنيا

<sup>738</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 171

<sup>739</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 172 a

<sup>740</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 172 b

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Ali, from Haroun Musa, from Muhammad Bin Sadaqah Al Raqy, from his father, from Abu Abdul Rahman Abdullah Bin Ahmad, from Dawood Bin Zahir Bin Al Musayyab, from Salih Bin Abu Al Aswad, from Al-Hassan Bin Ubeydullah, from Abu Al Zuha, from Zayd Bin Arqam who said,

'Rasool-Allah<sup>saww</sup> addressed us. He<sup>saww</sup> said after having praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>: 'Servants of Allah<sup>azwj</sup>! I<sup>saww</sup> bequeath to you with having the fear of Allah<sup>azwj</sup> Who the servants are not needless from Him<sup>azwj</sup>. So, the one who wishes with the piety, he would be ascetic in the world.

وَاعْلَمُوا أَنَّ الْمَوْتَ سَبِيلُ الْعَالَمِينَ وَ مَصِيرُ الْبَاقِينَ يَخْتَلِفُ الْمُقِيمِينَ وَ لَا يُعْجِزُهُ لِحَاقُ الْهَارِبِينَ يَهْدِمُ كُلَّ لَذَّةٍ وَ يُزِيلُ كُلَّ نِعْمَةٍ وَ يَقْشَعُ كُلَّ بَهْجَةٍ وَ الدُّنْيَا دَارُ الْفَنَاءِ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ حُلُوءَةٌ خَضِرَةٌ قَدْ تَحَلَّتْ لِلطَّلَابِ

And know that the death is a way of the world, and destination of the remaining ones, attracting the remaining ones. The fleeing ones cannot thwart the meeting (of death). It demolishes every pleasure and declines every bounty, and it separates every happiness. And the world is a perishing house, and its inhabitants are evacuated from it, and it is sweet, green having been sweetened for the seeker.

فَارْتَحِلُوا عَنْهَا رَحِمَكُمُ اللَّهُ بِخَيْرِ مَا يَخْضَرُكُمْ مِنَ الرِّادِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ وَ لَا تَمُدُّوا عَيْنَكُمْ فِيهَا إِلَى مَا مُتَّعَ بِهِ الْمُتْرَفُونَ أَلَا إِنَّ الدُّنْيَا قَدْ تَنَكَّرَتْ وَ أَذْبَرَتْ وَ اخْلَوَتْ وَ أَذْنَتْ بِوَدَاعٍ

May Allah<sup>azwj</sup> have Mercy on you all! Depart from it with goodness whatever you can present from the provision, and do not seek from it any more than the necessarily sufficient, and do not extend your eyes in it to what the ones surrounding in luxuries are enjoying with. Indeed! The world has already denied, and turned around, and decayed, and proclaimed with the farewell.

أَلَا وَ إِنَّ الْآخِرَةَ قَدْ حَلَّتْ وَ أَقْبَلَتْ بِاطِّلَاعِ مَعَاشِرِ النَّاسِ كَأَنِّي عَلَى الْخَوْضِ انْظُرُوا مَا يَرِدُ عَلَيَّ مِنْكُمْ وَ سَيُخَرُّ أَنْاسٌ دُونِي فَأَقُولُ يَا رَبِّ مَنِّي وَ مِنْ أُمَّتِي فَيَقَالُ هَلْ شَعَرْتَ بِمَا عَمِلُوا بِعَدِّكَ وَ اللَّهُ مَا بَرَّحُوا بِعَدِّكَ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ

Indeed! And the Hereafter has already settled, and come with the notification. Community of people! It is as if I<sup>saww</sup> am at the Fountain looking at who from you is returning to me<sup>saww</sup>, and some people are being kept away from me<sup>saww</sup>. So, I<sup>azwj</sup> am saying: 'O Lord<sup>azwj</sup>! (They are) from me<sup>saww</sup> and from my<sup>saww</sup> community!' It would be said: 'Are you<sup>saww</sup> aware of what they had done after you<sup>saww</sup>? By Allah<sup>azwj</sup>! They did not do good after you<sup>saww</sup>. They returned back upon their heels!'

مَعَاشِرِ النَّاسِ أَوْصِيَكُمْ فِي عَثَرَتِي وَ أَهْلِ بَيْتِي خَيْرًا فَإِنَّهُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ وَ هُمُ الْأَيْمَةُ الرَّاشِدُونَ بَعْدِي وَ الْأَمَنَاءُ الْمُعْصُومُونَ

Community of people! I<sup>saww</sup> bequeath to you all to be good regarding my<sup>saww</sup> family and People<sup>asws</sup> of my<sup>saww</sup> Household, for they<sup>asws</sup> are with the truth and the truth is with them, and they<sup>asws</sup> are the rightly guiding Imams<sup>asws</sup> after me<sup>saww</sup>, and the infallible trustees!'

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ الْأَيْمَةُ بِعَدِّكَ قَالَ عَدَدَ نُقْبَاءِ بَنِي إِسْرَائِيلَ وَ خَوَارِجِ عِيسَى تِسْعَةً مِنْ صُلْبِ الْحَسَنِ وَ مِنْهُمْ مَهْدِيُّ هَذِهِ الْأُمَّةِ.



Abdullah Bin Al-Abbas stood up to him<sup>saww</sup>. He said, 'O Rasool-Allah<sup>saww</sup>! How many Imams<sup>asws</sup> are there after you<sup>saww</sup>?' He<sup>saww</sup> said: 'Of the number of captains of the children of Israel, and disciples of Isa<sup>as</sup>, nine being from the Sulb of Al-Husayn<sup>asws</sup>, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community".<sup>741</sup>

174- نص، كفاية الأثر أبو الْمُفَضَّل الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِ الْأَخْلَجِ الْكِنْدِيِّ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ مَكْتُوباً عَلَى سَاقِ الْعَرْشِ بِالنُّورِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيِّ وَ رَأَيْتُ عَلِيّاً عَلِيّاً عَلِيّاً ثَلَاثَ مَرَّاتٍ ثُمَّ بَعْدَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ مُحَمَّدٌ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ مُوسَى وَ الْحَسَنُ وَ الْحُجَّةُ أَنْتَ عَشْرَ أَسْمَاءً مَكْتُوباً بِالنُّورِ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Is'haq Bin Ja'far, from Musa Bin Ja'far, from Al Ajla'a Al Kindy, from Abu Umama who said,

'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> saw inscribed with Noor upon the base of the Throne: "There is no god except Allah<sup>azwj</sup>. Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support Him<sup>azwj</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with Ali<sup>asws</sup>". And I<sup>saww</sup> saw (written): 'Ali', 'Ali', 'Ali' – three times. Then after it: 'Al-Hassan', and 'Al-Husayn, and 'Muhammad', and 'Muhammad', and 'Muhammad', and 'Ja'far', and 'Musa', and 'Al-Hassan', and 'Al-Hujjat', Twelve names written with Noor.

فَقُلْتُ يَا رَبِّ أَسْمَائِي مَنْ هَؤُلَاءِ الَّذِينَ قَرَنْتَهُمْ بِي فَنُودِيتُ يَا مُحَمَّدُ هُمْ الْأَيُّمَةُ بَعْدَكَ وَ الْأَخْبَارُ مِنْ ذُرِّيَّتِكَ.

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> names, who are they<sup>asws</sup>, those You<sup>azwj</sup> have Paired with me<sup>saww</sup>?' He<sup>azwj</sup> Called out: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the Imams<sup>asws</sup> after you<sup>saww</sup>, and the choice from your<sup>saww</sup> children!"<sup>742</sup>

175- نص، كفاية الأثر علي بن مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ الصَّفْوَانِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ إِسْرَائِيلَ بْنِ جَعْفَرٍ عَنِ الزُّبَيْرِ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَيُّمَةُ بَعْدِي اثْنَا عَشَرَ كُلُّهُمْ مِنْ فُرَيْشٍ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ الْمَهْدِيُّ مِنْهُمْ.

(The book) 'Kifayat Al Aser' – Ali Bin Muhammad, from Abu Abdullah Muhammad Bin Ahmad Al Safwany, from Ahmad Bin Yunus, from Israel, from Ja'far Bin Zubeyr, from Al Qasim, from Abu Umama who said,

'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, all of them being from Quraysh, nine from the Sulb of Al-Husayn<sup>asws</sup>, and the Mahdi<sup>asws</sup> is from them<sup>asws</sup>".<sup>743</sup> (see Hadeeth in the appendix for the correct version)

176- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ الْبَصْرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَزْوَغِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مَيْمُونِ بْنِ أَبِي نُؤَيْرَةَ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنْ أَبِي سُلَيْمَانَ الصَّبِيِّ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقُومُ السَّاعَةُ حَتَّى يَقُومَ قَائِمُ الْحَقِّ مِنَّا وَ ذَلِكَ حِينَ يَأْذُنُ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَبِعَهُ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُ هَلَكَ فَاللَّهُ اللَّهُ عِبَادَ اللَّهِ اثْنَوْهُ وَ لَوْ عَلَى التَّلَجِّ فَإِنَّهُ خَلِيفَةُ اللَّهِ

(The book) 'Kifayat Al Aser' – Muhammad Bin Qahyan Al Basry, from Al-Husayn Bin Ali Al Bazufari, from Ali Bin Al Abbas, from Abbad Bin Yaquoun, from Maymoun Bin Abu Suwerya, from Abu Bakr Bin Ayyash, from Abu Sulayman Al Saby, from Abu Umama who said,

<sup>741</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 173

<sup>742</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 174

<sup>743</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 175

'The Hour will not be established until there rises from us<sup>asws</sup> the establisher of the truth, and that would be when Allah<sup>azwj</sup> Mighty and Majestic Permits. So, the one who follows him<sup>asws</sup> would attain salvation, and one who stays behind from him<sup>asws</sup> would be destroyed. So Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>! Go to him<sup>asws</sup> and even though upon the snow, for he<sup>asws</sup> is a caliph of Allah<sup>azwj</sup>!

قُلْنَا يَا رَسُولَ اللَّهِ وَ مَتَى يَقُومُ قَائِمُكُمْ قَالَ إِذَا صَارَتِ الدُّنْيَا هَرْجًا وَ مَرْجًا وَ هُوَ التَّاسِعُ مِنْ صُلْبِ الْحُسَيْنِ ع.

We said, 'O Rasool-Allah<sup>saww</sup>! And when will your<sup>saww</sup> Qaim<sup>asws</sup> be rising?' He<sup>saww</sup> said: 'When the world becomes with troubles and mess; and he<sup>asws</sup> would be the ninth from Sulb of Al-Husayn<sup>asws</sup>, 744

177- نص، كفاية الأثر القاضي أَبُو الْفَرَجِ الْمُعَاوَاةُ بْنُ زَكَرِيَّا عَنْ عَلِيِّ بْنِ عُقْبَةَ الْقَاضِي عَنْ مُوسَى بْنِ إِسْحَاقَ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَرْوَانَ بْنِ مُعَاوِيَةَ عَنْ شَدَّادِ بْنِ عَبْدِ الرَّحْمَنِ مِنْ أَهْلِ بَيْتِ الْمُقَدِّسِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَنَلَةَ عَنْ وَائِلَةَ بْنِ الْأَسْتَعِ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبِّي وَ حُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعَةِ مَوَاطِنَ أَهْوَاهُمْ عَظِيمَةٌ عِنْدَ الْوَفَاةِ وَ الْقَبْرِ وَ عِنْدَ النُّشُورِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْجِزَانِ وَ عِنْدَ الصِّرَاطِ

(The book) 'Kifayat Al Aser' – The judge Abu Al Faraj Al Muafa Bin Zakariya, from Ali Bin Uqba the judge, from Musa Bin Is'haq Al Ansari, from Abdullah Bin Marwan Bin Muawiya, from Shazan Bin Abdul Rahman, from the people of Bayt Al Maqdis, from Ibrahim Bin Abu Ayla, from Wasilah Bin Al Asqa'a who said,

'Rasool-Allah<sup>saww</sup> said: 'Having my<sup>saww</sup> love and love for People<sup>asws</sup> of my<sup>saww</sup> Household would be beneficial in six places, their horrors are mighty – during the death, and the grace, and during the Resurrection, and during (being given) the book, and during the Reckoning, and at the Scale, and at the Bridge.

فَمَنْ أَحَبَّنِي وَ أَحَبَّ أَهْلَ بَيْتِي وَ اسْتَمْسَكَ بِهِمْ مِنْ بَعْدِي فَتَحْتُ شَفَعَاؤُهُ يَوْمَ الْقِيَامَةِ

So, the one who loves me<sup>saww</sup> and loves People<sup>asws</sup> of my<sup>saww</sup> Household, and adheres with them<sup>asws</sup> from after me<sup>saww</sup>, we<sup>asws</sup> shall intercede for him on the Day of Qiyamah'.

فَقِيلَ يَا رَسُولَ اللَّهِ فَكَيْفَ الْاسْتِمْسَاكُ بِهِمْ قَالَ إِنَّ الْأَئِمَّةَ بَعْدِي اثْنَا عَشَرَ فَمَنْ أَحَبَّهُمْ وَ اقْتَدَى بِهِمْ فَارَ وَ نَحَا وَ مَنْ تَخَلَّفَ عَنْهُمْ ضَلَّ وَ غَوَى.

It was said, 'O Rasool-Allah<sup>saww</sup>! How can one adhere with them<sup>asws</sup>? He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve. The one who loves them<sup>asws</sup> and is led by them<sup>asws</sup> will be successful and attain salvation, and one who stays behind from them<sup>asws</sup> would stray and deviate". 745

178- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّازِيِّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَحْمَدَ الطُّوسِيِّ الْمَشْطُوبِيِّ وَ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُفَرِّجِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي دَاوُدَ بْنِ الْحُسَيْنِ عَنْ حِرَامِ بْنِ بَجِيٍّ الشَّامِيِّ عَنْ عُثْبَةَ بْنِ تَيْهَانَ السَّلْمِيِّ عَنْ مَكْحُولٍ عَنْ وَائِلَةَ بْنِ الْأَسْتَعِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَتِمُّ الْإِيمَانُ إِلَّا بِمَحَبَّتِنَا أَهْلَ الْبَيْتِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهْدَ إِلَيْنَا أَنَّهُ لَا يُجِبُّنَا أَهْلَ الْبَيْتِ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْعِضُنَا إِلَّا مُنَافِقٌ شَقِيٌّ فَطُوبَى لِمَنْ تَمَسَّكَ بِي وَ بِالْأَئِمَّةِ الْأَطْهَارِ مِنْ دُرَّتِي

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, from Muhammad Bin Ja'far Bin Muhammad Al Razy Al Kufi, from Muhammad Bin Abdul Rahman Bin Muhammad, from Abu Ahmad Al Tusi Al

<sup>744</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 176

<sup>745</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 177

Mashuti, and Ahmad Bin Muhammad Al Muqry, from Muhammad Bin Najy, from Dawood Bin Al Husay, from Khiram Bin Najy Al Shamy, from Utbah Bin Tayhan Al Sulmy, from Mak'howl, from Wasilah Bin Al Asqa'a who said,

'Rasool-Allah <sup>saww</sup> said: 'The Eman cannot be completed except by having our <sup>asws</sup> love of People <sup>asws</sup> of the Household, and that Allah <sup>azwj</sup> Blessed and Exalted Pacted to me <sup>saww</sup> that no one will love us <sup>asws</sup> People <sup>asws</sup> of the Household except a Momin, pious, nor hate us <sup>asws</sup> except a hypocrite, a wretched. So, beatitude be for the one who adheres with me <sup>saww</sup> and with the Imams <sup>asws</sup>, the clean ones <sup>asws</sup> from my <sup>saww</sup> offspring'.

فَقِيلَ يَا رَسُولَ اللَّهِ فَكَمْ الْأَئِمَّةُ بَعْدَكَ قَالَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ.

It was said, 'O Rasool-Allah <sup>saww</sup>! So, how many Imams <sup>asws</sup> are there after you <sup>saww</sup>?' He <sup>saww</sup> said: 'Of a number of captains of the children of Israel'.<sup>746</sup>

179- نص، كفاية الأثر علي بن الحسن بن محمد عن هارون بن موسى عن جعفر بن علي بن سهل الدقاق الدوري عن علي بن الحارث المزوري عن أيوب بن عاصم الحمداي عن حفص بن غياث عن يزيد عن مكحول عن واثلة بن الأسقع يقول سمعت رسول الله ص يقول لما خرج بي إلى السماء و بلغت سدرة المنتهى ناداني جل جلاله فقال يا محمد قلت لبيك سيدي

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Haroun Bin Musa, from Ja'far Bin Ali Bin Sahl Al Daqqaq Al Dowry, from Ali Bin Al Haris Al Marouzy, from Ayoub Bin Aasim Al Hamdany, from Jafs Bin Giyas, from Yazeed, from Mak'howl, from Wasilah Bin Al Asqa'a saying,

'I heard Rasool-Allah <sup>saww</sup> saying: 'When there was an ascension with me <sup>saww</sup> to the sky and reach Sidrat Al-Muntaha, the Majestic is His <sup>azwj</sup> Majesty Called out to me <sup>saww</sup>: "O Muhammad <sup>saww</sup>!" I <sup>saww</sup> said: 'At Your <sup>azwj</sup> service my <sup>saww</sup> Master <sup>azwj</sup>!'

قَالَ إِنِّي مَا أُرْسَلْتُ نَبِيًّا فَانْقَضَتْ أَيَّامُهُ إِلَّا أَقَامَ بِالْأَمْرِ مِنْ بَعْدِهِ وَصِيَّهُ فَاجْعَلْ عَلَيَّ بِنَ أَبِي طَالِبٍ الْإِمَامَ وَالْوَصِيَّ بَعْدَكَ فَإِنِّي خَلَقْتُكُمَا مِنْ نُورٍ وَاحِدٍ وَ خَلَقْتُ الْأَئِمَّةَ الرَّاشِدِينَ مِنْ أَنْوَارِكُمَا أَتُحِبُّ أَنْ تَرَاهُمَا يَا مُحَمَّدُ

He <sup>azwj</sup> Said: "I <sup>azwj</sup> have not Sent any Prophet <sup>saww</sup> and Terminated his <sup>as</sup> days, except I <sup>azwj</sup> Made his <sup>as</sup> successor <sup>as</sup> to stand with the command from after him <sup>as</sup>. So, make Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> the Imam <sup>asws</sup>, and the successor <sup>asws</sup> after you <sup>saww</sup>, for I <sup>azwj</sup> have Created you <sup>asws</sup> both from one Noor, and Created the rightly guiding Imams <sup>asws</sup> from both your <sup>asws</sup> Noors! Would you <sup>saww</sup> like to see them <sup>asws</sup>, O Muhammad <sup>saww</sup>?"

قُلْتُ نَعَمْ يَا رَبِّ قَالَ ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَنْوَارِ الْأَئِمَّةِ بَعْدِي اثْنَا عَشَرَ نُورًا قُلْتُ يَا رَبِّ أَنْوَارُ مَنْ هِيَ قَالَ أَنْوَارِ الْأَئِمَّةِ بَعْدَكَ أَمَنَاءُ مَعْصُومُونَ.

I <sup>saww</sup> said: 'Yes, O Lord <sup>azwj</sup>!' He <sup>azwj</sup> Said: "Raise your <sup>saww</sup> head!" I <sup>saww</sup> raised my <sup>saww</sup> head, and there I <sup>saww</sup> was with Noors of the Imams <sup>asws</sup> after me <sup>saww</sup>, twelve Noors'. I <sup>saww</sup> said: 'O Lord <sup>azwj</sup>! Whose Noors are these?' He <sup>azwj</sup> Said: 'The Imams <sup>asws</sup> after you <sup>saww</sup>, trustees, infallible!'"<sup>747</sup>

<sup>746</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 41 H 178

<sup>747</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 41 H 179

180- نص، كفاية الأثر أبو عبد الله الحسن بن محمد بن سعيد عن الحسين بن علي بن الزبير عن موسى بن إسحاق الأنصاري عن علي بن الحسين عن عيسى بن يونس عن ثور يعني ابن يزيد عن خالد بن سعدان عن وائلة بن الأسقع قال قال رسول الله ص أنزلوا أهل بيتي بمنزلة الرأس من الجسد و بمنزلة العينين من الرأس و إن الرأس لا يهتدي إلا بالعين اقتدوا بهم من بعدي لن تضلوا

(The book) 'Kifayat Al Aser – Abu Abdullah Al-Hassan Bin Muhammad Bin Saeed, from Al-Husayn Bin Ali Al Bazufari, from Musa Bin Is'haq Al Ansari, from Ali Bin Al-Husayn, from Isa Bin Yunus, from Sowr, meaning Ibn Yazeed, from Khalid Bin Sa'dan, from Wasilah Bin Al Asqa'a who said,

'Rasool-Allah<sup>saww</sup> said: 'Make the status of the People<sup>asws</sup> of my<sup>saww</sup> Household to be at the status of the head from the body, and at the status of the two eyes from the head; and the head cannot be guided except by the eyes. Be led by them<sup>asws</sup> from after me<sup>saww</sup>, you will never stray'.

فَسَأَلْنَا عَنِ الْأَئِمَّةِ فَقَالَ الْأَئِمَّةُ بَعْدِي مِنْ عِزَّتِي أَوْ قَالَ مِنْ أَهْلِ بَيْتِي عَدَدَ نُبِيَّ بَنِي إِسْرَائِيلَ.

We asked about the Imams<sup>asws</sup>. He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are from my<sup>saww</sup> family', or said: 'From People<sup>asws</sup> of my<sup>saww</sup> Household, of a number of the captains of children of Israel'<sup>748</sup>.

181- نص، كفاية الأثر أبو المفضل الشيباني عن حيدر بن محمد بن محمد بن مسعود عن يوسف بن السخيت عن سفيان الثوري عن موسى بن أبي عبيدة عن إياس عن سلمة بن الأكوع عن أبي أيوب الأنصاري قال سمعت رسول الله ص يقول أنا سيد الأنبياء و علي سيد الأوصياء و سبطاي خير الأسباط و من الأئمة المعصومون من صلب الحسين و من مهدي هذه الأمة

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Hayday Bin muhammad, from Muhammad Bin Masoud, from Yusuf Bin Al Shukhat, from Sufyan Al Sowry, from Musa Bin Abu Ubeyda, Iyas, from Salamah Bin Al Akwa, from Abu Ayoub Al Ansari who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am chief of the Prophets<sup>as</sup>, and Ali<sup>asws</sup> is chief of the successors<sup>as</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup> are best of the grandsons<sup>asws</sup>, and from us<sup>asws</sup> are the infallible Imams<sup>asws</sup> from the Sulb of Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community'.

فَقَامَ إِلَيْهِ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ كَيْمَ الْأَئِمَّةِ بَعْدَكَ قَالَ عَدَدَ الْأَسْبَاطِ وَ حَوَارِيَّ عِيسَى وَ نُبِيَّ بَنِي إِسْرَائِيلَ.

A Bedouin stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! How many Imams<sup>asws</sup> are there after you<sup>saww</sup>? He<sup>saww</sup> said: 'Of a number of the tribes (of children of Israel), and disciples of Isa<sup>as</sup>, and captains of the children of Israel'<sup>749</sup>.

182- نص، كفاية الأثر أبو المفضل و المعافا بن زكريا و الحسن بن علي الرازي جميعاً عن ابن عبيدة عن محمد بن أحمد بن عيسى عن أحمد بن منيع عن يزيد بن هارون قال حدثنا مشيخنا و علمائنا عن عبد القيس قالوا لما كان يوم الجمل خرج علي بن أبي طالب حتى وقف بين الصفتين و قد أحاطت بالهودج بنو ضبة فتأذى أين طلحه و أين الزبير فبرز له الزبير فخرجا حتى التقيا بين الصفتين

<sup>748</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 180

<sup>749</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 181

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, and Al Muafa Bin Zakariya, and Al-Hassan Bin Ali Al Razy, altogether from Ibn Uqdah, from Muhammad Bin Ahmad Bin Isa, from Ahmad Bin Manie, from Yaeed Bin Haroun who said, 'It is narrated to us by our elders and our scholars, from Abdul Qays, they said,

'When it was the day of the (battle of the) camel, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came out until he<sup>asws</sup> paused between the two rows, and the clan of Zabah had surrounded the carriage (of Ayesha on the camel). He<sup>asws</sup> called out: 'Where is Talha and where is Al-Zubeyr!' They both came out until they met between the rows.

فَقَالَ يَا زُبَيْرُ مَا الَّذِي حَمَلَكَ عَلَى هَذَا قَالَ الطَّلَبُ بِدَمِ عُثْمَانَ قَالَ - قَاتِلِ اللَّهَ أَوْلَانَا بِدَمِ عُثْمَانَ أَمَا تَذْكُرُ يَوْمًا كُنَّا فِي بَنِي بَيَاضَةَ فَاسْتَقْبَلَنَا رَسُولُ اللَّهِ وَهُوَ مُتَّكِئٌ عَلَيْكَ فَضَجَّكَ إِلَيْكَ وَضَجَّكَ إِلَيْكَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا لَا يَبْرُكُ زَهْوُهُ فَقَالَ مَا بِهِ زَهْوٌ وَلَكِنَّكَ لَتَقَاتِلُهُ يَوْمًا وَأَنْتَ ظَالِمٌ لَهُ

He<sup>asws</sup> said: 'O Zubeyr! What is that which carried you upon this?' He said, 'Seeking the blood of Usman'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Fight our foremost for the blood of Usman. Do you not remember, one day we were among the clan of Bayaza and Rasool-Allah<sup>saww</sup> came to us, and he<sup>saww</sup> was leaning upon you. So, I smiled at you and you smiled at me<sup>asws</sup>. You said, 'O Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> does not leave his<sup>asws</sup> pride'. He<sup>saww</sup> said: 'There is no pride with him<sup>asws</sup>, but you will be fighting against him<sup>asws</sup> one day, and you would be unjust to him<sup>asws</sup>.

قَالَ نَعَمْ وَلَكِنْ كَيْفَ أَرْجِعُ الْآنَ إِنَّهُ هُوَ الْعَارُ قَالَ ارْجِعْ بِالْعَارِ قَبْلَ أَنْ يَجْتَمِعَ عَلَيْكَ الْعَارُ وَ النَّارُ قَالَ كَيْفَ أَذْخُلُ النَّارَ وَ قَدْ شَهِدْتُ لِي رَسُولُ اللَّهِ بِالْحَنَّةِ قَالَ مَتَى قَالَ سَمِعْتُ سَعِيدَ بْنِ يَزِيدٍ يُحَدِّثُ عُثْمَانَ بْنَ عَفَّانَ فِي خِلَافَتِهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ عَشْرَةٌ فِي الْجَنَّةِ

He said, 'Yes, but how can I return now? It would be the shame'. He<sup>asws</sup> said: 'Return with the shame before the shame and the Fire are gathered upon you'. He said, 'How can I enter the Fire and Rasool-Allah<sup>saww</sup> has already testified for me with the Paradise?' He<sup>asws</sup> said: 'When?' He said, 'I heard Saeed Bin Yazeed narrating from Usman Bin Affan during his caliphate, he heard from Rasool-Allah<sup>saww</sup> saying: 'Ten would be in the Paradise'.

قَالَ وَمِنْ الْعَشْرَةِ قَالَ أَبُو بَكْرٍ وَ عُمرُ وَ عُثْمَانُ وَ أَنَا وَ طَلْحَةُ حَتَّى عَدَّ تِسْعَةً قَالَ فَمَنْ الْعَاشِرُ قَالَ أَنْتَ قَالَ أَنْتَ شَهِدْتَ لِي بِالْحَنَّةِ وَ أَمَا أَنَا فَفَلَكَ وَ لِأَصْحَابِكَ مِنَ الْجَاهِلِينَ

He<sup>asws</sup> said: 'And who are the ten?' He said, 'Abu Bakr, and Umar, and Usman, and I, and Talha' – until he had counted nine. He<sup>asws</sup> said: 'So, who is the tenth?' He said, 'You<sup>asws</sup> are'. He<sup>asws</sup> said: 'As for you, you have just testified for me<sup>asws</sup> with the Paradise. And as for I<sup>asws</sup>, for you and for your companions from the rejectors (would be in Hell).

وَ لَقَدْ حَدَّثَنِي حَبِيبِي رَسُولُ اللَّهِ ص قَالَ إِنَّ سَبْعَةً مِمَّنْ ذَكَرْتَهُمْ فِي تَابُوتٍ مِنْ نَارٍ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ عَلَى ذَلِكَ التَّابُوتِ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ عَذَابَ أَهْلِ الْجَحِيمِ رُفِعَتْ تِلْكَ الصَّخْرَةُ

And it has been narrated to me<sup>asws</sup> by my<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> having said: 'Seven from the ones you have mentioned, would be in coffins of fire in the lowest level of Hell. Upon that would be a rock. Whenever Allah<sup>azwj</sup> Mighty and Majestic Wants to Punish the people of Hell, He<sup>azwj</sup> would Raise that rock'.

قَالَ فَرَجَعَ الزُّبَيْرُ وَ هُوَ يَقُولُ -

نَادَى عَلِيٌّ بِأَمْرِ لَسْتُ أَجْهَلُهُ-  
فَقُلْتُ حَسْبُكَ مِنْ لُؤْمِي أَبَا حَسَنِ-  
اخْتَرْتُ عَاراً عَلَى نَارٍ مُؤَجَّجَةٍ-  
فَالْيَوْمَ أَزْجِعُ مِنْ عَيٍّ إِلَى رُشْدٍ-  
قَدْ كَانَ عَمْرُؤُكَ الْحَقُّ مُذْ حِينِ-  
فَبَعْضُ مَا قُلْتُهُ الْيَوْمَ يَكْفِينِي-  
أَنِّي يَقُومُ بِمَا خُلِقْتُ مِنَ الطِّينِ-  
وَمِنْ مَعَالِطَةِ الْبَعْضَا إِلَى اللَّيْنِ-

Al-Zubeyr returned and he was saying (a poem), 'Ali<sup>asws</sup> called out with a matter I wasn't ignorant of it, and the matter of your<sup>asws</sup> father<sup>as</sup> was the truth since a long time. I said, 'It suffices you<sup>asws</sup> from blaming me, Abu Al-Hassan<sup>asws</sup>, so part of what you<sup>asws</sup> are saying today, suffices me'. I chose shame over the fire. I am standing by it having been created from the clay. So, today I return from the error to the rightful guidance, and from extreme coarseness to softness''.

ثُمَّ حَلَّ عَلِيٌّ عَلَى بَنِي ضَبَّةَ فَمَا رَأَيْتُهُمْ إِلَّا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ثُمَّ أَجَدَّتِ الْمَرْأَةُ فَحَمَلَتْ إِلَى قَصْرِ بَنِي خَلْفٍ

Then Ali<sup>asws</sup> attacked upon the clan of Zabbah, and they were not seen except, . Then he<sup>asws</sup> seized the woman (Ayesha) and had her carried to a castle of the clan of Khalaf.

فَدَخَلَ عَلِيٌّ وَالْحُسَيْنُ وَالْحُسَيْنُ وَ عَمَّارٌ وَ زَيْدٌ وَ أَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدِ الْأَنْصَارِيِّ وَ نَزَلَ أَبُو أَيُّوبَ فِي بَعْضِ دُورِ الْهَاشِمِيِّينَ فَجَمَعْنَا إِلَيْهِ ثَلَاثِينَ نَفْساً مِنْ شُبُوحِ الْبَصْرَةِ فَدَخَلْنَا إِلَيْهِ وَ سَلَمْنَا عَلَيْهِ وَ قُلْنَا إِنَّكَ قَاتَلْتَ مَعَ رَسُولِ اللَّهِ ص بِبَدْرٍ وَ أُحُدٍ الْمُشْرِكِينَ وَ الْآنَ جِئْتَ تُقَاتِلُ الْمُسْلِمِينَ

Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ammar<sup>ra</sup>, and Zayd, and Abu Ayoub Khalid Bin Zayd Al-Ansari entered, and Abu Ayoub lodged in one of the Hashimite houses. We gathered to him<sup>asws</sup>, being thirty persons from the elders of Al-Basra. We entered to see him and greeted to him, and we said, 'You had fought along with Rasool-Allah<sup>saww</sup> at Badr, and Ohad, against the Polytheists, and now you have come to fight against the Muslims!'

فَقَالَ وَ اللَّهُ لَقَدْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ إِنَّكَ تُقَاتِلُ النَّكَثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ بَعْدِي مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع- قُلْنَا اللَّهُ إِنَّكَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص قَالَ اللَّهُ لَقَدْ سَمِعْتُ يَقُولُ ذَلِكَ رَسُولُ اللَّهِ ص

He said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> have heard from Rasool-Allah<sup>saww</sup> saying: 'You will be fighting against the allegiance-breakers, and the deviants and the renegades after me<sup>saww</sup> along with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. We said, 'You heard that from Rasool-Allah<sup>saww</sup>? He said, 'I have heard Rasool-Allah<sup>saww</sup> saying that'.

قُلْنَا فَحَدَّثْنَا بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ قَالَ سَمِعْتُهُ يَقُولُ عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ وَ هُوَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي يُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ

We said, 'Narrate to us with something you have heard from Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup>'. He said, 'I heard him<sup>saww</sup> saying: 'Ali<sup>asws</sup> is with the truth and the truth is with him<sup>asws</sup>, and he<sup>asws</sup> is the Imam<sup>asws</sup> and the caliph after me<sup>saww</sup>. He<sup>asws</sup> will fight upon the interpretation (of the Quran) like what I<sup>saww</sup> have fought upon the Revelation.

وَ ابْنَاهُ الْحُسَيْنُ وَ الْحُسَيْنُ سِبْطَايَ مِنْ هَذِهِ الْأُمَّةِ إِمَامَانِ قَامَا أَوْ قَعَدَا وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ الْأَئِمَّةُ بَعْدَ الْحُسَيْنِ تِسْعَةٌ مِنْ صُلْبِهِ وَ مِنْهُمْ الْقَائِمُ الَّذِي يَقُومُ فِي آخِرِ الزَّمَانِ كَمَا قُتِلْتُ فِي أَوَّلِهِ يَفْتَحُ خُصُوفَ الصَّلَاةِ

And his<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are my<sup>saww</sup> two grandsons<sup>asws</sup> from this community, two Imams<sup>asws</sup> where standing or sitting, and their<sup>asws</sup> father<sup>asws</sup> is better than them, and the Imams<sup>asws</sup> after Al-Husayn<sup>asws</sup> are nine from his<sup>asws</sup> Sulb, and from them<sup>asws</sup> is Al-Qaim<sup>asws</sup>, the one<sup>asws</sup> who will be rising at the end of times, just as I<sup>saww</sup> have arising during its first. He<sup>asws</sup> will conquer the fortresses of the straying’.

قُلْنَا وَ ذَلِكَ التَّسْعَةُ مَنْ هُمْ قَالَ هُمُ الْأَئِمَّةُ بَعْدَ الْحُسَيْنِ خَلَفَ بَعْدَ خَلْفٍ قُلْنَا فَكَمْ عَهْدٌ إِلَيْكَ رَسُولُ اللَّهِ ص أَنْ يَكُونَ بَعْدَهُ مِنَ الْأَئِمَّةِ قَالَ اثْنَا عَشَرَ

We said, ‘And these nine, who are they<sup>asws</sup>?’ He said, ‘They are the Imams<sup>asws</sup> after Al-Husayn<sup>asws</sup>, a replacement after a replacement’. We said, ‘So, how many Imams<sup>asws</sup> did Rasool-Allah<sup>saww</sup> pact to you with, that there would happen to be after him<sup>saww</sup>?’ He said, ‘Twelve’.

قُلْنَا فَهَلْ سَمَّاهُمْ لَكَ قَالَ نَعَمْ إِنَّهُ قَالَ ص لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ نَظَرْتُ إِلَى سَاقِ الْعَرْشِ فَإِذَا هُوَ مَكْتُوبٌ بِالنُّورِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيٍّ

We said, ‘Did he<sup>saww</sup> name them<sup>asws</sup> to you?’ He said, ‘Yes. He<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> looked at the base of the Throne, and there was an inscription with the Noor: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with Ali<sup>asws</sup>”.

وَ رَأَيْتُ أَحَدَ عَشَرَ اسْمًا مَكْتُوبًا بِالنُّورِ عَلَى سَاقِ الْعَرْشِ بَعْدَ عَلِيٍّ - الْحَسَنَ وَ الْحُسَيْنَ عَلِيًّا عَلِيًّا وَ مُحَمَّدًا مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ الْحَسَنَ وَ الْحُجَّةَ قُلْتُ إِلَهِي وَ سَيِّدِي مَنْ هَؤُلَاءِ الَّذِينَ أَكْرَمْتَهُمْ وَ قَرَنْتَ أَسْمَاءَهُمْ بِاسْمِكَ

And I<sup>saww</sup> saw eleven names inscribed with the Noor upon the base of the Throne, after (name of) Ali<sup>asws</sup> – ‘Al-Hassan’, and ‘Al-Husayn’, ‘Ali<sup>asws</sup>’, ‘Ali’, ‘Ali’, ‘Ali’, and ‘Muhammad’, ‘Muhammad’, and ‘Ja’far<sup>asws</sup>’, and ‘Musa’, and ‘Al-Hassan’, and ‘Hujjat’. I<sup>saww</sup> said: ‘My<sup>saww</sup> God<sup>azwj</sup>, and my<sup>saww</sup> Master<sup>azwj</sup>! Who are they<sup>asws</sup>, those You<sup>azwj</sup> have Honoured and Paired their<sup>asws</sup> names with Your<sup>azwj</sup> Name?’

فَوَدِيتُ يَا مُحَمَّدُ هُمُ الْأَوْصِيَاءُ بَعْدَكَ وَ الْأَئِمَّةُ فَطُوبَى لِمُحِبِّهِمْ وَ الْوَيْلُ لِمُبْغِضِهِمْ

He<sup>azwj</sup> Called out: “O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the successors<sup>asws</sup> after you<sup>saww</sup>, and the Imams<sup>asws</sup>. Beatitude be for the ones loving them<sup>asws</sup> and the woe be for the ones hating them<sup>asws</sup>!”

قُلْنَا فَمَا لِيَنِي هَاشِمٍ قَالَ سَمِعْتُهُ يَقُولُ أَنْتُمْ الْمُسْتَضْعَفُونَ بَعْدِي

We said, ‘So, what is for the Clan of Hashim<sup>as</sup>?’ He said, ‘I heard him<sup>saww</sup> saying: ‘You (Clan of Hashim<sup>as</sup>) would be weakened after me<sup>saww</sup>’.

قُلْتُ فَمَنْ الْقَاسِطُونَ وَ التَّاكُثُونَ وَ الْمَارِقُونَ قَالَ التَّاكُثُونَ الَّذِينَ قَاتَلْنَاهُمْ وَ سَوَّفَ نُقَاتِلُ الْقَاسِطِينَ وَ أَمَّا الْمَارِقِينَ فَإِنِّي وَ اللَّهُ لَا أَعْرِضُهُمْ عَنِّْي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي الطُّرُقَاتِ بِالنَّهْرَوَانِ

I (the narrator) said, ‘So, who are the deviants, and the allegiance-breakers, and the renegades?’ He said, ‘The allegiance-breakers are those we have just fought against, and



soon we shall be fighting the deviants. And as for the renegades, by Allah<sup>azwj</sup>, I do not recognise them apart from that I heard Rasool-Allah<sup>saww</sup> saying regarding the ways with the rivers (Al-Nahrwan)‘.

قُلْنَا فَحَدَّثْنَا بِأَحْسَنِ مَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ سَمِعْتُهُ يَقُولُ مَثَلُ الْمُؤْمِنِ عِنْدَ اللَّهِ كَمَثَلِ مَلِكٍ مُقَرَّبٍ فَإِنَّ الْمُؤْمِنَ عِنْدَ اللَّهِ أَكْبَرُ مِنْ ذَلِكَ وَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مُؤْمِنٍ تَائِبٍ وَ مُؤْمِنَةٍ تَائِبَةٍ

We said, ‘Narrate to us with the most excellent of what you have heard from Rasool-Allah<sup>saww</sup>. I heard him<sup>saww</sup> saying, ‘An example of the Momin in the Presence of Allah<sup>azwj</sup> is like an example of an Angel of Proximity, for the Momin is more magnificent in the Presence of Allah<sup>azwj</sup> than that, and there isn’t anything more beloved to Allah<sup>azwj</sup> Mighty and Majestic than a repentant Momin and a repentant Momina‘.

قُلْنَا زِدْنَا بِرَحْمَتِكَ اللَّهُ قَالَ نَعَمْ سَمِعْتُهُ ص يَقُولُ- لَا يَتِمُّ الْإِيمَانُ إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ

We said, ‘Increase for us, may Allah<sup>azwj</sup> have Mercy on you‘. He said, ‘Yes. I heard him<sup>saww</sup> saying: ‘The Eman cannot be complete except by our<sup>asws</sup> Wilayah of People<sup>asws</sup> of the Household‘.

قُلْنَا زِدْنَا بِرَحْمَتِكَ اللَّهُ قَالَ نَعَمْ سَمِعْتُهُ ص يَقُولُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا فَلَهُ الْجَنَّةُ

We said, ‘Increase for us, may Allah<sup>azwj</sup> have Mercy on you!’ He said, ‘Yes. I heard him<sup>saww</sup> saying: ‘One who says, ‘There is no god except Allah<sup>azwj</sup>‘ sincerely, for him would be the Paradise‘.

قُلْنَا زِدْنَا بِرَحْمَتِكَ اللَّهُ قَالَ نَعَمْ سَمِعْتُهُ ص يَقُولُ مَنْ كَانَ مُسْلِمًا فَلَا يَكْذُرُ وَ لَا يَخْدَعُ فَإِنِّي سَمِعْتُ جَبْرَائِيلَ ع يَقُولُ الْمَكْرُ وَ الْخَدِيعَةُ فِي النَّارِ

We said, ‘Increase for us, may Allah<sup>azwj</sup> have Mercy on you!’ He said, ‘Yes. I heard him<sup>saww</sup> saying: ‘One who was a Muslim, so he will neither plot nor deceive, for I<sup>saww</sup> have heard Jibraeel<sup>as</sup> saying: ‘The plotter and the deceiver would be in the Fire‘’.

قُلْنَا جَزَاكَ اللَّهُ عَنْ نَبِيِّكَ وَ عَنِ الْإِسْلَامِ خَيْرًا.

We said, ‘May Allah<sup>azwj</sup> Recompense you goodly on behalf of your Prophet<sup>saww</sup> and on behalf of Al-Islam‘’.<sup>750</sup>

183- نص، كفاية الأثر أبو المفضل الشيباني عن محمد بن الحسين بن حفص عن عباد بن يعقوب عن علي بن هاشم عن محمد بن عبد الله عن أبي عبيدة بن محمد بن عمار عن أبيه عن جدّه عمار قال: كُنْتُ مَعَ رَسُولِ اللَّهِ ص فِي بَعْضِ غَزَوَاتِهِ وَ قَتَلَ عَلِيٌّ ع أَصْحَابَ الْأُلُوِيَّةِ وَ فَرَّقَ جَمْعَهُمْ وَ قَتَلَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجَمَحِيِّ وَ قَتَلَ شَيْبَةَ بْنِ نَافِعٍ أَتَيْتُ رَسُولَ اللَّهِ ص وَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا قَدْ جَاهَدَ فِي اللَّهِ حَقَّ جِهَادِهِ

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Al-Husayn Bin Hafs, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Ammar, from his father,

<sup>750</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 182

'From his grandfather Ammar<sup>ra</sup> who said, 'I<sup>ra</sup> was with Rasool-Allah<sup>saww</sup> in one of his<sup>saww</sup> military expeditions, and Ali<sup>asws</sup> killed the bearers of the flags and separated their gathering, and killed Amro Bin Abdullah Al-Jumahie, and killed Shayba Bin Nafie. I<sup>ra</sup> came to Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> has fought in the Way of Allah<sup>azwj</sup> as is a right of fighting it'.

فَقَالَ لِأَنَّهُ مِنِّي وَ أَنَا مِنْهُ وَ إِنَّهُ وَارِثُ عِلْمِي وَ قَاضِي دِينِي وَ مُنْجِزُ وَعْدِي وَ الْخَلِيفَةُ بَعْدِي وَ لَوْلَاهُ لَمْ يُعْرِفِ الْمُؤْمِنُ الْمُحَضُّ بَعْدِي حَرْبِي وَ حَرْبِي حَرْبُ اللَّهِ وَ سَلْمُهُ سَلْمِي وَ سَلْمِي سَلْمُ اللَّهِ

He<sup>saww</sup> said: 'Because he<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is inheritor of my<sup>saww</sup> knowledge, and payer of my<sup>saww</sup> debts, and fulfiller of my<sup>saww</sup> promises, and the caliph after me<sup>saww</sup>, and had it not been for him<sup>asws</sup>, the pure Momin would not be recognised after me<sup>saww</sup>. His<sup>asws</sup> war is my<sup>saww</sup> war, and my<sup>saww</sup> is war of Allah<sup>azwj</sup>, and his<sup>asws</sup> peace is my<sup>saww</sup> peace, and my<sup>saww</sup> peace is peace of Allah<sup>azwj</sup>.

أَلَا إِنَّهُ أَبُو سِبْطِي وَ الْأَئِمَّةُ بَعْدِي مِنْ صُلْبِهِ يُخْرِجُ اللَّهُ تَعَالَى الْأَئِمَّةَ الرَّاشِدِينَ وَ مِنْهُمْ مَهْدِي هَذِهِ الْأُمَّةُ

Indeed! He<sup>asws</sup> father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup>, and the Imams<sup>asws</sup> after me<sup>saww</sup>. Allah<sup>azwj</sup> the Exalted will Extract from his<sup>asws</sup> Sulb, the rightly guiding Imams<sup>asws</sup>, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community'.

فَقُلْتُ يَا بِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا هَذَا الْمَهْدِيُّ

I<sup>ra</sup> said, 'May my father and my mother be (sacrificed for) you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Who is this Mahdi<sup>asws</sup>?'

قَالَ يَا عَمَّارُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهْدَ إِلَيَّ أَنَّهُ يُخْرِجُ مِنْ صُلْبِ الْحُسَيْنِ أَئِمَّةً تِسْعَةً وَ الثَّاسِعُ مِنْ وَلَدِهِ يَغِيبُ عَنْهُمْ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ - قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

He<sup>saww</sup> said: 'O Ammar<sup>ra</sup> ! Allah<sup>azwj</sup> Blessed and Exalted Pacted to me<sup>saww</sup> that He<sup>azwj</sup> there will be emerging from the Sulb of Al-Husayn<sup>asws</sup>, nine Imams<sup>asws</sup>, and the ninth from his<sup>asws</sup> sons<sup>asws</sup> would disappear from them, and that is the Word of the Mighty and Majestic: **Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30].**

يَكُونُ لَهُ عَيْنَةٌ طَوِيلَةٌ يَرْجِعُ عَنْهَا قَوْمٌ وَ يَنْبُتُ عَلَيْهَا آخِرُونَ فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ يُخْرِجُ فِيمَا الدُّنْيَا قِسْطًا وَ عَدْلًا وَ يُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ وَ هُوَ سَيِّمِي وَ أَشْبَهُ النَّاسِ بِي

There will happen to be a long occultation for him<sup>asws</sup>. A people would return from it and another would be steadfast upon it. When it will be the end of time, he<sup>asws</sup> shall emerge and fill the world with fairness and justice, and he<sup>asws</sup> will fight upon the interpretation (of the Quran) just as I<sup>saww</sup> have fought upon the Revelation, and he<sup>asws</sup> is of my<sup>saww</sup> name and the most resembling of the people with me<sup>saww</sup>.

يَا عَمَّارُ سَيَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَاتَّبِعْ عَلِيًّا وَ حِزْبَهُ فَإِنَّهُ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ

O Ammar<sup>ra</sup>! Fitna will take place after me<sup>saww</sup>. So, when that happens, then follow Ali<sup>asws</sup> and his<sup>asws</sup> party, for he<sup>asws</sup> is with the truth and the truth will be with him<sup>asws</sup>.

يَا عَمَّارُ إِنَّكَ سَتُقَاتِلُ بَغْدِي مَعَ عَلِيِّ صِنْفَيْنِ - النَّاكِثِينَ وَ الْقَاسِطِينَ تَقْتُلُكَ الْفِتْنَةُ الْبَاطِنَةُ قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ ذَلِكَ عَلَى رِضَا اللَّهِ وَ رِضَاكَ قَالَ نَعَمْ عَلَى رِضَا اللَّهِ وَ رِضَايَ وَ يَكُونُ آخِرُ زَادِكَ شَرِّهُ مِنْ لَبَنٍ تَشْرَبُهُ

O Ammar<sup>ra</sup>! You will be fighting alongside Ali<sup>asws</sup> at Siffeen against the allegiance-breakers, and the deviants. The rebel group will kill you'. I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! Wouldn't that be upon Pleasure of Allah<sup>azwj</sup> and your<sup>saww</sup> pleasure?' He<sup>saww</sup> said: 'Yes, upon Pleasure of Allah<sup>azwj</sup> and my<sup>saww</sup> pleasure, and the last of your provision would be a drink of milk you would be drinking it'.

فَلَمَّا كَانَ يَوْمُ صِفِّينَ خَرَجَ عَمَّارُ بْنُ يَاسِرٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَخَا رَسُولِ اللَّهِ أَ تَأْتُنِي لِي فِي الْقِتَالِ فَقَالَ مَهْلًا رَجَحَكَ اللَّهُ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ أَعَادَ عَلَيْهِ الْكَلَامَ فَأَجَابَهُ بِمِثْلِهِ فَأَعَادَ عَلَيْهِ ثَلَاثًا

So when it was the day of Siffeen, Ammar Bin Yasser<sup>ra</sup> came out to Amir Al-Momineen<sup>asws</sup>. He<sup>ra</sup> said to him<sup>asws</sup>, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Will you<sup>asws</sup> permit me<sup>ra</sup> for the fighting?' He<sup>asws</sup> said: 'Shh! No, may Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!' When it was after a while, he<sup>ra</sup> repeated the talk to him<sup>asws</sup>. He<sup>asws</sup> answered him<sup>ra</sup> with similar to it. He<sup>ra</sup> repeated to him for a third time.

فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع فَنَظَرَ إِلَيْهِ - عَمَّارُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ الْيَوْمَ الَّذِي وَصَفَهُ رَسُولُ اللَّهِ ص وَ نَزَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ بَعْثِهِ وَ عَائِقُ عَمَّارًا وَ وَدَّعَهُ وَ قَالَ يَا أَبَا الْيُفْطَانِ حَزَاكَ اللَّهُ عَنْ نَبِيِّكَ وَ عَنِ الْإِسْلَامِ خَيْرًا - فَيَعْمُ الْأَخُ كُنْتُ وَ نَعَمْ الصَّاحِبُ كُنْتُ

Amir Al-Momineen<sup>asws</sup> wept. Ammar<sup>ra</sup> looked at him<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! It is the day Rasool-Allah<sup>saww</sup> had described to me<sup>ra</sup>; and Amir Al-Momineen<sup>asws</sup> descended from his<sup>asws</sup> mule and hugged Ammar<sup>ra</sup> and bade him<sup>ra</sup> farewell and said: 'O Abu Al-Yaqzan<sup>ra</sup>! May Allah<sup>azwj</sup> Recompense you<sup>ra</sup> goodly on behalf of your<sup>ra</sup> Prophet<sup>saww</sup> and on behalf of Al-Islam, for you<sup>ra</sup> have been a good brother<sup>ra</sup>, and have been a good companion'.

ثُمَّ بَكَى ع وَ بَكَى عَمَّارُ ثُمَّ قَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَتَّبَعْتُكَ إِلَّا بِبَصِيرَةٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ يَوْمَ خَيْبَرَ يَا عَمَّارُ سَتَكُونُ بَغْدِي فِتْنَةً فَإِذَا كَانَ ذَلِكَ فَاتَّبِعْ عَلِيًّا وَ جِزْئَهُ فَإِنَّهُ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ وَ إِنَّكَ سَتُقَاتِلُ بَغْدِي النَّاكِثِينَ وَ الْقَاسِطِينَ

Then he<sup>asws</sup> wept and Ammar<sup>ra</sup> wept, then said, 'By Allah<sup>azwj</sup>, O Amir Al-Momineen<sup>asws</sup>! I<sup>ra</sup> have not followed you<sup>asws</sup> except with insight, for I<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup> saying on the day of Khyber: 'O Ammar<sup>ra</sup>! Fitna will occur after me<sup>saww</sup>. So, when that happens, then follow Ali<sup>asws</sup> and his<sup>asws</sup> party, for he<sup>asws</sup> is with the truth and the truth is with him<sup>asws</sup>, and after me<sup>saww</sup>, you<sup>ra</sup> will be fighting against the allegiance-breakers, and the deviants.

فَحَزَاكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ عَنِ الْإِسْلَامِ أَفْضَلَ الْجَزَاءِ لَقَدْ أَذَيْتَ وَ أَبْلَغْتَ وَ نَصَحْتَ ثُمَّ رَكِبَ وَ رَكِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ بَرَزَ إِلَى الْقِتَالِ ثُمَّ إِنَّهُ دَعَا بِشَرِّهِ مِنْ مَاءٍ فَقِيلَ مَا مَعَا مَاءٌ فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَأَسْقَاهُ شَرِّهُ مِنْ لَبَنٍ فَشَرِبَهُ ثُمَّ قَالَ هَكَذَا عَهْدُ إِلَيَّ رَسُولُ اللَّهِ ص أَنَّ يَكُونَ آخِرُ زَادِي شَرِّهُ مِنْ لَبَنٍ

So, may Allah<sup>azwj</sup> Recompense you<sup>asws</sup> O Amir Al-Momineen<sup>asws</sup>, on behalf of Al Islam, the superior Recompense. You<sup>asws</sup> have fulfilled and reached out and advised'. Then he<sup>ra</sup> rode,

and Amir Al-Momineen<sup>asws</sup> rode, and went out for duel to the fighting. Then he<sup>ra</sup> called for a drink of water. It was said, 'There is no water with us'. A man from the Helpers stood up to him and quenched him<sup>ra</sup> a drink of milk. He<sup>ra</sup> said, 'This is how Rasool-Allah<sup>saww</sup> had pacted to me<sup>ra</sup> that it would be happening as my<sup>ra</sup> last provision, a drink of milk'.

ثُمَّ حَمَلَ عَلَى الْقَوْمِ فَقَتَلَ ثَمَانِيَةَ عَشَرَ نَفْسًا فَخَرَجَ إِلَيْهِ رَجُلَانِ مِنْ أَهْلِ الشَّامِ فَطَعَنَاهُ وَ قُتِلَ رَحِمَهُ اللَّهُ فَلَمَّا كَانَ فِي اللَّيْلِ طَافَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْقَتْلَى فَوَجَدَ عَمَّارًا مُلْقًى بَيْنَ الْقَتْلَى فَجَعَلَ رَأْسَهُ عَلَى فَخْدِهِ ثُمَّ بَكَى ع وَ أَنْشَأَ يَقُولُ-

Then he<sup>ra</sup> attacked upon the people (enemies) and killed eighteen souls. Two men came from the people of Syria came out to him<sup>ra</sup> and stabbed him<sup>asws</sup>, and he<sup>ra</sup> was killed, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>. When it was during the night, Amir Al-Momineen<sup>asws</sup> went around the battleground, and he<sup>asws</sup> found Ammar<sup>ra</sup> thrown in between the slain. He<sup>asws</sup> made his<sup>ra</sup> head to be upon his<sup>asws</sup> thigh, then cried, and prosed saying: -

أَلَا أَيُّهَا الْمَوْتُ الَّذِي لَسْتَ تَارِكِي-  
أَرَاكَ بَصِيرًا بِالَّذِينَ أُحِبُّهُمْ-  
أَرْخِي فَقَدْ أَقْنَيْتِ كُلَّ خَلِيلِ-  
كَأَنَّكَ تَأْتِي نَحْوَهُمْ بِدَلِيلِ

'Indeed, O your death which will not be neglecting me<sup>asws</sup>! Give me<sup>asws</sup> rest for you have annihilate every friend of mine<sup>asws</sup>. I<sup>asws</sup> see you as being insightful with the ones I<sup>asws</sup> love, as if you are coming towards them with evidence".<sup>751</sup>

184- نص، كفاية الأثر علي بن الحسن بن محمد عن هارون بن موسى عن محمد بن علي بن معمر عن عبد الله بن معبد عن موسى بن إبراهيم عن عبد الكريم بن هلال عن أسلم عن أبي الطفيل عن عمار قال: لما حضر رسول الله ص الوفا دعا بعلي ع فساؤه طويلاً ثم قال يا علي أنت وصيي و وارثي قد أعطاك الله علمي و فهمي فإذا مت ظهر لك ضعائني في صدور قوم و غضبت على حقاك

(The book) 'Kifayat Al Aser' – Al Bin Al-Hassan Bin muhammad, from Haroun Bin Musa, from Muhammad Bin Ali Bin Ma'mar, from Abdullah Bin Ma'bad, from Musa Bin Ibrahim, from Abdul Kareem Bin Hilal, from Aslam, from Abu Al Tufeyl,

'From Ammar<sup>ra</sup> having said, 'When the expiry presented to Rasool-Allah<sup>azwj</sup>, he<sup>saww</sup> called for Ali<sup>asws</sup> and held a secret conversation with him<sup>asws</sup> for a long time, then said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup> and my<sup>saww</sup> inheritor. Allah<sup>azwj</sup> has Granted you<sup>asws</sup> my<sup>saww</sup> knowledge and my<sup>saww</sup> understanding. So, when I<sup>saww</sup> pass away, there will be revealed to you<sup>asws</sup> the grudges (which are) in the chests of a people, and you<sup>asws</sup> will be usurped of your<sup>asws</sup> rights'.

فَبَكَتْ فَاطِمَةُ وَ بَكَى الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ لِفَاطِمَةَ يَا سَيِّدَةَ النِّسْوَانِ مِمَّ بُكَاءُكِ قَالَتْ يَا أَبَتِ أَخَشَى الصَّيْعَةَ بَعْدَكَ

(Syeda) Fatima<sup>asws</sup> cried, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> cried. He<sup>saww</sup> said to Fatima<sup>asws</sup>: 'O chieftess of the women! What are you<sup>asws</sup> crying from?' She<sup>asws</sup> said: 'O father<sup>saww</sup>! I<sup>asws</sup> fear the neglect after you<sup>saww</sup>.'

قَالَ أَبْشِرِي يَا فَاطِمَةُ فَإِنَّكَ أَوَّلُ مَنْ تَلَحُّفِي مِنْ أَهْلِ بَيْتِي فَلَا تَبْكِي وَ لَا تَحْزَنِي فَإِنَّكَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ أَبَاكَ سَيِّدُ الْأَنْبِيَاءِ وَ ابْنُ عَمِّكَ خَيْرُ الْأَوْصِيَاءِ وَ ابْنَاكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ صُلْبِ الْحُسَيْنِ يُخْرِجُ اللَّهُ الْأَيُّمَةَ التَّسْعَةَ مُطَهَّرُونَ مَعْصُومُونَ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ الْخَيْرِ.

<sup>751</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 183

He<sup>saww</sup> said: 'Receive glad tidings, O Fatima<sup>asws</sup>, for you<sup>asws</sup> shall be the first one from my<sup>saww</sup> family members to join with me<sup>saww</sup>. So, do not cry and do not grieve, for you<sup>asws</sup> are chieftess of the women of the people of Paradise, and your<sup>asws</sup> father<sup>saww</sup> is chief of the Prophets<sup>as</sup>, and son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup> is best of the successors<sup>as</sup>, and your<sup>asws</sup> two sons<sup>asws</sup> are both chiefs of the youths of the people of Paradise, and from the Sulb of Al-Husayn<sup>asws</sup>, Allah<sup>azwj</sup> will Extract the nine Imams<sup>asws</sup>, the Purified, the infallible, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community' – the Hadeeth<sup>752</sup>.

185- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ شَيْبَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ يَحْيَى بْنِ خَلْفٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ زَيْدِ بْنِ الْحُسَيْنِ عَنْ مُعَاوِيَةَ بْنِ خَزِيمَةَ عَنْ أَبِي الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَى مِنْبَرِهِ مَعَاشِرَ النَّاسِ إِنِّي فَرَطُكُمْ وَأَنْتُمْ وَارِدُونَ عَلَيَّ الْخَوْضَ خَوْضاً أَغْرَضَ مَا بَيْنَ بَصْرَى وَصَنْعَاءَ فِيهِ عَدَدُ النُّجُومِ قَدْخَانٌ مِنْ فِضَّةٍ وَإِنِّي سَائِلُكُمْ حِينَ تَرُدُّونَ عَلَيَّ عَنِ الثَّقَلَيْنِ فَاَنْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

(The book) 'Kifayat Al Aser' – Muhammad Bin Wahban, from Muhammad Bin Umar Al Jiany, from Ismail Bin Muhammad Bin Shayba, from Muhammad Bin Ahmad Bin Al-Hassan, from Yahya Bin Khalaf, from Abdul Rahman, from Yazeed Bin Al-Hassan, from Muawiya Bin Kharbouz, from Abu Al Tufayl, from Huzeyfa Bin Aseyd who said,

'I heard Rasool-Allah<sup>saww</sup> saying upon his<sup>saww</sup> pulpit: 'Community of people! I<sup>saww</sup> will be overindulging with you all and you will be arriving to me<sup>saww</sup> at the Fountain of the expanse of what is between Busra (Name of a town in Syria and Iraq, near Baghdad) and Sana'a (name of a town in Yemen and Syria). Therein would be silver cups of the number of stars, and I<sup>saww</sup> shall ask you, when you arrive to me<sup>saww</sup>, about the two weighty things, so look at how you replaced me<sup>saww</sup> regarding the two.

الثَّقَلُ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبَ طَرَفُهُ يَدُ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَاسْتَمْسِكُوا بِهِ لَنْ تَضِلُّوا وَ لَا تُبَدَّلُوا وَ عِزَّتِي أَهْلُ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

The greatest weighty thing is the Book of Allah<sup>azwj</sup>, a means of its end being in the Hand of Allah<sup>azwj</sup>, and its end being in your hands. So, adhere with it, you will never stray, and will not be replaced; and my<sup>saww</sup> family, People<sup>asws</sup> of my<sup>saww</sup> Household, for the Subtle, the Informed, has Informed me<sup>saww</sup> that these two will never separate until they return to me<sup>saww</sup> at the Fountain.

مَعَاشِرَ النَّاسِ كَأَنِّي عَلَى الْخَوْضِ أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ وَ سَوْفَ يُؤَخَّرُ أَنْاسٌ مِنْ دُونِي فَأَقُولُ يَا رَبِّ مَنِّي وَ مِنْ أُمَّتِي فَيَقَالُ يَا مُحَمَّدُ هَلْ شَعَرْتَ بِمَا عَمِلُوا إِنَّهُمْ مَا بَرَحُوا بَعْدَكَ يَرْجِعُونَ عَلَيَّ أَغْفَاهِمُ

Community of people! It is as if I<sup>saww</sup> am at the Fountain looking at the ones from you arriving to me<sup>saww</sup>, and soon a people are impeded from besides me<sup>saww</sup>. So, I<sup>saww</sup> am saying: 'O Lord<sup>azwj</sup>! (They are) from me<sup>saww</sup> and from my<sup>saww</sup> community!' It is said: 'O Muhammad<sup>saww</sup>! Are you<sup>saww</sup> aware of what they had done? They did not stay after you<sup>saww</sup>. They returned upon their heels!'

ثُمَّ قَالَ أَوْصِيَكُمْ فِي عِزَّتِي خَيْرًا ثَلَاثًا أَوْ قَالَ فِي أَهْلِ بَيْتِي

<sup>752</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 184

Then he<sup>saww</sup> said: 'I<sup>saww</sup> bequeath you all to be good regarding my<sup>saww</sup> family!' – three times, or he<sup>saww</sup> said: 'Regarding People<sup>asws</sup> of my<sup>saww</sup> Household!'

فَقَامَ إِلَيْهِ سَلْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ أَلَا تُخْبِرُنِي عَنِ الْأَئِمَّةِ بَعْدَكَ أَ إِنَّهُمْ مِنْ عِزَّتِكَ

Salman<sup>ra</sup> stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> not inform me<sup>ra</sup> about the Imams<sup>asws</sup> to be after you<sup>saww</sup>? Are they<sup>asws</sup> from your<sup>saww</sup> family?'

فَقَالَ نَعَمْ الْأَئِمَّةُ مِنْ بَعْدِي مِنْ عِزَّتِي عَدَدَ نُفَبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهْمِي فَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ فَاتَّبِعُوهُمْ فَإِنَّهُمْ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُمْ.

He<sup>saww</sup> said: 'Yes. The Imams<sup>asws</sup> from after me<sup>saww</sup> are from my<sup>saww</sup> family, being of the number of captains of the children of Israel. Nine are from the Sulb of Al-Husayn<sup>asws</sup>. Allah<sup>azwj</sup> would Grant them<sup>asws</sup> my<sup>saww</sup> knowledge and my<sup>asws</sup> understanding, so do not (try to) teach them<sup>asws</sup> for they<sup>asws</sup> are more learned than you all. Follow them<sup>asws</sup>, for they<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>, 753

186- نص، كفاية الأثر الحسين بن محمد بن سعيد عن محمد بن أبي عبد الله الأسدي عن محمد بن أبي بشر عن الحسين بن أبي الهيثم عن هشام بن خالد عن صدقة بن عبد الله عن هشام عن حذيفة بن أسيد قال: سمعت رسول الله ص يقول و سأله سلمان عن الأئمة فقال الأئمة بعدي عدد نُبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ وَ مِنَّا مُهْدِي هَذِهِ الْأُمَّةِ إِلَّا إِنَّهُمْ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُمْ فَانظُرُوا كَيْفَ تَحْلُقُونِي فِيهِمْ.

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Muhammad Bin Abu Abdullah Al Asady, from Muhammad Bin Abu Bishr, from Al-Husayn Bin Abu Al Haysam, from Hisham Bin Khalid, from Sadaqah Bin Abdullah, from Hisham, from Huzeyfa Bin Aseyd who said,

'I heard Rasool-Allah<sup>saww</sup> saying, and Salman<sup>ra</sup> had asked him<sup>saww</sup> about the Imams<sup>asws</sup>. He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are of the number of captains of the children of Israel, nine being from the Sulb of Al-Husayn<sup>asws</sup>; and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. Indeed! They<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>, so consider how you are replacing me<sup>saww</sup> regarding them<sup>asws</sup>, 754

187- نص، كفاية الأثر علي بن الحسين بن محمد بن القاضي محمد بن عمر عن محمد بن أحمد بن ثابت القيسي عن محمد بن إسحاق عن أبي عمارة عن إسحاق بن أبي عمارة عن حبشي بن معاذ عن مسلم قال حدثني حكيم بن جبتر عن أبيه عن الشعبي عن أبي حذيفة وهب السوائي عن حذيفة بن أسيد قال: سمعت رسول الله ص يقول على المنبر و سأله عن الأئمة إلا أنه لم يقل سلمان فقال الأئمة بعدي عدد نُبَاءِ بَنِي إِسْرَائِيلَ إِلَّا إِنَّهُمْ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُمْ.

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from the judge Muhammad Bin Umar, from Muhammad Bin Ahmad Bin Sabi Al Qaysi, from Muhammad Bin Is'haq, from abu Umarah, from Is'haq Bin Abu Umarah, from Habshy Bin Muaz, from Muslim who said, 'It is narrated to me by Hakeem Bin Jubeyr, from his father, from Al Shaby, from Abu Juheyfa Wahab Al Sawaie, from Huzeyfa Bin Aseyd who said,

'I heard Rasool-Allah<sup>saww</sup> saying upon the pulpit, and he<sup>saww</sup> had been asked about the Imams<sup>asws</sup>, except that he did not say it was Salman<sup>ra</sup>. He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after

<sup>753</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 185

<sup>754</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 186

me<sup>saww</sup> are of the number of captains of the children of Israel. Indeed! They<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>.<sup>755</sup>

188- نص، كفاية الأثر أحمد بن محمد بن عبيد الله بن الحسن الطاطري عن جدّه عبيد الله بن الحسن عن أحمد بن عبد الجبار الطاطري عن محمد بن عبد الله الرقاشي عن جعفر بن سليمان الضبيعي عن يزيد الرشك و يُقال فيس عن مطرف بن عبد الله عن عمران بن حصين قال: خطبنا رسول الله ص فقال معاشر الناس إني راحل عن قريب و منطلق إلى المغيب أوصيكم في عترتي خيراً فقام إليه سلمان فقال يا رسول الله أ ليس الأئمة بعدك من عترتك

(The book) 'Kifayat Al Aser' – Ahmad Bin Muhammad Bin Ubeydullah Bin Al-Hassan Al Utaridy, from his grandfather Ubeydullah Bin Al-Hassan, from Ahmad Bin Abdul Jabbar Al Utaridy, from Muhammad Bin Abdullah Al Raqashy, from Ja'far Bin Suleyman Al Zabaie, from Yazeed Al Rashk, and it is said Qays, from Mutraf Bin Abdullah, from Imran Bin Husayn who said,

'Rasool-Allah<sup>saww</sup> addressed us. He<sup>saww</sup> said: 'Community of people! I<sup>saww</sup> am about to depart (pass away), and transfer to the unseen. I<sup>saww</sup> bequeath you all to be good regarding my<sup>saww</sup> family<sup>asws</sup>. Salman<sup>ra</sup> stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Aren't the Imams<sup>asws</sup> after you<sup>saww</sup> from your<sup>saww</sup> family<sup>asws</sup>?'

فقال نعم الأئمة بعدي من عترتي بعدد نُبأ بني إسرائيل تسعة من صلب الحسين و منّا مهدي هذه الأمة فمن تمسك بهم فقد تمسك بحبل الله - لا تعلموهم فإنهم أعلم منكم و اتبعوهم فإنهم مع الحق و الحق معهم حتى يردوا عليّ الخوض.

He<sup>saww</sup> said: 'Yes. The Imams<sup>asws</sup> after me<sup>saww</sup> are from my<sup>saww</sup> family<sup>asws</sup>, being of the number of captains of the children of Israel. Nine would be from the Sulb of Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community. So, the one who adheres with them<sup>asws</sup>, he has adhered with the Rope of Allah<sup>azwj</sup>. Do not (try to) teach them, for they<sup>asws</sup> are more learned than you are, and follow them<sup>asws</sup>, for they<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>, until they<sup>asws</sup> return to me<sup>saww</sup> at the Fountain".<sup>756</sup>

189- نص، كفاية الأثر محمد بن عبد الله بن المطلب عن أحمد بن محمد بن أسيد عن عبد العزيز بن إسحاق بن جعفر عن عبد الوهاب بن عيسى المروزي عن الحسين بن علي بن محمد البلوي عن عبد الله بن نجيع [نجيع] عن علي بن هاشم عن علي بن خروير عن الأصمعي بن نباتة قال سمعت عمران بن حصين يقول سمعت النبي ص يقول لعلي أنت وارث علي و أنت الإمام و الخليفة بعدي تعلم الناس بعدي ما لا تعلمون و أنت أبو سبطي و زوج ابنتي و من ذريتك العزة الأئمة المعصومون

(The book) 'Kifayat Al Aser – Muhammad Bin Abdullah Bin Al Muttalib, from Ahmad Bin Muhammad Bin Aseyd, from Abdul Aziz Bin Is'haq Bin Ja'far, from Abdul Wahhab Bin Isa A Maruzy, from Al-Husayn Bin Ali Bin Muhammad Al Balwy, from Abdullah Bin Najeej, from Ali Bin Hashim, from Ali Bin Kharour, from Al Asbagh Bin Nubata who said, 'I heard Imran Bin Husayn saying,

'I heard the Prophet<sup>saww</sup> saying to Ali<sup>asws</sup>: 'You<sup>asws</sup> are inheritor of my<sup>saww</sup> knowledge, and you<sup>asws</sup> are the Imam<sup>asws</sup> and the caliph after me<sup>saww</sup>. You<sup>asws</sup> shall teach the people after me<sup>saww</sup> what they are not knowing, and you<sup>asws</sup> are father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup>, and husband of my<sup>saww</sup> daughter<sup>asws</sup>, and from your<sup>asws</sup> offspring would be the family of the infallible Imams<sup>asws</sup>.

<sup>755</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 187

<sup>756</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 188



فَسَأَلَهُ سَلْمَانُ عَنِ الْأَئِمَّةِ فَقَالَ عَدَدَ نُبُأٍ بَنِي إِسْرَائِيلَ.

Salman<sup>ra</sup> asked him<sup>saww</sup> about the Imams<sup>asws</sup>. He<sup>saww</sup> said: 'Number of captains of the children of Israel'.<sup>757</sup>

190- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَزْوَغِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ بِإِصْنَةِ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْغَلَابِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ عَبْدِ الْعَقَّارِ عَنْ أَبِي نُصَيْرَةَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ عَلِيِّ بْنِ زَيْدٍ بْنِ جَزْعَانَ [جُدْعَانَ] عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعِيدِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ص قَالَ: يَا عَلِيُّ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي تَقْضِي دِينِي وَ تُنْجِزُ عِدَّتِي وَ تُقَاتِلُ بَعْدِي عَلَى التَّوْبِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ

(The book) 'Kifayat Al Aser' – Muhammad Bin Wahban Bin muhammad Al Basry, from Al-Husayn Bin Ali Al Bazufary, from Abdul Aziz Bin Yahya Al Jaloudy at Al Basra, from Muhammad Bin Zakariya Al Ghalaby, from Ahmad Bin Isa Bin Zayd, from Amro Bin Abdul Ghaffar, from Abu Nuseyr, from Hakeem Bin Jubeyr, from Ali Bin Zayd Bin Juz'an, from Saeed Bin Al Musayyab, from Saeed Bin Malik,

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except that there will be no Prophet<sup>as</sup> after me<sup>saww</sup>. You<sup>asws</sup> shall pay off my<sup>saww</sup> debts, and fulfil my<sup>saww</sup> promises, and after me<sup>saww</sup> you<sup>asws</sup> will fight upon the interpretation like what I<sup>asws</sup> fought upon the Revelation.

يَا عَلِيُّ حُبُّكَ إِيْمَانٌ وَ بُغْضُكَ نِفَاقٌ وَ لَقَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُ يُخْرِجُ مِنْ صُلْبِ الْحُسَيْنِ تِسْعَةً مِنَ الْأَئِمَّةِ مَعْصُومُونَ مُطَهَّرُونَ وَ مِنْهُمْ مَهْدِيٌّ هَذِهِ الْأُمَّةِ الَّذِي يَقُومُ بِالْذِّينِ فِي آخِرِ الزَّمَانِ كَمَا قُتِلْتُ بِهِ فِي أَوَّلِهِ.

O Ali<sup>asws</sup>! Having your<sup>asws</sup> love is Eman and hating you<sup>asws</sup> is hypocrisy, and the Subtle, the Informed, has Informed me<sup>saww</sup> that there shall emerged from the Sulb of Al-Husayn<sup>asws</sup>, nine from the Imams<sup>asws</sup>, infallible, Purified, and from them<sup>asws</sup> is Mahdi<sup>asws</sup> of this community who will be standing with the religion at the end of times, like what I<sup>saww</sup> have stood with it during the beginning of it'.<sup>758</sup>

191- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ الْفَرَادِ الْكَبِيرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ مُسْلِمٍ عَنْ عُمَارَةَ السُّكْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ الْكَزْخِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ سَلَامَةَ عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص ثُمَّ أَقْبَلَ بِوَجْهِهِ الْكَرِيمِ عَلَيْنَا فَقَالَ مَعَاشِرَ أَصْحَابِي أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ الْعَمَلِ بِطَاعَتِهِ فَمَنْ عَمِلَ بِهَا فَازَ وَ عَنِمْ وَ أُنْجَحَ وَ مَنْ تَرَكَهَا خَلَّتْ بِهِ النَّدَامَةُ

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah, from Isa Bin Al Qurad Al Kabeer, from Muhammad Bin Abdullah Bin Umar Bin Muslim, from Muhammad Bin Umarah Al Shukry, from Ibrahim Bin Aasim, from Abdullah Bin Haround Al Karkhy, from Ahmad Bin Abdullah Bin Yazeed Bin Salamah, from Huzeyfa Bin Al Yamani who said,

'Rasool-Allah<sup>saww</sup> prayed Salat with us, then turned with his<sup>saww</sup> honourable face towards us and said: 'Community of my<sup>saww</sup> companions! I<sup>saww</sup> bequeath you all with fearing Allah<sup>azwj</sup> and working in His<sup>azwj</sup> obedience! So, the one who works with it would succeeded and enrich and prosper, and the one who neglects it, the regret would be released with him.

<sup>757</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 189

<sup>758</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 190

فَاتَّبِعُوا بِالتَّقْوَى السَّلَامَةَ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ فَكَأَنِّي أُدْعَى فَأُجِيبُ وَ إِنِّي تَارِكٌ فِيكُمْ التَّقْلِيدَ - كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلُ بَيْتِي مَا إِنْ تَمَسَّكْتُمْ بِمَا لَنْ تَضِلُّوا وَ مَنْ تَمَسَّكَ بِعِزَّتِي مِنْ بَعْدِي كَانَ مِنَ الْفَائِزِينَ وَ مَنْ تَخَلَّفَ عَنْهُمْ كَانَ مِنَ الْهَالِكِينَ

Seek with the piety, safety from the horrors of the Day of Qiyamah. It is as if I<sup>saww</sup> am being Called and I<sup>saww</sup> must answer. And I<sup>saww</sup> am leaving behind among you all, the two weighty things – the Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>, what if you were to adhered with these two, you will never stray, and the one who adheres with my<sup>saww</sup> family<sup>asws</sup> from after me<sup>saww</sup>, would be from the successful ones, and one who stays behind from them<sup>asws</sup> would be from the destroyed ones!’

فَقُلْتُ يَا رَسُولَ اللَّهِ عَلَيَّ مَنْ تُخَلِّفُنَا

I said, ‘O Rasool-Allah<sup>saww</sup>! Upon who are you<sup>saww</sup> leaving us behind?’

قَالَ عَلَيَّ مَنْ خَلَّفَ مُوسَى بْنُ عِمْرَانَ قَوْمَهُ قُلْتُ عَلَى وَصِيِّهِ يُوشَعَ بْنِ نُونٍ قَالَ فَإِنَّ وَصِيَّيَّ وَ خَلِيفَتِي مِنْ بَعْدِي عَلَيُّ بْنُ أَبِي طَالِبٍ قَائِدُ الْبَرَّةِ وَ قَاتِلُ الْكُفْرِ مَنْصُورٌ مَنْ نَصَرَهُ مُخْذُولٌ مَنْ خَذَلَهُ

He<sup>saww</sup> said: ‘Upon the one whom Musa<sup>as</sup> Bin Imran<sup>as</sup> left his<sup>as</sup> people behind’. I said, ‘Upon his<sup>as</sup> successor<sup>as</sup> Yoshua<sup>as</sup> Bin Noon<sup>as</sup>?’ He<sup>saww</sup> said: ‘So, my<sup>saww</sup> successor<sup>asws</sup> and my<sup>saww</sup> caliph from after me<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, guide of the righteous, and killer of the Kafirs. Helped is the one helping him<sup>asws</sup>, Abandonee would be the one abandoning him<sup>asws</sup>’.

قُلْتُ يَا رَسُولَ اللَّهِ يَكُونُ الْأَيُّمَةُ مِنْ بَعْدِكَ

I said, ‘O Rasool-Allah<sup>saww</sup>! So, how many Imams<sup>asws</sup> will there happen to be from after you<sup>saww</sup>?’

قَالَ عَدَدَ نَقَبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهْمِي وَ هُمْ خِزَانُ عِلْمِ اللَّهِ وَ مَعَادِنُ وَحْيِهِ

He<sup>saww</sup> said: ‘Number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn<sup>asws</sup>. Allah<sup>azwj</sup> would Give them<sup>asws</sup> my<sup>saww</sup> knowledge and my<sup>saww</sup> understanding, and they<sup>asws</sup> are treasurers of the Knowledge of Allah<sup>azwj</sup>, and Mine of His<sup>azwj</sup> Revelation’.

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا لِأَوْلَادِ الْحُسَيْنِ

I said, ‘O Rasool-Allah<sup>saww</sup>! So, what is for the children of Al-Husayn<sup>asws</sup>?’

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ الْإِمَامَةَ فِي عَقِبِ الْحُسَيْنِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

He<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted Made the Imamate to be in the posterity of Al-Husayn<sup>asws</sup>, and that is the Word of Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**’.

قُلْتُ أَ فَلَا تُسَمِّيهِمْ لِي يَا رَسُولَ اللَّهِ

I said, ‘Will you<sup>saww</sup> not name them<sup>asws</sup> for me, O Rasool-Allah<sup>saww</sup>?’

قَالَ نَعَمْ إِنَّهُ لَمَّا عَرِجَ بِي إِلَى السَّمَاءِ وَ نَظَرْتُ إِلَى سَاقِ الْعَرْشِ فَرَأَيْتُ مَكْتُوباً بِالنُّورِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدُهُ بَعْلِي وَ نَصْرُهُ بِهِ

He<sup>saww</sup> said: 'Yes. When there was an ascension with me<sup>saww</sup> to the sky, and I<sup>saww</sup> looked at the base of the Throne, I<sup>saww</sup> inscribed with the Noor: "There is no god except Allah<sup>azwj</sup>. Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with him<sup>asws</sup>".

وَ رَأَيْتُ أَنْوَارَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ وَ رَأَيْتُ فِي ثَلَاثَةِ مَوَاضِعَ عَلِيّاً عَلِيّاً وَ مُحَمَّدًا مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ الْحَسَنَ وَ الْحُجَّةَ يَتَلَأَلُ مِنْ بَيْنِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

And I<sup>saww</sup> saw Noors of Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and I<sup>saww</sup> saw in three places (the names), 'Ali', 'Ali', 'Ali', and 'Muhammad', 'Muhammad', and 'Ja'far', and 'Musa', and 'Al-Hassan', and 'Al-Hujjat' shining from between them as if he<sup>asws</sup> was a shining star'.

فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ الَّذِينَ قَرَنْتَ أَسْمَاءَهُمْ بِاسْمِكَ

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Who are they<sup>asws</sup>, those whom You<sup>azwj</sup> have Paired their<sup>asws</sup> names with Your<sup>azwj</sup> Name?'

قَالَ يَا مُحَمَّدُ إِنَّهُمْ الْأَوْصِيَاءُ وَ الْأَيْمَةُ بَعْدَكَ خَلَقْتَهُمْ مِنْ طِينَتِكَ فَطُوبَى لِمَنْ أَحَبَّهُمْ وَ الْوَيْلُ لِمَنْ أَبْغَضَهُمْ وَ يَحْمِ أُنْزِلُ الْغَيْثُ - وَ يَحْمِ أَثِيبُ وَ أَعَاقِبُ

He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the successors<sup>asws</sup> and the Imams<sup>asws</sup> after you<sup>saww</sup>. I<sup>azwj</sup> Created them<sup>asws</sup> from your<sup>saww</sup> clay, so beatitude is for one who loves them<sup>asws</sup> and the woe for the one hating them<sup>asws</sup>; and due to them<sup>asws</sup> I<sup>azwj</sup> Send down the rains, and due to them<sup>asws</sup> I<sup>azwj</sup> shall Reward and I<sup>azwj</sup> shall Punish!"

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص يَدَهُ إِلَى السَّمَاءِ وَ دَعَا بِدَعَوَاتٍ فَسَمِعْتُهُ فِيمَا يَقُولُ - اللَّهُمَّ اجْعَلِ الْعِلْمَ وَ الْفَقْهَ فِي عَقْبِي وَ عَقِبِ عَقْبِي وَ فِي زَرْعِي وَ زَرْعِ زَرْعِي.

Then Rasool-Allah<sup>saww</sup> raised his<sup>saww</sup> hands towards the sky and supplicated with supplications. I heard him<sup>saww</sup> among what he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Make the knowledge, and the understanding to be in my<sup>saww</sup> posterity, and posterity of my<sup>saww</sup> posterity, and in my<sup>saww</sup> plantation, and plantation of my<sup>saww</sup> plantation".<sup>759</sup>

192- نص، كفاية الأثر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ وَضَّاحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَلْجٍ عَنْ أَبِي الْقَاسِمِ مُوسَى بْنِ عَبْدِ اللَّهِ الْمُقَرِّي عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ أَبِي قَتَادَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْأَيْمَةُ بَعْدِي بَعْدَ نُبَاءِ بَنِي إِسْرَائِيلَ وَ حَوَارِي عِيسَى.

(The book) 'Kifayat Al Aser' – Muhammad Bin Ali Bin Al-Husayn, from Muhammad Bin Umar Al Jiany, from Wazzah Bin Abdullah, from Abu Balhi, from Abu Al Balhi, from Abu Al Qasim Musa Bin Abdullah Al Muqry, from Yahya Bin Abdul Hameed, from Amro Bin Maymoun, from Abu Qatadah who said,

<sup>759</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 191

'I heard Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are of the number of captains of the children of Israel, and disciples of Isa<sup>as</sup>'' 760

193- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَرْزَوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ تَمَّامٍ الْكُوفِيِّ عَنِ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بُرْدٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ يَحْيَى بْنِ مُنْقِذٍ عَنْ أَبِي قَتَادَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَأَوْلَاهَا وَ أَتْنَا عَشَرَ مِنْ بَغْدِيٍّ إِنَّمَا يَهْلِكُ فِيهَا بَيْنٌ ذَلِكَ نَتُجُّ الْمَرْجَ لَسْتُ مِنْهُمْ وَلَا هُمْ مِنِّي.

(The book) 'Kifayat Al Aser' – Muhammad Bin Wahban Bin Muhammad Al Basry, from Al-Husayn Bin Ali Al Bazufari, from Abdullah Bin Tammam Al Kufi, from Yahya Bin Abdul Hameed, from Al-Husayn Bin Abu Burdi, from Yahya Bin Ya'la, from Abdullah Bin Musa, from Yahya Bin Munqiz, from Abu Qatadah who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'How can a community be destroyed and I<sup>saww</sup> am its first and twelve from after me<sup>saww</sup> are their Imams<sup>asws</sup>. But rather, it would be destroyed in what is between that, the troubles would grow. Neither am I<sup>saww</sup> from them nor are they from me<sup>saww</sup>'' 761

194- نص، كفاية الأثر الصَّدُوقُ عَنِ الدَّقَّاقِ عَنِ الْأَسَدِيِّ عَنِ النَّوْفَلِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَيْمَةُ بَعْدِي أَتْنَا عَشَرَ أَوْلَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ الْقَائِمُ هُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ أَوْلِيَائِي وَ حُجَجُ اللَّهِ عَلَى أُمَّتِي بَعْدِي الْمُفَرِّجُونَ بِمَنْ مُؤْمِنٌ وَ الْمُنْكَرُونَ بِمَنْ كَافِرٌ.

(The book) 'Kifayat Al Aser' – Al Sadouq, from Al Daqqaq, from Al Asady, from Al Nowfaly, from Ibn Al Batainy, from his father, from Yahya Bin Abu Al Qasim,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve. Their<sup>asws</sup> first is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and their last one is Al-Qaim<sup>asws</sup>. They<sup>asws</sup> are my<sup>saww</sup> caliphs, and my<sup>saww</sup> successors<sup>asws</sup>, and my<sup>saww</sup> friends, and Divine Authorities of Allah<sup>azwj</sup> upon my<sup>saww</sup> community after me<sup>saww</sup>. The acknowledger with them<sup>asws</sup> is a Momin and the denier with them<sup>asws</sup> is a Kafir'' 762

195- نص، كفاية الأثر عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ هَارُونَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ الْبَاعَنْدِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ الرَّازِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْمُخْتَارِ عَنْ نَصْرِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَصْبَغِ بْنِ ثُبَّانَةَ عَنْ عَلِيٍّ ع

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Suleyman Al Baghdady, from Muhammad Bin Humejd Al Razy, from Ibrahim Bin Al Mukhtar, from Nasr Bin Humejd, from Abu Is'haq, from Al Asbagh Bin Nubata,

'From Ali<sup>asws</sup>.

قَالَ هَارُونُ وَ حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ يُونُسَ الْخَزَاعِيِّ عَنْ هُشَيْمِ بْنِ بَشِيرٍ الْوَاسِطِيِّ عَنْ أَبِي الْمَعْدَامِ شُرَيْحَ بْنِ هَانِيٍّ عَنْ عَلِيٍّ ع

Haroun said, 'And it is narrated to us by Ahmad Bin Musa Bin Al Abbas, from Muhammad Bin Zayd, from Ismail Bin Yunus Al Khuzair, from Husheyim Bin Bashir Al Wasity, from Abu Al Miqdam Shureyh Bin Hany,

<sup>760</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 192

<sup>761</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 193

<sup>762</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 194

'From Ali<sup>asws</sup>.

وَأَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْجَوْهَرِيُّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ حَبِيبِ بْنِ تَيْزِيدَ بْنِ أَبِي زَيْدَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ قَالَ عَلِيٌّ ع كُنْتُ عِنْدَ النَّبِيِّ ص فِي بَيْتٍ أُمِّ سَلَمَةَ إِذْ دَخَلَ عَلَيْهِ جَمَاعَةٌ مِنْ أَصْحَابِهِ مِنْهُمْ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ إِنَّ لِكُلِّ نَبِيٍّ وَصِيًّا وَ سِبْطَيْنِ فَمَنْ وَصِيكَ وَ سِبْطَاكَ

And we are informed by Ahmad Bin Muhammad Bin Abdullah Al Jowhary, from Muhammad Bin Umar Al Jiany, from Muhammad Bin Abdullah, from Muhammad Bin Habeeb Al Neshapury, from Yazeed Bin Abu Ziyad, from Abdul Rahman Bin Abu Layli who said,

'Ali<sup>asws</sup> said: 'I was in the presence of the Prophet<sup>saww</sup> in the house of Umm Salama<sup>ra</sup> when a group of his<sup>saww</sup> companions entered to see him<sup>saww</sup>. From them were Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abdul Rahman Bin Awf. Salman<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! For every Prophet<sup>as</sup> there was a successor<sup>asws</sup> and two tribes, so who is your<sup>saww</sup> successor<sup>asws</sup> and your two tribes?'

فَأَطْرَقَ سَاعَةً ثُمَّ قَالَ يَا سَلْمَانُ إِنَّ اللَّهَ بَعَثَ أَرْبَعَةَ آلَافٍ نَبِيٍّ وَ كَانَ هُمْ أَرْبَعَةُ آلَافٍ وَصِيٍّ وَ ثَمَانِيَةُ آلَافٍ سِبْطٍ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأَنَا خَيْرُ الْأَنْبِيَاءِ وَ وَصِيِّي خَيْرُ الْأَوْصِيَاءِ وَ سِبْطَايَ خَيْرُ الْأَسْبَاطِ

He<sup>saww</sup> lowered his<sup>saww</sup> head for a while, then said: 'O Salman<sup>ra</sup>! Allah<sup>azwj</sup> Sent four thousand Prophets<sup>as</sup> and there were four thousand successors<sup>as</sup> for them<sup>as</sup>, and eight thousand tribes. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> am best of the Prophets<sup>as</sup> and my<sup>saww</sup> successor<sup>asws</sup> is best of the successors<sup>as</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup> are best of the tribes'.

ثُمَّ قَالَ يَا سَلْمَانُ أَعْرِفُ مَنْ كَانَ وَصِيَّ آدَمَ فَقَالَ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

The he<sup>saww</sup> said: 'O Salman<sup>ra</sup>! Do you<sup>ra</sup> know who was the successor<sup>as</sup> of Adam<sup>as</sup>? He<sup>ra</sup> said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>as</sup> are more knowing'.

فَقَالَ ص إِنِّي أَعْرِفُكَ يَا أَبَا عَبْدِ اللَّهِ فَأَنْتَ مِنَّا أَهْلُ الْبَيْتِ إِنَّ آدَمَ أَوْصَى إِلَى ابْنِهِ شِيثَ وَ أَوْصَى شِيثَ إِلَى ابْنِهِ شَبَّانَ وَ أَوْصَى شَبَّانَ إِلَى ابْنِهِ مَخْلَثَ [مَخْلَثَ] وَ أَوْصَى مَخْلَثَ إِلَى مَخْلَثَ [مَخْلَثَ] إِلَى مَخْلَثَ وَ أَوْصَى مَخْلَثَ إِلَى مَخْلَثَ وَ أَوْصَى مَخْلَثَ إِلَى مَخْلَثَ وَ هُوَ إِدْرِيسُ النَّبِيُّ

He<sup>saww</sup> said: 'I<sup>saww</sup> shall introduce (them<sup>as</sup> to you<sup>ra</sup>, O Abu Abdullah<sup>ra</sup>! You<sup>ra</sup> are from us<sup>asws</sup>, People<sup>asws</sup> of the Household. Adam<sup>as</sup> bequeathed to his<sup>as</sup> son Shees<sup>as</sup>, and Shees<sup>as</sup> bequeathed to his<sup>as</sup> son Shabban<sup>as</sup>, and Shabban<sup>as</sup> bequeathed to his<sup>as</sup> son Makhlas<sup>as</sup>, and Makhlas<sup>as</sup> bequeathed to Mahouq<sup>as</sup>, and Mahouq<sup>as</sup> bequeathed to Ghashmeesh<sup>as</sup>, and Ghashmeesh<sup>as</sup> bequeathed to Akhnuk<sup>as</sup>, and he<sup>as</sup> is Idrees<sup>as</sup> the Prophet<sup>as</sup>.

وَ أَوْصَى إِدْرِيسُ إِلَى نَاحُورَ وَ أَوْصَى نَاحُورَ إِلَى نُوحٍ وَ أَوْصَى نُوحٌ إِلَى ابْنِهِ سَامَ وَ أَوْصَى سَامَ إِلَى عَنَّاَمَ وَ أَوْصَى عَنَّاَمَ إِلَى بَرَعِشَاثَا وَ أَوْصَى بَرَعِشَاثَا إِلَى يَافِثَ وَ أَوْصَى يَافِثَ إِلَى بَرَّةَ وَ أَوْصَى بَرَّةَ إِلَى حَفْسِيَّةَ وَ أَوْصَى حَفْسِيَّةَ إِلَى عِمْرَانَ وَ أَوْصَى عِمْرَانَ إِلَى إِبْرَاهِيمَ الْخَلِيلِ

And Idrees<sup>as</sup> bequeathed to Nakhour<sup>as</sup>, and Nakhour<sup>as</sup> to Noah<sup>as</sup>, and Noah<sup>as</sup> to his<sup>as</sup> son<sup>as</sup> Saam<sup>as</sup>, and Saam<sup>as</sup> bequeathed to Asamir<sup>as</sup>, and Asamir<sup>as</sup> bequeathed to Bar'ashas<sup>as</sup>, and Bar'ashas<sup>as</sup> bequeathed to Nafis<sup>as</sup>, and Nafis<sup>as</sup> bequeathed to Barrah<sup>as</sup>, and Barrah<sup>as</sup> bequeathed to Hafsiya<sup>as</sup>, and Hafsiya<sup>as</sup> to Imran<sup>as</sup>, and Imran<sup>as</sup> bequeathed to Ibrahim<sup>as</sup>, the Friend (of the Beneficent).

وَأَوْصَى إِبْرَاهِيمَ إِلَى ابْنِهِ إِسْمَاعِيلَ وَ أَوْصَى إِسْمَاعِيلُ إِلَى إِسْحَاقَ وَ أَوْصَى إِسْحَاقُ إِلَى يَعْقُوبَ وَ أَوْصَى يَعْقُوبُ إِلَى يُوسُفَ وَ أَوْصَى يُوسُفُ إِلَى بَرْتِيَا وَ أَوْصَى بَرْتِيَا إِلَى شَعِيبٍ وَ أَوْصَى شَعِيبٌ إِلَى مُوسَى بْنِ عِمْرَانَ وَ أَوْصَى مُوسَى إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى دَاوُدَ

And Ibrahim<sup>as</sup> bequeathed to his<sup>as</sup> son<sup>as</sup> Ismail<sup>as</sup>, and Ismail<sup>as</sup> bequeathed to Is'haq<sup>as</sup>, and Is'haq<sup>as</sup> bequeathed to Yaqoub<sup>as</sup>, and Yaqoub<sup>as</sup> bequeathed to Yusuf<sup>as</sup>, and Yusuf<sup>as</sup> bequeathed to Bareyha<sup>as</sup>, and Bareyha<sup>as</sup> bequeathed to Shuayb<sup>as</sup>, and Shuayb<sup>as</sup> bequeathed to Musa Bin Imran<sup>as</sup>, and Musa<sup>as</sup> bequeathed to Yoshua<sup>as</sup> Bin Noon<sup>as</sup>, and Yoshua<sup>as</sup> Bin Noon<sup>as</sup> bequeathed to Dawood<sup>as</sup>.

وَ أَوْصَى دَاوُدُ إِلَى سُلَيْمَانَ وَ أَوْصَى سُلَيْمَانُ إِلَى أَصْفَ بْنِ بَرْخِيَا وَ أَوْصَى أَصْفُ بْنُ بَرْخِيَا إِلَى زَكْرِيَّا وَ أَوْصَى زَكْرِيَّا إِلَى عِيسَى ابْنِ مَرْيَمَ وَ أَوْصَى عِيسَى ابْنُ مَرْيَمَ إِلَى سَمْعُونُ بْنُ حَمُونِ الصَّفَا وَ أَوْصَى سَمْعُونُ بْنُ حَمُونِ الصَّفَا إِلَى يَحْيَى بْنِ زَكْرِيَّا وَ أَوْصَى يَحْيَى بْنُ زَكْرِيَّا إِلَى مُنْذِرٍ وَ أَوْصَى مُنْذِرٌ إِلَى سَلَمَةَ

And Dawood<sup>as</sup> bequeathed to Suleyman<sup>as</sup>, and Suleyman<sup>as</sup> to Aasif<sup>as</sup> Bin Barkhiya<sup>as</sup>, and Aasif<sup>as</sup> bequeathed to Zakariya<sup>as</sup>, and Zakariya<sup>as</sup> bequeathed to Isa Ibn Maryam<sup>as</sup>, and Isa<sup>as</sup> Ibn Maryam<sup>as</sup> bequeathed to Shamoun<sup>as</sup> Bin Hamoun<sup>as</sup> Al Saffa<sup>as</sup>, and Shamoun<sup>as</sup> bequeathed to Yahya<sup>as</sup> Bin Zakariya<sup>as</sup>, and Yahya<sup>as</sup> bequeathed to Munzir<sup>as</sup>, and Munzir<sup>as</sup>, and Munzir<sup>as</sup> bequeathed to Salamah<sup>as</sup>.

وَ أَوْصَى سَلَمَةُ إِلَى بُرْدَةَ وَ أَوْصَى إِلَى بُرْدَةَ أَنَا أَدْفَعُهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

And Salamah<sup>as</sup> bequeathed to Burdah<sup>as</sup>, and Burdah<sup>as</sup> bequeathed to me<sup>saww</sup>, and I<sup>saww</sup> am handing it to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ فَهَلْ بَيْنَهُمْ أَنْبَاءُ وَ أَوْصِيَاءُ أُخَرُ قَالَ نَعَمْ أَكْثَرُ مِنْ أَنْ تُحْصَى

Ali<sup>asws</sup> said: 'I<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! So, is there between the Prophets<sup>as</sup> and the successors<sup>as</sup>, any other?' He<sup>saww</sup> said: 'More than can be counted'.

ثُمَّ قَالَ وَ أَنَا أَدْفَعُهَا إِلَيْكَ يَا عَلِيُّ وَ أَنْتَ تَدْفَعُهَا إِلَى ابْنِكَ الْحَسَنِ وَ الْحَسَنُ يَدْفَعُهَا إِلَى أَخِيهِ الْحُسَيْنِ وَ الْحُسَيْنُ يَدْفَعُهَا إِلَى ابْنِهِ عَلِيِّ وَ عَلِيٌّ يَدْفَعُهَا إِلَى ابْنِهِ مُحَمَّدٍ وَ مُحَمَّدٌ يَدْفَعُهَا إِلَى ابْنِهِ جَعْفَرٍ وَ جَعْفَرٌ يَدْفَعُهَا إِلَى ابْنِهِ مُوسَى

Then he<sup>saww</sup> said: 'And I<sup>saww</sup> am handing to you<sup>asws</sup>, O Ali<sup>asws</sup>, and you<sup>asws</sup> should hand it to your<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and Al-Hassan<sup>asws</sup> shall hand it to his<sup>asws</sup> brother<sup>asws</sup> Al-Husayn<sup>asws</sup>, and Al-Husayn<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and Ali<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and Muhammad<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>, and Ja'far<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>.

وَ مُوسَى يَدْفَعُهَا إِلَى ابْنِهِ عَلِيِّ وَ عَلِيٌّ يَدْفَعُهَا إِلَى ابْنِهِ مُحَمَّدٍ وَ مُحَمَّدٌ يَدْفَعُهَا إِلَى ابْنِهِ الْحَسَنِ وَ الْحَسَنُ يَدْفَعُهَا إِلَى ابْنِهِ الْقَائِمِ ثُمَّ يَغِيبُ عَنْهُمْ إِمَامُهُمْ مَا شَاءَ اللَّهُ وَ تَكُونُ لَهُ غَيْبَتَانِ إِحْدَاهُمَا أَطْوَلُ مِنَ الْآخَرَى

And Musa<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and Ali<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and Muhammad<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and Ali<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and Al-Hassan<sup>asws</sup> shall hand it to his<sup>asws</sup> son<sup>asws</sup> Al-Qaim<sup>asws</sup>. Then he<sup>asws</sup> will disappear from them for as long as Allah<sup>azwj</sup> so Desires, and there would be two occultations with him<sup>asws</sup>, one of them longer than the other'.

ثُمَّ انْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ رَافِعًا صَوْتَهُ الْحَذَرَ الْحَذَرَ إِذَا فُقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ مِنْ وَلَدِي قَالَ عَلِيٌّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ فَمَا يَكُونُ بِي هَذِهِ الْغَيْبَةُ خَالَهُ

Then Rasool-Allah<sup>saww</sup> turned towards us and said raising his<sup>saww</sup> voice: 'The caution! The caution, when the fifth from the sons of the seventh is lost (missed)! Ali<sup>asws</sup> said: 'I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! So what will happen to be his<sup>asws</sup> state during this occultation?'

قَالَ يَصْبِرُ حَتَّى يَأْذَنَ اللَّهُ لَهُ بِالْخُرُوجِ فَيَخْرُجُ مِنَ الْيَمَنِ مِنْ قَرْيَةٍ يُقَالُ لَهَا كَرْعَةُ عَلَى رَأْسِهِ عِمَامَةٌ مُتَدَرِّجٌ بِدِرْعِي مُتَقَلِّدٌ بِسَيْفِي ذِي الْقَقَارِ وَ مُنَادٍ يُنَادِي هَذَا الْمَهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ

He<sup>saww</sup> said: 'He<sup>asws</sup> will observe patience until Allah<sup>azwj</sup> Permits the emergence to him<sup>asws</sup>, so he<sup>asws</sup> will emerge from Al-Yemen, from a sect called Kar'ah. There will be a turban upon his<sup>asws</sup> head armoured with my<sup>saww</sup> shield, collared with my<sup>saww</sup> sword Zulfiqar, and a caller will call out: "This is Al-Mahdi<sup>asws</sup>, caliph of Allah<sup>azwj</sup>, so follow him<sup>asws</sup>!"

يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا وَ ذَلِكَ عِنْدَ مَا تَصِيرُ الدُّنْيَا هَرْجًا وَ مَرْجًا وَ يُعَارِ بِغَضُّهُمْ عَلَى بَغْضٍ فَلَا الْكَبِيرُ يَرْحَمُ الصَّغِيرَ وَ لَا الْقَوِيُّ يَرْحَمُ الضَّعِيفَ فَحِينَئِذٍ يَأْذَنُ اللَّهُ لَهُ بِالْخُرُوجِ.

He<sup>asws</sup> will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny, and that would be due the world having become with troubles and mess, and they would be raiding upon each other. So, neither will the elder have mercy on the young, nor the strong upon the weak. On that day, Allah<sup>azwj</sup> will Permit for him<sup>asws</sup> with the emergence".<sup>763</sup>

196- نص، كفاية الأثر المعافا بن زكريا عن علي بن عتبة عن أبيه عن الحسين بن علوان عن أبي علي الخراساني عن مغزوف بن خربوذ عن أبي الطفيل عن علي ع قال: قال لي رسول الله ص أنت الوصي على الأموات من أهل بيتي و الخليفة على الأحياء من أمتي خزنك خزي و سلمك سلمتي أنت الإمام أبو الأئمة أحد عشر من صلوك أئمة مطهرون معصومون و منهم المهدي الذي يملأ الدنيا قسطاً و عدلاً فالويل لمبغضكم

(The book) 'Kifayat Al Aser' – Al Muafa Bin Zakariya, from Ali Bin Utbah, from his father, from Al-Husayn Bin Ulwan, from Abu Ali Al Khurasany, from marouf Bin Kharbuz, from Abu Al Tufeyl,

'From Ali<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'You<sup>asws</sup> are the successor<sup>asws</sup> upon the deceased from my<sup>saww</sup> family members, and the caliph upon the living ones of my<sup>saww</sup> community. Your<sup>asws</sup> party is my<sup>saww</sup> party, and your<sup>asws</sup> peace is my<sup>saww</sup> peace. You<sup>asws</sup> are the Imam<sup>asws</sup>, father<sup>asws</sup> of eleven Imams<sup>asws</sup> from your<sup>asws</sup> Sulb. Imams<sup>asws</sup> Purified, infallible, and for them<sup>asws</sup> is the Mahdi<sup>asws</sup> who fill the world with fairness and justice. So, the woe be for ones hating you<sup>asws</sup> all.

يَا عَلِيُّ لَوْ أَنَّ رَجُلًا أَحَبَّ فِي اللَّهِ حَجَرَ حَسَنَةَ اللَّهِ مَعَهُ وَ إِنَّ مُحِبَّكَ وَ شَيْعَتَكَ وَ مُحِبِّي أَوْلَادِكَ الْأئِمَّةِ بَعْدَكَ يُحْشَرُونَ مَعَكَ وَ أَنْتَ مَعِي فِي الدَّرَجَاتِ الْعُلَى وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ تُدْخِلُ مُحِبِّكَ الْجَنَّةَ وَ مُبْغِضِكَ النَّارَ.

O Ali<sup>asws</sup>! If a man were to love a stone regarding Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Resurrect him with it, and that one's loving you<sup>asws</sup>, and your<sup>asws</sup> shias, and ones loving the children of the Imams<sup>asws</sup> after you<sup>asws</sup> would be Resurrected with you<sup>asws</sup>, and you<sup>asws</sup> will be with me<sup>saww</sup> in

<sup>763</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 195



the lofty ranks, and you<sup>asws</sup> are distributor of the Paradise and the Fire. One loving you<sup>asws</sup> will enter the Paradise, and your<sup>asws</sup> hater (would enter) the Fire”.<sup>764</sup>

197- نص، كفاية الأثر أبو الْمُفَضَّل الشَّيْبَانِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبَرْزُفِيِّ عَنِ يَغْلَى بْنِ عَبَّادٍ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَهْلٍ بَنِيَتْ فِيهِمْ مِنْ اسْمِهِ اسْمٌ نَبِيٍّ إِلَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ مَلَكًا يُسَدِّدُهُمْ وَ إِنَّ مِنْ الْأَئِمَّةِ بَعْدِي مِنْ ذُرِّيَّتِكَ مَنْ اسْمُهُ اسْمِي وَ مَنْ هُوَ سَيِّي مُوسَى بْنُ عِمْرَانَ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Al-Husayn Bin Ali Al Bazufary, from Ya'la Bin Abbad, from Shuba, from Sa'ad Bin Ibrahim Bin Sa'ad Bin Malik, from his father,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is no family among whom is someone whose name is a name of a Prophet<sup>as</sup>, except Allah<sup>azwj</sup> Mighty and Majestic would Send an Angel to them to guide them and that from the Imams<sup>asws</sup> after me<sup>saww</sup> from your<sup>asws</sup> offspring, one whose name is my<sup>saww</sup> name, and one who is named as 'Musa<sup>as</sup> Bin Imran<sup>as</sup>’.

وَ إِنَّ الْأَئِمَّةَ بَعْدِي بَعْدَ نُقْبَاءِ بَنِي إِسْرَائِيلَ أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهَمِي فَمَنْ خَالَفَهُمْ فَقَدْ خَالَفَنِي وَ مَنْ رَدَّهُمْ وَ أَنْكَرَهُمْ فَقَدْ رَدَّنِي وَ أَنْكَرَنِي وَ مَنْ أَحَبَّهُمْ فِي اللَّهِ فَهُوَ مِنْ الْفَائِزِينَ يَوْمَ الْقِيَامَةِ.

And the Imams<sup>asws</sup> after me<sup>saww</sup> are of the number of captains of the children of Israel. Allah<sup>azwj</sup> will Given them my<sup>saww</sup> knowledge, and my<sup>saww</sup> understanding. The one who opposes them, so he has opposed me<sup>saww</sup>, and one who rejects them<sup>asws</sup> and denies them<sup>asws</sup>, so he has rejected me<sup>saww</sup> and denied me<sup>saww</sup>; and one who loves them<sup>asws</sup> for the Sake of Allah<sup>azwj</sup>, he would be from the successful ones on the Day of Qiyamah”.<sup>765</sup>

198- نص، كفاية الأثر الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ الصَّفْوَانِيِّ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ السَّخَارِيِّ عَنْ أَبِي يَحْيَى التَّمِيمِيِّ عَنْ يَحْيَى الْبُكَاءِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَتَفْتَرُونَ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ هَالِكُونَ فَالْتَّاجُونَ الَّذِينَ يَتَمَسَّكُونَ بِوَلَايَتِكُمْ وَ يَفْتَتِسُونَ مِنْ عِلْمِكُمْ وَ لَا يَعْمَلُونَ بِرَأْيِهِمْ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Al Safwany, from Marwan Bin Muhammad Al Sakhary, from Abu Yahya Al Taymi, from Yahya Al Baka'a,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will be dividing upon seventy-three sects, from these a sect would attain salvation and the remainder would be destroyed. The ones attaining salvation are the ones adhering with your<sup>asws</sup> Wilayah and attaining from your<sup>asws</sup> knowledge, and they are not working with their opinions. They, there is no way upon them’.

فَسَأَلْتُ عَنِ الْأَئِمَّةِ فَقَالَ عَدَدَ نُقْبَاءِ بَنِي إِسْرَائِيلَ.

I<sup>asws</sup> asked about the Imams<sup>asws</sup>. He<sup>saww</sup> said: 'Number of captains of the children of Israel”.<sup>766</sup>

<sup>764</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 196

<sup>765</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 197

<sup>766</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 198

199- نص، كفاية الأثر علي بن الحسين بن محمد بن التلعكبري عن عيسى بن موسى الهاشمي بسمرن رأى قال حدثني أبي عن أبيه عن آباءه عن الحسين بن علي عن أبيه علي ع قال: دخلت على رسول الله ص في بيت أم سلمة وقد نزلت عليه هذه الآية- إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Al Tal'akbary, from Isa Bin Musa Al Hashimy at Surmanrayy, said, 'It is narrated to me by my father, from his father, from his forefathers,

'From Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> having said: 'I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> in the house of Umm Salama<sup>ra</sup>, and this Verse had been Revealed unto him<sup>saww</sup>: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ هَذِهِ آيَةُ نَزَلَتْ فِيكَ وَ فِي سِبْطِي وَ الْآيَةُ مِنْ وَلَدِكَ فُلْتُ يَا رَسُولَ اللَّهِ وَ كَمْ الْآيَةُ بَعْدَكَ

Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! This Verse is Revealed regarding you<sup>asws</sup> and regarding my<sup>saww</sup> two grandsons<sup>asws</sup>, and the Imams<sup>asws</sup> from your<sup>asws</sup> sons<sup>asws</sup>. I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! And how many are the Imams<sup>asws</sup> after you<sup>saww</sup>?'

قَالَ أَنْتَ يَا عَلِيُّ ثُمَّ ابْنَاكَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ بَعْدَ الْحُسَيْنِ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ مُحَمَّدٌ ابْنُهُ وَ بَعْدَ مُحَمَّدٍ جَعْفَرٌ ابْنُهُ وَ بَعْدَ جَعْفَرٍ مُوسَى ابْنُهُ وَ بَعْدَ مُوسَى عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ مُحَمَّدٌ ابْنُهُ وَ بَعْدَ مُحَمَّدٍ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحُسَيْنُ ابْنُهُ وَ بَعْدَ الْحُسَيْنِ ابْنُهُ الْحُجَّةُ مِنْ وَلَدِ الْحُسَيْنِ هَكَذَا وَجَدْتُ أَسَامِيَهُمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ

He<sup>saww</sup> said: 'You<sup>asws</sup>, O Ali<sup>asws</sup>, then your<sup>asws</sup> two sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and after Al-Husayn<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>, and after Ja'far<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after Musa<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and after Al-Hassan<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Al Hujjat<sup>asws</sup> from the sons<sup>asws</sup> of Al-Hassan<sup>asws</sup>. That is how I<sup>saww</sup> found their<sup>asws</sup> names written upon the base of the Throne.

فَسَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ عَنْ ذَلِكَ فَقَالَ يَا مُحَمَّدُ هُمُ الْآيَةُ بَعْدَكَ مُطَهَّرُونَ مَعْصُومُونَ وَ أَعْدَاؤُهُمْ مَلْعُونُونَ.

I asked Allah<sup>azwj</sup> Mighty and Majestic about that. He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! They<sup>asws</sup> are the Imams<sup>asws</sup> after you<sup>saww</sup>, Purified, infallible, and their<sup>asws</sup> enemies are accursed!"<sup>767</sup>

200- نص، كفاية الأثر أحمد بن محمد بن عبد الله عن عبيد الله بن أحمد بن يعقوب عن أحمد بن محمد بن مسروق عن عبد الله بن شبيب عن محمد بن زياد السهمي عن سفيان بن عيينة عن عمران بن داود عن محمد بن الحنفية قال قال أمير المؤمنين صلوات الله عليه سمعت رسول الله ص يقول قال الله تبارك و تعالى لأعذبن كل رعية دانت بطاعة إمام ليس مني و إن كانت الرعية في نفسها برة و لأرحمن كل رعية دانت بإمام عادل مني و إن كانت الرعية في نفسها غير برة و لا تقيّة

(The book) 'Kifayat Al Aser' – Ahmad Bin Muhammad Bin Abdullah, from Ubeydullah Bin Ahmad Bin Yaqoub, from Ahmad Bin Muhammad Bin Masrouq, from Abdullah Bin Shuayb, from Muhammad Bin Ziyad Al Sahmy, from Sufran Bin Uyayna, from Imran Bin Dawood, from Muhammad Bin Al Hanafiya who said,

<sup>767</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 199

'Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Blessed and Exalted Said: "I<sup>azwj</sup> will Punish every citizen making it a religion with obedience of an imam who isn't from Me<sup>azwj</sup>, and even if the citizen was righteous in himself, and I<sup>azwj</sup> will have Mercy on every citizen making it a religion with a just Imam<sup>asws</sup> from Me<sup>azwj</sup> and even if the citizen was non-righteous in himself and no piety!"

قَالَ يَا عَلِيُّ أَنْتَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي خَزَنَتُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ أَنْتَ أَبُو سَبْطَيَّ وَ زَوْجُ ابْنَتِي وَ مِنْ ذُرِّيَّتِكَ الْأُيُمَةُ الْمُطَهَّرُونَ

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup> and the caliph after me<sup>saww</sup>. Your<sup>asws</sup> war is my<sup>saww</sup> war and your<sup>asws</sup> peace is my<sup>saww</sup> peace, and you<sup>asws</sup> are father<sup>asws</sup> of my<sup>saww</sup> two grandsons<sup>asws</sup>, and husband<sup>asws</sup> of my<sup>saww</sup> daughter<sup>asws</sup>, and from your<sup>asws</sup> offspring would be the Purified Imams<sup>asws</sup>.

فَأَنَا سَيِّدُ الْأَنْبِيَاءِ وَ أَنْتَ سَيِّدُ الْأَوْصِيَاءِ وَ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ لَوْلَا نَا لَمْ يَخْلُقِ اللَّهُ الْجَنَّةَ وَ لَا النَّارَ وَ لَا الْأَنْبِيَاءَ وَ لَا الْمَلَائِكَةَ

I<sup>saww</sup> am chief of the Prophets<sup>as</sup> and you<sup>asws</sup> are chief of the successors<sup>asws</sup>, and I<sup>saww</sup> and you<sup>asws</sup> are from one tree, and had it not been for us<sup>asws</sup>, Allah<sup>azwj</sup> would have neither Created the Paradise, nor the Fire, nor the Prophets<sup>as</sup>, nor the Angels'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَنَحْنُ أَفْضَلُ أَمْ الْمَلَائِكَةُ قَالَ يَا عَلِيُّ نَحْنُ خَيْرٌ خَلِيفَةُ اللَّهِ عَلَى بَسِيطِ الْأَرْضِ وَ خَيْرٌ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ كَيْفَ لَا نَكُونُ خَيْرًا مِنْهُمْ وَ قَدْ سَبَقْنَاهُمْ إِلَى مَعْرِفَةِ اللَّهِ وَ تَوْحِيدِهِ فَبِنَا عَزَّمُوا اللَّهَ وَ بَنَا عَبْدُوا اللَّهَ وَ بَنَا اهْتَدَوْا السَّبِيلَ إِلَى مَعْرِفَةِ اللَّهِ

He<sup>asws</sup> said: 'I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! So, are we<sup>asws</sup> superior or the Angels?' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! We<sup>asws</sup> are best creatures of Allah<sup>azwj</sup> upon the extension of the earth, and better than the Angels of Proximity; and how can we<sup>asws</sup> not be better than them and we<sup>asws</sup> have preceded them to the recognition of Allah<sup>azwj</sup> and His<sup>azwj</sup> Tawheed. It was by us<sup>asws</sup> they recognised Allah<sup>azwj</sup>, and by us<sup>asws</sup> they worshipped Allah<sup>azwj</sup>, and by they were guided to the way to recognise Allah<sup>azwj</sup>.

يَا عَلِيُّ أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ أَحْيِي وَ وَزِيرِي فَإِذَا مِثُّ ظَهَرْتَ لَكَ ضَعَائِلُ فِي صُدُورِ قَوْمٍ وَ سَتَكُونُ بَعْدِي فِتْنَةٌ صَمَاءٌ صَيْلَمٌ يَسْقُطُ فِيهَا كُلُّ وَلِيخَةٍ وَ بَطَانَةٍ

O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>, and you<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup> and my<sup>saww</sup> Vizier. So, when I<sup>saww</sup> pass away, there will be revealed to you<sup>asws</sup> the grudges in the chests of the people, and a deafening, blinding Fitna will be occurring after me<sup>saww</sup>, there shall fall during it every confidant and intimate one.

وَ ذَلِكَ عِنْدَ فِتْنَتَانِ شِيعَتِكَ الْخَامِسَ مِنْ وَلَدِ السَّابِعِ مِنْ وَلَدِكَ تَحْزَنُ لِقَعْدِهِ أَهْلُ الْأَرْضِ وَ السَّمَاءِ فَكَمْ مِنْ مُؤْمِنٍ وَ مُؤْمِنَةٍ مُتَأَسِّفٍ مُتَلَهِّفٍ حَيْرَانَ عِنْدَ قَعْدِهِ

And that would be during your<sup>asws</sup> Shias losing the fifth from the sons<sup>asws</sup> of the seventh from your<sup>asws</sup> sons<sup>asws</sup>. His<sup>asws</sup> loss would be grieved upon by the inhabitants of the earth and the sky. So, how many Momin and Momina would be sorry, sighing, confused during his<sup>asws</sup> loss'.

ثُمَّ أَطْرَقَ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ يَا أَيُّهَا سَمِيٌّ وَ شَيْبِي وَ شَيْبَةُ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ جُيُوبُ النُّورِ أَوْ قَالَ خَلَائِبُ النُّورِ يَتَوَقَّدُ مِنْ شُعَاعِ الْقُدْسِ كَأَنِّي بِهِمْ آيِسٌ مَا كَانُوا- نُودِيَ بِنِدَاءٍ يَسْمَعُهُ مِنَ الْبُعْدِ كَمَا يَسْمَعُهُ مِنَ الْقُرْبِ يَكُونُ رَحْمَةً عَلَى الْمُؤْمِنِينَ وَ عَذَابًا عَلَى الْمُنَافِقِينَ

Then he<sup>saww</sup> lowered his<sup>saww</sup> head for a while, then raised his<sup>saww</sup> head and said: ‘By my<sup>saww</sup> father<sup>as</sup> and my<sup>saww</sup> mother<sup>as</sup>! He<sup>asws</sup> is of my<sup>saww</sup> name, and my<sup>saww</sup> resemblance, and resembling Musa<sup>as</sup> Bin Imran<sup>as</sup>. Upon him<sup>asws</sup> would be pockets of Noor’ – or said: ‘Robes of light igniting from the rays of Holiness. It is as if I<sup>saww</sup> am with them, despairing as they could be, (and) there is a caller calling out, making the servants hear as if they are listening to him from nearby. He<sup>asws</sup> will happen to be a mercy upon the Momineen and punishment upon the hypocrites.

قُلْتُ وَ مَا ذَلِكَ النَّدَاءُ قَالَ ثَلَاثَةُ أَصْوَاتٍ فِي رَجَبٍ أُولَٰهَا أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ الثَّانِي أَرْقَبَ الْأَرْقَةِ وَ الثَّلَاثُ يَبْرُونَ بَدَنًا بَارِزًا مَعَ قَرْنِ الشَّمْسِ يُنَادِي أَلَا إِنَّ اللَّهَ قَدْ بَعَثَ فُلَانٌ بَنَ فُلَانٍ حَتَّىٰ يَنْسُبَهُ إِلَىٰ عَلِيٍّ ع فِيهِ هَلَاكُ الظَّالِمِينَ فَعِنْدَ ذَلِكَ يَأْتِي الْفَرْجُ وَ يَشْفِي اللَّهُ صُدُورَهُمْ- وَ يَذْهَبُ غَيْظُ قُلُوبِهِمْ

I<sup>asws</sup> said: ‘And what is that call?’ He<sup>saww</sup> said: ‘Three voices during Rajab. Their first is: **Indeed, the Curse of Allah is upon the unjust [11:18];** and the second: **The approaching (Day) approaches [53:57];** and the third, they will be seeing a body coming out with the rays of the sun calling out: ‘Indeed! Allah<sup>azwj</sup> has Sent so and so, son of so and so!’ – until he lineages him<sup>asws</sup> to Ali<sup>asws</sup>. During it would be destruction of the oppressors. During that, the relief will appear, and Allah<sup>azwj</sup> will Heal their chests, **And he would Remove the rage of their hearts [9:15]’.**

قُلْتُ يَا رَسُولَ اللَّهِ فَكَم يَكُونُ بَعْدِي مِنَ الْأَيَّامَةِ قَالَ بَعْدَ الْحُسَيْنِ سَعَةِ النَّاسِ قَائِمُهُمْ.

I<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! So how many Imams<sup>asws</sup> will there happen to be after me<sup>asws</sup>?’ He<sup>saww</sup> said: ‘After Al-Husayn<sup>asws</sup>, nine, their<sup>asws</sup> ninth being their<sup>asws</sup> Qaim<sup>asws</sup>’, 768

201- نص، كفاية الأثر علي بن الحسين بن محمد عن عتبة بن عبد الله الحنصلي عن علي بن موسى العطاءبي عن أحمد بن يوسف الحنصلي عن محمد بن عكاشة عن حسين بن زيد بن علي عن عبد الله بن حسن بن حسن عن أبيه عن الحسين بن علي ع قال: خطبنا رسول الله ص يوماً فقال بعد ما حمد الله و أنشأ عليه معاشر الناس كائني أدعى فأجيب و إني تارك فيكم الثقلين- كتاب الله و عترتي أهل بيتي ما إن تمسكتكم يميني لئن تضلوا

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Utbah Bin Abdullah Al Himsy, from Ali Bin Musa Al Ghatfany, from Ahmad Bin Yusuf Al Himsy, from Muhammad Bin Ukashah, from Husayn Bin Zayd Bin Ali, from Abdullah Bin Hassan Bin Hassan, from his father,

‘From Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> addressed us one day. He<sup>saww</sup> said after having praised Allah<sup>azwj</sup> and extolling upon Him<sup>azwj</sup>: ‘Community of people! It is as if I<sup>saww</sup> have been Called and I<sup>saww</sup> must answer (to Allah<sup>azwj</sup>), and I<sup>saww</sup> am leaving behind among you all, the two weighty things – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family, People<sup>asws</sup> of my<sup>saww</sup> Household, what if you were to adhered with these two, you will never stray.

فَتَعَلَّمُوا مِنْهُمْ وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ- لَا تَخْلُوا الْأَرْضَ مِنْهُمْ وَ لَوْ خَلَّتْ إِذَا لَسَاخَتْ بِأَهْلِهَا

So, learn from them<sup>asws</sup> and do not (try to) teach them<sup>asws</sup>, for they<sup>asws</sup> are more learned than you are. The earth will not be vacant from them<sup>asws</sup>, and if it were to be vacant, it would collapse with its inhabitants’.

ثُمَّ قَالَ اللَّهُ إِنِّي أَعْلَمُ أَنَّ الْعِلْمَ لَا يَبِيدُ وَلَا يَنْقُطِعُ وَأَنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ - لِكَيْلَا يَبْطُلَ حُجَّتُكَ وَلَا يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ أُولَئِكَ الْأَقْلُونَ عَدَدًا الْأَعْظَمُونَ قَدْرًا عِنْدَ اللَّهِ

Then he<sup>saww</sup> said: ‘I<sup>saww</sup> know that the knowledge can neither disappear nor be terminated, and You<sup>azwj</sup> will not leave Your<sup>azwj</sup> earth vacant from a Divine Authority of Yours<sup>azwj</sup> upon Your<sup>azwj</sup> creatures, whether apparent not being followed, or fearful, obscure, lest Your<sup>azwj</sup> Argument be invalidated, not will Your<sup>azwj</sup> friends stray after when You<sup>azwj</sup> have Guided them. They are few in numbers and great of worth in the Presence of Allah<sup>azwj</sup>’.

فَلَمَّا نَزَلَ عَنْ مِنْبَرِهِ قُلْتُ يَا رَسُولَ اللَّهِ أَمَا أَنْتَ الْحُجَّةُ عَلَى الْخَلْقِ كُلِّهِمْ

When he<sup>saww</sup> descended from his<sup>saww</sup> pulpit, I<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! But, are you<sup>saww</sup> not the Divine Authority upon the creatures, all of them?’

قَالَ يَا حَسَنُ إِنَّ اللَّهَ يَقُولُ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ فَأَنَا الْمُنْذِرُ وَعَلَيَّ الْهَادِي

He<sup>saww</sup> said: ‘O Hassan<sup>asws</sup>! Allah<sup>azwj</sup> is Saying: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. So, I<sup>saww</sup> am the warner and Ali<sup>asws</sup> is the guide’.

قُلْتُ يَا رَسُولَ اللَّهِ فَقَوْلُكَ إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ

I<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! So, (what about) your<sup>saww</sup> words: ‘The earth will not be vacant from a Divine Authority’?’

قَالَ نَعَمْ عَلَيَّ هُوَ الْإِمَامُ وَالْحُجَّةُ بَعْدِي وَأَنْتَ الْحُجَّةُ وَالْإِمَامُ بَعْدَهُ وَالْحُسَيْنُ هُوَ الْإِمَامُ وَالْحُجَّةُ بَعْدَكَ وَ لَقَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُ يُخْرِجُ مِنْ صُلْبِ الْحُسَيْنِ وَلَدٌ يَقَالُ لَهُ عَلِيُّ سَمِيِّ جَدِّهِ عَلِيٍّ

He<sup>saww</sup> said: ‘Yes. Ali<sup>asws</sup>, he<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after me<sup>saww</sup>, and you<sup>asws</sup> are the Divine Authority and the Imam<sup>asws</sup> after him<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, he<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after you<sup>asws</sup>. And the Subtle, the Informed, has Informed me<sup>saww</sup> that there shall emerge from the Sulb of Al-Husayn<sup>asws</sup>, a son<sup>asws</sup> called ‘Ali’, named by his<sup>asws</sup> grandfather<sup>asws</sup> Ali<sup>asws</sup>’.

فَإِذَا مَضَى الْحُسَيْنُ قَامَ بِالْأَمْرِ بَعْدَهُ عَلِيُّ ابْنُهُ وَ هُوَ الْحُجَّةُ وَالْإِمَامُ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِ عَلِيٍّ وَلَدًا سَمِيًّا وَ أَشْبَهُ النَّاسِ بِى عِلْمُهُ عِلْمِي وَ حُكْمُهُ حُكْمِي وَ هُوَ الْإِمَامُ وَالْحُجَّةُ بَعْدَ أَبِيهِ

So, when he<sup>asws</sup> passes away, his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> would stand with the command after him<sup>asws</sup>, and he<sup>asws</sup> is the Divine Authority and the Imam<sup>asws</sup>. And Allah<sup>azwj</sup> will Extract from the Sulb of Ali<sup>asws</sup>, a son<sup>asws</sup> having my<sup>saww</sup> name and he<sup>asws</sup> would be the most resembling of the people with me<sup>saww</sup>. His<sup>asws</sup> knowledge would be my<sup>saww</sup> knowledge, and his<sup>asws</sup> wisdom, my<sup>saww</sup> wisdom, and he<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ مَوْلُوداً يُقَالُ لَهُ جَعْفَرٌ أَصْدَقُ النَّاسِ قَوْلًا وَ فِعْلاً وَ هُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, a son<sup>asws</sup> called Ja'far<sup>asws</sup>, most truthful of the people in words and deeds, and he<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ جَعْفَرٍ مَوْلُوداً سَمِيَ مُوسَى بْنِ عِمْرَانَ أَشَدُّ النَّاسِ تَعْبُداً فَهُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Ja'far<sup>asws</sup>, a son<sup>asws</sup> named as 'Musa Bin Imran', being the most intense of the people in worship. He<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ مُوسَى وَلِداً يُقَالُ عَلَيَّ مَعْدِنُ عِلْمِ اللَّهِ وَ مَوْضِعُ حُكْمِهِ فَهُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Musa<sup>asws</sup>, a son<sup>asws</sup> called 'Ali', being a Mine of the Knowledge of Allah<sup>azwj</sup>, and Place of His<sup>azwj</sup> Wisdom. He<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ عَلِيٍّ مَوْلُوداً يُقَالُ لَهُ مُحَمَّدٌ فَهُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Ali<sup>asws</sup>, a son<sup>asws</sup> called 'Muhammad'. He<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ مُحَمَّدٍ مَوْلُوداً يُقَالُ لَهُ عَلِيٌّ فَهُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Muhammad<sup>asws</sup>, a son<sup>asws</sup> called 'Ali'. He<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ عَلِيٍّ مَوْلُوداً يُقَالُ لَهُ الْحَسَنُ فَهُوَ الْإِمَامُ وَ الْحُجَّةُ بَعْدَ أَبِيهِ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Ali<sup>asws</sup>, a son<sup>asws</sup> called 'Al-Hassan'. He<sup>asws</sup> is the Imam<sup>asws</sup> and the Divine Authority after his<sup>asws</sup> father<sup>asws</sup>.

و يُخْرِجُ اللَّهُ تَعَالَى مِنْ صُلْبِ الْحَسَنِ الْحُجَّةَ الْقَائِمَ إِمَامَ زَمَانِهِ وَ مُنْقِداً أَوْلِيَائِهِ يَغِيبُ حَتَّى لَا يُرَى يَرْجِعُ عَنْ أَمْرِ قَوْمٍ وَ يَنْبُتُ عَلَيْهِ آخِرُونَ - وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And Allah<sup>azwj</sup> the Exalted will Extract from the Sulb of Al-Hassan<sup>asws</sup>, the Divine Authority Al Qaim<sup>asws</sup>, being an Imam<sup>asws</sup> of his<sup>asws</sup> time, and saviour of his<sup>asws</sup> friends. He<sup>asws</sup> will disappear until he<sup>asws</sup> will not be seen. A people will turn back from his<sup>asws</sup> matter and another would be steadfast upon it: **And they are saying: 'When would be this threat, if you were truthful?' [10:48].**

وَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ قَائِمُنَا فَيَمْلَأُهَا قِسْطاً وَ عَدْلاً كَمَا مِلَقَتْ جُوراً وَ ظُلْماً فَلَا يَخْلُو الْأَرْضُ مِنْكُمْ

And even if the world were not to remain except for one day, Allah<sup>azwj</sup> Mighty and Majestic would Prolong that day until our<sup>asws</sup> Qaim<sup>asws</sup> emerges. He<sup>asws</sup> will fill it (earth) with fairness and justice, just as it would have been filled with tyranny and injustice. Thus the earth cannot be vacant from you<sup>asws</sup>.

أَعْطَاكُمْ اللَّهُ عِلْمِي وَ فَهْمِي وَ لَقَدْ دَعَوْتُ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يَجْعَلَ الْعِلْمَ وَ الْفَهْمَ فِي عَقِي وَ عَقِبِ عَقِي وَ مِنْ رَزَعِي وَ رَزَعِ رَزَعِي.

Allah<sup>azwj</sup> will Give you<sup>asws</sup> my<sup>saww</sup> knowledge and my<sup>saww</sup> understanding, and I<sup>saww</sup> have supplicated to Allah<sup>azwj</sup> Blessed and Exalted to Make the knowledge and the understanding to be in my<sup>saww</sup> posterity, and posterity of my<sup>saww</sup> posterity, and from my<sup>saww</sup> plantation, and plantation of my<sup>saww</sup> plantation”.<sup>769</sup>

202- نص، كفاية الأثر علي بن الحسين بن محمد عن عتبة بن عبد الله الحمصي عن عبد الله بن محمد عن يحيى الصوفي عن علي بن ثابت عن زر بن حبیش عن الحسن بن علي ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ هَذَا الْأَمْرَ يَمْلِكُهُ بَعْدِي اثْنَا عَشَرَ إِمَامًا تَسَعُّهُ مِنْ صُلْبِ الْحَسَنِ أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهْمِي مَا لِقَوْمٍ يُؤَدُّونِي فِيهِمْ لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Utbah Bin Abdullah Al Himsy, from Abdullah Bin Muhammad, from Yahya Al Sowfy, from Ali Bin Sabit, from Zirr Bin Hubeysh,

‘This command would be ruled (controlled) after me<sup>saww</sup> by twelve Imams<sup>asws</sup>, nine being from the Sulb of Al-Husayn<sup>asws</sup>. Allah<sup>azwj</sup> would Give them<sup>asws</sup> my<sup>saww</sup> knowledge, and my<sup>saww</sup> understand. What is the matter of a people hurting me<sup>saww</sup> regarding them<sup>asws</sup>. May Allah<sup>azwj</sup> not let them achieve my<sup>saww</sup> intercession”.<sup>770</sup>

203- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ أَحْمَدَ بْنِ عَامِرٍ عَنْ سُلَيْمَانَ الطَّائِي عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْكُوفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحَبِّهِ الْحُسَيْنِ عَنْ بَنِي عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَئِمَّةُ بَعْدِي بَعْدَ نُبُوَّةِ نَبِيِّ إِسْرَائِيلَ وَ خَوَارِجِ عِيسَى مِنْ أَحَبَّهُمْ فَهُوَ مُؤْمِنٌ وَ مَنْ أَبْغَضَهُمْ فَهُوَ مُنَافِقٌ هُمْ حُجَجُ اللَّهِ فِي خَلْقِهِ وَ أَغْلَامُهُ فِي بَرِّيَّتِهِ.

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Ahmad Bin Aamir, from Suleyman Al Taie, from Muhammad Bin Imran Al Kufay, from Abdul Rahman Bin Abu Najran, from Safwan Bin Yahya, from Is’haq Bin Ammar,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father Ali<sup>asws</sup> Bi Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> brother Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The Imams<sup>asws</sup> after me<sup>saww</sup> are of the number of captains of the children of Israel, and disciples of Isa<sup>as</sup>. One who loves them<sup>asws</sup>, so he is a Momin, and one who hates them<sup>asws</sup>, he is a hypocrite. They<sup>asws</sup> are Divine Authorities of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> flags among His<sup>azwj</sup> Created beings”.<sup>771</sup>

204- نص، كفاية الأثر علي بن الحسين بن محمد عن هارون بن موسى عن محمد بن أحمد بن عبد الله الهاشمي عن عيسى بن أحمد عن عمارة بن محمد الثوري عن سفيان عن أبي الحجاج داود بن أبي عوف عن الحسن بن علي ع قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع أَنْتَ وَارِثُ عِلْمِي وَ

<sup>769</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 201

<sup>770</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 202

<sup>771</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 203



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206- نص، كفاية الأثر الحسين بن محمد بن سعيد عن علي بن محمد بن شنوبذ عن علي بن محمد بن علي بن حكيم الأودي عن شريك عن عبد الله بن سعد عن الحسين بن علي عن النبي ص قال: أخبرني جبرئيل ع لَمَّا أَتَيْتَ اللَّهَ تَبَارَكَ وَ تَعَالَى اسْمُ مُحَمَّدٍ فِي سَاقِ الْعَرْشِ قُلْتُ يَا رَبِّ هَذَا الْإِسْمُ الْمَكْتُوبُ فِي سَرَادِقِ الْعَرْشِ أَرَى أَعَزَّ خَلْقِكَ عَلَيْكَ

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Ali Bin Muhammad Bin Shunubuz, from Ali Bin Humdoun, from Ali Bin Hukeym Al Awdy, from Shareek, from Abdullah Bin Sa'ad,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'Jibraeel<sup>as</sup> informed me<sup>saww</sup>: 'When Allah<sup>azwj</sup> Blessed and Exalted Affirmed the name 'Muhammad' in the base of the Throne, I<sup>as</sup> said: 'O Lord<sup>azwj</sup>! This name inscribed in the pavilion of the Throne, I<sup>as</sup> it as being the dearest of the creatures to You<sup>azwj</sup>!'

قَالَ فَأَرَاهُ اللَّهَ اثْنَيْ عَشَرَ أَشْبَاحاً أَبْدَاناً بِلَا أَرْوَاحٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَقَالَ يَا رَبِّ بِحَقِّهِمْ عَلَيْكَ إِلَّا أَخْبَرْتَنِي مَنْ هُمْ

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> Showed him twelve resemblances of bodies without souls, between the sky and the earth. He<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! By their<sup>asws</sup> rights upon You<sup>azwj</sup>, inform me<sup>as</sup>, who are they<sup>asws</sup>?'

فَقَالَ هَذَا نُورٌ عَلَيَّ بْنِ أَبِي طَالِبٍ وَ هَذَا نُورُ الْحُسَيْنِ وَ هَذَا نُورُ الْحُسَيْنِ وَ هَذَا نُورُ مُحَمَّدٍ بْنِ عَلِيٍّ وَ هَذَا نُورُ جَعْفَرٍ بْنِ مُحَمَّدٍ وَ هَذَا نُورُ مُوسَى بْنِ جَعْفَرٍ وَ هَذَا نُورُ عَلِيٍّ بْنِ مُوسَى وَ هَذَا نُورُ مُحَمَّدٍ بْنِ عَلِيٍّ وَ هَذَا نُورُ الْحُسَيْنِ بْنِ عَلِيٍّ وَ هَذَا نُورُ الْحُجَّةِ الْقَائِمِ الْمُنْتَظَرِ

He<sup>azwj</sup> Said: 'This is Noor of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and this is Noor of Al-Hassan<sup>asws</sup>, and this is Noor of Al-Husayn<sup>asws</sup>, and this is Noor of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and this is Noor of Muhammad Bin Ali<sup>asws</sup>, and this is Noor of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and this is Noor of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and this is Noor of Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and this is Noor of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and this is Noor of Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and this is Noor of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and this is Noor of Al-Hujjat Al-Qaim<sup>asws</sup>, the awaited!'

قَالَ فَكَانَ رَسُولُ اللَّهِ ص يَقُولُ مَا أَحَدٌ يَتَقَرَّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِهَذَا الْقَوْمِ إِلَّا أَعْتَقَ اللَّهُ رَقَبَتَهُ مِنَ النَّارِ.

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was saying: 'There is no one who draws closer to Allah<sup>azwj</sup> Mighty and Majestic by this group except Allah<sup>azwj</sup> would Liberate his neck from the Fire"<sup>774</sup>.

207- نص، كفاية الأثر أبو المفضل عن أحمد بن عامر الطائي عن أحمد بن عبدان عن سهل بن صفيي عن موسى بن عبد ربه قال: سمعت الحسين بن علي ع يقول في مسجد النبي ص وَ ذَلِكَ فِي حَيَاتِهِ أَبِيهِ عَلِيٍّ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَوَّلُ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ حُجَّتَهُ فَكَتَبَ عَلَى حَوَاشِيهَا- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَصِيُّهُ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, from Ahmad Bin Aamir Al Taie, from Ahmad Bin Abdan, from Sahl Bin Sayfi, from Musa Bin Abd Rabbih who said,

'I heard Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> saying in Masjid of the Prophet<sup>saww</sup>, and that was during the lifetime of his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup>: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The first what Allah<sup>azwj</sup> Mighty and Majestic Created was His<sup>azwj</sup> Veils, and He<sup>azwj</sup> Inscribed upon their

<sup>774</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 206

borders: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is his<sup>saww</sup> successor<sup>asws</sup>”.

ثُمَّ خَلَقَ الْعَرْشَ فَكَتَبَ عَلَى أَرْكَانِهِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَصِيَّهُ

Then He<sup>azwj</sup> Created the Throne and Inscribed upon its pillars: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is his<sup>saww</sup> successor<sup>asws</sup>”.

ثُمَّ خَلَقَ الْأَرْضَ فَنُكْتُبَ عَلَى أَطْوَارِهَا - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَصِيَّهُ

Then He<sup>azwj</sup> Created the earths and Inscribed up its outskirts: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is his<sup>saww</sup> successor<sup>asws</sup>”.

ثُمَّ خَلَقَ السَّمَاءَ فَكَتَبَ عَلَى حُدُودِهِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَصِيَّهُ

Then He<sup>azwj</sup> Created the (Guarded) Tablet and Inscribed upon its edges: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is his<sup>saww</sup> successor<sup>asws</sup>”.

فَمَنْ زَعَمَ أَنَّهُ يُحِبُّ النَّبِيَّ وَ لَا يُحِبُّ الْوَصِيَّ فَقَدْ كَذَبَ وَمَنْ زَعَمَ أَنَّهُ يَعْرِفُ النَّبِيَّ وَ لَا يَعْرِفُ الْوَصِيَّ فَقَدْ كَفَرَ

The one who claims that he loves the Prophet<sup>saww</sup> and does not love the successor<sup>asws</sup>, so he had lied, and one who claims that he recognises the Prophet<sup>saww</sup> and does not recognise the successor<sup>asws</sup>, so he has blasphemed’.

ثُمَّ قَالَ صَ لَا إِنَّ أَهْلَ بَيْتِي أَمَانٌ لَكُمْ فَأَجِبُوهُمْ بِحُبِّي وَ تَمَسَّكُوا بِهِمْ لَنْ تَضِلُّوا

Then he<sup>saww</sup> said: ‘Indeed! The People<sup>asws</sup> of my<sup>saww</sup> Household are a security for you all. So love them<sup>asws</sup> with my<sup>saww</sup> love and adhere with them<sup>asws</sup>, you will never stray’.

قِيلَ فَمَنْ أَهْلُ بَيْتِكَ يَا نَبِيَّ اللَّهِ

It was said, ‘So, who are People of your<sup>saww</sup> Household, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>?’

قَالَ عَلَيٌّ وَ سِبْطَايَ وَ تِسْعَةُ مِنْ وَلَدِ الْحُسَيْنِ أَئِمَّةٌ أَبْرَارٌ أَمَنَاءُ مَعْصُومُونَ أَلَا إِنَّهُمْ أَهْلُ بَيْتِي وَ عِتْرَتِي مِنْ لَحْمِي وَ دَمِي.

He<sup>saww</sup> said: ‘Ali<sup>asws</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> are Imams<sup>asws</sup> of the righteous, trustees, infallible. Indeed! They<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> family<sup>asws</sup>, from my<sup>saww</sup> flesh and my<sup>saww</sup> blood”<sup>775</sup>.

208- نص، كفاية الأثر علي بن الحسين بن محمد بن الحسين بن علي بن عبد الله الموسوي القاضي عن محمد بن الحسين بن حفص عن علي بن المثنى عن حريز بن عبد الحميد الضبي عن الأعمش عن إبراهيم بن يزيد السمان عن أبيه عن الحسين بن علي ع قال: دخل أعرابي على رسول الله ص يُريد الإسلام و معه ضب قد اصطاده في البرية و جعله في كفه

<sup>775</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 207

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Al-Husayn Bin Ali Bin Abdullah Al Mowsy the judge, from Muhammad Bin Al-Husayn Bin Hafs, from Ali Bin Al Musanna, from Jareer Bin Abdul Hameed Al Zaby, from Al Amsh, from Ibrahim Bin Yazeed Al Samman, from his father,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'A Bedouin entered to see Rasool-Allah<sup>saww</sup> intending Al-Islam, and with him was a lizard he had hunted in the wilderness, and he had made it to be in his sleeve.

فَجَعَلَ النَّبِيُّ ص يَعْزِضُ عَلَيْهِ الْإِسْلَامَ فَقَالَ - لَا أُوْمِنُ بِكَ يَا مُحَمَّدُ أَوْ يُؤْمِنُ بِكَ هَذَا الضَّبُّ وَ رَمَى الضَّبُّ عَنْ كُمِهِ فَخَرَجَ الضَّبُّ مِنَ الْمَسْجِدِ يَهْرُبُ  
فَقَالَ النَّبِيُّ ص يَا ضَبُّ مَنْ أَنَا قَالَ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ

The Prophet<sup>saww</sup> went to present Al-Islam to him. He said, 'I will not believe in you<sup>saww</sup>, O Muhammad<sup>saww</sup>, or unless this lizard believes in you<sup>saww</sup>', and he threw the lizard from his sleeve. The lizard went out from the Masjid fleeing. The Prophet<sup>saww</sup> said: 'O lizard! Who am I<sup>saww</sup>? The lizard said, 'You<sup>saww</sup> are Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup>, Bin Abdul Muttalib<sup>asws</sup>, Bin Hashim<sup>as</sup>, Bin Abd Manaf<sup>as</sup>.

قَالَ يَا ضَبُّ مَنْ تَعْبُدُ قَالَ أَعْبُدُ اللَّهَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ نَاجَى مُوسَى كَلِيمًا وَ اصْطَفَاكَ يَا مُحَمَّدُ

He<sup>saww</sup> said: 'O lizard! Whom do you worship?' It said, 'I worship Allah<sup>azwj</sup> Who Split the seed and Formed the person, and Took Ibrahim<sup>as</sup> as a friend, and whispered to Musa<sup>as</sup> in a conversation, and Chose you<sup>saww</sup>, O Muhammad<sup>saww</sup>!

فَقَالَ الْأَعْرَابِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا فَأَخْبَرَنِي يَا رَسُولَ اللَّهِ هَلْ يَكُونُ بَعْدَكَ نَبِيٌّ

The Bedouin said, 'I testify that there is no god except Allah<sup>azwj</sup>, and you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, truly. Inform me, O Rasool-Allah<sup>saww</sup>! Will there happen to be a Prophet<sup>saww</sup> after you<sup>saww</sup>?

قَالَ لَا أَنَا خَاتَمُ النَّبِيِّينَ وَ لَكِنْ يَكُونُ بَعْدِي أئِمَّةٌ مِنْ ذُرِّيَّتِي قَوَامُونَ بِالْقِسْطِ كَعَدَدِ نُبُعَاءِ بَنِي إِسْرَائِيلَ أُولَئِكَ عَلَيَّ بَنُ أَبِي طَالِبٍ هُوَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي وَ تَسَعَّةٌ مِنَ الْأُئِمَّةِ مِنْ صُلْبِ هَذَا وَ وَضَعَ يَدَهُ عَلَى صَدْرِي وَ الْقَائِمُ تَأْسِعُهُمْ بَقَؤُهُ بِالْأَدْنَى فِي آخِرِ الزَّمَانِ كَمَا قُمْتُ فِي أَوَّلِهِ

He<sup>saww</sup> said: 'No, I<sup>saww</sup> am last of the Prophets<sup>as</sup>, but there will happen to be Imams<sup>asws</sup> from my<sup>saww</sup> offspring, standing with the fairness, like the number of captains of the children of Israel. Their<sup>asws</sup> first is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> is the Imam<sup>asws</sup>, and the caliph after me<sup>saww</sup>, and nine from the Imams<sup>asws</sup> are from the Sulb of this one<sup>asws</sup>, – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon my<sup>saww</sup> chest, and Al-Qaim<sup>asws</sup> is their<sup>asws</sup> ninth, standing with the religion at the end of times, just as I<sup>saww</sup> have stood in its beginning'.

قَالَ فَأَنْشَأَ الْأَعْرَابِيُّ يَقُولُ -

أَلَا يَا رَسُولَ اللَّهِ إِنَّكَ صَادِقٌ -  
شَرَعْتَ لَنَا الدِّينَ الْحَنِيفِيَّ بَعْدَ مَا -  
فَبُورِكَتْ فِي الْأَقْوَامِ حَيًّا وَ مَيِّتًا -  
فَبُورِكَتْ مَهْدِيًّا وَ بُورِكَتْ هَادِيًّا -  
عَدُونَا كَأَمْثَالِ الْحَمِيرِ الطَّوَاعِيَا -  
إِلَى الْإِنْسِ ثُمَّ الْجِنَّ لَبَّيْكَ دَاعِيَا -  
وَ بُورِكَتْ مَوْلُودًا وَ بُورِكَتْ نَاشِئًا -

He<sup>asws</sup> said: 'The Bedouin prosed saying, 'Indeed, O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are truthful, Blessed as a Guided one and Blessed as a guide. You<sup>saww</sup> legislated the upright religion for us after we had become donkeys of the tyrants. O best of the Sent ones, and O best of the Messengers<sup>as</sup> to the humans, then to the Jinns. At your service, O caller! Blessed are you<sup>saww</sup> among a people, alive and dead, and Blessed in birth, and Blessed in Resurrection''.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص يَا أَخَا بَنِي سُلَيْمٍ هَلْ لَكَ مَالٌ قَالَ وَالَّذِي أَكْرَمَكَ بِالنُّبُوَّةِ وَحَصَّكَ بِالرَّسَالَةِ إِنَّ أَرْبَعَةَ آلَافٍ بَيْتٍ مِنْ بَنِي سُلَيْمٍ مَا فِيهِمْ أَفْقَرُ مِنِّي

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'O brother of the clan of Suleym! Is there any wealth for you?' He said, 'By the One<sup>azwj</sup> Who Honoured you with the Prophet-hood, and Specialised you<sup>saww</sup> with the Message! Between the four thousand households from the clan of Suleym, there is no one among them anyone poorer than me'.

فَحَمَلَهُ النَّبِيُّ ص عَلَى نَاقَةٍ - فَرَجَعَ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ بِذَلِكَ قَالُوا فَأَسْلَمَ الْأَعْرَابِيُّ طَمَعًا فِي النَّاقَةِ فَبَقِيَ يَوْمُهُ فِي الصُّعَةِ لَمْ يَأْكُلْ شَيْئًا فَلَمَّا كَانَ مِنَ الْعَدِ تَقَدَّمَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ -

أَنْتَ رَسُولُ اللَّهِ حَقًّا نَعْلَمُهُ -

نَبَغِي مِنَ الْإِسْلَامِ شَيْئًا نَقْصُمُهُ -

يَا أَيُّهَا الْمَرْءُ الَّذِي لَا نَعْلَمُهُ -

وَ دِينُكَ الْإِسْلَامُ دِينًا نُعْظِمُهُ -

قَدْ جِئْتُ بِالْحَقِّ وَ شَيْئًا نَطْعُمُهُ -

The Prophet<sup>saww</sup> carried him upon a she-camel, and he returned to his people, and informed them with that. They said, 'The Bedouin became a Muslim out of greed regarding the camel'. He remained his day in the platform (for the homeless), not eating anything. When it was the next morning, he arrived to Rasool-Allah<sup>saww</sup> and said (a poem), 'O you man<sup>saww</sup> who we do not want to lose! You<sup>saww</sup> are Rasool-Allah<sup>saww</sup> truly, we know it, and your<sup>saww</sup> religion Al-Islam is a religion we revere. We seek something from Al Islam we can bite one. You<sup>saww</sup> have come with the truth and something to feed us'.

فَتَبَسَّمَ النَّبِيُّ ص فَقَالَ يَا عَلِيُّ أَعْطِ الْأَعْرَابِيَّ حَاجَتَهُ فَحَمَلَهُ عَلِيُّ ع إِلَى مَنْزِلِ فَاطِمَةَ وَ أَشْبَعَهُ وَ أَعْطَاهُ نَاقَةً وَ جُلَّةً تَمْرًا.

The Prophet<sup>saww</sup> smiled and said: 'O Ali<sup>asws</sup>! Give the Bedouin his need!' So Ali<sup>asws</sup> carried him to the house of (Syeda) Fatima<sup>asws</sup>, and satiated him<sup>asws</sup> and gave him a camel, and a bunch of dates".<sup>776</sup>

209- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ هَارُونَ الدِّيَّوَرِيِّ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ الْمِصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ الْحَدَّاءِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَمَّا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى هَذِهِ الْآيَةَ - وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ تَأْوِيلِهَا

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Muhammad Bin Haroun Al Deynawary, from Muhammad Bin Al Abbas Al Misry, from Abdullah Bin Ibrahim Al Ghifary, from Hareyz Bin Abdullah Al Haza'a, from Ismail Bin Abdullah who said,

<sup>776</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 208

'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Blessed and Exalted Revealed this Verse: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> about its interpretation.

فَقَالَ وَاللَّهِ مَا عَنِّي بِهَا عَزَائِكُمْ وَأَنْتُمْ أَوْلُو الْأَرْحَامِ فَإِذَا مِتُّ فَأَبُوكَ عَلَيَّ أَوَّلِي بِي وَبِمَكَانِي فَإِذَا مَضَى أَبُوكَ فَأَخُوكَ الْحَسَنُ أَوَّلِي بِهِ فَإِذَا مَضَى الْحَسَنُ فَأَنْتَ أَوَّلِي بِهِ

He<sup>saww</sup> said: 'By Allah<sup>azwj</sup>! It does mean by it other than you<sup>asws</sup> (Imams<sup>asws</sup>), and you<sup>asws</sup> are possessors of the kingship. So, when I<sup>saww</sup> pass away, then your<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> is foremost with me<sup>saww</sup> with my<sup>saww</sup> position. When your<sup>asws</sup> father<sup>asws</sup> passes away, then your<sup>asws</sup> brother<sup>asws</sup> is foremost with it. When Al-Hassan<sup>asws</sup> passes away, then you<sup>asws</sup> are foremost with it'.

قُلْتُ يَا رَسُولَ اللَّهِ فَمَنْ بَعْدِي أَوَّلِي بِي

I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! So, who from after me<sup>asws</sup> would be foremost with me<sup>asws</sup>?'

فَقَالَ ابْنُكَ عَلِيُّ أَوَّلِي بِكَ مِنْ بَعْدِكَ فَإِذَا مَضَى فَأَبْنُكَ مُحَمَّدٌ أَوَّلِي بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى مُحَمَّدٌ فَأَبْنُكَ جَعْفَرٌ أَوَّلِي بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى جَعْفَرٌ فَأَبْنُكَ مُوسَى أَوَّلِي بِهِ مِنْ بَعْدِهِ

He<sup>saww</sup> said: 'Your<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> is foremost with you<sup>asws</sup> from after you<sup>asws</sup>. So, when he<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> is foremost with it from after him<sup>asws</sup>. When Muhammad<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup> is foremost with it, with his<sup>asws</sup> position from after him<sup>asws</sup>. When Ja'far<sup>asws</sup> passes away, then Musa<sup>asws</sup> is foremost with it from after him<sup>asws</sup>.

فَإِذَا مَضَى مُوسَى فَأَبْنُكَ عَلِيُّ أَوَّلِي بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى عَلِيُّ فَأَبْنُكَ مُحَمَّدٌ أَوَّلِي بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى مُحَمَّدٌ فَأَبْنُكَ الْحَسَنُ أَوَّلِي بِهِ مِنْ بَعْدِهِ

When Musa<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> is foremost with it from after him<sup>asws</sup>. When Ali<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup> is foremost with it from after him<sup>asws</sup>. When Muhammad<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> is foremost with it from after him<sup>asws</sup>. When Ali<sup>asws</sup> passes away, then his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> is foremost with it from after him<sup>asws</sup>.

فَإِذَا مَضَى الْحَسَنُ وَقَعَتِ الْعَيْبَةُ فِي التَّاسِعِ مِنْ وَلَدِكَ فَهَذِهِ الْأَيُّمَةُ التَّسْعَةُ مِنْ صُلْبِكَ أَعْطَاهُمُ اللَّهُ عِلْمِي وَفَهَمِي طِبْتُهُمْ مِنْ طِبْنِي مَا لِقَوْمٍ يُؤْذُونِي فِيهِمْ لَا أَنَا لَهُمْ شَفَاعَتِي.

When Al-Hassan<sup>asws</sup> passed away, the occultation would occur regarding the ninth from your<sup>asws</sup> sons<sup>asws</sup>. So, these are the nine Imams<sup>asws</sup> from your<sup>asws</sup> Sulb. Allah<sup>azwj</sup> would Give them<sup>asws</sup> my<sup>saww</sup> knowledge, and my<sup>saww</sup> understanding. Their<sup>asws</sup> clay is from my<sup>saww</sup> clay. What is the matter with a people hurting me<sup>saww</sup> regarding them<sup>asws</sup>? May Allah<sup>azwj</sup> not let them achieve my<sup>saww</sup> intercession".<sup>777</sup>

<sup>777</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 209

210- نص، كفاية الأثر علي بن الحسين بن محمد بن الحسين بن الحكم الكوفي عن علي بن العباس بن الوليد البجلي عن جعفر بن محمد المحمدي عن نصر بن مزاحم عن عبد الله بن إبراهيم عن أبيه عن جده عن علي بن الحسين بن الحسين بن علي ع قال: كان رسول الله ص يقول فيما بشرني به يا حسين أنت السيد ابن السيد أبو السادة تسعة من أولئك أئمة أئمة أبرار و التاسع قائمهم

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Muhammad Bin Al-Husayn Bin Al Hakam Al Kufy, from Ali Bin Al Abbas Bin Al Waleed Al Nalkhy, from Ja'far Bin Muhammad Al Muhammadi, from Nasr Bin Muzahim, from Abdullah Bin Ibrahim, from his father, from his grandfather<sup>asws</sup>,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said among what he<sup>saww</sup> had given me<sup>asws</sup> glad tidings with: 'O Husayn<sup>asws</sup>! You<sup>asws</sup> are the chief, son<sup>asws</sup> of the chief, father<sup>asws</sup> of nine chiefs. From your<sup>asws</sup> sons<sup>asws</sup> are Imams of the righteous, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>.

أنت الإمام ابن الإمام أبو الأئمة تسعة من صلبك أئمة أبرار و التاسع مهديهم بئلا الدنيا قسطن و عدلاً يقوم في آخر الزمان كما قُمت في أوله.

You<sup>asws</sup> are the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>, father<sup>asws</sup> of the Imams<sup>asws</sup>. Nine from your<sup>asws</sup> Sulb are Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Mahdi<sup>asws</sup>. He<sup>asws</sup> will fill the earth with fairness and justice. He<sup>asws</sup> will be rising at the end of times just as I<sup>asws</sup> arose in its beginning".<sup>778</sup>

211- نص، كفاية الأثر علي بن الحسين بن محمد بن موسى عن محمد بن إسماعيل النخوي عن الحسين بن عبد الله الشكري عن أبيه عن عطية عن الحسين بن علي ع قال: قال رسول الله ص لعلي ع أنا أولى بالمؤمنين من أنفسهم ثم أنت يا علي أولى بالمؤمنين من أنفسهم ثم بعدك الحسن أولى بالمؤمنين من أنفسهم و بعده الحسين أولى بالمؤمنين من أنفسهم

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Haroun Bin Musa, from Muhammad Bin Ismail Al Nahwy, from Al-Husayn Bin Abdullah Al Sukry, from his father, from Ata'a,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'I<sup>saww</sup> am **foremost with the Momineen than their own selves [33:6]**. Then you<sup>asws</sup>, O Ali<sup>asws</sup>, are **foremost with the Momineen than their own selves [33:6]**. Then after you<sup>asws</sup>, Al-Hassan<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Al-Husayn<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**.

ثم بعده علي أولى بالمؤمنين من أنفسهم ثم بعده محمد أولى بالمؤمنين من أنفسهم و بعده جعفر أولى بالمؤمنين من أنفسهم ثم بعدك موسى أولى بالمؤمنين من أنفسهم ثم بعده علي أولى بالمؤمنين من أنفسهم

Then after him<sup>asws</sup>, Ali<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Muhammad<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, and after him<sup>asws</sup> Ja'far<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Musa<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Ali<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**.

<sup>778</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 210



ثُمَّ بَعْدَهُ مُحَمَّدٌ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ بَعْدَهُ عَلِيٌّ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ بَعْدَهُ الْحَسَنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ الْحُجَّةُ بْنُ الْحَسَنِ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ - أَيْمَةً أَبْرَارٌ هُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ.

Then after him<sup>asws</sup>, Muhammad<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Ali<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**. Then after him<sup>asws</sup> Al-Hassan<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, and Al-Hujjat<sup>asws</sup> Bin Al-Hassan<sup>asws</sup> is **foremost with the Momineen than their own selves [33:6]**, being Imams<sup>asws</sup> of the righteous. They<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>, 779

212- نص، كفاية الأثر علي بن الحسين بن محمد بن الحسين بن الحكم الكوفي ينعقاد عن الحسين بن حذان الحنفي [الحضيني] عن عثمان بن سعيد العمري عن أبي عبد الله محمد بن مهران عن محمد بن إسماعيل الحسيني عن خلف بن المفلس عن نعيم بن جعفر عن الثمالي عن الكاظمي عن علي بن الحسين عن أبيه الحسين بن علي ع قال: دخلت على رسول الله ص و هو متفكر مغمو فقلت يا رسول الله ما لي أراك متفكراً

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad, from Muhammad Bin Al-Husayn Bin Al Hakam Al Kufy at Baghdad, from Al-Husayn Bin Hamdan Al Haseybi, from Usman Bin Saeed Al Amry, from Abu Abdullah Muhammad Bin Mihran, from Muhammad Bin Ismail Al Hasany, from Khalaf Bin Al Mufalas, from Nueym Bin Ja'far, from Al Sumali, from Al Kabuli,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'I entered to see Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> was thoughtful, sad. I said, 'O Rasool-Allah<sup>saww</sup>! What is the matter I see you<sup>asws</sup> thoughtful?'

فَقَالَ يَا بُنَيَّ إِنَّ الرُّوحَ الْأَمِينَ قَدْ أَتَانِي فَقَالَ يَا رَسُولَ اللَّهِ الْعَلِيُّ الْأَعْلَى يُثَرِّكُ السَّلَامَ وَ يَقُولُ لَكَ إِنَّكَ قَدْ قَضَيْتَ بُيُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ

He<sup>saww</sup> said: 'O my<sup>saww</sup> son<sup>asws</sup>! The Trustworthy Spirit came to me<sup>saww</sup> and said: 'O Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> the most Exalted Conveys the Greetings to you<sup>saww</sup> and Says to you<sup>saww</sup>: "You<sup>asws</sup> have spent your<sup>saww</sup> Prophet-hood and completed your<sup>saww</sup> days, so make the Greatest Name, and inheritance of the knowledge, and traces of knowledge of Prophet-hood (Ahadeeth) to be in the possession of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرِفُ بِهِ طَاعَتِي وَ تُعْرِفُ بِهِ وَلَا تَبِي فَإِنِّي لَمْ أَقْطَعْ عِلْمَ النُّبُوَّةِ مِنَ الْعَمِيٍّ مِنْ دُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ دُرِّيَّاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ أَبِيكَ آدَمَ

And I<sup>azwj</sup> do not Leave the earth, except and in it would be a knowledgeable one<sup>asws</sup> My<sup>azwj</sup> obedience can be recognised by him<sup>asws</sup>, and My<sup>azwj</sup> Wilayah can be recognised by him<sup>asws</sup>, for I<sup>azwj</sup> will not Cut-off knowledge of the Prophet-hood of the unseen from your<sup>saww</sup> offspring just as I<sup>azwj</sup> did not Cut it off from children of the Prophets<sup>as</sup>, those who were between you<sup>saww</sup>, and your<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup>!"

فُلْتُ يَا رَسُولَ اللَّهِ فَمَنْ يَمْلِكُ هَذَا الْأَمْرَ بَعْدَكَ قَالَ أَبُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَحْيَى وَ خَلِيفَتِي وَ يَمْلِكُ بَعْدَ عَلِيِّ الْحَسَنُ ثُمَّ تَمْلِكُهُ أَنْتَ وَ تَسْعَةُ مِنْ صُلْبِكَ يَمْلِكُهُ أَتْنَا عَشَرَ إِمَاماً ثُمَّ يَقُومُ قَائِمُنَا يَمْلَأُ الدُّنْيَا قِسْطاً وَ عَدْلًا كَمَا مِلْتُ جَوْراً وَ ظُلماً يَشْفِي صُدُورَ قَوْمٍ مُؤْمِنِينَ مِنْ شَيْعَتِهِ.

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I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>. So, who will control this command after you<sup>saww</sup>?' He<sup>saww</sup> said: 'Your<sup>asws</sup> father<sup>asws</sup> Ali Bin Abu Talib<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> caliph; and after Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> will control it. Then you<sup>asws</sup> will control it, and nine from your<sup>asws</sup> Sulb will control it, being twelve Imams<sup>asws</sup>. Then our<sup>asws</sup> Qaim<sup>asws</sup> will rise. He<sup>asws</sup> will fill the world with fairness and justice just as it would have been filled with tyranny and injustices. He<sup>asws</sup> will heal the chests of a group of Momineen from your<sup>asws</sup> Shias".<sup>780</sup>

213- نص، كفاية الأثر علي بن الحسن بن محمد بن مندة عن زيد بن جعفر بن محمد بن الحسين الخزاري عن العباس بن العباس الجوهري عن عفان بن مسلم عن حماد بن سلمة عن الكلبي عن أبي صالح عن شداد بن أوس قال: لما كان يوم الجمل فُلْتُ لا أَكُونُ مَعَ عَلِيٍّ وَ لا أَكُونُ عَلَيْهِ وَ تَوَقَّعْتُ عَلَى الْقِتَالِ إِلَى انْتِصَافِ النَّهَارِ فَلَمَّا كَانَ قُرْبُ اللَّيْلِ أَلْقَى اللَّهُ فِي قُلُوبِي أَنَّ أَقَاتِلَ مَعَ عَلِيٍّ فَقَاتَلْتُ مَعَهُ حَتَّى كَانَ مِنْ أَمْرِ مَا كَانَ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Zayd Bin Ja'far Bin Muhammad Bin Al-Husayn Al Khazzaz, from Al Abbas Bin Al Abbas Al Jowhari, from Affan Bin Muslim, from Hammad Bin Salamah, from Al Kalby, from Abu Salih, from Shaddad Bin Aws who said,

'When it was the day of the (battle of the) camel, I said, 'I will neither be with Ali<sup>asws</sup> nor will I be against him<sup>asws</sup>, and I shall pause from the fighting up to middle of the day'. When it was near the night Allah<sup>azwj</sup> Cast in my heart that I should fight alongside Ali<sup>asws</sup>. So, I fought with him<sup>asws</sup> until it happened from his<sup>asws</sup> matter what happened.

ثُمَّ إِنِّي أَتَيْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ قَالَتْ مَنْ أَنْتَ أَقْبَلْتُ قُلْتُ مِنَ الْبَصْرَةِ قَالَتْ مَعَ أَيِّ الْفَرِيقَيْنِ كُنْتُ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ إِنِّي تَوَقَّعْتُ عِنْدَ الْقِتَالِ إِلَى انْتِصَافِ النَّهَارِ فَأَلْقَى اللَّهُ عَزَّ وَ جَلَّ فِي قُلُوبِي أَنَّ أَقَاتِلَ مَعَ عَلِيٍّ

Then I came to Al-Medina and entered to see Umm Salama<sup>ra</sup>. She<sup>asws</sup> said, 'Where are you coming from?' I said, 'From Al-Basra'. She<sup>ra</sup> said: 'Which of the two sects were you with?' I said, 'O mother of the Momineen! I paused from the fighting up to middle of the day, then Allah<sup>azwj</sup> Mighty and Majestic Cast into my heard that I should fight alongside Ali<sup>asws</sup>.

قَالَتْ نِعْمَ مَا عَمِلْتَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ حَارَبَ عَلِيًّا فَقَدْ حَارَبَنِي وَ مَنْ حَارَبَنِي حَارَبَ اللَّهَ

She<sup>ra</sup> said, 'Good is what you have done. I<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup> saying: 'One battles against Ali<sup>asws</sup>, so he had battled against me<sup>saww</sup>, and one who battles against me<sup>saww</sup> has battled Allah<sup>azwj</sup>.

قُلْتُ أَ فَتَرَى أَنَّ الْحَقَّ مَعَ عَلِيٍّ قَالَتْ إِي وَ اللَّهُ عَلَيَّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ وَ اللَّهُ مَا أَنْصَفَتْ أُمَّةٌ مُحَمَّدٍ نَبِيَّهُمْ إِذَا قَدَّمُوا مِنْ أَخَرَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ وَ أَخَرُوا مِنْ قَدَّمَهُ اللَّهُ تَعَالَى وَ رَسُولُهُ وَ أَنَّهُمْ صَانُوا حَلَالَتَهُمْ فِي بُيُوتِهِمْ وَ أَبْرَزُوا خَلِيلَةَ رَسُولِ اللَّهِ ص إِلَى الْقِتَالِ

I said, 'Do you<sup>ra</sup> view that the truth is with Ali<sup>asws</sup>?' She<sup>ra</sup> said: 'Yes, by Allah<sup>azwj</sup>! Ali<sup>asws</sup> is with the truth and the truth is with him<sup>asws</sup>. By Allah<sup>azwj</sup>! The community of Muhammad<sup>saww</sup> has not been fair to their Prophet<sup>saww</sup>, when they placed forwards one Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup> had placed back, and placed back the one Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Rasool<sup>saww</sup> had placed forward, and they had protected their own wives in their houses and brought out the wife of Rasool-Allah<sup>saww</sup> to the battle.

<sup>780</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 212

وَاللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لَأُمِّي فُرْقَةً وَ خُلْعَةً فَجَامِعُوهَا إِذَا اجْتَمَعَتْ فَإِذَا افْتَرَقَتْ فَكُونُوا مِنَ النَّمِطِ الْأَوْسَطِ ثُمَّ ارْجِعُوا أَهْلَ بَيْتِي فَإِنْ حَارَبُوا فَحَارِبُوا وَ إِنْ سَالَمُوا فَسَالِمُوا وَ إِنْ زَالُوا فَزُولُوا مَعَهُمْ حَيْثُ زَالُوا فَإِنَّ الْحَقَّ مَعَهُمْ حَيْثُ كَانُوا

By Allah<sup>azwj</sup>! I<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup> saying: 'For my<sup>saww</sup> community there would be division and dislocation, and these would be combined when they gather. So, when there is division, then be from the moderate course, then stay with People<sup>asws</sup> of my<sup>saww</sup> Household. When they<sup>asws</sup> fight, then fight (along side), and if they<sup>asws</sup> are at peace, then be at peace, and if they<sup>asws</sup> move then move with them<sup>asws</sup> wherever they<sup>asws</sup> move, for the truth would be with them<sup>asws</sup> wherever they<sup>asws</sup> may be'.

قُلْتُ فَمَنْ أَهْلُ بَيْتِهِ الَّذِينَ أَمَرْنَا بِالتَّمَسُّكِ بِهِمْ

I said, 'So, who are People<sup>asws</sup> of his<sup>saww</sup> Household, those he<sup>saww</sup> has instructed us with the adherence with them<sup>asws</sup>?'

قَالَتْ هُمُ الْأَئِمَّةُ بَعْدَهُ كَمَا قَالَ عَدَدُ نُبِيَّائِ بَنِي إِسْرَائِيلَ عَلَيَّ وَ سِبْطَايَ وَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ أَهْلُ بَيْتِهِ هُمُ الْمُطَهَّرُونَ وَ الْأَئِمَّةُ الْمُعْصُمُونَ

She<sup>ra</sup> said, 'They<sup>asws</sup> are the Imams<sup>asws</sup> after him<sup>saww</sup>, just as he<sup>saww</sup> had said: 'Number of captains of the children of Israel – Ali<sup>asws</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and nine from the Sulb of Al-Husayn<sup>asws</sup>. And the People<sup>asws</sup> of his<sup>saww</sup> Household, they<sup>asws</sup> are the Purified, and the infallible Imams<sup>asws</sup>.

قُلْتُ إِنَّا لِلَّهِ هَلَكُ النَّاسِ إِذَا قَالَتْ كُلُّ جَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ.

I said, 'We are for Allah<sup>azwj</sup>! The people are destroyed then!' She<sup>ra</sup> said, '**each group rejoicing with what was with them [23:53]**'<sup>781</sup>.

214- نص، كفاية الأثر المضافاً بن زكريّا عن أبي سليمان أحمد بن أبي هراسه عن إبراهيم بن إسحاق النّهّاونديّ عن عبد الله بن حماد الأنصاريّ عن غُثْمَانَ بن أبي شَيْبَةَ عن حَرْبِ بْنِ الْأَعْمَشِ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ سُبحَانَهُ وَ تَعَالَى - فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصّٰدِقِينَ وَ الشّٰهَدَاءِ وَ الصّٰلِحِينَ وَ حَسَنٌ أُولَئِكَ رَفِيقًا

(The book) 'Kifayat Al Aser' – Al Muafa Bin Zakariya, from Abu Suleyman Ahmad Bin Abu Harasah, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad Al Ansari, from usman Bin Abu Shayba, from Hareez, from Al Amsh, from Al Hakam Bin Uteyba, from Qays Bin Abu Hazim,

'Umm Salama<sup>ra</sup> said, 'I<sup>ra</sup> asked Rasool-Allah<sup>azwj</sup> about Words of Allah<sup>azwj</sup> Glorious and Exalted: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**.

قَالَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ أَنَا- وَ الصّٰدِقِينَ عَلَيَّ بْنُ أَبِي طَالِبٍ- وَ الشّٰهَدَاءِ الْحُسَيْنُ وَ الْحُسَيْنُ وَ الصّٰلِحِينَ حَمْزَةُ- وَ حَسَنٌ أُولَئِكَ رَفِيقًا الْأَئِمَّةُ الْإِثْنَا عَشَرَ بَعْدِي.

He<sup>saww</sup> said: '**those upon whom Allah has Bestowed Favours from the Prophets – me<sup>saww</sup> - and the Truthful – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> - and the Martyrs – Al-Hassan<sup>asws</sup> and Al-**

<sup>781</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 213

Husayn<sup>asws</sup> - **and the Righteous;** - Hamza<sup>as</sup> - **and a goodly company are they! [4:69]** – The twelve Imams<sup>asws</sup> after me<sup>saww</sup>, 782

215- نص، كفاية الأثر الحسين بن محمد بن سعيد عن أبي محمد الحسين بن محمد ابن أخي طاهر عن أحمد بن علي عن عبد العزيز بن الخطّاب عن علي بن هاشم عن محمد بن أبي رافع عن سلمة بن شبيب عن القعني عن عبد الله بن مسلم المديني عن أبي الأسود عن أم سلمة رضي الله عنها قالت كان رسول الله ص يقول الأئمة بعدي اثنا عشر عدداً نقيباً بني إسرائيل تسعة من صلب الحسين أعطاهم الله علمي وفهمي فالقول لمبعضهم.

(The book) 'Kifayat Al Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Abu Muhammad Al-Husayn Bin Muhammad son of brother of Tahir, from Ahmad Bin Ali, from Abdul Aziz Bin Al Khattab, from Ali Bin Hashim, from Muhammad Bin Abu Rafie, from Salama Bin Shuayb, from Al Qa'many, from Abdullah Bin Muslim Al Madini, from Abu Al Aswad,

'From Umm Salama<sup>ra</sup>. She<sup>ra</sup> said, 'Rasool-Allah<sup>saww</sup> had said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, of the number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn. Allah<sup>azwj</sup> will Give them<sup>asws</sup> my<sup>saww</sup> knowledge and my<sup>saww</sup> understanding, so the woe be unto their<sup>asws</sup> haters''. 783

216- نص، كفاية الأثر بهذا الإسناد قالت قال رسول الله لعلي يا علي إن الله تبارك وتعالى وهب لك حب المساكين والمستضعفين في الأرض فرضيت بهم إخواناً ورضوا بك إماماً فطوبى لك ولمن أحبك وصدق فيك وويل لمن أبغضك وكذب عليك

(The book) 'Kifayat Al Aser – By this chain,

She (Umm Salama<sup>ra</sup>) said, 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Allah Blessed and Exalted has Gifted to you<sup>asws</sup> love of the poor and the weakened in the earth, so be pleased with them as brethren, and they should be pleased with you<sup>asws</sup> as an Imam<sup>asws</sup>. Beatitude be for one who loves you<sup>asws</sup> and ratifies you<sup>asws</sup>, and woe be for the one who hates you<sup>asws</sup> and belies upon you<sup>asws</sup>.

يا علي أنا المدينة وأنت بابها وما تُؤتى المدينة إلا من بابها

O Ali<sup>asws</sup>! I<sup>saww</sup> am the city and you<sup>asws</sup> are its door, and the city cannot be accessed except from its door.

يا علي أهل مودتك كل أبواب خفيظ وأهل ولايتك كل أشعث ذي طمرين لو أقسم على الله عز وجل لأبرئ قسمة

O Ali<sup>asws</sup>! The people with your<sup>asws</sup> cordiality is every repentant, preserving, and people of your<sup>asws</sup> Wilayah is every dishevelled with worn out clothes. If they were to vow upon Allah<sup>azwj</sup> Mighty and Majestic, would be fulfil his vow.

يا علي إخوانك في أربعة أماكن عند خروج أنفسهم وأنا وأنت شاهدهم وعند المساءلة في قبورهم وعند العرض وعند الصراط

782 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 214

783 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 215

O Ali<sup>asws</sup>! Your<sup>asws</sup> brethren would rejoice in four places – during the exit of their souls, and I<sup>saww</sup> and you<sup>saww</sup> would be present with them, and during the questioning in their graves, and during the presentation, and at the Bridge.

يَا عَلِيُّ خَزَنَتِكَ خَزَنِي وَ خَزَنِي خَزَنَتِكَ خَزَنِي وَ مَنْ سَالَمَنِي فَقَدْ سَالَمَ اللَّهَ

O Ali<sup>asws</sup>! Your<sup>asws</sup> battle is my<sup>saww</sup> battle, and my<sup>saww</sup> battle is battle of Allah<sup>azwj</sup>. One who is at peace with you<sup>asws</sup>, so he is at peace with me<sup>saww</sup>, and one at peace with me<sup>saww</sup>, so he is at peace with Allah<sup>azwj</sup>.

يَا عَلِيُّ بَشِّرْ شِيعَتَكَ أَنَّ اللَّهَ قَدْ رَضِيَ عَنْهُمْ وَ رَضُوا بِكَ هُمْ قَائِدٌ وَ رَضُوا بِكَ وَلِيًّا

O Ali<sup>asws</sup>! Give glad tidings to your<sup>asws</sup> Shias that Allah<sup>azwj</sup> is Pleased from them, and they are pleased with you<sup>asws</sup> for them, and they are pleased with you<sup>asws</sup> as a guardian.

يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ أَنْتَ أَبُو سِبْطِي وَ أَبُو الْأَيْمَةِ التَّسْنَعَةِ مِنْ صُلْبِ الْحُسَيْنِ وَ مِنَّا مَهْدِي هَذِهِ الْأُمَّةِ

O Ali<sup>asws</sup>! You<sup>asws</sup> are master of the Momineen, and guide of the resplendent (faces), and you<sup>asws</sup> are father<sup>asws</sup> of my<sup>saww</sup> two grandsons, and father<sup>asws</sup> of the nine Imams<sup>asws</sup> from the Sulb of Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community.

يَا عَلِيُّ شِيعَتُكَ الْمُتَجَبُّونَ وَ لَوْ لَا أَنْتَ وَ شِيعَتُكَ مَا قَامَ لِلَّهِ دِينٌ.

O Ali<sup>asws</sup>! Your<sup>asws</sup> Shias are excellent, and had it not been for you<sup>asws</sup> and your<sup>asws</sup> Shias, religion would not have been established for Allah<sup>azwj</sup>.<sup>784</sup>

217- نص، كفاية الأثر أحمد بن محمد بن عبيد الله بن الحسن العياشي عن جده عبيد الله عن أحمد بن عبد الجبار عن أحمد بن عبد الرحمن المخزومي عن عمر بن حماد عن علي بن هاشم بن البريد عن أبيه عن أبي سعيد التميمي عن أبي ثابت مولى أبي ذر عن أم سلمة قالت قال رسول الله ص لما أسري بي إلى السماء نظرت فإذا مكتوب على العرش - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيٍّ وَ نَصَرْتُهُ بِعَلِيٍّ

(The book) 'Kifayat Al Aser' – Ahmad Bin Muhammad Bin Ubeydullah Bin Al-Hassan Al Ayyashi, from his grandfather Ubeydullah, from Ahmad Bin Abdul Jabbar, from Ahmad Bin Abdul Rahman Al Makhzumy, from Umar Bin Hammad, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abu Saeed Al Tameemi, from Abu Sabit,

'A slave of Abu Zarr<sup>ra</sup>, from Umm Salama<sup>ra</sup> having said, 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> looked and there was inscribed upon the Throne: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup>, and Help him<sup>asws</sup> with Ali<sup>asws</sup>."

وَ رَأَيْتُ أَنْوَارَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ أَنْوَارَ عَلِيٍّ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحُسَيْنَ بْنَ عَلِيٍّ وَ رَأَيْتُ نُورَ الْحَقِّ يَتَأَلَّأُ مِنْ بَيْنِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

And I<sup>saww</sup> saw Noors of Ali<sup>asws</sup>, and (Syeda)n Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Noors of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin

<sup>784</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 216

Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and I<sup>saww</sup> saw Noor of Al-Hujjat<sup>asws</sup> shining from between them as if he<sup>asws</sup> was a shining star'.

I<sup>saww</sup> said, 'O Lord<sup>azwj</sup>! Who is this<sup>asws</sup>, and who are they<sup>asws</sup>?'

فَنُودِيْتُ يَا مُحَمَّدُ هَذَا نُورٌ عَلَيَّ وَ فَاطِمَةٌ وَ هَذَا نُورُ سِبْطِيكَ الْحَسَنِ وَ الْحُسَيْنِ وَ هَذِهِ أَنْوَارُ الْأَيِّمَةِ بَعْدَكَ مِنْ وَلَدِ الْحَسَنِ مُطَهَّرُونَ مَعْصُومُونَ وَ هَذَا الْحُجَّةُ الَّذِي يَمَلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا.

He<sup>azwj</sup> Called out: "O Muhammad<sup>saww</sup>! This is Noor of Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and this is Noor of your<sup>saww</sup> two grandsons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and these are Noors of the Imams<sup>asws</sup> after you<sup>asws</sup>, from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, Purified, infallible, and this is Al-Hujjat<sup>asws</sup>, the one<sup>asws</sup> who will fill the world with fairness and justice".<sup>785</sup>

218- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ الزَّيَّاتِ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ الْوَاقِدِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ لَنَا مَشْرَبَةٌ وَ كَانَ النَّبِيُّ إِذَا أَرَادَ لِقَاءَ جِبْرِئِيلَ عَ لَقِيَهُ فِيهَا فَلَقِيَهُ رَسُولُ اللَّهِ ص مَرَّةً فِيهَا وَ أَمَرَنِي أَنْ لَا يَصْعَدَ إِلَيْهِ أَحَدٌ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ja'far Bin Muhammad, from Abdullah Bin Umar Bin Al Khattab Al Zayyat, from Al Haris Bin Muhammad, from Muhammad Bin Sa'ad Al Wasiqy, from Muhammad Bin Umar, from Musa Bin Muhammad Bin Ibrahim, from his father, from Abu Salamah, from Ayesha (well-known fabricatress) said,

'There was a drinking place for us, and whenever the Prophet<sup>saww</sup> wanted to meet Jibraeel<sup>as</sup>, would meet him<sup>as</sup> in it. Once Rasool-Allah<sup>saww</sup> met him<sup>as</sup> in it and instructed me not to let anyone ascend to him<sup>saww</sup>.

فَدَخَلَ عَلَيْهِ - الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ لَمْ نَعْلَمْ حَتَّى غَشَاهَا - فَقَالَ جِبْرِئِيلُ مَنْ هَذَا فَقَالَ رَسُولُ اللَّهِ ص ابْنِي فَأَخَذَهُ النَّبِيُّ ص فَأَجْلَسَهُ عَلَى فَخْذِهِ

Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> entered to see him<sup>saww</sup> and we did not know until he<sup>asws</sup> was with him<sup>saww</sup>. Jibraeel<sup>as</sup> said: 'Who is this?' Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> (grand) son<sup>asws</sup>'. The Prophet<sup>saww</sup> took him<sup>asws</sup> and seated him<sup>asws</sup> upon his<sup>saww</sup> thigh.

فَقَالَ جِبْرِئِيلُ أَمَا إِنَّهُ سَيُقْتَلُ قَالَ رَسُولُ اللَّهِ ص وَ مَنْ يَقْتُلُهُ قَالَ أَمُتُكَ قَالَ رَسُولُ اللَّهِ ص أَمْتِي تَقْتُلُهُ قَالَ نَعَمْ وَ إِنَّ شِئْتَ أَخْبِرْتُكَ بِالْأَرْضِ الَّتِي يُقْتَلُ فِيهَا

Jibraeel<sup>as</sup> said: 'As for him<sup>asws</sup>, he<sup>asws</sup> will be killed'. Rasool-Allah<sup>saww</sup> said: 'And who will kill him<sup>asws</sup>? He<sup>as</sup> said: 'Your<sup>saww</sup> community'. Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will kill him<sup>asws</sup>? He<sup>as</sup> said: 'Yes, and if you<sup>saww</sup> like, I<sup>as</sup> can inform you<sup>saww</sup> of the land he<sup>asws</sup> would be killed in'.

فَأَشَارَ جِبْرِئِيلُ إِلَى الطَّفِّ بِالْعِرَاقِ وَ أَخَذَ عَنْهُ تُرْبَةً حُمْرَاءَ فَأَرَاهُ إِثَابَهَا فَقَالَ هَذِهِ مِنْ تُرْبَةٍ مَصْرَعِهِ فَبَكَى رَسُولُ اللَّهِ ص فَقَالَ لَهُ جِبْرِئِيلُ - لَا تَبْكُ فَسَوْفَ يَنْتَقِمُ اللَّهُ مِنْهُمْ بِقَائِمِكُمْ أَهْلَ الْبَيْتِ

<sup>785</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 217

Jibraeel<sup>as</sup> indicated to 'Al-Taffi' (Karbala) at Al-Iraq, and took some red soil from it and showed it to him<sup>saww</sup>. He<sup>as</sup> said: 'This is from the soil of his<sup>asws</sup> killing place'. Rasool-Allah<sup>saww</sup> cried. Jibraeel<sup>as</sup> said to him<sup>saww</sup>: 'Do not cry, for soon Allah<sup>azwj</sup> will Take revenge from them by your<sup>saww</sup> Qaim<sup>asws</sup> of People<sup>asws</sup> of the Household'.

فَقَالَ رَسُولُ اللَّهِ ص حَبِيبِي جِبْرِئِيلُ وَ مَنْ قَاتِمُنَا أَهْلَ الْبَيْتِ قَالَ هُوَ النَّاسِعُ مِنْ وَلَدِ الْحُسَيْنِ ع كَذَا أَخْبَرَنِي رَبِّي حَلَّ جَلَالُهُ أَنَّهُ سَيَخْلُقُ مِنْ صُلْبِ الْحُسَيْنِ وَلَدًا وَ سَمَاءَهُ عِنْدَهُ عَلِيًّا خَاضِعًا لِلَّهِ خَاشِعًا

Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> beloved Jibraeel<sup>as</sup>! And who is our<sup>asws</sup> Qaim<sup>asws</sup>, of People<sup>asws</sup> of the Household?' He<sup>as</sup> said: 'He<sup>asws</sup> is the ninth from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>. Like that my<sup>as</sup> Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Informed me<sup>as</sup> that a son<sup>asws</sup> would be Created from the Sulb of Al-Husayn<sup>asws</sup>, and He<sup>azwj</sup> has Name him<sup>asws</sup> as 'Ali' with Him<sup>azwj</sup>, humble to Allah<sup>azwj</sup>, fearful.

ثُمَّ يُخْرِجُ مِنْ صُلْبِ عَلِيٍّ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ مُحَمَّدًا قَانِتًا لِلَّهِ سَاجِدًا ثُمَّ يُخْرِجُ مِنْ صُلْبِ مُحَمَّدٍ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ جَعْفَرًا نَاطِقًا عَنِ اللَّهِ صَادِقًا فِي اللَّهِ

Then there shall emerge from the Sulb of Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup>, and He<sup>azwj</sup> Named him<sup>asws</sup> as 'Muhammad' with Him<sup>azwj</sup>. Submissive to Allah<sup>azwj</sup>, prostrating. Then there shall emerge from the Sulb of Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup>, and He<sup>azwj</sup> Named him<sup>asws</sup> as 'Muhammad' with Him<sup>azwj</sup>. obedient to Allah<sup>azwj</sup>, prostrating. Then there shall emerge from the Sulb of Muhammad<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup>, and He<sup>azwj</sup> Named him<sup>asws</sup> with Him<sup>azwj</sup> as 'Ja'far', speaking on behalf of Allah<sup>azwj</sup>, truthful regarding Allah<sup>azwj</sup>.

وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ مُوسَى وَائِقٌ بِاللَّهِ مُحِبٌّ فِي اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ عَلِيًّا الرَّاضِي بِاللَّهِ وَ الدَّاعِي إِلَى اللَّهِ عَزَّ وَ جَلَّ

And Allah<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup> and Name him<sup>asws</sup> as 'Musa<sup>asws</sup>, with Him<sup>azwj</sup>, and trustworthy with Allah<sup>azwj</sup>, loving for the Sake of Allah<sup>azwj</sup>. And Allah<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup>, and Name him<sup>asws</sup> with Him<sup>azwj</sup> as 'Ali', the pleased with Allah<sup>azwj</sup> and the caller to Allah<sup>azwj</sup> Mighty and Majestic.

وَ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ مُحَمَّدًا الْمُرْعَبُ فِي اللَّهِ وَ الذَّابُّ عَنِ حَزْمِ اللَّهِ وَ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَاءَهُ عِنْدَهُ عَلِيًّا الْمَكْتَفِي بِاللَّهِ وَ الْوَلِيُّ لِلَّهِ

And there will emerge from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup>, and He<sup>azwj</sup> is Named with Him<sup>azwj</sup> as 'Muhammad', the desirer for the Sake of Allah<sup>azwj</sup>, and the remover from the Prohibitions of Allah<sup>azwj</sup>. And He<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup> and Name him<sup>asws</sup> as 'Ali' with Him<sup>azwj</sup>, the sufficing with Allah<sup>azwj</sup> and the friend of Allah<sup>azwj</sup>.

ثُمَّ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَاءَهُ الْحَسَنَ مُؤْمِنٌ بِاللَّهِ مُرْشِدٌ إِلَى اللَّهِ وَ يُخْرِجُ مِنْ صُلْبِهِ كَلِمَةَ الْحَقِّ وَ لِسَانَ الصِّدْقِ وَ مُظْهَرَ الْحَقِّ حُجَّةَ اللَّهِ عَلَى بَرِيَّتِهِ لَهُ غَيْبَةٌ طَوِيلَةٌ يُظْهِرُ اللَّهُ تَعَالَى بِهِ الْإِسْلَامَ وَ أَهْلَهُ وَ يَحْصِفُ بِهِ الْكُفْرَ وَ أَهْلَهُ.

Then He<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup>, and Name him<sup>asws</sup> as 'Al-Hassan' with Him<sup>azwj</sup>, a believer in Allah<sup>azwj</sup>, rightly guiding to Allah<sup>azwj</sup>. And He<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb, his<sup>asws</sup> son<sup>asws</sup>, the word of truth, and the truthful tongue, and revealing of the truth, a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> citizens. There would be a long occultation



for him<sup>asws</sup>. Allah<sup>azwj</sup> the Exalted will Cause Al Islam and its people to prevail by him<sup>asws</sup>, and eclipse the Kufr and its people by him<sup>asws</sup>.<sup>786</sup>

قَالَ أَبُو الْمُفَضَّلِ قَالَ مُوسَى بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي أَنَّهُ قَالَ: قَالَ لِي أَبُو سَلَمَةَ إِنِّي دَخَلْتُ عَلَى عَائِشَةَ وَ هِيَ خَرِيئَةٌ فَقُلْتُ مَا يَحْزُنُكَ يَا أُمُّ الْمُؤْمِنِينَ قَالَتْ فَقَدْ تَنَبَّأَ النَّبِيُّ ص وَ تَطَاهَرَتِ الْحَسَكَاثُ

Abu Al Mufazzal said, 'Musa Bin Muhammad Bin Ibrahim said, 'My father narrated to me that he said,

'Abu Salama said, 'I entered to see Ayesha and she was grieving. I said, 'What makes you grieve, O mother of the believers?' She said, 'The Prophet<sup>saww</sup> was lost and the spikes appeared'.

ثُمَّ قَالَتْ يَا سَمُرَةُ ابْنِي بِالْكِتَابِ فَحَمَلَتِ الْجَارِيَةُ إِلَيْهَا كِتَابًا فَفَتَحَتْ وَ نَظَرَتْ فِيهِ طَوِيلًا ثُمَّ قَالَتْ صَدَقَ رَسُولُ اللَّهِ ص فَقُلْتُ مَاذَا يَا أُمُّ الْمُؤْمِنِينَ فَقَالَتْ أَخْبَارٌ وَ قِصَصٌ كَتَبْتُ عَنْ رَسُولِ اللَّهِ ص فَلْتُ فَهَلَّا تُحَدِّثُنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص

Then she said, 'O Samurah! Bring me the book'. The maid carried the book to her. She opened and looked into it for a long time, then said, 'Rasool-Allah<sup>saww</sup> spoke the truth'. I said, 'What is that, O mother of the believers?' She said, 'News and stories I wrote from Rasool-Allah<sup>saww</sup>'. I said, 'Will you not narrated to me with something you heard from Rasool-Allah<sup>saww</sup>?'

قَالَتْ نَعَمْ حَدَّثَنِي حَبِيبِي رَسُولُ اللَّهِ قَالَ مَنْ أَحْسَنَ فِيمَا بَقِيَ مِنْ عُمُرِهِ غَفَرَ اللَّهُ لِمَا مَضَى وَ مَا بَقِيَ وَ مَنْ أَسَاءَ فِيمَا بَقِيَ مِنْ عُمُرِهِ أُحْدِثَ فِيمَا مَضَى وَ فِيمَا بَقِيَ

She said, 'Yes. My beloved Rasool-Allah<sup>saww</sup> narrated to me saying: 'One who improves goodness in what remains from his life, Allah<sup>azwj</sup> would Forgive what had passed and what still remains, and one who worsens in what is remaining from his life, would be seized regarding what is past and regarding what remains'.

ثُمَّ قُلْتُ يَا أُمُّ الْمُؤْمِنِينَ هَلْ عَهْدَ إِلَيْكُمْ بَيْنَكُمْ كَمْ يَكُونُ مِنْ بَعْدِهِ مِنَ الْخُلَفَاءِ فَأُطِيقَتِ الْكِتَابَ ثُمَّ قَالَتْ نَعَمْ وَ فَتَحَتِ الْكِتَابَ وَ قَالَتْ يَا أَبَا سَلَمَةَ كَانَتْ لَنَا مَشْرُئَةٌ وَ ذَكَرَتِ الْحَدِيثَ فَأَخْرَجْتُ الْبَيَاضَ وَ كَتَبْتُ هَذَا الْحَبْرَ فَأَمَلْتُ عَلَيْهِ حِفْظًا وَ لَفْظًا

The I said, 'O mother of the believers! Did your Prophet<sup>saww</sup> pact to you all how many caliphs there will happen to be from after him<sup>saww</sup>? She closed the book, then said, 'Yes', and she opened the book and said, 'O Abu Salama! There was a drinking place for us' – and mentioned the Hadeeth, and brought out the white (paper) and wrote this Hadeeth. She dictated unto me from memory and wordings.

ثُمَّ قَالَتْ احْتُمُهُ عَلَيَّ يَا أَبَا سَلَمَةَ مَا دُمْتُ حَيَّةً فَكُنْتُ عَلَيْهَا فَلَمَّا كَانَ بَعْدَ مُضِيِّهَا دَعَانِي عَلِيٌّ ع فَقَالَ أَرِنِي الْحَبْرَ الَّذِي أَمَلْتَ عَلَيْكَ عَائِشَةُ قُلْتُ وَ مَا الْحَبْرُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الَّذِي فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ بَعْدِي فَأَخْرَجْتُهُ إِلَيْهِ حَتَّى سَمِعَهُ.

Then she said, 'Conceal it for me, O Abu Salama, for as long as I am alive'. I concealed it upon her. When it was after her death, Ali<sup>asws</sup> called me. He<sup>asws</sup> said: 'Show me the Hadeeth which Ayesha had dictated unto you'. I said, 'And what Hadeeth, O Amir Al-Momineen<sup>asws</sup>?'

<sup>786</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 218 a

He<sup>asws</sup> said: 'That in which are names of the successors<sup>asws</sup> after me<sup>asws</sup>. I brought it out to him<sup>asws</sup> until he<sup>asws</sup> heard it".<sup>787</sup>

219- نص، كفاية الأثر أبو الْمُفَضَّل عَنْ مُحَمَّدِ بْنِ مَسْعُودِ النَّيْلِيِّ عَنِ الْحُسَيْنِ بْنِ عَقِيلٍ الْأَنْصَارِيِّ عَنْ أَبِي إِسْمَاعِيلَ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِي خَالِدٍ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ عَلِيٍّ عَنْ فَاطِمَةَ ع قَالَتْ دَخَلَ إِلَيَّ رَسُولُ اللَّهِ ص عِنْدَ وَلَادَةِ ابْنِي الْحُسَيْنِ فَنَاقَلْتُهُ إِتَاهُ فِي حِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا وَ أَخَذَ حِرْقَةً بَيْضَاءَ فَلَفَّهُ فِيهَا ثُمَّ قَالَ خُذِيهِ يَا فَاطِمَةُ فَإِنَّهُ الْإِمَامُ وَ أَبُو الْأَيْمَّةِ تِسْعَةً مِنْ صُلْبِهِ أَيْمَةً أُبْرَارٌ وَ التَّاسِعُ قَائِمُهُمْ.

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, from Muhammad Bin Masoud Al Neyli, from Al-Hassan Bin Aqeel Al Ansari, from Abu Ismail Ibrahim Bin Ahmad, from Abdullah Bin Musa, from Abu Khalid Amro Bin Khalid, from Zayd Bin Ali, from his father, from his father,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his paternal aunt Zainab<sup>asws</sup> Bint Ali<sup>asws</sup>, from Fatima<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> entered to see me<sup>asws</sup> when (I<sup>asws</sup>) was blessed with Al-Husayn<sup>asws</sup>. I<sup>asws</sup> handed him<sup>asws</sup> to him<sup>saww</sup> in a yellow cloth. He<sup>saww</sup> threw it and took a white cloth and wrapped him<sup>asws</sup> in it, then said: 'Take him<sup>asws</sup>, O Fatima<sup>asws</sup>, for he<sup>asws</sup> is the Imam<sup>asws</sup>, and father<sup>asws</sup> of the Imams<sup>asws</sup>. Nine from his<sup>asws</sup> Sulb are Imams of the righteous, and the ninth is their<sup>asws</sup> Qaim<sup>asws</sup>'.<sup>788</sup>

220- نص، كفاية الأثر عليُّ بْنُ الْحُسَيْنِ عَنْ هَارُونَ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ شَيْبَانَ الْقَزْوِينِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنْ عَلِيٍّ بْنِ سَعْدِ بْنِ مَسْرُوقٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ بْنِ أَسْلَمَ الْمَكِّيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي ذَرٍّ قَالَ سَمِعْتُ فَاطِمَةَ ع تَقُولُ سَأَلْتُ أَبِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى - وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

(The book) – 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Haroun Bin Musa, from Al-Husayn Bin Ahmad Bin Shayban Al Qazwiny, from Ahmad Bin Ali Al Abdy, from Ali Bin Sa'ad Bin Masrouq, from Abdul Kareem Bin Hilal Bin Aslam Al Makky, from Abu Al Tufayl,

'From Abu Zarr<sup>ra</sup> having said: 'I<sup>ra</sup> heard (Syeda) Fatima<sup>asws</sup> saying: 'I<sup>asws</sup> asked my<sup>asws</sup> father<sup>saww</sup> about Words of Allah<sup>azwj</sup> Blessed and Exalted: **And upon the heights would be men recognising all by their markings, [7:46].**

قَالَ هُمْ الْأَيْمَةُ بَعْدِي عَلِيٌّ وَ سِبْطَايَ وَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ هُمْ رِجَالُ الْأَعْرَافِ - لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ يَعْرِفُهُمْ وَ يَعْرِفُونَهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ يُنْكِرُونَهُ - لَا يَعْرِفُ اللَّهُ تَعَالَى إِلَّا بِسَبِيلِ مَعْرِفَتِهِمْ.

He<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are Ali<sup>asws</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and nine from the Sulb of Al-Husayn<sup>asws</sup>. They<sup>asws</sup> are the men<sup>asws</sup> upon the heights. None shall enter the Paradise except one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognises him, nor enter the Fire except one who denies them<sup>asws</sup> and they<sup>asws</sup> deny him. Allah<sup>azwj</sup> the Exalted cannot be recognised except by way of their<sup>asws</sup> recognition".<sup>789</sup>

<sup>787</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 218 b

<sup>788</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 219

<sup>789</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 220

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They<sup>asws</sup> are the Imams<sup>asws</sup> of the truth, and the truthful tongues. Helped would be the one helping them<sup>asws</sup>, and Abandoned would be the one abandoning them<sup>asws</sup>.<sup>790</sup>

نص، كفاية الأثر علي بن الحسين عن محمد بن الحسين الكوفي عن ميسرة بن عبد الله عن عبد الله بن محمد بن عبد الله القرشي عن محمد بن سعد صاحب الواقدي عن محمد بن عمر الواقدي عن أبي هارون عن أبي جعفر محمد بن علي ع عن جابر بن عبد الله الأنصاري قال: دخلت على فاطمة بنت رسول الله ص و في يدها لوح من زمرد أخضر و ذكر الحديث.

(The book) 'Kifayat Al Aser' – Ali Bin A Hassan, from Muhammad Bin Al-Husayn Al Kufy, from Maysara Bin Abdullah, from Abdullah Bin Muhammad Bin Abdullah Al Qurshy, from Muhammad Bin Sa'ad, companion of Al Waqidy (Wahabi imam), from Muhammad Bin Umar Al Waqidi, from Abu Haroun,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansari who said, 'I entered to see (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and in her<sup>asws</sup> hand was a tablet of green emerald' – and he mentioned the Hadeeth".<sup>791</sup>

222- نص، كفاية الأثر علي بن الحسين عن محمد بن أبيه عن علي بن قابوس القمي بضم عن محمد بن الحسين عن يونس بن طيبان عن جعفر بن محمد عن أبيه محمد بن علي عن أبيه الحسين بن علي ع قال: قالت لي أُمِّي فاطمة ع لَمَّا وَلَدْتُكَ دَخَلَ إِلَيَّ رَسُولُ اللَّهِ ص فَنَاولْتُكَ إِيَّاهُ فِي حِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا وَ أَخَذَ حِرْقَةً بَيْضَاءَ لَعَنَ بِهَا وَ أَدَنَ فِي أُذُنِكَ الْأَيْمَنِ وَ أَقَامَ فِي الْأَيْسَرِ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad, from his father, from Ali Bin Qabous Al Qummi at Qum, from Muhammad Bin Al-Hassan, from Yunus Bin Zabyan,

'From Ja'far<sup>asws</sup> Bin Muhammad, from his<sup>asws</sup> father Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'My<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> said to me: 'When you<sup>asws</sup> were blessed (to us<sup>asws</sup>), Rasool-Allah<sup>saww</sup> entered to see me<sup>asws</sup>, so I<sup>asws</sup> gave you<sup>asws</sup> to him<sup>saww</sup> in a yellow cloth. But, he<sup>saww</sup> threw it and took a white cloth and wrapped you<sup>asws</sup> in it, and proclaimed Azaan in your<sup>asws</sup> right ear and Iqaamah in the left'.

ثُمَّ قَالَ يَا فَاطِمَةُ خُذِيهِ فَإِنَّهُ أَبُو الْأَيْمَةِ تِسْعَةَ مِنْ وَلَدِهِ أَيْمَةُ أَبْرَارٍ وَ التَّاسِعُ مَهْدِيُّهُمْ.

Then he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! Take him<sup>asws</sup>, for he<sup>asws</sup> is father<sup>asws</sup> of the Imams<sup>asws</sup>. Nine from his<sup>asws</sup> sons<sup>asws</sup> are Imams<sup>asws</sup> of the righteous, and the ninth is their<sup>asws</sup> Mahdi<sup>asws</sup>'.<sup>792</sup>

223- نص، كفاية الأثر محمد بن عبد الله بن المطالب عن عبيد الله بن الحسين النصبی عن أبي العیناء عن يعقوب بن محمد بن علي بن عبد المهيمن عن عباس بن سهل الساعدي عن أبيه قال: سألت فاطمة صلوات الله عليها عن الأئمة ع فقالت سمعت رسول الله ص يقول - الأئمة بعدي عدد نعباء بني إسرائيل.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Bin Al Muttalib, from Ubeydullah Bin Al-Husayn Al Nasaybi, from Abu Al Ayta'a, from Yaqoub Bin Muhammad Bin Ali Bin Abdul Muheymi, from Abbas Bin Sahl Al Sa'dy, from his father who said,

<sup>790</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 221 a

<sup>791</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 221 b

<sup>792</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 222

'I asked (Syeda) Fatima<sup>asws</sup> about the Imams<sup>asws</sup>. She<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'The Imams<sup>asws</sup> after me<sup>asws</sup> would be of the number of captains of the children of Israel''<sup>793</sup>.

224- نص، كفاية الأثر علي بن الحسين بن محمد بن الحسين الكوفي عن محمد بن علي بن زكريا عن عبد الله بن الصَّحَّاح عن هشام بن محمد عن عبد الرحمن بن عاصم بن عمرو عن حمود بن لبيد قال: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص كَانَتْ فَاطِمَةُ ع تَأْتِي قُبُورَ الشُّهَدَاءِ وَ تَأْتِي قَبْرَ حَمْزَةَ وَ تَبْكِي هُنَاكَ فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ أَتَيْتُ قَبْرَ حَمْزَةَ فَوَجَدْتُهَا ع تَبْكِي هُنَاكَ فَأَمَهَلْتُهَا حَتَّى سَكَتَتْ فَأَتَيْتُهَا وَ سَلَّمْتُ عَلَيْهَا وَ قُلْتُ يَا سَيِّدَةَ النَّسَوَانِ قَدْ وَ اللَّهُ قَطَعَتْ نِيَاطَ قَلْبِي مِنْ بُكَائِكَ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Kufi, from Muhammad Bin Ali Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad, from Abdul Rahman, from Aasim Bin Amro, from Mahmoud Bin Labeed who said,

'When Rasool-Allah<sup>saww</sup> passed away, (Syeda) Fatima<sup>asws</sup> used to come to the graves of the martyrs, and she<sup>asws</sup> would come to the grave of Hamza<sup>as</sup> and cry over there. When it was during one of the days she<sup>asws</sup> had come to the grave of Hamza<sup>as</sup>, I found her<sup>as</sup> crying over there. I gave her<sup>asws</sup> time until she<sup>asws</sup> had calmed down, then came to her<sup>asws</sup> and greeted unto her<sup>asws</sup>, and I said, 'O chieftess of the women! By Allah<sup>azwj</sup>, the veins of my heart have been cut from your<sup>asws</sup> crying!'

قُلْتُ يَا بَا عُمَرُ وَ لَحَقَّ لِي الْبُكَاءُ فَلَقَدْ أَصِيبْتُ بِخَيْرِ الْأَبَاءِ رَسُولِ اللَّهِ ص وَ شَوْقَاهُ إِلَى رَسُولِ اللَّهِ

She<sup>asws</sup> said: 'O Abu Umar, and the crying is a right for me<sup>asws</sup>, for I<sup>asws</sup> have been afflicted (with the loss of) best of the fathers, Rasool-Allah<sup>saww</sup>. O the desire to Rasool-Allah<sup>azwj</sup>!'

ثُمَّ أَنْشَأَتْ ع تَقُولُ-

إِذَا مَاتَ يَوْمًا مَيِّتَ قَلَّ ذِكْرُهُ- وَ ذِكْرُ أَبِي مُدَّ مَاتَ وَ اللَّهُ أَكْثَرُ-

Then she<sup>asws</sup> prosed (a couplet) saying: 'When a person dies one day, his mention is little, and the mention of my father, since he<sup>saww</sup> passed away, by Allah<sup>azwj</sup> it is more'.

قُلْتُ يَا سَيِّدَتِي إِنِّي سَأَلْتُكَ عَنْ مَسْأَلَةٍ تَتَلَجَّجُ فِي صَدْرِي قَالَتْ سَلْ قُلْتُ هَلْ نَصَّ رَسُولُ اللَّهِ قَبْلَ وَفَاتِهِ عَلَى عَلِيٍّ بِالْإِمَامَةِ قَالَتْ وَاعْجَبَا نَسِيتُمْ يَوْمَ غَدِيرِ خُمٍّ

I said, 'O my chieftess<sup>asws</sup>! I (want to) ask you<sup>asws</sup> about an issue which is bothering me in my chest'. She<sup>asws</sup> said: 'Ask'. I said, 'Did Rasool-Allah<sup>saww</sup> before his<sup>saww</sup> passing away give the text upon Ali<sup>asws</sup> with the Imamate?' She<sup>asws</sup> said: 'O how strange! Are you forgetting the day of Ghadeer Khumm?'

قُلْتُ قَدْ كَانَ ذَلِكَ وَ لَكِنْ أَخْبِرْنِي بِمَا أَشِيرَ إِلَيْكَ قَالَتْ أَشْهَدُ اللَّهَ تَعَالَى لَقَدْ سَمِعْتُهُ يَقُولُ- عَلِيٌّ خَيْرٌ مِنْ أُخْلَفَهُ فَيْكُمْ وَ هُوَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي وَ سِبْطَايَ وَ تِسْعَةَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةً أَبْرَارٍ لَعِنْ اتَّبَعْتُمُوهُمْ وَ خَدَعْتُمُوهُمْ هَادِينَ مَهْدِيَّيْنِ وَ لَعِنْ خَالَفْتُمُوهُمْ لَيْكُونُ الْإِخْتِلَافُ فَيْكُمْ إِلَى يَوْمِ الْقِيَامَةِ

<sup>793</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 223

I said, 'That had happened, but informed me with what he<sup>saww</sup> had indicated to you<sup>asws</sup>'. She<sup>asws</sup> said: 'I<sup>asws</sup> testify with Allah<sup>azwj</sup> the Exalted, I<sup>asws</sup> have heard him<sup>saww</sup> saying: 'Ali<sup>asws</sup> is best of the ones I<sup>saww</sup> leave behind among you all, and he is the Imam<sup>asws</sup>, and the caliph after me<sup>saww</sup>, and my<sup>saww</sup> two grandsons<sup>asws</sup>, and nine from the Sulb of Al-Husayn<sup>asws</sup> are Imams<sup>asws</sup> of the righteous. If you were to follow them<sup>asws</sup>, you will find them<sup>asws</sup> as guides, Guided, and if you were to oppose them<sup>asws</sup>, the differing would take place among you up to the Day of Qiyamah'.

قُلْتُ يَا سَيِّدِي فَمَا بَالُهُ قَعَدَ عَنْ حَقِّهِ قَالَتْ يَا بَا عُمَرَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ تُؤْتَى وَ لَا تَأْتِي أَوْ قَالَتْ مَثَلُ عَلِيٍّ

I said, 'O my chieftess<sup>asws</sup>! So, what is the matter he<sup>asws</sup> sat back from his<sup>asws</sup> rights?' She<sup>asws</sup> said: 'O Abu Umar! Rasool-Allah<sup>saww</sup> said: 'An example of the Imam<sup>asws</sup> is an example of the Kabah, one should come to it, and it does not come (to anyone)' – or she<sup>asws</sup> said: 'An example of Ali<sup>asws</sup>'.

ثُمَّ قَالَتْ أَمَا وَاللَّهِ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ وَ اتَّبَعُوا عِزَّةَ نَبِيِّهِ لَمَا اخْتَلَفَ فِي اللَّهِ اثْنَانِ وَ لَوَرَّثَهَا سَلَفٌ عَنْ سَلَفٍ وَ خَلَفٌ بَعْدَ خَلَفٍ حَتَّى يَأْتِيَ قَائِمُنَا النَّاسِخُ مِنْ وَلَدِ الْحُسَيْنِ

Then she<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! If they had left the truth upon its rightful ones and followed the family<sup>asws</sup> of their Prophet<sup>saww</sup>, no two would have differed regarding Allah<sup>azwj</sup>, and it is inherited by an ancestor from an ancestor, and a posterity after a posterity until our<sup>asws</sup> Qaim<sup>asws</sup> rises, being the ninth from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>'.

وَ لَكِنْ قَدَّمُوا مَنْ أَخَّرَهُ اللَّهُ وَ أَخَّرُوا مَنْ قَدَّمَهُ اللَّهُ حَتَّى إِذَا أَخَذُوا الْمُبْعُوثَ وَ أَوْدَعُوهُ الْجَذْتَ الْمَخْدُوثَ اخْتَارُوا بِشَهْوَتِهِمْ وَ عَمِلُوا بِآرَائِهِمْ تَبَاءَ لَهُمْ أَوْ لَمْ يَسْمَعُوا اللَّهَ يَقُولُ - وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ

But, they brought forward one whom Allah<sup>azwj</sup> had Set back, and they set back the one Allah<sup>azwj</sup> had Placed forward until they reneged with the Sent one<sup>saww</sup>, and they left him<sup>saww</sup> buried in the grave. They chose with their consultations and worked with their opinions. Damnation be for them! Or have they not heard Allah<sup>azwj</sup> Saying: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68].**

بَلْ سَمِعُوا وَ لَكِنَّهُمْ كَمَا قَالَ اللَّهُ سُبْحَانَهُ - فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ هَيْهَاتَ بَسْطُوا فِي الدُّنْيَا أَمَانَهُمْ وَ نَسُوا آجَالَهُمْ - فَتَغَسَّاهُمْ وَأَضَلَّ أَعْمَانَهُمْ أَغْوَدُ بِكَ يَا رَبِّ مِنَ الْحَوْرِ بَعْدَ الْكُورِ.

But, they did hear it, but they are as like what Allah<sup>azwj</sup> the Glorious Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].** Far be it! They extended their hopes regarding the world and they forgot their terms (deaths). **And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8].** I<sup>asws</sup> seek Refuge with You<sup>azwj</sup>, O Lord<sup>azwj</sup>, from the loss (mischief) after the increase (correction)".<sup>794</sup>

<sup>794</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 224

225- نص، كفاية الأثر علي بن الحسين بن محمد بن مندة عن محمد بن الحسين الكوفي عن إسماعيل بن موسى بن إبراهيم عن محمد بن سليمان بن حبيب عن شريك عن حكيم بن حبيب عن إبراهيم النخعي عن علقمة بن قيس قال: خطبنا أمير المؤمنين علي بن أبي طالب ع على منبر الكوفة خطبة اللؤلؤة فقال فيما قال بي آخرها ألا وإني طاعن عن قريب و منطلق إلى المغيب فارتقبوا الفتنة الأموية و المملكة الكسروية و إمارة ما أحياء الله و إحياء ما أماته الله و اتخذوا صوامعكم يثبتكم و عضوا على مثل جمر العضا و اذكروا الله كثيرا فذكره أكثر لو كنتم تعلمون

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mundah, from Muhammad Bin Al-Husayn Al Kufy, from Ismail Bin Musa Bin Ibrahim, from Muhammad Bin Suleyman Bin Jabeed, from Shareek, from Hakeem Bin Jubeyr, from Ibrahim Al Nakhaie, from Alqamah Bin Qays who said,

'Amir Al-Momineen<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> addressed us upon the pulpit of Al-Kufa, sermon of the pearls (Al-Lulu wal Marjan)'. He<sup>asws</sup> said among what he<sup>asws</sup> said in its end: 'Indeed! And I<sup>asws</sup> shall be departing very soon and go to the unseen, so await the Fitna of Umayya and the government of Chosroe, and the death of what Allah<sup>azwj</sup> has Revived and revival of what Allah<sup>azwj</sup> has Killed off, and take to your silences in your houses, and close your eyes (be patient) upon the likes of mighty afflictions, and mention Allah<sup>azwj</sup> a lot, for His<sup>azwj</sup> Mention is the greatest if only you knew'.

ثم قال و تبنى مدينة يقال لها الزوراء بين دجلة و الفرات فلو رأيتموها مشيدة بالجص و الآجر و مزخرفة بالذهب و الفضة و اللازورد المستسقى و الممر و الرخام و أبواب العاج و الأبنوس و الحميم و القباب و الستارات و قد غليت بالساج و العزير و الصنوبر و الشب و شيدت بالقصور

Then he<sup>asws</sup> said: 'And a city called Al-Zowra'a would be built between Dajlah and Al-Dujejl, and the Euphrates. If you could see it, constructed with the plaster, and the bricks, and decorated with the gold and the silver, and blue (water) quenchers, and the alabaster, and the marble, and the doors of ivory, and the ebony, and the tents, and the domes, and the curtains. And it is decorated with the teak, and the juniper shrubs, and the pines, and the evergreen trees, and constructed with the castles.

و توالث عليها ملوك بني الشيبان أربعة و عشرون ملكاً على عدد سني الكديد فيهم السقاح و المقلاص و الجموح و الهدوع و المظفر و المؤنث و التزار و الكبش و المهثور و العيار و المضطلم و المستضعف و العلأم و الثعناي و الخليع و السيار و المثرف و الكديد و الأكتب و المسرف و الأكلب و الوسيم و الصيلا و العينو

And the twenty-four kings of the clans of Sheysaban shall rule upon it upon a number of my<sup>asws</sup> old age – among them are Al-Saffah, and Al-Miqlass, and Al-Jamouh, and Al-Hazwu, and Al-Muzaffer, and Al-Muannas, and Al-Nazar, and Al-Kabsh, and Al-Mahtour, and Al-Ayyar, and Al-Mustalam, and Al-Mustasa'ab, and Al-Allam, and Al-Rahbany, and Al-Khalie, and Al-Sayyar, and Al-Mutraf, and Al-Kadeed, and Al-Aktab, and Al-Musrif, and Al-Aklab, and Al-Waseem, and Al-Saylam, and Al-Aynouq.

و تعمل القبة العبراء ذات القلاة الحمراء و في عقبها قائم الحق يسفر عن وجهه بين أجحة الأقاليم - كالممر المضى بين الكواكب الدرية

And the earther domes would be made with red wilderness (soil), and after them would be Qaim<sup>asws</sup> of the truth, travelling from its direction between the territories like the moon illuminating between the shining stars.



أَلَا وَ إِنَّ خُرُوجَهُ عَلَامَاتٍ عَشْرَةً أَوَّلُهَا طُلُوعُ الْكَوْكَبِ ذِي الدَّنَبِ وَ يُقَارِبُ مِنَ الْحَادِي وَ يَقَعُ فِيهِ هَرَجٌ وَ مَرَجٌ وَ شَعْبٌ وَ تَلَكَّ عَلَامَاتُ الْحِصْبِ وَ مِنَ الْعَلَامَةِ إِلَى الْعَلَامَةِ عَجَبٌ فَإِذَا انْقَضَتِ الْعَلَامَاتُ الْعَشْرَةُ إِذْ ذَاكَ يَظْهَرُ مِنَّا الْقَمَرُ الْأَزْهَرُ وَ تَمَّتْ كَلِمَةُ الْإِخْلَاصِ لِلَّهِ عَلَى التَّوْحِيدِ

Indeed! There are ten signs of his<sup>asws</sup> emergence. The first of these is emergence of the stars with tails, and they (people) would draw closer to the atheists, and troubles and mess and riots would occur, and these are signs of Blessings. And from the signs to the signs are wonders. So, when the ten signs expire, then the blossoming moor would appear from us<sup>asws</sup>, and the sincere Word of Allah<sup>azwj</sup> would be completed upon the Tawheed’.

فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ عَامِرُ بْنُ كَثِيرٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَخْبَرْتَنَا عَنْ أَيْمَةِ الْكُفْرِ وَ خُلَفَاءِ الْبَاطِلِ فَأَخْبِرْنَا عَنْ أَيْمَةِ الْحَقِّ وَ أَلْسِنَةِ الصِّدْقِ بَعْدَكَ

A man called Aamir Bin Kaseer stood up to him<sup>asws</sup> and said, ‘O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> have informed us about the imams of Kufr and the false caliphs, so inform us about the Imams<sup>asws</sup> of the truth and the truthful tongues after you<sup>asws</sup>’.

قَالَ نَعَمْ إِنَّهُ لَعَهْدٌ عَهْدُهُ إِلَى رَسُولِ اللَّهِ ص أَنَّ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ لَقَدْ قَالَ النَّبِيُّ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ نَظَرْتُ إِلَى سَاقِ الْعَرْشِ فَإِذَا مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيِّ

He<sup>asws</sup> said: ‘Yes, it is a pact pacted to me<sup>asws</sup> by Rasool-Allah<sup>saww</sup> that this command, twelve Imams<sup>asws</sup> would control it, nine being from the Sulb of Al-Husayn<sup>asws</sup>. And that the Prophet<sup>saww</sup> had said: ‘When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> looked at the base of the Throne and there was inscribed upon it: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with Ali<sup>asws</sup>”’.

وَ رَأَيْتُ اثْنَيْ عَشَرَ نُورًا فَقُلْتُ يَا رَبِّ أَنْوَارٌ مِنْ هَذِهِ فَنُودِيَتْ يَا مُحَمَّدُ هَذِهِ أَنْوَارُ الْأَيْمَةِ مِنْ دُرِّكَ

And I<sup>saww</sup> saw twelve Noors, so I<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! Whose Noors are these?’ He<sup>azwj</sup> Called out: “O Muhammad<sup>saww</sup>! These are Noors of the Imams<sup>asws</sup> from your<sup>saww</sup> offspring!”

قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا تُسَمِّيهِمْ لِي قَالَ نَعَمْ أَنْتَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي تَقْضِي دِينِي وَ تُنْجِزُ عِدَاتِي وَ بَعْدَكَ ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ وَ بَعْدَ الْحُسَيْنِ ابْنُهُ عَلِيُّ زَيْنِ الْعَابِدِينَ وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالْبَاقِرِ

I<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Will you<sup>saww</sup> not name them<sup>asws</sup> to me<sup>asws</sup>?’ He<sup>saww</sup> said: ‘Yes. You<sup>asws</sup> are the Imam<sup>asws</sup> and the caliph after me<sup>saww</sup>. You<sup>asws</sup> will pay off my<sup>saww</sup> debts, and fulfil my<sup>saww</sup> promises; and after you<sup>asws</sup> are your<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and after Al-Husayn<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, Zayn Al-Abideen, and after Ali<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, called ‘Al-Baqir’.

وَ بَعْدَ مُحَمَّدٍ ابْنُهُ جَعْفَرٌ يُدْعَى بِالصَّادِقِ وَ بَعْدَ جَعْفَرٍ ابْنُهُ مُوسَى يُدْعَى بِالْكَافِرِ وَ بَعْدَ مُوسَى ابْنُهُ عَلِيُّ يُدْعَى بِالرِّضَا وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالزَّكِيِّ وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ يُدْعَى بِالتَّقِيِّ وَ بَعْدَهُ ابْنُهُ الْحَسَنُ يُدْعَى بِالْأَمِينِ

And after Muhammad<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ja’far<sup>asws</sup>, he<sup>asws</sup> will be called ‘Al-Sadiq’, and after Ja’far<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, he<sup>asws</sup> will be called ‘Al-Kazim’, and after Musa<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, he<sup>asws</sup> is called ‘Al-Reza’, and after Ali<sup>asws</sup> is his<sup>asws</sup> son Muhammad<sup>asws</sup>

called 'Al-Zaki', and after Muhammad<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup> called as 'Al-Naqi', and after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> called as 'Al-Ameen'.

وَالْقَائِمُ مِنْ وَلَدِ الْحُسَيْنِ سَيِّدِي وَ أَشَبَّهُ النَّاسِ بِِي يَمْلِكُهَا قِسْطاً وَ عَدْلًا كَمَا مُلِثَ حُزْراً وَ ظُلْماً:

And Al-Qaim<sup>asws</sup> from sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, having my<sup>saww</sup> name and being the most resembling of the people with me<sup>saww</sup>. He<sup>asws</sup> fill it (world) with fairness and justice just as it would have been filled with tyranny and injustice”.

قَالَ الرَّجُلُ فَمَا بَالُ قَوْمٍ وَعَوَّا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص ثُمَّ دَفَعُوهُمْ عَنْ هَذَا الْأَمْرِ وَ أَنْتُمْ الْأَعْلَوْنَ نَسَباً وَ نَوَاطِئَ بِالنَّبِيِّ وَ فَهَمًا بِالْكِتَابِ وَ السُّنَّةِ

The man said, 'So what is the matter with a people who have retained that from Rasool-Allah<sup>saww</sup>, then they are pushing you<sup>asws</sup> all away from this command, and you<sup>asws</sup> are higher in lineage and kinship with the Prophet<sup>saww</sup>, and understanding with the Book and the Sunnah?’

قَالَ عَ أَرَادُوا قُلْعَ أَوْتَادِ الْحَرَمِ وَ هَتَكَ سُتُورِ الْأَشْهُرِ الْحَرَمِ مِنْ بَطُونِ الْبُطُونِ وَ نُورِ نَوَاطِئِ الْعُيُونِ بِالظُّنُونِ الْكَاذِبَةِ وَ الْأَعْمَالِ الْبَائِثَةِ بِالْأَعْوَانِ الْحَائِثَةِ فِي الْبُلْدَانِ الْمُظْلَمَةِ بِالْهَيْئَتَانِ الْمُهْلِكَةِ بِالْقُلُوبِ الْحَرِيَّةِ فَرَامُوا هَتَكَ السُّتُورِ الرَّيْبِيَّةِ وَ كَسَرُوا إِنِيَّةَ [آيَةِ] اللَّهِ النَّقِيَّةِ وَ مَشَكَاتٍ يَغْرِثُهَا الْجَمِيعُ وَ عَيْنِ الرَّجَاحَةِ وَ مَشَكَاتٍ الْمَصْبَاحِ وَ سُبُلِ الرَّشَادِ وَ خَيْرَةِ الْوَاحِدِ الْقَهَّارِ حَمَلَةَ بُطُونِ الْقُرْآنِ

He<sup>asws</sup> said: 'They wanted to uproot the pegs of the sanctuary and violate the veils of the sacred months from the bellies of the bellies, and Noor of the eyes of the beholders, by the conjectures, the lies, and the corrupt practices with the assistance of the tyrants in the dark cities, by the slanders destructive with the ruined hearts. They shot violating the pure veils, and broke the Words of Allah<sup>azwj</sup>, the Pure, and lamps which the entirety recognise, and glass eyes, and lamps, the lanterns, and the ways of rightful guidance, and choice of the One, the Subduer, bearers of the esoteric of the Quran.

قَالُوا لَيْلُكُمْ مِنْ طَمَطَامِ النَّارِ وَ مِنْ رَبِّ كَبِيرٍ مُتَعَالٍ بِفَسْ الْقَوْمِ مَنْ خَفَضَنِي وَ حَاوَلُوا الْإِذْهَانَ فِي دِينِ اللَّهِ فَإِنَّ اللَّهَ يَرْفَعُ عَنَّا مِحْنَ الْبُلُوَى حَمَلَنَاهُمْ مِنْ الْحَقِّ عَلَى مَحْضِهِ وَ إِنْ يَكُنِ الْأُخْرَى فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ.

So, the woe is for them from the midst of the Fire, and from a Great Lord<sup>azwj</sup>, Exalted. Evilest of the people is one who derogates me<sup>asws</sup> and they commit the offences in the religion of Allah<sup>azwj</sup>. So, if the Trial of the afflictions is Raised from us, we<sup>asws</sup> shall carry them upon the pure truth, and if the other happens, **therefore do not grieve upon the transgressing people” [5:26]**.<sup>795</sup>

226- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ الصَّيْدَاوِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ قَوْمًا يَقُولُونَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ الْإِمَامَةَ فِي عَقِبِ الْحُسَيْنِ وَ الْحُسَيْنِ

(The book) 'Kifayat Al Aser' -Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Al-Husayni Al Alawy, from Ahmad Bin Abdul Mun'im Al Saydawi, from Amro Bin Shimir, from Jabir,

<sup>795</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 225

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! There are a people who are saying that Allah<sup>azwj</sup> Blessed and Exalted has Made the Imamate to be in the posterity of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

قَالَ كَذَبُوا وَاللَّهِ أَوْ لَمْ يَسْمَعُوا اللَّهَ تَعَالَى دِكْرُهُ يَقُولُ - وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ فَعَلَن جَعَلَهَا إِلَّا فِي عَقِبِ الْحُسَيْنِ ع

He<sup>asws</sup> said: 'They are lying! By Allah<sup>azwj</sup>! Or, are they not listening to Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, Saying: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]**. So, has He<sup>azwj</sup> Made it except in the posterity of Al-Husayn<sup>asws</sup>?

ثُمَّ قَالَ يَا جَابِرُ إِنَّ الْأُيَمَّةَ هُمُ الَّذِينَ نَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص بِالْإِمَامَةِ وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَحَدَّثَ أَسْمَاءَهُمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ بِالنُّورِ

Then he<sup>asws</sup> said: 'O Jabir! The Imams<sup>asws</sup>, they are the one Rasool-Allah<sup>saww</sup> had given the text upon them<sup>asws</sup> with the Imamate, and they<sup>asws</sup> are those Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> found their<sup>asws</sup> names written upon the base of the Throne with Noor.

أَتَيْتُ عَشَرَ أَسْمَاءً مِنْهُمْ عَلِيٌّ وَ سِبْطَاهُ وَ عَلِيٌّ وَ مُحَمَّدٌ وَ جَعْفَرُ وَ مُوسَى وَ عَلِيٌّ وَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُجَّةُ الْقَائِمُ فَهَذِهِ الْأُيَمَّةُ مِنْ أَهْلِ بَيْتِ الصَّفْوَةِ وَ الطَّهَارَةِ وَ اللَّهُ مَا يَدْعِيهِ أَحَدٌ غَيْرُنَا إِلَّا حَشَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَعَ إِبْلِيسَ وَ جُنُودِهِ

Twelve names from them<sup>asws</sup> – Ali<sup>asws</sup>, and his<sup>saww</sup> two grandsons<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ja'far<sup>asws</sup>, and Musa<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Hujjat Al-Qaim<sup>asws</sup>. So, these are the Imams<sup>asws</sup> from the People<sup>asws</sup> of the Household of the elites and the cleanliness. By Allah<sup>azwj</sup>! no one will claim it apart from us<sup>asws</sup>, except Allah<sup>azwj</sup> Blessed and Exalted will Resurrect him with Iblees<sup>la</sup> and his<sup>la</sup> armies'.

ثُمَّ تَنَفَّسَ ع وَ قَالَ لَا رَحَى اللَّهُ حَقَّ هَذِهِ الْأُيَمَّةَ فَإِنَّهَا لَمْ تَرَ حَقَّ نَبِيِّهَا أَمَا وَ اللَّهُ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ لَمَا اخْتَلَفَ فِي اللَّهِ تَعَالَى اثْنَانِ

Then he<sup>asws</sup> breathed a sigh and said: 'May Allah<sup>azwj</sup> not take Care of the rights of this community, for they have not taken care of the rights of their Prophet<sup>saww</sup>. But, by Allah<sup>azwj</sup>! If they had left the rights upon its rightful ones, no two would have differed regarding Allah<sup>azwj</sup> the Exalted'.

ثُمَّ أَنْشَأَ ع يَقُولُ -

أَمِنُوا بَوَائِقَ حَادِثِ الْأَرْبَابِ -

يُزَمُّونَ فِي الْأَفَاقِ بِالنِّيرَانِ

إِنَّ الْيَهُودَ حُبُّهُمْ لِنَبِيِّهِمْ -

وَ الْمُؤْمِنُونَ حُبُّ آلِ مُحَمَّدٍ -

Then he<sup>asws</sup> prosed saying: 'The Jews, due to their love for their Prophet<sup>as</sup>, they were safe from the evil events of the times, and the Momineen love Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, they would be pelted in the horizons with the fires'.

قُلْتُ يَا سَيِّدِي أَلَيْسَ هَذَا الْأَمْرُ لَكُمْ قَالَ نَعَمْ قُلْتُ فَلِمَ قَعَدْتُمْ عَنْ حَقِّكُمْ وَ دَعَوَاتِكُمْ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

I said, 'O my Master<sup>asws</sup>! Isn't this command for you<sup>asws</sup> all?' He<sup>asws</sup> said: 'Yes'. I said, 'Then why are you<sup>asws</sup> sitting back from your<sup>asws</sup> rights and your<sup>asws</sup> claims, and Allah<sup>azwj</sup> Blessed and Exalted Said: **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**'.

قَالَ فَمَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَقَدَ عَنْ حَقِّهِ حَيْثُ لَمْ يَجِدْ نَاصِراً أَوْ لَمْ تَسْمَعْ اللَّهَ تَعَالَى يَقُولُ فِي قِصَّةِ لُوطٍ - قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ وَيَقُولُ فِي حِكَايَةِ عَنْ نُوحٍ - فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

He<sup>asws</sup> said: 'There is no problem in Amir Al-Momineen<sup>asws</sup> sitting back from his<sup>asws</sup> rights when he<sup>asws</sup> could not find any helpers, or have you not heard Allah<sup>azwj</sup> the Exalted Saying in the story of Lut<sup>as</sup>: **He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]**. And He<sup>azwj</sup> Said in Narrating from Noah<sup>as</sup>: **Then he supplicated to his Lord: 'I am overcome, so Help!' [54:10]**.

وَيَقُولُ فِي قِصَّةِ مُوسَى - رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ فَإِذَا كَانَ النَّبِيُّ هَكَذَا فَالْوَصِيُّ أَعْدُرْ يَا جَابِرُ مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ يُؤْتَى وَلَا يَأْتِي.

And He<sup>azwj</sup> Said in the story of Musa<sup>as</sup>: **He said: 'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25]**. So, when the Prophet<sup>as</sup> is like that, then the successor<sup>asws</sup> is more excusable. O Jabir! An example of the Imam<sup>asws</sup> is an example of the Kabah, when it is come to and it does not come (to anyone)".<sup>796</sup>

227- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبَانِ بْنِ تَعْلَبٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنِ الْأَئِمَّةِ فَقَالَ وَاللَّهِ لَعَهْدُ عَهْدِهِ إِلَيْنَا رَسُولُ اللَّهِ ص أَنَّ الْأَئِمَّةَ بَعْدَهُ اثْنَا عَشَرَ تِسْعَةً مِنْ صُلْبِ الْحُسَيْنِ وَ مِنْهُ الْمُهَدِّيُّ الَّذِي يُقِيمُ الدِّينَ فِي آخِرِ الزَّمَانِ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Al Hasany, from Ahmad Bin Abdul Mun'im, from Al Mufazzal Bin Salij, from Aban Bin Taghlib,

'From Abu Ja'far Al-Baqir<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about the Imams<sup>asws</sup>. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! For a pact pacted to us<sup>asws</sup> by Rasool-Allah<sup>saww</sup>, the Imams<sup>asws</sup> after him<sup>saww</sup> are twelve, nine being from the Sulb of Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is the Mahdi<sup>asws</sup> who will establish the religion at the end of times.

مَنْ أَحَبَّنَا حُبًّا حَسَنًا مِنْ حُبِّهِ مَعَنَا وَمَنْ أَبْغَضَنَا أَوْ رَدَّنَا أَوْ رَدَّ وَاحِداً مِنَّْا حُسْرًا مِنْ حُبِّهِ إِلَى النَّارِ وَ قَدْ خَابَ مَنْ افْتَرَى.

One who loves, would be Resurrected from his grave with us<sup>asws</sup>, and one who hates us<sup>asws</sup> or rejects us<sup>asws</sup>, or rejects one<sup>asws</sup> of us<sup>asws</sup>, would be Resurrected from his grave to the Fire: **and the one who fabricates would be disappointed' [20:61]**".<sup>797</sup>

<sup>796</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 226

<sup>797</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 227

228- نص، كفاية الأثر علي بن الحسين عن محمد بن الحسين الكوفي عن أحمد بن هودبة بن أبي هراسة أبي سليمان الباهلي عن إبراهيم بن إسحاق النّهاوندي عن عبد الله بن حماد عن أبي مريم عبد الغفار بن القاسم قال: دخلت على مولاي الباقر ع وعنده أناس من أصحابه فخرى ذكر الإسلام فقلت يا سيدي فأني الإسلام أفضل قال من سليم المؤمنون من لسانه و يده

(The book) 'Kifayat Al Aser' – Ali Bi Al-Husayn, from Muhammad Bin Al-Husayn Al Kufi, from Ahmad Bin Howzat Bin Abu Harasah Abu Suleyman Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Abu Marwam Abdul Ghaffar Bin Al Qasim who said,

'I entered to see my Master<sup>asws</sup> Al-Baqir<sup>asws</sup>, and in his<sup>asws</sup> presence were some people from his<sup>asws</sup> companions. The discussion of Al-Islam flowed. I said, 'O my Master<sup>asws</sup>! So, which Al-Islam (Momin) is superior?' He<sup>asws</sup> said: 'One, the (other) Momineen are safe from his tongue and his hand'.

فُلتُ فأني الأخلاق أفضل قال الصبر و السماحة فُلتُ فأني المؤمنين أكمل إيماناً قال أحسنهم خلقاً فُلتُ فأني الجهاد أفضل قال من عقر حواده و أهريق دمه فُلتُ فأني الصلاة أفضل قال طول القنوت فُلتُ فأني الصدقة أفضل قال أن تهجر ما حرم الله عز و حل عليك

I said, 'So, which of the mannerism are superior?' He<sup>asws</sup> said: 'The patience and the forgiveness'. I said, 'So, which of the Momineen are of perfect Eman?' He<sup>asws</sup> said: 'The best of them in manners'. I said, 'So, which Jihad is superior?' He<sup>asws</sup> said: 'One who hamstring his horse and spills its blood'. I said, 'Which Salat is superior?' He<sup>asws</sup> said: 'Prolonged Qunoot (supplication during it)'. I said, 'So, which charity is superior?' He<sup>asws</sup> said, 'Your fleeing from what Allah<sup>azwj</sup> Mighty and Majestic has Prohibited unto you'.

فُلتُ يا سيدي فما تقول في الدخول على السلطان قال لا أرى لك ذلك فُلتُ إني ربما سافرت إلى الشام فأدخل على إبراهيم الوليد قال يا عبد الغفار إن دخولك على السلطان يدعو إلى ثلاثة أشياء محبة الدنيا و نسيان الموت و قلة الرضى بما قسم الله

I said, 'O my Master<sup>asws</sup>! What are you<sup>asws</sup> saying regarding entering to see the ruling authority?' He<sup>asws</sup> said: 'I<sup>asws</sup> do not see that for you'. I said, 'Sometimes I travel to Syria and enter to see Ibrahim Al-Waleed'. He<sup>asws</sup> said: 'O Abdul Gaffar! Your entering to see the ruling authority calls to three things – love of the world, and forgetfulness of the death, and scarcity of the satisfaction with what Allah<sup>azwj</sup> has Apportioned (for you)'.

فُلتُ يا ابن رسول الله إني ذو عيلة و أنجز إلى ذلك المكان لجر المنفعة فما ترى في ذلك قال يا عبد الغفار إني لست أمرك بترك الدنيا بل أمرك بترك الدُّنوب فترك الدنيا فضيلة و ترك الدُّنوب فريضة و أنت إلى إقامة الفريضة أخوج منك إلى اكتساب الفضيلة

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I am with dependants and I trade to that place in order to pull the benefits. So, what do you<sup>asws</sup> view regarding that?' He<sup>asws</sup> said: 'O Abdul Gaffar! I<sup>asws</sup> am not ordering you with neglecting the world, but I<sup>asws</sup> am instructing you with neglecting the sins. Neglecting the world is a merit and neglecting the sins is an obligation, and you are more needy to establishing the obligation than you are needy to earning the benefits'.

قال فقبلت يده و رجلي و فُلتُ بابي أنت و أمي يا ابن رسول الله فما نجد العلم الصحيح إلا عندكم و إني قد كبرت سني و دق عظمي و لا أرى فيكم ما أسر به أراكم مقتلين مشردين خائفين و إني أقمت على قايكم منذ حين أقول يخرج اليوم أو عدداً

He (the narrator) said, 'I kissed his<sup>asws</sup> hand and his<sup>asws</sup> leg (feet), and I said, 'May my father and my mother be (sacrificed) for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We cannot find the correct knowledge except with you<sup>asws</sup>, and I have become of old age, and my bones are brittle, and I do not see among you<sup>asws</sup> what I can be cheered with. I see you<sup>asws</sup> all being killed, expelled, fearful, and I have stood upon (awaiting) your<sup>asws</sup> Qaim<sup>asws</sup> since a long time. I keep saying, 'He<sup>asws</sup> will emerge today, or tomorrow''.

قَالَ يَا عَبْدَ الْعَفَّارِ إِنَّ قَائِمَنَا عَ هُوَ السَّابِعُ مِنْ وَلَدِي وَ لَيْسَ هُوَ أَوَانُ ظُهُورِهِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ الْأَئِمَّةَ بَعْدِي اثْنَا عَشَرَ عَدَدَ نُبِيَّاءِ بَنِي إِسْرَائِيلَ تَسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ ع وَ التَّاسِعُ قَائِمُهُمْ يُخْرِجُ فِي آخِرِ الزَّمَانِ قَيْمَلُوهَا عَدْلًا بَعْدَ مَا مُلِئَتْ ظُلْمًا وَ حُورًا-

He<sup>asws</sup> said: 'O Abdul Gaffar! Our<sup>asws</sup> Qaim<sup>asws</sup>, he<sup>asws</sup> is the seventh from my<sup>asws</sup> sons<sup>asws</sup>, and it isn't the time yet for his<sup>asws</sup> appearance, and my<sup>asws</sup> father<sup>asws</sup> has narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> who said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, a number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn<sup>asws</sup>, and the ninth being their<sup>asws</sup> Qaim<sup>asws</sup>. He<sup>asws</sup> will emerge at the end of times and fill it (world) with justice after it would have been filled with injustice and tyranny''.

قُلْتُ فَإِنْ كَانَ هَذَا كَائِنًا يَا ابْنَ رَسُولِ اللَّهِ فَإِلَى مَنْ بَعْدَكَ قَالَ إِلَى جَعْفَرٍ وَ هُوَ سَيِّدُ أَوْلَادِي وَ أَبُو الْأَئِمَّةِ صَادِقٍ فِي قَوْلِهِ وَ فَعَلِهِ وَ لَقَدْ سَأَلْتُ عَظِيمًا يَا عَبْدَ الْعَفَّارِ وَ إِنَّكَ لَأَهْلُ الْإِجَابَةِ

I said, 'So, if this (your<sup>asws</sup> passing away) were to happen, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, then to whom after you<sup>asws</sup>? He<sup>asws</sup> said: 'To Ja'far<sup>asws</sup>, and he<sup>asws</sup> is chief of my<sup>asws</sup> children, and father of the Imams<sup>asws</sup>, truthful in his<sup>asws</sup> words and his<sup>asws</sup> deeds; and you have asked a mighty thing, O Abdul Gaffar, and you are deserving of the answer'.

ثُمَّ قَالَ عَ أَلَا إِنَّ مِفْتَاحَ الْعِلْمِ السُّؤَالُ وَ أَنْشَأَ يَقُولُ-

تَمَامُ الْعَمَى طُولُ السُّكُوتِ عَلَى الْجَهْلِ

شِفَاءُ الْعَمَى طُولُ السُّؤَالِ وَ إِنَّمَا-

Then he<sup>asws</sup> said: 'Indeed! The key of the knowledge is the question'. And he<sup>asws</sup> prosed saying: 'Cure of the blindness is in the prolonged questioning, and rather the completion of blindness is prolonged silence being upon the ignorance''.<sup>798</sup>

229- ختص، الإختصاص مُحَمَّدُ بْنُ أَحْمَدَ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ سَلْمَانَ الْقَارِسِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فِي حَجَرِ النَّبِيِّ ص وَ هُوَ يُقْبَلُ عَيْنَيْهِ وَ يَلْبِسُ شَقَّتَيْهِ وَ يَقُولُ أَنْتَ سَيِّدُ ابْنِ سَيِّدٍ أَبُو سَادَةٍ أَنْتَ حُجَّةُ ابْنِ حُجَّةٍ أَبُو حُجَجٍ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَبُو الْأَئِمَّةِ التَّسْعَةِ مِنْ صُلْبِكَ تَأْسِعُهُمْ قَائِمُهُمْ.

(The book) 'Al-Ikhtisas' – Muhammad Bin Ahmad Al-Alawy, from Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Hammad Bin Isa, from his father,

'From Al-Sadiq<sup>asws</sup> having said: 'Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>, said, 'I<sup>ra</sup> saw Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> in the room of the Prophet<sup>saww</sup>, and he<sup>saww</sup> was kissing his<sup>asws</sup> eyes and his<sup>asws</sup> lips, and saying: 'You<sup>asws</sup> are chief, son<sup>asws</sup> of a chief, father<sup>asws</sup> of chiefs.

<sup>798</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 228

You<sup>asws</sup> are a Divine Authority, son<sup>asws</sup> of a Divine Authority, father<sup>asws</sup> of Divine Authority. You<sup>asws</sup> are the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>, father<sup>asws</sup> of the Imams<sup>asws</sup>, the nine from your<sup>asws</sup> Sulb, ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>.<sup>799</sup>

230- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاذَانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْحُسَيْنِ بْنِ الْعَرَبِيِّ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ عُمَرَ بْنِ مُوسَى عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: كُنْتُ عِنْدَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ إِذْ دَخَلَ عَلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ خَرَجَ أَحْيَى مُحَمَّدٌ مِنْ بَعْضِ الْحَجَرِ فَأَشْخَصَ جَابِرٌ بِبَصَرِهِ نَحْوَهُ ثُمَّ قَامَ إِلَيْهِ فَقَالَ يَا عَلَامُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ أَذْبِرْ فَأَذْبَرَ

(The book) 'Kifayat Al-Aser – Abu Al-Mufazzal Al-Shaybani, from Muhammad Bin Ali Bin Shazan, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Al-Hassan Bin Al-Husayn Al-Urny, from Yahya Bin Ya'la, from Umar Bin Musa,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) who said, 'I was in the presence of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> when Jabir Bin Abdullah Al-Ansari entered to see him<sup>asws</sup>. While he was discussing with him<sup>asws</sup> when my brother<sup>asws</sup> Muhammad<sup>asws</sup> came out from one of the rooms. Jabir stared with his eyes towards him<sup>asws</sup>, then stood up to him<sup>asws</sup> and said: 'O boy, come!' He<sup>asws</sup> came. Then he<sup>asws</sup> said: 'Turn around!' He<sup>asws</sup> turned around.

فَقَالَ شَمَائِلُ كَشَمَائِلِ رَسُولِ اللَّهِ ص مَا اسْمُكَ يَا عَلَامُ قَالَ مُحَمَّدٌ قَالَ ابْنُ مَنْ قَالَ- ابْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ أَنْتَ إِذَا الْبَاقِرُ

He said, 'Etiquettes like the etiquettes of Rasool-Allah<sup>saww</sup>! What is your<sup>asws</sup> name, O boy?' He<sup>asws</sup> said: 'Muhammad<sup>saww</sup>'. He said, 'Son<sup>asws</sup> of who?' He<sup>asws</sup> said: 'Son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. He said, 'Then, you<sup>asws</sup> are Al-Baqir<sup>asws</sup>'.

قَالَ فَانْكَبَ عَلَيْهِ وَ قَبَّلَ رَأْسَهُ وَ يَدَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ رَسُولَ اللَّهِ ص يُفَرِّقُكَ السَّلَامَ قَالَ عَلَى رَسُولِ اللَّهِ ص أَفْضَلُ السَّلَامِ وَ عَلَيْكَ يَا جَابِرُ بِمَا أُبَلِّغُكَ السَّلَامَ

He (the narrator) said, 'He devoted to him<sup>asws</sup>, and kissed his<sup>asws</sup> head and his<sup>asws</sup> hand, then said, 'O Muhammad<sup>asws</sup>! Rasool-Allah<sup>saww</sup> conveys the greetings to you<sup>saww</sup>. He<sup>asws</sup> said: 'Upon Rasool-Allah<sup>saww</sup> be the superior greetings, and upon you, O Jabir due to your delivering the greetings'.

ثُمَّ عَادَ إِلَى مُصَلَّاهُ فَأَقْبَلَ يُحَدِّثُ أَبِي وَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْمًا يَا جَابِرُ إِذَا أَذَرْتُكَ وَلَدِي الْبَاقِرُ فَأَقْرِئْهُ مِنِّي السَّلَامَ فَإِنَّهُ سَمِيٌّ وَ أَشْبَهُ النَّاسِ بِي عِلْمُهُ عِلْمِي وَ حُكْمُهُ حُكْمِي وَ سَبْعَةٌ مِنْ وَلَدِهِ أَمَنَاءُ مَعْصُومُونَ أَيْمَةٌ أَبْرَارٌ وَ السَّابِعُ مَهْدِيُهُمُ الَّذِي يَمَلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا

He returned to his prayer mat and went on to discuss with my father<sup>asws</sup> and saying, 'One day Rasool-Allah<sup>saww</sup> said to me: 'O Jabir! When you meet my<sup>saww</sup> son<sup>asws</sup> Al-Baqir<sup>asws</sup>, then convey to him<sup>asws</sup> the greetings from me<sup>saww</sup>, for he<sup>asws</sup> is of my<sup>saww</sup> name and most resembling of the people with me<sup>asws</sup>. His<sup>asws</sup> knowledge is my<sup>saww</sup> knowledge, and his<sup>asws</sup> decision is my<sup>saww</sup> decision, and seven from his<sup>asws</sup> sons<sup>asws</sup> are trustees, infallible, Imams<sup>asws</sup> of the righteous, and the seventh is their<sup>asws</sup> Mahdi<sup>asws</sup> who will fill the world with fairness and justice, just as it had been filled with tyranny and injustice'.

<sup>799</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 229



ثُمَّ تَلَا رَسُولُ اللَّهِ ص - وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ.

Then Rasool-Allah<sup>saww</sup> recited: ***And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]***.<sup>800</sup>

231- نص، كفاية الأثر الحسين بن محمد بن سعيد الخزاعي عن ابن عوف عن جعفر بن علي بن جريح عن إبراهيم بن محمد بن ميمون عن المنصور أبي عبد الرحمن عن محمد بن عبد الله الفزاري عن أبي خالد الواسطي عن زيد بن علي ع قال حدثني أبي علي بن الحسين عن أبيه الحسين بن علي ع قال قال رسول الله ص يا حسين أنت الإمام ابن الإمام تسعة من ولدك أمناء معصومون والتاسع مهديهم فطوبى لمن أحبهم والويل لمن أبغضهم.

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Muhammad Bin Saeed Al-Kuzaie, from Ibn Uqdah, from Ja'far Bin Ali Bin Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Al-Masoudy Abu Abdul Rahman, from Abdullah Al-FAzary, from Abu Khalid Al-Wasity,

'Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) who said, 'My father Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> narrated to me from his<sup>asws</sup> father Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> who said: 'Rasool-Allah<sup>saww</sup> said: 'O Husayn<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup>, son<sup>asws</sup> of the Imam<sup>asws</sup>. Nine from your<sup>asws</sup> sons<sup>asws</sup> are trustees, infallible, and the ninth is their<sup>asws</sup> Mahdi<sup>asws</sup>. So, beatitude is for one who loves them<sup>asws</sup>, and the woe be for the one hating them<sup>asws</sup>'.<sup>801</sup>

232- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الشيخ أبو جعفر الطوسي عن رجاله عن الفضل بن شاذان ذكره في كتاب مسائل البلدان يرفعه إلى سلمان الفارسي قال: دخلت على فاطمة ع والحسن والحسين يلعبان بين يديها ففرحت بهما فرحاً شديداً فلم ألبث حتى دخل رسول الله ص فقلت يا رسول الله أخبرني بفضل هؤلاء لأزداد لهم حباً

(The books) 'Kunz Jamie Al-Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' – It is reported by the sheykh Abu Ja'far Al-Tusi, from his men, from Al-Fazl Bin Shazan, mentioning it in the book 'Masaa'il Al-Buldaan', raising it to,

'Salman Al-Farsi<sup>ra</sup> having said, 'I<sup>ra</sup> entered to see (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were playing in front of her<sup>asws</sup>, and she<sup>asws</sup> was being happy with them<sup>asws</sup> with intense happiness. It was not long before Rasool-Allah<sup>saww</sup> entered. I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! Inform me<sup>asws</sup> with their<sup>asws</sup> merits to increase my<sup>ra</sup> love for them<sup>asws</sup>'.

فَقَالَ يَا سَلْمَانَ لَيْلَةُ أُسْرِي بِي إِلَى السَّمَاءِ إِذْ رَأَيْتُ جِبْرَائِيلَ فِي سَمَوَاتِهِ وَ جَنَّاتِهِ فَبَيْنَمَا أَنَا أَدُورُ فُضُوزَهَا وَ بَسَاتِيْنَهَا وَ مَقَاصِرَهَا إِذْ شَمِمْتُ رَائِحَةَ طَيْبَةٍ فَأَعْجَبَنِي تِلْكَ الرَّائِحَةُ

He<sup>saww</sup> said: 'O Salman<sup>ra</sup>! On the night there was an ascension with me<sup>saww</sup> to the sky, then I<sup>saww</sup> Jibraeel<sup>as</sup> in His<sup>azwj</sup> skies and His<sup>azwj</sup> Gardens. While I<sup>saww</sup> was going around its castles, and its orchards, and its places, when I<sup>saww</sup> smelt an aroma. That aroma astounded me<sup>saww</sup>'.

فَقُلْتُ يَا حَبِيبِي مَا هَذِهِ الرَّائِحَةُ الَّتِي غَلَبَتْ عَلَى رَوَائِحِ الْجَنَّةِ كُلِّهَا فَقَالَ يَا مُحَمَّدُ تَفَاحَةُ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِيَدِهِ مِنْذُ ثَلَاثِمِائَةِ أَلْفِ عَامٍ مَا نَذَرِي مَا يُرِيدُ بِهَا

<sup>800</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 230

<sup>801</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 231

I<sup>saww</sup> said: 'O my<sup>saww</sup> beloved! What is this aroma which have overwhelmed upon the aromas of the Paradise, all of them?' He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! An apple Allah<sup>azwj</sup> Blessed and Exalted Created by His<sup>azwj</sup> Hands since three hundred thousand years. We do not know what He<sup>azwj</sup> Intends with it'.

فَبَيْنَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ مَلَائِكَةً وَمَعَهُمُ تِلْكَ التُّفَاحَةُ فَقَالَ يَا مُحَمَّدُ رُبُّنَا السَّلَامُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ قَدْ أَتَحَفَكَ بِهَذِهِ التُّفَاحَةِ

While I<sup>saww</sup> was like that when I<sup>saww</sup> saw Angels, and with them was that very apple. He (an Angel) said, 'O Muhammad<sup>saww</sup>! Our Lord<sup>azwj</sup> Conveys the Greetings unto you<sup>saww</sup>, and has Gifted you<sup>asws</sup> with this apple'.

فَقَالَ رَسُولُ اللَّهِ ص فَأَخَذْتُ تِلْكَ التُّفَاحَةَ فَوَضَعْتُهَا تَحْتَ جَنَاحِ جِبْرِئِيلَ فَلَمَّا هَبَطَ [إِي] إِلَى الْأَرْضِ أَكَلْتُ تِلْكَ التُّفَاحَةَ فَجَمَعَ اللَّهُ مَاءَهَا فِي ظَهْرِي فَغَشِيَتْ خَدِيجَةً بِنْتُ خُوَيْلِدٍ فَحَمَلَتْ بِفَاطِمَةَ مِنْ مَاءِ التُّفَاحَةِ

Rasool-Allah<sup>saww</sup> said: 'So I<sup>saww</sup> took that apple and placed it beneath a wing of Jibraeel<sup>as</sup>. When he<sup>as</sup> descended with me<sup>saww</sup> to the earth, I<sup>saww</sup> ate that apple, and Allah<sup>azwj</sup> Gathered its water in my<sup>saww</sup> back. I<sup>saww</sup> went to Khadeeja<sup>asws</sup> Bint Khuwaylid and she<sup>asws</sup> was blessed (Syeda) Fatima<sup>asws</sup> from the water of the apple.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنَّ قَدْ وُلِدَ لَكَ حُورَاءٌ إِنْسِيَّةٌ فَرُوجَ الثُّورِ مِنَ الثُّورِ فَاطِمَةُ مِنْ نُورٍ عَلَيَّ فَإِنِّي قَدْ زَوَّجْتُهَا فِي السَّمَاءِ وَ جَعَلْتُ حُوسَ الْأَرْضِ مَهْرَهَا

Allah<sup>azwj</sup> Mighty and Majestic Revealed to me<sup>saww</sup>: "A human Hourie has been born for you<sup>saww</sup>, so get the Noor to be married to the Noor, the Noor of (Syeda) Fatima<sup>asws</sup> to the Noor of Ali<sup>asws</sup>, for I<sup>azwj</sup> have already got her<sup>asws</sup> married in the sky and have Made a fifth of the earth as her<sup>asws</sup> dowry.

وَ يُسْتَخْرَجُ فِيهَا بَيْنَهُمَا ذُرِّيَّةٌ طَيِّبَةٌ وَ هُمَا سِرَاحَا الْجَنَّةِ الْحُسْنُ وَ الْحُسَيْنُ وَ يُخْرَجُ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةٌ يُقْتَلُونَ وَ يُخَذَّلُونَ فَالْوَيْلُ لِقَاتِلِهِمْ وَ خَازِنِهِمْ.

And there will be emerging in what is between them<sup>asws</sup> both, a good offspring, and they<sup>asws</sup> are both lanterns of the Paradise, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and there will emerge from the Sulb of Al-Husayn<sup>asws</sup>, Imams<sup>asws</sup> who would be killed and abandoned. So, the woe be for their<sup>asws</sup> killers and their forsakers".<sup>802</sup>

233- مد، العمدة من الجمع بين الصحيحين للحميدي الحديث الثاني من المتفق عليه من مسلم و البخاري من مسند جابر بن سمرة قال سمعت النبي ص يقول يكون بعدي اثنا عشر أميراً فقال كلمة لم أسمعها فقال أبي إنه قال كلهم من قريش.

(The book) 'Al-Amdah', from (the book) 'Al-Jam'a Bayn Al-Sahiheyn' of Al-Humeydi, the second Hadeeth from the agreed upon, from (Saheeh) Muslim, and Al-Bukhari, from an attribution of Jabir Bin Samurah who said,

'I heard the Prophet<sup>saww</sup> saying: 'There will happen to be twelve commanders'. He<sup>saww</sup> said a phrase I did not hear it. My father said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh".<sup>803</sup>

<sup>802</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 232

<sup>803</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 a

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

كَذَا فِي حَدِيثِ شُعْبَةَ وَ فِي حَدِيثِ عُيَيْنَةَ قَالَ: لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلَاهُمْ اثْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ النَّبِيُّ ص بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

Like that it is in a Hadeeth of Shu'ba and in a Hadeeth of Uyayna who said,

'The affairs of the people will not cease to continue for as long as twelve men are in charge of them'. Then he<sup>saww</sup> spoke a phrase hidden unto me. I asked my father, 'What is that which he<sup>saww</sup> said?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>804</sup> (Non Shia source)

و بِالْإِسْنَادِ قَالَ وَ فِي رِوَايَةِ مُسْلِمٍ مِنْ حَدِيثِ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ عَلَامِي نَافِعٍ أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَكَتَبَ إِلَيَّ سَمِعْتُ رَسُولَ اللَّهِ يَوْمَ جُمُعَةٍ عَشِيَّةَ رَجَمِ الْأَسْلَمِيِّ قَالَ- لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ وَ يَكُونَ عَلَيْهِمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

And by the chain, said, 'And in a report of Muslim, from a Hadeeth of Aamir Bin Sa'ad Bin Abu Waqas (a well-known enemy of Ahl Al-Bayt<sup>asws</sup>) who said,

'I wrote to Jabir Bin Samurah with my slave Nafie, 'Inform me with something you heard from Rasool-Allah<sup>saww</sup>. He wrote to me, 'I heard from Rasool-Allah<sup>azwj</sup> on the day of Friday, evening of the stoning of Al-Aslamy. He<sup>saww</sup> said: 'The religion will not cease to be standing until the Hour is established, and twelve caliphs will happen to be upon them, all of them being from Quraysh''.<sup>805</sup> (Non Shia source)

و سَمِعْتُهُ يَقُولُ عُصْبَةُ مِنَ الْمُسْلِمِينَ يَفْتَحُونَ الْبَيْتَ الْأَبْيَضَ - بَيْتَ كِسْرَى أَوْ آلِ كِسْرَى وَ سَمِعْتُهُ يَقُولُ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ فَاحْذَرُوهُمْ وَ سَمِعْتُهُ يَقُولُ إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيُبْدِئْ بِنَفْسِهِ وَ أَهْلِ بَيْتِهِ وَ سَمِعْتُهُ يَقُولُ أَنَا الْفَرَطُ عَلَى الْحَوْضِ.

And I heard him<sup>saww</sup> saying: 'A party from the Muslims would be conquering the white House' – house of Chosroe, or family of Chosroe. And I heard him<sup>saww</sup> saying: 'In front of the Hour, there would be liars, so be cautious of them'. And I heard him<sup>saww</sup> saying: 'Whenever Allah<sup>azwj</sup> Gives goodness to one of you, then let him begin with himself and people of his household'. And I heard him<sup>saww</sup> saying: 'I<sup>saww</sup> shall over-indulge at the Fountain''.<sup>806</sup>

و فِي رِوَايَةِ مُسْلِمٍ أَيْضًا عَنْ عَامِرِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَ مَعِيَ أَبِي يَقُولُ- لَا يَزَالُ هَذَا الدِّينُ غَزِيرًا مَبِيعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً فَقَالَ كَلِمَةً أَصَمَّيْنَهَا النَّاسُ فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Muslim as week, from Aamir Al-Shaby, from Jabir Bin Samurah who said,

<sup>804</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 b

<sup>805</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 c

<sup>806</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 d

'I heard Rasool-Allah<sup>saww</sup>, and with me was my father. He<sup>saww</sup> said: 'This religion will not cease to be mighty, being followed, up to twelve caliphs'. He<sup>saww</sup> said a phrase the people did not hear. I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>807</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

و فِي رِوَايَتِهِ أَيْضاً عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ عَزِيزاً حَتَّى يَمُتَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in his report as well, from Husayn Bin Abdul Rahman, from Jabir Bin Samurah who said,

'I entered with my father to see the Prophet<sup>saww</sup>. I heard him<sup>saww</sup> saying: 'This matter will not cease to be mighty until twelve caliphs pass among them'. He said, 'Then he<sup>saww</sup> spoke with a speech hidden unto me, so I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>azwj</sup> said: 'All of them would be from Quraysh''.<sup>808</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

و فِي حَدِيثِ سَمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْهُ ص قَالَ: لَا يَزَالُ الْإِسْلَامُ عَزِيزاً إِلَى أَنْتَنِي عَشَرَ خَلِيفَةً ثُمَّ ذَكَرَ مِثْلَهُ.

And in a Hadeeth of Simak, from Jabir Bin Samurah,

'From him<sup>saww</sup> having said: 'Al-Islam will not cease to be mighty up to twelve caliphs'. Then he mentioned similar to it.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

أَقُولُ ثُمَّ رَوَى مِنَ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّنَّةَ لِرِزِينِ الْعَبْدَرِيِّ مِنْ سُنَنِ دَاوُدَ السَّجِسْتَانِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ جَابِرٍ مِثْلَ مَا تَقَدَّمَ وَ عَنْ جَابِرٍ مِثْلَ الْحَدِيثَيْنِ الْأَخِيرَيْنِ.

I (Majlisi) am saying, 'The it is reported from the (book) 'Jam'a Bayn Al-Sihaah Al-Sitta' of Razeyn Al-Abdaqy, from (the book) 'Sunan' of Dawood Al-Sijistany, from Aamir Bin Sa'ad, from Jabir similar to what has preceded, and from Jabir – similar to the two other Ahadeeth''.<sup>809</sup>

<sup>807</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 e

<sup>808</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 f

<sup>809</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 g

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

ثُمَّ قَالَ وَ مِنْ مَنَاقِبِ الْفَقِيهِ ابْنِ الْمَغَازِلِيِّ فِي قَوْلِهِ تَعَالَى كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ قَالَ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ شَوْدَبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَلِيلِ عَنْ مُحَمَّدِ بْنِ أَبِي حُمُودٍ عَنْ يَحْيَى بْنِ أَبِي مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْبَغْدَادِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ حَلَّ- كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ قَالَ الْمِشْكَاةُ فَاطِمَةُ وَ الْمِصْبَاحُ الْحُسَيْنُ وَ الْحُسَيْنُ-

Then he said, 'And from (the book) 'Manaqib Al-Faqeeh' of Ibn Al-Maghazily regarding Words of the Exalted: **like a niche wherein is a lamp [24:35]**. He said, 'It is informed to us by Ahmad Bin Abdul Wahhab, from Umar Bin Abdullah Bin Showzab, from Muhammad Bin Al-Hassan Bin Ziyad, from Ahmad Bin Al-Khaleel, from Muhammad Bin Abu Mahmoud, from Yahya Bin Abu Marouf, from Muhammad Bin Sahl Al-Baghdady, from Musa Bin Al-Qasim,

'From Ali son of Ja'far<sup>asws</sup>, said, 'I asked Abu Al-Hassan<sup>asws</sup> about Words of Allah<sup>azwj</sup> Mighty and Majestic: **like a niche wherein is a lamp [24:35]**. He<sup>asws</sup> said: 'The niche is Fatima<sup>asws</sup>, and the lamp are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

الرُّجْحَاءُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ قَالَ كَانَتْ فَاطِمَةُ كَوْكَبًا دُرِّيًّا مِنْ نِسَاءِ الْعَالَمِينَ- يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ الشَّجَرَةُ الْمُبَارَكَةُ إِبْرَاهِيمُ- لَا شَرْقِيَّةَ وَ لَا غَرْبِيَّةَ لَا يَهُودِيَّةَ وَ لَا نَصْرَانِيَّةَ-

**and the glass is as if it is a brightly shining star [24:35]**. He<sup>asws</sup> said: 'Fatima<sup>asws</sup> is the brightly shining star between the women of the world, **ignited from a Blessed olive tree** – The Blessed tree is Ibrahim<sup>as</sup>, **neither eastern nor western** - neither Jewish nor Christian.

يَكَادُ زَيْتُهَا يُضِيءُ قَالَ يَكَادُ الْعِلْمُ يُنْطِقُ مِنْهَا- وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ قَالَ إِمَامٌ بَعْدَ إِمَامٍ-

**Its oil almost illuminates** - illumination of the knowledge which almost explodes from her<sup>asws</sup>, **and even though fire does not touch it. Light upon Light** – an Imam<sup>asws</sup> after an Imam<sup>asws</sup>.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ قَالَ يَهْدِي اللَّهُ عَزَّ وَ جَلَّ لَوْلَا بَيْنَا مَنْ يَشَاءُ.

**Allah Guides to His Light ones He so Desires to** - Allah<sup>azwj</sup> Guides to the Imam<sup>asws</sup> ones He<sup>azwj</sup> so Desires to".<sup>810</sup>

وَ رَوَى فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ عَنِ الشَّعْبِيِّ عَنِ ابْنِ سَمُرَةَ قَالَ: جِئْتُ مَعَ أَبِي إِلَى الْمَسْجِدِ وَ النَّبِيِّ ص يَخْطُبُ قَالَ فَسَمِعْتُهُ يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً ثُمَّ خَفَضَ صَوْتَهُ فَلَمْ أَدْرِ مَا يَقُولُ فَقُلْتُ لِأَبِي مَا يَقُولُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And it is reported in (the book) 'Al-Mustadrak' from the book 'Hilyat Al-Awliya' of Abu Nueyrm, from Al-Shaby, from Ibn Samurah who said,

'I came with my father to the Masjid, and the Prophet<sup>saww</sup> was addressing. I heard him<sup>saww</sup> said: 'There will happen to be after me<sup>saww</sup>, twelve caliphs'. Then he<sup>saww</sup> lowered his<sup>saww</sup>

<sup>810</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 h

voice, and I did not know what he<sup>saww</sup> said, so I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them being from Quraysh''.<sup>811</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

قَالَ أَبُو نُعَيْمٍ وَ رَوَاهُ عَنِ الشَّعْبِيِّ جَمَاعَةً وَ مِنْ الْجُزْءِ الثَّانِي مِنْ كِتَابِ الْفُرْدُوسِ لِابْنِ شَيْرَوَيْهِ عَنْ ابْنِ سَكْرَةَ عَنْهُ ص قَالَ: لَا يَزَالُ هَذَا الْأَمْرُ قَائِمًا حَتَّى يَمُتُّ فِيهِمْ اثْنَا عَشَرَ أَمِيرًا كُلُّهُمْ مِنْ قُرَيْشٍ.

Abu Nueym said, 'And a group reported from Al Shaby, and from the second volume from the book 'Al-Firdows' of Ibn Sheyrawiya, from Ibn Samurah,

'From him<sup>saww</sup> having said: 'This matter will not cease to be standing until twelve commanders pass among them, all of them being from Quraysh''.<sup>812</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>asws</sup> of guidance, after Rasool-Allah<sup>saww</sup>, are from Clan of Hashim<sup>as</sup> (Imam Ali<sup>asws</sup> the first one and Imam Mahdi<sup>asws</sup> the 12<sup>th</sup> Imam<sup>asws</sup>!!)

فَرَوَى مِنْ صَحِيحِ الْبُخَارِيِّ وَ مُسْلِمٍ وَ التِّرْمِذِيِّ وَ سُنَنِ أَبِي دَاوُدَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

It is reported from Saheeh Al-Bukhari, and Muslim, and Al-Tirmizi, and Sunan of Abu Dawood, from Jabir Bin Abdullah who said,

'I heard the Prophet<sup>saww</sup> saying: 'There will happen to be after me<sup>saww</sup>, twelve commanders'. He<sup>saww</sup> said a phrase I could not hear it. My father said, 'He<sup>saww</sup> said, 'All of them would be from Quraysh''.<sup>813</sup> (Non Shia source – see Hadeeth in the appendix)

وَ فِي رِوَايَةٍ قَالَ: لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلَّاهُمْ اثْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ النَّبِيُّ ص بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report – He<sup>saww</sup> said: 'The affairs of the people will not cease to continue for as long as twelve men rule them'. Then the Prophet<sup>saww</sup> spoke with a phrase hidden unto me. So, I asked my father, 'What is that which Rasool-Allah<sup>saww</sup> said?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>814</sup> (Non-Shia source)

وَ أُخْرَى أَنَّهُ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ ص فَسَمِعْتُهُ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمُتُّ فِيهِ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَقُلْتُ لِأَبِي مَاذَا قَالَ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

<sup>811</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 i

<sup>812</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 j

<sup>813</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 k

<sup>814</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 l

And another, he said, 'I entered with my father to see the Prophet<sup>saww</sup>. I heard him<sup>saww</sup> saying: 'This matter will not terminate until twelve caliphs pass in it'. Then he<sup>saww</sup> spoke with a phrase hidden unto me, so I asked my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>815</sup> (Non-Shia source)

و فِي أُخْرَى لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً ثُمَّ ذَكَرَ مِثْلَهُ.

And in another – 'Al-Islam will not cease to be mighty up to twelve caliphs'. Then he mentioned similar to it''.<sup>816</sup> (Non-Shia source)

و فِي رِوَايَةِ التِّرْمِذِيِّ قَالَ قَالَ النَّبِيُّ ص يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمْرًا ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Al-Tirmizy who said,

'The Prophet<sup>saww</sup> said: 'There will happen to be from after me<sup>saww</sup>, twelve commanders'. Then he<sup>saww</sup> spoke with something I did not understand it. So, I asked the one by my side. He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>817</sup> (Non-Shia source)

و فِي رِوَايَةِ أَبِي دَاوُدَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَزَالُ هَذَا الدِّينُ قَائِمًا حَتَّى يَكُونَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ يَجْتَمِعُ عَلَيْهِ الْأُمَّةُ فَسَمِعْتُ كَلَامًا مِنَ النَّبِيِّ ص لَمْ أَفْهَمْهُ فَقُلْتُ لِأَبِي مَا يَقُولُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Abu Dawood who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'This religion will not cease to be standing until there happen to be twelve caliphs, all of them the community would unite upon'. I heard some words from the Prophet<sup>saww</sup> I did not understand it. So, I said to my father, 'What did he<sup>saww</sup> say?' He said, 'He<sup>saww</sup> said: 'All of them would be from Quraysh''.<sup>818</sup> (Non-Shia source)

و فِي أُخْرَى قَالَ: لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً قَالَ فَكَبَّرَ النَّاسُ وَ ضَحُّوا ثُمَّ قَالَ كَلِمَةً خَفِيَّةً وَ ذَكَرَ الْحَدِيثَ.

And in another, he<sup>saww</sup> said: 'This religion will not cease to be mighty up to twelve caliphs'. He said, 'The people exclaimed Takbeers and they clamoured. Then he<sup>saww</sup> said a hidden phrase' – and he mentioned the Hadeeth''.<sup>819</sup> (Non-Shia source)

و فِي أُخْرَى بِهَذَا الْحَدِيثِ وَ زَادَ فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ أَمَّهُ قُرَيْشٌ فَقَالُوا ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ يَكُونُ الْهَرَجُ.

And in another, with this Hadeeth, and there is an addition, 'When he<sup>saww</sup> returned to his<sup>saww</sup> house, the Quraysh crowded him<sup>saww</sup>. They said, 'Then what is that which would happen?' He<sup>saww</sup> said: 'Then the troubles would happen''.<sup>820</sup>

<sup>815</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 m

<sup>816</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 n

<sup>817</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 o

<sup>818</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 p

<sup>819</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 q

<sup>820</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 r



رَوَى ابْنُ بَطْرِيقٍ فِي الْعُمْدَةِ بِإِسْنَادِهِ إِلَى صَحِيحِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ حَرْبٍ وَ عَلِيٍّ بْنِ حُجْرٍ وَ اللَّفْظُ لِزُهَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَرِيرِيِّ عَنْ أَبِي نُصْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْنِي الْمَالَ حَنِيًّا لَا يَعُدُّهُ عَدًّا.

It is reported by Ibn Batreeq in (the book) 'Al-Umdah' – By his chain to (the boo) 'Saheeh Muslim' – from Zuheyr Bin Harb, and Ali Bin Hujr, and the wordings are of Zuheyr, from Ismail Bin Ibrahim, from Al-Jareeri, from Abu Nusrah, from Jaber Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said: 'There will happen to be at the end of my<sup>saww</sup> community, twelve caliphs, scooping the wealth with scoops its number cannot be counted''.<sup>821</sup> (non-Shia source)

و رَوَى الثَّعْلَبِيُّ عَنْ سَهْلِ بْنِ مُحَمَّدٍ الْمَرْزُوقِيِّ عَنْ جَدِّهِ أَبِي الْحَسَنِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ هَدِيَّةِ بْنِ عَبْدِ الْوَهَّابِ عَنْ سَعِيدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص نَحْنُ وَ لَدَّ عَبْدُ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَ حَمْرَةُ وَ جَعْفَرُ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ.

And it is reported by Al-Sa'alby, from Sahl Bin Muhammad Al-Marouzy, from his grandfather Abu Al-Hassan Al-Mahmoudy, from Muhammad Bin Imran, from Hadiya Bin Abdul Wahhab, from Saeed Bin Abdul Hameen, from Abdullah Bin Ziyad, from Ikrimam Bin Ammar, from Is'haq Bin Abdullah Bin Abu Talha, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'We<sup>asws</sup>, children of Abdul Muttalib<sup>asws</sup> are chief of the inhabitants of the Paradise – I<sup>saww</sup>, and Hamza<sup>as</sup>, and Ja'far<sup>as</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Al-Mahdi<sup>asws</sup>'.<sup>822</sup>

و رَوَى مِنَ الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ لِلْحَمِيدِيِّ وَ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّنَّةُ لِرِزِينَ الْعَبْدَرِيِّ بِأَسَانِيدَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَ إِمَامُكُمْ مِنْكُمْ.

And it is reported from (the book) 'Al-Jam'a Bayn Al-Sahiheyn' of Al-Mahmoudy, and (the book) 'Al-Jam'a Bayn Al-Sihah Al-Sitta' of Razeyn Al-Abdary, by the chains from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'How will you be when Ibn Maryam<sup>as</sup> descends among you and your Imam<sup>asws</sup> is from you?'<sup>823</sup>

و مِنَ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّنَّةُ مِنْ صَحِيحِ النَّسَائِيِّ بِإِسْنَادِهِ عَنْ مَسْعَدَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَبَشِّرُوا أَبَشِّرُوا إِنَّمَا أُمَّتِي كَالْعَيْثِ لَا يُدْرَى آخِرُهُ خَيْرٌ أَمْ أَوَّلُهُ أَوْ حَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَامًّا ثُمَّ أُطْعِمَ مِنْهَا فَوْجٌ عَامًّا لَعَلَّ آخِرَهَا فَوْجًا يَكُونُ أَعْرَضَهَا عَرْضًا وَ أَعَمَّقَهَا عُمُقًا وَ أَحْسَنَهَا حُسْنًا

And from (the book) 'Jam'a Bayn Al-Sihah Al-Sitta' of Al-Nasaie, by his chain, from Mas'adah,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> said: 'Receive glad tidings! Receive glad tidings! But rather, my<sup>saww</sup> community is like the rain. It is not known whether its end is better or its beginning, or whether a garden would be fed from it or a general army. Then a general army would feed from it, perhaps its last would be an army its width would happen to be wide, and its depth would be deep, and its beauty would be excellent.

<sup>821</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 s

<sup>822</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 t

<sup>823</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 u

كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوَّلُهَا وَ الْمَهْدِيُّ أَوْسَطُهَا وَ الْمَسِيحُ آخِرُهَا وَ لَكِنْ بَيْنَ ذَلِكَ نَبِيٌّ أَعُوْجُ لَيْسُوا مِنِّي وَ لَسْتُ مِنْهُمْ.

How can a community be destroyed (and) I<sup>saww</sup> am its beginning and Al-Mahdi<sup>asws</sup> is its middle, and the Messiah<sup>as</sup> is its last. But, between that would be crooked middle ones who wouldn't be from me<sup>saww</sup> and I<sup>saww</sup> am not from them".<sup>824</sup>

وَ رَوَى مِنْ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّتَّةِ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا وَاحِدًا [يَوْمٌ وَاحِدٌ] لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي بِمَلَأُ الْأَرْضَ عَدْلًا كَمَا مِلَيْتُ حُورًا.

And it is reported from (the book) 'Al-Jam'a Bayn Al-Sihah Al-Sitta', from (the book) 'Saheeh' of Abu Dawood, and (the book) 'Saheeh' of Al-Tirmizi', by their chains,

'From Ali<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> said: 'Even if there does not remain from the time except one (one day), Allah<sup>azwj</sup> would Send a man<sup>asws</sup> from People<sup>asws</sup> of my<sup>saww</sup> Household. He<sup>asws</sup> will fill the earth with justice just as it would have been filled with tyranny".<sup>825</sup>

وَ عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ الْمَهْدِيُّ مِنْ عِزَّتِي مِنْ وَلَدٍ فَاطِمَةَ.

And from Umm Salama<sup>ra</sup> having said, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Al-Mahdi<sup>asws</sup> is from my<sup>saww</sup> family<sup>asws</sup>, from the sons<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup>'.<sup>826</sup>

وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنِّي وَ هُوَ أَجَلِي الْجُبْهَةِ أَقْنَى الْأَنْفِ بِمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلَيْتُ ظُلْمًا وَ حُورًا بِمِلْكِكَ سَبْعَ سِنِينَ قَالَ وَ قَالَ بَعْضُ الرُّوَاةِ سَبْعَ سِنِينَ.

And from Abu Saeed Al-Khudry who said,

'Rasool-Allah<sup>saww</sup> said: 'Al-Mahdi<sup>asws</sup> is from me<sup>saww</sup> and he<sup>asws</sup> is of shiny forehead, of small nose. He<sup>asws</sup> will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny. He<sup>asws</sup> will rule for seven years'. And some of the reporters said, 'Nine years".<sup>827</sup>

وَ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ عَلِيٌّ ع وَ نَظَرَ إِلَى ابْنِهِ الْحُسَيْنِ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ رَسُولُ اللَّهِ ص وَ سَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشَبِّهُهُ فِي الْخَلْقِ وَ لَا يُشَبِّهُهُ فِي الْخَلْقِ بِمَلَأُ الْأَرْضَ عَدْلًا.

And from Abu Is'haq having said,

'Ali<sup>asws</sup> said, and he<sup>asws</sup> looked at his<sup>asws</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup>. He<sup>asws</sup> said: 'This son<sup>asws</sup> of mine<sup>asws</sup> is a chief like what Rasool-Allah<sup>saww</sup> had named him<sup>asws</sup>, and there will emerge from his<sup>asws</sup> Sulb, a man<sup>asws</sup> named with the name of your Prophet<sup>saww</sup>, resembling him<sup>saww</sup> in the

<sup>824</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 v

<sup>825</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 w

<sup>826</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 x

<sup>827</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 y

physique and not resembling him<sup>saww</sup> in the manners. He<sup>asws</sup> will fill the earth with justice”.<sup>828</sup>

وَمِنْ صَحِيحِ النَّسَائِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: لَنْ تَهْلِكَ أُمَّةٌ أَنَا أَوَّلُهَا وَ مَهْدِيَّتُهَا وَسَطُهَا وَ الْمَسِيحُ ابْنُ مَرْثَمَ آخِرُهَا.

And from (the book) ‘Saheeh’ of Al-Nasaie, from Anas (well known fabricator),

‘From the Prophet<sup>saww</sup> having said: ‘A community will never be destroyed, I<sup>saww</sup> am its beginning, and its Mahdi<sup>asws</sup> is its middle, and the Messiah<sup>as</sup> Ibn Maryam<sup>as</sup> it is last’”.<sup>829</sup>

أَقُولُ وَ رَوَى ابْنُ بَطْرِيْقٍ أَيْضاً فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْحَلِيَّةِ لِأَبِي نُعَيْمٍ عَنْ زُرَّ بْنِ حُبَيْشٍ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي.

I (Majlisi) am saying, ‘And it is reported by Ibn Batreeq as well in (the book) ‘Al-Mustadrak’, from the book ‘Al-Hilyat’ of Abu Nueym, from Zirr Bin Hubeysh, from Ibn Masoud who said,

‘Rasool-Allah<sup>saww</sup> said: ‘The world will not go away until a man<sup>asws</sup> from the People<sup>asws</sup> of my<sup>saww</sup> Household, compatible, his<sup>asws</sup> name is my<sup>saww</sup> name’”.<sup>830</sup>

وَمِنْهُ أَيْضاً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْحَنْفِيَّةِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنَّا أَهْلُ الْبَيْتِ يُصْلِحُهُ اللَّهُ عَزَّ وَ جَلَّ فِي لَيْلَةٍ أَوْ قَالَ فِي يَوْمَيْنِ.

And from him as well, from Ibrahim Bin Muhammad Bin Al-Hanafiyya, from his father,

‘From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Al-Mahdi<sup>asws</sup> is from us<sup>asws</sup>, People<sup>asws</sup> of the Household. Allah<sup>azwj</sup> Mighty and Majestic will correct it during a night’, or said: ‘Two days’”.<sup>831</sup>

وَمِنْهُ أَيْضاً عَنْ مَسْعُودِ بْنِ سَعْدٍ الْجَعْفِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ يُلْقِي فِي قُلُوبِ شِيعَتِنَا الرُّغْبَ فَإِذَا قَامَ قَائِمُنَا وَ ظَهَرَ مَهْدِينَا كَانَ الرَّجُلُ أَجْزَأَ مِنْ لَيْثٍ وَ أَمْضَى مِنْ سِنَانٍ.

And from it as well, from Masoud Bin Sa’ad Al-Jufy, from Jabir,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> will Cast awe into the hearts of our<sup>asws</sup> Shias. So, when our<sup>asws</sup> Qaim<sup>asws</sup> rises and our<sup>asws</sup> Mahdi appears, the (Shia) man would be braver than a lion, and sharper than blades’”.<sup>832</sup>

وَ رَوَى أَيْضاً مِنْ كِتَابِ الْفَرْدَوْسِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّا مَعَشَرَ بَنِي عَبْدِ الْمُطَّلِبِ سَادَاتُ أَهْلِ الْجَنَّةِ أَنَا وَ عَلِيٌّ وَ حَمَزَةُ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ ع.

And it is reported as well from the book ‘Al-Firdows’, from Anas (well-known fabricator),

<sup>828</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 z

<sup>829</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 za

<sup>830</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zb

<sup>831</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zc

<sup>832</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zd

'From the Prophet<sup>saww</sup> having said: 'We<sup>asws</sup>, community of the clan of Abdul Muttalib<sup>asws</sup>, are chiefs of the people of Paradise – I<sup>saww</sup>, and Ali<sup>asws</sup>, and Hamza<sup>asws</sup>, and Ja'far<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> and Al-Mahdi<sup>asws</sup>.'<sup>833</sup>

وَمِنْهُ أَيْضاً بِسَنَدَيْنِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ الْمَهْدِيُّ فِي أُمَّتِي فَإِنْ قَصُرَ عُمرُهُ فَسَبْعٌ وَإِلَّا فَتَمَانٍ أَوْ تِسْعٌ تَتَنَعَّمُ أُمَّتِي فِي زَمَانِهِ تَتَنَعَّمُ لَمْ يَتَنَعَّمْ مِثْلَهُ قَطُّ - الْبَرُّ مِنْهُمْ وَالْفَاجِرُ

And from it as well, by the two chains from Abu Saeed who said,

'Rasool-Allah<sup>saww</sup> said: 'The Mahdi<sup>asws</sup> will happen to be in my<sup>saww</sup> community. So, if his<sup>asws</sup> life is short, then seven, or else eight or nine. My<sup>saww</sup> community will enjoying bounties in his<sup>asws</sup> era with such bounties, not having enjoyed the like of it (before), the righteous from them and the immoral.

يُرْسَلُ السَّمَاءُ عَلَيْهِمْ مِدْرَاراً وَ لَا تَحْسِبُ الْأَرْضُ شَيْئاً مِنْ نَبَاتِهَا وَ يَكُونُ الْمَالُ كُدُوساً يَأْتِيهِ الرَّجُلُ فَيَسْأَلُهُ فَيُخْبِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ.

The sky will send upon them downpours and the earth will not withhold anything from its vegetation, and the wealth would become like a harvested heap. The man would come to him<sup>asws</sup> and ask him<sup>asws</sup>, and he<sup>asws</sup> would scoop for him in his cloth whatever would be his capacity to carry it''<sup>834</sup>.

وَمِنْهُ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص يُخْرِجُ الْمَهْدِيُّ وَ عَلَى رَأْسِهِ مَلَكٌ يُنَادِي إِنَّ هَذَا الْمَهْدِيُّ فَاتَّبِعُوهُ.

And from him, from Ibn Umar who said,

'Rasool-Allah<sup>saww</sup> said: 'The Mahdi<sup>asws</sup> will emerge and upon his<sup>asws</sup> head would be an Angel calling out: 'This is the Mahdi<sup>asws</sup>, so follow him<sup>asws</sup>!''<sup>835</sup>

وَرُويَ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلِسَّمْعَانِيِّ بِإِسْنَادِهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلْتُ فَاطِمَةَ عَ عَلَى رَسُولِ اللَّهِ ص فَلَمَّا رَأَتْ مَا يَرْسُولُ اللَّهُ ص مِنَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى جَرَى دَمْعُهَا عَلَى خَدِّ رَسُولِ اللَّهِ ص فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَخَشَيْتِ الضَّيْعَةَ مِنْ بَعْدِكَ

And it is reported from the book 'Fazaail Al-Sahaba' of Al-Sam'any, by his chain from Abu Haround Al-Abdy, from Abu Saeed Al-Khudri who said,

'(Syeda) Fatima<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup>. When she<sup>asws</sup> saw what weakness there was with Rasool-Allah<sup>saww</sup>, the tears choked her<sup>asws</sup> until her<sup>asws</sup> tears flowed upon the cheek of Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said to her: 'What make you<sup>asws</sup> cry, O Fatima<sup>asws</sup>?'. She<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> fear the neglect from after you<sup>saww</sup>'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى أَهْلِ الْأَرْضِ فَاخْتَارَ مِنْهُمْ أَبَاكَ فَبَعَثَهُ رَسُولًا

<sup>833</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 ze

<sup>834</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zf

<sup>835</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zg

Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! Do you<sup>asws</sup> not know that Allah<sup>azwj</sup> Noticed to the people of the earth with a Notice and Chose your<sup>asws</sup> father<sup>saww</sup> from them, then He<sup>azwj</sup> Sent him<sup>saww</sup> as a Rasool<sup>saww</sup>.

ثُمَّ اطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ فَأَمَرَنِي أَنْ أُزَوِّجَكَ مِنْهُ فَرَزَوْتُكَ مِنْ أَعْظَمِ الْمُسْلِمِينَ حِلْمًا وَ أَكْثَرِهِمْ عِلْمًا وَ أَقْدَمِهِمْ سِلْمًا مَا أَنَا زَوْجُكَ وَ لَكِنَّ اللَّهَ زَوَّجَكَ مِنْهُ

Then He<sup>azwj</sup> Noticed secondly and Chose your<sup>asws</sup> husband<sup>asws</sup> from them. He<sup>azwj</sup> Commanded me<sup>saww</sup> that I<sup>saww</sup> get you<sup>asws</sup> married to him<sup>asws</sup>. So, I<sup>saww</sup> got you<sup>asws</sup> married to the greatest of the Muslims in wisdom, and most abundant of them in knowledge, and most advance of them is submissiveness (to Allah<sup>azwj</sup>). I<sup>saww</sup> did not get you<sup>asws</sup> married, but Allah<sup>azwj</sup> Married you<sup>asws</sup> to him<sup>asws</sup>.

قَالَ فَصَحَّكَتْ فَاطِمَةُ فَاسْتَبَشَرْتُ ثُمَّ قَالَ يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتٍ أُعْطِينَا سَبْعَ حِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأَوَّلِينَ وَ لَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ

He (the narrator) said, '(Syeda) Fatima<sup>asws</sup> smiled and rejoiced. Then he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! We<sup>asws</sup>, People<sup>asws</sup> of the Household have been Given seven characteristics not one from the former ones had been Given, nor anyone from the latter ones would come across it.

نَبِيُّنَا خَيْرُ الْأَنْبِيَاءِ وَ هُوَ أَبُوكَ وَ وَصِيُّنَا خَيْرُ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكَ وَ شَهِيدُنَا خَيْرُ الشُّهَدَاءِ وَ هُوَ عَمُّ أَبِيكَ حَمْرُهُ وَ مِنَّا مَنْ لَهُ جَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ هُوَ جَعْفَرٌ وَ مِنَّا سِبْطُ هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ.

Our Prophet<sup>saww</sup> is best of the Prophets<sup>as</sup>, and he<sup>saww</sup> is your<sup>asws</sup> father<sup>saww</sup>, and our successor<sup>asws</sup> is best of the successors<sup>as</sup>, and he<sup>asws</sup> is your<sup>asws</sup> husband, and our martyrs is best of the martyrs, and he<sup>as</sup> is the uncle<sup>as</sup> of your<sup>asws</sup> father<sup>saww</sup>, Hamza<sup>as</sup>, and from us<sup>asws</sup> there is one having two wings for him<sup>as</sup>. He<sup>as</sup> flies with these in the Paradise wherever he<sup>as</sup> so desires to, and he<sup>as</sup> is Ja'far<sup>as</sup>, and from us<sup>asws</sup> are two chiefs of this community, and they<sup>asws</sup> are your<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Mahdi<sup>asws</sup> of this community".<sup>836</sup>

234- حَتَّى، الإختصاص الصدوق عن ابنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص دُخِرَ اللَّهُ عَزَّ وَ جَلَّ عِبَادَةً وَ دُخِرِي عِبَادَةً وَ دُخِرَ عَلِيٌّ عِبَادَةً وَ دُخِرَ الْأَئِمَّةُ مِنْ وَلَدِهِ عِبَادَةً

(The book) 'Al-Ikhtisas' of Al-Sadouq – From Ibn Al-Mutawakkal, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Salim, from his father, from Ibn tarefy, from Ibn Nubata, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Zikr (mention) of Allah<sup>azwj</sup> Mighty and Majestic is (an act of) worship, and my<sup>saww</sup> Zikr is (an act of) worship, and Zikr of Ali<sup>asws</sup> is (an act of) worship, and Zikr of the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup> is (an act of) worship.

وَ الَّذِي بَعَثَنِي بِالنَّبُوَّةِ وَ جَعَلَنِي خَيْرَ الْبَرِيَّةِ إِنَّ وَصِيَّيَ لِأَفْضَلُ الْأَوْصِيَاءِ وَ إِنَّهُ لَحَاجُّهُ اللَّهُ عَلَى عِبَادِهِ وَ خَلِيفَتُهُ عَلَى خَلْقِهِ وَ مِنْ وَلَدِهِ الْأَئِمَّةُ الْهَدَاةُ بَعْدِي

<sup>836</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 233 zh

By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Prophet-hood, and Made me<sup>saww</sup> best of the created beings! My<sup>saww</sup> successor<sup>asws</sup> is most superior of the successors<sup>as</sup>, and he<sup>asws</sup> is a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> caliph upon His<sup>azwj</sup> creatures, and from his<sup>asws</sup> sons<sup>asws</sup> are the Imams<sup>asws</sup> of guidance after me<sup>saww</sup>.

يَهْمُ يَخْسُ اللَّهُ الْعَذَابَ عَنْ أَهْلِ الْأَرْضِ وَ يَهْمُ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ يَهْمُ يُمْسِكُ الْجِبَالَ أَنْ تَمِيدَ بِهِمْ وَ يَهْمُ يَسْقِي خَلْقَهُ الْغَيْثَ وَ يَهْمُ يُخْرِجُ النَّبَاتَ

Due to them<sup>asws</sup>, Allah<sup>azwj</sup> Withholds the Punishment from the people of the earth, and due to them<sup>asws</sup>: **He Withholds the sky from falling upon the earth, except by His Permission? [22:65];** and due to them<sup>asws</sup> He<sup>azwj</sup> Withholds the mountains from flattening out; and due to them<sup>asws</sup> He<sup>azwj</sup> Quenches His<sup>azwj</sup> creatures with rain; and due to them<sup>asws</sup> He<sup>azwj</sup> Brings forth the vegetation.

أُولَئِكَ أَوْلِيَاءُ اللَّهِ حَقًّا وَ خُلَفَائِي صِدْقًا عِدَّتُهُمْ عِدَّةُ الشُّهُورِ وَ هِيَ اثْنَا عَشَرَ شَهْرًا وَ عِدَّتُهُمْ عِدَّةُ نُبِيَّاءِ مُوسَى بْنِ عِمْرَانَ

They<sup>asws</sup> are friends of Allah<sup>azwj</sup> truly, and my<sup>saww</sup> sincere caliphs. Their number is the number of the months, and it is twelve months, and their<sup>asws</sup> number is the number of captains of Musa<sup>as</sup> Bin Imran<sup>as</sup>.

ثُمَّ تَلَا ص هَذِهِ آيَةُ وَ السَّمَاءِ ذَاتِ الْبُرُوجِ ثُمَّ قَالَ أ تَقْدَرُ يَا ابْنَ عَبَّاسٍ أَنَّ اللَّهَ يُقَسِّمُ بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَ يَغْنِي بِهِ السَّمَاءَ وَ بُرُوجَهَا

Then he<sup>saww</sup> recited this Verse: **(I Swear) by the sky with the constellations [85:1],** then said: 'Do you think, O Ibn Abbas, that Allah<sup>azwj</sup> Swore by the sky with the constellation and Meant by it the sky and its constellations?'

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا ذَاكَ قَالَ أَمَا السَّمَاءُ فَأَنَا وَ أَمَا الْبُرُوجُ فَأَلَا لَيْمَةُ بَعْدِي أَوْ هُمْ عَلَيَّ وَ آخِرُهُمُ الْمُهْدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

I said, 'O Rasool-Allah<sup>saww</sup>! So, what is that?' He<sup>saww</sup> said: 'As for the sky, it is me<sup>saww</sup>, and as for the constellation, it is the Imams<sup>asws</sup> after me<sup>saww</sup>. Their<sup>asws</sup> first is Ali<sup>asws</sup>, and their<sup>asws</sup> last is Al-Mahdi<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup> all'.<sup>837</sup>

أَقُولُ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِبَّاسٍ فِي مُقْتَضَبِ الْأَثَرِ فِي النَّصِّ عَلَى الْأَثَرِ عَشَرَ كَثِيرًا مِنَ الْأَخْبَارِ الْمُتَقَدِّمَةِ بِأَسَانِيدَ تَرَكَّهَا حَدَرًا مِنَ التَّكْرَارِ وَ الْإِكْتَارِ وَ أَوْزَدْنَا بَعْضَهَا فِي بَابِ الرَّجْعَةِ وَ رَوَى عَنْ ابْنِ عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُسْتَوْرِدٍ عَنْ مُحَمَّدٍ بْنِ بَكْرِ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ الْعَزِيزِ بْنِ حُضَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً مِنْ قُرَيْشٍ ثُمَّ تَكُونُ فِتْنَةٌ دَوْرًا

I (Majlisi) am saying, 'It is reported by Ahmad Bin Muhammad Bin Ayyash in (the book) 'Muqzab Al-Aser', regarding the text upon the twelve, there are a lot of Hadeeth preceded by the chains of its ways, be cautious of the repetition and the numerousness, and we will be referring to some of these in the chapter on Raj'at. And it is reported from Ibn Uqdah, from Abdullah Bin Ahman Bin Mustawrid, from Mukhawwal, from Muhammad Bin Bakr, from Ziyad Bin Al-Munzir, from Abdul Aziz Bin Khuzeyr, from Abdullah Bin Abu Awfa who said,

'Rasool-Allah<sup>saww</sup> said: 'There will happen to be after me<sup>saww</sup>, twelve caliphs from Quraysh, then rotating Fitna would occur'.

<sup>837</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 a

قَالَ قُلْتُ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص قَالَ نَعَمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ وَ إِنَّ عَلَى أَبِي يَوْمَئِذٍ بُرْنُسٌ خَزٌّ.

He (the narrator) said, 'I said, 'You heard it from Rasool-Allah<sup>saww</sup>?' He said, 'Yes, I heard it from Rasool-Allah<sup>saww</sup>'. He said, 'And upon my father on that day was a woollen cap''<sup>838</sup>  
(Non-Shia source)

وَعَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ سَعِيدٍ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ سَعِيدٍ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيِّ عَنْ يَحْيَى بْنِ مَعِينٍ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ رَبِيعَةَ بْنِ سَيْفٍ قَالَ كُنَّا عِنْدَ سَيْفِ الْأَصْمَعِيِّ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ خَلْفِي اثْنَا عَشَرَ خَلِيفَةً.

And from Al-Hassan Bin Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Abdul Jabbar Al-Sowfy, from Yahya Bin Maeen, from Abdullah Bin Salih, from Lays Bin Sa'ad, from Khalid Bin Yazeed, from Saeed, Bin Abu Hllal, from Rabie Bin Sayd who said, 'We were in the presence of Sayd Al-Asmaie. He said, 'I heard Abdullah Bin Amro Bin Al-Aas saying,

'I heard Rasool-Allah<sup>saww</sup> saying: 'There will happen to be twelve caliphs behind me<sup>saww</sup>'<sup>839</sup>.

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْخُرَاسَانِيِّ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ بْنِ نَاصِحٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ آدَمَ عَنْ أَبِيهِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ سَلْمَانَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص وَ الْحُسَيْنِ بْنِ عَلِيٍّ ع عَلَى فَجْدٍ إِذْ تَقَرَّسَ فِي وَجْهِهِ وَ قَالَ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ سَيِّدٌ مِنْ سَادَةٍ وَأَنْتَ إِمَامٌ ابْنُ إِمَامٍ أَخُو إِمَامٍ أَبُو أَيْمَةٍ تَسَعَةٍ تَأْسِعُهُمْ قَائِمُهُمْ إِمَامُهُمْ أَغْلَمُهُمْ أَحْكَمُهُمْ أَفْضَلُهُمْ.

And it is reported, from Abdullah Bin Is'haq Al-Khurasani, from Ahmad Bin Ubeyd Bin Nasih, from Ibrahim Bin Al-Hassan Bin Yazeed, from Muhammad Bin Adam, from his father, from Shahr Bin Howshab,

'From Salman<sup>ra</sup> having said, 'We were with Rasool-Allah<sup>saww</sup>, and Al-Husayn<sup>asws</sup> was upon his<sup>saww</sup> thigh, when he<sup>saww</sup> stared in his<sup>asws</sup> face and said: 'O Abu Abdullah<sup>asws</sup>! You<sup>asws</sup> are a chief from the chiefs, and you<sup>asws</sup> are an Imam<sup>asws</sup> son<sup>asws</sup> of an Imam<sup>asws</sup>, brother<sup>asws</sup> of an Imam<sup>asws</sup>, father<sup>asws</sup> of nine Imams<sup>asws</sup>, their<sup>asws</sup> ninth being their<sup>asws</sup> Qaim<sup>asws</sup>, their<sup>asws</sup>, Imam<sup>asws</sup>, their<sup>asws</sup> most learned, their<sup>asws</sup> wisest, their<sup>asws</sup> superior''<sup>840</sup>.

وَعَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْقَاضِي عَنْ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ اخْتَارَنِي وَ عَلِيًّا وَ اخْتَارَ مِنْ عَلِيِّ الْحَسَنَ وَ الْحُسَيْنَ وَ اخْتَارَ مِنَ الْحُسَيْنِ حُجَّةَ الْعَالَمِينَ تَأْسِعُهُمْ قَائِمُهُمْ أَغْلَمُهُمْ أَحْكَمُهُمْ.

And from Muhammad Bin Usman, from Ismail Bin Is'haq the judge, from Suleyman Bin Harb, from Hammad Bin Zayd, from Amro Bin Dinar, from Jabir Al-Ansari who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Chose from the days, the day of Friday, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and from the months, Month of Ramazan, and He<sup>azwj</sup> Chose me<sup>saww</sup> and Ali<sup>asws</sup>, and Chose from Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and

<sup>838</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 b

<sup>839</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 c

<sup>840</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 d



Chose from Al-Husayn<sup>asws</sup> Divine Authorities of the worlds, their<sup>asws</sup> ninth being their<sup>asws</sup> Qaim<sup>asws</sup>, their<sup>asws</sup> most learned, their<sup>asws</sup> wisest”<sup>841</sup>.

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ سَنَةَ أَرْبَعٍ وَ مِائَتَيْنِ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ الْجُمُعَةَ وَ مِنَ الشُّهُورِ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ اخْتَارَ مِنَ الْأَنْبِيَاءِ وَ اخْتَارَ مِنَ الرُّسُلِ وَ اخْتَارَ مِنِّي عَلِيًّا وَ اخْتَارَ مِنْ عَلِيٍّ الْحَسَنَ وَ الْحُسَيْنَ

And from Ahmad Bin Muhammad Bin Yahya Al-Attar, from Abdullah Bin Ja'far Al-Himeyri, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, in the year two hundred and forty, from Saeed Bin Gazwan, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets<sup>as</sup>, and Chose from the Prophets<sup>as</sup>, the Rasools<sup>as</sup>, and Chose me<sup>saww</sup> from the Rasools<sup>as</sup>, and Chose from me<sup>saww</sup>, Ali<sup>asws</sup>, and Chose from Ali<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

وَ اخْتَارَ مِنَ الْحُسَيْنِ الْأَوْصِيَاءِ يَنْفُونَ عَنِ التَّنْزِيلِ تَحْرِيفَ الصَّالِّينَ وَ اتِّحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ تَأْسِغُهُمْ بَاطِنُهُمْ ظَاهِرُهُمْ قَائِمُهُمْ وَ هُوَ أَفْضَلُهُمْ.

And He<sup>azwj</sup> Chose from Al-Husayn<sup>asws</sup>, the successors<sup>asws</sup>. They<sup>asws</sup> will be negating from the Revelation, alternations of the strayers, and the plagiarism of the nullifiers, and interpretation of the ignoramuses. Their<sup>asws</sup> ninth is their<sup>asws</sup> hidden, their<sup>asws</sup> apparent, their<sup>asws</sup> Qaim<sup>asws</sup>, and he<sup>asws</sup> is their<sup>asws</sup> most superior”<sup>842</sup>.

<sup>841</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 e

<sup>842</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 234 f

## CHAPTER 42 – TEXT OF AMIR AL-MOMINEEN<sup>asws</sup> UPON THEM<sup>asws</sup>

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْغِفَارِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَا يَزَالُ فِي وَلَدِي مَأْمُونٌ مَأْمُونٌ.

(The book) 'Qurb Al-Asnad' – Muhammad Bin Isa, from Abu Muhammad Al-Ghifary,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'There will not cease to be among my<sup>asws</sup> sons<sup>asws</sup>, a secured one, a secured one'.<sup>843</sup>

2- ن، عيون أخبار الرضا عليه السلام الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنِّي مُخَلَّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي مِنَ الْعِزَّةِ

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al-Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Ghyas Bin Ibrahim,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was asked about the meaning of the words of Rasool-Allah<sup>saww</sup>: 'I<sup>saww</sup> am leaving behind among you all the two weighty things – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>'. Who are the 'family'?'

فَقَالَ أَنَا وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ التَّسْعَةُ مِنْ وَلَدِ الْحُسَيْنِ نَاسِعُهُمْ مَهْدِيُهُمْ وَ قَائِمُهُمْ – لَا يُفَارِقُونَ كِتَابَ اللَّهِ وَ لَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ.

He<sup>asws</sup> said: 'I<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and the nine Imams<sup>asws</sup> from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>. They<sup>asws</sup> will not be separated from the Book of Allah<sup>azwj</sup> nor will it separated from them<sup>asws</sup>, until they return to Rasool-Allah<sup>saww</sup> at his<sup>saww</sup> the Fountain'.<sup>844</sup>

3- ل، الخصال ابْنُ الْمُثَوَّكِلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ إِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ لِذَلِكَ الْأَمْرُ وَلَا تَبْعُدُ رَسُولِ اللَّهِ ص

(The book) 'Al-Khisaa' – Ibn Al-Mutawakkal, from Muhammad Al-Attar, from Ibn Isa, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh Al-Razy,

'From Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>: 'Amir Al-Momineen<sup>asws</sup> said to Ibn Abbas: 'The Night of Pre-determination (Laylat Al-Qadr) is during every year, and the affairs of the year descend during that night, and for those affairs there are governors after Rasool-Allah<sup>saww</sup>'.

فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلَاحِي أَيْمَةً مُحَدَّثُونَ.

<sup>843</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 1

<sup>844</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 2

Ibn Abbas said, 'Who are they?' He<sup>asws</sup> said: 'I<sup>asws</sup>, and eleven from my<sup>asws</sup> Sulb, Imams<sup>asws</sup>, Narrated ones (by Allah<sup>azwj</sup>)'.<sup>845</sup>

4- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن أبي الخطاب عن الحكم بن مسكين عن صالح بن عتبة عن جعفر بن محمد ع قال: أتى يهودي أمير المؤمنين ع و سألته عن مسائل فكان فيما سأله أخبرني كم هذه الأمة من إمام هدى لا يضُرُّهم من خذلهم

(The books) 'Ikmal Al-Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – From Sa'ad, from Ibn Abu Al-Khattab, from Al-hakam Bin Miskeen, from Salih Bin Uqbah,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'A Jew came to Amir Al-Momineen<sup>asws</sup> and asked him<sup>asws</sup> about issues. It was among what he asked him<sup>asws</sup>, 'Inform me, how many Imams<sup>asws</sup> are there for this community, guides who are not harmed by the ones abandoning them<sup>asws</sup>?'

قال اثنا عشر إماماً قال صدقت والله إنه ليخط هارون وإملاء موسى الخبر.

He<sup>asws</sup> said: 'Twelve Imams<sup>asws</sup>'. He said, 'You<sup>asws</sup> speak the truth. It is so in the handwriting of Haroun<sup>as</sup> and dictation of Musa<sup>as</sup> – the Hadeeth'.<sup>846</sup>

5- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد و محمد العطار و أحمد بن إدريس جميعاً عن البرقي و ابن يزيد و ابن هاشم جميعاً عن ابن فضال عن أحمد بن محمد بن محمد بن سماعه عن إبراهيم بن أبي يحيى المدني عن أبي عبد الله ع قال: لما بايع الناس عمر بعد موت أبي بكر أتاه رجل من شباب اليهود و هو في المسجد الحرام فسلم عليه و الناس حوله فقال يا أمير المؤمنين ذلني على أعلمكم بالله و برسوله و بكتابه و بسنته

(The book) 'Ikmal Al-Deen' – My father and Ibn Al-Waleed, both together from Sa'ad and Muhammad Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, and Ibn Yazeed, and Ibn Hashim, altogether from Ibn Fazzal, from Ayman Bin Muhriz, from Muhammad Bin Sama'at, from Ibrahim Bin Abu Yahya Al-Madany,

'From Abu Abdullah<sup>asws</sup> having said: 'When the people pledged allegiance to Umar after the death of Abu Bakr, a man from the Jewish youths came to him, and he was in the Sacred Masjid. He greeted unto him, and the people were around him. He said, 'O commander of the faithful! Point me upon your most learned with Allah<sup>azwj</sup>, and with His<sup>azwj</sup> Rasool<sup>saww</sup>, and with His<sup>azwj</sup> Book, and with His<sup>azwj</sup> Sunnah!'

فأومأ بيده إلى علي ع فقال هذا فتحوّل الرجل إلى عند علي ع فسأله أنت كذلك فقال نعم فقال لي أسألك عن ثلاث و ثلاث و واحدة فقال أمير المؤمنين ع أ فلا قلت عن سبع

He gestured by his hand towards Ali<sup>asws</sup> and said, 'This one!' The man moved to the presence of Ali<sup>asws</sup> and asked him<sup>asws</sup>, 'Are you<sup>asws</sup> like that?' He<sup>asws</sup> said: 'Yes'. He said, 'I ask you<sup>asws</sup> about three, and three, and one'. Amir Al-Momineen<sup>asws</sup> said: 'Why don't you say, seven (instead)?'

فقال اليهودي له إنما أسألك عن ثلاث فإن أصبت فيها سألتك عن ثلاث بعدهن وإن لم تُصِبْ لم أسألك

<sup>845</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 3

<sup>846</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 4

The Jew said to him<sup>asws</sup>, 'But rather, I shall ask you<sup>asws</sup> about three, then if I get the correct answer regarding these, I shall ask you<sup>asws</sup> about three (more) after these, and if you<sup>asws</sup> are not correct, I will not ask you<sup>asws</sup>.'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَخْبِرْنِي إِنْ أَجَبْتُكَ بِالصَّوَابِ وَ الْحَقِّ تَعْرِفُ ذَلِكَ وَ كَانَ الْقَيِّ مِنْ عُلَمَاءِ الْيَهُودِ وَ أَخْبَارِهَا يَرَوْنَ أَنَّهُ مِنْ وَلَدِ هَارُونَ بْنِ عِمْرَانَ أَجِي مُوسَى ع قَالَ نَعَمْ

Amir Al-Momineen said: 'Inform me<sup>asws</sup>! If I<sup>asws</sup> were to answer you with the correctness and the truth, will you recognise that?' And the youth was from the scholars of the Jews and their Rabbis. They are reporting that he was from the sons of Haroun Bin Imran<sup>as</sup>, brother<sup>asws</sup> of Musa<sup>as</sup>. He said, 'Yes'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ أَجَبْتُكَ بِالْحَقِّ وَ الصَّوَابِ لَتَسْلِمَنَّ وَ لَتَدْعَنَّ الْيَهُودِيَّةَ فَحَلَفَ لَهُ الْيَهُودِيُّ وَ قَالَ لَهُ مَا جِئْتُكَ إِلَّا مُرْتَاداً لِدِينِ الْإِسْلَامِ فَقَالَ يَا هَارُونِيُّ سَلْ عَنَّا بَدَا لَكَ تُخْبِرُ

Amir Al-Momineen<sup>asws</sup> said: 'By Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! If I<sup>asws</sup> were to answer you with the truth and the correctness, you will become a Muslim and leave Judaism'. The Jew took an oath to him<sup>asws</sup> and said to him<sup>asws</sup>, 'I did not come except to turn to the religion of Al-Islam'. He<sup>asws</sup> said: 'O Harouny (of the lineage of Haroun<sup>as</sup>)! Ask about whatever comes to you, you will be informed'.

قَالَ أَخْبِرْنِي عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ وَ عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ

He said, 'Inform me about the first tree grown (planted) upon the surface of the earth, and about the first spring to have burst forth upon the surface of the earth, and about the first stone to be placed upon the surface of the earth'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَّا سُؤْلُكَ عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الزَّيْتُونُ وَ كَذَبُوا وَ إِنَّمَا هِيَ النَّخْلَةُ مِنَ الْعَجْوَةِ هَبَطَ بِهَا آدَمُ ع مَعَهُ مِنَ الْجَنَّةِ فَعَرَسَهَا وَ أَصْلُ النَّخْلِ كُلِّهِ مِنْهَا

Amir Al-Momineen<sup>asws</sup> said: 'As for your question about the first three to have grown (planted) upon the surface of the earth, the Jews are claiming that it is the olive, and they are lying, and rather it is the date tree of Al-Ajwa. Adam<sup>as</sup> came with it from the Paradise and planted it. And the origin of the date trees, all of them are from it.

وَ أَمَّا قَوْلُكَ عَنْ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الْعَيْنُ الَّتِي بَيْتُ الْمَقْدِسِ وَ تَحْتَ الْحَجَرِ وَ كَذَبُوا هِيَ عَيْنُ الْحَيَوَانِ الَّتِي مَا انْتَهَى إِلَيْهَا أَحَدٌ إِلَّا حَيٍّ وَ كَانَ الْحَضِرُ ع عَلَى مُقَدِّمَةِ ذِي الْقَرْنَيْنِ ع فَطَلَّبَ عَيْنَ الْحَيَاةِ فَوَجَدَهَا الْحَضِرُ ع وَ شَرِبَ مِنْهَا وَ لَمْ يَجِدْهَا ذُو الْقَرْنَيْنِ

And as for your words about the first spring to have burst forth upon the surface of the earth, the Jews are claiming that it is the spring which is as Bayt Al-Maqdis and beneath the rock, and they are lying. It is 'Al-Haywan' which no one has ended up to it except he is living, and Al-Khizr<sup>as</sup> was upon the forefront. Zulqarnayn<sup>as</sup> had sought the spring of life, but Al-Khizr<sup>as</sup> found it and drank from it, and Zulqarnayn could not find it.

وَأَمَّا قَوْلُكَ عَنْ أَوَّلِ حَجَرٍ وَضِعَ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهُ الْحَجَرُ الَّذِي بَيْنَتِ الْمَقْدِسَ وَكَذَّبُوا إِنَّمَا هُوَ الْحَجَرُ الْأَسْوَدُ هَبَطَ بِهِ آدَمُ مَعَهُ مِنَ الْجَنَّةِ فَوَضَعَهُ فِي الرُّكْنِ وَالنَّاسُ يَسْتَلِمُونَهُ وَكَانَ أَشَدَّ بَيَاضاً مِنَ اللَّحْلِ فَاسْوَدَّ مِنْ خَطَايَا بَنِي آدَمَ

And as for your words about the first stone to be placed upon the surface of the earth, the Jews are claiming it is the rock which is at Bayt Al-Maqdis, and they are lying. But rather, it is the Black Stone which Adam<sup>as</sup> had descended with from the Paradise, and he<sup>as</sup> place it in the corner (of the Kaaba), and the people are kissing it. And it used to be intensely whiter than the snow, but it darkened from the sins of the children of Adam<sup>as</sup>.

قَالَ فَأَخْبِرْنِي كَمْ لِهَذِهِ الْأُمَّةِ مِنْ إِمَامٍ هُدًى هَادٍ مَهْدِيٍّ لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَذَلَهُمْ وَأَخْبِرْنِي أَيْنَ مَنْزِلُ مُحَمَّدٍ مِنَ الْجَنَّةِ وَمَنْ مَعَهُ مِنَ الْأُمَّةِ فِي الْجَنَّةِ

He said, 'Inform me, how many Imams<sup>asws</sup> would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>asws</sup>? And inform me, where is the house of Muhammad<sup>saww</sup> from the Paradise? And who from the community would be with him<sup>saww</sup> in the Paradise?'

قَالَ لَهُ أَمَّا قَوْلُكَ كَمْ لِهَذِهِ الْأُمَّةِ مِنْ إِمَامٍ هُدًى هَادٍ مَهْدِيٍّ لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَذَلَهُمْ فَإِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَاماً هَادِينَ مَهْدِيَّيْنِ - لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَذَلَهُمْ

He<sup>asws</sup> said: 'As for your words, 'How many Imams<sup>asws</sup> would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>asws</sup>', for this community there are twelve Imams<sup>asws</sup>, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>asws</sup>.

وَأَمَّا قَوْلُكَ أَيْنَ مَنْزِلُ مُحَمَّدٍ فِي الْجَنَّةِ فَنَحْنُ أَشْرَفُهَا وَأَفْضَلُهَا جَنَّةَ عَدْنٍ وَأَمَّا قَوْلُكَ وَمَنْ مَعَ مُحَمَّدٍ مِنَ الْأُمَّةِ فِي الْجَنَّةِ فَهَؤُلَاءِ الْإِثْنَا عَشَرَ أُيْمَةً الْهُدَى

And as for your words, 'Where is the house of Muhammad<sup>saww</sup> from the Paradise?', so it is in its noblest and most superior, Garden of Eden. And as for your words, 'And who from the community would be with him<sup>saww</sup> in the Paradise?', so it would be those twelve Imams<sup>asws</sup>, the guides'.

قَالَ الْفَتَى صَدَقْتَ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَمَكْتُوبٌ عِنْدِي بِإِمْلَاءِ مُوسَى وَخَطَّ هَارُونَ ع بِيَدِهِ

The youth said, 'You<sup>asws</sup> speak the truth. By Allah<sup>azwj</sup>, Who, there is no god except He<sup>azwj</sup>! It is written with me by the dictation of Musa<sup>as</sup> and writing of Haroun<sup>as</sup> by his<sup>as</sup> hand'.

قَالَ أَخْبِرْنِي كَمْ يَعْيشُ وَصِيُّ مُحَمَّدٍ ص بَعْدَهُ وَهَلْ يَمُوتُ مَوْتاً أَوْ يُقْتَلُ قَتْلًا

He said, 'Inform me, for how long would the successor<sup>asws</sup> of Muhammad<sup>saww</sup> live after him<sup>saww</sup>, and will his<sup>asws</sup> death would be a (natural) death, or will he<sup>asws</sup> be killed a killing?'

فَقَالَ لَهُ وَجَلَّكَ يَا يَهُودِي أَنَا وَصِيُّ مُحَمَّدٍ أَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا أَرِيدُ يَوْماً وَ لَا أَنْقُصُ يَوْماً ثُمَّ يُبْعَثُ أَشْقَاهَا شَقِيقُ عَاقِرٍ نَاقَةٍ تَمُودُ فَيَضْرِبُنِي ضَرْبَةً فِي فَرْقِي فَيُخْطَبُ مِنْهَا لِحْيَتِي

He<sup>asws</sup> said to him: 'Woe be unto you, O Jew! I<sup>asws</sup> am the successor<sup>asws</sup> of Muhammad<sup>saww</sup>. I<sup>asws</sup> shall live after him<sup>saww</sup> for thirty years, neither increasing a day nor decreasing by a day. Then its wretched one would be sent, more wretched than the slayer of the she-camel of Samood. He will strike me<sup>asws</sup> a strike on my<sup>asws</sup> head, and dye my<sup>asws</sup> beard from it'.

ثُمَّ بَكَى عُ بُكَاءً شَدِيداً قَالَ فَصَرَخَ الْفَتَى وَ قَطَعَ كُتَيْبَتَهُ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّكَ وَصِي رَسُولِ اللَّهِ

Then he<sup>asws</sup> cried with intense crying. The youth shrieked and cut his religious pendant and said, 'I testify that there is no god except Allah<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and you<sup>asws</sup> are a successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.

قَالَ أَبُو جَعْفَرٍ الْعَبْدِيُّ يَرْفَعُهُ قَالَ هَذَا الرَّجُلُ الْيَهُودِيُّ أَقَرَّ لَهُ مَنْ بِالْمَدِينَةِ أَنَّهُ أَعْلَمُهُمْ وَ كَانَ أَبُوهُ كَذَلِكَ فِيهِمْ.

Abu Ja'far<sup>asws</sup> said, Al-Abdy has raised it, he<sup>asws</sup> said: 'This Jew, the ones at Al-Medina acknowledge to him that he was from their scholars, and his father was like that among them'<sup>847</sup>.

بيان: قوله ع لا أزيد يوماً أقول فيه إشكال لأن وفاة الرسول ص كان في صفر و شهادته ع في شهر رمضان و كان ما بينهما ثلاثين سنة إلا خمسة أشهر و أياما فكيف يستقيم قوله ع لا أزيد يوماً و لا أنقص يوماً و يمكن دفعه بأن مبني الثلاثين على التقريب

**Explanation:** - 'His<sup>asws</sup> words: 'Neither increasing by a day', I (Majlisi) am saying, there is difficulty, because the expiry of the Rasool<sup>saww</sup> was during Safar, and his<sup>asws</sup> martyrdom was during the Month of Ramazan, and there was thirty years less five months and some days between the two. So, how can his<sup>asws</sup> words: 'Neither increasing by a day nor decreasing by a day', stand, and it is possible to defend it that it is built upon the approximation'.

6- ك، إكمال الدين ماجيلوي ع مُحَمَّدٌ بْنُ الْهَيْثَمِ عَنِ الرَّحْمَنِ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ حَيَّانَ السَّرَّاجِ عَنِ دَاوُدَ بْنِ سُلَيْمَانَ الْعَسَائِيِّ عَنِ أَبِي الطُّفَيْلِ قَالَ: شَهِدْتُ جَنَازَةَ أَبِي بَكْرٍ يَوْمَ مَاتَ وَ شَهِدْتُ عُمَرَ يَوْمَ بُوعِ وَ عَلِيٍّ ع جَالِسَ نَاحِيَةٍ إِذْ أَقْبَلَ عَلَامٌ يَهُودِيٌّ عَلَيْهِ ثِيَابٌ جِسَانٌ وَ هُوَ مِنْ وَلَدِ هَارُونَ ع حَتَّى قَامَ عَلَى رَأْسِ عُمَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ أَعْلَمُ هَذِهِ الْأُمَّةَ بِكِتَابِهِمْ وَ أَمْرِ نَبِيِّهِمْ

(The book) 'Ikmal Al-Deen' – Majaylawiya, from Muhammad Bin Al-Haysam, from Al-Barqy, from his father, from Abdullah Bin Al-Qasim, from Hayyan Al-Sarraj, from Dawood Bin Suleyman Al-Gassany, from Abu uAl Tufeyl who said,

'I attended the funeral of Abu Bakr on the day he died, and I attended the day Umar was pledged allegiance to and Ali<sup>asws</sup> was seated in a corner, when a Jewish youth came. Upon him were good clothing and he was from the sons of Haroun<sup>as</sup>, until he stood by the head of Umar. He said, 'O commander of the faithful! Are you the most learned of this community with their Book and the matters of their Prophet<sup>saww</sup>?'

قَالَ فَطَاطًا عُمَرَ رَأْسَهُ فَقَالَ إِيَّاكَ أَغْنِي وَ أَعَادَ عَلَيْهِ الْقَوْلَ فَقَالَ عُمَرُ مَا ذَاكَ قَالَ إِنِّي جِئْتُكَ مُرْتَاداً لِنَفْسِي شَاكاً فِي دِينِي فَقَالَ دُونَكَ هَذَا الشَّابُّ قَالَ وَ مَنْ هَذَا الشَّابُّ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ وَ زَوْجُ فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ ص

<sup>847</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 5

He (the narrator) said, 'Umar lowered his head, so he said, 'Is it you I mean', and he reiterated the words upon him. Umar said to him, 'Why is that?' He said, 'I have come to you investigating for myself as I am doubting in my religion'. He said, 'Besides you there is this youth'. He said, 'And who is this youth?' He said, 'This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, a cousin of Rasool-Allah<sup>saww</sup>, and this is the father of Al-Hassan<sup>asws</sup> and Al-Hassan<sup>asws</sup>, two (grand) sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and this is the husband of (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.

فَأَقْبَلَ الْيَهُودِيُّ عَلَى عَلِيٍّ ع فَقَالَ كَذَا أَنْتَ قَالَ نَعَمْ - فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ قَالَ فَتَسَمَّ عَلِيٌّ ع ثُمَّ قَالَ يَا يَهُودِيُّ مَا مَعَكَ أَنْ تَقُولَ سَبْعًا قَالَ أَسْأَلَكَ عَنْ ثَلَاثٍ فَإِنْ عَلِمْتَهُمْ سَأَلْتُكَ عَمَّا بَعْدَهُمْ وَ إِنْ لَمْ تَعْلَمْهُمْ عَلِمْتُ أَنَّهُ لَيْسَ لَكَ عِلْمٌ

The Jew turned towards Ali<sup>asws</sup> and he said, 'Are you<sup>asws</sup> like that?' He<sup>asws</sup> said: 'Yes'. He said, 'I want to ask you<sup>asws</sup> about three and three and one'. Amir Al-Momineen<sup>asws</sup> smiled and said: 'O Jew! What is preventing you from saying 'seven'? He said, 'I shall ask you<sup>asws</sup> about three, and if you<sup>asws</sup> let me know, I shall ask about what is after these, and if you<sup>asws</sup> do not know these, I shall know that there isn't any knowledge for you<sup>asws</sup>.

فَقَالَ عَلِيٌّ ع فَإِنِّي أَسْأَلُكَ بِاللَّهِ الَّذِي بَعَثَكَ إِنْ أَنَا أَجَبْتُكَ عَنْ كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي فَقَالَ مَا جِئْتُ إِلَّا لِدَلِيلِكَ قَالَ فَسَلْ

Ali<sup>asws</sup> said: 'I<sup>asws</sup> ask you by the god Who Sent you! If I<sup>asws</sup> were to answer you regarding everything what you want, will you leave your religion and enter into my<sup>asws</sup> Religion?' He said, 'I have not come here except for that'. He<sup>asws</sup> said: 'So Ask'.

قَالَ فَأَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ قَطْرَةٍ هِيَ وَ أَوَّلِ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ

He said, 'Inform me about the first drop of blood which dripped upon the surface of the earth, which drop was it? And the first spring which gushed upon the surface of the earth, which spring was it? And the first thing which vibrated upon the surface of the earth, which was it?'

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي عَنِ الثَّلَاثِ الْأُخْرَى عَنْ مُحَمَّدٍ كَمْ بَعْدَهُ مِنْ إِمَامٍ عَادِلٍ وَ فِي أَيِّ جَنَّةٍ يَكُونُ وَ مِنْ السَّاكِنِ مَعَهُ فِي جَنَّتِهِ

Amir Al-Momineen<sup>asws</sup> answered him, saying to him: 'Inform me about the other three'. (He said), 'Inform me about Muhammad<sup>saww</sup>, how many just Imams<sup>asws</sup> are there for him<sup>saww</sup>, and in which Garden is he<sup>saww</sup> existing, and who is settled with him<sup>saww</sup> in his<sup>saww</sup> Garden?'

قَالَ يَا يَهُودِيُّ إِنَّ لِمُحَمَّدٍ مِنَ الْخُلَفَاءِ اثْنَيْ عَشَرَ إِمَامًا عَدْلًا - لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَ لَا يَسْتَوْجِبُونَ لِحِلَافٍ مَنْ خَالَفَهُمْ وَ إِنَّهُمْ أَثْبَتُ فِي الدِّينِ مِنَ الْجِبَالِ الرَّوَاسِي فِي الْأَرْضِ وَ إِنَّ مَسْكَنَ مُحَمَّدٍ ص فِي جَنَّةٍ عَدَنٍ مَعَهُ أَوْلِيَاكَ الْإِثْنَا عَشَرَ إِمَامًا الْعُدُولَ -

He<sup>asws</sup> said: 'O Jew! For Muhammad<sup>saww</sup> there are twelve just Imams<sup>asws</sup>. Neither the abandoners harm them<sup>asws</sup> nor would they<sup>asws</sup> be feeling terrified by the opposition of the ones who oppose them<sup>asws</sup>, and they<sup>asws</sup> are firmer in the Religion than the tall mountains in the earth; and Muhammad<sup>saww</sup> would be dwelling in his<sup>saww</sup> Garden and with him<sup>saww</sup> would be those twelve just Imams<sup>asws</sup>.



قَالَ صَدَقْتُ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كُتُبِ أَبِي هَارُونَ كَتَبَهُ بِيَدِهِ وَ إِمْلَأْ عَمِّي مُوسَى قَالَ أَخْبِرْنِي عَنِ الْوَاحِدَةِ أَخْبِرْنِي عَنْ وَصِيِّ مُحَمَّدٍ كَمْ يَعِيشُ بَعْدَهُ وَ هَلْ يَمُوتُ مَوْتًا أَوْ يُقْتَلُ قَتْلًا

He said, 'You<sup>asws</sup> speak the truth. By Allah<sup>azwj</sup> Who, there is no god except for Him<sup>azwj</sup>, I have found it in the Book of my father Haroun. He<sup>as</sup> wrote it by his<sup>as</sup> own hand and Musa<sup>as</sup> my<sup>as</sup> uncle dictated it. Inform me about the one (last question). Inform me about the successor<sup>asws</sup> of Muhammad<sup>saww</sup>, how long would he<sup>asws</sup> live from after him<sup>saww</sup>, and would he<sup>asws</sup> be dying or would he<sup>asws</sup> be murdered?'

فَقَالَ يَا هَارُونِيَّ يَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا يَزِيدُ يَوْمًا وَ لَا يَنْقُصُ يَوْمًا ثُمَّ يُضْرَبُ هَاهُنَا بِعِصِي قَرْنِهِ فَيُخَضَّبُ هَذِهِ مِنْ هَذَا

He<sup>asws</sup> said: 'O Harouny! He<sup>asws</sup> would live from after him<sup>saww</sup> for thirty years, not increasing by a day nor reducing by a day'. Then he<sup>asws</sup> would be struck (by the sword) over here, meaning upon his<sup>asws</sup> forehead (and said): 'This (beard) would be dyed from this (head)'.

فَصَاحَ الْهَارُونِيُّ وَ قَطَعَ كُسْتَبِيحَهُ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أَنَّكَ وَصِيُّ الَّذِي يُبْغِي أَنْ تَفُوقَ وَ لَا تُفَاقَ وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ

He (the narrator) said, 'The Harouny shrieked and cut off his religious pendant and he was saying, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>, and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you<sup>asws</sup> are his<sup>saww</sup> successor<sup>asws</sup>, who it is befitting you<sup>asws</sup> should be above and not have anyone above you<sup>asws</sup>, and that you<sup>asws</sup> should be revered and not be weakened'.

قَالَ ثُمَّ مَضَى بِهِ عَ إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ.

He (the narrator) said, 'Then Ali<sup>asws</sup> (went away) with him to his<sup>asws</sup> house and taught him the knowledge of the Religion"<sup>848</sup>.

عم، إلام الوری عَنِ الْكُلَيْبِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ مِثْلَهُ إِلَى قَوْلِهِ فَأَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيْ قَطْرَةً هِيَ وَ أَوَّلَ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ أَيْ عَيْنٍ هِيَ وَ أَوَّلَ شَجَرٍ اهْتَرَّ عَلَى وَجْهِ الْأَرْضِ أَيْ شَجَرٍ هُوَ

'(The book) 'I'lam Al-Wara' – From Al-Kulayni, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father – up to his words, 'Inform me about the first drop to drip upon the surface of the earth, which drop was it, and the first spring to burst forth upon the surface of the earth, which spring is it, and the first tree to have shook upon the surface of the earth, which tree is it?'

فَقَالَ يَا هَارُونِيَّ أَمَا أَنْتُمْ فَتَقُولُونَ أَوَّلَ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ قَتَلَ أَخَدَ ابْنِي آدَمَ صَاحِبُهُ وَ لَيْسَ كَذَلِكَ وَ لَكِنَّهُ حَيْثُ طَمِثَتْ حَوَاءُ وَ قَبْلَ أَنْ تَلِدَ ابْنَيْهَا

He<sup>asws</sup> said: 'O Harouny! As for you (Jews), you are saying the first drop dripped upon the surface of the earth was when one of the sons of Adam<sup>as</sup> killed his companion (brother), and

<sup>848</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 6 a

it isn't like that, but it was when Hawwa<sup>as</sup> menstruated and before she<sup>as</sup> had given birth to her<sup>as</sup> son.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلَ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ الْعَيْنُ الَّتِي بَيْتِ الْمَقْدِسِ وَ لَيْسَ هُوَ كَذَلِكَ وَ لَكِنَّهَا عَيْنُ الْحَيَاةِ الَّتِي وَقَفَتْ عَلَيْهَا مُوسَى وَ فَتَاهُ وَ مَعَهُمَا التُّونُ الْمَالِحُ فَسَقَطَ فِيهَا فَحْيِي وَ هَذَا الْمَاءُ لَا يُصِيبُ مَيِّتًا إِلَّا حَيًّا

And as for you (Jews), you are saying the first spring to have burst forth upon the surface of the earth is the sprig which is at Bayt Al-Maqdis, and it isn't like that, but it is the spring of life which Musa<sup>as</sup> and his<sup>as</sup> youth had paused at, and with them was the salted fish. It dropped into it and was revived. And this is the water, no deceased would attain from it except it would live.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلَ شَجَرٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ الشَّجَرَةُ الَّتِي كَانَتْ مِنْهَا سَفِينَةُ نُوحٍ وَ لَيْسَ هُوَ كَذَلِكَ وَ لَكِنَّهَا النَّخْلَةُ الَّتِي أَهْبَطَتْ مِنَ الْجَنَّةِ وَ هِيَ الْعَجْوَةُ وَ مِنْهَا نَفَخَ كُلُّ مَا تَرَى مِنْ أَنْوَاعِ النَّخْلِ

And as for you (Jews), you are saying the first tree to have shook upon the surface of the earth is the tree from which was (built) the ship of Noah<sup>as</sup>, and it isn't like that. But is it the date tree which was brought down from the Paradise, and it is Al-Ajwa, and from it branched out all what you see from the types of date trees'.

فَقَالَ صَدَقْتَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُ هَذَا فِي كُتُبِ أَبِي هَارُونَ كِتَابَتُهُ بِيَدِهِ وَ إِثْلَاءِ عَمِّي مُوسَى ع

He said, 'You<sup>asws</sup> speak the truth. By Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! I do find this in the books of my father<sup>as</sup> Haround, written by his<sup>as</sup> hand and dictated by my uncle<sup>as</sup> Musa<sup>as</sup>'.

ثُمَّ قَالَ أَخْبِرْنِي عَنِ الثَّلَاثِ الْآخَرِ وَ ذَكَرَ مِنْهُ إِلَى آخِرِ الْحَبَرِ.

Then he said, 'Inform me about the other three' – and he mentioned similar up to the end of the Hadeeth".<sup>849</sup>

7- لك، إكمال الدين أبي عَنِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي نَجِيحٍ الْمَدَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ يَهُودِيٌّ إِلَى عُمَرَ فَسَأَلَهُ عَنْ مَسَائِلَ فَأَرْشَدَهُ إِلَى عَلِيِّ ع فَقَالَ لَهُ عَلِيُّ ع سَلْ قَالَ أَخْبِرْنِي كَمْ بَعْدَ نَبِيِّكُمْ مِنْ إِمَامٍ عَدِلَ وَ فِي أَيِّ جَنَّةٍ هُوَ وَ مَنْ يَسْكُنُ مَعَهُ فِي جَنَّتِهِ

(The book) 'Ikmal Al-Deen' – My father, from Al-Himeyri, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Hashim, from Abu Yahya Al-Madany,

'From Abdullah<sup>asws</sup> having said: 'A Jew came to Umar and asked him about issues. He guided him to Ali<sup>asws</sup>. Ali<sup>asws</sup> said to him: 'Ask'. He said, 'Inform me, how many just Imams are there after your Prophet<sup>saww</sup>? And in which Garden is he<sup>saww</sup>? And who would be dwelling with him<sup>saww</sup> in his<sup>saww</sup> Garden?'

<sup>849</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 6 b

قَالَ لَهُ عَلِيٌّ يَا هَارُونِيُّ لِمُحَمَّدٍ ص بَعْدَهُ أَتُنَا عَشَرَ إِمَامًا عَدَلًا - لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَدَّهُمْ وَلَا يَسْتَوْحِشُونَ خِلَافَ مَنْ خَالَفَهُمْ أَتُبْتُ فِي دِينِ اللَّهِ مِنَ الْجَنَائِلِ الرَّوَاسِي وَ مَنَزِلُ مُحَمَّدٍ فِي جَنَّةِ عَدْنٍ وَ الَّذِينَ يَسْكُنُونَ مَعَهُ هَؤُلَاءِ الْإِتْنَا عَشَرَ

Ali<sup>asws</sup> said to him: 'O Harouny! For Muhammad<sup>saww</sup>, after him<sup>saww</sup>, there are twelve just Imams<sup>asws</sup>. The abandonment of the one abandoning them<sup>asws</sup> would not harm them<sup>asws</sup>, nor would they<sup>asws</sup> be lonely due to the opposition of the ones opposing them<sup>asws</sup>. They<sup>asws</sup> are more affirmed in the religion of Allah<sup>azwj</sup> than the tall mountains; and the house of Muhammad<sup>saww</sup> is in the Garden of Eden, and the ones to dwelling with him<sup>saww</sup> would be those twelve'.

فَأَسْلَمَ الرَّجُلُ وَ قَالَ أَنْتَ أَوَّلِي بِهَذَا الْمَجْلِسِ مِنْ هَذَا أَنْتَ الَّذِي تَفُوقُ وَ لَا تُفَاقُ وَ تَعْلُو وَ لَا تُغْلَى.

The man became a Muslim and said, 'You<sup>asws</sup> are foremost with this seat than this one (Umar). You<sup>asws</sup> are the one who should be above, not having others above him<sup>asws</sup>, and exalted, not being exalted upon"<sup>850</sup>.

8- غط، الغيبة للشيخ الطوسي جماعة عن عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ الْكَلْبِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُسْعَدَةَ بِنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

(The book) 'Al-Ghayba' of the sheykh Al-Tusi – A group, from a number of our companions, from Al-Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Mas'adah Bin Ziyad,

'From Abu Abdullah<sup>asws</sup>.

و مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدَنِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنْتُ حَاضِرًا لَمَّا هَلَكَ أَبُو بَكْرٍ وَ اسْتُخْلِفَ عُمَرُ أَقْبَلَ يَهُودِيٌّ مِنْ غُظَمَاءِ يَتَرَبَّزُ يَهُودَ الْمَدِينَةِ أَنَّهُ أَعْلَمُ أَهْلَ زَمَانِهِ حَتَّى دُفِعَ إِلَى عُمَرَ فَقَالَ لَهُ يَا عُمَرُ إِنِّي جِئْتُكَ أُرِيدُ الْإِسْلَامَ فَإِنْ أَخْبَرْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابَ هَذَا الْكِتَابِ وَ السُّنَّةِ وَ جَمِيعَ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ

And Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Yahya Al-Madany, from Abu Haround Al-Abdy, from Abu Saeed Al-Khudry who said,

'I was present when Abu Bakr died, and Umar became caliph. A Jew from the great ones of Yasrib (old name of Medina) came. The Jews of Al-Medina claimed that he was most learned of his time, until he was pushed to Umar. He said to him, 'O Umar! I have come intending Al-Islam, for if you were to inform me about what I am asking about, then you are most learned of the companions of this Book and the Sunnah, and entirety of what I want to ask about'.

قَالَ فَقَالَ عُمَرُ إِنِّي لَسْتُ هُنَاكَ لِكَيْ أُزِيدُكَ إِلَى مَنْ هُوَ أَعْلَمُ أَقْبَلْنَا بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعَ مَا قَدْ تَسْأَلُ عَنْهُ وَ هُوَ ذَاكَ وَ أَوْمَأَ إِلَى عَلِيٍّ ع فَقَالَ لَهُ الْيَهُودِيُّ يَا عُمَرُ إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَ بَيْعَةَ النَّاسِ وَ إِنَّمَا ذَاكَ أَعْلَمُكُمْ

He (the narrator) said, 'Umar said, 'I am not over there (with that status), but I shall guide you to one who is most learned of our community with the Book, and the Sunnah, and the entirety of what you have asked about, and he<sup>asws</sup> is that one!' – and he gestured towards

<sup>850</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 7

Ali<sup>asws</sup>. The Jew said to him, 'O Umar! If this one was like what you are saying, so what is the matter for you and the allegiances of the people, and rather that one is your most learned?'

فَرَزَهُ عُمَرُ ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى عَلِيٍّ ع فَقَالَ أَنْتَ كَمَا ذَكَرَ عُمَرُ فَقَالَ وَمَا قَالَ عُمَرُ فَأَخْبِرَهُ قَالَ فَإِنْ كُنْتُ كَمَا قَالَ عُمَرُ سَأَلْتُكَ عَنْ أَشْيَاءَ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْلَمُهَا أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنْتُمْ فِي دَعْوَانِمْ خَيْرُ الْأُمَمِ وَ أَعْلَمُهَا صَادِقُونَ وَ مَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمْ الْإِسْلَامَ

Umar rebuked him. Then the Jews stood up to Ali<sup>asws</sup> and said, 'Are you<sup>asws</sup> like what Umar has mentioned?' He<sup>asws</sup> said: 'And what did he say?' He informed him<sup>asws</sup>. He said, 'I shall ask you<sup>asws</sup> about things I want to know. Does anyone from you know? So, I shall come to know that you (Muslims) in your claim are best of the communities, and I shall know that they are truthful, and along with that, I shall enter into your religion Al-Islam'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ سَلْ عَمَّا بَدَا لَكَ أَخْبِرَكَ عَنْهُ إِنْ شَاءَ اللَّهُ

Amir Al-Momineen<sup>asws</sup> said: 'Yes, I<sup>asws</sup> am like what Umar has mentioned to you. Ask about whatever comes to you, I<sup>asws</sup> shall inform you about it, if Allah<sup>azwj</sup> so Desires'.

قَالَ أَخْبِرْنِي عَنْ ثَلَاثَةٍ وَ ثَلَاثَةٍ وَ وَاحِدَةٍ قَالَ لَهُ عَلِيٌّ ع يَا يَهُودِيَّ لِمَ لَمْ تَقُلْ أَخْبِرْنِي عَنْ سَبْعٍ فَقَالَ الْيَهُودِيُّ إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلَاثِ سَأَلْتُكَ عَنِ الثَّلَاثِ وَ إِلَّا كَفَعْتُ وَ إِنْ أَجَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلَ الْأَرْضِ وَ أَفْضَلُهُمْ وَ أَوْلَى النَّاسِ بِالنَّاسِ

He said, 'Inform me about three, and three, and one'. Ali<sup>asws</sup> said to him: 'O Jew! Why? Why did you not say, 'Inform me about seven?' The Jew said, 'You<sup>asws</sup>, if you<sup>asws</sup> were to inform me with the three, I shall ask you about the (other) three, or else I shall stop, and if you<sup>asws</sup> were to answer me regarding these seven, then you<sup>asws</sup> are most learned of the people of the earth, and their superior, and foremost of the people with the people'.

فَقَالَ سَلْ عَمَّا بَدَا لَكَ يَا يَهُودِيَّ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ شَجَرَةٍ غُرِسَتْ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَأَخْبِرَهُ أَمِيرُ الْمُؤْمِنِينَ ع

He said, 'Ask about whatever comes to you, O Jew!' He said, 'Inform me about the first stone to be placed upon the surface of the earth, and the first tree to be planted upon the surface of the earth, and the first spring to burst forth upon the surface of the earth'. Amir Al-Momineen<sup>asws</sup> informed him.

ثُمَّ قَالَ لَهُ الْيَهُودِيُّ فَأَخْبِرْنِي عَنْ هَذِهِ الْأُمَّةِ كَمْ لَهَا مِنْ إِمَامٍ هَدَى وَ أَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيْنَ مَنْزِلُهُ فِي الْجَنَّةِ وَ أَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ

Then the Jew said to him<sup>asws</sup>, 'Inform me about this community, how many guiding Imams<sup>asws</sup> are there for it? And inform me about your Prophet<sup>saww</sup>, Muhammad<sup>saww</sup>, where is his<sup>saww</sup> house in the Paradise? And inform me, who would be with him<sup>saww</sup> in the Paradise?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَامًا هَدَى مِنْ دُرِّيَّةِ نَبِيِّهَا وَ هُمْ مِنِّي وَ أَمَّا مَنْزِلُ نَبِيِّنَا ص فِي الْجَنَّةِ فَهِيَ أَفْضَلُهَا وَ أَشْرَفُهَا جَنَّةُ عَدْنٍ وَ أَمَّا مَنْ مَعَهُ فِي مَنْزِلِهِ مِنْهَا فَهَؤُلَاءِ الْإِنْسَاءُ عَشَرٌ مِنْ دُرِّيَّةِ وَ أُمَّهُمْ وَ حَدَّثُهُمْ أُمُّ أُمَّهُمْ وَ ذُرَارِيُّهُمْ لَا يَشْرِكُهُمْ فِيهَا أَحَدٌ.

Amir Al-Momineen<sup>asws</sup> said: 'For this community, there are twelve guiding Imams<sup>asws</sup> from the offspring of its Prophet<sup>saww</sup>, and they<sup>asws</sup> are from me<sup>asws</sup>; and as for the house of our Prophet<sup>saww</sup> in the Paradise, it is its superior and its noblest Grade of Eden and as for the ones to be with him<sup>saww</sup> in his<sup>saww</sup> house from it, it would be those twelve from his<sup>saww</sup> offspring, and their<sup>asws</sup> mothers<sup>as</sup> and their grandmothers<sup>as</sup>, mothers<sup>as</sup> of their<sup>asws</sup> mothers<sup>as</sup>, and their<sup>asws</sup> offspring. No one else would participate in it with them<sup>asws</sup>'.<sup>851</sup>

9- كِتَابُ الْمُقْتَضَبِ، لِابْنِ عَيَّاشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زِيَادِ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّنْبِيِّ عَنْ هِلَالِ بْنِ عُقْبَةَ عَنْ حَيَّانَ بْنِ أَبِي بَشِيرٍ عَنْ مَرْوُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطُّفَيْلِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ لَيْلَةُ الْقَدْرِ فِي كُلِّ سَنَةٍ يَنْزِلُ فِيهِ عَلَى الْوَصَاةِ بَعْدَ رَسُولِ اللَّهِ ص مَا يَنْزِلُ قِيلَ لَهُ وَ مَنْ الْوَصَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ

The book 'Al-Muqtazab' of Ibn Ayyash – From Ahmad Bin Muhammad Bin Ziyad Al-Qattan, from Muhammad Bin Ghalib Al-Zaby from Hilal Bin Uqbah, from Hayyan Bin Abu Bishr, from Marouf Bin Kharbuz, from Abu Al-Tufayl who said,

'I heard Ali<sup>asws</sup> saying: 'On the Night of Pre-destination (Laylat Al-Qadr), there descends upon the successors<sup>asws</sup> after Rasool-Allah<sup>saww</sup> what descends'. It was said to him<sup>asws</sup>, 'And who are the successors<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>?'

قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلْبِي هُمُ الْأَيُّمَةُ الْمُحَدَّثُونَ

He<sup>asws</sup> said: 'I<sup>asws</sup>, and eleven from my<sup>asws</sup> Sulb, they<sup>asws</sup> are the Imams<sup>asws</sup> the ones narrated to (by Allah<sup>azwj</sup>)'.

قَالَ مَرْوُوفٌ فَلَقِيْتُ أَبَا عَبْدِ اللَّهِ مَوْلَى ابْنِ عَبَّاسٍ بِمَكَّةَ - فَحَدَّثَنِي بِهَذَا الْحَدِيثِ فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ بِذَلِكَ وَ يَقْرَأُ - وَ مَا أُرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ وَ لَا رَسُولٍ وَ لَا مُحَدِّثٍ وَ قَالَ هُمْ وَ اللَّهُ الْمُحَدَّثُونَ.

Marouf (the narrator) said, 'I met Abdullah, a slave of Ibn Abbas, at Makkah. I narrated to him with this Hadeeth. He said, 'I heard Ibn Abbas narrating with that, and he recited: ***And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]***, and he said, 'By Allah<sup>azwj</sup>! They<sup>asws</sup> are the Muhaddith (ones narrated to by Allah<sup>azwj</sup>)'.<sup>852</sup>

<sup>851</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 8

<sup>852</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 42 H 9

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4- نص، كفاية الأثر المُعَاوَاةُ بْنُ زَكْرِيَّا عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ جَعْدَةَ بْنِ الزُّبَيْرِ عَنْ عِمْرَانَ بْنِ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ جَعْدَةَ بْنِ هُبَيْرَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَأَلَهُ رَجُلٌ عَنْ الْأَيِّمَةِ فَقَالَ عَدَدُ نَقَبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةٌ مِنْ وَلَدِي آخِرُهُمُ الْقَائِمُ

(The book) 'Kifayat Al-Aser' – Al-Muafa Bin Zakariya, from Ibn Uqda, from Ahmad Bin Al-Hassan Bin Saeed, from his father, from Ja'ada Bin Al-Zubeyr, from Imran Bin Yaqoun Bin Abdullah, from Yahya Bin Ja'da Bin Hubeyra,

'From Al-Husayn Bin Ali<sup>asws</sup>, and a man had asked him<sup>asws</sup> about the Imams<sup>asws</sup>. He<sup>asws</sup> said: 'Number of the captains of the children of Israel, nine being from my<sup>asws</sup> sons and their<sup>asws</sup> last one is Al-Qaim<sup>asws</sup>.

وَلَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنْبَشُوا ثُمَّ أَنْبَشُوا ثَلَاثَ مَرَّاتٍ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ حَدِيقَةٍ أُطْعِمَ مِنْهَا فَرَجَ عَامًا ثُمَّ أُطْعِمَ مِنْهَا فَرَجَ عَامًا آخِرُهَا فَوْجًا يَكُونُ أَغْرَضُهَا بَحْرًا وَ أَعْمَقُهَا طُولًا وَ فَرْعًا وَ أَحْسَنُهَا جَنًى

And I have heard Rasool-Allah<sup>saww</sup> saying: 'Receive glad tidings! Then receive glad tidings!' – three time. But rather, an example of my<sup>saww</sup> Household is like an example of a garden a general army eats from it, then a general army eats from it (multitudes) to its end, an army its width is of an ocean, and its depth is long and branched out and its shield is excellent.

وَ كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوَّلُهَا وَ اثْنَا عَشَرَ مِنْ بَعْدِي مِنَ السُّعَدَاءِ أُولَى الْأَلْبَابِ وَ الْمَسِيحُ ابْنُ مَرْثَمَ آخِرُهَا وَ لَكِنْ يَهْلِكُ فِيهَا بَيْنَ ذَلِكَ شَيْءٌ أَهْرَجَ لَيْسُوا مِنِّي وَ لَسْتُ مِنْهُمْ.

And how can a community be destroyed and I<sup>saww</sup> am its beginning, and twelve from after me<sup>saww</sup> are from the chiefs of the ones of understanding, and the Messiah<sup>as</sup> Bin Maryam<sup>as</sup> is their last. But, destruction would be among what is between that, is lewdness and trouble. They aren't from me<sup>saww</sup> and I<sup>saww</sup> am not from them".<sup>856</sup>

5- نص، كفاية الأثر عليُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الدُّهْلِيِّ عَنْ أَبِي خَفْصٍ الْأَعَشِيِّ عَنْ عَبْسَةَ بْنِ الْأَزْهَرِ عَنْ يَحْيَى بْنِ عَقِيلٍ عَنْ يَحْيَى بْنِ نُعْمَانَ قَالَ: كُنْتُ عِنْدَ الْحُسَيْنِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْعَرَبِ مُتَلَثِّمًا أَسْمَرُ شَدِيدُ السُّمَرَةِ فَسَلَّمَ فَرَدَّ عَلَيْهِ الْحُسَيْنُ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَسْأَلَةٌ فَقَالَ هَاتِ

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Husayn, from Muhammad Bin Al-Husayn Al-Kufy, from Muhammad Bin Madmoun, from Ahmad Bin Abdullah Al-Zuhly, from Abu Hafs Al-A'ash, from Anbasah Bin Al-Azhar, from Yahya Bin Aqeel, from Yahya Bin Numan who said,

'I was in the presence of Al-Husayn<sup>asws</sup> when a man from the Arabs entered to see him<sup>asws</sup>, veiled, very dark brown complexion. He greeted, and Al-Husayn<sup>asws</sup> returned the greetings unto him. He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! There is an issue'. He<sup>asws</sup> said: 'Give!'

قَالَ كَمْ بَيْنَ الْإِيمَانِ وَ الْيَقِينِ قَالَ أَرْبَعُ أَصَابِعَ قَالَ كَيْفَ قَالَ الْإِيمَانُ مَا سَمِعْنَاهُ وَ الْيَقِينُ مَا رَأَيْنَاهُ وَ بَيْنَ السَّمْعِ وَ الْبَصَرِ أَرْبَعُ أَصَابِعَ

<sup>856</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 43 H 4



He said, 'How much is there between the Eman and the certainty?' He<sup>asws</sup> said: 'Four fingers'. He said, 'How?' He<sup>asws</sup> said: 'The Eman is what we hear, and the certainty is what we see, and between the ears and the eyes are four fingers'.

قَالَ فَكَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ قَالَ دَعْوَةٌ مُسْتَجَابَةٌ قَالَ فَكَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةٌ يَوْمٍ لِلشَّمْسِ

He said, 'How much is there between the sky and the earth?' He<sup>asws</sup> said: 'A supplication answered'. He said, 'How much is there between the east and the west'. He<sup>asws</sup> said: 'A travel distance of a day for the sun'.

قَالَ فَمَا عِزُّ الْمَرْءِ قَالَ اسْتِعْنَاؤُهُ عَنِ النَّاسِ قَالَ فَمَا أَقْبَحُ شَيْءٍ قَالَ الْفُسُوقُ فِي الشَّيْخِ قَبِيحٌ وَ الْحِدَّةُ فِي السُّلْطَانِ قَبِيحَةٌ وَ الْكَذِبُ فِي ذِي الْحَسَبِ قَبِيحٌ وَ الْبُخْلُ فِي ذِي الْعَنَاءِ وَ الْحِرْصُ فِي الْعَالِمِ

He said, 'So what is the honour of a man?' He<sup>asws</sup> said: 'His being needless from the people'. He said, 'What is the ugliest thing?' He said, 'The mischief in the old man is ugly, and the sharpness in the ruler is ugly, and the lies in the one with (noble) ancestry is ugly, and the stinginess in the one with riches is ugly, and the greed in the scholar'.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ عَدَدِ الْأَئِمَّةِ بَعْدَ رَسُولِ اللَّهِ ص قَالَ اثْنَا عَشَرَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ قَالَ فَسَمِّهِمْ لِي

He said, 'You<sup>asws</sup> speak the truth, O Ibn Rasool-Allah<sup>saww</sup>! Inform me about the number of Imams<sup>asws</sup> after Rasool-Allah<sup>saww</sup>. He<sup>asws</sup> said: 'Twelve, number of captains of the children of Israel'. He said, 'Name them to me'.

قَالَ فَأُطْرَقَ الْحُسَيْنُ ع ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ نَعَمْ أَخْبِرْكَ يَا أَخَا الْعَرَبِ إِنَّ الْإِمَامَ وَ الْخَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ ص أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع وَ الْحُسَيْنُ وَ أَنَا وَ تِسْعَةٌ مِنْ وَلَدِي مِنْهُمْ عَلِيٌّ ابْنِي وَ بَعْدَهُ مُحَمَّدٌ ابْنُهُ وَ بَعْدَهُ جَعْفَرُ ابْنُهُ

He (the narrator) said, 'Al-Husayn<sup>asws</sup> lowered his<sup>asws</sup> head, then raised his<sup>asws</sup> head and said: 'Yes, I shall inform you, O Arab brother. The Imam<sup>asws</sup> and the caliph after Rasool-Allah<sup>saww</sup> is my<sup>asws</sup> father<sup>asws</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and I<sup>asws</sup>, and nine from my<sup>asws</sup> sons<sup>asws</sup>; from them<sup>asws</sup> is my<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after him<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after him<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>.

وَ بَعْدَهُ مُوسَى ابْنُهُ وَ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ بَعْدَهُ مُحَمَّدٌ ابْنُهُ وَ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ بَعْدَهُ الْخَلْفُ الْمَهْدِيُّ هُوَ التَّاسِعُ مِنْ وَلَدِي يَقُومُ بِالْأَمْرِ فِي آخِرِ الزَّمَانِ

And after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after him<sup>asws</sup> is his<sup>asws</sup> son Al-Hassan<sup>asws</sup>, and after him<sup>asws</sup> is the replacement Al-Mahdi<sup>asws</sup>. He<sup>asws</sup> is the ninth from my<sup>asws</sup> sons<sup>asws</sup>. He<sup>asws</sup> stand with the religion at the end of times'.

قَالَ فَقَامَ الْأَعْرَابِيُّ وَ هُوَ يَقُولُ-

قَلَّهْ بَرِيقٌ فِي الْخُدُودِ-

وَ حَذَّهْ خَيْرُ الْجُدُودِ

مَسَحَ النَّبِيُّ جَبِينَهُ-

أَبَوَاهُ مِنْ أَعْلَى قُرَيْشٍ

The Bedouin stood up and he was saying (a couplet), 'The Prophet<sup>saww</sup> wiped his<sup>asws</sup> forehead, for him<sup>asws</sup> was a shine in the cheeks. His<sup>asws</sup> fathers are from the high Quraysh, and his<sup>asws</sup> grandfather<sup>asws</sup> is best of the grandfathers''<sup>857</sup>.

6- ن، عيون أخبار الرضا عليه السلام المنداني عن علي عن أبيه عن الهروي عن وكيع عن الربيع بن سعدة عن عبد الرحمن بن سليل قال قال الحسين بن علي بن أبي طالب ع منا اثنا عشر مهدياً أولهم أمير المؤمنين علي بن أبي طالب و آخرهم التاسع من ولدي و هو القائم بالحق يحيي الله تعالى به الأرض بعد موتها و يظهر به دين الحق على الدين كله و لو كره المشركون

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – Al-Hamdany, from Ali, from his father, from Al-Harqy, from Wakie, from Al-Rabie Bin Sa'ad, from Abdul Rahman Bin Saleyt who said,

'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'From us<sup>asws</sup> there are twelve Guided ones. The first of them<sup>asws</sup> is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and their<sup>asws</sup> last one is the ninth from my<sup>asws</sup> sons<sup>asws</sup>, and he<sup>asws</sup> is one rising with the truth. Allah<sup>azwj</sup> Exalted will Revive the earth after its death, and He<sup>azwj</sup> will Cause the religion of truth to prevail by him<sup>asws</sup> **upon all the Religions, and even if the Polytheists dislike it [9:33]**.

لَهُ غَيْبَةٌ يَرْتَدُّ فِيهَا قَوْمٌ وَ يَثْبُتُ عَلَى الدِّينِ فِيهَا آخِرُونَ فَيُؤَدُّونَ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَّا إِنَّ الصَّابِرَ فِي غَيْبِهِ عَلَى الْأَدَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص.

From him<sup>asws</sup> would be an occultation during it a people would renege and another would be affirmed upon the religion. They would be hurt and it would be said to them, '**When will this Promise (be fulfilled) if you were truthful?**' [34:29]. But, the one patient upon the harm and the belying during his<sup>asws</sup> occultation would be at the status of the fighter with the sword in front of Rasool-Allah<sup>saww</sup>,<sup>858</sup>

<sup>857</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 43 H 5

<sup>858</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 43 H 6

باب 44 نص علي بن الحسين صلوات الله عليهما عليهم السلام

## CHAPTER 44 – TEXT OF ALI<sup>asws</sup> BIN AL-HUSAYN<sup>asws</sup> UPON THEM<sup>asws</sup>

1- ج، الإحتجاج عَنْ أَبِي حمزة الثُمَالِيِّ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص أَخْبِرْنِي بِالَّذِينَ فَرَضَ اللَّهُ طَاعَتَهُمْ وَ مَوَدَّتَهُمْ وَ أَوْحَبَ عَلَى عِبَادِهِ الْإِفْتِدَاءَ بِهِمْ بَعْدَ رَسُولِ اللَّهِ ص

(The book) 'Al-Ihtijaj' – From Abu Hamza Al-Sumali, from Abu Khalid Al-Kabuly who said,

'I entered to see my Master Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup>. I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Inform me of the ones Allah<sup>azwj</sup> has Obligated and their<sup>asws</sup> cordiality, and Obligated upon His<sup>azwj</sup> servants, being led by them<sup>asws</sup> after Rasool-Allah<sup>saww</sup>'.

فَقَالَ لِي يَا كَنْكَرُ إِنَّ أَوَّلِي الْأَمْرِ الَّذِينَ جَعَلَهُمُ اللَّهُ أَيْمَةً لِلنَّاسِ وَ أَوْحَبَ عَلَيْهِمْ طَاعَتَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ابْنَا عَلِيٍّ بْنِ أَبِي طَالِبٍ ثُمَّ انْتَهَى الْأَمْرُ إِلَيْنَا

He<sup>asws</sup> said to me: 'O Kankar! The Masters<sup>asws</sup> of the Command (Ul Al-Amr) are those Allah<sup>azwj</sup> had Made to be Imams<sup>asws</sup> for the people, and He<sup>azwj</sup> Obligated upon them obedience to them<sup>asws</sup> – Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup> two sons of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then the command ended up to us<sup>asws</sup>.

ثُمَّ سَكَتَ فَقُلْتُ لَهُ يَا سَيِّدِي رُويَ لَنَا عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ- لَا تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ لِلَّهِ عَلَى عِبَادِهِ فَمَنْ الْحُجَّةُ وَ الْإِمَامُ بَعْدَكَ

Then he<sup>asws</sup> was silent, so I said to him<sup>asws</sup>, 'O my Master<sup>asws</sup>! It has been reported to us that Amir Al-Momineen<sup>asws</sup> said: 'The earth cannot be vacant from a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> servants. So, who is the Divine Authority and the Imams<sup>asws</sup> after you<sup>asws</sup>?'

فَقَالَ ابْنِي مُحَمَّدٌ وَ اسْمُهُ فِي التَّوْرَةِ بَاقِرٌ يَنْفُزُ الْعِلْمُ بِقَرَاهُ الْحُجَّةُ وَ الْإِمَامُ بَعْدِي وَ مِنْ بَعْدِ مُحَمَّدٍ ابْنُهُ جَعْفَرٌ وَ اسْمُهُ عِنْدَ أَهْلِ السَّمَاءِ الصَّادِقُ

He<sup>asws</sup> said: 'My<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and his<sup>asws</sup> name in the Torah is 'Baqir'. He<sup>asws</sup> will expound the knowledge with an expounding. He<sup>asws</sup> is the Divine Authority and the Imam<sup>asws</sup> after me<sup>asws</sup>; and from after Muhammad<sup>asws</sup> would be his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>, and his<sup>asws</sup> name in the presence of the inhabitants of the sky is 'Al-Sadiq'.

فَقُلْتُ لَهُ يَا سَيِّدِي كَيْفَ صَارَ اسْمُهُ الصَّادِقَ وَ كُلُّكُمْ صَادِقُونَ

I said to him<sup>asws</sup>, 'O my Master<sup>asws</sup>! How did his<sup>asws</sup> name come to be 'Al-Sadiq' (the truthful), and all of you (Imams<sup>asws</sup>) are truthful?'

قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا وُلِدَ ابْنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَاسْمُهُ الصَّادِقُ فَإِنَّ الْخَامِسَ الَّذِي مِنْ وُلْدِهِ الَّذِي اسْمُهُ جَعْفَرٌ يَدْعِي الْإِمَامَةَ اجْتِرَاءً عَلَى اللَّهِ

He<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: 'When there would be coming (to the world) of my<sup>saww</sup> son 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> Bin Abu Talib<sup>asws</sup>, then name him<sup>asws</sup> as 'Al-Sadiq' (the truthful), for the fifth from his<sup>asws</sup> sons whose name would be Ja'far would claim the Imamate, being audacious upon Allah<sup>azwj</sup> and lying upon Him<sup>azwj</sup>.

وَكَذِبًا عَلَيْهِ فَهُوَ عِنْدَ اللَّهِ جَعْفَرُ الْكَذَّابِ الْمُفْتَرِي عَلَى اللَّهِ الْمُدَّعِي لِمَا لَيْسَ لَهُ بِأَهْلٍ الْمَخَالِفُ عَلَى أَبِيهِ وَ الْحَاسِدُ لِأَخِيهِ ذَلِكَ الَّذِي يَكْشِفُ سِرَّ  
اللَّهُ عِنْدَ غَيْبَةِ وَلِيِّ اللَّهِ

So, in the Presence of Allah<sup>azwj</sup> is 'Ja'far Al-Kazzab' (Ja'far the liar), the fabricator upon Allah<sup>azwj</sup>, the claimant of what isn't for him, with (help of) the adversaries against his father (10<sup>th</sup> Imam<sup>asws</sup>), and the envier to his brother (11<sup>th</sup> Imam<sup>asws</sup>). He is the one who will uncover the secrets of Allah<sup>azwj</sup> during the occultation of a Guardian<sup>asws</sup> of Allah<sup>azwj</sup>.

ثُمَّ بَكَى عَلَيَّ بْنُ الْحُسَيْنِ بُكَاءً شَدِيداً ثُمَّ قَالَ كَأَنِّي بِجَعْفَرِ الْكَذَّابِ وَ قَدْ حَمَلَ طَاعِيَةً زَمَانِهِ عَلَى تَفْتِيشِ أَمْرِ وَلِيِّ اللَّهِ وَ الْمُعَيَّبِ فِي حِفْظِ اللَّهِ وَ التَّوَكُّلِ  
يَحْرَمُ أَبِيهِ جَهْلًا مِنْهُ بِوِلَايَتِهِ وَ حِرْصًا عَلَى قَتْلِهِ إِنْ ظَفَرَ بِهِ وَ طَمَعًا فِي مِيرَاثِ أَبِيهِ حَتَّى يَأْخُذَهُ بِغَيْرِ حَقِّهِ

Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> cried intensely, then said, 'It is as if I<sup>asws</sup> am with Ja'far the liar and he has been instructed by the tyrant of his time to investigate the matter of the Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, and the one hidden in the Protection of Allah<sup>azwj</sup>, relying with a wife of his father<sup>asws</sup>, being ignorant of him<sup>asws</sup> being blessed to, and eager upon killing him<sup>asws</sup> if he is victorious with him<sup>asws</sup>, and coveting regarding inheritance of his father, until he seized it without his right'.

قَالَ أَبُو خَالِدٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ ذَلِكَ لَكَائِنْ قَالَ إِي وَ رَبِّي إِنَّ ذَلِكَ لَمَكْتُوبٌ عِنْدَنَا فِي الصَّحِيفَةِ الَّتِي فِيهَا ذِكْرُ الْمَحَنِ الَّتِي تَجْرِي عَلَيْهَا  
بَعْدَ رَسُولِ اللَّهِ

Abu Khalid said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Even that would happen?' He<sup>asws</sup> said: 'Yes, by my<sup>asws</sup> Lord<sup>azwj</sup>! That is written with us<sup>asws</sup> in the parchment in which is mention of the Trials which would flow upon us<sup>asws</sup> after Rasool-Allah<sup>saww</sup>.

قَالَ أَبُو خَالِدٍ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ صَ ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ تَمُتُّ الْعَيْنُ بِوَلِيِّ اللَّهِ الثَّانِي عَشَرَ مِنْ أَوْصِيَاءِ رَسُولِ اللَّهِ وَ الْأَيْمَةِ بَعْدَهُ

Abu Khalid said, 'I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Then what is that which would happen?' He<sup>asws</sup> said: 'Then the occultation would stretch with the Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, the twelfth from the successors<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and the Imams<sup>asws</sup> from after him<sup>saww</sup>.

يَا بَا خَالِدٍ إِنَّ أَهْلَ زَمَانِ غَيْبَتِهِ وَ الْقَائِلِينَ بِإِمَامَتِهِ وَ الْمُتَنَظِّرِينَ لِظُهُورِهِ أَفْضَلُ مِنْ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللَّهَ تَعَالَى ذِكْرُهُ أَعْطَاهُمْ مِنَ الْعُقُولِ وَ الْأَفْهَامِ وَ  
الْمَعْرِفَةِ مَا صَارَتْ بِهِ الْعَيْنُ عَنْهُمْ بِمَنْزِلَةِ الْمَشَاهِدَةِ وَ جَعَلَهُمْ فِي ذَلِكَ الزَّمَانِ بِمَنْزِلَةِ الْمُجَاهِدِينَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَ بِالسَّيْفِ أُولَئِكَ الْمُخْلِصُونَ حَقًّا  
وَ شَيْعَتُنَا صِدْقًا وَ الدُّعَاءُ إِلَى دِينِ اللَّهِ سِرًّا وَ جَهْرًا

O Abu Khalid! The people of the era of his<sup>asws</sup> occultation and ones speaking with his<sup>asws</sup> Imamate, and the ones waiting for his<sup>asws</sup> appearance are superior than the people of every era, because Allah<sup>azwj</sup>, Exalted is his<sup>asws</sup> Mention. They will be Granted, from the intellect and understanding and the recognition, the occultation from them would become at the status of witnessing (the Imam<sup>asws</sup>) due to it, and during that era, they would be made to be at the

status of the fighters with the sword in front of Rasool-Allah<sup>saww</sup>. They are the truly sincere ones, and our<sup>asws</sup> true Shias, and the callers to the religion of Allah<sup>azwj</sup> secretly and openly’.

وَقَالَ عَ انْتَظِرِ الْفَرَجَ مِنْ أَكْثَرِ الْفَرَجِ.

And he<sup>asws</sup> said: ‘Awaiting the relief is mightier than the relief itself’.<sup>859</sup>

2- نص، كفاية الأثر الحسيني بن علي عن هارون بن موسى عن الحسين بن حمدان عن عثمان بن سعيد عن محمد بن مهزيان عن محمد بن إسماعيل الحسيني عن خالد بن المفضل عن نعم بن جعفر عن أبي حمزة الثمالي عن أبي خالد الكابلي قال: دخلت على علي بن الحسين ع وهو جالس في محرابه فجلست حتى انثنى وأقبل علي بوجهه يسبح يده على حنجرته فقلت يا مولاي أخبرني كم يكون الأئمة بعدك قال ع ثمانية

(The book) ‘Kifayat Al-Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Al-Husayn Bin Hamdan, from Usman Bin Saeed, from Muhammad Bin Mninhran, from Muhammad Bin Ismail Al-Hasany, from Khalid Bin Al-Mufallasi, from Nuerym Bin Ja’far, from Abu Hamza Al-Sumali, from Abu Khalid Al-Kabuly who said,

‘I entered to see Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> was seated in his<sup>asws</sup> prayer niche. I sat down until he<sup>asws</sup> turned and faced towards me with his<sup>asws</sup> face, wiping his<sup>asws</sup> hand upon his<sup>asws</sup> beard. I said, ‘O my Master<sup>asws</sup>! Inform me, how many Imams<sup>asws</sup> will there happen to be after you<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Eight’.

فُلْتُ وَ كَيْفَ ذَاكَ قَالَ ع لِأَنَّ الْأَئِمَّةَ بَعْدَ رَسُولِ اللَّهِ اثْنَا عَشَرَ إِمَامًا عَدَدَ الْأَسْبَاطِ ثَلَاثَةٌ مِنَ الْمَاضِينَ أَنَا الرَّابِعُ وَ ثَمَانِيَّةٌ مِنْ وَلَدِي أئِمَّةٌ أَبْرَارٌ مِنْ أَحَبَّنَا وَ عَمِلَ بِأَمْرِنَا كَانَ مَعَنَا فِي السَّنَامِ الْأَعْلَى وَ مَنْ أَبْغَضَنَا وَ رَدَّنَا أَوْ رَدَّ وَاحِدًا مِنَّا فَهُوَ كَافِرٌ بِاللَّهِ وَ آيَاتِهِ.

I said, ‘And how is that so?’ He<sup>asws</sup> said: ‘Because the Imams<sup>asws</sup> after Rasool-Allah<sup>saww</sup> are twelve, being a number of the tribes (of children of Israel) from the past. I<sup>asws</sup> am the fourth, and eight from my<sup>asws</sup> sons<sup>asws</sup> would be Imams<sup>asws</sup> of the righteous. One who loves us<sup>asws</sup> and works by our<sup>asws</sup> instructions would be with us<sup>asws</sup> in the lofty peaks, and one who hates us<sup>asws</sup> and rejects us<sup>asws</sup>, or rejects one of us<sup>asws</sup>, he would be a disbeliever in Allah<sup>azwj</sup> and His<sup>azwj</sup> Signs’.<sup>860</sup>

3- نص، كفاية الأثر أبو المفضل الشيباني عن جعفر بن محمد العلوي عن علي بن الحسين بن علي بن عمر بن علي بن الحسين عن الحسين بن زيد عن عمه عمر بن علي عن أبيه علي بن الحسين ع قال: كَانَ يَقُولُ ع ادْعُوا لِي ابْنِي الْبَاقِرَ وَ قُلْتُ لِابْنِي الْبَاقِرِ يَغْنِي مُحَمَّدًا فَقُلْتُ لَهُ يَا أَبَتِ وَ لِمَ سَمَّيْتَهُ الْبَاقِرَ

(The book) ‘Kifayat Al-Aser’ – Abu Al-Mufazzal Al-Shaybani, from Ja’far Bin Muhammad Al-Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn, from Husayn Bin Zayd, from his uncle Umar Bin Ali,

‘From his father Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, he (the narrator) said, ‘He<sup>asws</sup> used to say: ‘Call my<sup>asws</sup> son<sup>asws</sup> Al-Baqir for me<sup>asws</sup>, and ‘I<sup>asws</sup> said to my<sup>asws</sup> son<sup>asws</sup> Al-Baqir<sup>asws</sup>’ – meaning Muhammad<sup>asws</sup>. I said to him<sup>asws</sup>, ‘O father<sup>asws</sup>! And why do you<sup>asws</sup> name him<sup>asws</sup> as ‘Al-Baqir’?’

<sup>859</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 44 H 1

<sup>860</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 44 H 2

قَالَ فَتَبَسَّمَ وَ مَا رَأَيْتُهُ يَتَبَسَّمُ قَبْلَ ذَلِكَ ثُمَّ سَخَدَ لِلَّهِ تَعَالَى طَوِيلًا فَسَمِعْتُهُ ع يَقُولُ فِي سُجُودِهِ- اللَّهُمَّ لَكَ الْحَمْدُ سَيِّدِي عَلَى مَا أَنْعَمْتَ بِهِ عَلَيْنَا أَهْلَ الْبَيْتِ يُعِيدُ ذَلِكَ مِرَارًا

He (the narrator) said, 'He<sup>asws</sup> smiled, and I had not seen him<sup>asws</sup> smile before that. Then he<sup>asws</sup> performed Sajdah for Allah<sup>azwj</sup> the Exalted, prolonged. I heard him saying in his<sup>asws</sup> Sajdah: 'O Allah<sup>azwj</sup>! For You<sup>azwj</sup> is the Praise, my Master<sup>azwj</sup>, upon what You<sup>azwj</sup> have favoured with upon us<sup>asws</sup> People<sup>asws</sup> of the Household' – repeating that repeatedly.

ثُمَّ قَالَ يَا بُنَيَّ إِنَّ الْإِمَامَةَ فِي وَلَدِهِ إِلَى أَنْ يَقُومَ قَائِمُنَا ع فَيَمْلُؤَهَا قِسْطًا وَ عَدْلًا كَمَا مَلَأْتَ ظُلْمًا وَ جَوْرًا وَ إِنَّهُ الْإِمَامُ وَ أَبُو الْأَئِمَّةِ مَعْدِنُ الْحِلْمِ وَ مُوضِعُ الْعِلْمِ يَنْفُذُهُ بَقْرًا وَ اللَّهُ هُوَ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ص وَ اللَّهُ هُوَ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ص

Then he<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! The Imamate would be in his<sup>asws</sup> sons<sup>asws</sup> up to the rising of our<sup>asws</sup> Qaim<sup>asws</sup>. He<sup>asws</sup> will fill it (earth) with fairness and justice like what it had been filled with injustice and tyranny. And he (Al-Baqir<sup>asws</sup>) is the Imam<sup>asws</sup>, father<sup>asws</sup> of the Imams<sup>asws</sup>, mine of the wisdom and place of the knowledge, splitting it open with a splitting. By Allah<sup>azwj</sup>! He<sup>asws</sup> is the most resembling of the people with Rasool-Allah<sup>saww</sup>.

فَقُلْتُ فَكَمْ الْأَئِمَّةُ بَعْدَهُ قَالَ سَبْعَةٌ وَ مِنْهُمْ الْمَهْدِيُّ الَّذِي يَقُومُ بِالَّذِينَ فِي آخِرِ الزَّمَانِ.

I said, 'So, how many Imams<sup>asws</sup> would there be after him<sup>asws</sup>?' He<sup>asws</sup> said: 'Seven, and from them<sup>asws</sup> is the Mahdi<sup>asws</sup> who will be standing with the religion at the end of times"<sup>861</sup>.

4- نص، كفاية الأثر علي بن الحسين عن محمد بن الحسين عن علي بن إسحاق إجازة أرسلها إلى محمد بن أحمد بن سليمان عن عبد الله بن عمر البلوخي عن إبراهيم بن عبد الله بن العلاء عن أبيه عن زيد بن علي بن الحسين ع قال: بينا أبي مع بعض أصحابه إذ قام إليه رجل فقال يا ابن رسول الله هل عهد إليكم نبيكم كم يكون بعده أئمة قال نعم اثنا عشر عدد نبياء بني إسرائيل.

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn, from Ali Bin Is'haq, a permit he had sent to Muhammad Bin Ahmad Bin Suleyman, from Abdullah Bin Umar Al-Balwy, from Ibrahim Bin Abdullah Bin Al-A'ala, from his father,

'From Zayd son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'While my father<sup>asws</sup> was with one of his<sup>asws</sup> companions when a man stood up to him<sup>asws</sup> and said, 'Did your Prophet<sup>saww</sup> pact to you all how many Imams<sup>asws</sup> there would happen to be after him<sup>saww</sup>?' He<sup>asws</sup> said: 'Yes, twelve, being a number of the captains of the children of Israel"<sup>862</sup>.

5- نص، كفاية الأثر الحسين بن محمد بن سعيد عن علي بن عبد الله الخديجي عن الحسين بن جعفر عن الحسين بن القزاري الأشقر عن محمد بن كثير بن أبي الهيثم عن محمد بن عبد الله القزاري عن الحسين بن علي بن الحسين ع قال: سأل رجل أبي ع عن الأئمة فقال اثنا عشر سبعة من صلح هذا و وضع يده على كنف أبي محمد.

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Ali Bin Abdullah Al-Khaddji, from Al-Husayn Bi Ja'far, from Al-Husayn Bin Al-Hassan Al-Fazary Al-Ashqar, from Muhammad Bin Kaseer, Baya'a Al-Harwy, from Muhammad Bin Ubeydullah Al-Fazari,

<sup>861</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 44 H 3

<sup>862</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 44 H 4

'From Al-Husayn son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said, 'A man asked my father<sup>asws</sup> about the Imams<sup>asws</sup>. He<sup>asws</sup> said: 'Twelve, seven from the Sulb of this one<sup>asws</sup>, – and he<sup>asws</sup> place his<sup>asws</sup> hand upon a shoulder of my<sup>asws</sup> brother<sup>asws</sup> Muhammad<sup>asws</sup>,<sup>863</sup>

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<sup>863</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 44 H 5



CHAPTER 45 – TEXTS OF AL-BAQIR<sup>asws</sup> UPON THEM<sup>asws</sup>

1- نص، كفاية الأثر المضافاً بن زكريّا عن مُحَمَّد بن مَرْثَد الأَزهريّ عن مُحَمَّد بن مَالِك بن الأَبرَد عن مُحَمَّد بن فَضَيْل عن غَالِبِ الجُهنيّ عن أَبِي جَعْفَرِ البَاقِر ع قَالَ: إِنَّ الْأَئِمَّةَ بَعْدَ رَسُولِ اللَّهِ ص كَعَدَدِ نُبِيّائِ بَنِي إِسْرَائِيلَ وَكَانُوا اثْنَيْ عَشَرَ الْفَائِزُ مِنْ وَالَاهُمْ وَ الْهَالِكُ مِنْ عَادَاهُمْ

(The book) 'Kifaya Al-Aser' – Al-Muafa Bin Zakariya, from Muhammad Bin Mazeed Al-Azhary, from Muhammad Bin Malik Bin Al-Abad, from Muhammad Bin Fuzeyl, from Ghalib Al-Juhny,

'From Abu Ja'far Al-Baqir<sup>asws</sup> having said: 'The Imams<sup>asws</sup> after Rasool-Allah<sup>saww</sup> are like the number of captains of the children of Israel, and they were twelve. The successful is the one who befriends them<sup>asws</sup>, and destroyed is the one who is inimical to them<sup>asws</sup>.

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ نَظَرْتُ فَإِذَا عَلَى سَاقِ الْعَرْشِ مَكْتُوبٌ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَنبِئُهُ بِعَلِيِّ وَ نَصْرَتُهُ بِعَلِيٍّ

And my<sup>asws</sup> father<sup>asws</sup> has narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> looked around, and there, upon the Base of the Throne was inscribed: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with Ali<sup>asws</sup>".

وَرَأَيْتُ فِي مَوَاضِعَ عَلِيًّا عَلِيًّا وَمُحَمَّدًا مُحَمَّدًا وَ جَعْفَرًا وَمُوسَى وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْحُجَّةَ فَعَدَدْتُهُمْ فَإِذَا هُمْ اثْنَا عَشَرَ

And I<sup>saww</sup> saw in places (written) – 'Ali', 'Ali', 'Ali', and 'Muhammad', 'Muhammad', and 'Ja'far', and 'Musa', and 'Al-Hassan', and 'Al-Hassan', and 'Al-Husayn', and 'Al-Hujjat'. I<sup>saww</sup> counted them and there, they were twelve'.

فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ الَّذِينَ أَرَاهُمْ قَالَ يَا مُحَمَّدُ هَذَا نُورٌ وَصِيكَ وَ سِبْطُكَ وَ هَذِهِ أَنْوَارُ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ بِحِمِّ أَثِيْبٍ وَ بِحِمِّ أَعَاقِبٍ.

I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Who are they<sup>asws</sup>, those I<sup>saww</sup> see them<sup>asws</sup>? He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! This is a Noor of your<sup>saww</sup> successor<sup>asws</sup>, and your<sup>saww</sup> two grandsons<sup>asws</sup>, and these are Noors of the Imams<sup>asws</sup> from your<sup>saww</sup> offspring. By them<sup>asws</sup> I<sup>saww</sup> shall Reward, and by them<sup>asws</sup> I<sup>azwj</sup> shall Punish (their<sup>asws</sup> enemies)!"<sup>864</sup>

2- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هُبَيْلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَرِيدَ عَنِ الْوَرْدِ بْنِ كُمَيْتٍ عَنْ أَبِيهِ الْكُمَيْتِ بْنِ أَبِي الْمُسْتَهَلِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي قَدْ قُلْتُ فِيكُمْ أَنْبِيَاءَ أَفَتَأْذُنُ لِي فِي إِشَادِهَا فَقَالَ إِنَّهَا أَيَّامُ الْبَيْضِ قُلْتُ فَهَوُ فِيكُمْ خَاصَّةٌ قَالَ هَاتِ

(The book) 'Kifayat Al-Aser' – Abu Al-Mufazzal Al-Shaybani, from Ja'far Bin Muhammad Al-Alawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Ibn Abu Umeyr, from Al-hassan Bin Atiyah, from Umar Bin Yazeed, from Al-Ward Bin Kumeyt, from his father Al-Kumeyr Bin Abu Al-Mustahil who said,

<sup>864</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 1

'I entered to see my Master<sup>asws</sup> Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>. I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I have said (composed) couplets about you<sup>asws</sup> all. Will you<sup>asws</sup> permit me in reciting these?' He<sup>asws</sup> said: 'But, these are the 'white days' (13<sup>th</sup> to 15<sup>th</sup> Ramazan)'. I said, 'It is regarding you (Imams<sup>asws</sup>) in particular'. He<sup>asws</sup> said: 'Give'.

فَأَنْشَأْتُ أَقُولُ-

وَالدَّهْرُ دُو صَرْفٍ وَ الْوَانِ-

صَارُوا جَمِيعاً زَهْنِ أَكْفَانِ-

أَضْحَكِي الدَّهْرُ وَ أَبْكَايِ-

لِتَسْعَةَ بِالطَّفِّ قَدْ غُودِرُوا-

I prosed saying, 'The times made me laugh and made me cry, and the times are with changes and the colours, for nine at Al-Taff (Karbala) who were betrayed (and) they all became pledged to their shrouds'.

فَبَكَى ع وَ بَكَى أَبُو عَبْدِ اللَّهِ ع وَ سَمِعْتُ حَارِيَةً تَبْكِي مِنْ وَرَاءِ الْحِجَابِ فَلَمَّا بَلَغْتُ إِلَى قَوْلِي-

بُنُو عَقِيلٍ خَيْرُ فُرْسَانِ

دُكِرْهُمْ هَيَّجَ أَحْزَانِي-

وَ سِنَّةٌ لَا يُتَحَازَى بِهِمْ-

ثُمَّ عَلَيَّ الْخَيْرُ مَوْلَاهُمْ-

He<sup>asws</sup> cried, and Abu Abdullah<sup>asws</sup> cried, and I heard the maid crying from behind the curtain. When I reached to my words, 'And the six, there was not recompense with them, the sons of Aqeel, best of the horsemen. Then Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) best of their Masters<sup>asws</sup>, their mention stirs my grief'.

فَبَكَى ثُمَّ قَالَ ع مَا مِنْ رَجُلٍ دُكِرْنَا أَوْ دُكِرْنَا عَنْدهُ يُخْرِجُ مِنْ عَيْنَيْهِ مَاءً وَ لَوْ مِثْلَ جَنَاحِ الْبُعُوضَةِ إِلَّا بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ وَ جَعَلَ ذَلِكَ الدَّمْعَ حِجَاباً بَيْنَهُ وَ بَيْنَ النَّارِ

He<sup>asws</sup> cried, then said: 'There is no man who mentions us<sup>asws</sup>, or we are mentioned in his presence, water (a tear) comes out from his eyes, and even if it is like the wing of a mosquito, except Allah<sup>azwj</sup> would Construct for him a building in the Paradise, and Made that tear to be a veil between him and the Fire'.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي-

أَوْ شَامِتاً يَوْماً مِنَ الْآنِ

أَدْفَعُ ضَيْمًا حِينَ يَغْشَانِي-

مَنْ كَانَ مَسْرُوراً بِمَا مَسَّكُمْ-

فَقَدْ دَلَلْتُمْ بَعْدَ عِرٍّ فَمَا-

When I reached to my words, 'One who was cheerful with what has touched (afflicted) you<sup>asws</sup> all, or gloats a day from now, so he has humiliated you<sup>asws</sup> after honour. I have not pushed away any grief when it overcame me'.

أَخَذَ بِيَدِي ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْكَفَّيْتِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

He<sup>asws</sup> held my hand, then said: 'O Allah<sup>azwj</sup>! Forgive for Al-Kumeyt whatever has preceded from his sins and whatever is delayed'.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي -

يَقُومُ مَهْدِيكُمْ الثَّانِي -

مَتَى يَقُومُ الْحَقُّ فِيكُمْ مَتَى -

When I reached to my words, 'When will the truth be established among you<sup>asws</sup> all! When will your<sup>asws</sup> Mahdi<sup>asws</sup> the second be rising!'

قَالَ سَرِيعاً إِنْ شَاءَ اللَّهُ سَرِيعاً ثُمَّ قَالَ يَا أَبَا الْمُسْتَهْلِ إِنَّ قَائِمَنَا هُوَ التَّاسِعُ مِنْ وَلَدِ الْحُسَيْنِ ع لِأَنَّ الْأُيُمَةَ بَعْدَ رَسُولِ اللَّهِ ص أَتْنَا عَشَرَ الثَّانِي عَشَرَ هُوَ الْقَائِمُ ع

He<sup>asws</sup> said: 'Quickly, if Allah<sup>azwj</sup> so Desires'. Then he<sup>asws</sup> said: 'O Abu Al-Mustaheel! Our<sup>asws</sup> Qaim<sup>asws</sup>, he<sup>asws</sup> is the ninth from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, because the Imams<sup>asws</sup> after Rasool-Allah<sup>saww</sup> are twelve, he<sup>asws</sup> is Al-Qaim<sup>asws</sup>.'

قُلْتُ يَا سَيِّدِي فَمَنْ هَؤُلَاءِ الْإِثْنَا عَشَرَ قَالَ أَوْلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بَعْدَهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ بَعْدَ الْحُسَيْنِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ أَنَا ثُمَّ بَعْدِي هَذَا وَ وَضَعَ يَدَهُ عَلَى كَتِفِ جَعْفَرٍ

I said, 'O my Master<sup>asws</sup>! So, who are these twelve?' He<sup>asws</sup> said: 'First of them<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and after Al-Husayn<sup>asws</sup>, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and I<sup>asws</sup>. Then after me<sup>asws</sup> is this one<sup>asws</sup> – and he<sup>asws</sup> placed his<sup>asws</sup> hand on a shoulder of Ja'far<sup>asws</sup>.'

قُلْتُ فَمَنْ بَعْدَ هَذَا قَالَ ابْنُهُ مُوسَى وَ بَعْدَ مُوسَى ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ الْحَسَنُ وَ هُوَ أَبُو الْقَائِمِ الَّذِي يَخْرُجُ قَائِماً الدُّنْيَا قِسْطاً وَ عَدْلًا كَمَا مِلَيْتُ ظُلْماً وَ جَوْراً وَ يَشْفِي صُدُورَ شِيعَتِنَا

I said, 'So, from after this one<sup>asws</sup>?' He<sup>asws</sup> said: 'His<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after Musa<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> is father<sup>asws</sup> of Al-Qaim<sup>asws</sup> who fill emerge and fill the world with fairness and justice, just as it would have been filled with injustice and tyranny and heal the chests of our<sup>asws</sup> Shias'.

قُلْتُ فَمَتَى يَخْرُجُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَقَدْ سُئِلَ رَسُولُ اللَّهِ ص عَنْ ذَلِكَ فَقَالَ إِنَّمَا مَثَلُهُ كَمَثَلِ السَّاعَةِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً.

I said, 'So, when will he<sup>asws</sup> emerge, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> had been asked about that. He<sup>saww</sup> had said: 'But rather, his<sup>asws</sup> example is like an example of the Hour, **It will not come to you except suddenly**'. [7:187]"<sup>865</sup>

3- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَكُونُ تِسْعَةُ أَئِمَّةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع تَأْسِئُهُمْ قَائِمُهُمْ.

<sup>865</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 2

(The book) 'Al-Khisaal' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer,

'From Abu Ja'far<sup>asws</sup> having said: 'There will happen to be nine Imams<sup>asws</sup> after Al-Husayn Bin Ali<sup>asws</sup>, ninth of them<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup> 866

4- ن، عيون أخبار الرضا عليه السلام ل، الخصال أبي عن علي بن إبراهيم عن البقاعي و ابن أبي الخطاب معاً عن محمد بن الفضل عن الثمالي عن أبي جعفر ع قال: إن الله عز وجل أرسل محمداً إلى الجن والإنس وجعل من بعده اثني عشر وصياً منهم من سبق ومنهم من بقي وكل وصي جرت به سنة والأوصياء الذين من بعد محمد ص على سنة أوصياء عيسى ع وكانوا اثني عشر وكان أمير المؤمنين ع على سنة المسيح.

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al-Khisaal' – My father, from Ali Bin Ibrahim, from Al-Yaqteeny and Ibn Abu Al-Khattab, both together from Muhammad Bin Al-Fuzeyl, from Al-Sumali,

'From Abu Ja'far<sup>asws</sup> having said: 'Allah Mighty and Majestic Sent Muhammad<sup>saww</sup> to the Jinn and the human beings, and Made twelve successors<sup>asws</sup> to be from after him<sup>saww</sup>, from them<sup>asws</sup> is one who preceded and from them<sup>asws</sup> is one who remains, and every successor<sup>asws</sup>, a Sunnah flowed him<sup>asws</sup>, and the successors<sup>asws</sup>, those who are from after Muhammad<sup>saww</sup> are upon the Sunnah of successors of Isa<sup>as</sup>, and they were twelve, and Amir Al-Momineen<sup>asws</sup> was upon the Sunnah of the Messiah" 867

5- ن، عيون أخبار الرضا عليه السلام ل، الخصال ابن مشكور عن ابن غامر عن المغيرة عن الوشاء عن أبان بن عثمان عن زرارة قال سمعت أبا جعفر ع يقول نحن اثنا عشر إماماً منهم حسن وحسين ثم الأئمة من ولد الحسين ع.

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al-Khisaal' – Ibn Masrour, from Ibn Aamir, from Al-Moallah, from Al-Washa, from Aban Bin Usman, from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'We<sup>asws</sup> are twelve Imams<sup>asws</sup>, from them<sup>asws</sup> are Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, then the Imams<sup>asws</sup> from sons<sup>asws</sup> of Al-Husayn<sup>asws</sup> 868

6- ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن الكليني عن أبي علي الأشعري عن الحسين بن عبيد الله عن الحشاش عن علي بن سماعة عن علي بن الحسين بن رباط عن أبيه عن ابن أذينة عن زرارة قال سمعت أبا جعفر ع يقول اثنا عشر إماماً من آل محمد كلهم محدثون بعد رسول الله ص وعلي بن أبي طالب ع منهم.

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al-Khisaal' – Majaylawiya, from Al-Kulayni, from Abu Ali Al-Ash'ari, from Al-Husayn Bin Ubeydullah, from Al-Khashab, from Ali Bin Sama'at, from Ali Bin Al-Hassan Bin Rabaat, from his father, from Ibn Uzina, from Zurara who said,

'I head Abu Ja'far<sup>asws</sup> saying: 'Twelve Imams<sup>asws</sup> from Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, all of them<sup>asws</sup> are 'Muhaddisoun' (ones narrated to by Allah<sup>azwj</sup>), after Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is from them<sup>asws</sup> 869

7- ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن محمد الطاهر عن الصفار عن عبد الله بن الصلت عن عثمان بن عيسى عن سماعة قال كنت أنا وأبو بصير ومحمد بن عمران مولى أبي جعفر ع في منزله فقال لمحمد بن عمران سمعت أبا عبد الله ع يقول نحن اثنا عشر محدثاً

866 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 3

867 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 4

868 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 5

869 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 6

(The books) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' (and) 'Al-Khisaal' – Majaylawiya, from Muhammad Al-Attar, from Al-Saffar, from Abdullah Bin Al-Salt, from Usman Bin Isa, from Sama'at who said,

'I and Abu Baseer, and Muhammad Bin Imran, a slave of Abu Ja'far<sup>asws</sup> were in his house, and Muhammad Bin Imran said, 'I heard Abu Abdullah<sup>asws</sup> saying: 'We<sup>asws</sup> are twelve Imams<sup>asws</sup>, Muhaddith(s) (ones narrated to by Allah<sup>azwj</sup>).

فَقَالَ لَهُ أَبُو بَصِيرٍ بِاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ عَ فَخَلَفَهُ مَرَّةً أَوْ مَرَّتَيْنِ فَخَلَفَ أَنَّهُ سَمِعَهُ قَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ ع.

Abu Baseer said to him, 'By Allah<sup>azwj</sup>! You have heard than from Abu Abdullah<sup>asws</sup>? He swore to him once or twice on oath that he had heard it. Abu Baseer said, 'But I have heard it from Abu Ja'far<sup>asws</sup>, 870

8- غط، الغيبة للشيخ الطوسي جماعة عن عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ الْكَلْبِيِّ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحُشَابِ عَنِ الْحُسَيْنِ بْنِ سَمَاعَةَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّا عَشْرُ الْإِمَامِ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثٌ وَلَدُ رَسُولِ اللَّهِ ص وَ وَلَدُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع - فَرَسُولُ اللَّهِ وَ عَلِيٌّ هُمَا الْوَالِدَانِ ع.

(The book) 'Al-Ghayba' of the sheykh Al-Tusi – A group, from a number of our companions, from Al-Kulayni, from Abu Ali Al-Ashary, from Al-husayn Bin Abdullah, from Al-Hassan Bin Musa Al-Khashab, from Al-Hassan Bin Sama'at, from Ali Bin Al-Hassan Bin rabat, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Twelve Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, all of them<sup>asws</sup> are Muhaddith(s) – sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and son of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> both are their<sup>asws</sup> fathers<sup>asws</sup>, 871

9- بي، الغيبة للنعماني عليُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي حَزْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ ع ذَاتَ يَوْمٍ فَلَمَّا تَفَرَّقَ مَنْ كَانَ عِنْدَهُ قَالَ لِي يَا بَا حَزْرَةَ مِنَ الْمُخْتَوِمِ الَّذِي لَا تَبْدِيلَ لَهُ عِنْدَ اللَّهِ قِيَامُ قَائِمِنَا فَمَنْ شَكَّ فِيمَا أَقُولُ لَقِيَ اللَّهَ وَ هُوَ بِهِ كَافِرٌ وَ لَهُ حَاجِدٌ

(The book) 'Al-Ghayba' of Al-Numani – Ali Bi Al-Husayn, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Al-Hassan Al-Razy, from Muhammad Bin Ali Al-Kufy, from Ibrahim Bin Muhammad Bin Yusuf, from Muhammad Bin Isa, from Abdul Razzak, from Muhammad Bin Sinan, from Fuzeyl Al-Rassan, from Abu Hamza Al-Sumali who said,

'I was in the presence of Abu Ja'far Muhammad Al-Baqir<sup>asws</sup> one day, when the ones in his<sup>asws</sup> presence differed. He<sup>asws</sup> said to me: 'O Abu Hamza! From the inevitable which there is no change for it in the Presence of Allah<sup>azwj</sup>, is rising of our<sup>asws</sup> Qaim<sup>asws</sup>. So, the one who doubts in what I<sup>asws</sup> saying, would meet Allah<sup>azwj</sup> while he is a Kafir with Him<sup>azwj</sup> and a rejector to Him<sup>azwj</sup>.

ثُمَّ قَالَ يَا بَا أُمِّي الْمُسَمَّى بِاسْمِي وَ الْمَكْتَبِيُّ بِكُنْيَتِي السَّابِعُ مِنْ بَعْدِي يَا بَا مَنْ يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُ ظُلْمًا وَ جَوْرًا

<sup>870</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 7

<sup>871</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 8

Then he<sup>asws</sup> said: 'By my<sup>asws</sup> father<sup>asws</sup> and my<sup>asws</sup> mother<sup>asws</sup>! The one<sup>asws</sup> named with my<sup>asws</sup> name, and the one<sup>asws</sup> titled with my<sup>asws</sup> teknonym, is the seventh from after me<sup>asws</sup>. By my<sup>asws</sup> father<sup>asws</sup>! He<sup>asws</sup> is the one who will fill the earth with justice and fairness like what it would have been filled with injustice and tyranny'.

وَقَالَ يَا بَا حَزْرَةَ مَنْ أَدْرَكَهُ فَلَمْ يُسَلِّمْ لَهُ فَمَا سَلَّمَ لِمُحَمَّدٍ صَ وَ عَلِيٍّ عَ وَ قَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاوَاهُ النَّارُ وَ بِئْسَ مَثْوَى الظَّالِمِينَ

And he<sup>asws</sup> said: 'O Abu Hamza! One who comes across him<sup>asws</sup> and does not submit to him<sup>asws</sup>, so he has not submitted to Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and **It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, [5:72]**, and it is an evil abode for the unjust.

وَ أَوْضَحَ مِنْ هَذَا بِحَمْدِ اللَّهِ وَ أَنْوَرُ وَ أَبَيُّ وَ أَزْهَرُ لِمَنْ هَدَاهُ اللَّهُ وَ أَحْسَنَ إِلَيْهِ قَوْلُ اللَّهِ تَعَالَى فِي مُحْكَمِ كِتَابِهِ- إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

And clearer than this, by the Praise of Allah<sup>azwj</sup>, and more radiant, and more manifest, and more blossoming for the Allah<sup>azwj</sup> Guides and Favours to him, are the Words of Allah<sup>azwj</sup> the Exalted in the Decisive of His<sup>azwj</sup> Book: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these, [9:36]**.

وَ مَعْرِفَةُ الشُّهُورِ الْمُحَرَّمِ وَ صَفَرٍ وَ رَبِيعٍ وَ مَا بَعْدَهُ وَ الْحَرُمِ مِنْهَا وَ هِيَ جُمَادَى وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمِ- لَا يَكُونُ دِينًا قِيَمًا لِأَنَّ الْيَهُودَ وَ النَّصَارَى وَ الْمَجُوسَ وَ سَائِرَ الْمَلَائِكَةِ وَ النَّاسِ جَمِيعًا مِنَ الْمُتَأَفِّقِينَ وَ الْمُخَالِفِينَ يَعْرِفُونَ هَذِهِ الشُّهُورَ وَ يَعُدُّونَهَا بِأَسْمَائِهِمْ

And recognition of the months – Al-Muharram, and Safar, and Rabie, and what is after it, and the sacred from these, and it is Jumadie and Zul Qadah, and Zul Hijja and Al-Muharram. A religion cannot happen to be upright because the Jews and the Christians and the Magians, and rest of the nations, and the people in their entirety, from the hypocrites and the adversaries, are recognising these months and counting these with their names.

وَ إِنَّمَا هُمْ الْأَيُّمَةُ عَ الْقَوَامُونَ بِدِينِ اللَّهِ وَ الْحَرُمِ مِنْهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ الَّذِي اشْتَقَّ اللَّهُ تَعَالَى لَهُ اسْمًا مِنْ اسْمِهِ الْعَلِيِّ كَمَا اشْتَقَّ لِرَسُولِ اللَّهِ صَ اسْمًا مِنْ اسْمِهِ الْمُحَمَّدِ وَ ثَلَاثَةٌ مِنْ وَلَدِهِ أَسْمَاؤُهُمْ عَلِيٌّ- عَلِيُّ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُوسَى وَ عَلِيُّ بْنُ مُحَمَّدٍ فَصَارَ هَذَا الْاسْمُ الْمُشْتَقَّ مِنْ اسْمِ اللَّهِ تَعَالَى حُرْمَةً بِهِ.

And rather, they<sup>asws</sup> are the Imams<sup>asws</sup>, the ones standing with the religion of Allah<sup>azwj</sup>, and the sacred from these are Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the one<sup>asws</sup> for whom Allah<sup>azwj</sup> Derived a name for him<sup>asws</sup> from His<sup>azwj</sup> Name 'Al-Ali', just as He<sup>azwj</sup> had Derived for Rasool-Allah<sup>saww</sup>, a name from His<sup>azwj</sup> Names, 'Al-Mahmoud'; and three from his<sup>asws</sup> sons<sup>asws</sup>, their names are 'Ali' – Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>. Thus, for this name (Ali), the Derivation from a Name of Allah<sup>azwj</sup> the Exalted, became Sanctified with it".<sup>872</sup>

<sup>872</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 9

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باب 46 ما ورد من النصوص عن الصادق عليه السلام عليهم صلى الله عليهم أجمعين

## CHAPTER 46 – WHAT HAS BEEN REFERRED FROM THE TEXTS FROM AL-SADIQ<sup>asws</sup> UPON THEM<sup>asws</sup>

1- ب، قرب الإسناد السنديُّ بِنُ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثُمَّ قُلْتُ لَهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص كَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ ثُمَّ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(The book) 'Qurb Al-Asnad' – Al-Sindy Bin Muhammad, from Safwan Al-Jammal who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>. Then I said, 'I testify that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. He<sup>saww</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures. Then it was Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

ثُمَّ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(I said), 'Then it was Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and he<sup>asws</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

ثُمَّ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(I said), 'Then it was Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and he<sup>asws</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'

ثُمَّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَأَنْتَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ رَحِمَكَ اللَّهُ.

Then it was Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he<sup>asws</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> was a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures, and you<sup>asws</sup> are a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!'<sup>875</sup>

2- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام القَطَّانُ عَنْ ابْنِ زَكْرِيَّا عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ بُهْلُولٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْهَدَّادِ وَ سَأَلْتُهُ عَنِ الْإِمَامَةِ فِيمَنْ تَجِبُ وَ مَا عَلَامَةُ مَنْ تَجِبُ لَهُ الْإِمَامَةُ

(The book) 'Ikmal Al-Deen' (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al-Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul who said,

'It is narrated to me by Abdullah Bin Abu Bahloul and I had asked him about the Imamate, regarding who is it Obligated, and what is a sign of the one for whom the Imamate is Obligated.

<sup>875</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 1

فَقَالَ إِنَّ الدَّلِيلَ عَلَى ذَلِكَ وَ الْحُجَّةَ عَلَى الْمُؤْمِنِينَ وَ الْقَائِمَ بِأُمُورِ الْمُسْلِمِينَ وَ النَّاطِقَ بِالْقُرْآنِ وَ الْعَالِمَ بِالْأَحْكَامِ أَخُو نَبِيِّ اللَّهِ وَ خَلِيفَتُهُ عَلَى أُمَّتِهِ وَ وَصِيَّهُ عَلَيْهِمْ وَ وَلِيُّهُ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He said, 'The evidence upon that and the argument upon the Momineen, and the one standing with the affairs of the Muslims, and the speaker with the Quran, and the scholar with the judgments of the brother<sup>asws</sup> of Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and caliph upon his<sup>saww</sup> community, and his<sup>saww</sup> successor<sup>asws</sup> upon them, and his<sup>saww</sup> guardian who was from him<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>.

الْمُفْرُوضُ الطَّاعَةِ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ الْمُوصُوفُ بِقَوْلِهِ عَزَّ وَ جَلَّ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

The one<sup>asws</sup> of Obligated obedience due to the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], the one<sup>asws</sup> described by the Words of Mighty and Majestic: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].***

الْمُدْعُو إِلَيْهِ بِالْوَلَايَةِ الْمُتَّبَتُّ لَهُ الْإِمَامَةُ- يَوْمَ غَدِيرِ خُمٍّ بِقَوْلِ الرَّسُولِ ص عَنِ اللَّهِ عَزَّ وَ جَلَّ أَلَسْتُ أَوَّلِي بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ- اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ أَعِنْ مَنْ أَعَانَهُ

The one<sup>asws</sup> called to his<sup>asws</sup> Wilayah, the one<sup>asws</sup> the Imamate was affirmed for him<sup>asws</sup> on the day of Ghadeer Khumm. Rasool-Allah<sup>saww</sup> said on behalf of Allah<sup>azwj</sup> Mighty and Majestic: 'Am I<sup>saww</sup> not foremost with you all than you are with yourselves?' How many said, 'Yes'? He<sup>saww</sup> said: 'So, the one whose Master I<sup>saww</sup> was so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to the one being inimical to him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup> and Abandon the one who abandons him<sup>asws</sup>, and Assist the one who assists him<sup>asws</sup>!'

وَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ أَفْضَلُ الْوَصِيِّينَ وَ خَيْرُ الْخَلْقِ أَجْمَعِينَ بَعْدَ رَسُولِ اللَّهِ ص وَ بَعْدَهُ الْحَسَنُ بِنُ عَلِيٍّ ثُمَّ الْحُسَيْنُ ع سِبْطَا رَسُولِ اللَّهِ ص وَ ابْنَا خَيْرَةِ النَّسَوَانِ

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is Emir of the Momineen, and Imam<sup>asws</sup> of the pious, and guide of the resplendent, and superior of the successors<sup>as</sup>, and best of the created being in their entirety after Rasool-Allah<sup>saww</sup>; and after him<sup>asws</sup> is Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, two grandsons<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and sons<sup>asws</sup> of the best of women.

ثُمَّ عَلَيٌّ بِنُ الْحُسَيْنِ ثُمَّ مُحَمَّدٌ بِنُ عَلِيٍّ ثُمَّ جَعْفَرُ بِنُ مُحَمَّدٍ ثُمَّ مُوسَى بِنُ عَلِيٍّ ثُمَّ مُحَمَّدٌ بِنُ عَلِيٍّ ثُمَّ عَلِيُّ بِنُ مُحَمَّدٍ ثُمَّ الْحَسَنُ بِنُ عَلِيٍّ ثُمَّ مُحَمَّدٌ بِنُ الْحَسَنِ ع إِلَى يَوْمِنَا هَذَا وَاحِدًا بَعْدَ وَاحِدٍ وَ هُمْ عِزَّةُ الرَّسُولِ ص الْمَعْرُوفُونَ بِالْوَصِيَّةِ وَ الْإِمَامَةِ-

Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, then Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Al-Hassan<sup>asws</sup>, up to this day of ours. This is one<sup>asws</sup> after one<sup>asws</sup>, and

they<sup>asws</sup> are family<sup>asws</sup> of the Rasool<sup>saww</sup>, the well-known as being with the successorship and the Imamate.

لَا تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ مِنْهُمْ فِي كُلِّ عَصْرِ وَ زَمَانٍ وَ فِي كُلِّ وَقْتٍ وَ أَوَانٍ وَ هُمْ الْعُرْوَةُ الْوُثْقَى وَ أَيْمَةُ الْهُدَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

The earth cannot be vacant from a Divine Authority from them<sup>asws</sup> during every era and period, and during every time and season, and they<sup>asws</sup> are the Firmest Handhold, and the Imams<sup>asws</sup> of guidance, and the Divine Authorities upon the inhabitants of the world, until Allah<sup>azwj</sup> Causes the earth and the ones upon it to be inherited.

وَ كُلُّ مَنْ خَالَفَهُمْ ضَالٌّ مُضِلٌّ تَارِكٌ لِلْحَقِّ وَ الْهُدَى وَ هُمْ الْمُعَيَّرُونَ عَنِ الْقُرْآنِ وَ النَّاطِقُونَ عَنِ الرَّسُولِ ص مَنْ مَاتَ وَ لَا يَعْرِفُهُمْ مَاتَ مِيتَةً جَاهِلِيَّةً

And everyone who opposes them<sup>asws</sup> strays, straying from the path of truth and guidance, and they<sup>asws</sup> are the providers of lessons about the Quran, and the speakers on behalf of the Rasool<sup>saww</sup>. One who dies and does not recognise them<sup>asws</sup>, dies a death of the pre-Islamic period.

وَ دِينُهُمُ الْوَرَعُ وَ الْعِفَّةُ وَ الصَّدَقُ وَ الصَّلَاحُ وَ الْإِحْتِهَادُ وَ آدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ وَ طُولُ السُّجُودِ وَ قِيَامُ اللَّيْلِ وَ اجْتِنَابُ الْمَخَارِمِ وَ انْتِظَارُ الْفَرَجِ بِالصَّبْرِ وَ حُسْنُ الصُّحْبَةِ وَ حُسْنُ الْجَوَارِ.

And their<sup>asws</sup> religion is the devoutness, and the chastity, and the truthfulness, and the correctness, and the striving, and paying the entrustments to the righteous and the immoral, and prolonged Sajdahs, and standing at night (for Salat), and shunning the Prohibitions, and awaiting the relief with the patience, and excellent companionship, and goodly neighbourliness".<sup>876</sup>

3- ك، إكمال الدين ماجيلوي و ابن المتوكل معا عن محمد الططار و الصفار معا عن عبد الله بن الصلت عن عثمان بن عيسى عن سماعة بن مهران قال: كنت أنا و أبو بصير و محمد بن عمران مولى أبي جعفر بمنزل بمكة فقال محمد بن عمران سمعت أبا عبد الله ع يقول نحن اثنا عشر مهدياً فقال له أبو بصير تالله لقد سمعت ذلك من أبي عبد الله ع فحلفت مرة أو مرتين أنه سمع ذلك منه فقال أبو بصير لكبي سمعته من أبي جعفر ع.

(The book) 'Ikmal Al-Deen' – Majaylawiya and Ibn Al-Mutawakkal, both together from Muhammad Al-Attar and Al-Saffar, both together from Abdullah Bin Al-Salt, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I and Abu Baseer and Muhammad Bin Imran a slave of Abu Ja'far<sup>asws</sup> were in a house at Makkah. Muhammad Bin Imran said, 'I heard Abu Abdullah<sup>asws</sup> saying: 'We<sup>asws</sup> are twelve Guided ones (Mahdis)'. Abu Baseer said to him, 'By Allah<sup>azwj</sup>! You heard that from Abu Abdullah<sup>asws</sup>? He swore once or twice that he had heard it from him<sup>asws</sup>. Abu Baseer said, 'But I have heard it from Abu Ja'far<sup>asws</sup>'.<sup>877</sup>

4- ك، إكمال الدين الطالقاني عن ابن عوف عن أبي عبد الله العاصمي عن الحسين بن القاسم عن الحسين بن محمد بن سماعة عن وهيب عن ذريح عن أبي حمزة عن أبي عبد الله ع أنه قال: منا اثنا عشر مهدياً.

<sup>876</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 2

<sup>877</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 3

(The book) 'Ikmal Al-Deen' – Al-Talaqny, from Ibn Uqdah, from Abu Abdullah Al-Aamisy, from Al-Husayn Bin Al-Qaim, from Al-Hassan Bin Muhammad Bin Sama'at, from Wuheyb, from Zareeh, from Abu Hamza,

'From Abu Abdullah<sup>asws</sup> having said: 'From us<sup>asws</sup> there are twelve Guided ones (Mahdi(s))'.<sup>878</sup>

5- ك، إكمال الدين المظفر العلوي عن ابن العباسي عن أبيه عن أحمد بن علي بن كوثم عن علي بن الحسن الدققي عن محمد بن أحمد بن أبي قتادة عن أحمد بن هلال عن ابن أبي عمير عن سعيد بن عزنون عن أبي بصير عن أبي عبد الله ع قال: يكون بعد الحسين تسعة أئمة تأسعهم قائمهم.

(The book) 'Ikmal Al-Deen' – Al-Muzaffer Al-Alawy, from his father, from Ahmad Bin Ali bin Kulsoom, from Ali Bin Al-Hassan Al-Daqqaq, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Saeed Bin Guzwan, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'There will happen to be after Al-Husayn<sup>asws</sup>, nine Imams<sup>asws</sup>, the ninth of theirs<sup>asws</sup> being their<sup>asws</sup> Qaim<sup>asws</sup>'.<sup>879</sup>

6- في، الغيبة للنعماني عبد الواحد بن عبد الله عن أحمد بن محمد بن رباح عن أحمد بن علي بن الحسين بن أيوب عن عبد الكريم بن عمرو عن مفضل بن عمر قال: قلت لأبي عبد الله ع قول الله تعالى - بل كذبوا بالساعة وأعتدنا لمن كذب بالساعة سعيراً قال لي إن الله خلق السنة اثني عشر شهراً وجعل الليل اثني عشر ساعة وجعل النهار اثني عشر ساعة ومنا اثنا عشر محدثاً وكان أمير المؤمنين ساعة من تلك الساعات.

(The book) 'Al-Ghayba' of Al-Numani – Al-Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Riyah, from Ahmad Bin Ali, from Al-Husayn Bin Ayoub, from Abdul Kareem Bin Amro, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> the Exalted: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'. He<sup>asws</sup> said to me: 'Allah<sup>azwj</sup> Created the year as being of twelve months, and Made the night to be of twelve hours, and Made the day to be of twelve hours, and from us<sup>asws</sup> there are twelve Muhaddith(s) (ones narrated to by Allah<sup>azwj</sup>, and Amir Al-Momineen<sup>asws</sup> was an hour from those hours''.<sup>880</sup>

7- في، الغيبة للنعماني بهذا الإسناد عن عبد الكريم بن ثابت بن شريح عن أبي بصير قال سمعت جعفر بن محمد ع يقول منا اثنا عشر محدثاً.

(The book) 'Al-Ghayba' of Al-Numani – By this chain from Abdul Kareem, from Sabit Bin Shureyh, from Abu Baseer who said,

'I heard Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying: 'From us<sup>asws</sup> there are twelve Muhaddith (s)'.<sup>881</sup>

8- في، الغيبة للنعماني عبد الواحد بن عبد الله عن محمد بن جعفر الفرشي عن ابن أبي الخطاب عن عمر بن أبان عن ابن سنان عن أبي السائب قال قال أبو عبد الله جعفر بن محمد ع الليل اثنا عشر ساعة والنهار اثنا عشر ساعة والشهور اثنا عشر شهراً والأئمة اثنا عشر إماماً والنقباء اثنا عشر نقيباً وإن علياً ساعة من اثني عشر ساعة وهو قول الله عز وجل وجعل الليل اثني عشر ساعة وأعتدنا لمن كذب بالساعة سعيراً.

<sup>878</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 4

<sup>879</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 5

<sup>880</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 6

<sup>881</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 7

(The book) 'Al-Ghayba' of Al-Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far Al-Qurshy, from Ibn Abu Al-Khattab, from Umar Bin Aban, from Ibn Sinan, from Abu Al-Sa'aib who said,

'Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The night is of twelve hours, and the day is of twelve hours, and the months are of twelve months, and the Imams<sup>asws</sup> are twelve Imams<sup>asws</sup>, and the captains (of the children of Israel) are twelve captains, and Ali<sup>asws</sup> is an house from the twelve hours, and it is the Word of Allah<sup>azwj</sup> Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'.<sup>882</sup>

9- ن، الغيبة للنعماني علي بن الحسين عن محمد بن يحيى عن محمد بن الحسن الرزائي عن محمد بن علي الكوفي عن إبراهيم بن محمد بن يوسف عن محمد بن عيسى عن عبد الرزاق عن زيد الشحام عن أبي عبد الله ع و قال محمد بن الحسن الرزائي و حدثنا به محمد بن علي الكوفي عن محمد بن سينان عن زيد الشحام قال: قلت لأبي عبد الله ع إنما أفضل الحسن أم الحسين قال إن فضل أولنا يلحق فضل آخرنا و فضل آخرنا يلحق فضل أولنا فكل له فضل

(The book) 'Al-Ghayba' of Al-Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al-Razy, from Muhammad Bin Ali Al-Kufy, from Ibrahim Bin Muhammad Bin Yusuf, from Muhammad Bin Isa, from Abdul Razzaq, from Zayd Al-Shaham,

'From Abu Abdullah<sup>asws</sup>.

And Muhammad Bin Al-Hassan Al-Razy said, 'And it is narrated to us with it by Muhammad Bin Ali Al-Kufi, from Muhammad Bin Sinan, from Zayd Al-Shaham who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Which of the two is superior, Al-Hassan<sup>asws</sup> or Al-Husayn<sup>asws</sup>?' He<sup>asws</sup> said: 'The merit of our<sup>asws</sup> first one<sup>asws</sup> is joined with the merit of our<sup>asws</sup> last one<sup>asws</sup>, and the merit of our<sup>asws</sup> last one is joined with the merit of our<sup>asws</sup> first. So, for each one<sup>asws</sup>, there is merit'.

قال فقلت له جعلت فداك وسع علي في الجواب و الله ما أسألك إلا مراًداً

He (the narrator) said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Expand unto me regarding the answer. By Allah<sup>azwj</sup>! I do not ask you<sup>asws</sup> except out of necessity'.

فقال نحن من شجرة برأنا الله من طيبة واحدة فضلنا من الله و علمنا من عند الله و نحن أمناء الله على خلقه و الدعاء إلى دينه و الحجاب فيما بينه و بين خلقه أريدك يا زيد قلت نعم

He<sup>asws</sup> said: 'We<sup>asws</sup> are from a tree, Allah<sup>azwj</sup> has Formed us<sup>asws</sup> from one clay. We<sup>asws</sup> have Merits from Allah<sup>azwj</sup>, and our<sup>asws</sup> knowledge is from the Presence of Allah<sup>azwj</sup>, and we<sup>asws</sup> are trustees upon His<sup>azwj</sup> creatures, and the callers to His<sup>azwj</sup> religion, and the guards (representatives) in what is between Him<sup>azwj</sup> and His<sup>azwj</sup> creatures. Shall I<sup>asws</sup> increase for you, O Zayd?' I said, 'Yes'.

فقال خلقنا واحد و علمنا واحد و فضلنا واحد و كلنا واحد عند الله عز و جل

<sup>882</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 8

He<sup>asws</sup> said: 'We<sup>asws</sup> are Created as one, and our<sup>asws</sup> knowledge is one, and our<sup>asws</sup> merits are one, and all of us<sup>asws</sup> are one in the Presence of Allah<sup>azwj</sup> Mighty and Majestic'.

فَقُلْتُ أَخْبِرْنِي بِعِدَّتِكُمْ فَقَالَ نَحْنُ اثْنَا عَشَرَ هَكَذَا حَوْلَ عَرْشِ رَبِّنَا جَلَّ وَ عَزَّ فِي مُبْتَدَأِ خَلْقِنَا أَوْلُنَا مُحَمَّدٌ وَ أَوْسَطُنَا مُحَمَّدٌ وَ آخِرُنَا مُحَمَّدٌ.

I said, 'Inform me of your<sup>asws</sup> numbers'. He<sup>asws</sup> said: 'We<sup>asws</sup> are twelve, that is how it was around the Throne of our<sup>asws</sup> Lord<sup>azwj</sup> Majestic and Mighty in the beginning of our<sup>asws</sup> creation. Our<sup>asws</sup> first one is Muhammad<sup>saww</sup>, and our<sup>asws</sup> middle one is Muhammad<sup>asws</sup> and our last one is Muhammad<sup>asws</sup>.'<sup>883</sup>

10- في الغيبة للنعماني سَلَامَةُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عُمَرَ الْمُعَرُوفِ بِالْحَاجِي عَنْ أَبِي الْقَاسِمِ الْعَلَوِيِّ الْعَبَّاسِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ أَبِي أَحْمَدَ بْنِ مُوسَى عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ الْمَدِينَةِ فَقَالَ لِي مَا الَّذِي أَبْطَأَ بِكَ يَا دَاوُدُ عَنَّا فَقُلْتُ حَاجَةً عَرَضَتْ بِالْكُوفَةِ فَقَالَ مَنْ خَلَّفْتَ بِهَا

(The book) 'Al-Ghayba' of Al-Numani – Salamah Bin Muhammad, from Ali Bin Umar, well known as Al-Haji, from Abu Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Al-Hasany, from Muhammad Bin Kaseer, from Abu Ahmad Bin Musa, from Dawood Bin Kaseer who said,

'I entered to see Abu Abdullah<sup>asws</sup> at Al-Medina. He<sup>asws</sup> said to me: 'What is that which delayed you from (coming) to us<sup>asws</sup>, O Dawood?' I said, 'A need presented at Al-Kufa'. He<sup>asws</sup> said: 'Whom have you left behind at it?'

فَقُلْتُ جُعِلْتُ فِدَاكَ خَلَّفْتُ بِهَا عَمَّكَ زَيْدًا تَرَكْتُهُ رَاكِبًا عَلَى فَرَسٍ مُتَقَلِّدًا سَيْفًا يُنَادِي بِأَعْلَى صَوْتِهِ سَلُونِي سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فِي جَوَاجِي عِلْمٍ حَمٍ قَدْ عَرَفْتُ النَّاسِخَ مِنَ الْمُنْسُوحِ وَ الْمَتَانِي وَ الْقُرْآنَ الْعَظِيمَ وَ إِنِّي الْعَلَمُ بَيْنَ اللَّهِ وَ بَيْنَكُمْ

I said, 'May I be sacrificed for you<sup>asws</sup>! I have left your<sup>asws</sup> uncle Zayd behind at it, riding upon a horse, collared with a sword, calling out at the top of his voice, 'Ask me! Ask me before you lose me! In my sides there is immense knowledge. I have recognised the Abrogating from the Abrogated, and **Al-Masaany and the Magnificent Quran [15:87]**, and I am the flag between Allah<sup>azwj</sup> and your Prophet<sup>saww</sup>!'

فَقَالَ لِي يَا دَاوُدُ لَقَدْ دَخَبْتَ بِكَ الْمَذَاهِبَ ثُمَّ نَادَى يَا سَمَاعَةَ بْنُ مِهْرَانَ ابْنِي بِسَلَّةِ الرُّطْبِ فَأَتَانَهُ بِسَلَّةٍ فِيهَا رُطْبٌ فَتَنَاوَلُوا مِنْهَا رُطْبَةً فَأَكَلَهَا وَ اسْتَخْرَجَ النَّوَاءَ مِنْ فَمِهِ فَعَرَسَهَا فِي أَرْضٍ - فَقُلْتُ وَ أَنْبَيْتَ وَ أَطْلَعْتَ وَ أَعْدَقْتَ فَضَرَبَ بِيَدِهِ إِلَى بُسْتَرَةٍ مِنْ عَذْقٍ فَشَقَّهَا وَ اسْتَخْرَجَ مِنْهَا رِقًا أَبْيَضَ فَقَضَّهَ وَ دَفَعَهُ إِلَيَّ وَ قَالَ أَفْرَأُهُ

He<sup>asws</sup> said to me: 'O Dawood! The doctrines have gone away with you'. Then he<sup>asws</sup> called out: 'O Sama'at Bin Mihran! Bring me<sup>asws</sup> a basket of dates!' He brought him<sup>asws</sup> a basket wherein were dates. He<sup>asws</sup> took a date from it and ate it, and he<sup>asws</sup> extracted the seed from his<sup>asws</sup> mouth and planted it in the ground. It split and grew, and it became tall and bore fresh dates. He<sup>asws</sup> struck his<sup>asws</sup> hand to a bunch of fresh dates and tore it and brought out a white parchment from it, and opened it and handed it to me and said: 'Read it!'

فَقَرَأْتُهُ وَ إِذَا فِيهِ سَطْرَانِ السَّطْرُ الْأَوَّلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الثَّانِي إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ

<sup>883</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 9

I read it, and in it were two lines. The first was: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>”. And the second was: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36].***

أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ - الْحَسَنُ بْنُ عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيٍّ مُحَمَّدُ بْنُ عَلِيٍّ جَعْفَرُ بْنُ مُحَمَّدٍ مُوسَى بْنُ جَعْفَرٍ - عَلِيُّ بْنُ مُوسَى مُحَمَّدُ بْنُ عَلِيٍّ عَلِيُّ بْنُ مُحَمَّدٍ - الْحَسَنُ بْنُ عَلِيٍّ الْخَلْفُ الْحَقُّ

Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, the replacement Al-Hujjat<sup>asws</sup>.

ثُمَّ قَالَ ع يَا دَاوُدُ أَ تَدْرِي مَتَى كُتِبَ هَذَا فِي هَذَا قُلْتُ اللَّهُ أَعْلَمَ وَ رَسُولُهُ وَ أَنْتُمْ قَالَ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِأَلْفِي عَامٍ.

Then he<sup>asws</sup> said: ‘O Dawood! Do you know when this was written in this?’ I said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and you<sup>asws</sup> are more knowing’. He<sup>asws</sup> said: ‘Before Allah<sup>azwj</sup> Created Adam<sup>as</sup>, by two thousand years’.<sup>884</sup>

11- نِي، الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع جُعِلَتْ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

(The book) ‘Al-Ghayba’ of Al-Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn Al-Razy, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al-Raqy who said,

‘I said to Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Inform me about Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11].***

قَالَ نَطَقَ اللَّهُ يَوْمَ ذَٰرَ الْخُلُقِ فِي الْمِيثَاقِ وَ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِأَلْفِي عَامٍ فَقُلْتُ فَسَرَّ لِي ذَٰلِكَ

He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Spoke with this on the day the creatures were particles during the Covenant, and before He<sup>azwj</sup> had Created the creatures, by two thousand years’. I said, ‘Explain that to me’.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ خَلَقَهُمْ مِنْ طِينٍ وَ رَفَعَ لَهُمْ نَارًا فَقَالَ ادْخُلُوهَا فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ تَسَعَةً مِنَ الْأَئِمَّةِ إِمَامٌ بَعْدَ إِمَامٍ ثُمَّ أَتَبَعَهُمْ بِشِيعَتِهِمْ فَهُمْ وَ اللَّهِ السَّابِقُونَ.

He<sup>asws</sup> said: ‘When Allah<sup>azwj</sup> Mighty and Majestic Wanted to Create the creatures, He<sup>azwj</sup> Created them from clay, and Raised a fire for them. He<sup>azwj</sup> Said: “Enter it!” The first ones to enter it were Muhammad<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-

<sup>884</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 10



Husayn<sup>asws</sup>, and nine from the Imams<sup>asws</sup>, Imam<sup>asws</sup> after an Imam<sup>asws</sup>. Then their<sup>asws</sup> Shias followed them. So, by Allah<sup>azwj</sup>, they are the foremost!”<sup>885</sup>

12- بي، الغيبة للنعماني أحمد بن محمد بن أحمد بن يعقوب عن أبيه عن القاسم بن هشام عن ابن محبوب عن إبراهيم الكرخي قال: دخلت على أبي عبد الله جعفر بن محمد ع و أبي عنده جالس إذ دخل أبو الحسن موسى و هو غلام فقمْتُ إليه فقبلته و جلست

(The book) ‘I entered to see Abu Abdullah Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> and my father was seated in his<sup>asws</sup> presence, when Abu Al-Hassan Musa<sup>asws</sup> entered, and he<sup>asws</sup> was a boy. I stood up to him<sup>asws</sup> and kissed him<sup>asws</sup> and sat down.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا إِبْرَاهِيمَ أَمَا إِنَّهُ صَاحِبُكَ مِنْ بَغْدِي أَمَا لِيَهْلِكَنَّ فِيهِ أَقْوَامٌ وَ يَسْعُدَ آخَرُونَ- فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ضَاعَفَ عَلَى رُوحِهِ الْعَذَابَ

Abu Abdullah<sup>asws</sup> said to me: ‘O Ibrahim! As for him<sup>asws</sup>, he<sup>asws</sup> is your Master<sup>asws</sup> from after me<sup>asws</sup>. But a people would be destroyed regarding him<sup>asws</sup> and another would be fortunate. So, may Allah<sup>azwj</sup> Curse his<sup>asws</sup> killer and Doubt the Punishment upon his soul.

أَمَّا لِيُخْرِجَنَّ اللَّهُ مِنْ صُلْبِهِ خَيْرَ أَهْلِ الْأَرْضِ فِي زَمَانِهِ سَمِيَّ خَدَّهِ وَ وَارِثَ عِلْمِهِ وَ أَحْكَمِهِ وَ قَضَايَاهُ وَ مَعْدِنَ الْإِمَامَةِ وَ رَأْسَ الْحِكْمَةِ يَقْتُلُهُ جَبَّارُ بَنِي فَلَانٍ بَعْدَ عَجَائِبِ طَرِيقَةِ حَسَدٍ لَهُ وَ لَكِنَّ اللَّهَ بِالْعُمْرِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

But there shall be emerging from his<sup>asws</sup> Sulb, best of the people of the earth in his<sup>asws</sup> era having a name of his<sup>asws</sup> grandfather<sup>saww</sup>, and inheritor of his<sup>saww</sup> knowledge and his<sup>saww</sup> judgments, and Mine of the Imamate, and head of wisdom. A tyrant of the clan of so and so would kill him<sup>asws</sup> after strange (matters), oddities, out of envy to him<sup>asws</sup>, but **Allah would Accomplish His Command. [65:3]** and even if the Polytheists dislike it.

وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ تَكْمِلَةَ اثْنَيْ عَشَرَ إِمَامًا مُهْدِيًا اخْتَصَّهُمُ اللَّهُ بِكَرَامَتِهِ وَ أَحْلَاهُمْ دَارَ قُدْسِهِ الْمُنتَظَرِ لِلثَّانِي عَشَرَ مِنْهُمْ كَالشَّاهِرِ سَيْفُهُ بَيْنَ يَدَيْهِ بَلْ كَالشَّاهِرِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص

And Allah<sup>azwj</sup> will Extract from his<sup>asws</sup> Sulb to complete twelve Imams<sup>asws</sup>, Guided. Allah<sup>azwj</sup> would Specialise them<sup>asws</sup> with His<sup>azwj</sup> Benevolence and permit for them<sup>asws</sup> the house of His<sup>azwj</sup> Holiness. The ones waiting for the twelfth of them<sup>asws</sup> is like the one unsheathing his sword in front of him<sup>asws</sup>, but like the one unsheathing his sword in front of Rasool-Allah<sup>saww</sup>.

يَذُبُّ عَنْهُ وَ دَخَلَ رَجُلٌ مِنْ مَوَالِي بَنِي أُمَيَّةَ فَانْقَطَعَ الْكَلَامُ فَعُدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع إِحْدَى عَشْرَةَ مَرَّةً أُرِيدُ أَنْ يَسْتَتِمَّ الْكَلَامَ فَمَا قَدَرْتُ عَلَى ذَلِكَ فَلَمَّا كَانَ قَابِلَ السَّنَةِ الثَّانِيَةِ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ

He<sup>asws</sup> quietened from it, and a man from the loyalists of the clan of Umayya entered, and the speech was cut off. I returned to Abu Abdullah<sup>asws</sup> eleven times intending that he<sup>asws</sup> completes the speech but was not able upon that. When it was the next year, I entered to see him<sup>asws</sup> and he<sup>asws</sup> was seated.

فَقَالَ يَا إِبْرَاهِيمَ هُوَ الْمَفْرَجُ لِلْكَرْبِ عَنْ شِيعَتِهِ بَعْدَ ضَنْكِ شَدِيدٍ وَ بَلَاءٍ طَوِيلٍ وَ جُوعٍ وَ خَوْفٍ فَطُوبَى لِمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ حَسْبُكَ يَا إِبْرَاهِيمَ

<sup>885</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 11

He<sup>asws</sup> said: 'O Ibrahim! He<sup>asws</sup> is the reliever of the distress from his<sup>asws</sup> Shias after severe narrowness, and prolonged afflictions, and hunger, and fear. So, beatitude is for one who comes across that time. (This) should suffice you, O Ibrahim'.

قَالَ فَمَا رَجَعْتُ بِشَيْءٍ أَسْرَّ إِلَيَّ مِنْ هَذَا لِقَلْبِي وَلَا أَقَرَّ لِعَيْنِي.

He said, 'I had not returned with anything from cheering to me than this for my heart, nor anything more delighting to my eyes'.<sup>886</sup>

13- ي، الغيبة للنعماني الكليني عن علي بن محمد عن سهل عن ابن شنون عن الأصم عن كرام قال: خَلَفْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي أَنْ لَا أَكُلَ طَعَاماً بِنَهَارٍ أَبَدًا حَتَّى يَقُومَ قَائِمُ آلِ مُحَمَّدٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ رَجُلٌ مِنْ شِيعَتِكَ جَعَلَ لِلَّهِ عَلَيْهِ أَلَا يَأْكُلُ طَعَاماً بِالنَّهَارِ أَبَدًا حَتَّى يَقُومَ قَائِمُ آلِ مُحَمَّدٍ ص

(The book) 'Ghayba' of Al-Numani – Al-Kulayni, from Ali Bin Muhammad, from Sahl, from Ibn Shamoun, from Al-Asamma, from Karram who said,

'I vowed in what is between me and myself that I will not eat any food during the daytime until the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> rises. I entered to see Abu Abdullah<sup>asws</sup> and I said to him<sup>asws</sup>, 'A man from your<sup>asws</sup> Shias has made Allah<sup>azwj</sup> to be upon it that he will not eat any food at daytime, ever, until the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> rises'.

فَقَالَ صُمْ يَا كَرَّامُ وَلَا تَصُمْ الْعِيدَيْنِ وَلَا ثَلَاثَةَ أَيَّامِ التَّشْرِيقِ وَلَا إِذَا كُنْتَ مُسَافِرًا فَإِنَّ الْحُسَيْنَ ع لَمَّا قُتِلَ عَجَّتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ عَلَيْهَا وَقَالُوا يَا رَبَّنَا أَتَأْذُنُ لَنَا فِي هَلاَكِ الْخَلْقِ حَتَّى يُجَدِّهْمُ مِنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحْلُوا حُرْمَتَكَ وَ قَتَلُوا صَفْوَتَكَ

He<sup>asws</sup> said: 'Fast, O Karram, and do not Fast the two Eids, nor three days of Al-Tashreek (11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Zilhajj), nor when you are travelling, for when Al-Husayn<sup>asws</sup> was killed, the skies and the earth and the ones upon it (Angels) clamoured, and they said, 'O our Lord<sup>azwj</sup>! Will You<sup>azwj</sup> Permit for us in destroying the people until we cut them into pieces on the surface of the earth due to what their permitting (violation of) Your<sup>azwj</sup> Sanctities, and they killed Your<sup>azwj</sup> elite?'

فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَيَا سَمَائِي وَيَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَاباً مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ وَ اثْنَا عَشَرَ وَصِيًّا لَهُ فَأَخَذَ بِيَدِ قُلَانٍ مِنْ بَيْنِهِمْ وَقَالَ يَا مَلَائِكَتِي وَيَا سَمَاوَاتِي وَيَا أَرْضِي بِهَذَا أَنْتَصِرُ مِنْهُمْ قَالُوا ثَلَاثًا.

Allah<sup>azwj</sup> Revealed to them: "O My<sup>azwj</sup> Angels, and O My<sup>azwj</sup> sky, and O My<sup>azwj</sup> earth! Calm down!" Then He<sup>azwj</sup> Uncovered a veil from the veils, and there behind it was Muhammad<sup>saww</sup> and twelve successors<sup>asws</sup> of his<sup>saww</sup>. He<sup>saww</sup> he a hand of so and so (Al-Qaim<sup>asws</sup>), and He<sup>azwj</sup> Said: 'O My<sup>azwj</sup> Angels, and O My<sup>azwj</sup> sky, and O My<sup>azwj</sup> earth! I<sup>azwj</sup> shall Triumph over them by this one<sup>asws</sup>!' Saying it thrice".<sup>887</sup>

وَجَاءَ فِي غَيْرِ رِوَايَةِ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلِينِي بِهَذَا أَنْتَصِرُ مِنْهُمْ وَلَوْ بَعْدَ حِينٍ.

<sup>886</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 12

<sup>887</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 13 a

And it has come in another report of Muhammad Bin Yaqoub Al-Kulayni: "By this one<sup>asws</sup>, I<sup>azwj</sup> shall Triumph over them, and even if it is after a while!"<sup>888</sup>

14- كَش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ عَنْ نُوحِ بْنِ إِبْرَاهِيمَ الْمُحَارِبِيِّ قَالَ: وَصَفْتُ الْأَيْمَةَ لِأَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا إِمَامٌ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيٌّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ

(The book) 'Rijal Al-Kashi' – Ja'far Bin Ahmad, from Nuh Bin Ibrahim Al-Muhariby who said,

'I described the Imams<sup>asws</sup> to Abu Abdullah<sup>asws</sup>, I said, '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>, and that Ali<sup>asws</sup> is an Imam<sup>asws</sup>, then Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Ali<sup>asws</sup> Bi Al-Husayn<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then you<sup>asws</sup>.

فَقَالَ رَحِمَكَ اللَّهُ ثُمَّ قَالَ اتَّقُوا اللَّهَ عَلَيْكُمْ بِالْوَرَعِ وَصِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ وَعِفَّةِ الْبُطْنِ وَالْفَرْجِ.

He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you!' Then he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup>! Upon you is to be with the devoutness, and truthful narration, and paying the entrustments, and chastity of the belly and the private parts"<sup>889</sup>.

15- نص، كفاية الأثر علي بن الحسين عن هارون بن موسى عن محمد بن همام عن الحميري عن عمر بن علي العبدي عن داود بن كثير الرقي عن يونس بن طيبان قال: دخلت على الصادق جعفر بن محمد ع فقلت يا ابن رسول الله إني دخلت على مالك وأصحابه وعنده جماعة يتكلمون في الله فسمعت بعضهم يقول إن لله وجهاً كالوجوه وبعضهم يقول له يدان واحتجوا لذلك بقول الله تبارك وتعالى بيدي أسكبرت وبعضهم يقول هو كالشباب من أبناء ثلاثين سنة فما عندك في هذا يا ابن رسول الله

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Husayn, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Himeyri, from Umar Bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zabyan who said,

'I entered to see Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I had gone to see Malik and his companions in his presence was a group speaking regarding Allah<sup>azwj</sup>. I heard one of them saying Allah<sup>azwj</sup> has a face like the faces, and one of them said there is a body for Him<sup>azwj</sup>, and they argued for that by the Words of Allah<sup>azwj</sup> Blessed and Exalted: **by My Hands? Were you arrogant [38:75]**, and one of them said He<sup>azwj</sup> is like the youth from the men thirty years of age. So, what is with you<sup>asws</sup> regarding this, O son<sup>asws</sup> Rasool-Allah<sup>saww</sup>?'

قَالَ وَكَانَ مُتَكَبِّحًا فَاسْتَوَى جَالِسًا وَقَالَ اللَّهُمَّ عَفِّكَ عَفْوَكَ ثُمَّ قَالَ يَا يُونُسُ مَنْ زَعَمَ أَنَّ لِلَّهِ وَجْهًا كَالْوُجُوهِ فَقَدْ أَشْرَكَ وَمَنْ زَعَمَ أَنَّ لِلَّهِ جَوَارِحَ كَجَوَارِحِ الْمَخْلُوقِينَ فَهُوَ كَافِرٌ بِاللَّهِ وَلَا تَقْبَلُوا شَهَادَتَهُ وَلَا تَأْكُلُوا ذَبِيحَتَهُ

He (the narrator) said, 'And he<sup>asws</sup> was reclining, so he<sup>asws</sup> sat up straight and said: 'O Allah<sup>azwj</sup>! Your<sup>azwj</sup> Pardon! Your<sup>azwj</sup> Pardon!' Then he<sup>asws</sup> said: 'O Yunus! One who claims that there is a face for Allah<sup>azwj</sup> like the faces, so he has associated (committed Shirk), and one who claims that for Allah<sup>azwj</sup> there are limbs like the limbs of the creatures, so he is a Kafir

<sup>888</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 13 b

<sup>889</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 14

with Allah<sup>azwj</sup>, and neither would his testimony be accepted nor should you eat from his slaughter.

تَعَالَى اللَّهُ عَمَّا يَصِفُهُ الْمُشَبِّهُونَ بِصِفَةِ الْمَخْلُوقِينَ فَوَجَّهَ اللَّهُ أَنْبَاؤَهُ وَ أَوْلِيَاؤَهُ وَ قَوْلُهُ خَلَقْتُ بِيَدَيَّ أَشْتَكِبَتْ فَالْيَدُ الْقُدْرَةُ كَقَوْلِهِ تَعَالَى وَ أَيْدِكُمْ بِصُورِهِ

Exalted is Allah<sup>azwj</sup> from what the resemblers are describing with the descriptions of the created beings. The Face of Allah<sup>azwj</sup> are His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Guardians<sup>asws</sup>, and His<sup>azwj</sup> Words: ***I Created by My Hands? Were you arrogant [38:75]***. So, the 'Hand' is the Power, like Words of the Exalted: ***and Supported you with His Help [8:26]***.

فَمَنْ زَعَمَ أَنَّ اللَّهَ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ أَوْ يُحَوَّلُ مِنْ شَيْءٍ إِلَى شَيْءٍ أَوْ يَخْلُو مِنْهُ شَيْءٌ أَوْ يَشْعَلُ بِهِ شَيْءٌ فَقَدْ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِينَ وَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ لَا يُعَاسُ بِالْقِيَاسِ وَ لَا يُشَبَّهُ بِالنَّاسِ -

The one who claims that Allah<sup>azwj</sup> is inside a thing, or upon a thing, or transfers from a thing to a thing, or a thing is devoid of Him<sup>azwj</sup>, and He<sup>azwj</sup> is pre-occupied with a thing, so he has described Him<sup>azwj</sup> with a description of the created beings, and Allah<sup>azwj</sup> is Creator of all things. He<sup>azwj</sup> cannot be compared with the comparison, nor can He<sup>azwj</sup> be resembled with the people.

لَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَشْعَلُ بِهِ مَكَانٌ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ ذَلِكَ اللَّهُ رُبُّنَا لَا إِلَهَ غَيْرُهُ

Neither is any place empty from Him<sup>azwj</sup> nor is any place occupied by Him<sup>azwj</sup>. He<sup>azwj</sup> is near in His<sup>azwj</sup> remoteness, remote in His<sup>azwj</sup> nearness. That is Allah<sup>azwj</sup>, our Lord<sup>azwj</sup>. There is no god apart from Him<sup>azwj</sup>.

فَمَنْ أَرَادَ اللَّهَ وَ أَحَبَّهُ وَ وَصَفَهُ بِحَذِيهِ الصِّفَةِ فَهُوَ مِنَ الْمُوَحِّدِينَ وَ مَنْ أَحَبَّهُ وَ وَصَفَهُ بِغَيْرِ هَذِهِ الصِّفَةِ فَاللَّهُ مِنْهُ بَرِيءٌ وَ نَحْنُ مِنْهُ بَرَاءٌ

The one who intends Allah<sup>azwj</sup> and loves Him<sup>azwj</sup> and describes Him<sup>azwj</sup> with these attributes, so he is from the Unitarians, and one who loves Him<sup>azwj</sup> and describes Him<sup>azwj</sup> other than these attributes, so Allah<sup>azwj</sup> is Disavowed from him and we<sup>asws</sup> are disavowed from him'.

ثُمَّ قَالَ ع إِنَّ أَوَّلِي الْأَلْبَابِ الَّذِينَ عَمِلُوا بِالْفِكْرَةِ حَتَّى وَرِثُوا مِنْهُ حُبَّ اللَّهِ فَإِنَّ حُبَّ اللَّهِ إِذَا وَرِثَهُ الْقَلْبُ وَ اسْتَضَاءَ بِهِ أَسْرَعَ إِلَيْهِ اللَّطْفُ فَإِذَا نَزَلَ [مَنْزِلَةً] اللَّطْفِ صَارَ مِنْ أَهْلِ الْقَوَائِدِ فَإِذَا صَارَ مِنْ أَهْلِ الْقَوَائِدِ تَكَلَّمَ بِالْحِكْمَةِ فَصَارَ صَاحِبَ فِطْنَةٍ

Then he<sup>asws</sup> said: 'The ones of understanding are those who worked with the thinking until they inherited from it the love of Allah<sup>azwj</sup>, for the love of Allah<sup>azwj</sup>, when the heart inherits it and is illuminated with it, the Kindness is quick to it. When he is at the status of the Kindness he becomes from the people of benefits. When he becomes from the people of benefits, he speaks with the wisdom, and becomes a person of discernment.

فَإِذَا نَزَلَ مَنْزِلَةُ الْفِطْنَةِ عَمِلَ فِي الْقُدْرَةِ فَإِذَا عَمِلَ فِي الْقُدْرَةِ عَرَفَ الْأَطْبَاقَ السَّبْعَةَ فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ صَارَ يَتَقَلَّبُ فِي فِكْرِهِ بِالْطُّفِ وَ حِكْمَةٍ وَ بَيَانٍ فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ جَعَلَ شَهْوَتَهُ وَ مَحَبَّتَهُ فِي خَالِقِهِ فَإِذَا فَعَلَ ذَلِكَ نَزَلَ الْمَنْزِلَةُ الْكُبْرَى

When he is at the status of the discernment, he works in the power. When he works in the power, he recognises the seven layers. When he reaches this status, he becomes overturning in his thoughts with the kindness, and wisdom, and explanation. When he

reaches this status, he makes his desires and his love to be regarding his Creator. When he does that, he is at the greatest status.

فَعَايَنَ رَبَّهُ فِي قَلْبِهِ وَ وَرِثَ الْحِكْمَةَ بِغَيْرِ مَا وَرِثَهُ الْحُكَمَاءُ وَ وَرِثَ الْعِلْمَ بِغَيْرِ مَا وَرِثَهُ الْعُلَمَاءُ وَ وَرِثَ الصِّدْقَ بِغَيْرِ مَا وَرِثَهُ الصَّادِقُونَ إِنَّ الْحُكَمَاءَ وَرِثُوا الْحِكْمَةَ بِالصِّغَرِ وَ إِنَّ الْعُلَمَاءَ وَرِثُوا الْعِلْمَ بِالطَّلَبِ وَ إِنَّ الصَّادِقِينَ وَرِثُوا الصِّدْقَ بِالْخُشُوعِ وَ طُولِ الْعِبَادَةِ

He (then) observes his Lord<sup>azwj</sup> in his heart and inherits the wisdom other than what the wise ones have inherited, and inherits the knowledge other than what the scholars have inherited, and inherits the truthfulness other than what the truthful ones inherited. The wise ones inherited the wisdom with the silence, and the scholars inherited the knowledge with the seeking, and the truthful inherited the truthfulness with the humbleness and prolonged worship.

فَمَنْ أَخَذَهُ بِحُذِي السَّيْرِ إِذَا أَنْ يَسْتَقِلَّ وَ إِذَا أَنْ يُرْفَعَ وَ أَكْثَرُهُمُ الَّذِي يَسْتَقِلُّ وَ لَا يُرْفَعُ إِذْ لَمْ يَزَعْ حَقَّ اللَّهِ وَ لَمْ يَعْمَلْ بِمَا أَمَرَ بِهِ فَهَذِهِ صِفَةُ مَنْ لَمْ يَعْرِفِ اللَّهَ حَقَّ مَعْرِفَتِهِ وَ لَمْ يُجِبْهُ حَقَّ مَحَبَّتِهِ فَلَا يُعَزِّزُكَ صَلَاتُهُمْ وَ صِيَامُهُمْ وَ رَوَائِثُهُمْ وَ عُلُومُهُمْ فَإِنَّهُمْ خُمُرٌ مُسْتَنْفَرَةٌ

One takes with this way would either be lower or he will rise, and most of them are those going lower and not higher, when he does not observe the right of Allah<sup>azwj</sup> and does not work with what He<sup>azwj</sup> has Commanded with. So, this is a description of the one who does not recognise Allah<sup>azwj</sup> as is a right of recognising Him<sup>azwj</sup> and does not love Him<sup>azwj</sup> and is His<sup>azwj</sup> right to be loved. So, do not be deceived by their Salat, and their Fasting, and their reporting, and their knowledge, for they are fleeing donkeys’.

ثُمَّ قَالَ يَا يُونُسُ إِذَا أَرَدْتَ الْعِلْمَ الصَّحِيحَ فَعِنْدَنَا أَهْلُ الْبَيْتِ فَإِنَّا وَرِثْنَاهُ وَ أَوْثَيْنَا شَرْحَ الْحِكْمَةِ وَ فَضْلَ الْخُطَابِ

Then he<sup>asws</sup> said: ‘O Yunus! When you intend the correct knowledge, it is with us<sup>asws</sup>, People<sup>asws</sup> of the Household. We<sup>asws</sup> have inherited it and been Given the Legislation of wisdom, and decisive address’.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ كُلُّ مَنْ كَانَ مِنْ أَهْلِ الْبَيْتِ وَرِثَتْهُمَا كَمَا وَرِثْتَهُمَا مَنْ كَانَ مِنْ وَلَدِ عَلِيٍّ وَ فَاطِمَةَ ع فَقَالَ مَا وَرِثَهُ إِلَّا الْأَيْمَةُ الْاِثْنَا عَشَرَ قُلْتُ سَمِّهِمْ لِي يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And everyone who was from People<sup>asws</sup> of the Household would inherit just as was inherited by the one who was from the children of Ali<sup>asws</sup> and Fatima<sup>asws</sup>?’ He<sup>asws</sup> said: ‘No one inherits it except the twelve Imams<sup>asws</sup>. I said, ‘Name them for me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!’

قَالَ أَوْهَمُ عَلِيٍّ بْنُ أَبِي طَالِبٍ وَ بَعْدَهُ الْحُسَيْنُ وَ بَعْدَهُ عَلِيٌّ بْنُ الْحُسَيْنِ وَ بَعْدَهُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ثُمَّ أَنَا وَ بَعْدِي مُوسَى وَلَدِي وَ بَعْدَ مُوسَى عَلِيٌّ ابْنُهُ وَ بَعْدَ عَلِيٍّ مُحَمَّدُ ابْنُهُ وَ بَعْدَ مُحَمَّدٍ عَلِيٌّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَ بَعْدَ الْحَسَنِ الْحُجَّةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ اصْطَلَفَانَا اللَّهُ وَ طَهَّرَنَا وَ آتَانَا مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ

He<sup>asws</sup> said: ‘The first of them<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and after him<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and after him<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, then I<sup>asws</sup>, and after me<sup>asws</sup> my<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after Musa<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son Muhammad<sup>asws</sup>, and after

Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and after Al-Hassan<sup>asws</sup> Al-Hujjat<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>. Allah<sup>azwj</sup> has Chosen us<sup>asws</sup> and Purified us<sup>asws</sup> and Given us<sup>asws</sup> what He<sup>azwj</sup> has not Given anyone from the worlds’.

ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ سَعْدٍ دَخَلَ عَلَيْكَ بِالْأَمْسِ فَسَأَلَكَ عَمَّا سَأَلْتُكَ فَأَجَبْتَهُ بِخِلَافِ هَذَا

Then I said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Abdullah Bin Sa’ad had come to see you<sup>asws</sup> yesterday, and he had asked you<sup>asws</sup>, and you<sup>asws</sup> had answered him differently to this!’

فَقَالَ يَا يُونُسُ كُلُّ امْرِئٍ وَ مَا يَحْتَمِلُهُ وَ لِكُلِّ وَقْتٍ حَدِيثُهُ وَ إِنَّكَ لَأَهْلٌ لِمَا سَأَلْتَ فَأَكْتُمُهُ إِلَّا عَنْ أَهْلِهِ وَ السَّلَامِ.

He<sup>asws</sup> said: ‘O Yunus! Every person and what he can tolerate, and for every time there is its Hadeeth, and you are rightful of what you asked, therefore conceal it except from its rightful ones. And the greetings!’<sup>890</sup>

قَالَ أَبُو مُحَمَّدٍ وَ حَدَّثَنِي أَبُو الْعَبَّاسِ بْنُ عُقْدَةَ عَنِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أُحْبَبٍ شُعَيْبٍ الْعَقَرِيُّ عَنْ خَالِهِ شُعَيْبٍ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ إِذْ دَخَلَ عَلَيْهِ يُونُسُ فَسَأَلَهُ وَ ذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ يَقُولُ فِي حَدِيثِ شُعَيْبٍ عِنْدَ قَوْلِهِ لِيُونُسَ إِذَا أَرَدْتَ الْعِلْمَ الصَّحِيحَ فَعِنْدَنَا فَتَحْنُ أَهْلَ الذِّكْرِ الَّذِي قَالَ اللَّهُ تَعَالَى - فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

Abu Muhammad said, ‘And it is narrated to me by Abu Al-Abbas Bin Uqdah, from Al-Himeyri, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Is’haq, from Abdullah Bin Ahmad, from Al-Hassan Bin Ali, from a son of the sister of Shuayn Al-Aqarquqy, from his uncle Shuayb who said,

‘I was in the presence of Al-Sadiq<sup>asws</sup> when Yunus entered to see him<sup>asws</sup>. He asked him<sup>asws</sup> – and he mentioned the Hadeeth except that he said in a Hadeeth of Shuayb at his<sup>asws</sup> words to Yunus: ‘When you intend the correct knowledge, it is with us<sup>asws</sup>. We<sup>asws</sup> are the People<sup>asws</sup> of Al-Zikr, the ones<sup>asws</sup> Allah<sup>azwj</sup> the Exalted Said: **ask the people of Al-Zikr if you don’t know [16:43]**’<sup>891</sup>.

16- نص، كفاية الأثر الحسين بن علي عن هارون بن موسى عن محمد بن الحسن بن الصفار عن يعقوب بن يزيد عن ابن أبي عمير عن هشام بن سالم قال: كنت عند الصادق جعفر بن محمد ع إذ دخل عليه معاوية بن وهب و عبد الملك بن أعين فقال له معاوية بن وهب يا ابن رسول الله ما تقول في الخبر الذي روي أن رسول الله ص رأى ربه على أي صورة رآه و عن الحديث الذي روي أن المؤمنين يرون ربهم في الجنة على أي صورة يرونه

(The book) ‘Kifayat Al-Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Al-Hassan, from Al-Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I was in the presence of Al-Sadiq Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> when Muawiya Bin Waheyb and Abdul Malik Bin Ayn entered to see him<sup>asws</sup>. Muawiya Bin Waheyb said to him<sup>asws</sup>, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What are you<sup>asws</sup> saying regarding the Hadeeth which is being reported that Rasool-Allah<sup>saww</sup> saw his<sup>saww</sup> Lord<sup>azwj</sup>. Which image did he<sup>saww</sup> See Him<sup>azwj</sup> to be, and about the Hadeeth which is being reported that the Momineen will see their Lord<sup>azwj</sup> in the Paradise. Upon which image would they see Him<sup>azwj</sup>?’

<sup>890</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 15 a

<sup>891</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 15 b

فَتَبَسَّمَ عَ ثُمَّ قَالَ يَا مُعَاوِيَةُ مَا أَقْبَحَ بِالرَّجُلِ يَا أَبِي عَلِيٍّ عَلَيْهِ سَبْعُونَ سَنَةً أَوْ ثَمَانُونَ سَنَةً يَعِيشُ فِي مُلْكِ اللَّهِ وَ يَأْكُلُ مِنْ نِعَمِهِ ثُمَّ لَا يَعْرِفُ اللَّهَ حَقَّ مَعْرِفَتِهِ

He<sup>asws</sup> smiled, then said: 'O Muawiya! How ugly it is with the man upon whom seventy years have come, or eighty years he lived in the Kingdom of Allah<sup>azwj</sup> and ate from His<sup>azwj</sup> Bounties, then he does not recognise Allah<sup>azwj</sup> as is the right of His<sup>azwj</sup> recognition!'

ثُمَّ قَالَ عَ يَا مُعَاوِيَةُ إِنَّ مُحَمَّدًا صَ لَمْ يَرَ الرَّبَّ تَبَارَكَ وَ تَعَالَى بِمُشَاهَدَةِ الْعَيْنِ وَ إِنَّ الرُّؤْيَةَ عَلَى وَجْهَيْنِ رُؤْيَةُ الْقَلْبِ وَ رُؤْيَةُ الْبَصَرِ فَمَنْ عَنِ رُؤْيَةِ الْقَلْبِ فَهُوَ مُصِيبٌ وَ مَنْ عَنِ رُؤْيَةِ الْبَصَرِ فَقَدْ كَفَرَ بِاللَّهِ وَ بِآيَاتِهِ لِقَوْلِ رَسُولِ اللَّهِ صَ مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَقَدْ كَفَرَ

Then he<sup>asws</sup> said: 'O Muawiya! Muhammad<sup>saww</sup> did not see the Lord<sup>azwj</sup> Blessed and Exalted with the witnessing of the eyes, and the sighting is upon two aspect – sighting of the heart and sighting of the eyes. So, the one who means sighting with the heart, he is correct, and one who means sighting with the eyes, he has disbelieved with Allah<sup>azwj</sup> and His<sup>azwj</sup> Verses, due to the words of Rasool-Allah<sup>azwj</sup>: 'One who resembles Allah<sup>azwj</sup> with His<sup>azwj</sup> creatures, so he has committed Kufr'.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ فَقِيلَ لَهُ يَا أَخَا رَسُولِ اللَّهِ هَلْ رَأَيْتَ رَبَّكَ

And my<sup>asws</sup> father<sup>asws</sup> had narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was asked, it was said to him<sup>asws</sup>, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Have you<sup>asws</sup> seen your<sup>asws</sup> Lord<sup>azwj</sup>?'

فَقَالَ وَ كَيْفَ أَعْبُدُ مَنْ لَمْ أَرَهُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْعَيْنِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ وَ إِذَا كَانَ الْمُؤْمِنُ يَرَى رَبَّهُ بِمُشَاهَدَةِ الْبَصَرِ فَإِنَّ كُلَّ مَنْ جَارَ عَلَيْهِ الْبَصَرُ وَ الرُّؤْيَةُ فَهُوَ مُخْلَقٌ وَ لَا بُدَّ لِلْمُخْلَقِ مِنَ الْخَالِقِ فَقَدْ جَعَلْتَهُ إِذَا مُخْدَتًا مُخْلَقًا وَ مَنْ شَبَّهَهُ بِخَلْقِهِ فَقَدْ أَخَذَ مَعَ اللَّهِ شَرِيكًا

He<sup>asws</sup> said: 'And how can I<sup>asws</sup> worship One<sup>azwj</sup> I<sup>asws</sup> do not see? The eyes do not see Him<sup>azwj</sup> with the witnessing of the eyes, but the hearts see Him<sup>azwj</sup> with the realities of the Eman, and when the Momin visualises his Lord<sup>azwj</sup> with the witnessing of the eyes, as for everyone the sight is allowed upon and sighting, so he (what a person visualises as god) would be a created being, and there is no escape for the created being from there being a Creator, and you would have made Him<sup>azwj</sup> to be an occurrence, and Created being (by trying to visualise Him<sup>azwj</sup>), and one who (visualises an Image) resembles Him<sup>azwj</sup> with His<sup>azwj</sup> creatures, has taken an associate with Allah<sup>azwj</sup>.

وَيُلْهِمُ أَوْ لَمْ يَسْمَعُوا قَوْلَ اللَّهِ تَعَالَى - لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ قَوْلُهُ لَنْ تَرَانِي وَ لَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

Woe be unto them! Or, have you not heard Words of Allah<sup>azwj</sup> the Exalted: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103];** and His<sup>azwj</sup> Words: **"You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me". So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, [7:143].**



وَأَمَّا طَلَعَ مِنْ نُورِهِ عَلَى الْجَبَلِ كَضَوْءٍ يُخْرِجُ مِنْ سَمِّ الْحَيَاطِ فَدُكَّتِ الْأَرْضُ وَ صَعِقَتِ الْجِبَالُ وَ خَرَّ مُوسَى صَعِقًا أَيَّ مَيِّتًا - فَلَمَّا أَفَاقَ وَ رَدَّ عَلَيْهِ رُوحَهُ قَالَ سُبْحَانَكَ ثُبْتُ إِلَيْكَ مِنْ قَوْلٍ مَنْ زَعَمَ أَنَّكَ تُرَى وَ رَجَعْتُ إِلَى مَعْرِفِي بِكَ أَنَّ الْأَبْصَارَ لَا تُدْرِكُكَ - وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ وَ أَوَّلُ الْمُقَرَّرِينَ بِأَنَّكَ تُرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى

And rather there had emerged from His<sup>azwj</sup> Noor to the mountain like an illumination coming out from the eye of the needle. The ground crumbled and the mountain was demolished, **and Musa fell down unconscious**. – i.e. died, **So when he awoke**, - and his<sup>as</sup> soul returned to him<sup>as</sup>, **he said, 'Glorious are You! I turn to You** – from the words of one who claims that You<sup>azwj</sup> can be seen, and I<sup>as</sup> return to my<sup>as</sup> recognition with You<sup>azwj</sup> that the sights cannot realise You<sup>azwj</sup> - **and I am the first of the Momineen' [7:143]** – and the first acknowledger that You<sup>azwj</sup> cannot be seen nor will You<sup>azwj</sup> be seen, and You<sup>azwj</sup> are with the high scenery”.

ثُمَّ قَالَ ع إِنَّ أَفْضَلَ الْفَرِائِضِ وَ أَوْجَبَهَا عَلَى الْإِنْسَانِ مَعْرِفَةُ الرَّبِّ وَ الْإِقْرَارُ لَهُ بِالْعُبُودِيَّةِ وَ خَدُّ الْمَعْرِفَةِ أَنَّ يَعْرِفَ أَنَّهُ لَا إِلَهَ غَيْرُهُ وَ لَا شَيْءَ لَهُ وَ لَا نَظِيرَ لَهُ وَ أَنَّ يَعْرِفَ أَنَّهُ قَدِيمٌ مُثَبَّتٌ مُوَجُودٌ غَيْرُ فَقِيدٍ مُضَوِّفٌ مِنْ غَيْرِ شَيْءٍ وَ لَا مِثْلٍ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

Then he<sup>asws</sup> said: ‘The superior Impositions and the most Obligated upon the human beings is recognition of the Lord<sup>azwj</sup> and the acknowledgment to Him<sup>azwj</sup> with the servitude, and a limit of the recognition is that one recognises that there is no god apart from Him<sup>azwj</sup>, nor is there any resemblance to Him<sup>azwj</sup>, nor is there a match for Him<sup>azwj</sup>, and that one recognises that He<sup>azwj</sup> is Ancient, affirmed without decline, described from without any resemblance, nor any example: **There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**.

وَ بَعْدَهُ مَعْرِفَةُ الرَّسُولِ ص وَ الشَّهَادَةُ لَهُ بِالنَّبُوءَةِ وَ أَذَى مَعْرِفَةِ الرَّسُولِ الْإِقْرَارُ بِنَبُوءَتِهِ وَ أَنَّ مَا أَتَى بِهِ مِنْ كِتَابٍ أَوْ أَمْرٍ أَوْ نَهْيٍ فَذَلِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And after it is recognition of the Rasool<sup>saww</sup> and the testifying to him<sup>saww</sup> with the Prophet-hood, and the least recognition of the Rasool<sup>saww</sup> is the acknowledgment with his<sup>saww</sup> Prophet-hood, and that whatever he<sup>saww</sup> has come with, from a Book, or command, or prohibition, so that is from Allah<sup>azwj</sup> Mighty and Majestic.

وَ بَعْدَهُ مَعْرِفَةُ الْإِمَامِ الَّذِي بِهِ يَأْتُمُّ بِنَعْيِهِ وَ صِفَتِهِ وَ اسْمِهِ فِي حَالِ الْعُسْرِ وَ الْيُسْرِ وَ أَذَى مَعْرِفَةِ الْإِمَامِ أَنَّهُ عَدْلُ النَّبِيِّ إِلَّا دَرَجَةَ النَّبُوءَةِ وَ وَارِثُهُ وَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِ اللَّهِ وَ التَّسْلِيمُ لَهُ فِي كُلِّ أَمْرٍ وَ الرَّدُّ إِلَيْهِ وَ الْأَخْذُ بِقَوْلِهِ

And after it is recognition of the Imam<sup>asws</sup> who, by his is completed his<sup>asws</sup> attributes, and his<sup>asws</sup> description, and his<sup>asws</sup> name in the state of difficulty and ease, and the least recognition of the Imam<sup>asws</sup> is that he<sup>asws</sup> is equal to the Prophet<sup>saww</sup> except in rank of Prophet-hood, and is his<sup>saww</sup> inheritor, and that obeying him<sup>asws</sup> is obeying Allah<sup>azwj</sup>, and obeying Rasool-Allah<sup>saww</sup>, and the submission to him<sup>asws</sup> in every instruction, and referring to him<sup>asws</sup>, and taking with his<sup>asws</sup> words.

وَ يَعْلَمُ أَنَّ الْإِمَامَ بَعْدَ رَسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ وَ بَعْدَهُ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنَا ثُمَّ بَعْدِي مُوسَى ابْنِي وَ بَعْدَهُ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ مُحَمَّدٌ ابْنُهُ وَ بَعْدَ مُحَمَّدٍ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَ الْحُجَّةُ مِنْ وَلَدِ الْحَسَنِ

And he knows that the Imam<sup>asws</sup> after Rasool-Allah<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> is Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, then

Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then I<sup>asws</sup>, then after me<sup>asws</sup> is my<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after him<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and the Hujjat<sup>asws</sup> from the sons<sup>asws</sup> of Al-Hassan<sup>asws</sup>.

ثُمَّ قَالَ يَا مُعَاوِيَةُ جَعَلْتُ لَكَ أَصْلًا فِي هَذَا فاعْمَلْ عَلَيْهِ فَلَوْ كُنْتُ تَمُوتُ عَلَى مَا كُنْتُ عَلَيْهِ لَكَانَ خَالِكَ أَسْوَأَ الْأَحْوَالِ فَلَا يُعْرَضُكَ قَوْلُ مَنْ زَعَمَ أَنَّ اللَّهَ تَعَالَى يُرَى بِالْبَصَرِ

Then he<sup>asws</sup> said: 'O Muawiya! I<sup>asws</sup> have made the roots (base) to be in this, so work upon it. If you were to die upon what you used to be upon, your state would have been worst of the states, so do not be deceived by the words of the one who claims that Allah<sup>azwj</sup> the Exalted can be seen with the eyes'.

قَالَ وَ قَدْ قَالُوا أَعْجَبَ مِنْ هَذَا أَوْ لَمْ يُنْسَبُوا أَبِي آدَمَ إِلَى الْمَكْرُوهِ أَوْ لَمْ يُنْسَبُوا إِبْرَاهِيمَ إِلَى مَا نَسَبُوهُ أَوْ لَمْ يُنْسَبُوا دَاوُدَ ع إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ الطَّيْرِ أَوْ لَمْ يُنْسَبُوا يُوسُفَ الصَّادِقَ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ زُلَيْخَا أَوْ لَمْ يُنْسَبُوا مُوسَى ع إِلَى مَا نَسَبُوهُ مِنَ الْقَتْلِ

He<sup>asws</sup> said: 'And they had said stranger than this! Or and did they not attribute to my<sup>asws</sup> father<sup>as</sup> Adam<sup>as</sup> to the abhorrences? Or and did they not attribute to Ibrahim<sup>as</sup> to what they had attributed? Or and did they not attribute to Dawood<sup>as</sup> what they had attributed, from the Hadeeth of the bird? Or and did they not attribute to Yusuf<sup>as</sup> the truthful to what they had attributed, from the Hadeeth of Zuleykha? Or and did they not attribute to Musa<sup>as</sup> to what they had attributed, from the murder?

أَوْ لَمْ يُنْسَبُوا رَسُولَ اللَّهِ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ زَيْدٍ أَوْ لَمْ يُنْسَبُوا عَلِيٍّ بِنَ أَبِي طَالِبٍ ع إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ الْقَطِيفَةِ إِنَّهُمْ أَرَادُوا بِذَلِكَ تَوْبِيخَ الْإِسْلَامِ لِيَرْجِعُوا عَلَى أَعْقَابِهِمْ - أَعْمَى اللَّهُ أَبْصَارَهُمْ كَمَا أَعْمَى قُلُوبَهُمْ تَعَالَى اللَّهُ عَنْ ذَلِكَ غُلُوكَ كَبِيرًا.

Or and did they not attribute to what they had attributed, from a Hadeeth of Zayd? Or and did they not attribute to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> to what they had attributed, from the Hadeeth of the garment. They had intended with that rebuke of Al-Islam to return upon their heels. Allah<sup>azwj</sup> Blinded their sights like what He<sup>azwj</sup> had Blinded their hearts. Exalted is Allah<sup>azwj</sup> from that, Lofty, Greater!"<sup>892</sup>

17- نص، كفاية الأثر أحمد بن إسماعيل عن محمد بن همام عن الجيمري عن موسى بن مسلم عن مسعدة قال: كُنْتُ عِنْدَ الصَّادِقِ ع إِذْ أَتَاهُ شَيْخٌ كَبِيرٌ قَدْ انْحَنَى مُتَكَبِّئًا عَلَى عَصَاهُ فَسَلَّمَ فَرَدَّ أَبُو عَبْدِ اللَّهِ ع الْجَوَابَ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ نَاوِلْنِي يَدَكَ أَقْبَلَهَا فَأَعْطَاهُ يَدَهُ فَمَقَبَلَهَا ثُمَّ بَكَى فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا يُبْكِيكَ يَا شَيْخُ

(The book) 'Kifayat Al-Aser' – Ahmad Bin Ismail, from Muhammad Bin Hammam, from Al-Himeyri, from Musa Bin Muslim, from Mas'ada who said,

'I was in the presence of Al-Sadiq<sup>asws</sup> when an aged old man, bent, came to him<sup>asws</sup> leaning upon his staff. He greeted, and Abu Abdullah<sup>asws</sup> returned the answer. Then he said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Give me your<sup>asws</sup> hand so I can kiss it'. He<sup>asws</sup> gave him his<sup>asws</sup> hand, and he kissed it, then cried. Abu Abdullah<sup>asws</sup> said: 'What makes you cry, O sheykh?'

<sup>892</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 16

قَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَقَمْتُ عَلَى قَائِمِكُمْ مِنْذُ مِائَةِ سَنَةٍ أَقُولُ هَذَا الشَّهْرَ وَ هَذِهِ السَّنَةُ وَ قَدْ كَبُرَتْ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي وَ لَا أَرَى فِيكُمْ مَا أَحِبُّ أَرَأَيْتُمْ مُقْتَلِينَ مُشَرَّدِينَ وَ أَرَى عَدُوَّكُمْ يَطِيرُونَ بِالْأَجْنِحَةِ فَكَيْفَ لَا أَبْكِي

He said, 'May I be sacrificed for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I stayed (waiting) for your<sup>asws</sup> Qaim for one hundred years saying, 'This month', and 'This year', and my aged is old and my bones are brittle, and my death has drawn near, and I do not see among you<sup>asws</sup> what I love. I have seen you (Imams<sup>asws</sup>), killed, becoming homeless, and I have seen your<sup>asws</sup> enemies flying with the wings. So, how can I not cry?'

فَدَمَعَتْ عَيْنَا ابْنِ عَبْدِ اللَّهِ عَ ثُمَّ قَالَ يَا شَيْخُ إِنَّ اللَّهَ أَبْقَاكَ حَتَّى تَرَى قَائِمَنَا كُنْتَ مَعَنَا فِي السَّمَاءِ الْأَعْلَى وَ إِنْ حَلَّتْ بِكَ الْمَمِيَّةُ جِئْتَ يَوْمَ الْقِيَامَةِ مَعَ ثَقَلِ مُحَمَّدٍ ص وَ نَحْنُ ثَقْلُهُ

The eyes of Abu Abdullah<sup>asws</sup> filled with tears, then he<sup>asws</sup> said: 'O sheykh! May Allah<sup>azwj</sup> Make you remain alive until you see our<sup>asws</sup> Qaim<sup>asws</sup>. You were with us<sup>asws</sup> in the lofty peaks, and if the death is released with you, you will come on the Day of Qiyamah with the weighty thing of Muhammad<sup>saww</sup>, and we<sup>asws</sup> are his<sup>saww</sup> weighty thing.

فَقَدْ قَالَ ص إِنِّي مُخَلَّفٌ فِيكُمْ الثَّقَلَيْنِ فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا- كِتَابَ اللَّهِ وَ عِزِّي أَهْلَ بَيْتِي فَقَالَ الشَّيْخُ لَا أَبَالِي بَعْدَ مَا سَمِعْتُ هَذَا الْحَبِيرَ

He<sup>saww</sup> had said: 'I<sup>saww</sup> am leaving behind among you all the two weighty things. (If) you were to adhere with these two, you will never stray – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family, People<sup>asws</sup> of my<sup>saww</sup> Household'. The sheykh said, 'I don't care after what I have heard this news'.

ثُمَّ قَالَ يَا شَيْخُ اعْلَمْ أَنَّ قَائِمَنَا يَخْرُجُ مِنْ صُلْبِ الْحَسَنِ وَ الْحَسَنُ يَخْرُجُ مِنْ صُلْبِ عَلِيٍّ وَ عَلِيٌّ يَخْرُجُ مِنْ صُلْبِ مُحَمَّدٍ وَ مُحَمَّدٌ يَخْرُجُ مِنْ صُلْبِ عَلِيٍّ وَ عَلِيٌّ يَخْرُجُ مِنْ صُلْبِ ابْنِي هَذَا وَ أَشَارَ إِلَى مُوسَى ع وَ هَذَا خَرَجَ مِنْ صُلْبِي وَ نَحْنُ اثْنَا عَشَرَ كُلُّنَا مَعْصُومُونَ مُطَهَّرُونَ

Then he<sup>asws</sup> said: 'O sheykh! Our<sup>asws</sup> Qaim<sup>asws</sup> will emerge from the Sulb of Al-Hassan (Al-Askari<sup>asws</sup>), and Al-Hassan<sup>asws</sup> will emerge from the Sulb of Ali (Al-Naqi<sup>asws</sup>), and Ali<sup>asws</sup> will emerge from the Sulb of Muhammad (Al-Taqi<sup>asws</sup>), and Muhammad<sup>asws</sup> will emerge from the Sulb of Ali (Al-Reza<sup>asws</sup>), and Ali<sup>asws</sup> will emerge from Sulb of this son<sup>asws</sup> of mine<sup>asws</sup> – and he indicated to Musa<sup>asws</sup>, and this one has emerged from my<sup>saww</sup> Sulb, and we<sup>asws</sup> are twelve. All of us<sup>asws</sup> are infallible, Purified'.

فَقَالَ الشَّيْخُ يَا سَيِّدِي بَعْضُكُمْ أَفْضَلُ مِنْ بَعْضٍ قَالَ لَا نَحْنُ فِي الْفَضْلِ سَوَاءٌ وَ لَكِنَّ بَعْضَنَا أَعْلَمُ مِنْ بَعْضٍ

The sheykh said, 'O my Master<sup>asws</sup>! Are some of you<sup>asws</sup> superior than others?' He<sup>asws</sup> said: 'No. We<sup>asws</sup> are the same in the merits, but some of us<sup>asws</sup> are more knowledgeable than others'.

ثُمَّ قَالَ ع يَا شَيْخُ وَ اللَّهُ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاجِدَ لَطَوَّلَ اللَّهُ تَعَالَى ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ قَائِمَنَا أَهْلَ الْبَيْتِ أَلَا إِنَّ شِيعَتَنَا يَتَّعُونَ فِي فِتْنَةٍ وَ خَيْرَةٍ فِي غَيْبِهِ هُنَاكَ يُثَبِّتُ اللَّهُ عَلَى هَذَا الْمُخْلِصِينَ اللَّهُمَّ أَعِنَهُمْ عَلَى ذَلِكَ.

Then he<sup>asws</sup> said: 'O sheykh! By Allah<sup>azwj</sup>! Even if there does not remain from the world except a day, Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention would Prolong that day until our<sup>asws</sup>

Qaim<sup>asws</sup> of People<sup>asws</sup> of the Household emerges. Indeed! Our<sup>asws</sup> Shias will be falling into a Fitna and confusion during his<sup>asws</sup> occultation. Over there, Allah<sup>azwj</sup> will Affirm the sincere upon His<sup>azwj</sup> Guidance. O Allah<sup>azwj</sup>! Assist them upon that!”<sup>893</sup>

18- نص، كفاية الأثر أبو الْمُفَضَّل الشَّيْبَانِيُّ عَنِ الْكَلْبِيِّ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ مُحَمَّدٍ الطَّبَالِسِيِّ عَنْ ابْنِ عَمِيرَةَ وَصَالِحِ بْنِ عُثْبَةَ جَمِيعاً عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْخَضْرَوِيِّ عَنِ الصَّادِقِ ع قَالَ: الْأَئِمَّةُ اثْنَا عَشَرَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَسَمَّيْهُمْ لِي قَالَ ع مِنْ الْمَاضِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنَا

(The book) 'Kifayat Al-Aser' – Abu Al-Mufazzal Al-Shaybani, from Al-Kulayni, from Muhammad Al-Attar, from Salamah Bin Al-Khattab, from Muhammad Al-Tayalasi, from Ibn Umeyra and Salih Bin Uqba, altogether from Alqamah Bin Muhammad Al-Hazramy,

'From Al-Sadiq<sup>asws</sup> having said: 'The Imams<sup>asws</sup> are twelve'. I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Name them<sup>asws</sup> for me'. He<sup>asws</sup> said: 'From the past ones<sup>asws</sup> are – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then I<sup>asws</sup>.

قُلْتُ فَمَنْ بَعْدَكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ إِنِّي أَوْصَيْتُ إِلَى وَلَدِي مُوسَى وَ هُوَ الْإِمَامُ بَعْدِي

I said, 'So, who after you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'I<sup>asws</sup> shall bequeath to my<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and he<sup>asws</sup> is the Imam<sup>asws</sup> after me<sup>asws</sup>.

قُلْتُ فَمَنْ بَعْدَ مُوسَى قَالَ عَلِيُّ ابْنُهُ يُدْعَى الرِّضَا يُدْفَنُ فِي أَرْضِ الْعُرَيْنَةِ مِنْ خُرَاسَانَ ثُمَّ بَعْدَ عَلِيٍّ ابْنُهُ مُحَمَّدٌ وَ بَعْدَ مُحَمَّدٍ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَ الْمَهْدِيُّ مِنْ وَلَدِ الْحَسَنِ ع

I said, 'So, who after Musa<sup>asws</sup>?' He<sup>asws</sup> said: 'His<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, called 'Al-Reza', buried in the land of estrangement from Khurasan. Then, after Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and Al-Mahdi<sup>asws</sup> from the sons<sup>asws</sup> of Al-Hassan<sup>asws</sup>.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ قَائِمَنَا إِذَا خَرَجَ يَجْتَمِعُ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةُ عَشَرَ رَجُلًا عَدَدَ رِجَالِ بَدْرٍ فَإِذَا حَانَ وَقْتُ خُرُوجِهِ يَكُونُ لَهُ سَيْفٌ مَعْمُودٌ نَادَاهُ السَّيْفُ ثُمَّ يَا وَلِيَّ اللَّهِ فَاقْتُلْ أَعْدَاءَ اللَّهِ.

Then he<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Our<sup>asws</sup> Qaim<sup>asws</sup>, when he<sup>asws</sup> emerges, three hundred and thirteen men would gather to him<sup>asws</sup>, being the number of men of (battle of) Badr. When the time of his<sup>asws</sup> emergence comes, there will happen to be a sheathed sword for him<sup>asws</sup>. The sword would call out: 'O Guardian<sup>asws</sup> of Allah<sup>azwj</sup>! Kill the enemies of Allah<sup>azwj</sup>!”<sup>894</sup>

<sup>893</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 17

<sup>894</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 46 H 18

باب 47 نصوص موسى بن جعفر و سائر الأئمة صلوات الله عليهم عليهم أجمعين

## CHAPTER 47 – TEXTS OF MUSA<sup>asws</sup> BIN JA'FAR<sup>asws</sup> AND REST OF THE IMAMS<sup>asws</sup> UPON THEM<sup>asws</sup>, MAY THE GREETINGS OF ALLAH<sup>azwj</sup> BE UPON THEM<sup>asws</sup> ALL

1- في الغيبة للنعماني سَلَامَةُ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مَهْزِيَارٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ هَلِيلٍ قَالَ وَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ الْجَبَّائِيُّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمِّئَةَ بِنْتِ مَيْمُونِ الشَّعِيرِيِّ عَنْ زَيْنَادِ الْقُنْدِيِّ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَقُولُ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ بَيْتًا مِنْ نُورٍ جَعَلَ قَوَائِمَهُ أَرْبَعٌ أَرْكَانٍ أَرْبَعَةٌ أَسْمَاءُ تَبَارَكَ وَ سُبحَانَ وَ الْحَمْدُ وَ اللَّهُ ثُمَّ خَلَقَ أَرْبَعَةً مِنْ أَرْبَعَةٍ وَ مِنْ أَرْبَعَةٍ أَرْبَعَةٌ ثُمَّ قَالَ جَلَّ وَ عَزَّ - إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا.

(The book) 'Al-Ghayba' of Al-Numani – Salamah Bin Muhammad, from Al-Hassan Bin Ali Bin Mahziyar, from Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Huleyl who said, 'And it is narrated to us by Ali Bin Muhammad Bin Ubeydullah Al-Al-Jabaie, from Ahmad Bin Hilal, from Umayya Bin Maymoun Al-Shairie, from Ziyad Al-Qandy who said,

'I heard Abu Ibrahim Musa<sup>asws</sup> Bin Ja'far Bin Muhammad<sup>asws</sup> saying: 'For Allah<sup>azwj</sup> Mighty and Majestic there is a House of Noor. He<sup>azwj</sup> Made its pillars as four cornerstones, four Names – Blessed, and Glorious, and the Praise, and Allah<sup>azwj</sup>. Then He<sup>azwj</sup> Created four from four, and from four, four. Then the Majestic and Mighty Said: **Surely, the number of months in the Presence of Allah is twelve months [9:36]**'<sup>895</sup>.

2- نص، كفاية الأثر مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الدَّقَاقِ وَ الْوَرَّاقِ مَعًا عَنِ الصُّوِّيِّ عَنِ الرُّوْيَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي عَلِيِّ بْنِ مُحَمَّدٍ ع فَلَمَّا بَصُرَ بِي قَالَ لِي مَرْحَبًا بِكَ يَا أَبَا الْقَاسِمِ أَنْتَ وَلَيْتَا حَقًّا فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ دِينِي فَإِنْ كَانَ مَرْضِيًّا ثَبْتُ عَلَيْهِ حَتَّى أَلْقَى اللَّهَ عَزَّ وَ جَلَّ فَقَالَ هَاتِ يَا أَبَا الْقَاسِمِ

(The book) 'Kifayat Al-Aser' – Muhammad Bin Ali, from Al-Daqqaq and Al-Waraq, both together from Al-Rowyani, from Abdul Azeem Al-Hasany who said,

'I entered to see my Master Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>. When he<sup>asws</sup> sighted me<sup>asws</sup>, said to me: 'Welcome to you, O Abu Al-Qasim! You are our<sup>asws</sup> friend, truly'. I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I want to present my religion to you<sup>asws</sup>. If it is agreeable, I shall be steadfast upon it until I meet Allah<sup>azwj</sup> Mighty and Majestic'. He<sup>asws</sup> said: 'Give, O Abu Al-Qasim!'

فَقُلْتُ إِنِّي أَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ خَارِجٌ مِنَ الْحَدِّينِ حَدُّ الْإِبْطَالِ وَ حَدُّ التَّشْبِيهِ وَ إِنَّهُ لَيْسَ بِجِسْمٍ وَ لَا صُورَةٍ وَ لَا عَرَضٍ وَ لَا جَوْهَرٍ بَلْ هُوَ مُحَسَّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّورِ وَ خَالِقُ الْأَعْرَاضِ وَ الْجَوَاهِرِ وَ رَبُّ كُلِّ شَيْءٍ وَ مَالِكُهُ وَ جَاعِلُهُ وَ مُخْدِنُهُ

I said, 'I am saying that Allah<sup>azwj</sup> the Blessed and Exalted is One, there isn't anything like Him<sup>azwj</sup>, outside of the limitation, limit of the invalidation and limit of the resemblance, and He<sup>azwj</sup> is neither with a body, nor image, nor display, nor essence, but He<sup>azwj</sup> is Maker of the bodies, and Imager of the images, and Creator of the displays and the essences, and Lord<sup>azwj</sup> of all things, and its Owner, and its Maker, and its Innovator.

<sup>895</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 47 H 1

وَ إِنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ شَرِيعَتَهُ خَاتَمَةُ الشَّرَائِعِ وَ لَا شَرِيعَةَ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ

And that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, being last of the Prophets<sup>as</sup>. There is no Prophet<sup>as</sup> after him<sup>saww</sup> up to the Day of Qiyamah, and that his<sup>saww</sup> Law is His<sup>azwj</sup> last Law and there will be no Law after it up to the Day of Qiyamah.

وَ أَقُولُ إِنَّ الْإِمَامَ وَ الْخَلِيفَةَ وَ وَلِيَّ الْأَمْرِ بَعْدَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ عَلِيٍّ ثُمَّ مُوسَى بْنُ مُحَمَّدٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ يَا مَوْلَايَ

And I am saying that the Imam<sup>asws</sup> and the caliph, and Master<sup>asws</sup> of the command after him<sup>saww</sup> is Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, then Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then you<sup>asws</sup> are my Master<sup>asws</sup>.

فَقَالَ ع وَ مِنْ بَعْدِي الْحُسَيْنُ ابْنِي فَكَيْفَ لِلنَّاسِ بِالْخُلَفَاءِ مِنْ بَعْدِي

He<sup>asws</sup> said: 'And from after me<sup>asws</sup> is my<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>. So, how would it be for the people with the replacement from after him<sup>asws</sup>?'

قَالَ فَقُلْتُ وَ كَيْفَ ذَلِكَ يَا مَوْلَايَ قَالَ لِأَنَّهُ لَا يُرَى شَخْصُهُ وَ لَا يَحِلُّ ذِكْرُهُ بِاسْمِهِ حَتَّى يَخْرُجَ فَيَمْلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ حُورًا وَ ظُلْمًا

He (the narrator) said, 'I said, 'And how is that so, O my Master<sup>asws</sup>?' He<sup>asws</sup> said: 'Because he<sup>asws</sup> as person will not be seen, nor would it be permissible to mention his<sup>asws</sup> name until he<sup>asws</sup> emerges. He<sup>asws</sup> will fill the earth with fairness and justice like what it had been filled with tyranny and injustice'.

قَالَ فَقُلْتُ أَقَرَرْتُ وَ أَقُولُ إِنَّ وَلِيَّهُمْ وَ إِيَّ اللَّهِ وَ عَدُوَّهُمْ عَدُوُّ اللَّهِ وَ طَاعَتُهُمْ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُمْ مَعْصِيَةُ اللَّهِ

He (the narrator) said, 'I said, 'I acknowledge, and I am saying that their<sup>asws</sup> friend is a friend of Allah<sup>azwj</sup>, and their<sup>asws</sup> enemy is an enemy of Allah<sup>azwj</sup>, obeying them<sup>asws</sup> is obeying Allah<sup>azwj</sup>, and disobeying them<sup>asws</sup> is disobeying Allah<sup>azwj</sup>.

وَ أَقُولُ إِنَّ الْمِعْرَاجَ حَقٌّ وَ الْمُسَاعَلَةَ فِي الْقَبْرِ حَقٌّ وَ إِنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ - وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I am saying that the Mi'raj (Ascension) is true, and the questioning in the grave is true, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَ أَقُولُ إِنَّ الْفَرَائِضَ الْوَاجِبَةَ بَعْدَ الْوَلَايَةِ الصَّلَاةُ وَ الزَّكَاةُ وَ الصَّوْمُ وَ الْحُجُّ وَ الْجِهَادُ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

And I am saying that the Imposition, the Obligation after the Wilayah is the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the enjoining with the good and the forbidding from the evil'.

فَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع يَا أَبَا الْقَاسِمِ هَذَا وَ اللَّهِ دِينُ اللَّهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ فَأُثْبِتْ عَلَيْهِ - تَبَتَّكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ.

Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'O Abu Al-Qasim! By Allah<sup>azwj</sup>, this is religion of Allah<sup>azwj</sup> which He<sup>azwj</sup> is Pleased with for His<sup>azwj</sup> servants, so be affirmed upon it, may Allah<sup>azwj</sup> Affirm you, **with the Firm Word in the life of the world and in the Hereafter, [14:27]**'.<sup>896</sup>

3- نص، كفاية الأثر علي بن محمد بن منوية [متووية] عن الهمداني عن علي بن إبراهيم عن عبد الله بن أحمد الموصلي عن الصفري بن أبي ذلف قال: لَمَّا حَمَلَ الْمُتَوَكِّلُ سَيِّدَنَا أَبَا الْحَسَنِ ع جِئْتُ أَسْأَلُ عَنْ خَبَرِهِ قَالَ فَتَظَرَّ إِلَيَّ حَاجِبُ الْمُتَوَكِّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَقَالَ يَا صَفْرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أَيُّهَا الْأُسْتَاذُ فَقَالَ أَفْعُدْ

(The book) 'Kifayat Al-Aser' – Ali Bin Muhammad Bin Manwiyah, from Al-Hamdany, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al-Mowsily, from Al-Saqr Bin Abu Dulaf who said,

'When Al-Mutawakkil attacked (imprisoned) our Master<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, I came to ask about his<sup>asws</sup> news. A guard of Al-Mutawakkil looked at me and instructed me to enter to see him. He said, 'O Saqr! What is your concern?' I said, 'Good, O teacher!' He said, 'Be seated!'

قَالَ الصَّفْرُ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ فَقُلْتُ أَخْطَأْتُ فِي الْمَجِيءِ قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ مَا شَأْنُكَ وَ فِيمَ جِئْتُ فَقُلْتُ بِخَيْرٍ مَا فَقَالَ لَعَلَّكَ جِئْتَ تَسْأَلُ عَنْ خَبَرِ مَوْلَاكَ فَقُلْتُ لَهُ وَ مَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ

Al-Saqr said, 'There seized me what had preceded and what had been delayed (worries and stress), so I said (to myself), 'I made a mistake in coming'. The people dispersed from him, then he said, 'What is your concern, and regarding whom have you come?' I said, 'With goodness'. He said, 'Perhaps you have come to ask about the news of your Master<sup>asws</sup>'. I said, 'And who is my Master<sup>asws</sup>, commander of the faithful?'

فَقَالَ اسْكُتْ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ تُحِبُّ أَنْ تَرَاهُ فَقُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ

He said, 'Be quiet! Your Master<sup>asws</sup>, he<sup>asws</sup> is the truth, so do not pretend, for I am upon your doctrine'. I said, 'The Praise is for Allah<sup>azwj</sup>'. He said, 'Would you like to see him<sup>asws</sup>'. I said, 'Yes'. He said, 'Be seated until bearer of the mail goes out'.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِعُلَامِهِ خُذْ بِيَدِ الصَّفْرِ فَأَدْخِلْهُ إِلَى الْحُجْرَةِ الَّتِي فِيهَا الْعَلَوِيُّ الْمَحْبُوسُ وَ خَلَّ بَيْنَهُ وَ بَيْنَهُ قَالَ فَأَدْخَلَنِي إِلَى الْحُجْرَةِ وَ أَوْمَأَ إِلَى بَيْتٍ

He (the narrator) said, 'I was seated. When he went out, he said to his servant, 'Take a hand of Al-Saqr and enter him into the room wherein is the Alawite, the imprisoned, and vacate between him and him<sup>asws</sup>'. He entered me into the chamber and gestured towards the room.

فَدَخَلْتُ فَإِذَا هُوَ ع جَالِسٌ عَلَى صَدْرِ حَصِيرٍ وَ بِجِذَاهُ قَبْرٌ مَحْفُورٌ قَالَ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ أَمَرَنِي بِالْجُلُوسِ فَجَلَسْتُ ثُمَّ قَالَ يَا صَفْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَتَعْرِفُ خَبَرَكَ -

<sup>896</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 47 H 2



I entered and there he<sup>asws</sup> was, seated on the middle of a mat, and parallel to him<sup>asws</sup> was a grave dug out. I greeted, and he<sup>asws</sup> returned the greeting unto me, then he<sup>asws</sup> instructed me to be seated. So, I sat down. Then he<sup>asws</sup> said: 'O Saqr! What have you come for?' I said, 'My Master<sup>asws</sup>! I have come to know your<sup>asws</sup> news'.

قَالَ ثُمَّ نَظَرْتُ إِلَى الْقَبْرِ فَبَكَيتُ فَنَظَرَ إِلَيَّ فَقَالَ يَا صَفَرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِشَوْءٍ فُقُلْتُ الْحَمْدُ لِلَّهِ ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثُ يُرَوَّى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ فَقَالَ وَ مَا هُوَ قُلْتُ قَوْلُهُ ص لَا تُعَادُوا الْأَيَّامَ فَنُعَادِيكُمْ مَا مَعْنَاهُ

He (the narrator) said, 'Then I looked at the grave and cried. He<sup>asws</sup> looked at me and said: 'O Saqr! Not upon you. You never arrived to us<sup>asws</sup> with evil'. I said, 'The Praise is for Allah<sup>azwj</sup>'. Then I said, 'O my Master<sup>asws</sup>! There is a Hadeeth being reported from the Prophet<sup>saww</sup>, I do not understand its meaning'. He<sup>asws</sup> said: 'And was it is?' I said, 'His<sup>saww</sup> words: 'Do not be inimical to the days (considering them inauspicious) for these would be inimical to you all'. What is its meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ - فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَ الْأَحَدُ اسْمُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَيْنِ الْحَسَنُ وَ الْحُسَيْنُ وَ الثَّلَاثَاءُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا

He<sup>asws</sup> said: 'Yes. The days are us<sup>asws</sup>, for as long as the skies and the earth stand – The Saturday is a name of Rasool-Allah<sup>saww</sup>, and the Sunday (Ahad = one) is a name of Amir Al-Momineen<sup>asws</sup>, and the Monday (Isnayn = two) are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the Tuesday (Al-Salasa – three) are Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad Bin Ali<sup>asws</sup>, and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and the Wednesday (Al-Arbi'a = four) are Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and I<sup>asws</sup>.

وَ الْحَمِيسُ ابْنِي الْحَسَنُ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمْلُكُهَا قِسْطاً وَ عَدْلًا كَمَا مِلْتُ جَوْراً وَ ظُلماً وَ هَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدَّعَ فَلَا آمَنْ عَلَيْكَ.

And the Thursday is my son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and the Friday is son<sup>asws</sup> of my<sup>asws</sup> son<sup>asws</sup>. He<sup>asws</sup> will gather parties of the truth, and he<sup>asws</sup> is the one<sup>asws</sup> who will fill it (earth) with fairness and justice, like what it would have been filled with tyranny and injustice. And this is the meaning of the days. So, do not be inimical to them for they would be inimical to you in the Hereafter'. Then he<sup>asws</sup> said: 'Farewell, for there is no safety upon you'<sup>897</sup>.

<sup>897</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 47 H 3

## CHAPTER 48 – TEXT OF AL-KHIZR<sup>as</sup> UPON THEM<sup>asws</sup>, AND SOME MISCELLANEOUS (AHADEETH)

1- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن سعد و الحميري و محمد العطار و أحمد بن إدريس جميعاً عن البرقي عن داود بن القاسم الجعفري عن أبي جعفر محمد بن علي الثاني قال: أقبل أمير المؤمنين ذات يوم و معه الحسن بن علي ع و سلمان الفارسي رحمه الله و أمير المؤمنين ع متكئ على يد سلمان فدخل المسجد الحرام

(The books) 'Ikmal Al-Deen', (and) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – My father and Ibn Al-Waleed, both together from Sa'ad, and Al-Himeyri, and Muhammad Bin Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, from Dawood Bin Al-Qasim Al-Ja'fari,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> the 2<sup>nd</sup> having said: 'One day Amir Al-Momineen<sup>asws</sup> came and with him<sup>asws</sup> was Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and Salman Al-Farsi<sup>ra</sup>, and Amir Al-Momineen<sup>asws</sup> was leaning upon a hand of Salman<sup>ra</sup>. He<sup>asws</sup> entered the Sacred Masjid.

إذ أقبل رجل حسن الهيئة و اللباس فسلم على أمير المؤمنين ع فرد عليه السلام فجلس ثم قال يا أمير المؤمنين أسألك عن ثلاث مسائل إن أخبرني بهن علمت أن القوم ركبوا من أمرك ما أقضي عليهم أنهم ليسوا بمؤمنين في دنياهم و لا في آخرتهم و إن تكن الأخرى علمت أنك و هم شرع سواء

Then came a man of good physique and clothes. He greeted unto Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> returned the greeting, and he sat down, then said, 'O Amir Al-Momineen<sup>asws</sup>! I ask you<sup>asws</sup> about three issues. If you<sup>asws</sup> inform me with these, I would know that the people have ridden from your<sup>asws</sup> matte what is Decreed upon them. They are not with safety in their world nor in their Hereafter, and if the other happens, I would know you<sup>asws</sup> and them are the same in the Law'.

فقال له أمير المؤمنين ع سئلي عما بدا لك فقال أخبرني عن الرجل إذا نام أين تذهب روحه و عن الرجل كيف يدكر و ينسى و عن الرجل كيف يشبه ولده الأعمام و الأخوال

Amir Al-Momineen<sup>asws</sup> said to him: 'Ask me<sup>asws</sup> about whatever comes to you'. He said, 'Inform me about the man when he sleeps, where does his soul go to, and about the man who remembers and forgets, and about the man who his son resembles the paternal uncles and the maternal uncles'.

فالتفت أمير المؤمنين ع إلى أبي محمد الحسن بن علي ع فقال يا با محمد أجبه

Amir Al-Momineen<sup>asws</sup> turned to Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> and said: 'O Abu Muhammad<sup>asws</sup>! Answer him'.

فقال ع أما ما سألت عنه من أمر الإنسان إذا نام أين تذهب روحه فإن روحه متعلقة بالريح و الريح متعلقة بالهواء إلى وقت ما يتحرك صاحبها ليحفظه فإن الله عز و حل برد تلك الروح على صاحبها حذبت تلك الريح الروح و حذبت تلك الريح الهواء فرجعت الروح و أسكنت في بدن صاحبها

He<sup>asws</sup> said: 'As for what you have asked from the affair of the human being when he sleeps, where does his soul go to, his soul is related with the wind, and the wind is related with the air up to the time its owner moves for the waking up. So, if Allah<sup>azwj</sup> Mighty and Majestic Permits with the return of the soul to its owner, that wind pulls the soul, and that wind pulls the air, and the soul returns and settles in the body of its owner.

وَإِنْ لَمْ يَأْذِنِ اللَّهُ عَزَّ وَجَلَّ بِرُدِّ تِلْكَ الرُّوحِ عَلَى صَاحِبِهَا جَذَبَ الْهَوَاءُ الرِّيحَ فَجَذَبَتِ الرِّيحُ الرُّوحَ فَلَمْ تُرَدَّ عَلَى صَاحِبِهَا إِلَى وَقْتِ مَا يُبْعَثُ

And if Allah<sup>azwj</sup> Mighty and Majestic does not Permit that soul to its owner, the air pulls the wind, and the wind pulls the soul, so it does not return to its owner, up to the time when he will be Resurrected.

وَأَمَّا مَا ذُكِّرَتْ مِنْ أَمْرِ الذِّكْرِ وَالتَّسْبِيحِ فَإِنَّ قَلْبَ الرَّجُلِ فِي حُقٍّ وَ عَلَى الْحُقِّ طَبَقٌ فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّدٍ صَلَاةً تَامَّةً انْكَشَفَتْ [انْكَشَفَتْ] ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحُقِّ فَأَضَاءَ الْقَلْبُ وَ ذُكِّرَ الرَّجُلُ مَا كَانَ نَسِيَ

And as for what you mentioned from the matter of the remembering and the forgetting, so the heart of a man is in a cavity, and upon the cavity is a layer. So, if the man, during that, were to send Salawaat upon Muhammad<sup>saww</sup>, a complete Salawaat, that layer is uncovered from that cavity and the heart is illuminated, and the man remembers what he had forgotten.

وَإِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الْحُقِّ فَأَظْلَمَ الْقَلْبُ وَ نَسِيَ الرَّجُلُ مَا كَانَ ذَكَرَهُ

And if he does not send Salawaat upon Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, or is deficient from the Salawaat upon them<sup>asws</sup>, that layers stay upon that cavity and the heart is in darkness, and the man forgets what he had remembered.

وَأَمَّا مَا ذُكِّرَتْ مِنْ أَمْرِ الْمُؤَلُّودِ الَّذِي يُشَبِّهُ أَعْمَامَهُ وَ أَخْوَالَهُ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ فَجَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ عُزُوقٍ هَادِئَةٍ وَ بَدَنِ غَيْرِ مُضْطَرِبٍ فَاسْتَكْنَتْ تِلْكَ التُّفُقَةُ فِي جَوْفِ الرَّحِمِ خَرَجَ الْوَلَدُ يُشَبِّهُ أَبَاهُ وَ أُمَّهُ

And as for what you mentioned from the matter of the new-born who resembles his paternal uncles and his maternal uncles, so the man, when he goes to his wife and copulates with a tranquil heart and calm nerves, and a body without restlessness, that seed settles in the inside of the womb, the child emerges resembling his fathers and his paternal uncles.

وَإِنْ هُوَ أَتَاهَا بِقَلْبٍ غَيْرِ سَاكِنٍ وَ عُزُوقٍ غَيْرِ هَادِئَةٍ وَ بَدَنِ مُضْطَرِبٍ اضْطَرَبَتِ التُّفُقَةُ فَوَقَعَتْ فِي حَالِ اضْطِرَابٍ عَلَى بَعْضِ الْعُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ عُزُوقِ الْأَعْمَامِ أَشَبَّهَ الْوَلَدُ الْأَخْوَالَ أَشَبَّهَ الْوَلَدُ أَخْوَالَهُ

And if he goes to her without tranquillity, and veins without calmness, and a restless body, the seed will fall in a state of its restlessness upon one of the veins. So, if it falls upon a vein from the veins of the paternal uncles, the child will resemble his paternal uncle. And if it falls upon a vein from the veins of the maternal uncles, the child will resemble his maternal uncles'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَمْ أَزَلْ أَشْهَدُ بِذَلِكَ وَ أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ لَمْ أَزَلْ أَشْهَدُ بِهَا

The man said, 'I testify that there is no god except Allah<sup>azwj</sup> and I will not cease to testify with it, and I testify that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup> and I will not cease to testify with it, and I testify that you<sup>asws</sup> are a successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and the established of His<sup>azwj</sup> Arguments'. And he indicated to Amir Al-Momineen<sup>asws</sup>, 'And I will not cease to testify with it.

وَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَبِي مُحَمَّدٍ الْحَسَنِ ع وَ أَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع وَصِيَّ أَبِيكَ وَ الْقَائِمُ بِحُجَّتِهِ بَعْدَكَ وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ ع بَعْدَهُ

And I testify you<sup>asws</sup> are his<sup>asws</sup> successor<sup>asws</sup> and the one standing with His<sup>azwj</sup> Arguments' – and indicated to Abu Muhammad Al-Hassan<sup>asws</sup>. 'And I testify that Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> is successor<sup>asws</sup> of your<sup>asws</sup> father<sup>asws</sup> and the one standing with His<sup>azwj</sup> Arguments after you<sup>asws</sup>. And I testify upon Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> that he<sup>asws</sup> is the one standing with the command of Al-Husayn<sup>asws</sup> after him<sup>asws</sup>.

وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ مُوسَى ع أَنَّهُ الْقَائِمُ بِأَمْرِ مُوسَى بْنِ جَعْفَرٍ

And I testify upon Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. And I testify upon Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. And I testify upon Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. And I testify upon Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>.

وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ مُوسَى وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ ع أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ مُحَمَّدٍ

And I testify upon Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Ali<sup>asws</sup> Bin Musa<sup>asws</sup>. And I testify upon Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>. And I testify upon Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, he<sup>asws</sup> is the one standing with the command of Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>.

وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وَلَدِ الْحُسَيْنِ بْنِ عَلِيٍّ ع - لَا يُسَمَّى وَ لَا يُكْنَى حَتَّى يَظْهَرَ أَمْرُهُ فَيَمْلَأَهَا عَدْلًا كَمَا مَلَأَتْ حُزْرًا أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And I testify upon a man<sup>asws</sup> from the sons of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, who can neither be named nor teknonymed, until his<sup>asws</sup> command appears. He<sup>asws</sup> will fill it (world) with justice like what it would have been filled with tyranny. He<sup>asws</sup> is the one standing with the command of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. And the greetings be upon you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بَا مُحَمَّدٍ اتَّبِعْهُ فَإِنَّا نَنْظُرُ أَتَيْنَ يَقْصِدُ فَخَرَجَ الْحَسَنُ بْنُ عَلِيٍّ ع فِي أَتْرِهِ

Then he stood up and went away. Amir Al-Momineen<sup>asws</sup> said: 'O Abu Muhammad<sup>asws</sup>! Follow him and look where he is heading'. Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> went out in his tracks.

قَالَ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ فَمَا دَرَيْتُ أَتَيْنَ أَحَدًا مِنْ أَرْضِ اللَّهِ عَزَّ وَ جَلَّ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمْتُهُ فَقَالَ يَا بَا مُحَمَّدٍ أَ تَعْرِفُهُ فَقُلْتُ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ أَعْلَمَ فَقَالَ هُوَ الْحَضِرُ ع.

He<sup>asws</sup> said: 'He had not except placed his feet outside the Masjid, and I<sup>asws</sup> don't where he took to from the earth of Allah<sup>azwj</sup> Mighty and Majestic. So, I returned to Amir Al-Momineen<sup>asws</sup> and let him<sup>asws</sup> know'. He<sup>asws</sup> said: 'O Abu Muhammad<sup>asws</sup>! Did you<sup>asws</sup> recognise him?' I<sup>asws</sup> said: 'Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>', and Amir Al-Momineen<sup>asws</sup> are more knowing'. He<sup>asws</sup> said: 'He<sup>as</sup> was Al-Khizr<sup>asr</sup>'.<sup>898</sup>

2- ن، عيون أخبار الرضا عليه السلام الطالقي عن أبي سعيد النسوي عن إبراهيم بن محمد بن هارون عن أحمد بن الفضل البلخي عن خاله يحيى بن سعيد عن الرضا عن آبائه عن علي ع قال: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ ص فِي بَعْضِ طُرُقَاتِ الْمَدِينَةِ إِذْ لَقِينَا شَيْخًا طَوَالَ كَثُ اللَّحْيَةِ بَعِيدًا مَا بَيْنَ الْمُنْكَبَيْنِ فَسَلَّمَ عَلَيَّ النَّبِيُّ ص وَ رَحَّبَ بِهِ

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – Al-Talaqny, from Abu Saeed Al-Nasawy, from Ibrahim Bin Muhammad Bin Haroun, from Ahmad Bin Al-Fazl Al-Balkhy, from his maternal uncle Yahya Bin Saeed,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'While I<sup>asws</sup> was walking with the Prophet<sup>saww</sup> in one of the streets of Al-Medina when we<sup>asws</sup> met an old man, tall, bushy beard, wide as could be from the shoulders. He greeted unto the Prophets<sup>saww</sup> and was welcoming with him<sup>saww</sup>.

ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَابِعَ الْخُلَفَاءِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَلَيْسَ كَذَلِكَ هُوَ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص بَلَى ثُمَّ مَضَى

Then he turned towards me<sup>asws</sup> and said: 'The greetings be unto you<sup>asws</sup>, O fourth of the caliphs, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings. Isn't he<sup>asws</sup> like that, O Rasool-Allah<sup>saww</sup>?' Rasool-Allah<sup>saww</sup> said to him: 'Yes'. Then he went away.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذَا الَّذِي قَالَ لِي هَذَا الشَّيْخُ وَ تَصْدِيقُكَ لَهُ

I said, 'O Rasool-Allah<sup>saww</sup>! What this sheykh said to me<sup>asws</sup> and you<sup>saww</sup> ratified to him?'

قَالَ أَنْتَ كَذَلِكَ وَ الْحَمْدُ لِلَّهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ- إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً وَ الْخَلِيفَةُ الْمَخْغُولُ فِيهَا آدَمُ ع

He<sup>saww</sup> said: 'You<sup>asws</sup> are like that, and the Praise is for Allah<sup>azwj</sup> Mighty and Majestic. He<sup>azwj</sup> Said in His<sup>azwj</sup> Book: ***I am going to Make a Caliph in the earth. [2:30]***. And the caliph, the one Made in it, is Adam<sup>as</sup>.

وَ قَالَ عَزَّ وَ جَلَّ- يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ فَهُوَ الثَّانِي

And the Mighty and Majestic Said: **“O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth [38:26].** So, he<sup>as</sup> is the second.

وَقَالَ عَزَّ وَجَلَّ حِكَايَةً عَنْ مُوسَى ع حِينَ قَالَ لِهَارُونَ - اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ فَهُوَ هَارُونُ إِذَا اسْتَخْلَفَهُ مُوسَى ع فِي قَوْمِهِ وَهُوَ الثَّالِثُ

And the Mighty and Majestic Said in Narrating from Musa<sup>as</sup> when he<sup>as</sup> said to Haroun<sup>as</sup>: **‘Be my Caliph among my people [7:142].** So, he<sup>as</sup> is Haroun<sup>as</sup>, when Musa<sup>as</sup> made him<sup>as</sup> the caliph of his<sup>as</sup> people, and he<sup>as</sup> is the third.

وَقَالَ عَزَّ وَجَلَّ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ فَكُنْتُ أَنْتَ الْمُبَلَّغُ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَأَنْتَ وَصِيِّي وَزِيرِي وَ قَاضِي دِينِي وَ الْمُؤَدِّي عَنِّي وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the Mighty and Majestic Said: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest [9:3].** So, you were the deliverer on behalf of Allah<sup>azwj</sup> and on behalf of His<sup>azwj</sup> Rasool<sup>saww</sup>, and you<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> Vizier, and payer of my<sup>saww</sup> debts, and the fulfiller on my<sup>saww</sup> behalf, and you<sup>asws</sup> are from me<sup>asws</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except there would be no Prophet<sup>saww</sup> after me<sup>saww</sup>.

فَأَنْتَ رَابِعُ الْخُلَفَاءِ كَمَا سَلَّمَ عَلَيْكَ الشَّيْخُ أَوْ لَا تَدْرِي مَنْ هُوَ قُلْتُ لَا قَالَ ذَلِكَ أَخُوكَ الْخَضِرُ ع فَاعْلَمْ.

Thus, you<sup>asws</sup> are the fourth caliph like what the sheykh had greeted unto you<sup>asws</sup>. Or did you<sup>asws</sup> not recognise who he was?’ I<sup>asws</sup> said: ‘No’. He<sup>saww</sup> said: ‘That is your<sup>asws</sup> brother<sup>as</sup> Al-Khizr<sup>as</sup>, so, know!’<sup>899</sup>

<sup>899</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 48 H 2

## Appendix: The Twelve imams of Falsehood from Quraysh

محمد بن سليمان الصنعاني في شرح الأخبار قال: حدثنا أبو أحمد، قال: حدثنا عبيد، قال: حدثنا محمد بن عمر بن أبي مسلم، قال: حدثنا عبد القدوس بن إبراهيم بن مرداس، قال: أخبرنا محمد بن عبد الرحمن بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن سلمان قال: لما ثقل رسول الله صلى الله عليه وآله دخلنا عليه فقال للناس: اخلوا لي عن أهل البيت. فقام الناس وقمت معهم، فقال: اقعد، يا سلمان إنك منا أهل البيت.

Muhammad Bin Suleyman Al-Sana'any in *Sharh Al-Akhbaar*, said, 'Narrated to us Abu Ahmad, from Ubeyd, from Muhammad Bin Uma Bin Abu Muslim, from Abdul Qadous Bin Ibrahim Bin Mardaas, from Muhammad Bin Abdul Rahmaan Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, from Salman<sup>ra</sup> who said:

'When the illness of Messenger of Allah<sup>azwj</sup> worsened, we came up to him<sup>saww</sup>, so he<sup>saww</sup> said to the people: 'Leave me<sup>saww</sup> to be alone with the People<sup>asws</sup> of the Household'. So the people arose, and I stood up along with them. He<sup>saww</sup> said: 'Be seated, O Salman<sup>ra</sup>, you<sup>ra</sup> are from us<sup>asws</sup>, the People<sup>asws</sup> of the Household.

### الإخبار عن بني أمية وبني العباس ودولة أهل البيت عليهم السلام

فحمد الله وأثنى عليه. ثم قال: يا بني عبد مناف، اعبدوا الله ولا تشركوا به شيئاً فإنه لو قد أذن لي بالسجود لم أوثر عليكم أحداً.

## The news about the Clan of Umayya and the Clan of Abbas and the government of the People<sup>asws</sup> of the Household

He<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: 'O sons of Abd Manaf<sup>as</sup>, worship Allah<sup>azwj</sup> and do not associate anything with Him<sup>azwj</sup>, for had He<sup>azwj</sup> Permitted prostrations to me<sup>saww</sup>, I<sup>saww</sup> would not have given anyone preference over you.

إني رأيت على منبري هذا اثني عشر كلهم من قريش، رجلين من ولد الحرب بن أمية وعشرة من ولد العاص بن أمية، كلهم ضال مضل، يردون أمتي عن الصراط القهقري.

I<sup>saww</sup> saw (in a dream) upon this Pulpit of mine<sup>saww</sup>, twelve (men), all of them from Quraysh. Two men from the sons of Al-Harb Bin Umayya, and ten from the sons of Al-A'as Bin Umayya, all of them leading astray and having strayed, reverting my<sup>saww</sup> community backwards from the Path'.

ثم قال للعباس: أما إن هلكتهم على يدي ولدك. ثم قال: فاتقوا الله في عترتي أهل بيتي، فإن الدنيا لم تدم لأحد قبلنا ولا تبقى لنا ولا تدوم لأحد بعدنا.

Then he<sup>saww</sup> said to Al-Abbas: 'But, they will be destroyed by the hands of your sons'. Then he<sup>saww</sup> said: 'So fear Allah<sup>azwj</sup> with regards to my<sup>saww</sup> Family the People<sup>asws</sup> of the Household, for neither did the world last for anyone before us<sup>asws</sup>, nor will it remain for anyone after us<sup>asws</sup>.

ثم قال لعلي عليه السلام: دولة الحق أبر الدول. أما إنكم ستملكون بعدهم باليوم ويومين وبالشهر شهرين وبالسنة سنتين.



Then he<sup>saww</sup> said to Ali<sup>asws</sup>: 'The government of the truth is the most righteous of the governments. As for you<sup>asws</sup> (The People<sup>asws</sup> of the Household) will be ruling after them by two days for every one day (of theirs), and two months for every month (of theirs), and for two years for every one year (of theirs)'.

### سنة لعنهم الله في كتابه

ثم قال صلى الله عليه وآله: سنة لعنهم الله في كتابه: الزائد في كتاب الله، والمكذب بقدر الله، والمستحل من عترتي ما حرم الله، والتارك لستتي، والمستأثر على المسلمين بغيئهم، والمتسلط بالجزيرة ليدل من أعز الله ويعز من أذل الله.

## **Six have been Cursed by Allah<sup>azwj</sup> in His<sup>azwj</sup> Book**

Then he<sup>saww</sup> said: 'Six have been Cursed in His<sup>azwj</sup> Book – The one who increases in the Book of Allah<sup>azwj</sup>, and the one who denies the Power of Allah<sup>azwj</sup>, and the one who makes it to be permissible about my<sup>saww</sup> Family what Allah<sup>azwj</sup> has Prohibited, and the one who ignores my<sup>saww</sup> Sunnah, and the one who monopolises the war booty to the Muslims, and the one who, by his compulsion, disgraces the one whom Allah<sup>azwj</sup> has Honoured, and honours the one whom Allah<sup>azwj</sup> has Disgraced'.<sup>900</sup>

<sup>900</sup> كتاب سليم بن قيس الهلالي THE BOOK OF SULAYM BIN QAYS AL-HILALI, Hadith 97