

Recognition of a Divine Imam^{-asws}

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

Recognition of a Divine Imam^{-asws}

Summary:

Allah^{-azwj} has Decided to communicate to human beings and Jinns¹ through the Infallible Prophets^{-as}. Prophets^{-as} were assisted by their successor (Imams) to interpret, elaborate and establish the Divine Commandments, after the demise of a Prophet, to the people as well as the jinns. However, people and jinns followed the evil powers (Iblis-Satan) and brought forward their own leaders, generations after generations, with the exception of very few sincere ones. The last Prophet Mohammed^{-saww} Ibn Abd Allah^{-asws} (Rasool Allah), came with the Book (Quran) and left behind two guides - the Book and the twelve Infallible successors. Most Muslims do not agree with the Infallibility of the Prophets nor Imams^{-asws}, except for the twelve Imami Shias. Proofs of Infallibility of Prophet^{-as} was given by the 8th Imam (Ali^{-asws} Ibn Musa^{-asws}) in a lengthy discussion with Muslim scholars in the court of Abbasid Caliph (Mamoon Al-Rashid) and is presented elsewhere, i.e., [Infallibility of Prophets \(as\) \(hubeali.com\)](http://www.hubeali.com), as for the twelve Imam or Caliphs after Rasool Allah^{-saww}, there are many traditions reported and found in both Shia and Sunni Ahadith compilations, see Appendix I.

When general Muslims start counting the twelve Imams one after the other, they shy away upon encountering caliphs like Mauwiya and Yazid, so they take the position that the predicted twelve Caliph of Rasool Allah^{-saww} will not come one after another (in an unbroken chain) but will be completed (randomly) and the last one will be the Mahdi, as again both Sunnis and Shia Ahadith report the coming of Imam Mahdi^{-ajfi} near the end of time.

The break-away sects of Shias, i.e., *Six Imamis* (Ismailis and Agha Khanis), seven Imamis (Waqafis), do not adhere to the concept of twelve Imams after Rasool Allah^{-saww}, so either they stop at seven Imams² or continue with following imams after imams from the descendants of Ismail Ibn Jafar^{-asws} (calling their present imam as *hazir imam*) and now number of their imams are reaching nearly fifty. Within the twelve Imamis, there is no except, during the occultation of the 12th Imam^{-ajfi}, some among leaders and mullahs are calling themselves imams, even ascribing themselves as the inheritors of Prophets^{-as} (i.e., *Ahl Al-Zikr*

¹ Allah^{-azwj} Sent Prophets in the physical shape of a human being who guided both human beings as well as the Jinns.

² In common with the 12 Imamis

– 21:7)³ or as standing-in imam until the time of the reappearance of the 12th Imam^{-ajfj} – the latter ones have recently emerged during the last 40 years or so, prior to that they used to call themselves ‘Naib e Imam’ (deputy of Imam).

An obvious question comes to our minds, how do we recognise a Divine Imam? Are there any characteristics through which an Imam appointed by Allah^{-azwj} can be recognised so that we follow the unchanged religion of Allah^{-azwj} in its pure form and become from the sincere followers?⁴

There are several unique characteristics bestowed upon a Divine Imam^{-asws} by Allah^{-azwj} which can never be demonstrated by others, below we quote extracts of Ahadith only highlighting some of unique features enjoyed by a Divine Imam, complete Ahadith are given in Appendix II.

Hadith 1

وَيَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ وَ لَا يَكُونُ لَهُ ظِلٌّ

And he^{-asws} would see that (which lies) behind him^{-asws} just as he^{-asws} would see from in front of him^{-asws}, and there would not happen to be a shadow for him^{-asws}.

وَيَكُونُ دُعَاؤُهُ مُسْتَجَابًا حَتَّىٰ إِنَّهُ لَوْ دَعَا عَلَىٰ صَخْرَةٍ لَانْشَقَّتْ بِنَصْفَيْنِ

And his^{-asws} supplications are Answered to the extent that even if he^{-asws} were to supplicate against a rock it would split into two halves,

وَتَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شِبَعِيَّتِهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ

And there would happen to be a manuscript with him^{-asws} having names of their^{-asws} (previous Imams') Shias in it up to the Day of Qiyamah, and a manuscript having names of their^{-asws} (previous Imams') enemies in it up to the Day of Qiyamah; (An extract, see Appendix II)

Hadith 2

الْخِصَالِ الْعِجْلِيُّ عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُهْلُولٍ عَنِ أَبِي مُعَاوِيَةَ عَنِ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَ النَّصُوصِ وَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ وَ أَنْفَاهُمْ لِلَّهِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ أَنْ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونُ لَهُ الْمُعْجِزُ وَ الدَّلِيلُ وَ تَنَامَ عَيْنُهُ وَ لَا يَنَامَ قَلْبُهُ وَ لَا يَكُونُ لَهُ قِيَاءٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ.

(The book) ‘Al Khisaaal’ – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

³ Ask the people of Ahl Al-Zikr if you don't know (21:7)

⁴ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ {40}

Except for Your servants from them, the sincere ones' [15:40]

'From Abu Abdullah^{-asws} (sixth Imam) says: 'Ten characteristics are from the attributes of the Imam^{-asws} – The infallibility, and the texts, and he^{-asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{-azwj}, and their most knowledgeable with the Book of Allah^{-azwj}, and he^{-asws} would be the owner of the apparent bequest, and there would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep, and there would not happen to be any shadow for him^{-asws}, and he^{-asws} will see that which (lies) behind him^{-asws} just as he^{-asws} sees from in front of him^{-asws}'.⁵

Hadith 3

The narrator asked the 7th Imam^{-asws}. By what is the Imam^{-asws} recognised?'

و يُسْأَلُ فَيَجِيبُ وَ يُسْكِتُ عَنْهُ فَيَبْتَدِئُ وَ يُخْبِرُ النَّاسَ بِمَا فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

And when he^{-asws} (Divine Imam^{-asws}) is asked, he^{-asws} answers, and if they are silent from him^{-asws}, he^{-asws} initiates and tells the people what will happen tomorrow, and he^{-asws} speaks to the people in every language'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَيْمَتَةٍ وَلَا شَيْءٍ فِيهِ رُوحٌ بَعْدَ مَا يُعْرِفُ الْإِمَامَ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

Then he^{-asws} said: 'O Abu Muhammad! The Imam^{-asws} is such, no speech is hidden unto him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he is not an Imam^{-asws}'. (An extract, Hadith in Appendix II)⁶

Hadith 4

(the narrator says) 'I asked Abu Ja'far Al-Baqir^{-asws} (5th Imam^{-asws}) 'By what is the Imam^{-asws} recognised?'

وَ أَنْ يُسْأَلَ فَيَجِيبُ وَ أَنْ يُسْكِتَ عَنْهُ فَيَبْتَدِئُ وَ يُخْبِرُ النَّاسَ بِمَا يَكُونُ فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ وَ لُغَةٍ.

And he^{-asws} would inform the people with what would be happening tomorrow (future), and he^{-asws} would speak to the people in every tongue and language'⁷.

Hadith 5

In another Hadith, when asked how to recognise the Imam, 5th Imam^{-asws} replied:

⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 14

قَالَ بِالْهُدَىٰ وَالْإِطْرَاقِ وَ إِفْرَارِ آلِ مُحَمَّدٍ ص لَهُ بِالْفَضْلِ وَ لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا بَيِّنًا.

He^{-asws} said: ‘By the guidance, and being articulate, and by the approval of the Progeny^{-asws} of Muhammad^{-saww} to him^{-asws} with the merit, and he^{-asws} is not asked about anything unless he^{-asws} clarifies’.⁸

Hadith 6

Amir ul-Momineen^{-asws} says, while describing the characteristics of a Divine Imam:

وَ كَيْفَ يُفْرِضُ اللَّهُ عَلَىٰ عِبَادِهِ طَاعَةَ مَنْ يُحْجَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ

And how can Allah^{-azwj} Obligate upon His^{-azwj} servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden? (An extract, Hadith in Appendix II)⁹

Hadith 7

Rasool Allah^{-saww}, described the Virtues of a Divine Imam to a woman:

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي فُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنِي بِحِصَاةٍ فَرَفَعْتُ إِلَيْهِ حِصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَحْبِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُونَةً حَمْرَاءَ حَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّفْسُ فِيهَا لِلنَّاطِرِينَ

Rasool-Allah^{-saww} said: ‘There is one successor^{-asws} for me^{-saww} during my^{-saww} lifetime and after my^{-saww} expiry’. I (lady) asked him^{-saww}, ‘Who is he?’ He^{-saww} said: ‘Bring me^{-saww} a pebble’. So, I raised a pebble to him^{-saww} from the ground and he^{-saww} placed it between his^{-saww} palms, then rubbed it by his^{-saww} hand like flour powder. Then he^{-saww} kneaded it and made it to be a red ruby, stamped it with his^{-saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أَعْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنِ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{-saww} gave it to me and said: ‘O Umm Suleym! One who has the ability like this, so he is my^{-saww} successor^{-asws}’...(An extract, see Appendix II).¹⁰

Hadith 8

لَيْسَ مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْجِنِّ وَ الشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَىٰ عِنْدَهُمْ مِنَ الْمَلَائِكَةِ حَتَّىٰ إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَتَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَىٰ وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{-la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{-asws} of the Guidance, to the extent that when the Night of Predetermination

⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 28

⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

¹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

(*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{-asws} of the Command, the Angels whom Allah^{-azwj} Mighty and Majestic Created' (An extract, Appendix II)....

Hadith 9

وَمَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَحْبَابُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَحْبَابُ الْجِنِّ وَ أَحْبَابُ أَهْلِ الْهَوَاءِ مِنَ الْمَلَائِكَةِ

And there is none from a night coming to us^{-asws} except and the news of every land is with us^{-asws} and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels (an extract, Appendix II)

Hadith 10

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ جَعْفَرِ قَالَ حَدَّثَنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرِّضَا (عَلَيْهِ السَّلَامُ) وَاقِفًا عَلَى بَابِ بَيْتِ الْحَطَبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَى أَحَدًا فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي فَقَالَ هَذَا عَامِرُ الرَّهْرَائِيِّ أَتَانِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَ كَلَامَهُ فَقَالَ لِي إِنَّكَ إِنْ سَمِعْتَ بِهِ حُمَمٌ سَنَةً فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَهُ فَقَالَ لِي اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّغِيرِ وَ رَكِبْتَنِي الْحُمَى فَحُمِمْتُ سَنَةً .

Ali Bin Muhammad, and Muhammad Bin Al Hassan from Sahl Bin Ziyad, from the one who mentioned it, from Muhammad Bin Jahrash who said, 'Hakeema Bint Musa narrated to me saying,

'I saw Al-Reza^{-asws} pausing upon the door of Al-Hatab and he^{-asws} was whispering and I couldn't see anyone (else). So I said, 'O my Master^{-asws}! Whom are you^{-asws} whispering to?' So he^{-asws} said: 'This is Aamir Al-Zahraby (a Jinn). He has come to me^{-asws} to ask me^{-asws} and complain to me'. So I said, 'My Master^{-asws}! I would love to hear his speech'. So he^{-asws} said to me: 'You, if you were to listen to it, would have fever for a year'. So I said, 'O my Master^{-asws}! I would love to hear him'. So he^{-asws} said to me: 'Listen'. So I listened intently, and I heard (a sound) resembling the whistle, and the fever overcame me, and I was feverish for a year'.¹¹

Recapitulation of Virtues through which a Divine Imam is recognised:

From the above Ahadith, one can easily distinguish between a false imam and an Imam appointed by Allah^{-azwj}. The Divine Imam^{-asws} will possess the following capabilities bestowed upon him^{-asws} by Allah^{-azwj}:

1. A Divine Imam^{-asws} will have 360 degrees vision (can see from the front and what is lies behind);
2. There is no shadow for him^{-asws};
3. His^{-asws} prayers are instantly answered, if he^{-asws} were to supplicate against a rock it would split into two halves;
4. He^{-asws} is able to show in a manuscript the names of all sincere believers as well as the name of all enemies from previous generations up to the day of Qiyamah;
5. There would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep;

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 98 H 5

6. And when he^{-asws} is asked, he^{-asws} answers and tells the people what will happen tomorrow, and he^{-asws} communicates with the people in every language.
7. No speech (language) is hidden to him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he is not an Imam^{-asws}.¹²
8. An Imam^{-asws} is able to engrave his signatures on a stone, as a rock would become soft in his^{-asws} palm.
9. An Imam^{-asws} receives Commands on *Laylatul Qadar*¹³, thus communicates with both Jinn(s) and human beings.

The above traits of a Divine Imam^{-asws} are often denied and evaded by the false imams, as they come with several excuses to hide their incapacities, e.g., laws of physics are made by Allah^{-azwj} so how would Allah^{-azwj} break these by Himself^{-azwj}? They also deny the physical ascension of Rasool Allah^{-saww} to the Heavens, by saying that the fastest journey would be through the speed of light so its impossible to go to and return from Heaven in such a short time.¹⁴ Well Allah^{-azwj} has Power beyond our imaginations, Allah^{-azwj} Created Adam and Eve without parents, Sent Down Prophet Isa^{-as} (Jesus) without a father, Recued Prophet Yousif^{-as} from falling to the bottom of the well through angel Gabrail^{-as}, who descended from the Heavens to save Yousif^{-as} in a flash. There are numerous such examples where miracles¹⁵ were performed by the Prophets^{-as} and their successor^{-as} which cannot be explained by the laws of physics and through the scientific knowledge we have - if it's possible then that won't be a miracle!

Therefore, whoever claims to be an Imam, either 'Hazir Imam' of 'Six Imamis' or an imam claiming to be the successors of the '12th Imam^{-ajfj}' or deceitfully posing to be the 12th Imam^{-ajfj} should be asked to demonstrate the 'God' Gifted abilities of a Divine Imam^{-asws} and that must not upset him, otherwise these are self-proclaimed imams, misguided ones and misleading others from the Path of Allah^{-azwj}.

Introduction:

Iblis (Satan^{-la}) was the first one to disobey Allah^{-azwj}. Allah cursed him¹⁶ and expelled him^{-la} from the skies to the earth, while being thrown out, Iblis^{-la} asked for a respite so that he^{-la} could misguide people on the earth to which Allah^{-azwj} agreed (15:36-38) and gave him^{-la} a long life-span and access to the minds and bodies of people. In his^{-la} sheer arrogance he^{-la} blamed Allah^{-azwj} for misleading him^{-la} as Allah^{-azwj} Says: ***He (Iblis) said, My Lord, because You have led me astray, I will adorn for them in the earth and will mislead them in their entirety [15:39].*** Allah^{-azwj} replied to Iblis^{-la}: ***Surely, (as for) My servants, there wouldn't be any***

¹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

¹³ Verse 97 (Inna Anzalna...)

¹⁴ As there are many Ahadith which say that ascension of Rasool Allah^{-saww}, from the time frame of earth was of few seconds/minutes.

¹⁵ Unexplainable wonders

¹⁶ 15:34

authority for you upon them, except for the ones who follow you from the straying ones [15:42].

Since, the start of human race, Iblis^{-la} has been actively misleading people - from the time of inciting Qabeel to kill Habel^{-as} to this day. In the first part of the above Verse, Allah^{-azwj} says: **Surely, (as for) My servants, there wouldn't be any authority for you upon them... [15:42]**, so, who are they? These are the Divine authorities (Prophets and Imam) sent to earth by Allah^{-azwj} to Protect people and from Iblis^{-la} and his army from jinns. Allah^{-azwj} Kept on Sending Prophets^{-as} and Imams^{-as} to guide people but Iblis^{-la} and his^{-la} army kept on torturing them^{-as} and killing them^{-as}. And continued with dividing people into sects and groups who falsified the Divine message, obscured the true doctrine and promoted doubts by projecting false imams.

The influence of Iblis^{-la} is very strong as Ali^{-azwj} Ibn Abi Talib^{-azwj} says:

Amir-ul-Momineen^{-asws} said in the sermon of Al-Qasi'a: 'Therefore, you should fear lest Satan^{-la} infects you with his disease, or leads you astray through his call, or marches on you with his cavalry and infantry, because, by my^{-asws} life, he has put the arrow in the bow for you, and has stretched the bow strongly, and has aimed at you from a nearby position, and: **He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]'**.¹⁷

Therefore, today, there are many sects among Muslims, Shia Muslims have met the same fate, for example today, Zaidia, Ismaili, Waqafi, twelve Imamis are the main ones. Among the twelve Imamis are the Usoolis, a fraction of Usoolis believing in Wali-e-Faqi, and the non-Taqleedis which are called as Akhbaris¹⁸.

For finding the unaltered Message and its conveyer, we need to first understand the *Mashiya* (The Will) of Allah^{-azwj}, which cannot be questioned, i.e., why did Allah^{-azwj} Created the universe, human beings, Jinns (Janes), angels, a topic which is covered elsewhere: [Qadha o Qadar- Mashiya \(hubeali.com\)](http://www.hubeali.com), however, in the context of our subject, Allah^{-azwj} Decided to Send Down His^{-azwj} Commandments through Messengers and Decided not to directly Talk to people nor to Jinns but through a Divine Prophet/Imam, i.e., Wali Allah.

Allah^{-azwj} Guides us and Brings us out of Darkness to the Light whereas the false leaders/imams take believers away from the Light (of Eman) to the Darkness (2:257), below we present a Hadith in the explanation of Holy Verse of Quran - 2:257.

¹⁷ نهج البلاغة: 287 الخطبة 192.

¹⁸ Akhbaris were persecuted, tortured and killed in large numbers as their presence was considered as a serious threat to the Usooli school of thought, i.e., by **Al-Wahid Bihbahani (died 1791)**, see for example An Introduction to Shi'i Islam by Moojan Momen.

The Importance of adhering to the Divine Imam^{-asws}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أُحَالِطُ النَّاسَ فَيَكْثُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصِّدْقُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah^{-asws}, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you^{-asws} all (Imams^{-asws}) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your^{-asws} guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah^{-asws} sat upright and turned towards me as if angered, then said: ‘There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn’t from Allah^{-azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam^{-asws} from Allah^{-azwj}’.

قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ He^{-asws} said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’.

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَ لِيُ الدِّينِ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ ظُلُمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِوِلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

Then he^{-asws} said: ‘Have you not listened to the Words of Allah^{-azwj} Mighty and Majestic **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light [2:257]**? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam^{-asws} from Allah^{-azwj}.

وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوِلَايَتِهِمْ إِيَّاهُ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فِ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He^{-azwj} Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So, when they took as guardians every tyrannical imam (leader) who wasn’t from Allah^{-azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah

azwj Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.¹⁹

Two Ears:

People are tested as an Angel of guidance sits on one and Iblis for misguidance sits on the other.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْتَبِدٌ وَعَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَنْجِرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَنْجِرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ فَعَبِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

Ali Bin Ibrahim, from his father, from his father, from Ibn Abu Umeyr, from Hammad,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is none from heart except that there are two ears for it, upon one of the two is a guiding Angel, and upon the other is a tempting Satan^{-la}. This one instructs him and this one rebukes him. The Satan^{-la} instructs him with the disobedience and the Angel rebukes him from it, and these are the Words of Allah^{-azwj} Mighty and Majestic **[50:17] seated on the right and on the left [50:18] He utters not a word but there is by him a watcher at hand**’.²⁰

Two Governments:

One government is of the Truth whereas the other government is of the Falsehood.

الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ أَبِي طَاهِرٍ الْوَرَّاقِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ شَيْخٌ فَعَالَ عَفْنِي وَ لَدِي وَ جَفَانِي

(The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Abu Tahir Al Warraq, from Usman Bin Isa, from Abu Al Sabbah Al Kinany who said,

‘I was in the presence of Abu Abdullah^{-asws}, and an old man entered to see him^{-asws}. He said, ‘My son has cut-off from me and is disloyal to me!’

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَوْ مَا عَلِمْتَ أَنَّ لِلْحَقِّ دَوْلَةً وَ لِلْبَاطِلِ دَوْلَةً وَ كِلَاهُمَا ذَلِيلٌ فِي دَوْلَةِ صَاحِبِهِ فَمَنْ أَصَابَتْهُ دَوْلَةُ الْبَاطِلِ افْتَضَّ مِنْهُ فِي دَوْلَةِ الْحَقِّ.

Abu Abdullah^{-asws} said to him: ‘And don’t you know that there is a government for the truth and a government for the falsehood, and both of them would be humbled in the government of its master. The one who is afflicted in the government of falsehood, it would be reduced from him (burden of his sins) in the government of the truth’.²¹

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

²⁰ الكافي (ط - الإسلامية)، ج2، ص: 266، 1 H.,

²¹ بحار الأنوار (ط - بيروت)، ج52، ص: 365، 143 H.,

The government of Truth is from the Divine Imam^{-asws}, which is just only one within the earth whereas imams of the falsehood will be many and call people to follow their flags. However, if there are more than one Imams present in an era, the other Imam^{-asws} would be silent (samit) – such was the case during the Imamate of Ali^{-asws} Ibn Abi Talib^{-asws} when both Imam Hassan^{-asws} and Imam Hussain^{-asws} were silent and after Imam Ali^{-asws}, Imam Hassan^{-asws} was the Imam but Imam Hussain^{-asws} was Imam e Samit, Hence when more imams are calling people to themselves for guidance, then they need to be scrutinised, e.g., the case of six Imamis having an Ismaili imam and an imam for the Borah community.

So how to find the Guidance?

Can we guide others, certainly not, Guidance comes from Allah^{-azwj} or Divine Guides appoints by Allah^{-azwj}, e.g., “[21:73] **And We made them Imams who guided (people) by Our command**” And you should be saying, ‘**All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us [7:43].**

Questions in grave – Allah^{-azwj} Guides to the Divine Imam^{-asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامَ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدًا فَيُقَالُ مَنْ إِمَامُكَ فَيَقُولُ فَلَانُ فَيُقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمَرَ هِدَايَ اللَّهِ لَهُ وَ تَبَتَّنِي عَلَيْهِ فَيُقَالُ لَهُ تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرْسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions,

(It has been narrated) from Abu Al-Hassan Musa^{-asws} having said: ‘It is said to the Believer in his grave: ‘Who is your Lord^{-azwj}?’ So he is saying, ‘Allah^{-azwj}’. So it is said to him: ‘What is your Religion?’ So he is saying, ‘Al-Islam’. So it is said to him: ‘Who is your Prophet^{-sawww}?’ So he is saying, ‘Muhammad^{-sawww}’. So it is said to him: ‘Who is your Imam^{-asws}?’ So he is saying, ‘So and so’. So it is said to him, ‘How did you come to know of that?’ So, he is said, ‘A matter which Allah^{-azwj} Guided me towards him^{-asws}, and Affirmed me upon it’. So it is said to him: ‘Sleep a sleep in which there are no dreams, a sleep of the newly-weds’.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحِهَا فَيَقُولُ يَا رَبِّ عَجَلِ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, ‘O Lord^{-azwj}! Hasten the Establishment of the Hour so I can return to my family and my wealth’.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيُقَالُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدًا فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامَ فَيُقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فُلَانُهُ فَيَضْرِبَانِهِ بِمِزْرَابَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ لَمْ يُطِيقُوهَا قَالَ فَيَدُوبُ كَمَا يَدُوبُ الرِّصَاصُ

And it is said to the Infidel: ‘Who is your Lord^{-azwj}?’ So he is saying, ‘Allah^{-azwj}’. So, it is said to him: ‘Who is your Prophet^{-sawww}?’ So he is saying, ‘Muhammad^{-sawww}’. So, it is said: ‘What is your Religion?’ So he is saying ‘Al-Islam’. So it is said to him: ‘From where did you come to know of

that?’ So he would be saying, ‘I heard the people saying, so I said it (as well)’. So, they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it. So he would melt like the melting of the lead.

ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَجْرُ قِيَامِ السَّاعَةِ .

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, ‘O Lord^{-azw!}! Delay the Establishment of the Hour’.²²

False imams cause doubts and divide people into Sects (destined to Fire):

The following of false imams means total destruction of the faith and since deeds performed without faith won’t benefit one in the Hereafter so Fire would be their abode, including their pious ones as well as sinners, the latter will be in the hotter segments of Fire. The Hadith, one out of seventy-three sects will be successful, is considered to be authentic by all Muslim sects and is reported in many Sunnis Ahadith books²³. Below we present a Hadith from Al-Kafi, vol. 8 from Shia sources.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَاذِبِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا قَالَ أَمَا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلِأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَا يَتَنَّهُ وَهُمُ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلِمَ رَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقًّا وَ شَيْعَتُهُ

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

Abu Ja’far^{-asws} having said: **“[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?”** He^{-asws} said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man^{-asws} of peace, he is the first one for the ‘حَقًّا’ Just and his Shia’.

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عَلَيْهِ السَّلَامُ) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ تَفَرَّقَتِ النَّصَارَى بَعْدَ عَيْسَى (عَلَيْهِ السَّلَامُ) عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ تَفَرَّقَتِ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثٌ عَشْرَةٌ فِرْقَةً تَنْتَحِلُ وَلَا يَتَنَّهُ وَ مَوَدَّتْنَا اثْنَتَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةٌ فِي الْجَنَّةِ وَ سِتُونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ .

²² Al Kafi V 3 – The Book Of Funerals CH 86 H 11

²³ The Hadeeth of 73 sects within the Muslim Ummah is narrated in main Sunni books of Hadeeth, e.g., **Sunan Abi Dawood 3/896, Saheeh al-Jaami’ Al-Sagheer by Soyooti 1/156**, Ibn Maajah, Ahmad Bin Hanbal, Al-Haytami, ibn Hajar al-Asqalaani, Ibn Taymiyyah, Majmoo’ Al-Fataawa 3/345 -the Hadeeth of the 73 sect is agreed upon among the scholars that it is authentic.

Then he^{-asws} said: 'The Jews differed, from after Musa^{-as} and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa^{-as} into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet^{-saww} into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our^{-asws} Wilayah and show affection to us^{-asws}. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.²⁴

Who and How many Imams^{-asws} are after Rasool Allah^{-saww}?

In both Shia and Sunnis sources, twelve Imams or caliphs after Rasool Allah^{-saww} are mentioned, see Appendix I. How to recognise the Imams Appointed by Allah^{-azwj}? Well through the God Given Qualities, as described in the Summary, in Shia Ahadith more information is given regarding the number and names of the Divine Imams^{-asws}. Sunni Muslims, however shy away when it comes to the naming of the twelve caliphs after Rasool Allah^{-saww}, mainly due to the coming across Muslim caliphs like Muawiya and Yazeed.

We turn to the next section which is also within the scope of the subject, the sects within Shia Muslims.

Sects in Shia Muslims.

One can find several Shia Muslim sects in the history as well as in the Ahadith, being formed and annihilated over the past 1400 years, as for today, we find Zaidia, Ismaili, Waqafi, twelve Imamis are the main ones, among Twelvers are the Usoolis, within the Usoolis there is a subdivision, a faction believing in Wali e Faqi, and the non-Taqleedis who are called Akhbari being the followers of the 'Akhbar' (meaning News) of Ahl Al-Bayt^{-asws} that is the traditions (Ahadith) and only believing and acting upon the Book and the Ahadith. However, within the context of following a Divine Imam^{-asws}, Zaidis have followed the Zaid Ibn Ali^{-asws} Ibn Hussain^{-asws} but most of the them, over past several years, have reverted to twelve Imamis, the Waqafi sect has also being on the decline and we have touched upon their beliefs elsewhere [ReplyToWaqafiSectBeliefs.pdf \(hubeali.com\)](http://hubeali.com/ReplyToWaqafiSectBeliefs.pdf), so below we are briefly going to discuss about the six Imamis who have broken away from the twelve Imami and followed Ismail Ibn Jafar^{-asws} Ibn Mohammed^{-asws} as their next imam and since have many imams nearly reaching 50 imams these days.

The Creation of Six Imamis:

Ismail was the elder son of 6th Imam^{-asws} and it was expected by the Shias that Ismail would be the next Imam being the elder son of Imam Jafar-e-Sadiq^{-asws} (6th Imam) but Allah^{-azwj} Recalled him to the Heavens as per Mashiya of Allah^{-azwj}. Ismail Ibn Jafar^{-asws} passed away

²⁴ Al-Kafi, Vol. 8, H. 14731

during the life time of Imam Jafar Sadiq^{-asws}, however, some Shias insisted that they had seen him (Ismail) at various places (including holy and inappropriate ones) and said that Ismail had not died but rather has gone into occultation. Imam Sadiq^{-asws} refuted their misconception and tried to clarify that it was the Mashiya (Will) of Allah^{-azwj} and produced witnesses who had seen Ismail's dead-body who were forty in numbers. These companions were from Shias of Madina and participated from the death, washing of the dead body and walking with the coffin for the burial in the graveyard of Baqi (*Janatul Baqi*). Imam Jafar Sadiq^{-asws} instructed his^{-asws} companions to write on side of the Coffin for Ismail" the following:

‘إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ’ Ismail testifies that there is no god except Allah^{-azwj}.²⁵

Imam Jafar Sadiq^{-asws} explained to Shias, the death of Ismail is down to the Mashiya of Allah^{-azwj}, as Allah^{-azwj} Tests people through a change of decision (Badah):

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِائَاتٌ رَبِّهِ أَرْبَعِينَ لَيْلَةً، وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْ فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ
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And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: ‘Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]

There was a trial for the followers of Prophet Musa^{-as}, whether they will observe patience until his^{-as} return but most of them were misled by following a false imam (Samari who created a golden calf for worshipping) while deserted the Imam (Haroon^{-as}) as appointed by Prophet Musa^{-as} over them:

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافدا إلى ربه واعد لهم ثلاثين يوما، فلما زاد الله على الثلاثين عشرا قال قومه: أخلفنا موسى. فصنعوا ما صنعوا».

From Al-Fazeyl Bin Yasaar, from,

Abu Ja'far^{-asws} says: ‘Musa^{-as}, when he^{-as} went out to his^{-as} Lord^{-azwj}, promised them (his people) thirty days. So, when Allah^{-azwj} increased thirty by ten, his^{-as} people said, ‘Musa^{-as} has left us behind (abandoned us)!’ So, they made what they made’.²⁶

²⁵ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 8 H 24 e

²⁶ تفسير العياشي 2: 71 / 26.

Imam Sadiq^{-asws} encouraged his companions to perform Hajj on behalf of deceased son Ismail

إكمال الدين ابن الوليد عن ابن أبي عمير عن الأزهري عن القاسم بن محمد عن الحسين بن عمر عن رجل من بني هاشم قال: لما مات إسماعيل خرج إلينا أبو عبد الله ع بقدم السرير بلا حذاء ولا رداء.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Qasim Bin Muhammad, from Al-Husayn Bin Umar, from a man from the clan of Hashim who said,

'When Ismail died, Abu Abdullah^{-asws} came out to us waling in front of the bier with neither any shoes nor a cloak'.²⁷

وَكَانَ الصَّادِقُ ع أَحْبَرَ بِحَذِيهِ الْفِتْنَةِ بَعْدَهُ وَ أَظْهَرَ مَوْتَ إِسْمَاعِيلِ وَ غُسْلَهُ وَ تَجْهِيزَهُ وَ دَفْنَهُ وَ تَشَعُّعَ فِي جَنَائِزِهِ بِلَا حِذَاءٍ وَ أَمَرَ بِالْحَجِّ عَنْهُ بَعْدَ وَفَاتِهِ.

And Al-Sadiq^{-asws} informed of this Fitna (to occur) after him^{-asws}, and revealed the death of Ismail, and his washing, and his preparation, and his burial, and he^{-asws} escorted in his funeral without shoes, and he^{-asws} instructed with (performance of) the Hajj on his behalf after his death.²⁸

Imam Sadiq^{-asws} kissed dead Ismail on several places

تهديب الأحكام الحسين بن سعيد عن حماد بن عيسى عن خريز عن إسماعيل بن جابر قال: دخلت على أبي عبد الله ع حين مات ابنه إسماعيل الأَكْبَرُ فَجَعَلَ يُقَبِّلُهُ وَ هُوَ مَيِّتٌ فَفُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ لَا يَنْبَغِي أَنْ يُمَسَّ الْمَيِّتَ بَعْدَ مَا يَمُوتُ وَ مَنْ مَسَّهُ فَعَلَيْهِ الْغُسْلُ فَقَالَ أَمَا بِحَرَارَتِهِ فَلَا بَأْسَ إِنَّمَا ذَلِكَ إِذَا بَرَدَ.

(The book) 'Tahzeeb Al Ahkaam' – Al-Husayn Bin Saeed, from Hammad Bin Isa, from Hareyz, from Ismail Bin Jabir who said,

'I entered to see Abu Abdullah^{-asws} when his^{-asws} eldest son Ismail died. He^{-asws} went on to kiss him and he was dead. I said, 'May I be sacrificed for you^{-asws}! Isn't it inappropriate to touch the deceased after he has died, and the one who touches him, upon him would be the washing?' He^{-asws} said, 'But it is due to its heat, so there is no problem. But rather, that (Ghusal) is when he is cold'.²⁹

Imam Sadiq^{-asws} showed dead body of Ismail again and again:

Imam Sadiq^{-asws} called 30 of his^{-asws} companions and asked them again and again to look at the dead body of Ismail by uncovering his face and they looked at the face and verified that the dead body is of Ismail Ibn Jafar^{-asws}.

زُرَّارَةُ بْنُ أَعْيَنَ قَالَ: دَعَا الصَّادِقُ ع دَاوُدَ بْنَ كَثِيرِ الرَّقِّيِّ وَ حُمْرَانَ بْنَ أَعْيَنَ وَ أَبَا بَصِيرٍ وَ دَخَلَ عَلَيْهِ الْمُنْفِصِلُ بِنُ عُمَرَ وَ أَتَى بِجَمَاعَةٍ حَتَّى صَارُوا ثَلَاثِينَ رَجُلًا فَقَالَ يَا دَاوُدُ اكْشِفْ عَن وَجْهِ إِسْمَاعِيلِ فَكَشَفَ عَن وَجْهِهِ فَقَالَ تَأْتَلُهُ يَا دَاوُدُ فَاَنْظُرْهُ أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ فَقَالَ بَلْ هُوَ مَيِّتٌ

²⁷ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 8 H 17

²⁸ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 8 H 24 a

²⁹ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 8 H 37

Zurara Bin Ayn who said,

'Al-Sadiq^{-asws} called Dawood Bin Kaseer, and Humran Bin Ayn, and Abu Baseer, and Al-Mufazzal Bin Umar entered to see him^{-asws}, and he came with a group until they became thirty (30) men. He^{-asws} said: 'O Dawood! Uncover from the face of (the deceased) Ismail!' So, he uncovered from his face. He^{-asws} said: 'Consider him, O Dawood, and look at him, is he alive or is he dead?' He said, 'But, he is dead'.

فَجَعَلَ يَعْزُضُهُ عَلَى رَجُلٍ رَجُلٍ حَتَّى أَتَى عَلَى آخِرِهِمْ فَقَالَ عَ اللَّهُمَّ اشْهَدْ

He^{-asws} went on displaying him to a man by man until he^{-asws} came to their last one. He^{-asws} said: 'O Allah^{-azwj}! Be Witness'.

ثُمَّ أَمَرَ بِعُضْلِهِ وَتَجْهِيزِهِ ثُمَّ قَالَ يَا مُفَضَّلُ احْسِبْ عَن وَجْهِهِ فَحَسَرَ عَن وَجْهِهِ فَقَالَ حَيٌّ هُوَ أَمْ مَيِّتٌ انظُرُوهُ أَجْمَعُكُمْ فَقَالَ بَلْ هُوَ يَا سَيِّدَنَا مَيِّتٌ فَقَالَ شَهِدْتُمْ بِذَلِكَ وَتَحَقَّقْتُمُوهُ قَالُوا نَعَمْ وَ قَدْ تَعَجَّبُوا مِنْ فِعْلِهِ فَقَالَ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

Then he^{-asws} instructed with washing him and preparing him. Then he^{-asws} said: 'O Mufazzal! Uncover from his face!' He uncovered from his face. He^{-asws} said: 'Is he alive or dead? Look at him, all of you!' He said, 'But, he is dead, O our Chief!' He^{-asws} said: 'Do you testify with that and have verified it?' They said, 'Yes!' And they were surprised from his^{-asws} deed. He^{-asws} said: 'O Allah^{-azwj}! Be Witness upon them'.

ثُمَّ حُمِلَ إِلَى قَبْرِهِ فَلَمَّا وَضِعَ فِي لَحْدِهِ قَالَ يَا مُفَضَّلُ اكشِفْ عَن وَجْهِهِ فَكَشَفَ فَقَالَ لِلْجَمَاعَةِ انظُرُوا أ حَيٌّ هُوَ أَمْ مَيِّتٌ فَقَالُوا بَلَى مَيِّتٌ يَا وَلِيَّ اللَّهِ فَقَالَ اللَّهُمَّ اشْهَدْ فَإِنَّهُ سَيَرْتَابُ الْمُبْطِلُونَ يُرِيدُونَ إِطْفَاءَ نُورِ اللَّهِ

Then he was carried to his grave. When he was placed in his sepulchre, he^{-asws} said: 'O Mufazzal! Uncover from his face!' He uncovered. He^{-asws} said to the gathering: 'Look! Is he alive or dead?' They said, 'But, he is des, O friend of Allah^{-azwj}!' He^{-asws} said; 'O Allah^{-azwj}! Be Witness, for they will soon be suspicious, nullifying, intending to extinguish the Noor of Allah^{-azwj}!'

ثُمَّ أَوْمَأَ إِلَى مُوسَى ع وَ قَالَ - وَ اللَّهُ مَبِئْتُهُ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ ثُمَّ حَنَّتْ عَلَيْهِ الرُّبَابُ ثُمَّ أَعَادَ عَلَيْنَا الْقَوْلَ فَقَالَ الْمَيِّتُ الْمَكْفَنُ الْمُحَنَطُ الْمَدْفُونُ فِي هَذَا اللَّحْدِ مَنْ هُوَ قُلْنَا إِسْمَاعِيلُ وَلَدُكَ

Then he^{-asws} gestured to Musa^{-asws} and said: **and Allah will Complete His Light, and even if the Kafirs abhor it [61:8]**. Then they poured the soil upon him. Then he^{-asws} repeated the word to us. He (Al-Mufazzal) said: 'The deceased, the enshrouded, the embalmed, the buried in this sepulchre is one whom we say 'Ismail', your^{-asws} son'.

فَقَالَ اللَّهُمَّ اشْهَدْ ثُمَّ أَخَذَ بِيَدِ مُوسَى فَقَالَ هُوَ حَقٌّ وَ الْحَقُّ مَعَهُ وَ مِنْهُ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا.

He^{-asws} said: 'O Allah^{-azwj}! Be Witness'. Then he^{-asws} held a hand of Musa^{-asws} and said: 'He^{-asws} is truth and the truth is with him^{-asws}, and from him^{-asws}, until Allah^{-azwj} Causes the earth to be inherited and the ones upon it'³⁰.

Mashiya of Allah^{-azwj} regarding Ismail Ibn Jafar^{-asws}:

Imam Sadiq^{-asws} explained to his followers (Shias) that Allah^{-azwj} Desired that it be my^{-asws} son Musa^{-asws}, and He^{-azwj} Refused that it be Ismail, e.g., the following Hadith.

وَمِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ شَيْطَانًا قَدْ وَلِعَ بِأَبِي إِسْمَاعِيلَ يَتَّصِرُ فِي صُورَتِهِ لِيُفْتِنَ بِهِ النَّاسَ وَإِنَّهُ لَا يَتَّصِرُ فِي صُورَةِ نَبِيِّ وَلَا وَصِيِّ نَبِيِّ فَمَنْ قَالَ لَكَ مِنَ النَّاسِ إِنَّ إِسْمَاعِيلَ ابْنِي حَيٌّ لَمْ يَمُتْ فَإِنَّمَا ذَلِكَ الشَّيْطَانُ تَمَثَّلَ لَهُ فِي صُورَةِ إِسْمَاعِيلَ

And from him,

'From Abu Abdullah^{-asws} having said: 'Satan^{-la} had a liking for my^{-asws} son Ismail. He^{-la} would image in his image in order to tempt the people by it, and he^{-la} can neither image in an image of a Prophet^{-as} nor a successor^{-asws} of a Prophet^{-as}. So the one from the people who says to you that my^{-asws} son Ismail is alive, has not died, for that would be Satan^{-la} resembling to him in an image of Ismail.

مَا زِلْتُ أَبْتَهِلُ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي إِسْمَاعِيلَ ابْنِي أَنْ يُحْيِيَهُ لِي وَ يَكُونَ الْقَيْمَ مِنْ بَعْدِي فَأَبَى رَبِّي ذَلِكَ

I^{-asws} have not ceased to beseech to Allah^{-azwj} Mighty and Majestic regarding my^{-asws} son Ismail to Revive him for me and he would become the custodian (standing Imam^{-asws}) from after me^{-asws}, but my^{-asws} Lord^{-azwj} Refused that.

وَ إِنَّ هَذَا شَيْءٌ لَيْسَ إِلَى الرَّجُلِ مَنَّا يَضَعُهُ حَيْثُ يَشَاءُ وَ إِنَّمَا ذَلِكَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَجَلَّ يَعْهَدُهُ إِلَى مَنْ يَشَاءُ

And this thing isn't up to the man from us^{-asws} that he^{-asws} can place it wherever he^{-asws} so desires to, and rather, that is a pact from Allah^{-azwj} Mighty and Majestic having Pacted it to the one He^{-azwj} so Desires to.

فَشَاءَ اللَّهُ أَنْ يَكُونَ ابْنِي مُوسَى وَ أَبِي أَنْ يَكُونَ إِسْمَاعِيلَ وَ لَوْ جَهَدَ الشَّيْطَانُ أَنْ يَتَمَثَّلَ بِأَبِي مُوسَى مَا قَدَرَ عَلَى ذَلِكَ أَبَدًا وَ الْحَمْدُ لِلَّهِ.

Allah^{-azwj} Desired that it be my^{-asws} son^{-asws} Musa^{-asws}, and He^{-azwj} Refused that it be Ismail, and even if the Satan^{-la} were to struggle in resembling my^{-asws} son^{-asws} Musa^{-asws}, he^{-la} would not be able upon that, ever! And the Praise is for Allah^{-azwj}³¹.

The Formation of Ismaili Sect:

As was the case of Muslims, who refused to obey Rasool Allah^{-saww} regarding Imam Ali^{-asws} as his^{-saww} successor, some Shias too followed the suit and refused to listen to the explanation

³⁰ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 24 c

³¹ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 43

of the 6th Imam^{-asws} regarding the Wish of Allah^{-azwj} to Cause Ismail to die and to Nominate Musa^{-asws} Ibn Jafar^{-asws} as the 7th Imam. That's how the Ismaili sect was formed.

Exhibition of Divine Power by 7th to 12th Imams:

All Imams^{-asws}, after Imam Jafar-e-Sadiq^{-asws} (Musa^{-asws} Ibn Jafar^{-asws} to the 12th Imam^{-asws}) showed their knowledge, even perfect skills of archery in the courts of Abbasid caliphs as well in public upon being asked. That increased the fear of rulers that masses may be attracted to the more knowledgeable and charismatic personalities, so they^{-asws} were all poisoned.

How to protect ourselves and our young ones from the False imams?

Through the knowledge of Divine Imam^{-asws}, as Amir ul-Momineen^{-asws} advises:

عَلِّمُوا صِبْيَانَكُمْ مَا يَنْفَعُهُمُ اللَّهُ بِهِ لَا تَغْلِبْ عَلَيْهِمُ الْمَرْجئةُ³²

Teach your children the knowledge which enables them to benefit from Allah^{-azwj} (religion) so that the people of innovation 'Al-Marjia' will not be able to overcome them in debates.³³

Finally, some question raised by Ismailis in favour of succession of Ismail after Imam Sadiq^{-asws} are discussed in **Appendix III: Q&A**.

Appendix I: Ahadith on the 12 Imams (Caliphs) after Rasool Allah^{-saww}

12 Imams from Sunni Ahadith:

It was narrated that Jaabir ibn Samurah said: I entered upon the Prophet (blessings and peace of Allah be upon him) with my father, and I heard him say: "This matter will not end until there have been among them twelve caliphs." Then he said something that I could not hear, and I said to my father: What did he say? He said: "All of them will be from Quraysh." (Narrated by al-Bukhaari (no. 7222); Muslim (no. 1821).

According to other versions also narrated by Muslim:

"Islam will continue to prevail through twelve caliphs."

"This religion will continue to prevail and be strong until there have been twelve caliphs."

³² (1). في الكافي عن جميل بن دراج عن أبي عبد الله عليه السلام قال: بادروا أولادكم بالحديث قبل أن يسبقكم اليهم المرجئة. وذكره الفيض رحمه الله في الوافي قائلًا بعده بيان: يعنى علموهم في شرح شبابهم بل في أوائل إدراكهم وبلوغهم التميز من الحديث ما يهتدون به إلى معرفة الأئمة عليهم السلام والتشيع قبل أن يغويهم المخالفون ويدخلهم في ضلالتهم فيتعسر ويدخلهم في ضلالتهم فيتعسر بعد ذلك صرفهم عن ذلك؛ والمرجئة في مقابلة الشيعة من الأرجاء بمعنى التأخير لتأخيرهم عليًا عليه السلام عن مرتبته وقد يطلق في مقابلة الوعيدية إلا أن الأول هو المراد هنا. انتهى. وفي الخصال [لا يغلب عليهم المرجئة برأيها].

According to the version narrated by Al-Bukhaari, it says: "There will be twelve rulers." Then he said something I did not hear, and my father said that he said: "All of them will be from Quraysh."

12 Imams from Shia Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ حَمْساً أَحَدُوا أَرْبَعاً وَ تَرَكَوا وَاحِداً قُلْتُ أ تُسَمِّيهِنَّ لِي جُعِلْتُ فِدَاكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, altogether from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Necessitated five things upon the servants. They took four and neglected one'. I said, 'Can you name these for me, may I be sacrificed for you^{-asws}?'

فَقَالَ الصَّلَاةُ وَ كَانَ النَّاسُ لَا يَدْرُونَ كَيْفَ يُصَلُّونَ فَنَزَلَ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ بِمَوَاقِيْتِ صَلَاتِهِمْ ثُمَّ نَزَلَتْ الرِّكَاءَةُ فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ مِنْ رِكَائِهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ ثُمَّ نَزَلَ الصَّوْمُ فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا كَانَ يَوْمُ عَاشُورَاءَ بَعَثَ إِلَى مَا حَوْلَهُ مِنَ الْقُرَى فَصَامُوا ذَلِكَ الْيَوْمَ فَنَزَلَ شَهْرُ رَمَضَانَ بَيْنَ شَعْبَانَ وَ شَوَّالٍ ثُمَّ نَزَلَ الْحَجُّ فَنَزَلَ جِبْرَائِيلُ (عليه السلام) فَقَالَ أَخْبِرْهُمْ مِنْ حَجِّهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ وَ رِكَائِهِمْ وَ صَوْمِهِمْ

So he^{-asws} said: 'The *Salāt*, and it was so that the people were not knowing how they should be praying. So Jibraeel^{-as} descended and he^{-as} said: 'O Muhammad^{-saww}! Inform them with the timing of their *Salāts*'. Then *Zakāt* was Revealed, so he^{-as} said: 'O Muhammad^{-saww}! Inform them of their *Zakāt*, what you^{-saww} informed them of their *Salāts*'. Then the Fasts were Revealed, and it was so that whenever it was the day of Ashoura, he^{-saww} used to send a message to the ones in town, so they would Fast that day. So the Month of Ramazan was Revealed between Shaban and Shawwal. Then the Hajj was Revealed. So Jibraeel^{-as} descended and he^{-as} said: 'Inform them of their Hajj what you^{-saww} informed them of their *Salāt*, and their *Zakāt*, and their Fasts'.

ثُمَّ نَزَلَتْ الْوَلَايَةُ وَ إِنَّمَا أَنَا ذَلِكَ فِي يَوْمِ الْجُمُعَةِ بِعَرَفَةَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ كَانَ كَمَالُ الدِّينِ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَقَالَ عِنْدَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أُمَّتِي حَدِيثُو عَهْدِي بِالْجَاهِلِيَّةِ وَ مَتَى أَخْبَرْتَهُمْ بِحَدَا فِي ابْنِ عَتِي يَقُولُ قَائِلٌ وَ يَقُولُ قَائِلٌ قُلْتُ فِي نَفْسِي مِنْ غَيْرِ أَنْ يُنْطِقَ بِهِ لِسَانِي

The Wilayah was Revealed, and rather that was Given during the day of Friday at Arafat. Allah^{-azwj} Mighty and Majestic Revealed **5:3] This day have I Perfected for you your Religion and Completed My Favour on you** by the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. So Rasool-Allah^{-saww} said during that, 'My^{-saww} community have just recently come out from the era of the ignorance, and when I^{-saww} inform them with this regarding my^{-asws} cousin, a sayer would be saying this, and a sayer would be saying this. So I^{-saww} shall say it within myself^{-saww} from without speaking with it by my^{-saww} tongue.

فَأَتَنَّنِي عَزِيمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ بِنَلَّةٍ أَوْعَدَنِي إِنْ لَمْ أَبْلُغْ أَنْ يُعَدِّبَنِي فَتَنَلْتُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَغْصِمُكَ مِنَ النَّاسِ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Then came to me^{-saww} the Determination of Allah^{-azwj} Mighty and Majestic with the Notification threatening me^{-saww} that He^{-azwj} would Punish me^{-saww} if I^{-saww} did not deliver (the Message), **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people.**

فَأَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِ عَلِيٍّ (عليه السلام) فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مِثِّي مِنْ قَبْلِي إِلَّا وَ قَدْ عَمَّرَهُ اللَّهُ ثُمَّ دَعَاهُ فَأَجَابَهُ فَأَوْشَكَ أَنْ أَدْعَى فَأُجِيبَ وَ أَنَا مَسْتُوْلٌ وَ أَنْتُمْ مَسْتُوْلُونَ فَمَا ذَا أَنْتُمْ قَائِلُونَ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ أَدَيْتَ مَا عَلَيْنَا فَجَزَاكَ اللَّهُ أَفْضَلَ جَزَاءِ الْمُرْسَلِينَ

So Rasool-Allah^{-saww} grabbed the hand of Ali^{-asws} and he^{-saww} said: ‘O you people! There has not been a Prophet^{-as} from the Prophets^{-as}, from the one who were before me^{-saww} except that Allah^{-azwj} had Commanded him^{-as}, then Called him^{-as}, so he^{-as} answered Him^{-azwj}. So there is no doubt that I^{-saww} would be Called so I^{-saww} would answer, and I^{-asws} would be questioned and you would be questioned. So, what is that which you are saying?’ They said, ‘We testify that you^{-asws} have delivered, and advised, and fulfilled whatever was upon you^{-saww}. So, may Allah^{-azwj} Recompense you^{-asws} with the most superior of the Recompenses of the Mursil Prophets^{-as}’.

فَقَالَ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا وَإِيَّاكُمْ مِنْ بَعْدِي فَلْيَبْلِغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

So, he^{-saww} said: ‘O Allah^{-azwj}! Bear Witness!’ – three times. Then he^{-saww} said: ‘O group of Muslims! This is your Guardian after me^{-saww}, so let those present from you deliver it to the absentees’.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ وَ اللَّهُ عَلِيٌّ (عليه السلام) أَمِيرَ اللَّهِ عَلَى خَلْقِهِ وَ غَيْبِهِ وَ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حَضَرَهُ الَّذِي حَضَرَ فَدَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أُتَمِّنَكَ عَلَى مَا ائْتَمَّنِي اللَّهُ عَلَيْهِ مِنْ غَيْبِهِ وَ عِلْمِهِ وَ مِنْ خَلْقِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ

Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}! It was so that Ali^{-asws} was a trustee of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} Unseen (Authority), and His^{-azwj} Religion which He^{-azwj} was Pleased with for Himself^{-azwj}. Then Rasool-Allah^{-saww}, it presented to him^{-asws} that which presented (death), so he^{-saww} called Ali^{-asws} over and he^{-saww} said: ‘O Ali^{-asws}! I want to entrust you^{-asws} upon what Allah^{-azwj} Entrusted me^{-saww} upon, from His^{-azwj} unseen, and His^{-azwj} Knowledge, and from His^{-azwj} creatures, and from His^{-azwj} Religion which He^{-azwj} was Pleased with for Himself^{-azwj}’.

فَلَمْ يُشْرِكْ وَ اللَّهُ فِيهَا يَا زِيَادُ مِنْ الْخَلْقِ ثُمَّ إِنَّ عَلِيًّا (عليه السلام) حَضَرَهُ الَّذِي حَضَرَهُ فَدَعَا وَ لَدَهُ وَ كَانُوا اثْنَيْ عَشَرَ ذَكَرَ فَقَالَ هُمْ يَا نَبِيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ آتَى إِلَّا أَنْ يَجْعَلَ فِي سُنَّةٍ مِنْ بَعْفُوبٍ وَ إِنَّ بَعْفُوبَ دَعَا وَ لَدَهُ وَ كَانُوا اثْنَيْ عَشَرَ ذَكَرًا فَأَخْبَرَهُمْ بِصَاحِبِهِمْ أَلَا وَ إِنِّي أَخْبَرْتُكُمْ بِصَاحِبِكُمْ

So he^{-saww} did not participate anyone from His^{-azwj} creatures, O Ziyad! Then Ali^{-asws}, it presented to him^{-asws} that which presented (death), so he^{-asws} called his^{-asws} children, and they were twelve males, so he^{-asws} said to them: ‘O my^{-asws} sons! Allah^{-azwj} Mighty and Majestic has Refused except that He^{-azwj} Makes to be within me^{-asws} Sunnah from Yaqoub^{-as}, and that Yaqoub^{-as} had called his^{-as} children, and they were twelve males, so he^{-as} informed them with their master.

أَلَا إِنَّ هَذَيْنِ ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) الْحُسَيْنَ وَ الْحُسَيْنَ (عليه السلام) فَاسْمَعُوا لَهُمَا وَ أَطِيعُوا وَ وَاذْرُوهُمَا فَإِنِّي قَدِ اثْتَمَنْتُهُمَا عَلَى مَا اثْتَمَنْتَنِي عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا اثْتَمَنْتَهُ اللَّهُ عَلَيْهِ مِنْ خَلْقِهِ وَ مِنْ عَيْبِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ

Indeed! And I^{-asws} am informing you all with your master. These here are two sons^{-asws} of Rasool-Allah^{-sawww}, Al-Hassan^{-asws} and Al-Husayn^{-asws}. Therefore, listen to both of them^{-asws}, and obey them^{-asws}, and make them^{-asws} as Viziers, for I^{-asws} have entrusted them^{-asws} both upon whatever Rasool-Allah^{-sawww} had entrusted me^{-asws} upon it - from whatever Allah^{-azwj} had Entrusted him^{-sawww} upon from His^{-azwj} creatures, and from His^{-azwj} unseen, and from His^{-azwj} Religion which He^{-azwj} is Pleased with Himself^{-azwj}.

فَأَوْجِبَ اللَّهُ لَهُمَا مِنْ عَلِيٍّ (عليه السلام) مَا أَوْجِبَ لِعَلِيِّ (عليه السلام) مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَمْ يَكُنْ لِأَحَدٍ مِنْهُمَا فَضْلٌ عَلَى صَاحِبِهِ إِلَّا بِكَرْبِهِ وَ إِنَّ الْحُسَيْنَ كَانَ إِذَا حَضَرَ الْحُسَيْنَ لَمْ يَنْطِقْ فِي ذَلِكَ الْمَجْلِسِ حَتَّى يَقُومَ

Thus, Allah^{-azwj} Obligated for both of them^{-asws} from Ali^{-asws}, whatever was Obligated for Ali^{-asws} from Rasool-Allah^{-sawww}. So there does not happen to be for any one of the two a merit upon his^{-asws} companion except by his^{-asws} age, and Al-Husayn^{-asws} was such that whenever Al-Hassan^{-asws} was present, would not speak in that gathering until he (Al-Hassan^{-asws}) arose.

ثُمَّ إِنَّ الْحُسَيْنَ (عليه السلام) حَضَرَهُ الَّذِي حَضَرَهُ فَسَلَّمَ ذَلِكَ إِلَى الْحُسَيْنِ (عليه السلام) ثُمَّ إِنَّ حُسَيْنًا الَّذِي حَضَرَهُ فَدَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عليه السلام) فَدَفَعَتْ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) مَبْطُونًا لَا يَرُونَ إِلَّا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ وَ اللَّهُ ذَلِكَ الْكِتَابَ إِلَيْنَا .

Then Al-Hassan^{-asws}, it presented to him^{-asws} which presented (death). So he^{-asws} submitted that to Al-Husayn^{-asws}. Then Husayn^{-asws} was such that when it presented to him^{-asws} which presented (death), so he^{-asws} called over his^{-asws} eldest daughter Syeda Fatima Bint Al-Husayn^{-asws}, so he^{-asws} handed over to her a wrapped Book and an apparent bequest, and it was so that Ali^{-asws} Bin Al-Husayn^{-asws} was experiencing stomach problems, not seeing except it was due to what he^{-asws} was with. So Syeda Fatima^{-as} handed over the Book to Ali^{-asws} Bin Al-Husayn^{-asws}. Then that came to be, by Allah^{-azwj}, to us^{-asws}.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُحُورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws}, similar to it.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمَسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا كُنْتُمْ وَ التَّوْبَةِ أَمَا وَ اللَّهُ لَيَغِيْبَنَّ إِمَامَكُمْ سِنِينَ مِنْ دَهْرِكُمْ وَ لَتَمَحَّضَنَّ حَتَّى يُقَالَ مَاتَ قَتِيلَ هَلْكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتُكْفَرَنَّ كَمَا تُكْفَرُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al Musawir, from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Beware of the allusions! But, by Allah^{-azwj}! Your Imam^{-asws} would be absent (in Occultation) for years from your time. You will be Sifted until it would be said, ‘He^{-asws} died, killed, perished, (Don’t know) by which valley he^{-asws} travelled’, and the eyes of the Momineen would shed tears upon him^{-asws}, and you would be tossed around like the tossing of the ships in the waves of the sea.

فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ

Thus, he would not attain salvation except the one whose Covenant Allah^{-azwj} has Taken, and Written the *Eman* in his heart, and Aided him by a Spirit from Him^{-azwj}. And you would be separating into twelve resembling banners, not known which one is from which’.

قَالَ فَبَكَيْتُ ثُمَّ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ فَتَنْظُرْ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّمَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ فَقَالَ وَاللَّهِ لَأَمْرُنَا أَتَيْنُ مِنْ هَذِهِ الشَّمْسِ .

He (the narrator) said, ‘So I wept, then I said, ‘So how should we deal with it?’ So he^{-asws} looked at the sunshine entering the pavilion and he^{-asws} said: ‘O Abu Abdullah! Do you see this sunshine?’ I said, ‘Yes’. So he^{-asws} said: ‘By Allah^{-azwj}! Our^{-asws} matter would be clearer that this sunshine’.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ خَلْفِ بْنِ عَبَّادِ الْأَنْطَاطِيِّ عَنْ مُفَضَّلِ بْنِ عَمْرٍو قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ فِي الْبَيْتِ أَنَا نَسْتُ فَظَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِذَلِكَ غَيْرِي فَقَالَ أَمَا وَاللَّهِ لَيُعَيِّرُنَّ عَنْكُمْ صَاحِبَ هَذَا الْأَمْرِ وَ لَيُخَمِّلَنَّ هَذَا حَتَّى يُقَالَ مَاتَ هَلْكَ فِي أَيِّ وَادٍ سَلَكَ وَ لَتَكْفُؤُنَّ كَمَا تُكْفَأُ السَّفِينَةُ فِي أَمْوَاجِ الْبَحْرِ لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ الْإِيمَانَ فِي قَلْبِهِ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ja’far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Ibrahim Bin Khalaf Bin Abbad Al Anmaty, from Mufazzal Bin Umar who said,

‘I was in the presence of Abu Abdullah^{-asws}, and with him^{-asws} were some people in the room. So I thought that he^{-asws} intended by that, others than me (when) he^{-asws} said: ‘By Allah^{-azwj}! He^{-asws} would be absent from you all, the Master^{-asws} of this command, and this (matter) would become so obscure to the extent that it would be said, ‘He^{-asws} died, perished in whichever valley he^{-asws} travelled’, and you all would be tossed about just as the ship gets tossed in the waves of the sea. None will be save except for the one whose Covenant Allah^{-azwj} has Taken, and Written the *Eman* to be in his heart, and Aided him with a Spirit from Him^{-azwj}. And there would be raised twelve resembling flags. It would not be known which is from which’.

قَالَ فَبَكَيْتُ فَقَالَ مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ جَعِلْتُ فِدَاكَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ وَ فِي مَجْلِسِهِ كَوَّةٌ تَدْخُلُ فِيهَا الشَّمْسُ فَقَالَ أَيْدَهُ هَذِهِ فَقُلْتُ نَعَمْ قَالَ أَمْرُنَا أَتَيْنُ مِنْ هَذِهِ الشَّمْسِ .

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 3

He (the narrator) said, 'So I wept', and he^{-asws} said: 'What makes you weep, O Abu Abdullah?' So, I said, 'May I be sacrificed for you^{-asws}! How can I not weep and you^{-asws} are saying there would be twelve resembling flags, not being know which one is from which?' And in his^{-asws} gathering there was a skylight through which the sunshine entered. He^{-asws} said: 'It this clear (enough)?' I said, 'Yes'. He^{-asws} said: 'Our^{-asws} matter would be clearer than this sunshine'.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ حَنَانَ بْنِ السَّرَّاجِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكَيْسَائِيِّ عَنْ أَبِي الطَّقِيبِ قَالَ
شَهِدْتُ جَنَازَةَ أَبِي بَكْرٍ يَوْمَ مَاتَ وَ شَهِدْتُ عُمَرَ حِينَ بُويعَ وَ عَلِيٍّ (عليه السلام) جَالِسًا نَاحِيَةَ فَأَقْبَلَ عَلَّامٌ يَهُودِيٌّ جَمِيلَ الْوَجْهِ حَمِيٌّ عَلَيْهِ ثِيَابٌ حَسَنَةٌ
وَ هُوَ مِنْ وُلْدِ هَارُونَ حَتَّى قَامَ عَلَى رَأْسِ عُمَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ أَغْلَمُ هَذِهِ الْأُمَّةَ بِكِتَابِهِمْ وَ أَمْرَ نَبِيِّهِمْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Hanan Bin Al Sarraj, from Dawood Bin Suleyman Al Kisai'e, from Abu Al Tafeyl who said,

'I attended the funeral of Abu Bakr on the day he died, and I attended When Umar was pledged allegiance to and Ali^{-asws} was seated on the side. There came over a Jewish boy of a beautiful face, good looking. Upon him were excellent clothes and he was from the children of Haroun^{-as}, until he stood by the head of Umar and he said, 'O commander of the faithful! Are you the most knowledgeable one of this community of their Books and the matters of their Prophet^{-saww}?'

قَالَ فَطَاطَأَ عُمَرَ رَأْسَهُ فَقَالَ إِيَّاكَ أَعْنِي وَ أَعَادَ عَلَيْهِ الْقَوْلَ فَقَالَ لَهُ عُمَرُ لِمَ ذَاكَ قَالَ إِنِّي جِئْتُكَ مُرْتَادًا لِنَفْسِي شَاكًا فِي دِينِي فَقَالَ ذُوْنِكَ هَذَا الشَّابُّ قَالَ
وَ مَنْ هَذَا الشَّابُّ قَالَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هَذَا أَبُو الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ (صلى الله عليه وآله)
وَ هَذَا زَوْجُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

He (the narrator) said, 'Umar lowered his head, so he said, 'Is it you I mean', and he reiterated the words upon him. So, 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^{-asws} Bin Abu Talib^{-asws}, a cousin of Rasool-Allah^{-saww}, and this is the father of Al-Hassan^{-asws} and Al-Hassan^{-asws}, two (grand) sons^{-asws} of Rasool-Allah^{-saww}, and this is the husband of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}'.

فَأَقْبَلَ الْيَهُودِيُّ عَلَى عَلِيٍّ (عليه السلام) فَقَالَ أَكْذَاكَ أَنْتَ قَالَ نَعَمْ قَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ قَالَ فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)
مِنْ غَيْرِ تَبَسُّمٍ وَ قَالَ يَا هَارُونِيُّ مَا مَنَعَكَ أَنْ تَقُولَ سَبْعًا قَالَ أَسْأَلَكَ عَنْ ثَلَاثٍ فَإِنْ أَجَبْتَنِي سَأَلْتُ عَمَّا بَعْدَهُنَّ وَ إِنْ لَمْ تَعْلَمْهُنَّ عَلِمْتُ
أَنَّهُ لَيْسَ فِيكُمْ عَالِمٌ

The Jew turned towards Ali^{-asws} and he said, 'Are you^{-asws} like that?' He^{-asws} said: 'Yes'. He said, 'I want to ask you^{-asws} about three and three and one'. So Amir Al-Momineen^{-asws} smiled from without a smile (half-smile) and said: 'O Harouny! What is preventing you from saying 'seven'? He said, 'I shall ask you^{-asws} about three, and if you^{-asws} answer me, I shall ask about what is after these, and if you^{-asws} do not know these, I shall know that there isn't a knowledgeable one among you all'.

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 11

قَالَ عَلِيٌّ (عَلَيْهِ السَّلَام) فَإِنِّي أَسْأَلُكَ بِاللَّهِ الَّذِي تَعْبُدُهُ لَئِنِ أَنَا أَجَبْتُكَ فِي كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي قَالَ مَا جِئْتُ إِلَّا لِدَاكَ قَالَ فَسَلْ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ قَطْرَةٍ هِيَ وَ أَوَّلِ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ

Ali^{-asws} said: 'I^{-asws} ask you by the god which you worship. If I^{-asws} were to answer you regarding everything what you want, will you leave your religion and enter into my^{-asws} Religion?' He said, 'I have not come here except for that'. He^{-asws} said: 'So Ask'. 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 (عَلَيْهِ السَّلَام) فَقَالَ لَهُ أَخْبِرْنِي عَنِ الثَّلَاثِ الْأُخْرَى أَخْبِرْنِي عَنْ مُحَمَّدٍ كَمْ لَهُ مِنْ إِمَامٍ عَدِلٍ وَ فِي أَيِّ جَنَّةٍ يَكُونُ وَ مَنْ سَاكَنَهُ مَعَهُ فِي جَنَّتِهِ فَقَالَ يَا هَارُونِيُّ إِنَّ لِمُحَمَّدٍ اثْنَيْ عَشَرَ إِمَامًا عَدِلًا لَا يَضُرُّهُمْ خِذْلَانٌ مِنْ خِذْلِكُمْ وَ لَا يَسْتَوْجِحُونَ بِخِلَافٍ مَنْ خَالَفَهُمْ وَ إِيَّاهُمْ فِي الدِّينِ أَرْسَبَ مِنَ الْجِبَالِ الرَّوَاسِي فِي الْأَرْضِ وَ مَسْكُنُ مُحَمَّدٍ فِي جَنَّتِهِ مَعَهُ أَوْلِيَاكَ الْإِثْنَيْ عَشَرَ الْإِمَامَ الْعَدِلَ

So Amir Al-Momineen^{-asws} answered him, saying to him: 'Inform me about the other three'. (He said), 'Inform me about Muhammad^{-saww}, how many just Imams^{-asws} are there for him^{-saww}, and in which Garden is he^{-saww} existing, and who is settled with him^{-saww} in his^{-saww} Garden?' He^{-asws} said: 'O Harouny! For Muhammad^{-saww} there are twelve just Imams^{-asws}. Neither does the abandonment of the abandoners harm them^{-asws} nor would they^{-asws} be feeling terrified by the opposition of the ones who oppose them^{-asws}, and they^{-asws} are firmer in the Religion than the tall mountains in the earth; and Muhammad^{-saww} would be dwelling in his^{-saww} Garden and with him^{-saww} would be those twelve just Imams^{-asws}'.

فَقَالَ صَدَقْتَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كُتُبِ أَبِي هَارُونَ كَتَبَهُ بِيَدِهِ وَ أَمْلَأَهُ مُوسَى عَنِّي (عَلَيْهِ السَّلَام) قَالَ فَأَخْبِرْنِي عَنِ الْوَالِدَةِ أَخْبِرْنِي عَنْ وَصِيِّ مُحَمَّدٍ كَمْ يَعِيشُ مِنْ بَعْدِهِ وَ هَلْ يَمُوتُ أَوْ يُقْتَلُ قَالَ يَا هَارُونِيُّ يَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا يَزِيدُ يَوْمًا وَ لَا يَنْقُصُ يَوْمًا ثُمَّ يُضْرَبُ ضَرْبَةً هَاهُنَا يَغْنِي عَلَى قَرْبِهِ فَتُخَضَّبُ هَذِهِ مِنْ هَذَا

So he said, 'You^{-asws} speak the truth. By Allah^{-azwj} Who, there is no god except for Him^{-azwj}, I have found it in the Book of my father Haroun. He^{-as} wrote it by his^{-as} own hand and Musa^{-as} my^{-as} uncle dictated it. Inform me about the one (last question). Inform me about the successor^{-asws} of Muhammad^{-saww}, how long would he^{-asws} live from after him^{-saww}, and would he^{-asws} be dying or would he^{-asws} be murdered?' He^{-asws} said: 'O Harouny! He^{-asws} would live from after him^{-saww} for thirty years, not increasing by a day nor reducing by a day'. Then he^{-asws} would be struck (by the sword) over here, meaning upon his^{-asws} forehead (and said): 'This (beard) would be dyed from this (head)'.

قَالَ فَصَاحَ الْهَارُونِيُّ وَ قَطَعَ كُتَيْبِيحَهُ وَ هُوَ يَقُولُ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ وَصِيُّهُ يَنْبَغِي أَنْ تُتَفَوَّقَ وَ لَا تُتَفَاقَ وَ أَنْ تُعَظَّمَ 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^{-azwj} Alone, there being no associates for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you^{-asws} are his^{-saww} successor^{-asws}, and you^{-asws} should be above and not have anyone above you^{-asws}, and that you^{-asws} should be revered and not be weakened'.

قَالَ ثُمَّ مَضَى بِهِ عَلِيٌّ (عليه السلام) إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ .

He (the narrator) said, 'Then Ali^{-asws} (went away) with him to his^{-asws} house and taught him the knowledge of the Religion'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَشَّابِ عَنِ ابْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْإِثْنَا عَشَرَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ (عليه السلام) كُلُّهُمْ مُحَدَّثٌ مِنْ وُلْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مِنْ وُلْدِ عَلِيٍّ وَ رَسُولِ اللَّهِ وَ عَلِيٍّ (عليه السلام) هُمَا الْوَالِدَانِ

Muhammad Bin Yahya, from Abdullah Bin Muhammad Al Khashhab, from Ibn Sama'at, from Ali Bin Al Hassan Bin Ribat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying: 'The twelve Imams^{-asws} are from the Progeny^{-asws} of Muhammad^{-saww}, all of them being Muhaddath (whom the Angels discuss with), from the children of Rasool-Allah^{-saww}, and from the children of Ali^{-asws}; and Rasool-Allah^{-saww} and Ali^{-asws}, they are the two fathers^{-asws}'.

فَقَالَ عَلِيُّ بْنُ رَاشِدٍ كَانَ أَخَا عَلِيٍّ بْنِ الْحُسَيْنِ لِأُمِّهِ وَ أَنْكَرَ ذَلِكَ فَصَرَّرَ أَبُو جَعْفَرٍ (عليه السلام) وَ قَالَ أَمَا إِنَّ ابْنَ أُمِّكَ كَانَ أَحَدَهُمْ .

Ali Bin Rashid said, 'There was a brother of Ali Bin Al Husayn^{-asws} to his^{-asws} mother's side, and he denied that, so Abu Ja'far^{-asws} was furious and said: 'But the son^{-asws} of your mother is one of them^{-asws}'.³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنْ عَلِيِّ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْإِثْنَا عَشَرَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثٌ مِنْ وُلْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ وُلْدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَرَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) هُمَا الْوَالِدَانِ .

Abu Ali Al Ashary, from Al Hassan Bin Ubeydullah, from Al Hassan Bin Musa Al Khashhab, from Ali Bin Sama'at, from Ali Bin Al Hassan Bin Rabat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying: 'The twelve Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, all of them^{-asws} are Muhaddath (Whom the Angels discuss with) from the children of Rasool-Allah^{-saww} and children of Ali^{-asws} Bin Abu Talib^{-asws}. Thus, Rasool-Allah^{-saww} and Ali^{-asws}, they^{-asws} are the two parents^{-asws}'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَكُونُ تِسْعَةٌ أَيْمَةً بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ تَأْسِعُهُمْ قَائِمُهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 5

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 7

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 14

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There would happen to be nine Imams^{-asws} after Al-Husayn^{-asws} Bin Ali^{-asws}, the ninth of them^{-asws} being their^{-asws} Qaim^{-asws}' 40

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِيَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ نَحْنُ اثْنَا عَشَرَ إِمَامًا مِنْهُمْ حَسَنٌ وَحُسَيْنٌ ثُمَّ الْأَيَّمَةُ مِنْ وُلْدِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying: 'We^{-asws} are twelve Imams^{-asws}. From them^{-asws} are Hassan^{-asws}, and Husayn^{-asws}, then the Imams^{-asws} are from the sons^{-asws} of Al-Husayn^{-asws}' 41

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدٍ الْعُصْطُورِيِّ عَنْ عَمْرِو بْنِ نَابِتٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَآلِهِ) يَا عَلِيُّ زُرُّ الْأَرْضِ بِعَيْنِي أَوْ تَادَكْهَا وَجِبَاهَا بِنَا أَوْ تَدَّ اللَّهُ الْأَرْضَ أَنْ تَسِيخَ بِأَهْلِهَا فَإِذَا ذَهَبَ الْإِثْنَا عَشَرَ مِنْ وُلْدِي سَاخَتْ الْأَرْضُ بِأَهْلِهَا وَ لَمْ يُنْظَرُوا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhamad Bin Al Husayn, from Abu Saeed Al Asoufy, from Amro Bin Sabit, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} and twelve from my^{-saww} children^{-asws}, and you^{-asws} O Ali^{-asws} are the anchors of the earth, meaning its pegs and its ropes. By us^{-asws} Allah^{-azwj} Stabilises the earth from subsiding with its inhabitants. So when the twelve from my^{-saww} sons^{-asws} go away, the earth would submerge its inhabitants and they would not be Given a Respite'.⁴²

وَ بَعْدَ الْإِسْنَادِ عَنْ أَبِي سَعِيدٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ وُلْدِي اثْنَا عَشَرَ نَقِيبًا نُجَبَاءُ مُحَمَّدُونٌ مُفَهَّمُونَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ بِمَلَأُهَا عَدْلًا كَمَا مَلَأَتْ جَوْرًا .

And by this chain, from Abu Saeed, raising it,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From my^{-saww} children there would be twelve excellent captains, *Muhaddisoun* (Whom the Angels discuss with), understanding ones. Their^{-asws} last one, the Rising one with the Truth (الْقَائِمُ بِالْحَقِّ) would fill it (the earth) with justice just as it had been filled with tyranny'.⁴³

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ كَرِّمٍ قَالَ حَلَفْتُ فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي أَلَّا أَكُلَ طَعَامًا بِنَهَارٍ أَبَدًا حَتَّى يَثُومَ قَائِمُ آلِ مُحَمَّدٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَكُلْتُ لَهُ رَجُلٌ مِنْ شِيعَتِكُمْ جَعَلَ لِلَّهِ عَلَيْهِ أَلَّا يَأْكُلَ طَعَامًا بِنَهَارٍ أَبَدًا حَتَّى يَثُومَ قَائِمُ آلِ مُحَمَّدٍ

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhamad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Karram who said,

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 15

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 16

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 126 H 17

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 18

'I took an oath regarding what is between me and myself that I will not eat food during the day, ever, until the 'Qaim^{-asws} of the Progeny of Muhammad^{-saww} rises. Then I went over to Abu Abdullah^{-asws} and I said to him^{-asws}, 'A man from your^{-asws} Shias has Made it for Allah^{-azwj} upon him that he will not eat food by the day, ever, until the Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww} rises'.

قَالَ فَصُمْ إِذَا يَا كَرَامَ وَلَا تَصُمْ الْعِيدَيْنِ وَلَا ثَلَاثَةَ التَّشْرِيقِ وَلَا إِذَا كُنْتَ مُسَافِرًا وَلَا مَرِيضًا فَإِنَّ الْحُسَيْنَ (عليه السلام) لَمَّا قُبِلَ عَجَبَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ عَلَيْهِنَّ وَالْمَلَائِكَةُ فَقَالُوا يَا رَبَّنَا ائْتِدْنَا لَنَا فِي هَلَاكِ الْخَلْقِ حَتَّى نُجِدَهُمْ عَنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحَلُّوا حُرْمَتَكَ وَ قَتَلُوا صَفْوَتَكَ

He^{-asws} said: 'So Fast then O Karram, but do not Fast the two Eids, nor the three days of Al-Tashreek, nor when you are travelling, nor when sick, for Al-Husayn^{-asws}, when he^{-asws} was murdered, the skies and the earth and the ones upon them and the Angels raised a clamour and they said, 'O our Lord^{-azwj}! Permit for us to destroy the people until we renew them with a new people on the earth due to that they have permitted Your^{-azwj} Sanctity (to be violated) and they murdered Your^{-azwj} elite'.

فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَ يَا سَمَاوَاتِي وَ يَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَابًا مِنَ الْحُجُبِ فَإِذَا خَلَفَهُ مُحَمَّدٌ (صلى الله عليه وآله) وَ اثْنَا عَشَرَ وَصِيًّا لَهُ (عليهم السلام) وَ أَخَذَ بِيَدِ فُلَانٍ الْقَائِمِ مِنْ بَيْنِهِمْ فَقَالَ يَا مَلَائِكَتِي وَ يَا سَمَاوَاتِي وَ يَا أَرْضِي بَعْدًا أَنْتَصِرَ لِهَذَا قَالَهَا ثَلَاثَ مَرَّاتٍ .

So Allah^{-azwj} Revealed unto them: "O My^{-azwj} Angels, and O My^{-azwj} skies, and O My^{-azwj} earth! Calm down!" Then He^{-azwj} Uncovered a Veil from the Veils, and there were behind it, Muhammad^{-saww} and twelve successors^{-asws} of his^{-saww}, and Grabbed the hand of Al-Qaim^{-asws} from between them^{-asws} and He^{-azwj} Said: "O My^{-azwj} Angels, and O My^{-azwj} skies, and O My^{-azwj} earth! By this one^{-asws} I^{-azwj} shall Triumph for this one^{-asws}". He^{-azwj} Said it three times'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي طَالِبٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ (عليه السلام) فِي مَنْزِلِهِ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدَّثًا فَقَالَ لَهُ أَبُو بَصِيرٍ سَمِعْتُ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَخَلَفَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَهُ فَقَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ (عليه السلام) .

Muhammad Bin Yahyaa and Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abu Talib, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I, and Abu Baseer, and Mihran a slave of Abu Ja'far^{-asws} were in his^{-asws} house in Makkah. Muhammad Bin Imran said, 'I heard Abu Abdullah^{-asws} saying: 'We^{-asws} are twelve *Muhaddith* (Whom the Angels discuss with)'. So Abu Baseer said to him, 'You heard from Abu Abdullah^{-asws}? So he oathed to him once or twice that he did hear it. Then Abu Baseer said, 'But I heard it from Abu Ja'far^{-asws}'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي يَحْيَى الْمَدَائِنِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنْتُ حَاضِرًا لَمَّا هَلَكَ أَبُو بَكْرٍ وَ اسْتَخْلَفَ عُمَرُ أَقْبَلَ يَهُودِيٍّ مِنْ عِظَمَاءِ يَهُودٍ يَثْرِبَ وَ تَزَعُمُ يَهُودَ الْمَدِينَةِ أَنَّهُ أَعْلَمُ أَهْلِي

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 19

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 20

زَمَانِهِ حَتَّى رُفِعَ إِلَى عُمَرَ فَقَالَ لَهُ يَا عُمَرُ إِنِّي جِئْتُكَ أُرِيدُ الْإِسْلَامَ فَإِنْ أَخْبَرْتَنِي عَمَّا سَأَلْتُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابِ مُحَمَّدٍ بِالْكِتَابِ وَالسُّنَّةِ وَ جَمِيعِ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mas'ada Bin Ziyad, from Abu Abdullah and Muhammad Bin Al Husayn, from Ibrahim, from Abu Ibrahim, from Abu Yahya Al Madainy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'I was present when Abu Bakr died and chose Umar as a Caliph. A Jew from the great ones of the Jews of Yasrib came over, and the Jews of Al-Medina thought that he (Umar) was the most knowledgeable of the people of his time, until he was brought to Umar, and he said to him, 'O Umar! I come to you intending Al-Islam, so if you were to inform me about what I ask you then you are the most knowledgeable of the companions of Muhammad^{-azwj} with the Book and the Sunnah and the entirety of what I ask you about'.

قَالَ فَقَالَ لَهُ عُمَرُ إِنِّي لَسْتُ هُنَاكَ لَكِنِّي أُزِيدُكَ إِلَى مَنْ هُوَ أَعْلَمُ أَمْتِنَا بِالْكِتَابِ وَالسُّنَّةِ وَ جَمِيعِ مَا قَدْ سَأَلْتُ عَنْهُ وَ هُوَ ذَلِكَ فَأَوْمَأَ إِلَى عَلِيٍّ (عليه السلام) فَقَالَ لَهُ الْيَهُودِيُّ يَا عُمَرُ إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَ لِيَبْعَةَ النَّاسِ وَ إِنَّمَا ذَلِكَ أَعْلَمُكُمْ فَزَبْرَهُ عُمَرُ

He (the narrator) said, 'Umar said to him, 'I am not in that position, but I shall guide you to the one^{-asws} who is the most knowledgeable of our community with the Book and the Sunnah and the entirety of what you have to ask about, and he^{-asws} is that one', and he gestured towards Ali^{-asws}. The Jew said to him, 'O Umar! If this one is as you are saying, then what is the matter with you taking pledges of allegiances of the people, and rather that one is the most knowledgeable one of you all?' So Umar scolded him.

ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى عَلِيٍّ (عليه السلام) فَقَالَ لَهُ أَنْتَ كَمَا ذَكَرَ عُمَرُ فَقَالَ وَ مَا قَالَ عُمَرُ فَأَخْبَرَهُ قَالَ فَإِنْ كُنْتُ كَمَا قَالَ سَأَلْتُكَ عَنْ أَشْيَاءَ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْلَمُهُ أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنَّكُمْ فِي دَعْوَاكُمْ خَيْرُ الْأُمَّمِ وَ أَعْلَمُهَا صَادِقِينَ وَ مَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمْ الْإِسْلَامَ

Then the Jew stood up (and came) to Ali^{-asws} and said to him^{-asws}, 'Are you like what Umar mentioned?' He^{-asws} said: 'And what did Umar say?' So he informed him^{-asws}. He^{-asws} said: 'Supposing I^{-asws} am just as what he said?' He said, 'I shall ask you^{-asws} about certain things I want to know. If anyone from you all know, then I shall know that you all are a good community in your calling and know that you are truthful, and along with that, I shall enter into your Religion Al-Islam'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) نَعَمْ أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ سَلْ عَنَّا بَدَا لَكَ أَخْبَرْتُكَ بِهِ إِنْ شَاءَ اللَّهُ قَالَ أَخْبَرْتَنِي عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ فَقَالَ لَهُ عَلِيٌّ (عليه السلام) يَا يَهُودِيَّ وَ لِمَ لَمْ تَقُلْ أَخْبَرْتَنِي عَنْ سَبْعٍ فَقَالَ لَهُ الْيَهُودِيُّ إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلَاثِ سَأَلْتُكَ عَنِ الْبَقِيَّةِ وَ إِلَّا كَفَمْتُ فَإِنْ أَنْتَ أَحْبَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلِي الْأَرْضِ وَ أَفْضَلُهُمْ وَ أَوْلَى النَّاسِ بِالنَّاسِ

So Amir Al-Momineen^{-asws} said: 'Yes, I^{-asws} am just as what Umar mentioned to you. Ask about whatever come to you. I^{-asws} shall inform you with it, if Allah^{-azwj} so Desires'. He said, 'Inform me about three and three and one'. Ali^{-asws} said to him: 'O Jew! And why do you not say, 'Inform me about seven?'. The Jew said to him^{-asws}, 'if you^{-asws} were to inform me with the three, I shall ask you^{-asws} about the remainder, or else I shall stop. So if you were to answer me regarding these seven, then you are the most knowledgeable of the people of the earth and their most superior, and the closest of the people with the people'.

فَقَالَ لَهُ سَلْ عَنَّا 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 فَأَخْبَرَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ لَهُ الْيَهُودِيَّ أَخْبِرْنِي عَنْ هَذِهِ الْأُمَّةِ كَمْ لَهَا مِنْ إِمَامٍ هُدَى وَ أَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيْنَ مَنْزِلُهُ فِي الْجَنَّةِ وَ أَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ

So he^{-asws} said: 'Ask about whatever comes to you, O Jew!' He said, 'Inform me about the first rock placed upon the surface of the earth, and the first tree planted upon the surface of the earth, and the first spring originated upon the surface of the earth'. So Amir Al-Momineen^{-asws} informed him. Then the Jew said to him^{-asws}, 'Inform me about this community, how many Imams^{-asws} of Guidance are there for it, and inform me about your Prophet Muhammad^{-saww}, where is his^{-asws} house in the Paradise, and inform me who would be with him^{-saww} in the Paradise'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَامًا هُدَى مِنْ ذُرِّيَّةِ نَبِيِّهَا وَ هُمْ مِنِّي وَ أَمَّا مَنْزِلُ نَبِيِّنَا فِي الْجَنَّةِ فَفِي أَفْضَلِهَا وَ أَشْرَفِهَا جَنَّةِ عَدْنِ وَ أَمَّا مَنْ مَعَهُ فِي مَنْزِلِهِ فِيهَا فَهَؤُلَاءِ الْإِثْنَا عَشَرَ مِنْ ذُرِّيَّتِهِ وَ أُمَّهُمُ وَ جَدُّهُمُ وَ أُمَّهُمُ وَ ذُرَارِيُّهُمُ لَا يَشْرِكُهُمْ فِيهَا أَحَدٌ .

So Amir Al-Momineen^{-asws} said to him: 'For this community there are twelve Imam^{-asws} of Guidance from the children of His^{-azwj} Prophet^{-saww}, and they^{-asws} are from me^{-asws}; and as for the house of our Prophet^{-saww} in the Paradise, so it is in its most superior and noblest, the Garden of Eden; and as for the ones who would be with him^{-saww} in his^{-saww} house therein, so it would be these twelve Imams^{-asws} from his^{-asws} offspring, and their^{-asws} mothers and their^{-asws} grandmothers, and the mothers of their^{-asws} grandmothers, and their^{-asws} children. No one (from the general public) would participate with them^{-asws} in it'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مُحَمَّدٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ بَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وَلَدِهَا فَعَدَدْتُ اثْنَيْ عَشَرَ أَحْرَهُمُ الْقَائِمِ (عَلَيْهِ السَّلَام) ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ ثَلَاثَةٌ مِنْهُمْ عَلِيُّ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws}, from Jabir Bin Abdullah Al-Ansary who said, 'I went over to (Syeda) Fatima^{-asws} and in front of her^{-asws} was a Tablet wherein were the names of the successors^{-asws} from her^{-asws} children. So, I counted twelve, the last of these being Al-Qaim^{-asws}. There from these were 'Muhammad' and thee from these were 'Ali'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى الْجِنِّ وَ الْإِنْسِ وَ جَعَلَ مِنْ بَعْدِهِ اثْنَيْ عَشَرَ وَصِيًّا مِنْهُمْ مِنْ سَبَقَ وَ مِنْهُمْ مَنْ بَقِيَ وَ كُلُّ وَصِيٍّ حَزَبٌ بِهِ سُنَّةٌ وَ الْأَوْصِيَاءُ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى سُنَّةِ أَوْصِيَاءِ عَيْسَى وَ كَانُوا اثْنَيْ عَشَرَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلَى سُنَّةِ الْمَسِيحِ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeydullah, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having: 'Allah^{-azwj} Sent Muhammad^{-saww} to the Jinn and the human and after him^{-saww} Made twelve successors^{-asws}. From them^{-asws} are some who have preceded, and from them^{-asws} are some who remain; and every successor^{-asws}, a Sunnah

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 8

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 9

flowed with him^{-asws}; and the successors^{-asws}, those from after Muhammad^{-saww} are upon the Sunnah of the successors^{-as} of Isa^{-as}, they were twelve, and it was so that Amir Al-Momineen^{-asws} was upon the Sunnah of Isa^{-as}'.⁴⁸

Appendix II: Complete Ahadith on the Characteristics of a Divine Imam^{-asws}

Hadith 1

معاني الأخبار ل، الخصال ن، عيون أخبار الرضا عليه السلام الطالقاني عن أحمد الهمداني عن علي بن الحسين بن فضال عن أبيه عن أبي الحسين علي بن موسى الرضا ع قال: للإمام علامات يكون أعلم الناس وأحكم الناس وأتقى الناس وأحلّم الناس وأشجع الناس وأسخى الناس وأعبد الناس

(The books) 'Ma'any Al Akhbar' (and) 'Al Khisaa' (and) 'Uyoon Akhbar Al Reza^{-asws} – Al Talaqany, from Ahmad Al Mandany, from Ali Bin Al Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'For the Imam^{-asws} there are signs. He^{-asws} would happen to be the most knowledgeable of the people, and the wisest of the people, and the most pious of the people, and the most forbearing of the people, and the bravest of the people, and the most generous of the people, and most worshipping of the people.

و يلد [يولد] مَحْتُونًا وَ يَكُونُ مُطَهَّرًا وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ وَ لَا يَكُونُ لَهُ ظِلٌّ

And he^{-asws} comes to (the world) circumcised, and would happen to be clean, and he^{-asws} would see from behind him^{-asws} just as he^{-asws} would see from in front of him^{-asws}, and there would not happen to be a shadow for him^{-asws}.

وَ إِذَا وَقَعَ إِلَى الْأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعًا صَوْتَهُ بِالشَّهَادَتَيْنِ وَ لَا يَحْتَلِمُ وَ تَنَامُ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ يَكُونُ مُحَدَّثًا وَ يَسْتَوِي عَلَيْهِ دِرْعُ رَسُولِ اللَّهِ ص وَ لَا يُرَى لَهُ نَبْوٌ وَ لَا غَائِطٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَكَّلَ الْأَرْضَ بِإِتِّلَاعِ مَا يَخْرُجُ مِنْهُ وَ تَكُونُ رَائِحَتُهُ أَطْيَبَ مِنْ رَائِحَةِ الْمِسْكِ

And when he^{-asws} falls to the ground from the belly of his^{-asws} mother^{-as}, falls upon his palms, raising his^{-asws} voice with the two testimonies; and he^{-asws} does not have wet-dreams, and his^{-asws} eyes sleep and his^{-asws} heart does not sleep, and he^{-asws} happens to be one narrated to (from Allah^{-azwj} – a Muhaddasa), and the armour of Rasool-Allah^{-saww} fits upon him^{-asws}, and neither is urine seen for him^{-asws} nor any faeces because Allah^{-azwj} Mighty and Majestic has Allocated the earth with devouring whatever comes out from him^{-asws}, and his^{-asws} aroma would be more aromatic than the aroma of musk;

وَ يَكُونُ أَوْلَى بِالنَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ يَكُونُ أَشَدَّ النَّاسِ تَوَاضُعًا لِلَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ آخِذَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَ أَكْفَى النَّاسِ عَمَّا يَنْهَى عَنْهُ

And he^{-asws} would be the foremost of the people from them with their own selves, and the kindest upon them than their own fathers and mothers, and he^{-asws} would be the most intense of the people in being humble to Allah^{-azwj} Mighty and Majestic, and would be the most taking

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 10

of the people with what they have been Commanded with, and the most refraining of the people from what they have been Forbidden from;

وَ يَكُونُ دُعَاؤُهُ مُسْتَجَابًا حَتَّى إِنَّهُ لَوْ دَعَا عَلَى صَخْرَةٍ لَانْشَقَّتْ بِنَصْفَيْنِ وَ يَكُونُ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ سَيْفُهُ ذُو الْفَقَارِ وَ تَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شِيَعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

And his^{-asws} supplications would happen to be Answered to the extent that even if he^{-asws} were to supplicate against a rock it would split into two halves, and he^{-asws} would happen to have weapons of Rasool-Allah^{-saww} with him^{-asws} and his^{-saww} sword Zulfiqar, and there would happen to be a manuscript with him^{-asws} having names of their^{-asws} Shias in it up to the Day of Qiyamah, and a manuscript having names of their^{-asws} enemies in it up to the Day of Qiyamah;

وَ تَكُونُ عِنْدَهُ الْجَامِعَةُ وَ هِيَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لُدَّ آدَمَ وَ يَكُونُ عِنْدَهُ الْجُفْرُ الْأَكْبَرُ وَ الْأَصْفَرُ إِهَابٌ مَاعِزٍ وَ إِهَابٌ كَبِشٍ فِيهِمَا جَمِيعُ الْعُلُومِ حَتَّى أَرْضُ الْحَدَشِ وَ حَتَّى الْجِلْدَةُ وَ نِصْفُ الْجِلْدَةِ وَ ثُلُثُ الْجِلْدَةِ وَ يَكُونُ عِنْدَهُ مُصْحَفٌ فَاطِمَةَ ع.

And he^{-asws} would happen to have the (book) 'Al Jami'e with him^{-asws}, its length is of seventy cubits, wherein is entirety of what the children of Adam^{-as} could be needy to, and he^{-asws} would happen to have with him^{-asws} the (book) 'Al Jafr', the large and the small (from) skin of a goat and skin of a ram wherein is the entirety of the knowledges, to the extent of (compensation) of the scratch wound, and to the extent of the lashing, and the half-lash, and a third of a lashing, and he^{-asws} would have the parchment of (Syeda) Fatima^{-asws} with him^{-asws}.⁴⁹

Hadith 2

الْحِصَالِ الْعِجْلِيِّ عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُثَلُّوْلٍ عَنِ أَبِي مُعَاوِيَةَ عَنِ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَ النُّصُوصِ وَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ وَ أَنْفَاهُمْ لِلَّهِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ أَنْ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونَ لَهُ الْمُعْجِزُ وَ الدَّلِيلُ وَ تَنَامَ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ لَا يَكُونُ لَهُ فِيءٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ.

(The book) 'Al Khisaa' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

'From Abu Abdullah^{-asws} having said: 'Ten characteristics are from the attributes of the Imam^{-asws} – The infallibility, and the texts, and he^{-asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{-azwj}, and their most knowledgeable with the Book of Allah^{-azwj}, and he^{-asws} would be the owner of the apparent bequest, and there would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep, and there would not happen to be any shadow for him^{-asws}, and he^{-asws} will see from behind him^{-asws} just as he^{-asws} sees from in front of him^{-asws}'.⁵⁰

⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 3 Ch 4 H 1

⁵⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

Hadith 3

قرب الإسناد مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: دَخَلْتُ عَلَيْهِ فُقُلْتُ جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ

(The book) 'Qurb Al Asnad' – Muhammad Bin Khalid Al Tayalisi, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Al-Hassan Al-Maazy (7th Imam^{-asws}), he (the narrator) said, 'I entered to see him^{-asws} and said, 'May I be sacrificed for you^{-asws}! By what is the Imam^{-asws} recognised?'

فَقَالَ بِخِصَالٍ أَمَا أَوْلَىٰ فَشَيْءٌ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسَ وَ نَصَبَهُ لَهُمْ عِلْمًا حَتَّىٰ يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا وَ عَرَفَهُ النَّاسَ وَ كَذَلِكَ الْأَيِّمَةُ يُعْرَفُونَهُمُ النَّاسَ وَ يَنْصِبُونَهُمْ لَهُمْ حَتَّىٰ يَعْرِفُوهُ وَ يُسْأَلُ فَيُجِيبُ وَ يُسْكُتُ عَنْهُ فَيَبْتَدِئُ وَ يُخَيِّرُ النَّاسَ بِمَا فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

He^{-asws} said: 'By (certain) characteristics. As for the first of these, it is a thing preceding from his^{-asws} father^{-asws} and the people recognise it and nominated him^{-asws} as a flag for them until he^{-asws} becomes the Divine Authority upon them, because Rasool-Allah^{-saww} nominated Ali^{-asws} and the people recognised him^{-asws}, and like that is the Imamate. The people are recognising them and they^{-asws} (the Imams) have been nominated for them until they (the people) recognise him^{-asws}, and he^{-asws} is asked, so he^{-asws} answers, and if they are silent from him^{-asws}, he^{-asws} initiates and tells the people what will happen tomorrow, and he^{-asws} speaks to the people in every language'.

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَتَّوَمَّ أُعْطِيكَ عَلَامَةً تَطْمَئِنُّ إِلَيْهَا فَوَ اللَّهُ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ فَتَكَلَّمَ الْخُرَّاسَانِي بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارْسِيَّةِ فَقَالَ لَهُ الْخُرَّاسَانِي أَصْلَحَكَ اللَّهُ مَا مَنَعَنِي أَنْ أَكَلِّمَكَ بِكَلَامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ

He^{-asws} said to me: 'O Abu Muhammad! Right now, before you arise, a sign will come to you, you will be content to it'. By Allah^{-azwj}! I did not wait long before a man from the people of Khurasan entered. The Khurasani spoke in Arabic and he^{-asws} answered in Persian. The Khurasani said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Nothing prevented me from speaking to you^{-asws} in my language except that I (thought) you^{-asws} were not good at it'.

فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ

He^{-asws} said: 'Glory be to Allah^{-azwj}! When I^{-asws} am not good an answering you, then what is my^{-asws} merit over you?'

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَىٰ عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَحِيمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ بَعْدَ يُعْرَفُ الْإِمَامَ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

Then he^{-asws} said: 'O Abu Muhammad! The Imam^{-asws} is such, no speech is hidden unto him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he isn't an Imam^{-asws}'.⁵¹

⁵¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

Hadith 6

الرَّبِيسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ

Al Bursy in (the book) 'Mashariq Al Anwaar, from Tariq Bin Shihab,

'From Amir Al-Momineen^{-asws} having said: 'O Tariq! The Imam^{-asws} is Word of Allah^{-azwj}, and Divine Authority of Allah^{-azwj}, and Face of Allah^{-azwj}, and Noor of Allah^{-azwj}, and Veil of Allah^{-azwj}, and Sign of Allah^{-azwj}.

يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ

Allah^{-azwj} Chooses him^{-asws} and Makes to be in him^{-asws} whatever He^{-azwj} so Desires to, and due to that, Obligates the obedience to him^{-asws} and the Wilayah upon the entirety of His^{-azwj} creatures. Therefore, he^{-asws} is His^{-azwj} Guardian (in charge) in His^{-azwj} skies and His^{-azwj} earth, having Taken the Pact with that for him^{-asws} upon the entirety of His^{-azwj} servants. So, the one who precedes upon him has disbelieved in Allah^{-azwj} from above His^{-azwj} Throne, and he^{-asws} does whatever He^{-azwj} so Desires, and when Allah^{-azwj} Desires (anything), he^{-asws} desires (as well).

وَ يُكْتُبُ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُلَبِّسُ الْمُهَيْبَةَ وَ عِلْمَ الضَّمِيرِ وَ يَطَّلِعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمُلْكِ وَ الْمَمْلُوكِ وَ يُعْطَى مَنْطِقَ الطَّيْرِ عِنْدَ وِلَايَتِهِ

And it is written upon his^{-asws} upper arm: '**And the Word of your Lord has been Completed, truly and justly; [6:115].** He^{-asws} is the true and the just, and a pillar of light is set up for him^{-asws}, from the earth to the sky. He^{-asws} sees in it the deeds of the servants, and he^{-asws} adorns the prestige, and knows the consciences, and is notified upon the hidden matters, and he^{-asws} sees what is between the east and the west. So, nothing is hidden to him^{-asws} from the realms of the kingdom and the Kingdoms; and he^{-asws} is Given the talk (language) of the birds at his^{-asws} Wilayah.

فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لَوْحِيهِ وَ يَرْتَضِيهِ لِعَبِيهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئَتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِنُ لَهُ بِالْإِمْرَةِ وَ يَخْتُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رَسُولِ اللَّهِ

So, this is the one whom Allah^{-azwj} Chooses for His^{-azwj} Face, and Selects him^{-asws} for His^{-azwj} hidden matters, and Supports him^{-asws} with His^{-azwj} Word, and Indoctrinates him^{-asws} (with) His^{-azwj} Wisdom, and Makes his^{-asws} heart a place of His^{-azwj} Desire, and Calls for him^{-asws} with the Authority, and Submits (creatures) for him^{-asws} with the Command, and Judges with the obedience to him^{-asws}, and that is because the Imamate is inheritance of the Prophets^{-as}, and status of the elites, and Caliphate of Allah^{-azwj} and caliphate of Rasool-Allah^{-saww}.

فَهِىَ عِصْمَةٌ وَوَلَايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَا يَتُهُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عِزٌّ الْمُؤْمِنِينَ وَ شَفَاعَةٌ الْمُذْنِبِينَ وَ نَجَاةٌ الْمُحِبِّينَ

So, it is a protection, and Wilayah, and authority, and guidance, and it is the complete Religion, and outweighing of the scales. The Imam^{-asws} is evidence of the aimers, and a minaret of the guided, and way of the travellers, and a sun shining in the hearts of the spiritualists. His^{-asws} Wilayah is a cause for the salvation, and obedience to him^{-asws} is Obligatory during the lifetime, and an apparatus after the deaths, and honour of the Momineen, and intercession of the sinners, and salvation of the ones who love them^{-asws}.

وَ قُوَّةٌ التَّابِعِينَ لِأَمْرٍ رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِيهُنَّ الْحَلَالَ مِنَ الْحَرَامِ فَهِىَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَّلَاهُ وَ حَكَّمَهُ

And he^{-asws} is success of the repentant, because it is head of Al-Islam, and perfection of the Eman, and recognition of the limits and the rulings, and clarification of the Permissible(s) from the Prohibitions. It is a rank that cannot be attained except by one^{-asws} whom Allah^{-azwj} Chooses, and Advances him^{-asws}, and Places him^{-asws} in charge and Makes him a judge.

فَأَوْلَايَتُهُ هِيَ جِفْظُ التَّغْوِيرِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمِّ وَ الدَّلَالُ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطَّلَعُ عَلَى الْعُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ

His^{-asws} Wilayah, it is a protection of the frontiers, and management of the affairs, and counter of the days and the months. The Imam^{-asws} is the fresh water to the thirsty, and pointer upon the guidance. The Imam^{-asws} is Purified from the sins, notified upon the hidden matter. The Imam^{-asws}, he^{-asws} is the sun emerging upon the servants with the rays, so neither the hands not the sights can attain him^{-asws}, and it is an indication with Words of the Exalted: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].**

وَ الْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيِّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْؤُهُ شَمْسُ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُؤُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ

And the Mominoun (is a reference to) Ali^{-asws} and his^{-asws} family. The honour is for the Prophet^{-saww} and the family^{-asws}, and the Prophet^{-saww} and the family are not separate regarding the honour up to the end of times. They^{-asws} are the head of the circle of Eman, and pivot of the existence, and sky of generosity, and nobility of the existing ones, and noble illumination of the sun, and light of His^{-azwj} moon, and origin of the honour, and the glory, and initiation, and its meaning and its construction.

فَأَلِإِمَامٌ هُوَ السِّرَاحُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمِنْهَاجُ وَ الْمَاءُ النَّجَّاحُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُغْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكُ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ التَّعَمَّةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يَنْزِفُ

The Imam^{-asws}, he^{-asws} is the glow of the lantern, and the way, and the manifesto, and the streaming water, and the overflowing ocean, and the shining moon, and the abundant well, and the clear manifesto of the paths, and the evidence of the blindness of the destroyed ones,

and the pouring cloud, and the roaming rain, and the perfect full moon, and the meritorious evidence, and the shading sky, and the majestic bounty, and ocean which does not deplete;

وَالشَّرْفُ الَّذِي لَا يُوصَفُ وَالْعَيْنُ الْعَزِيزَةُ وَالرَّوْضَةُ الْمَطِيرَةُ وَالرَّهْرُ الْأَرْبِجُ وَالْبَدْرُ الْبَهِيْجُ وَالنَّيْرُ الْأَلْبَيْحُ وَالطَّيْبُ الْفَائِخُ وَالْعَمَلُ الصَّالِحُ وَالْمَنْجَرُ
الرَّابِحُ وَالْمَنْهَجُ الْوَاضِحُ وَالطَّيْبُ الرَّيْفِيُّ وَالْأَبُ الشَّفِيقُ

And the nobility which cannot be described, and the abundant spring, and the garden rained upon, and the fragrant flower, and the beautiful moon, and the luminous regulations, and the aromatic scent, and the righteous deed, and the profitable store, and the clear manifesto, and the delicate perfume, and the compassionate father.

مَفْرَعُ الْعِبَادِ فِي الدَّوَاهِي وَالْحَاكِمُ وَالْأَمْرُ وَالنَّاهِي مُهَيِّئُ اللَّهِ عَلَى الْخَلَائِقِ وَأَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَمُحَجِّتُهُ فِي أَرْضِهِ وَبِلَادِهِ مُطَهِّرٌ
مِنَ الذُّنُوبِ مُبْرِئٌ مِنَ الْعُيُوبِ مُطَّلِعٌ عَلَى الْعُيُوبِ

He^{-asws} is a shelter of the servants during the difficulties, and the judge, and the instructor and the forbidden, a custodian of Allah^{-azwj} upon the creatures and His^{-azwj} trustee upon the creatures, a Divine Authority of Allah^{-azwj} upon His^{-azwj} servants, and praised in His^{-azwj} earth and His^{-azwj} country, Purified from the sins, freed from the faults, notified upon the hidden matters.

ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَبَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ ذَهْرُهُ وَخَلِيفَةُ اللَّهِ فِي نَحْوِهِ وَ أَمْرُهُ لَا يُوجَدُ لَهُ مَثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَنْأَلُ مَعْرِفَتَنَا أَوْ يَعْرِفُ
دَرَجَتَنَا أَوْ يَشْهَدُ كِرَامَتَنَا أَوْ يُدْرِكُ مَنْرَلَتَنَا

His^{-asws} apparent is an uncontrollable matter, and his^{-asws} esoteric is a hidden matter one of his^{-asws} time cannot be realised, and he^{-asws} is a Caliph of Allah^{-azwj} regarding His^{-azwj} Forbiddance, and his^{-asws} order, no example can be found for it nor can it be established for him^{-asws} with evidence. So, who is that who can attain our^{-asws} recognition or recognise our^{-asws} rank, or witness our^{-asws} prestige, or realise our^{-asws} status?

خَارَتِ الْأَلْبَابُ وَالْعُقُولُ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاغَرَتِ الْعُظَمَاءُ وَ تَقَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرَسَتِ الْبُلْغَاءُ وَ لَكِنَتِ الْخُطَبَاءُ وَ عَجَزَتِ
الْفُصَحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَالسَّمَاءُ عَن وَصْفِ شَأْنِ الْأَوْلِيَاءِ

The understandings and the intellects are confused, and the understandings are lost in what I^{-asws} am saying. The great ones are belittled, and the scholars fall short, and the poets are frustrated, and the eloquent are muted, and the preachers are contradictory, and the linguists are frustrated, and the earth and the sky are humbled from describing the glory of the Guardians^{-asws}.

وَ هَلْ يُعْرَفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شِعَاعُ جَلَالِ الْكِبْرِيَاءِ وَ شَرَفُ الْأَرْضِ وَالسَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَن وَصْفِ
الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِحِمِّ أَحَدٍ مِنَ الْعَالَمِينَ كَيْفَ

And can he^{-asws} be recognised, or described, or known, or understood, nor realised, or controlled, one^{-asws} who is a ray of the Majesty of the Greatness, and nobility of the earth and the sky. More majestic is the position of Progeny^{-asws} of Muhammad^{-saww} from the description of the describers, and attribution of the attributers.

وَهُمُ الْكَلِمَةُ الْعَلِيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَأَيْنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ مِنْ هَذَا وَ مَنْ دَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ

And if anyone from the world is compared with them^{-asws}, how (can this be so), and they^{-asws} are supreme word, and the white names, and the great oneness which are turned away from by the **ones who turned and fled [70:17]**, and the Magnificent, the Exalted Veil of Allah^{-azwj}. So, where is the choosing from this? And where are the intellects from this? And who is who can recognise, or describe one^{-asws} whom I^{-asws} have described?

ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلٍ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعِجْلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضَةٌ لِيَبْتَ الصُّمُورَةَ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمُعَدِّينَ الرِّسَالَةَ وَ الْحِكْمَةَ وَ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَتَبَّأَ لَهُمْ وَ سُخْقًا

They thought that (Imamate) is in other than Progeny^{-asws} of Muhammad^{-saww}. They lied and their feet slipped, and they took the calf as a lord, and the Satan^{-la} as a party. All that is in hatred for the house of elites, and house of the Infallible(s), and envy of the mines of the Message and the Wisdom, **And when the Satan adorned their deeds for them [8:48]**, there was destruction for them and remoteness.

كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا عَابِدًا لِلْأَصْنَامِ جَبَانًا يَوْمَ الرِّحَامِ وَ الْإِمَامُ يَجِبُ أَنْ يَكُونَ عَلِيمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّرَجَةِ مِنْ فُرُوشِ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ الْبَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ التَّهَجُّجِ مِنَ النَّبِيِّ الْكَرِيمِ وَ النَّفْسِ مِنَ الرَّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلُ عَنِ اللَّهِ

How can they (people) choose an imam, an ignoramus, an idol worshipper, a coward on the day of crowding, and the Imam^{-asws} is such that it is Obligatory that he^{-asws} happens to be knowledgeable not ignorant, and brave not an abstainer (from battling), neither is an affiliation higher upon him^{-asws} nor can any lineage condemn him^{-asws}. So, he^{-asws} is among the peaks of Quraysh, and the nobility from Hashim^{-asws}, and the remaining ones from Ibrahim^{-as} and the peak from the honourable springs, and the self from the Rasool^{-saww}, and the Pleasured from Allah^{-azwj}, and the Word from Allah^{-azwj}.

فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنَافٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّئَاسَةِ مُفْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أُوذِعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُؤَفَّقٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ

He^{-asws} is the noblest of the nobles, and the branch from Abd Manaf^{-as}, a knower of the politics, one standing with the government of Obligatory obedience up to the Day of the House. Allah^{-azwj} Deposits His^{-azwj} Secrets in his^{-asws} heart and Notifies his^{-asws} tongue with it. He^{-asws} is infallible, harmonised, not being a coward, nor ignorant.

فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَغْيِرُ هُدًى مِنَ اللَّهِ

But they (people) left him^{-asws}, O Tariq, **they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**.

وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكَ وَ جَسَدٌ سَمَاوِيٌّ وَ أَمْرٌ إلهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ

And the Imam^{-asws}, O Tariq, is a royal human, and of heavenly body, and a Divine Command, and a Holy soul, and of lofty position, and a majestic Noor, and a hidden secret.

فَهُوَ مَلَكُ الدَّاتِ إِلَهِي الصِّفَاتِ زَائِدُ الْحُسْنَاتِ عَالِمٌ بِالْمُعَيَّنَاتِ حَصّاً مِنْ رَبِّ الْعَالَمِينَ وَ نَصّاً مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كُلُّهُ لِأَلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرَائِيلَ صَفْوَةَ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ

He^{-asws} is a king of the Divine Self, of additional beautiful attributes, a knower with the hidden matters specialised from Lord^{-azwj} of the worlds, and Nominated from the truthful, the trustworthy (Rasool^{-saww}), and all this is for Progeny^{-asws} of Muhammad^{-saww}. No participant participates in it, because they^{-asws} are the mines of Revelation, and meaning of the interpretation, and special ones of the Majestic Lord^{-azwj}, and landing place of the trustworthy Jibraeel^{-as}, elites of Allah^{-azwj} and His^{-asws} Word.

شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الْجَلَالَةِ جُنُبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ بِنَائِبُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقِسْطَاسُ الْمُسْتَقِيمُ وَ الْمُنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهُ الْكَرِيمُ وَ التُّورُ الْقَدِيمُ

(They^{-asws}) are the tree of the Prophet-hood, and the mine of elites, the spring of words, and the peak of evidence, and the decisive Message, and Noor of the Majesty, Side of Allah^{-azwj} and His^{-azwj} Depository, and a place of Words of Allah^{-azwj}, and the keys of wisdom, and lantern of Mercy of Allah^{-azwj} and springs of His^{-azwj} Bounties, the Way to Allah^{-azwj}, and the Salsabeel, and the fairness of the straightness, and the upright manifesto, and the Zikr of the Wise, and the honourable Face, and the ancient Noor.

أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّءُوفِ الرَّحِيمِ وَ أَمَنَاءُ الْعَلِيِّ الْعَظِيمِ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ

(They^{-asws} are) the people of nobility, and the uprightness, and the advancement, and the reverence, and the superiority, caliphs of the honourable Prophet^{-saww}, and sons of the Kind, the Merciful, and trustees of the Exalted, the Magnificent, **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**, the magnificent peak, and the straightest path.

مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورٍ عَظَمَتِهِ وَ وَلَّاهُمْ أَمْرَ مَمْلَكَتِهِ فَهُمْ سِرُّ اللَّهِ الْمَخْزُونُ وَ أَوْلِيَاؤُهُ الْمُقَرَّبُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ التَّوَنِ إِلَى اللَّهِ يَدْعُونَ

One who recognizes them^{-asws} and takes from them^{-asws}, so he would be from them^{-asws}, and to it is the indication with His^{-azwj} Words: **So, the one who follows me, then he is from me, [14:36]**. Allah^{-azwj}) Created them^{-asws} from the Noor of His^{-azwj} Magnificence and Made them in charge of the affairs of His^{-azwj} Kingdom. Thus, they^{-asws} are treasured Secrets of Allah^{-azwj} and His^{-azwj} Guardians^{-asws}, the ones of Proximity, and His^{-azwj} Command between the (letter) 'Kaaf' and the (letter) 'Noon' (Kun = Be).

وَ عَنْهُ يُقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِزُّ الْأَوْلِيَاءِ فِي عِزِّهِمْ كَالْقَطْرَةِ فِي الْبَحْرِ وَ الدَّرَّةُ فِي الْقَفْرِ وَ السَّمَاوَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْبِدِهِ مِنْ رَاحَتِهِ

And they^{-asws} are speaking on His^{-azwj} behalf, **and they are only acting by His Command [21:27]**. The knowledge of the Prophets^{-as} is in their^{-asws} know, and secrets of the successors^{-as} are among their^{-asws} secrets, and honour of the Guardians in among their^{-asws} honour, like the drop is in the ocean, and the particle in the wilderness, and the skies and the earth in the presence of the Imam^{-asws} are like his^{-asws} hand from his^{-asws} palm.

يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرِّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا سَكَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرَّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَجَبِّونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ

He^{-asws} recognises its apparent from its hidden, and knows its righteous from its immoral, and its wet from its dry, because Allah^{-azwj} Taught His^{-azwj} Prophet^{-saww} knowledge of had happened and what is to happen, and the successors^{-asws}, the Selected ones^{-asws} inherited that preserved secret, and one who denies that, so he is wretched, accursed. Allah^{-azwj} Curses him, and the cursing ones cures him.

وَ كَيْفَ يَفْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُجِبُّ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرَفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الذِّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ فَالْمُرَادُ مِنْهَا الْوَلِيُّ لِأَنَّهُ جَنْبُ اللَّهِ وَ وَجْهُ اللَّهِ يَعْنِي حَقُّ اللَّهِ وَ عِلْمُ اللَّهِ

And how can Allah^{-azwj} Obligate upon His^{-azwj} servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden from? And if the words from Progeny^{-asws} of Muhammad^{-saww} were to be scattered to seventy directions, and all what is in the Zikr of the Wise, and the Honourable Book, and the ancient speech from a Verse mentioning in it the Eye, and the Face, and the Hand, and the Side, so the intended from it is the Guardian^{-asws}, because he^{-asws} is the Side of Allah^{-azwj}, and Face of Allah^{-azwj} meaning Right of Allah^{-azwj} and Knowledge of Allah^{-azwj}.

وَ عَيْنَ اللَّهِ وَ يَدَ اللَّهِ فَهُمُ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهُ الرَّضِيُّ وَ الْمَنْهَلُ الرَّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَسِيلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَخْدِ

And the Eye of Allah^{-azwj} and Hand of Allah^{-azwj}, so they are the Side of the Exalted and the Face of the Pleasure, and the saturating fountain, and the even path, and the means to Allah^{-azwj}, and the means to His^{-azwj} Pardon and His^{-azwj} Pleasure, secret of the One, the First.

فَلَا يُقَاسُ بِحَيْمٍ مِنَ الْخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدَّبَّانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ مَحَجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَايَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْيَقِينِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ

So, no one from the creatures can be compared with them^{-asws}, for they^{-asws} are the special ones of Allah^{-azwj} and His^{-azwj} Sincere ones, and secret of the Judge and His^{-azwj} Word, and the door of Eman, and His^{-azwj} Kabah, and Divine Authorities of Allah^{-azwj}, and the flags of guidance, and His^{-azwj} flag, and Grace of Allah^{-azwj}, and His^{-azwj} Mercy, and the eye of certainty, and His^{-azwj} reality, and the Path of truth, and His^{-azwj} Protection, and beginning of the existence and its peak, and Power of the Lord^{-azwj} and His^{-azwj} Desire, and Mother of the Book and its Seal;

وَفَصْلِ الْخِطَابِ وَ دَلَالَتِهِ وَ خَزَنَةِ الْوَحْيِ وَ حَفِظَتُهُ وَ آيَةُ الدِّكْرِ وَ تَرَاجُمَتُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ نَهَائِيَّتُهُ فَهَمُّ الْكَوَاكِبِ الْعُلَوِيَّةِ وَ الْأَنْوَارِ الْعُلَوِيَّةِ الْمَشْرِقِيَّةِ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانِ النَّبَوِيَّةِ النَّاتِيَةِ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارِ الْإِلَهِيَّةِ الْمُودَعَةِ فِي الْهَيْكَلِ الْبَشَرِيَّةِ وَ الدَّرِيَّةِ الرَّكِيَّةِ وَ الْعِتْرَةِ الْهَاشِمِيَّةِ الْهَادِيَّةِ الْمَهْدِيَّةِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

And the decisive address, and His^{-azwj} evidence, and treasure of the Revelation, and its preservation, and the Verse of Zikr, and its translation, and the mine of Revelation, and its termination. They^{-asws} are the top stars, and the top Noors, shining from the sun of (Syeda) Fatima^{-asws}'s infallibility in the sky, the magnificence of Muhammad^{-sawww}, and the branches of the Prophet-hood growing in the lofty tree, the praise-worthy, and secrets of Divinity, deposited in the structures of the mortals, and his^{-asws} pure offspring and the Hashemite family, the guides, the guided, **they are the best of the Created beings [98:7]**.

فَهُمُ الْأَيْمَةُ الطَّاهِرُونَ وَ الْعِتْرَةُ الْمَعْصُومُونَ وَ الدَّرِيَّةُ الْأَكْرَمُونَ وَ الْخَلْفَاءُ الرَّاشِدُونَ وَ الْكِبْرَاءُ الصِّدِّيقُونَ وَ الْأَوْصِيَاءُ الْمُتَّبِعُونَ وَ الْأَسْبَاطُ الْمَرْضُوقُونَ وَ الْهَدَاةُ الْمَهْدِيُونَ وَ الْعُرُ الْمَيَامِينُ مِنْ آلِ طه وَ ياسين وَ حُجَّجِ اللَّهِ عَلَى الْأَوْلِيَيْنِ وَ الْآخِرِينَ

So, they^{-asws} are the Imams^{-asws}, the pure, and the family are the infallibles, and the offspring are the honourable, and the rightly guided caliphs, and the great ones, the truthful, and the selected successors^{-asws}, and the tribe Pleased with, and the Guided guides, and the resplendent from the family of Ta Ha (Muhammad^{-sawww}), and Yaseen (Muhammad^{-sawww}), and Divine Authorities of Allah^{-azwj} upon the formers ones and the latter ones.

اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَشْجَارِ وَ عَلَى أَوْزاقِ الْأَشْجَارِ وَ عَلَى أَجْبَحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفلاكِ وَ عَلَى أَجْبَحَةِ الْأَمْلاكِ وَ عَلَى حُجُبِ الْجَلَالِ وَ سُرَادِقَاتِ الْعِزِّ وَ الْجَمَالِ

Their^{-asws} names are Inscribed upon the trees, and upon the leaves of the trees, and upon the wings of the birds, and upon the doors of the Paradise, and the Fire, and upon the Throne, and the skies, and upon the wings of the Angels, and upon the Veils of Majesty, and the pavilions of honour, and the Beauty.

وَ بِاسْمِهِمْ تُسَبِّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشِعْبَتِهِمُ الْحَيْثَانُ فِي لُجْجِ الْبِحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَحَدَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةَ لِلدَّرِيَّةِ الرَّكِيَّةِ وَ الْبِرَاءَةَ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ.

And the birds glorify with their^{-asws} names and the fish in the depths of the oceans seek Forgiveness for their^{-asws} Shias, and that Allah^{-azwj} did not Create anyone except and He^{-azwj} Took the acknowledgment upon him with the Lordship^{-azwj}, and the Wilayah for the pure offspring, and the disavowing from their^{-asws} enemies, and the earth did not calm down until it was written upon it with the Light: "There is no god except Allah^{-azwj}, Muhammad^{-sawww} is Rasool^{-sawww} of Allah^{-azwj}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj}".⁵⁴

Hadith 7

كِتَابُ مُقْتَضَبِ الْأَكْبَرِ، لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبَّاسٍ عَنْ سَهْلِ بْنِ مُحَمَّدِ الطَّرْطُوسِيِّ الْقَاضِي قَالَ قَدِمَ عَلَيْنَا مِنَ الشَّامِ سَنَةَ أَرْبَعِينَ وَ ثَلَاثِينَ عَنْ زَيْدِ بْنِ مُحَمَّدِ الرُّهَاقِيِّ عَنْ عَمَّارِ بْنِ مَطَرٍ عَنْ أَبِي عَوَّانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَيْبَةَ بْنِ عَمْرِو السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابِ بْنِ الْأَرْتِ عَنْ سَلْمَانَ الْقَارِسِيِّ وَ

⁵⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

الْبَرَاءُ بْنُ عَازِبٍ قَالَا قَالَتْ أُمُّ سَلِيمٍ قَالَتْ وَمِنْ طَرِيقِ أَصْحَابِنَا حَدَّثَنِي عَلِيُّ بْنُ حَبَشَةَ بْنِ قُوَيْبَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنِ الْحُسَيْنِ الْمِنْقَرِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الثُّمَالِيِّ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ عَنْ سَلْمَانَ وَابْنِ عَزَبَةَ قَالَا قَالَتْ أُمُّ سَلِيمٍ

(The book) 'Muqtazab Al Asar' of Ahmad Bin Muhammad Bin Ayyash, from Sahl Bin Muhammad Al Taratusy the judge who said, 'There arrived to us from Syria in the year three hundred and forty, from Zayd Bin Muhammad Al Ruwahy, from Ammar Bin Matar, from Abu Awana, from Khalid Bin Alqama, from Ubeyda Bin Amro Al Salmany, from Abdullah Bin Khabbab Bin Al Art, from Salman Al Farsi^{-ra}, and Al Bara'a Bin Aazib who both said, 'Umm Suleym said', and from the way of our companions, it was narrated to me by Ali Bin Habashy Bin Qowny, from Ja'far Bin Muhammad Al Fazary, from Al Husayn Al Minwary, from Al Hassan Bin Mahboub, from Al Sumaly, from Zirr Bin Hubeysh, from Abdullah Bin Khabab, from Salman^{-ra} and Al Bara'a who both said, 'Umm Suleym said,

كُنْتُ امْرَأَةً قَدْ قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ فَعَرَفْتُ أَوْصِيَاءَ الْأَنْبِيَاءِ وَ أَحَبَبْتُ أَنْ أَعْلَمَ وَصِيَّ مُحَمَّدٍ صَ فَلَمَّا قَدِمْتُ رَكَابُنَا الْمَدِينَةَ أَتَيْتُ رَسُولَ اللَّهِ صَ وَ خَلَفْتُ الرَّكَّابَ مَعَ الْحَيِّ

'I was a woman who had read the Torah and the Evangel, and I recognised the successors^{-as} of the Prophets^{-as}, and I loved to know the successor^{-asws} of Muhammad^{-saww}. When I arrived riding at Al-Medina, I came to Rasool-Allah^{-saww}, and left behind the riding animal with Al-Hayy.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا مِنْ نَبِيٍّ إِلَّا وَ كَانَ لَهُ خَلِيفَتَانِ خَلِيفَةٌ يَمُوتُ قَبْلَهُ وَ خَلِيفَةٌ يَبْقَى بَعْدَهُ وَ كَانَ خَلِيفَةُ مُوسَى فِي حَيَاتِهِ هَارُونَ عَ فَفُضِّصَ قَبْلَ مُوسَى ثُمَّ كَانَ وَصِيَّهُ بَعْدَ مَوْتِهِ يُوشَعَ بْنِ نُونٍ

I said, 'O Rasool-Allah^{-saww}! There is none from a Prophet^{-saww} except and there are two caliphs for him^{-saww} – a caliph who dies before him^{-asws} and a caliph who dies after him^{-as}; and the caliph during the life-time of Musa^{-as} was Haroun^{-as}, and he^{-as} passed away before Musa^{-as}. Then his^{-as} successor^{-as} after his^{-as} passing away was Joshua^{-as} Bin Noon^{-as}.

وَ كَانَ وَصِيَّ عِيسَى عَ فِي حَيَاتِهِ كَالِيبُ بْنُ يُوْنَنًا فَتُوِّفِيَ كَالِيبُ فِي حَيَاةِ عِيسَى وَ وَصِيَّهُ بَعْدَ وَفَاتِهِ شَمْعُونُ بْنُ شَمُونَ الصَّفَا ابْنُ عَمَّةٍ مَرْيَمَ وَ قَدْ نَظَرْتُ فِي الْكُتُبِ الْأُولَى فَمَا وَجَدْتُ لَكَ إِلَّا وَصِيًّا وَاحِدًا فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ فَبَيَّنْ لِي بِنَفْسِي أَنْتَ يَا رَسُولَ اللَّهِ مَنْ وَصِيُّكَ

And the successor^{-as} of Isa^{-as} during his^{-as} lifetime was Kalib bin Youhanna^{-as}, and Kalib passed away during the lifetime of Isa^{-as}, and his^{-as} successor^{-as} after his^{-as} expiry was Shamoun Bin Hamoun Al-Saffa^{-as}, a son^{-as} of the paternal aunt of Maryam^{-as}, and I have looked into the former Books, but did not find for you^{-asws} except one successor^{-asws} during your^{-saww} lifetime and after your^{-saww} expiry. So, explain to me yourself^{-saww}, O Rasool-Allah^{-saww}, who is your^{-saww} successor^{-asws}?

فَقَالَ رَسُولُ اللَّهِ صَ إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي قُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنَتِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَجِيقِ الدَّبِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُونَةً حَمْرَاءَ حَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّفْسُ فِيهَا لِلنَّاطِرِينَ

Rasool-Allah^{-saww} said: 'There is one successor^{-asws} for me^{-saww} during my^{-saww} lifetime and after my^{-saww} expiry'. I said to him^{-saww}, 'Who is he?' He^{-saww} said: 'Bring me^{-saww} a pebble'. So, I raised a pebble to him^{-saww} from the ground and he^{-saww} placed it between his^{-saww} palms, then rubbed it by his^{-saww} hand like flour powder. Then he^{-saww} kneaded it and made it to be a red ruby, stamped it with his^{-saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أَعْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنِ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{-sawww} gave it to me and said: 'O Umm Suleym! One who has the ability like this, so he is my^{-sawww} successor^{-asws}'.

قَالَتْ ثُمَّ قَالَ لِي يَا أُمَّ سُلَيْمٍ وَصِيِّي مَنْ يَسْتَغْنِي بِنَفْسِهِ فِي جَمِيعِ حَالَاتِهِ كَمَا أَنَا مُسْتَعْنٍ فَتَنْظَرْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ ضَرَبَ يَدَيْهِ الْيُمْنَى إِلَى السَّقْفِ وَ يَدَيْهِ الْيُسْرَى إِلَى الْأَرْضِ قَائِمًا لَا يَنْحَنِي فِي حَالِهِ وَاجِدَةً إِلَى الْأَرْضِ وَ لَا يَرْفَعُ نَفْسَهُ بِطَرْفِ قَدَمَيْهِ قَالَتْ

She said, 'Then he^{-sawww} said to me: 'O Umm Suleym! My^{-sawww} successor^{-asws} is one is needless by himself^{-asws} in the entirety of his^{-asws} situations, just as I^{-sawww} am needless'. So, I looked at Rasool-Allah^{-sawww}, and he^{-sawww} had struck his^{-sawww} right hand to the roof and his^{-sawww} left hand to the ground, standing, neither bending in one state to the ground, nor raising himself^{-sawww} by a side of his^{-sawww} foot.

فَخَرَجْتُ فَرَأَيْتُ سَلْمَانَ يَكْنُفُ عَلِيًّا وَ يَلُودُ بِعَقْوَتِهِ دُونَ مَنْ سِوَاهُ مِنْ أُسْرَةِ مُحَمَّدٍ وَ صَحَابَتِهِ عَلَى حَدَائِثٍ مِنْ سِنِّهِ فَقُلْتُ فِي نَفْسِي هَذَا سَلْمَانُ صَاحِبُ الْكُتُبِ الْأُولَى قَبْلِي صَاحِبُ الْأَوْصِيَاءِ وَ عِنْدَهُ مِنَ الْعِلْمِ مَا لَمْ يَبْلُغْنِي فَيُوشِكُ أَنْ يَكُونَ صَاحِبِي

I went out and saw Salman^{-ra} protecting Ali^{-asws} and turning with his^{-ra} cleverness besides the others from the family of Muhammad^{-sawww} and his^{-sawww} companions, upon the young-ness of his^{-asws} age. I said within myself, 'This Salman^{-ra} is a master of the former Books before me, a companion of the successors^{-as}, and with him^{-asws} is knowledge not reaching me, so no doubt he^{-asws} is my Master^{-asws}'.

فَأَتَيْتُ عَلِيًّا ع فَقُلْتُ أَنْتَ وَصِيِّي مُحَمَّدٍ ص قَالَ نَعَمْ مَا تُرِيدِينَ قُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحِصَاةٍ

So I went to Ali^{-asws} and said: 'Are you^{-asws} successor^{-asws} of Muhammad^{-sawww}? He^{-asws} said: 'Yes, what do you want'. I said, 'What is the sign of that?' He^{-asws} said: 'Give me a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حِصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ فَجَعَلَهَا كَسَحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا بِأَفْوَتَهُ حَمْرَاءَ ثُمَّ خَتَمَهَا قَبْدًا النَّقْشُ فِيهَا لِلنَّاطِرِينَ ثُمَّ مَشَى نَحْوَ بَيْتِهِ فَاتَّبَعْتُهُ لِأَسْأَلَهُ عَنِ الَّذِي صَنَعَ رَسُولُ اللَّهِ ص

She said, 'So I raised a pebble to him^{-asws} from the ground and he^{-asws} placed it between his^{-asws} palms, then rubbed it by his^{-asws} hand and made it to be like the flour powder, then he^{-asws} kneaded it and made it a red ruby, then stamped it. The engraving appeared in it for the onlookers (to see). Then he^{-asws} walked towards his^{-asws} house and I followed him^{-asws} to ask him^{-asws} about that which Rasool-Allah^{-sawww} had done.

فَأَلْتَمَتُ إِلَيَّْ فَفَعَلْتُ مِثْلَ الَّذِي فَعَلَهُ فَقُلْتُ مَنْ وَصِيُّكَ يَا أَبَا الْحَسَنِ فَقَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا

He^{-asws} turned towards me^{-asws} and did similar to that which he^{-sawww} had done, so I said, 'Who is your^{-asws} successor^{-asws}, O Abu Al-Hassan^{-asws}? He^{-asws} said: 'One who will do similar to this'.

قَالَتْ أُمَّ سُلَيْمٍ فَلَقِيْتُ الْحَسَنَ بِنَ عَلِيٍّ ع فَقُلْتُ أَنْتَ وَصِيُّ أَبِيكَ هَذَا وَ أَنَا أَعْجَبُ مِنْ صِغَرِهِ وَ سُؤَالِي إِيَّاهُ مَعَ أَنِّي كُنْتُ عَرَفْتُ صِفَتَهُمُ الْإِنْتِي عَشْرَ إِمَامًا وَ أَبِيهِمْ سِتِّدَهُمْ وَ أَفْضَلُهُمْ فَوَجَدْتُ ذَلِكَ فِي الْكُتُبِ الْأُولَى

Umm Suleym said, 'I met Al-Hassan^{-asws} Bin Ali^{-asws} and said, 'Are you^{-asws} the successor^{-asws} of this father^{-asws} of yours^{-asws}', and I was astounded from his^{-asws} being so young and asking him^{-asws} along with, I used to recognise the twelve Imams^{-asws}, and their^{-asws} father^{-asws} being their^{-asws} chief and their^{-asws} most superior, and I had found that in the former Books.

فَقَالَ لِي نَعَمْ أَنَا وَصِيُّ أَبِي فُقُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ

He^{-asws} said to me: 'Yes, I^{-asws} am the successor^{-asws} of my^{-asws} father^{-asws}'. I said, 'And what is the sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ سَحَقَهَا كَسْحَقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتَةً حُمْرَاءَ ثُمَّ حَتَمَهَا فَبَدَا النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ فُقُلْتُ لَهُ فَمَنْ وَصِيُّكَ قَالَ مَنْ يُفْعَلُ مِثْلَ هَذَا الَّذِي فَعَلْتُ

She said, 'So I raised a pebble to him^{-asws} and he^{-asws} placed it between his palms, then rubbed it like the flour powder, then kneaded it and made it to be a red ruby, then stamped in it, then handed it over to me. I said to him^{-asws}, 'So, who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to this which I^{-asws} have done'.

ثُمَّ مَدَّ يَدَهُ الَّتِي مَنَى حَتَّى جَازَ سَطُوحَ الْمَدِينَةِ وَ هُوَ قَائِمٌ ثُمَّ طَاطَأَ يَدَهُ الَّتِي سَرَى بِضَرْبِهَا الْأَرْضَ مِنْ غَيْرِ أَنْ يَنْحَنِيَ أَوْ يَنْصَعِدَ فُقُلْتُ فِي نَفْسِي مَنْ يَرَى وَصِيَّهُ

Then he^{-asws} extended his^{-asws} right hand until it exceeded the rooftops of Al-Medina, and he^{-asws} was standing, then he^{-asws} lowered his^{-asws} left hand and struck the ground with it from without having bent or ascended. I said within myself, 'Who can be seen to be his^{-asws} successor^{-asws}?'

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيتُ الْحُسَيْنَ ع وَ كُنْتُ عَرَفْتُ نَعْتَهُ مِنَ الْكُتُبِ السَّالِفَةِ بِصِفَتِهِ وَ تَسَعَةً مِنْ وُلْدِهِ أَوْصِيَاءَ بِصِفَاتِهِمْ غَيْرِ أَنْي أَنْكَرْتُ جَلِيَّتَهُ لَصِغَرِ سِنِيهِ

I went out from his^{-asws} presence and met Al-Husayn^{-asws}, and I had recognised his^{-asws} attributes from the ancient Books and nine from his^{-asws} sons^{-asws} as successors^{-asws} by their^{-asws} description, apart from that I denied his^{-asws} appearance due to the smallness of his^{-asws} age.

فَدَنَوْتُ مِنْهُ وَ هُوَ عَلَى كِسْرَةِ رَحْبَةِ الْمَسْجِدِ فُقُلْتُ لَهُ مَنْ أَنْتَ يَا سَيِّدِي قَالَ أَنَا طَلِبْتُكَ يَا أُمَّ سَلِيمٍ أَنَا وَصِيُّ الْأَوْصِيَاءِ وَ أَنَا أَبُو التَّسْعَةِ الْأَكْبَرَةِ الْهَادِيَةِ وَ أَنَا وَصِيُّ أَخِي الْحُسَيْنِ وَ أَخِي وَصِيُّ أَبِي عَلِيٍّ وَ عَلِيٌّ وَصِيُّ جَدِّي رَسُولِ اللَّهِ ص

I went near him^{-asws} and he^{-asws} was at the side room of the Masjid. I said to him^{-asws}, 'Who are you^{-asws}, O my Master^{-asws}!' He^{-asws} said: 'I^{-asws} am your sought one, O Umm Suleym! I^{-asws} am a successor^{-asws} of the successors^{-asws}, and I^{-asws} am a father^{-asws} of nine guiding Imams^{-asws}, and I^{-asws} am a successor^{-asws} of my^{-asws} brother^{-asws} Al-Hassan^{-asws}, and my^{-asws} brother^{-asws} is a successor^{-asws} of my^{-asws} father^{-asws} Ali^{-asws}, and Ali^{-asws} is a successor^{-asws} of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'.

فَعَجَبْتُ مِنْ قَوْلِهِ فُقُلْتُ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ

I was astounded from his^{-asws} words, so I said, 'What is a sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'. So, I raised a pebble to him^{-asws} from the ground.

قَالَتْ أُمُّ سُلَيْمٍ فَلَمَّذَ نَظَرْتُ إِلَيْهِ وَ قَدْ وَضَعَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ السَّحْبِيِّ مِنَ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُونَةً حَرَاءً فَحَنَمَهَا بِخَاتَمِهِ فَنَبَتَ النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ وَ قَالَ لِي أَنْظُرِي فِيهَا يَا أُمَّ سُلَيْمٍ فَهَلْ تَرِينَ فِيهَا شَيْئاً

Umm Suleym said, 'I looked at him^{-asws}, and he^{-asws} had placed it between his^{-asws} palms and rubbed it to be like the flour powder, then kneaded it and made it to be a red ruby, and stamped it with his^{-asws} ring (insignia), and affirmed the engraving in it, then handed it to me and said to me: 'Look into it, O Umm Suleym, do you see anything in it?'

قَالَتْ أُمُّ سُلَيْمٍ فَتَظَرْتُ فَإِذَا فِيهَا رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةُ أَئِمَّةٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَوْصِيَاءَهُ مِنْ وُلْدِ الْحُسَيْنِ ع قَدْ تَوَاطَأَتْ أَسْمَاؤُهُمْ إِلَّا اثْنَيْنِ مِنْهُمُ أَحَدُهُمَا جَعْفَرٌ وَ الْآخَرُ مُوسَى وَ هَكَذَا قَرَأْتُ فِي الْإِنْجِيلِ

Umm Suleym said, 'I looked and in there (I could see) Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and nine Imams^{-asws}, successors^{-asws} from sons^{-asws} of Al-Husayn^{-asws}. Their^{-asws} names had come consecutively except for two of them^{-asws} – one of these being 'Ja'far' and the other one 'Musa', and that is how I had read in the Evangel.

فَعَجَبْتُ وَ قُلْتُ فِي نَفْسِي قَدْ أَعْطَانِي اللَّهُ الدَّلَائِلَ وَ لَمْ يُعْطِهَا مَنْ كَانَ قَبْلِي فَقُلْتُ يَا سَيِّدِي أَعِدْ عَلَيَّ عِلَامَةً أُخْرَى قَالَ فَتَبَسَّمَ وَ هُوَ قَاعِدٌ ثُمَّ قَامَ فَمَدَّ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ فَوَ اللَّهُ لَكَأَنَّهَا عَمُودٌ مِنْ نَارٍ تَخْرُقُ الْهَوَاءَ حَتَّى تَوَارَى عَنْ عَيْنِي وَ هُوَ قَائِمٌ لَا يَغْبَأُ بِذَلِكَ وَ لَا يَتَحَفَّزُ

I was astounded and said within myself, 'Allah^{-azwj} has Given me the evidence and He^{-azwj} had not Given to the ones before me, so I said, 'O my Master^{-asws}! Can you give me another sign?' He^{-asws} smiled, and he^{-asws} was seated, then he^{-asws} stood up and extended his^{-asws} right hand towards the sky. By Allah^{-azwj}, it was as if it was a pillar of fire burning the air until it covered my eyes, and he^{-asws} was standing, neither paying any attention to it nor kneeling down.

فَأَسْقِطْتُ وَ صَعِقْتُ فَمَا أَقْفْتُ إِلَّا وَ رَأَيْتُ فِي يَدِهِ طَافَةً مِنْ آسٍ يَضْرِبُ بِهَا مَنْخَرِي فَقُلْتُ فِي نَفْسِي مَا دَا أَقُولُ لَهُ بَعْدَ هَذَا وَ قُمْتُ وَ أَنَا وَ اللَّهُ أَجْدُ إِلَى سَاعَتِي رَائِحَةَ هَذِهِ الطَّافَةِ مِنَ الْأَسِّ وَ هِيَ وَ اللَّهُ عِنْدِي لَمْ تَدُوْ وَ لَمْ تَذَلْ وَ لَا انْتَقَصَ مِنْ رِيحِهَا شَيْءٌ وَ أَوْصِيْتُ أَهْلِي أَنْ يَضَعُوهَا فِي كَفَيْ

I fell down and was shocked, and I did not wake up except I saw in his^{-asws} hand a branch of myrtle striking my nostril with it. I said within myself, 'What is that I can say to him^{-asws} after this?' And I stood up and by Allah^{-azwj} I still find, up to this time of mine, the aroma of that myrtle branch, and by Allah^{-azwj} it is with me, neither having dried up nor having lost anything from its aroma, and I bequeathed my family that they should place it in my palm (when I die).

فَقُلْتُ يَا سَيِّدِي مَنْ وَصِيَّتُكَ قَالَ مَنْ فَعَلَ مِثْلَ فِعْلِي قَالَتْ فَعِشْتُ إِلَى أَيَّامِ عَلِيِّ بْنِ الْحُسَيْنِ ع.

I said, 'O my Master^{-asws}! Who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to my^{-asws} deed'. She said, 'I lived up to the days of Ali^{-asws} Bin Al-Husayn^{-asws}'.

قال زر بن حبیش خاصة دون غيره و حدثني جماعة من التابعين سمعوا هذا الكلام من تمام حديثها منهم مينا مولى عبد الرحمن بن عوف و سعيد بن جبیر مولى بني أسد سمعها تقول هذا و حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ الْمَخْرُومِيُّ بِبَعْضِهِ عَنْهَا قَالَتْ فَجِئْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ هُوَ فِي مَنْزِلِهِ قَائِمًا يُصَلِّي وَ كَانَ يُطَوِّلُ فِيهَا وَ لَا يَتَحَوُّزُ فِيهَا وَ كَانَ يُصَلِّي أَلْفَ رُكْعَةٍ فِي الْيَوْمِ وَ اللَّيْلَةِ

Zarr Bin Hubeysh said especially besides others, and it was narrated to me by a group of the penitents having heard this speech from the complete of its Hadeeth from them Mayna, a slave of Abdul Rahman Bin Awf, and Saeed bin Jubeyr, a slave of the clan of Asad hearing her saying this, and it was narrated to me by Saeed Bin Al Musayyab Al Makhzumy with a part of it, she said,

'I went to Ali^{-asws} Bin Al-Husayn^{-asws} and he^{-asws} was standing in his^{-asws} house, praying Salat, and he^{-asws} used to be prolonged in it, and would not coil during it, and he^{-asws} used to pray a thousand Cycles during the day and the night.

فَجَلَسْتُ مَلِيًّا فَلَمْ يَنْصَرِفْ مِنْ صَلَاتِهِ فَأَرَدْتُ الْقِيَامَ فَلَمَّا هَمَمْتُ بِهِ حَانَتْ مِنِّي الْبِفَاتَةُ إِلَى خَاتَمٍ فِي إصْبَعِهِ عَلَيْهِ فَصُّ حَبَشِيٍّ فَإِذَا هُوَ مَكْتُوبٌ مَكَانَكَ يَا أُمَّ سُلَيْمٍ آتِيكِ بِمَا جِئْتِ لَهُ

I sat down for a while, but he^{-asws} did not digress from his^{-asws} Salat, so I intended to arise (and leave). When I thought of it, it appeared from me to turn to the ring in his^{-asws} finger, upon it was an Ethiopian stone, and there it was written, 'Be in your place, Umm Suleym! I^{-asws} shall give you what you have come for'.

قَالَتْ فَأَسْرَعُ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ قَالَ لِي يَا أُمَّ سُلَيْمٍ ابْتِي بِحَصَاةٍ مِنْ غَيْرِ أَنْ أَسْأَلَهُ عَمَّا جِئْتُ لَهُ فَدَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَأَخَذَهَا فَجَعَلَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوئَةً حُمْرَاءَ ثُمَّ حَتَمَهَا فَنَبَتَ فِيهَا النَّقْشُ

She said, 'He^{-asws} quickened in his^{-asws} Salat. When he^{-asws} greeted (performed Salam), said to me: 'O Umm Suleym! Bring me^{-asws} a pebble', from without me having asked him^{-asws} about what I had come for. I handed to him^{-asws} a pebble from the ground. He^{-asws} took it and made it to be between his^{-asws} palms and made it to be like the flour, then kneaded it and made it to be a red ruby, then stamped it (insignia) and affirmed the engraving in it.

فَنظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ بِأَعْيَانِهِمْ كَمَا كُنْتُ رَأَيْتُهُمْ يَوْمَ الْحُسَيْنِ فَقُلْتُ لَهُ فَمَنْ وَصِيكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ الَّذِي يَفْعَلُ مِثْلَ مَا فَعَلْتُ وَ لَا تُدْرِكِينَ مِنْ بَعْدِي مِثْلِي

By Allah^{-azwj}! I looked at the people in their^{-asws} eyes just as I had seen them^{-asws} on the day of Al-Husayn^{-asws}. I said to him^{-asws}, 'So, who is your^{-asws} successors^{-asws}? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}'. He^{-asws} said: 'The one who does similar to what I^{-asws} have done, and you will not be coming across from after me^{-asws}, the like of me^{-asws}'.

قَالَتْ أُمَّ سُلَيْمٍ فَأَنْسَيْتُ أَنْ أَسْأَلَهُ أَنْ يَفْعَلَ مِثْلَ مَا كَانَ قَبْلَهُ مِنْ رَسُولِ اللَّهِ وَ عَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا خَرَجْتُ مِنَ الْبَيْتِ وَ مَسَيْتُ شَوْطًا نَادَانِي يَا أُمَّ سُلَيْمٍ قُلْتُ لَبَّيْكَ قَالَ ارْجِعِي فَرَجَعْتُ فَإِذَا هُوَ وَاقِفٌ فِي صَرْحَةِ دَارِهِ وَسَطًا ثُمَّ مَشَى فَدَخَلَ الْبَيْتَ وَ هُوَ يَتَبَسَّمُ

Umm Suleym said, 'I forgot to ask him^{-asws} to do the like of what had been done before him^{-asws} from Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. When I went out from the house and walked a long way, he^{-asws} called out to me: 'O Umm Suleym!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Return!' So, I returned, and there he^{-asws} was standing in the middle of the yard of his^{-asws} house. Then he^{-asws} walked and entered the house, and he^{-asws} was smiling.

ثُمَّ قَالَ اجْلِسِي يَا أُمَّ سُلَيْمٍ فَجَلَسْتُ فَمَدَّ يَدَهُ الْيُمْنَى فَانْحَرَقَتِ الدُّورُ وَ الْحَيْطَانُ وَ سَكَتُ الْمَدِينَةِ وَ عَابَتْ يَدُهُ عَنِّي ثُمَّ قَالَ خُذِي يَا أُمَّ سُلَيْمٍ فَنَاولِي وَ اللَّهُ كَيْسًا فِيهِ دَنَانِيرُ وَ قُرْطٌ مِنْ ذَهَبٍ وَ فُصُوصٌ كَانَتْ لِي مِنْ جَزَعٍ فِي حَقِّي لِي فِي مَنْزِلِي

Then he^{-asws} said: ‘Be seated, O Umm Suleym’. I sat down. He^{-asws} extended his^{-asws} right hand and the houses and the gardens and markets of Al-Medina reverberated, and his^{-asws} hand disappeared from me. Then he^{-asws} said: ‘Take it, O Umm Suleym!’, and by Allah^{-azwj}, he^{-asws} gave me a bag in which were Dinars and two ear-rings of gold, and stones (for rings) which were mine from a part in a box of mine in my house.

فَقُلْتُ يَا سَيِّدِي أَمَا الْحَقُّ فَأَعْرِفُهُ وَ أَمَا مَا فِيهِ فَلَا أُدْرِي مَا فِيهِ غَيْرَ أَبِي أَجِدُهَا ثَقِيلًا قَالَ خُذِيهَا وَ امْضِي لِسَبِيلِكَ

I said, ‘O my Master^{-asws}! As for the ear-rings, I recognise it, and as for what is in it, I don’t know what is in it other than that I find it to be heavier’. He^{-asws} said: ‘Take these and go on your way’.

قَالَتْ فَحَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَصَدْتُ نَحْوَ الْحَقِّ فَلَمْ أَجِدِ الْحَقَّ فِي مَوْضِعِهِ فَإِذَا الْحَقُّ حَقِّي

She said, ‘I went out from his^{-asws} presence and entered my house, and I aimed to go near the box but could not find it in its place, so the box (in my hand) was my box’.

قَالَتْ فَعَرَفْتُهُمْ حَقًّا مَعْرِفَتِهِمْ بِالْبَصِيرَةِ وَ الْهِدَايَةِ فِيهِمْ مِنْ ذَلِكَ الْيَوْمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

She said, ‘Thus I recognised them^{-asws} as is the right of their^{-asws} recognition, with the insight and the guidance in them^{-asws}, from that day (onwards), and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’.⁵⁵

Hadith 8

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيٌّ ع كَثِيرًا مَا يَقُولُ مَا اجْتَمَعَ النَّبِيُّ وَ الْعَدُوُّ وَ سَاقَ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ إِلَّا الْحَجَّ وَ الْعُمْرَةَ وَ الْجَوَارَ.

From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} used to frequently say: ‘There would not gather (the clan of) Al-Taymi and (the clan of) Al-Adayy’ – and he^{-asws} continued the Hadeeth approximate to what has passed, up to his^{-asws} words: ‘Except the Hajj and the Umrah and the good neighbourliness’.

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ لَا تُعْضِبُ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَ لَا تَعْضِبُ قَالَ وَ لَا أَعْضِبُ

He^{-asws} said: ‘And a man said to Abu Abdullah^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Do not be angry upon me’. He^{-asws} said: ‘Why would that be so?’ He said, ‘Due to what I want to ask you^{-asws} about’. He^{-asws} said: ‘Say (it)’. He said, ‘And you will not get angry’. He^{-asws} said: ‘And I^{-asws} will not get angry’.

قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَ تَنْزِيلِ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُوهُمْ بِأَمْرٍ لَمْ يَكُنْ رَسُولَ اللَّهِ ص قَدْ عَلِمَهُ أَوْ يَأْتُوهُمْ بِأَمْرٍ كَانَ رَسُولَ اللَّهِ ص يَغْلَمُهُ وَ قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلَيٌّ ع لَهُ وَاعٍ

He said, ‘I have seen your^{-asws} words regarding the Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors^{-asws}. Do they bring

⁵⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

to them^{-asws} the affairs that the Rasool-Allah^{-saww} did not have the knowledge of, or do they bring to them^{-asws} the affairs that the Rasool-Allah^{-saww} did know of, and from what I know that Rasool-Allah^{-saww} passed away, and there was nothing from his^{-saww} knowledge but it was preserved with Ali^{-asws}?’

قَالَ أَبُو جَعْفَرٍ ع مَا لِي وَ لَكَ أَيُّهَا الرَّجُلُ وَ مَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي الْقَضَاءُ لِطَلَبِ الدِّينِ

Abu Ja'far^{-asws} said: 'What is it to me^{-asws} and what is it to you, O man, and from where have you come to me?' He said, 'I have come to you^{-asws} for fulfilling the seeking of the Religion.'

قَالَ فَافْتَهُمْ مَا أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ لَمْ يَهْبِطْ حَتَّى أَعْلَمَهُ اللَّهُ جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمْلًا يَأْتِي تَفْسِيرُهَا فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع قَدْ عَلِمَ جَمَلِ الْعِلْمِ وَ يَأْتِي تَفْسِيرُهُ فِي لَيْلِي الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ ص

He^{-asws} said: 'Understand what I^{-asws} say to you. Surely, the Rasool-Allah^{-saww}, when he^{-saww} went on ascension (Me'raaj), did not come down until Allah^{-azwj} had Taught him^{-saww} about all that had transpired and all that has yet to transpire, and that was a lot from His^{-azwj} Knowledge that was in a summary, the detail of which was to come during the Night of Predestination (Laylat Al-Qadr), and similarly Ali^{-asws} Bin Abu Talib^{-asws} had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah^{-saww}.'

قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجَمَلِ تَفْسِيرٌ قَالَ بَلَى وَ لَكِنَّهُ إِذَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي لَيْلِي الْقَدْرِ إِلَى النَّبِيِّ ص وَ إِلَى الْأَوْصِيَاءِ أَفْعَلَنَ كَذَا وَ كَذَا لِأَمْرِ قَدْ كَانُوا عُلَمُوهُ أَمْرُوا كَيْفَ يَعْمَلُونَ فِيهِ

The questioner said, 'Or was there no explanation of the summary available?' He^{-asws} said: 'Yes, but the affairs come from Allah^{-azwj} Blessed and Exalted during the Night of Pre-determination (Laylat Al-Qadr) to the Prophet^{-saww} and to the successors^{-asws}: "Do such and such act", the Command that they knew about, and the Command was how to go about it.'

قُلْتُ فَسِّرْ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ اللَّهِ ص إِلَّا حَافِظًا لْجُمْلَةِ الْعِلْمِ وَ تَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيْلِي الْقَدْرِ عِلْمٌ مَا هُوَ قَالَ الْأَمْرُ وَ الْيَسْرُ فِيمَا كَانَ قَدْ عَلِمَ

The man said, 'Can you explain this to me?' He^{-asws} said: 'Rasool-Allah^{-saww} did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?' He^{-asws} said: 'The Command and the easiness in what he^{-saww} already knew about.'

قَالَ السَّائِلُ فَمَا يَخْدُثُ لَهُمْ فِي لَيْلِي الْقَدْرِ عِلْمٌ سِوَى مَا عُلِمُوا قَالَ هَذَا بِمَا أَمَرُوا بِكَيْفَانِيهِ وَ لَا يَعْلَمُ تَفْسِيرَهُ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

The questioner said, 'What happens to them^{-asws} during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they^{-asws} already knew?' This is what they^{-asws} have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah^{-azwj} Mighty and Majestic.'

قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الْأَوْصِيَاءُ مَا لَمْ يَعْلَمِ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يَعْلَمُ وَصِيَّ عَزَّرَ عِلْمَ مَا أُوصِيَ إِلَيْهِ

The questioner said, 'Do the successors^{-asws} know that which the Prophets^{-as} did not?' He^{-asws} said: 'No, and how can the successor^{-asws} know any knowledge other than what has been bequeathed to him^{-asws}?'

قَالَ السَّائِلُ فَهَلْ يَسْعُنَا أَنْ نَقُولَ إِنَّ أَحَدًا مِنَ الْأَوْصِيَاءِ يَعْلَمُ مَا لَا يَعْلَمُ الْآخِرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عِلْمُهُ فِي حَوْفِ وَصِيهِ وَ إِنَّمَا تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ

The questioner said, 'Can we say that one from the successors^{-asws} knows what the other successor^{-asws} does not know?' He^{-asws} said: 'No, no Prophet^{-as} passes away but his^{-as} knowledge gets known to the successor^{-asws}, and it is on him^{-asws} that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he^{-asws} will judge among the servants.'

قَالَ السَّائِلُ وَ مَا كَانُوا يَعْلَمُوا ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ وَ لَكِنَّهُمْ لَا يَسْتَطِيعُونَ إِمْضَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيْلِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ

The questioner said, 'Did they^{-asws} know of that Judgement?' He^{-asws} said: 'Yes, they^{-asws} knew, but they^{-asws} did not know of the method carrying anything out from it until they^{-asws} are Commanded for it during the Night of Pre-determination (Laylat Al-Qadr), until the next year.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لَا أَسْتَطِيعُ إِنْكَارَ هَذَا قَالَ أَبُو جَعْفَرٍ ع مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا.

The questioner said, 'O Abu Ja'far^{-asws}, Can I not deny this?' Abu Ja'far^{-asws} said: 'One who denies this is not from us^{-asws}.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَرَأَيْتَ النَّبِيَّ ص هَلْ كَانَ يَأْتِيهِ فِي لَيْلِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عَلِمَهُ

The questioner said, 'O Abu Ja'far^{-asws}, Do you^{-asws} think that the Prophet^{-saww} received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?'

قَالَ لَا يَجِلُّ لَكَ أَنْ تَسْأَلَنِي عَنْ هَذَا أَمَا عَلِمَ مَا كَانَ وَ مَا سَيَكُونُ فَلَيْسَ بِمَوْتِ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا وَ الْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَ عَلَا أَبَى أَنْ يُطْلِعَ الْأَوْصِيَاءَ عَلَيْهِ إِلَّا أَنْفُسَهُمْ.

He^{-asws} said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet^{-as} passes away or the successor^{-asws} except that the successor^{-asws} after him^{-asws} gets to know it all, and as for the knowledge that you have asked about, Allah^{-azwj} Might and Majestic Disdains that the successors^{-asws} will tell anyone about it except to themselves^{-asws}.'

قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرُ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِذَا أَتَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ فَإِنَّكَ نَاطِقٌ إِلَى تَصَدِيقِ الَّذِي سَأَلْتَ عَنْهُ

The questioner said, 'O son^{-asws} of the Rasool-Allah^{-saww}, how do I recognise the Night of Pre-determination taking place every year?' He^{-asws} said: 'When the month of Ramadhan comes,

recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.

وَ قَالَ أَبُو جَعْفَرٍ ع لَمَّا يُرْوَرُ مِنْ بَعْتِهِ اللَّهُ عَزَّ وَ جَلَّ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَ أَرْوَاحِهِمْ أَكْثَرُ مِمَّا أَنْ يُرْوَرَ خَلِيفَةَ اللَّهِ الَّذِي بَعْتَهُ لِلْعَدْلِ وَ الصَّوَابِ مِنَ الْمَلَائِكَةِ قِيلَ يَا بَا جَعْفَرٍ وَ كَيْفَ يَكُونُ شَيْءٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ قَالَ كَمَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ.

And Abu Ja'far^{-asws} said: 'For what (reason) are you seeing the ones whom Allah^{-azwj} Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans^{-la} and their pairs to be more than what you are seeing the Caliphs of Allah^{-azwj} whom Allah^{-azwj} Sent for the justice and the correctness from the Angels?' O Abu Ja'far^{-asws}! And how can anything be more numerous than the Angels are?' He^{-asws} said: '(It is) what Allah^{-azwj} Mighty and Majestic has Desired it to be'.

قَالَ السَّائِلُ يَا بَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشَّيْعَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ ع أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ أَفْهَمَ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ جَمِيعِ الْحَيِّ وَ الشَّيَاطِينِ تَرْوَرُ أَيْمَةَ الضَّلَالَةِ وَ يُرْوَرُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَنْتَ لَيْلَةَ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَجْهِ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَبِضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

The questioner said, 'O Abu Ja'far^{-asws}! If I were to narrate to some of the Shias with this Hadeed, they would be denying it'. He^{-asws} said: 'How would they be denying it?' He said, 'They would be saying that the Angels are more numerous than the Satans^{-la} are'. He^{-asws} said: 'You speak the truth. Understand from me^{-asws} what I^{-asws} am saying. There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{-la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{-asws} of the Guidance, to the extent that when the Night of Predetermination (*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{-asws} of the Command, the Angels whom Allah^{-azwj} Mighty and Majestic Created', or said: 'Ordained from the Satans^{-la} of their number.

ثُمَّ زَارُوا وَجْهَ الضَّلَالَةِ فَأَتَوْهُ بِالْإِفْكِ وَ الْكُذْبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَجْهَ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتُ شَيْطَانًا أَحْبَبْتُكَ بِكَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيرَهَا وَ يُعَلِّمَهُ الضَّلَالََةَ الَّتِي هُوَ عَلَيْهَا

Then they^{-la} are visiting a master of the straying, so they come to him^{-la} with the fabrications and the lies until it is perhaps morning. So he^{-la} is saying, 'I^{-la} saw such and such'. But, if a Master^{-asws} of the Command were to be asked about that, he^{-asws} would say: 'I^{-asws} saw Satan^{-la} inform you with such and such', until he^{-asws} would interpret for him an interpretation, and he would come to know the straying which he was upon.

وَ ائِمَّ اللَّهُ إِنَّ مَنْ صَدَّقَ بِلَيْلَةِ الْقَدْرِ لَعَلِمَ أَنَّهَا لَنَا حَاصَّةٌ لِقَوْلِ رَسُولِ اللَّهِ ص لِعَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ حِينَ دَنَا مَوْتُهُ هَذَا وَ لِيُكَلِّمَ مِنْ بَعْدِي فَإِنْ أَطَعْتُمُوهُ رَشِدْتُمْ

And I^{-asws} swear by Allah^{-azwj} that the one who ratifies by a Night of Pre-determination (*Laylat Al-Qadr*) he would know that it is for us^{-asws} in particular due to the words of Rasool-Allah^{-saww} for Ali^{-asws} when his^{-asws} death approached him^{-saww}: 'This is your Guardian^{-asws} after me^{-saww}. So, if you were to obey him^{-asws}, you would be rightly guided'.

وَ لَكِنَّ مَنْ لَا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكَرٌ وَ مَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ مِمَّنْ عَلَى غَيْرِ رَأْيِنَا فَإِنَّهُ لَا يَسْعُهُ فِي الصِّدْقِ إِلَّا أَنْ يَقُولَ إِنَّهَا لَنَا وَ مَنْ لَمْ يَقُلْ فَإِنَّهُ كَاذِبٌ

But, the one who does not believe in what is regarding the Night of Pre-determination (*Laylat Al-Qadr*) is a denier, and the one who believes in The Night of Pre-determination but other than our^{-asws} viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us^{-asws}, and the one who does not says so, so he is a liar.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَغْظَمَ مِنْ أَنْ يُنَزِّلَ الْأَمْرَ مَعَ الرُّوحِ وَ الْمَلَائِكَةِ إِلَى كَافِرٍ فَاسْقِي فَإِنْ قَالَ إِنَّهُ يُنَزَّلُ إِلَى الْحَلِيفَةِ الَّتِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ وَ إِنْ قَالُوا إِنَّهُ لَيْسَ يُنَزَّلُ إِلَى أَحَدٍ فَلَا يَكُونُ أَنْ يُنَزَّلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ وَ إِنْ قَالُوا وَ سَيُتَوَلَّوْنَ لَيْسَ هَذَا بِشَيْءٍ فَ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا.

Surely, Allah^{-azwj} Mighty and Majestic is more Magnificent that He^{-azwj} would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn't descend unto anyone, so it cannot happen that something would descend upon nothing, and if they were to say and they will be saying, that this isn't anything, so they would have strayed a far straying".⁵⁶

Hadith 9:

كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَلْنَا مَنَزِلًا يُقَالُ لَهُ عُسْفَانٌ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ وَحَشٍ فُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا فُلْتُ لَا

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Abdullah Bin Bakr Al Rajany who said,

'I accompanied Abu Abdullah^{-asws} in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal (miserable) mountain on the left of the road. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How dismal this mountain is. I have not seen in the road the like of this'. He^{-asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَادُ وَ هُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتَلَتْهُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغَسَلِينَ وَ الصَّادِيدِ وَ الْحَمِيمِ وَ مَا يُخْرَجُ مِنْ جُبِّ الْحَوَى وَ مَا يُخْرَجُ مِنَ الْفَلْقِ وَ مَا يُخْرَجُ مِنْ أَنْثَامٍ وَ مَا يُخْرَجُ مِنْ طَبْنَةِ الْحَبَالِ وَ مَا يُخْرَجُ مِنْ جَهَنَّمَ

He^{-asws} said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my^{-asws} father^{-asws} Al-Husayn^{-asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from

⁵⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 68

Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal⁵⁷, and what emerges from Hell;

وَمَا يَخْرُجُ مِنْ لَطَىٍّ وَ مِنَ الْخَطْمَةِ وَ مَا يَخْرُجُ مِنْ سَفَرٍ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَاطِيَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ وَ فِي نُسخَةٍ أُخْرَى وَ مَا يَخْرُجُ
مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَطَىٍّ

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: 'And what emerges from Hell and what emerges from Laza').

وَ مَا مَرَزْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِلَيَّ لِأَنْظُرُ إِلَى قَتَلَةِ أَبِي فَأَقُولُ لُهُمَا هُوَ لَاءِ إِنَّمَا فَعَلُوا مَا أَسْسَنُوا لَمْ تَرْحَمُونَا إِذْ وُلَيْتُمْ
وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ ثَبْتُمْ عَلَى حَقِّنَا وَ اسْتَبَدَّدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا دُونَكَ وَ نَالَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَالِمٍ لِلْعَبِيدِ

And I^{-asws} do not pass by this mountain during my^{-asws} journey and I^{-asws} pause at it except I^{-asws} see the two of them (Abu Bakr & Umar) seeking my^{-asws} help, and I^{-asws} look at the killers of my^{-asws} father^{-asws}, and I^{-asws} say to them: 'But rather they did what laid the foundation.

You did not show us^{-asws} any mercy when you were rulers, and killed us^{-asws} and deprived us^{-asws}, and leapt upon our^{-asws} rights, and tyrannised with the command upon us^{-asws}. May Allah^{-azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah^{-azwj} is not the least unjust to the servants'.

وَ أَشَدُّهُمَا تَضَرُّعاً وَ اسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَسْأَلَنِي عَنِّي بَعْضُ مَا فِي قَلْبِي وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I^{-asws} pause at them in order to calm down some of what is in my^{-asws} heart, and sometimes I^{-asws} tread the mountain in which both of them are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When you^{-asws} do tread the mountain, what do you^{-asws} hear?'

قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِخاً يَصْرُخُ بِي أَجِبْهُمَا وَ قُلْ لُهُمَا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

He^{-asws} said: 'I^{-asws} hear their voices calling out, 'Ascend to us, we want to speak to you^{-asws}, for we repent!', and I^{-asws} hear a shouter shouting in answer to them, and says to them: **"Go away into it and do not speak to Me!" [23:108]**'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ

⁵⁷ Pus from private parts of prostitutes

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And who are with them?'

قَالَ كُلُّ فِرْعَوْنَ عَنَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ قُلْتُ مَنْ هُمْ

He^{-asws} said: 'Every pharaoh (ruler) insolent upon Allah^{-azwj}, and Allah^{-azwj} has Told about his deed, and everyone who teaches Kufr to the servants'. I said, 'Who are they?'

قَالَ نَحْوُ بُؤْسِ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَعْلُومَةٌ وَ نَحْوُ نَسْطُورِ الَّذِي عَلَّمَ النَّصَارَى أَنَّ الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ هُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودِ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ وَ قَاتِلِ فَاطِمَةَ وَ مُحْسِنٍ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ ع

He^{-asws} said: 'For instance Paul who taught the Jews that the Hand of Allah^{-azwj} is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah^{-azwj}, and said to them 'Three' (Trinity), and for instance Pharaoh^{-la} (at the time of) Musa^{-as} who said: **He said: 'I am your lord, the most exalted!' [79:24]**, and for instance Nimrod^{-la} who said, 'I^{-la} shall subdue the people of the earth and kill the ones in the sky'; and killer of Amir Al-Momineen^{-asws}, and killer of (Syeda) Fatima^{-asws}, and Mohsin^{-asws}, and killer of Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

فَأَمَّا مُعَاوِيَةُ وَ عُمَرُ فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us^{-asws}, and assisted against us^{-asws} by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كَلْمِهِ وَ لَا تَفْرَعُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} heard all of that and were not alarmed?'

قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُصَفَّقُونَ مُصْطَفَقُونَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُونَ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَقْلُبُ عَلَيَّ فُرْشَنَا وَ تَشْهَدُ وَ تَحْضُرُ مَوَاتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْبِحَتَهُمْ وَ تَتَقَلَّبُ عَلَيَّ أَجْبِحَتِهَا صَبِيئَانَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا

He^{-asws} said: 'O Ibn Bakr! Our^{-asws} hearts are other than hearts of the people. We^{-asws} are Cleaned, Chosen. We^{-asws} see the people and hear what they cannot hear, and the Angels descend unto us^{-asws} during our^{-asws} travels, and turn upon our^{-asws} furnishings, and witness and are present at our^{-asws} funerals, and come to us^{-asws} with news of what events are to occur before they happen, and pray Salat with us^{-asws}, and supplicate for us^{-asws}, and cast their wings upon us^{-asws}, and our^{-asws} children roll upon their wings, and they prevent the animals from arriving to us^{-asws}.

وَ تَأْتِينَا بِمَا فِي الْأَرْضِ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَحْدُ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاةٍ إِلَّا وَ هِيَ تُنْبِئُنَا لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَحْبَابُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَحْدُثُ فِيهَا وَ أَحْبَابُ الْحَيِّ وَ أَحْبَابُ أَهْلِ الْهَوَاءِ مِنَ الْمَلَائِكَةِ

And they come to us^{-asws} from what is in the earth of every vegetation during its season, and quench us from the water of every land. We^{-asws} find that in our^{-asws} containers. And there is none from a day nor an house nor a time of Salat except and we^{-asws} wake up for it, and there is none from a night coming to us^{-asws} except and the news of every land is with us^{-asws} and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels.

وَمَا مَلَكَ يَمُوتُ فِي الْأَرْضِ وَ يَعُومُ غَيْرُهُ إِلَّا أَتَيْنَا بَحْرَهُ وَ كَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَّا إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتِي بَحْرَهُمْ

And there is no king dying in the earth and another one stand except his news comes to us^{-asws}, and how his way is among those before him, and there is no firmament from the six firmaments up to the seventh except and we^{-asws} are given their news’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا مُنْتَهَى هَذَا الْجَبَلِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is at the peak of this mountain?’

قَالَ إِلَى الْأَرْضِ السَّادِسَةِ وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطْرُ الْمَطَرِ وَ عَدَدِ مَا فِي الْبِحَارِ وَ عَدَدِ النَّرَى قَدْ وَكَّلَ كُلُّ مَلَكَ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

He^{-asws} said: ‘To the sixth firmament, and in it is Hell upon a valley from its valleys, upon it are more guards than the stars of the sky, and drops of rain, and number of what is in the ocean, and number of the soil. Each Angel from them has been allocated with something, and he is established upon it, not separating from it’.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلقُونَ الْأَحْبَابَ

I said, ‘May I be sacrificed for you^{-asws}! Are they casting the news to all of you (Imams^{-asws})?’

قَالَ لَا إِنَّمَا يُلقَى ذَاكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَتَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَرَّتْهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرَتِ الدِّينَ يَحْفَظُونَ نَاحِيَّتَهُ أَنْ يُفسِرُوهُ فَإِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقَتْهُ وَ عَدَّيْتَهُ حَتَّى تَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

He^{-asws} said: ‘No, but rather they are casting that to the Master of the Command, and we^{-asws} are carrying what the servants are not able to, upon the judgments in it, so we^{-asws} judge in it. The one who does not accept our^{-asws} judgments, the Angels force him upon accepting us^{-asws}, and I^{-asws} order those who are preserving its areas to compel him. So, if he was from the Jinn from the people of opposition and the Kufir, I^{-asws} deal with him and punish him until he comes to our^{-asws} judgment with him’.

قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ

I said, ‘May I be sacrificed for you^{-asws}! Does the Imam^{-asws} see what is between the east and the west?’

قَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةً عَلَى مَا بَيْنَ فُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ تَكُونُ حُجَّةً عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مَحْجُوبٌ عَنْهُمْ وَ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ

He^{-asws} said: 'O Ibn Bakr! How can he^{-asws} be a Divine Authority upon what is between its ends if he^{-asws} can neither see them nor judge regarding them?' And how can there he^{-asws} be a Divine Authority upon an absent people, if he^{-asws} is unable upon them, nor are they able upon him^{-asws}? And how can he^{-asws} perform on behalf of Allah^{-azwj} and a witness upon the people if he^{-asws} cannot see them? And how can he^{-asws} be a Divine Authority upon them if he^{-asws} is veiled from them, and he^{-asws} is a mechanism between them and Him^{-azwj} that he^{-asws} is to stand with the Command of his^{-asws} Lord^{-azwj} among them?

وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْزِي بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ يَقُومُ مَقَامَهُ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْأَخِذُ بِحُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ وَ الْمُنْصِيفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And Allah^{-azwj} is Saying: **And We did not Send you except to all of the people [34:28]**, Meaning by it the ones upon the earth, and the Divine Authority from after the Prophet^{-saww} would be standing in his^{-saww} place, and it is the evidence upon what the community is quarrelling regarding him, and he^{-asws} would be seizing with the rights of the people, and the standing with the Command of Allah^{-azwj} and the justice for one from the other.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفَعُ قَوْلُهُ وَ هُوَ يَقُولُ سُنِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ وَ قَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُحْتِمَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{-azwj} Word, and He^{-azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, [41:53]**. So, which Sign are there in the horizons apart from us^{-asws}. Allah^{-azwj} Shows these to the people of the horizons. And He^{-azwj} Said: **And We did not Show them a Sign but it was greater than its counterpart, [43:48]**. So which Sign is greater than us^{-asws}.

وَ اللَّهُ إِنَّ نَبِيَّ هَاشِمٍ وَ قُرَيْشاً لَتَعْرِفَ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطَرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتِهِمْ

By Allah^{-azwj}! The Clan of Hashim^{-asws} and Quraysh recognise what Allah^{-azwj} has Given us^{-asws}, but the envy has destroyed them just as it destroyed Iblees^{-la}, and they are coming to us^{-asws} when they are desperate, and they are fearing upon themselves so they are asking us^{-asws} and we^{-asws} advise to them, and they say, 'We testify that you (Imams^{-asws}) are the people of knowledge'. Then they go out and say, 'We have not seen anyone more straying than the ones who follow them^{-asws}, and their words are being accepted'.

فَلْتُمْ جُعِلَتْ فِدَاكَ أَحْبَبْنِي عَنِ الْحَسَنِ لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئاً

I said, 'May I be sacrificed for you^{-asws}! Inform me about Al-Husayn^{-asws}, if exhumed, would they find anything in his^{-asws} grave?'

قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يَحْيُونَ كَمَا يَحْيَا وَ يُرْزُقُونَ كَمَا يُرْزَقُ فَلَوْ نُبِشَ فِي أَيَّامِهِ لَوَجَدْنَا فَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يَنْظُرُ إِلَى مُعْسِكِرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ

He^{-asws} said: 'O Ibn Bakr! How mighty is your question! Al-Husayn^{-asws} is with his^{-asws} father^{-asws} and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws} Al-Hassan^{-asws} in the house of Rasool-Allah^{-saww}. They^{-asws} are living just as the living do, and they^{-asws} are being sustained just as one gets sustained. If it had been exhumed during his^{-asws} days, you may have found (something). As for today, so he^{-asws} is alive in the Presence of his^{-asws} Lord^{-azwj}, looking at his^{-asws} soldiers, and looking at the Throne, when he^{-asws} would be Commanded to be carry it.

وَ إِنَّهُ لَعَلَى بَيْمِنِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِرْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى رُؤُوسِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَائِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ آبَاءَهُ الْإِسْتِغْفَارَ لَهُ

And he^{-asws} is on the right of the Throne, adhering, saying: 'O Lord^{-azwj}! Fulfil for me^{-asws} what You^{-azwj} Promised me^{-asws}!' And he^{-asws} is looked at his^{-asws} visitors, and he^{-asws} is cognizant with them, and with their names, and names of their fathers, and with their ranks, and with their status in the Presence of Allah^{-azwj} from each of you with his son, and what is in his journey, and he^{-asws} sees the ones crying (upon) him^{-asws}, so he^{-asws} seeks Forgiveness for him and asks his^{-asws} forefathers^{-asws} to seek Forgiveness for him.

وَ يَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أُعِدَّ لَكَ لَقَرِحَتْ أَكْثَرُ مِمَّا جَرِحْتَ وَ يَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَاثِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

And he^{-asws} is saying: 'If only you knew, o crying one, what is Prepared for you, you be joyful more than what you are alarmed', and they seek Forgiveness for him for Mercy for him, everyone who hears his crying, from the Angels in the sky and in the confusion, and he turns and there is no sin upon him"⁵⁸.

Appendix III: Q&A Ismaili Questions and our replies

Q-1. We Shias, both Ismailis and Twelvers agreed the office of Imamah goes to the oldest son.

Reply: No doubt there is a merit for being the elder son, i.e., as older son is responsible for paying off the debts, returning entrustments, distributing the inheritance. As for the general criteria, elder son if lives (unlike the death of Ismail during the life time of the 6th Imam^{-asws}), is more reserving to be made Imam, i.e., following Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الدَّلَالَةِ عَلَى صَاحِبِ هَذَا الْأَمْرِ فَقَالَ الدَّلَالَةُ عَلَيْهِ الْكِبَرُ وَ الْفَضْلُ وَ الْوَصِيَّةُ إِذَا قَدِمَ الرُّكْبُ الْمَدِينَةَ فَقَالُوا إِلَى مَنْ أَوْصَى فَلَانٌ قِيلَ إِلَى فَلَانٍ بِنِ فَلَانٍ وَ دُوُوا مَعَ السِّلَاحِ حَيْثُمَا دَارَ فَأَمَّا الْمَسَائِلُ فَلَيْسَ فِيهَا حُجَّةٌ .

⁵⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 24

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ahmad Bin Umar,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about the evidence upon the owner of this matter (Imamate)'. So he^{-asws} said: 'The evidence upon him^{-asws} is being the elder, and the merit, and the bequest. When the riders of Al-Medina proceed and they say, 'To whom has so and so (Imam^{-asws}) bequeathed to?' It can be said, 'To so and so, son of so and so', and it (the Imamate) would circle around along with the weapons wherever they may be. So as for the asking questions, so there is no proof in it'.⁵⁹ (see More Ahadith in Appendix III-A)

1. But there are exceptions as per Mashiyah of Allah^{-azwj}, i.e., Qabeel was older than Habeel^{-as} but Qabeel's offering was not Accepted by Allah^{-azwj} and Allah^{-azwj} Decided that Imamate to be Transferred to Habeel^{-as} after Adam^{-as}. Imamate came to two brothers, Imam Hassan^{-asws} and Imam Hussain^{-asws}, never before nor afterwards, as Imam Ali^{-asws} says I^{-asws} am the fourth Caliph (Imam - from the chain of Imams Made by Allah^{-azwj}: Adam^{-as}, Dawood^{-as}, Haroon^{-as}, and Ali^{-asws} (see Appendix III-B below);
2. Haroon^{-as}, the legatee of Prophet Musa^{-as} passed away before Prophet Musa^{-as}, so Yoshua bin Noon يوشع بن نون was selected as the successor of Prophet Musa^{-as};
3. Imam Ali^{-asws} had two elder brothers but Allah^{-azwj} selected Imam Ali^{-asws} as a successor to Rasool Allah^{-saww};
4. Then all presented Ahadith and historical accounts confirm that the eldest son of Imam Jafar Sadiq^{-asws} had passed away during the life time of the Imam^{-asws} and the 6th Imam^{-asws} continued with his Divine responsibilities as an Imam for some time and finally leaving behind his legatee Musa^{-asws} Ibn Jafar^{-asws}, as a 7th Imam.
5. Finally the Mashiyah of Allah^{-azwj} was not Accepted by the Ismaili Shias, a stance similar to the earlier Muslims who insisted to disobey Rasool Allah^{-saww} regarding the Mashiyah of Allah^{-azwj} regarding his^{-saww} successor after him^{-saww}.

Q-2. Ismailis believe there must always be an Imam who can interpret the religion for them.

Reply: A guiding Imam needs to be present as per the beliefs of the Twelvers, but Allah^{-azwj}'s Wali can still provide guidance without having to be physically present in front of people, but how? If Allah^{-azwj} has Allowed Iblis^{-la} to misguide people without being present in person so has Allah^{-azwj} Enabled the Imam of guidance to Fulfil his duties without having to physically appear before believers. This has been the case prior to the announcement of Prophethood of Rasool Allah^{-saww} and after Prophet Isa^{-as}, presence of Imams^{-asws} who came one after another (but were neither publicly recognised nor did they announce their Divine Status).

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 62 H 5

Why there is no Imam these days?

Reply: Here we present a Hadith. Imam^{-asws} said: 'The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams^{-asws}, (his^{-ajfi} case is) just as Rasool-Allah^{-saww} was Sent upon an interval from the Rasools^{-as'}.⁶⁰

Q-3. Twelvers believe in Wilayat Al-Tashari and since this is the case and their Imam can abrogate the laws so can their (Ismaili) present imam. It is for this reason why Twelvers and Sunnis have problems with their practices since it's not considered mainstream.

Reply: In Ahadith, there are no divisions of Wilayah but its total submission to the Imam^{-asws}

حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الرَّيَّادِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فَضَيْلٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ .

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, 'Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: '*Islām* is built upon five (Pillards) – Upon the *Salāt*, and the *Zakāt*, and the *Soām* (Fasts), and the *Hajj*, and the *Wilayah*, and we^{-asws} do not call (emphasise) with anything like what we^{-asws} called (have emphasised) with the *Wilayah*'.⁶¹

Tagleed of Imam Ali^{-asws} bin Abi Talib^{-asws} was made compulsory

وَ هُوَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ، وَ هُوَ فِيكُمْ بِمَنْزِلَتِي فِيكُمْ، فَفَلِّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ،

My brother Ali bin Abi Talib^{-asws} is equal to me in (Divine) status; you should do his^{-asws} Tagleed not only in the religious affairs but also in all worldly matters. (An extract)⁶²

Q-4. Twelver Hadith also suggests the Imam will return and bring a new religion.

Reply: To re-establish the original religion, as the religion would have been changed so much that people will feel that it's not what they were practising hence they will consider it a new religion., but the religion will be as it was completed during the time of Rasool Allah^{-saww}.

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

⁶² Rasool Allah^{-saww} said in the Sermon at Ghadeer - an Extract from Ihtijaj-e-Tabrisi

Q-5. The Sirah of the Prophet (saww) is a prime example of how religious laws were changed. The social situation was taken into consideration. For example, fast on Ashurah was abrogated by Ramadan. Likewise direction of Qibala etc. Ismailis believe in 3 obligatory prayers. This prayer is a form of Salah. They fast but in the sense of the mind and heart.

Reply: These were as per the Mashiya of Allah^{-azwj} and none of the act of religion will be changed except by Allah^{-azwj} – Prophet came just communicated the Commands of Allah^{-azwj} with the people. There are extensive details on the Fasting times, on those which break the Fast, which elevate the Fast and which would spoil the fast, starving between the start of Dawn to Sunset is from the main limit of the fast.

Q-5. Muslims believe that bad thoughts don't break the fast and long as you don't act on them you are not punished. Ismailis on the other hand do believe that they do so it's even more important than eating and drinking. The fasting of the mind and heart it is a more intense form of fasting than the fasting from the food and drink in the month of Ramadan

Reply: Since, there will be no change until the Day of Reconning as per many Ahadith), here we have all details in the Ahadith books, to be followed as endorsed and ratified by an Imam^{-asws} after an Imam^{-asws}.

Q-6. Twelvers shouldn't have a problem with Ismailis following their *Hazr imam* because even in their own Hadith collections say the Imams can abrogate their own practices.

In Al Kafi book 4 Kitab Al Hujjah chapter 21 H. 2 said the Hadith is abrogated just as the Qur'an is abrogated. This even includes Hadith of the Prophet. Also in Hadith 3 same chapter if someone comes with the Hadith from the Prophet and it contradicts what the current Imam says that they can abrogate the Prophets statement.

Reply: This is true that the Islamic laws were gradually introduced but religion was completed after the announcement of *Mankunto Mola ho fa haza Ali un Mola*, (One whose Master I^{-saww} was, so Ali^{-asws} is his Master) and the Verse came *Ikmalto deen o kum...(5:3)*. (since then there will be no change until the Day of Reconning as per many Ahadith), certain Ahadith which were issued under the strict conditions of Taqueeya showed some changes⁶³, or under those conditions when the changes to the Sunnah of Prophet^{-saww} were deliberately made by the Muslim rulers, i.e., Muqam-e-Ibrahim was shifted away from the Kabah wall during the time of the second Muslim Caliph, so under these conditions, Imam^{-asws} instructed his^{-asws}

⁶³ The famous case of Ali Ibn Yaqteen who was asked to make Wazu as per Sunnis during the time of Haroon Al-Rashid, to save his life, once, he was safe, so the new orders came from the 7th Imam^{-asws} to revert to the Sunnah of Rasool Allah^{-saww} when performing his Wazu.

Shias to carry out the Tawaf between the Hajar e Aswat and Muqam e Ibrahim, so under these conditions the Tawaf will still be in accordance to the Tawaf as per Sunnah of Rasool Allah^{-saww}.

Q-7. Generally, Ismailis concede that they do not follow the Sunnah of the Prophet as it was done in the past, even though they believe it was inspired. But laws can be abrogated by later imams and even their present one.

Reply: This would be the result of following false imams, as per Ahadith the Halal and Haram are not to change until the Dooms Day, there are some example of exceptions which are found in the Ahadith, i.e., conditions of Taaqeeya, as stated in the above reply.

Q-8. The prayer in Makkah was less than the prayer in Medina. The Qiblah was changed. When fasting was implemented it was specific days, before the month of Ramadan. Sexual relations were before allowed during the fast. When conditions evolved, certain ahkam evolved. Even though the ahkam changed because the conditions on earth change, there are certain component that does not. The unchanging principle is called the Hikmah.

Reply: This was the case at the start as Islamic laws were introduced and implemented gradually, but once the religion was completed, these laws are to be followed until the time of the Qiyama.

9. The rituals of Muharram. What's the use of them? That they are for maarifah...responding to the question why don't agha Khanis take part in Ashura rituals. He said the only maarifah of God is thru the living Imam. The Imam prescribes certain rituals and ethical actions. Then your heart will be purified and transformed...as if mourning for Imam Hussain doesn't purify the heart.

Reply: Aza rituals are not compulsory but a way to show reverence and love for the martyred Imam^{-asws} and his family and friends, but that's another topic.

Appendix III-A:

فَلَمَّا مَضَى عَلِيٌّ (عليه السلام) كَانَ الْحَسَنُ (عليه السلام) أَوْلَىٰ بِهَا لِكِبَرِهِ فَلَمَّا تُوفِّيَ لَمْ يَسْتَطِعْ أَنْ يَدْخُلَ وُلْدُهُ وَ لَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يُقُولُ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ فَيَجْعَلُهَا فِي وُلْدِهِ إِذَا لَقِيَ الْحُسَيْنُ أَمَرَ اللَّهُ بِطَاعَتِي كَمَا أَمَرَ بِطَاعَتِكَ وَ طَاعَةِ أَبِيكَ وَ بَلَّغْ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) كَمَا بَلَّغْ فِيكَ وَ فِي أَبِيكَ وَ أَذْهَبَ اللَّهُ عَنِّي الرَّجْسَ كَمَا أَذْهَبَ عَنْكَ وَ عَن أَبِيكَ

So when Ali^{-asws} passed away, it was Al-Hassan^{-asws} who was closest with it due to his being elder. So when he^{-asws} passed away, he^{-asws} did not have the leeway that he^{-asws} should include his^{-asws} son, and he^{-asws} would not have done that and Allah^{-azwj} Mighty and Majestic is Saying **[33:6] and the possessors of relationships are nearer to each other in**

the Ordinance of Allah, so he^{-asws} would make it to be in his^{-asws} son, when Al-Husayn^{-asws} could have said: 'Allah^{-azwj} has Commanded with obedience to me^{-asws} just as He^{-azwj} had Commanded with obedience to you^{-asws} and obedience to your^{-asws} father^{-asws}, and Rasool-Allah^{-saww} delivered regarding me^{-asws} just as he^{-saww} delivered regarding you^{-asws} and regarding your^{-asws} father^{-asws}, and Allah^{-azwj} Removed the uncleanness from me^{-asws} just as He^{-azwj} had Removed it from you^{-asws} and from your^{-asws} father^{-asws}'.

فَلَمَّا صَارَتْ إِلَى الْحُسَيْنِ (عليه السلام) لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ يَسْتَطِيعُ أَنْ يَدَّعِيَ عَلَيْهِ كَمَا كَانَ هُوَ يَدَّعِي عَلَى أَخِيهِ وَ عَلَى أَبِيهِ لَوْ أَرَادَا أَنْ يَصْرِفَا الْأَمْرَ عَنْهُ وَ لَمْ يَكُونَا لِيَفْعَلَا ثُمَّ صَارَتْ حِينَ أَفْضَتْ إِلَى الْحُسَيْنِ (عليه السلام) فَجَرَى تَأْوِيلُ هَذِهِ الْآيَةِ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

So when it (Imamate) came to be to Al-Husayn^{-asws}, there did not happen to be a leeway from any one from his^{-asws} family that he should claim upon it just as he^{-asws} had a claim upon his^{-asws} brother^{-asws}, and upon his^{-asws} father^{-asws}. Had he^{-asws} intended to divert the matter from him^{-asws}, he^{-asws} could not have done so. Then, it came to be, as a result, to Al-Husayn^{-asws}. And so flowed the explanation of this Verse **[33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah**.

ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَتْ مِنْ بَعْدِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ (عليه السلام)

Then it came to be, from after Al-Husayn^{-asws}, to Ali^{-asws} Bin Al-Husayn^{-asws}. Then it came to be, from after Ali^{-asws} Bin Al-Husayn^{-asws}, to Muhammad^{-asws} Bin Ali^{-asws}'.

وَ قَالَ الرَّجْسُ هُوَ الشُّكُّ وَ اللَّهُ لَا شُكَّ فِي رَبَّتَا أَبَدًا .

And he^{-asws} said: 'The 'الرَّجْسُ' uncleanness, it is the doubt. By Allah^{-azwj}! We^{-asws} do not doubt in our^{-asws} Lord^{-azwj}, ever!'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أُتُوبِ بْنِ الْحُرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr and Imran Bin Ali Al Halby, from Abu Baseer, from Abu Abdullah^{-asws}, similar to that.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ يُوسُفَ (عليه السلام) لَمَّا قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ (عليه السلام) دَخَلَهُ عِزُّ الْمُلْكِ فَلَمْ يَنْزِلْ إِلَيْهِ فَهَبَطَ جَبْرَيْلُ (عليه السلام) فَقَالَ يَا يُوسُفُ رَاحَتَكَ فَخَرَجَ مِنْهَا نُورٌ سَاطِعٌ فَصَارَ فِي جَوْ السَّمَاءِ فَقَالَ يُوسُفُ يَا جَبْرَيْلُ مَا هَذَا النُّورُ الَّذِي خَرَجَ مِنْ رَاحَتِي فَقَالَ نُرُوعَتِ النَّبِيِّ مِنْ عَقَبِكَ عُقُوبَةٌ لِمَا لَمْ تَنْزِلْ إِلَى الشَّيْخِ يَعْقُوبَ فَلَا يَكُونُ مِنْ عَقَبِكَ نَبِيٌّ .

A number of our companions, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Yusuf^{-as} was such that when the elderly Yaqoub^{-as} proceeded to him^{-as}, the might of the kingship entered into him^{-as} and he⁻

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 1

as did not dismount to (welcome) him^{-as}. So, Jibraeel^{-as} descended and said: 'O Yusuf^{-as}! Extend your^{-as} palm!'. So a shining light came out from it and came to be in the atmosphere of the sky. So Yusuf^{-as} said: 'What is this light which came out from my^{-as} palm?' So he^{-as} said: 'The Prophet-hood has been Removed from your^{-as} children as a Punishment to what caused you^{-as} not to descend to the elderly Yaqoub^{-as}, therefore there will not happen to be a Prophet^{-as} from your^{-as} children'.⁶⁵

Appendix III-B: The Caliphs Made by Allah^{-azwj}

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The one who does not say that I^{-asws} am the fourth Caliph, so upon him is the Curse of Allah^{-azwj}'.

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةٍ فَكَانَ دَاوُدُ إِثْنَا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدَ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'It has been reported other than this, and you (Imams^{-asws}) are not lying?' He^{-asws} said: 'Yes. Allah^{-azwj} the Exalted Said in the Decisive (Verses) of His^{-azwj} Book: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam^{-as} was the first Caliph of Allah^{-azwj}. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood^{-as} was the second.

و كان هارون خليفة موسى قوله تعالى: اٰخُلُقْنِي فِي قَوْمِي وَ اَصْلِحْ، و هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{-as} was the Caliph of Musa^{-as}, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali^{-asws}) is the Caliph of Muhammad^{-saww}. So why shouldn't one say he^{-asws} is the fourth Caliph?⁶⁶

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لا نقول درجة واحدة، إن الله يقول: درجات بعضها فوق بعض، إنما تفاضل القوم بالأعمال».

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'We are not saying there is one level (rank). Allah^{-azwj} is Saying: **Raised some of you above the others by ranks [6:165]**. But rather, the people are merited by the deeds'⁶⁷.

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 124 H 15

⁶⁶ مائة منقبة: 125 منقبة 59.

⁶⁷ تفسير العياشي 1: 147 / 388.