

Graves and Domes Over Holy Graves

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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 وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘Graves and Domes over Holy Graves’

Summary:

These days, media has taken over almost all our affairs including religion, as we are so busy in making both ends meet that we only have time to watch short video clips uploaded and circulated on social media – hence a speaker takes a Hadith or two in support of his views, which, then is shared within minutes all over the world. This is also a thriving business to earn by creating controversies and by fabricating conspiracy theories. Among such circulating issues is the destruction of graves and construction of Domes over holy graves of Ahl Al-Bayt^{-asws}.

We frequently hear, someone say, ‘I haven’t come across any statements which would encourage-us to build and maintain graves and why are there grand domes and ‘Zareehs’ (Mausoleums) over holy graves of some members of Ahl Al-Bayt^{-asws} and their^{-asws} followers. Aren’t all of these acts aborted or even to be eliminated?

This is a superficial view, however when we analyse the issue, we find that Rasool-Allah^{-saww}, and his^{-asws} daughter^{-asws} were buried in their houses so there was a roof over their^{-asws} holy graves. The dome over Holy Shrine of Amir-ul-Momineen^{-asws} was built during the time of 8th Imam^{-asws},¹ so, if it was abhorred then Masomeen^{-asws} would mention their displeasure about it at that time or later on when the conditions of Taqaiyya would allow.

As we find in many Ahadith that when the 12th Imam^{-ajfi} reappears, the holy Kabah will be rebuilt from its foundations, all the masajid with rooves will be demolished but nowhere it is found that the domes over holy Shrines of Masomeen^{-asws} will be removed. When the 12th Imam^{-ajfi} will resurrect the two of them from their graves for punishment of their earlier sins (see the Hadith in Appendix V), but there is no reference made to the dome over the holy grave of Rasool-Allah^{-saww}, under which those two are also buried.

¹ The Abassid caliph Harun al-Rashid built the first structure over the tomb of Imām 'Alī in 786, which included a green dome.

The caliph al-Mutawakkil flooded the site in 850, but Abu'l-Hayja, the Hamdanid ruler of Mosul and Aleppo, rebuilt the shrine in 923, which included a large dome.

In 979–980, the Buyid dynasty Shi'ite sovereign 'Adud al-Dawla expanded the shrine, which included a cenotaph over the burial site and a new dome. This included hanging textiles and carpets. He also protected Najaf with a wall and citadel, while providing water from the Euphrates via a qanat.

Today, although the roofs over masajid are an innovation in Islam and is disliked but we are allowed to offer Salat in those Masajid as other Muslims do and wait until all innovations are removed with the governance of the 12th Imam^{-ajfi}, for example:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَمْ يُكْرَهُ الصَّلَاةُ فِيهَا قَالَ نَعَمْ وَلَكِنْ لَا يَضُرُّكُمُ الْيَوْمَ وَلَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby who said,

'Abu Abdullah^{-asws} was asked about the Masjids with shades, is it disliked to pray *Salāt* therein?' He^{-asws} said: 'Yes, but it would not harm you today, and if there had been justice (Al-Qaim^{-asws}) you would see what would be done regarding that'². (An extract)³

At another place,

الْحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَلَكِنْ لَا يَضُرُّكُمُ ذَلِكَ الْيَوْمَ وَلَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Al Husayn Al Uranny, from Amro Bin Jumi'e who said,

'I asked Abu Ja'far^{-asws} about the *Salāt* in the Masjid with pictures. So he^{-asws} said: 'That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim^{-ajfi}), you would see what would be done regarding that'⁴.

Coming back to our topic, the roofs were there or built over the Holy Graves during the life times of Masomeen^{-asws}, i.e., the roof over the grave of Rasool-Allah^{-saww} and the dome which was built upon the public discovery of the grave of Amir ul Momineen^{-asws}, but none of the Imams^{-asws} issued any statements against those constructions or have said that later when our^{-asws} government comes (the rising of the 12th Imam^{-ajfi}) these domes will be removed. In addition, The mausoleum of Prophet Zakariya^{-as}, father of Prophet Yahya^{-as} within the '*Jami' Halab al-Kabir*' (Great Mosque of Aleppo) in Syria was built within a worshiping place (called cathedral at that time) which had a roof/dome. Similarly, Prophet Yahya^{-as}'s Shrine inside the prayer hall of the Umayyad Mosque also has a small dome.

In general, believers, however, are encouraged to visit the holy shrines of Masomeen^{-asws}, see for examples the rewards of visiting holy shrines.⁵ The holy shrines, as we find today, are built above the holy graves, not only to secure these from being worn away (by excessive touching and walking around) and fear of stamped due to overcrowding of the visitors but also to facilitate the orderly visitation of hundreds of thousands of pilgrims. Therefore, either we go there to pay our respect, as per Ahadith encouraging us, and try to reach as close as we can

² As per many Ahadith, the 12th Imam^{-ajfi} will demolish roofs of all Masajid upon reappearance.

³ Al Kafi V 3 – The Book of Salāt CH 48 H 4

⁴ Al Kafi V 3 – The Book of Salāt CH 48 H 6

⁵ https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar_V44.pdf, Chapter 34

and is permitted by the management of the holy shrines or else...we don't have any other choice. But, under no circumstances, we will like these holy domes to be demolished as is the case of Janat ul-Baqi (Medina) or when ISIS detonated the Holy Mausoleum of 10th and 11th Imams^{-asws}.

It is strange to question this, 'Are domes over the holy grave and the Zari above liked by the Ahl Al-Bayt^{-asws}? Its like asking if Muslims or Shias are liked by Ahl Al-Bayt^{-asws}? We have deviated so much from the true teachings of Ahl Al-Bayt^{-asws} and our deeds are full of flaws but our Imam-ajfj still loves us and will, Insha Allah^{-azwj}, not only accept us but also correct our affairs upon reappearance. May Allah^{-azwj} Hasten his^{-ajfj} return and enable us to be among his^{-ajfj} companions, Ameen Suma Ameen!

Introduction:

The issue of demolishing graves and domes over graves stem from a misinterpreted Hadith, quoted in both Shia and non-Shia Ahadith books. We look at it and try to clarify the caused ambiguity about demolishing of and levelling of graves:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بَعَثَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} sent me^{-asws} to Al-Medina, so he^{-saww} said: 'Neither leave any picture except delete it, nor any grave except even it, nor a dog except kill it'.⁶

Additional Ahadith with similar meanings are included in Appendix I.

So, when we look at the content of the Hadith, it must be related to a specific event/situation, i.e., where idols could have been installed and/or pictures of idols were installed on the graves of the non-believers, as per pre-Islamic idol worshipping rituals. Why should we assume this? As construction of graves are allowed not only in Islamic but prior to it during the time of other holy Prophets^{-as}, keeping dogs for security is also allowed, pictures of the natures or living beings without head are also allowed in Islam.

See for example:

⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 65 H 14

(I) Raising Graves four fingers height:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَبِي قَالَ لِي ذَاتَ يَوْمٍ فِي مَرَضِهِ يَا بُنَيَّ أَذْخِلْ أَنْاسًا مِنْ قُرَيْشٍ مِنْ أَهْلِ الْمَدِينَةِ حَتَّى أَشْهَدَهُمْ قَالَ فَأَدْخَلْتُ عَلَيْهِ أَنْاسًا مِنْهُمْ فَقَالَ يَا جَعْفَرُ إِذَا أَنَا مِتُّ فَعَسِّلْنِي وَكَفِّنِّي وَارْفَعْ قَبْرِي أَرْبَعَ أَصَابِعَ وَرُشَّهُ بِالْمَاءِ

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

from Abu Abdullah^{-asws} having said: 'My^{-asws} father said to me^{-asws} one day during his^{-asws} illness: 'O my^{-asws} son^{-asws}! Get the people of Quraysh from the inhabitants of Al-Medina to come over so that I^{-asws} can get them to bear witness'. So I^{-asws} got the people from them to come over to him^{-asws}, and he^{-asws} said: 'O Ja'far^{-asws}! When I^{-asws} pass away, so wash me^{-asws}, and enshroud me^{-asws}, and raise my^{-asws} grave to four fingers (in height), and sprinkle it with the water'.

فَلَمَّا خَرَجُوا قُلْتُ يَا أَبَتِ لَوْ أَمَرْتَنِي بِهَذَا لَصَنَعْتُهُ وَلَمْ تُرِدْ أَنْ أَذْخِلْ عَلَيْكَ قَوْمًا تُشْهَدُهُمْ فَقَالَ يَا بُنَيَّ أَرَدْتُ أَنْ لَا تُنَازِعَ .

So when they went out, I^{-asws} said: 'O father^{-asws}! If you^{-asws} had instructed me^{-asws} with this, I^{-asws} would have done it, and why did you^{-asws} want the people to come over to you^{-asws}, for them to witness?' So he^{-asws} said: 'O my^{-asws} son^{-asws}! I^{-asws} wanted that there should be no dispute'.⁷

See More Ahadith in Appendix II:

(II) Killing of Dogs:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا خَيْرَ فِي الْكِلَابِ إِلَّا كَلْبٌ صَيِّدٌ أَوْ كَلْبٌ مَاشِيَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'There is no goodness in the dogs except for the hunting dog, or a walking dog'.⁸

⁷ Al Kafi V 3 – The Book Of Funerals CH 66 H 5

⁸ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 4

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْعَمَّارِيِّ عَنْ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ الْعَامِرِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ ثَمَنِ الْكَلْبِ الَّذِي لَا يَصِيدُ فَقَالَ سُحْتٌ فَأَمَّا الصَّبِيُّوُ فَلَا بَأْسَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Al Qasim Bin Al Waleed Al Ammary, from Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik, from Abu Abdulla Al Amiry who said,

'I asked Abu Abdullah^{-asws} about the price of the dog which does not hunt, so he^{-asws} said: 'An ill-gotten gain. So as for the hunters, so there is no problem'.⁹

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى التَّلْعُكَبَرِيُّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي كِتَابِ عَلِيٍّ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ هِيَ الْكِلَابُ .

Abu Muhammad Haroun Bin Musa Al Talakbary narrated to us, from Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Ibrahim, form his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

Abu Abdullah^{-asws} has said: 'In the Book of Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[5:4] and what you have taught the hunting animals, trained ones**. He^{-asws} said: 'These are the (hunting) dogs'.¹⁰

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ كَلْبِ الصَّيِّدِ يُمَسَّكُ فِي الدَّارِ قَالَ إِذَا كَانَ يُغْلَقُ دُونَهُ الْبَابُ فَلَا بَأْسَ .

From him, from Usman Bin Isa, from Sama'at who said,

'I asked about a hunting dog, to be kept in the house'. He^{-asws} said: 'If there was door which could be locked on it, so there is no problem'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَخَّصَ لِأَهْلِ الْقَاصِيَةِ فِي كَلْبٍ يَتَّخِذُونَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 5

¹⁰ Al Kafi – V 6 – The Book of Hunting Ch 1 H 1

¹¹ Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 6

(It has been narrated) from Abu Abdullah^{-asws} that Rasool-Allah^{-saww} allowed for the people of the countryside to take dogs'.¹²

(III) Pictures

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ جَبْرِئِيلَ ع قَالَ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ يَعْني صُورَةَ الْإِنْسَانِ وَلَا بَيْتًا فِيهِ تَمَاثِيلُ

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban 'Uthman from abu Basir who has said the following:

'Abu Abd Allah^{-asws} has said that Jibraeel^{-as} has said: 'We do not enter a house in which there are pictures, or a dog, that is, pictures of human beings or a house in which statues exist'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمْرِو بْنِ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَسَائِدُ وَ أُنْمَاطٌ فِيهَا تَمَاثِيلُ يَجْلِسُ عَلَيْهَا

Ali ibn Ibrahim has narrated from Salih al-Sindi from Jafar ibn Bashir from those whom he has mentioned who has said:

'Abu Abd Allah^{-asws} has said that Ali ibn al-Husayn^{-asws} in his house had pillows, floor furnishings which had pictures (of sceneries) on which the Imam^{-asws} sat'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الْوَسَادَةِ وَ الْبِسَاطِ يَكُونُ فِيهِ التَّمَاثِيلُ فَقَالَ لَا بَأْسَ بِهِ يَكُونُ فِي الْبَيْتِ قُلْتُ التَّمَاثِيلُ فَقَالَ كُلُّ شَيْءٍ يُوطَأُ فَلَا بَأْسَ بِهِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Samaah from abu Basir who has said:

'I once asked Abu Abd Allah^{-asws} about the pillow or furnishings which have pictures on them. He^{-asws} said: 'It is not unlawful (to offer Salat) if it is in the house.' The Imam^{-asws} then said: 'Anything with pictures which is used under the feet is not harmful (in offering Salat)'.¹⁵

¹² Al Kafi – V 6 – The Book of Domestic Animals Ch 12 H 11

¹³ Ibid, h 3

¹⁴ Al-Kafi, vol. 6, H. 12301, CH. 28, h 4

¹⁵ Ibid, h 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا بَأْسَ بِأَنْ يَكُونَ التَّمَاثِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتْ رُءُوسُهَا مِنْهَا وَ تَرَكَ مَا سِوَى ذَلِكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umair from Jamil ibn Darraj from Zurarah ibn A 'yan who has said the following:

'Abu Jafar^{asws} has said: 'The existence of al-Tamathil (pictures or statues) in a house is not harmful if their heads are changed (removed) and the rest is left'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعُمَرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنِ الدَّارِ وَ الْحُجْرَةِ فِيهَا التَّمَاثِيلُ أ يُصَلَّى فِيهَا فَقَالَ لَا تُصَلِّ فِيهَا وَ فِيهَا شَيْءٌ يَسْتَقْبِلُكَ إِلَّا أَنْ لَا تَجِدَ بُدًّا فَتَقْطَعَ رُءُوسَهَا وَ إِلَّا فَلَا تُصَلِّ فِيهَا

Muhammad ibn Yahya has narrated from al-'Amrakiy ibn Ali from Ali ibn Jafar who has said the following:

'I asked Abu al-Hassan^{asws} about the house or a room in which there are pictures: if Salat can be performed there. The Imam^{asws} said: 'Do not perform Salat where you are standing facing a picture unless you have no choice then you must cut their heads. Otherwise, do not perform Salat there'.¹⁷

Further Ahadith are included in Appendix III.

Holy Grave of Rasool Allah^{saww} was under the Roof of his House:

The holy graves of Rasool Allah^{saww} and his daughter are in their houses - which has a roof over it.

When Amir ul Momineen^{asws}'s holy grave was discovered during the Haroun Rashid, subsequently a dome was built over it (see Appendix IV) and see footnote below.¹⁸

Mausoleum of a Prophet^{as} or an Imam^{asws} is like his house, see for example:

¹⁶ Ibid, h 8

¹⁷ Ibid, h 9

¹⁸ A historical fact, see for example, The Abassid caliph Harun al-Rashid built the first structure over the tomb of Imām 'Alī in 786, which included a green dome (https://en.wikipedia.org/wiki/Imam_Ali_Shrine).

Prophet^{-saww} and his successors^{-asws} are alive in their graves:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ الْمُثَنَّى الْخَطِيبِ قَالَ كُنْتُ بِالْمَدِينَةِ وَ سَقَفُ الْمَسْجِدِ الَّذِي يُشْرِفُ عَلَى الْقَبْرِ قَدْ سَقَطَ وَ الْفَعْلَةُ يَصْعَدُونَ وَ يَنْزِلُونَ وَ نَحْنُ جَمَاعَةٌ فَقُلْتُ لِأَصْحَابِنَا مَنْ مِنْكُمْ لَهُ مَوْعِدٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) (اللَّيْلَةَ فَقَالَ مِهْرَانُ بْنُ أَبِي نَصْرِ أَنَا وَ قَالَ إِسْمَاعِيلُ بْنُ عَمَّارٍ الصَّيْرِيُّ أَنَا فَقُلْنَا لَهُمَا سَلَاهُ لَنَا عَنِ الصُّعُودِ لِنُشْرِفَ عَلَى قَبْرِ النَّبِيِّ (صلى الله عليه وآله)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ja'far Bin Al Musna Al Khateeb who said,

'I was in Al-Medina and the ceiling of the Masjid which was upon the grave had fallen, and the workers were ascending and descending, and we were a group. So I said to our companions, 'Whom from you all to seek an appointment for him to see Abu Abdullah^{-asws} tonight?' So Mihran Bin Abu Nasr said, 'I do'. And Ismail Bin Ammar Al-Sayrafi said, 'I do'. So we said to them both, 'You both ask him^{-asws} for us about the ascending to see above the grave of the Prophet^{-saww}'.

فَلَمَّا كَانَ مِنَ الْعَدِ لَقَيْنَاهُمَا فَاجْتَمَعْنَا جَمِيعًا فَقَالَ إِسْمَاعِيلُ قَدْ سَأَلْنَاهُ لَكُمْ عَمَّا ذَكَرْتُمْ فَقَالَ مَا أَحَبُّ لِي أَحَدٍ مِنْهُمْ أَنْ يَغْلُو فَوْقَهُ وَ لَا أَمْنُهُ أَنْ يَرَى شَيْئًا يَذْهَبُ مِنْهُ بَصَرُهُ أَوْ يَرَاهُ فَائِمًا يُصَلِّي أَوْ يَرَاهُ مَعَ بَعْضِ أَزْوَاجِهِ (صلى الله عليه وآله) .

So, when it was the morning, we met up with them both, and all of us had gathered. So, Ismail said, 'We had asked him^{-asws} for you all about what you had mentioned, so he^{-asws} said: 'I^{-asws} do not like it for anyone from you that he should be higher above him^{-saww}, and there is no safety for him that he should see something due to which his eyesight would go away, or he may see him^{-saww} standing praying *Salat*, or he might see him^{-saww} along with one of his^{-saww} wives'.¹⁹

Writing the name of the deceased on Gravestone:

وعن عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن يونس بن يعقوب قال: لما رجع أبو الحسن موسى (عليه السلام) من بغداد ومضى إلى المدينة ماتت له ابنة، بفيد، فدفنها وأمر بعض مواليه أن يخصص قبرها ويكتب على لوح اسمها ويجعله في القبر

Yunus Bin Yacoub narrates, Abul Hassan Mousa^{-asws} returned from Baghdad and went to the Medina when one of Imam^{-asws}'s daughter passed away. After burial, Imam^{-asws} asked some of His^{-asws} slaves to white wash the grave and write the name on a tablet and fixed it on the grave.²⁰

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 112 H 1

²⁰ Al-Kafi Vol-3,Page-202

APPENDIX I: Ahadith on Demolition of raised Graves:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بَعَثَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي هَذِهِ الْقُبُورِ وَكَسْرِ الصُّوَرِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} sent me^{-asws} regarding the demolishing of the graves and breaking of the pictures'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بَعَثَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَتْهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} sent me^{-asws} to Al-Medina, so he^{-saww} said: 'Neither leave any picture except delete it, nor any grave except even it, nor a dog except kill it'.²² (P.S. The Prophet^{-saww} lived in Al-Medina after Hijrah and never moved away from it, so when did he^{-saww} send Amir Al-Momineen^{-asws} to Al-Medina?)

26- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَتْهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ.

18- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَتْهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ.

2- سن، المحاسن عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَقَالَ لَا تَدْعُ صُورَةً إِلَّا مَحْوَتْهَا وَلَا قَبْرًا إِلَّا سَوَّيْتَهُ وَلَا كَلْبًا إِلَّا قَتَلْتَهُ.

عن أمير المؤمنين عليه السلام قال: بعثني رسول الله صلى الله عليه وآله وسلم إلى المدينة فقال: لا تدع صورة إلا محوها ولا قبرا لا سويته ولا كلبا إلا قتلته.

²¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 65 H 11

²² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 65 H 14

الأمر بقتل خمسة: الغراب و الحداء و الحية و العقرب و الكلب العقور. و بعث النبي أمير المؤمنين (عليهما و آلهما السلام) الى المدينة بأن لا يدع صورة آلا محاهها **و لا قبرا** آلا سواه و لا كلبا آلا قتله.

كان صلى الله عليه و سلم في جنازة فقال: أيكم يأتي المدينة فلا يدع فيها وثناً إلا كسره؛ و لا صورة إلا **طلّحها**، **و لا قبرا** إلا سواه.

روي عن النبي، صلى الله عليه و سلم، أنه كان في جنازة فقال: أيكم يأتي المدينة فلا يدع فيها وثناً إلا كسره، و لا صورة إلا **طلّحها**، **و لا قبرا** إلا سواه؟.

و قد روي عن النبي صلى الله عليه و سلم أنه كان في جنازة فقال: «أيكم يأتي المدينة فلا يدع فيها وثناً إلا كسره، و لا صورة إلا **طلّحها**، **و لا قبرا** إلا سواه»

35 عنه عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله عن آباءه ع عن علي ع قال: أرسلني رسول الله ص في هدم القبور و كسر الصور.

11- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص فِي هَدْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ.

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي هَدْمِ الْقُبُورِ، وَ كَسْرِ الصُّوَرِ».

و في القوي عن ابن القداح عن أبي عبد الله قال: قال أمير المؤمنين عليه السلام بعثني رسول الله في **هدم القبور** (أي المسنمة) و كسر الصور (أي المجسمة) و في الموثق عن عمرو بن خالد عن أبي جعفر عليه السلام قال: قال جبرئيل يا رسول الله إنا لا ندخل بيتا فيه صورة إنسان و لا بيتا يبال فيه و لا بيتا فيه كلب.

20531- 10 الكافي، 6 / 528 / 11 / 1 العدد عن سهل عن الأشعري عن القداح عن أبي عبد الله ع قال قال أمير المؤمنين ع بعثني رسول الله ص في **هدم القبور** و كسر الصور.

3431- 6- مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص فِي هَدْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ.

6614- 7- وَ عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص فِي هَدْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ.

11 عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص فِي هَدْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ.

قوله عليه السلام: " في هدم القبور " أي التي بنى عليها أو المسنمة و الأظهر أن المراد بالصور: المجسمة بقريظة الكسر.

3- سن، المحاسن عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ص فِي هَدْمِ الْقُبُورِ وَ كَسْرِ الصُّوَرِ.

Ahadith from non-Shia Sources:

The main argument for the demolition of the built graves, by the extremist Muslims is based on two Ahadith.

The Hadeeth from Saheeh Al-Bukhari and Saheeh Muslim which is: -

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ. فَأَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي السُّيُوفِ،

It is narrated to us by Musaddad who said, 'It is narrated to us by Abdul Waris, from Abu Al-Tayyah, from Anas who said, 'The Prophet^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww}, arrived at Al-Medina. He^{-saww} descended at the upper part of Al-Medina. They (people) came collared with the swords.

كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلَأَ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ،

It is as if I am looking at the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww}, upon his^{-saww} ride and Abu Bakr was riding behind him^{-saww}, and an assembly of the clan of Al Najjar were around him^{-saww}, until he^{-saww} faced the courtyard of Abu Ayoub.

وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَذْرَكَهُ الصَّلَاةُ، وَيُصَلِّيَ فِي مَرَابِضِ الْعَنَمِ، وَأَنَّهُ أَمَرَ بِنَاءَ الْمَسْجِدِ،

And he^{-saww} used to love to pray Salat wherever he^{-saww} came across (the time of) the Salat; and he^{-saww} prayed Salat in an enclosure of the sheep, and he^{-saww} ordered with building the Masjid.

فَأَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا ". قَالُوا لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ.

He^{-saww} sent a message to an assembly from the clan of Al-Nahhar. He^{-saww} said: 'O clan of Al-Najjar! Name me^{-saww} a price for this walled (land) of yours!' They said, 'No, by Allah^{-azwj}! We do not seek its price except to Allah^{-azwj}!'

فَقَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ الْمُشْرِكِينَ، وَفِيهِ حَرْبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْحَرْبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ،

Anas said, 'There were in it what I am saying to you – graves of the Polytheists, and in it were ruins, and in it were palm trees. The Prophet^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww}, ordered with the graves of the Polytheists, so these were exhumed (demolished), and with the ruins, so it was levelled, and with the palm trees, so these were cut down.

فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ، وَهُمْ يَرْجُزُونَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُمْ وَهُوَ يَقُولُ "اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ"

So, they aligned the palm trees in front of the Masjid, and they made the stones as it's jambs, and they were transporting the stones, and they were reciting war poems, and the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} and the Greetings be upon him^{-saww} were (carrying stones) with them, and he^{-saww} was saying: 'O Allah^{-azwj}! There is no good except good of the Hereafter, so Forgive the Helpers and the Emigrants"²³.

Comments:

- 1 – The Hadeeth is to do with one incident in the life of Rasool-Allah^{-saww}, which was at the end of the Hijrah to Al Medina and his^{-saww} intent to buy a piece of land to build a Masjid on it.
- 2 – This means that the graves to be demolished were specifically the ones on that small plot of land he^{-saww} wanted to buy.
- 3 – The Hadeeth only refers to the graves of the Polytheists and whatever pictures, statues which were upon these, and the palm trees which were cut down, so not it does not justify the cutting down of all palm trees, based upon the false Wahabi argument.
- 4 – Clearly the land had to be levelled so that construction could take place.

And the second Hadeeth they base their argument upon it this one: -

²³ Sahih al-Bukhari 428, In-book reference : Book 8, Hadith 78, USC-MSA web (English) : Vol. 1, Book 8, Hadith 420

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي، الْهَيْجَ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعِ مَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ .

It is narrated to us by Yahya Bin Yahya, and Abu Bakr Aby Shayba and Zuheyr Bin Harb who said, 'Yahya informed us and other said, 'It is narrated to us by Wakie, from Sufyan, from Habeeb Bin Abu Sabit, from Abu Wa'il, from Abu Al-Hayaj Al-Asady who said, 'Ali^{-asws} Bin Abu Talib^{-asws} said to me: 'Shall I^{-asws} not send you to what Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} (s.w.t.) and Greetings be upon him^{-saww} had sent me^{-asws} to, that you shall not leave any statue except obliterate it nor any overlooking (high) grave except level it?'

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا حَبِيبٌ، بِهَذَا الْإِسْنَادِ وَقَالَ وَلَا صُورَةً إِلَّا طَمَسْتَهَا

And Abu Bakr Bin Khallad Al-Bahily narrated it, 'It is narrated to us by Yahya, and he is Al-Qattam, 'It is narrated to us by Sufyan, 'It is narrated to me by Habeeb with this chain and he^{-asws} said: 'Nor any image except obliterate it''²⁴

Comments:

1 – First of all it is not clear what time period it relates to, or whether the order was general to the whole world or to a specific location, or whether it was for the same incident as the first Hadeeth above.

2 – Since the wordings are: 'Shall I^{-asws} not send you to what Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww} had sent me^{-asws} to' – and since Rasool-Allah^{-saww} only ever issued one such order, it seems to be referring to the same incident. More research is required into this before applying it to the whole world.

There are other similar Ahadith with little difference in the words, e.g.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي، الْهَيْجَ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعِ مَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ .

It is narrated to us by Yahya Bin Yahya, and Abu Bakr Aby Shayba and Zuheyr Bin Harb who said, 'Yahya informed us and other said, 'It is narrated to us by Wakie, from Sufyan, from Habeeb Bin Abu Sabit, from Abu Wa'il, from Abu Al Hayaj Al Asady who said,

²⁴ Reference : Sahih Muslim 969a, 969b, In-book reference : Book 11, Hadith 120, USC-MSA web (English) reference : Book 4, Hadith 2115

'Ali Bin Abu Talib^{-asws} said to me: 'Shall I^{-asws} not send you to what Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww} had sent me^{-asws} to, that you shall not leave any statue except obliterate it nor any overlooking (high) grave except level it?'

وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ خَلَّادٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي حَبِيبٌ، هَذَا الْإِسْنَادُ وَقَالَ وَلَا صُورَةً إِلَّا طَمَسْتَهَا

And Abu Bakr Bin Khallad Al Bahily narrated it, 'It is narrated to us by Yahya, and he is Al-Qattam, 'It is narrated to us by Sufyan, 'It is narrated to me by Habeeb with this chain and he^{-asws} said: 'Nor any image except obliterate it''.²⁵

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يُحْصَصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ .

It is narrated to us by Abu Bakr Bin Abu Shayba, 'It is narrated to us by Hufs Bin Giyas, from Ibn Jureyj, from Abu Al Zubeyr, from Jabir who said, 'Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} and Greetings be upon him^{-saww}, forbade from plastering the grave, and to sit upon it, and to build upon it''.²⁶

²⁵ Sahih Muslim 969a, 969b In-book: Book 11, Hadith 120 USC-MSA web (English): Book 4, Hadith 2115

²⁶ Sahih Muslim 970a, In-book Book 11, Hadith 121, USC-MSA web (English), Book 4, Hadith 2116

APPENDIX II: The Shape and Height of Graves in Islam

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُغَسَّلُ الْمَيِّتُ ثَلَاثَ غَسَلَاتٍ مَرَّةً بِالْبُسْتَرِ وَ مَرَّةً بِالْمَاءِ يُطْرَحُ فِيهِ الْكَافُورُ وَ مَرَّةً أُخْرَى بِالْمَاءِ الْقَرَّاحِ ثُمَّ يُكْفَنُ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby who said,

'Abu Abdullah^{-asws} said: 'The deceased should be washed with three washings – once with the lotus (leaves), and once with the pure water where is camphor, and once more with clear water. Then he should be enshrouded'.

و قَالَ إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ أَنْ أُكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ ثُلُثٌ وَ لَمْ يَكْتُبْ هَذَا قَالَ مَخَافَةَ قَوْلِ النَّاسِ وَ عَصَبَنَاهُ بَعْدَ ذَلِكَ بِعِمَامَةٍ وَ شَقَقْنَا لَهُ الْأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَادِنًا وَ أَمَرَنِي أَنْ أَزْفَعَ الْقَبْرَ مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ مُفَرَّجَاتٍ وَ ذَكَرَ أَنَّ رَشَّ الْقَبْرِ بِالْمَاءِ حَسَنٌ .

And he^{-asws} said: 'My^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him^{-asws} in three clothes – one of them being a cloak of his^{-asws} as a veil, and another cloth, and a shirt'. I said, 'And why did he^{-asws} write this?' He^{-asws} said: 'Fearing the words of the people, and we placed a turban on him^{-asws} after that, and we^{-asws} cleaved the ground for him for the reason that he^{-asws} was hefty, and had instructed me^{-asws} that I^{-asws} raise the grave from the ground by four thin fingers, and he^{-asws} mentioned that sprinkling the grave with the water is good'.²⁷

قُلْتُ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى ابْنِهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمَرَهُ أَنْ يُكْفَنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَ وَ أَنْ يُعِمِّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَ أَصَابِعَ ثُمَّ يُخَلِّي عَنْهُ

I^{-asws} say: 'And Muhammad^{-asws} Bin Ali^{-asws} bequeaths to his^{-asws} son^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws} and instructs him^{-asws} that he^{-asws} should enshroud him^{-asws} in his^{-asws} cloak which he^{-asws} used to pray the Friday Salat in, and that he^{-asws} turban him^{-asws} with his^{-asws} turban, and that he^{-asws} should square his^{-asws} grave and raise it (to) four fingers. Then he^{-asws} should isolate from him^{-asws}'.

فَقَالَ اطْوُوهُ ثُمَّ قَالَ لِلشُّهُودِ انصَرِفُوا رَحِمَكُمُ اللَّهُ فَقُلْتُ بَعْدَ مَا انصَرَفُوا مَا كَانَ فِي هَذَا يَا أَبَتِ أَنْ تُشْهَدَ عَلَيْهِ فَقَالَ إِنِّي كَرِهْتُ أَنْ تُغْلَبَ وَ أَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ فَأَرَدْتُ أَنْ تَكُونَ لَكَ حُجَّةٌ فَهُوَ الَّذِي إِذَا قَدِمَ الرَّجُلُ الْبَلَدَ قَالَ مَنْ وَصِيُّ فُلَانٍ قِيلَ فُلَانٌ

²⁷ Al Kafi V 3 – The Book Of Funerals CH 17 H 3

So he^{-asws} said: 'Then he^{-asws} folded it, then said to the witnesses: 'Leave, may Allah^{-azwj} be Merciful to you all!' So I^{-asws} said after they had left: 'What was in this, O father^{-asws}, that you^{-asws} had it witnessed upon?' So he^{-asws} said: 'I^{-asws} disliked it that you^{-asws} be overcome and it should be said that he^{-asws} did not bequeath, therefore I^{-asws} wanted that there should happen to be a proof for you^{-asws}. Thus it is such, when the man proceeds to the city (and) he says, 'Who did so and so bequeath to?' It would be said, 'So and so'.

قُلْتُ فَإِنْ أَشْرَكَ فِي الْوَصِيَّةِ قَالَ تَسْأَلُونَهُ فَإِنَّهُ سَيُبَيِّنُ لَكُمْ .

I said, 'Supposing there is an associate in the bequest?' He^{-asws} said: 'You can ask him^{-asws}, and he^{-asws} would explain it to you all'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنِ الْمَيِّتِ فَقَالَ تَسْأَلُهُ مِنْ قِبَلِ الرَّجُلَيْنِ وَ تُلْزِقُ الْقَبْرَ بِالْأَرْضِ إِلَى قَدْرِ أَرْبَعِ أَصَابِعٍ مُفْرَجَاتٍ وَ تُرْبَعُ قَبْرُهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked one of the two (5th or 6th Imam^{-asws} about the deceased, so he^{-asws} said: 'Place him from the direction of the two legs, and paste the grave with the earth by a measurement of four open fingers (in height), and square his grave (make it four cornered)'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِعَلِيِّ (عَلَيْهِ السَّلَام) يَا عَلِيُّ اذْفِنِي فِي هَذَا الْمَكَانِ وَ اذْفَعْ قَبْرِي مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ وَ رُشَّ عَلَيْهِ مِنَ الْمَاءِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Abu Al Magra'a, from Uqba Bin Bashir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! Bury me^{-saww} in this place, and raise my^{-saww} grave from the ground by four fingers, and sprinkle upon it from the water'.³⁰

محمد بن يعقوب، عن حميد بن زياد، عن الحسن بن محمد، عن غير واحد، عن أبان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: يدعوا للميت حين يدخل حفرة، ويرفع القبر فوق الأرض أربع أصابع

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 89 H 2

²⁹ Al Kafi V 3 – The Book Of Funerals CH 63 H 3

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 36

Mohammed bin Yaqoob says through a chain of narrators that Imam Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) said: When you bury me^{-asws}, raise my^{-asws} grave over the ground level by four fingers' height (approximately 4 inches).³¹

وعنه، عن سلمة بن الخطاب، عن علي بن سيف، عن أبي المغراء، عن عقبة بن بشير، عن أبي جعفر (عليه السلام) قال: قال النبي (صلى الله عليه وآله) لعلي (عليه السلام): يا علي، ادفني في هذا المكان، وارفع قبري من الارض أربع أصابع، ورش عليه من الماء.

It is narrated from Imam Abu Jafar^{-asws} that Prophet^{-saww} left a will with Imam Ali^{-asws} to bury him^{-saww} in that place, and raise his^{-saww} grave from the land by four fingers, and spray water on it.³²

عن الحسين بن الوليد، عن ذكره، عن أبي الله (عليه السلام)، قال: قلت: لاي علة يربع القبر ؟ قال: لعة البيت، لانه نزل مربعا

Imam Abu Abdullah^{-asws} was asked: Why graves are built in this shape (square) and what is the logic behind it? Imam^{-asws} replied, because Kabah descended in this shape.³³

³¹ Al-Kafi Vol-3,Page-201

³² Wasil u Shia Vol-3,Page-192

³³ Wasil u Shia Vol-3,Page-195

APPENDIX III: Pictures in a House

لا يسجد الرجل على صورة و لا على بساط هي فيه و يجوز أن تكون الصورة تحت قدميه أو يطرح عليها ما يواريهما

(Amir-ul-Momineen^{asws} says): It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under one's feet and/or covered up by something.³⁴

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب إن كان ظاهرا

(Amir-ul-Momineen^{asws} says): It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.³⁵

الحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُهْمٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْغُرَبِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al-Hussain ibn Ali al-'Alaviy has narrated from al-Hassan ibn al-Hussain al'Umniy from 'Amr ibn Jumay' who has said the following:

'I once asked Abu Jafar^{asws} if it is permissible to perform Salat in a Masjid with pictures. The Imam^{asws} said: 'I dislike it, however, today it is not harmful to you (observe Taqaiyya). Had justice been established (with our Hujja^{ajfi}) you would see how it is dealt with'.³⁶

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عليهما السلام) عَنِ التَّمَاثِيلِ فِي الْبَيْتِ فَقَالَ لَا بَأْسَ إِذَا كَانَتْ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ عَنْ خَلْفِكَ أَوْ تَحْتَ رِجْلَيْكَ وَ إِنْ كَانَتْ فِي الْقِبْلَةِ فَأَلْقِ عَلَيْهَا ثَوْبًا .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya from al-'Ala', who from Mohammed ibn Muslim who has said the following:

'I once asked one of the two Imams^{asws} about (offering Salat) in a house which has pictures. The Imam^{asws} said: 'There is no offence in it if it (a picture) is on your right, left, behind you or under your feet. If it is in the direction of al-Qiblah, then cover it with a piece of cloth'.³⁷

³⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 ج 2

³⁵ Ibid

³⁶ Al-Kafi, vol 3, H 5342, Ch. 61, h 20

³⁷ Al-Kafi, vol 3, H 5299, Ch. 59, h 20

الكافي 3 391 باب الصلاة في الكعبة و فوقها و في

وَرَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ لَا بَأْسَ بِأَنْ تُصَلِّيَ عَلَى كُلِّ التَّمَاثِيلِ إِذَا جَعَلْتَهَا تَحْتَكُ

Mohammed ibn Muslim narrates the following from Imam Mohammed Baqir^{asws}:

When pictures are under your feet then there is no harm in offering Salat.³⁸

وَسَأَلَ لَيْثُ الْمُرَادِيُّ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَسَائِدِ تَكُونُ فِي الْبَيْتِ فِيهَا التَّمَاثِيلُ عَنْ يَمِينٍ أَوْ عَنْ شِمَالٍ فَقَالَ لَا بَأْسَ بِهِ مَا لَمْ تَكُنْ بُحَاةَ الْقِبْلَةِ وَ إِنْ كَانَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْكَ بِمَا يَلِي الْقِبْلَةَ فَعُطِّهِ وَ صَلِّ

Imam Aba Abd Allah^{asws} was asked about offering Salat in a house, which has pillow with picture all around? Imam^{asws} replied: 'There is no harm if it is not in the direction of al-Kabah but if it is, then one must cover it up with a cloth and only then offer Salat.³⁹

وَسُئِلَ عَنِ التَّمَاثِيلِ تَكُونُ فِي الْبَسَاطِ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَقَالَ إِنْ كَانَ لَهَا عَيْنٌ وَاحِدَةٌ فَلَا بَأْسَ وَ إِنْ كَانَ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَلَا

Imam^{asws} was asked about offering Salat on the floor, which has pictures, that even has two eyes? Imam^{asws} replied: 'There is no harm if picture has one eye but if it has two eyes then one cannot offer Salat, even if one wants to.⁴⁰

وَسَأَلَ عَبْدُ الرَّحْمَنِ بْنُ الْحُجَّاجِ أَبَا عَبْدِ اللَّهِ ع عَنِ الدَّرَاهِمِ السُّودِ تَكُونُ مَعَ الرَّجُلِ وَ هُوَ يُصَلِّي مَرْبُوطَةً أَوْ غَيْرَ مَرْبُوطَةٍ فَقَالَ مَا أَشْتَهِي أَنْ يُصَلِّيَ وَ مَعَهُ هَذِهِ الدَّرَاهِمُ الَّتِي فِيهَا التَّمَاثِيلُ ثُمَّ قَالَ ع مَا لِلنَّاسِ بُدٌّ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَ هِيَ مَعَهُ فَلْتَكُنْ مِنْ خَلْفِهِ وَ لَا يَجْعَلَ شَيْئاً مِنْهَا بَيْنَهُ وَ بَيْنَ الْقِبْلَةِ

Once Abd ur Rahman ibn al-Hajjaj asked from Abu Abd Allah^{asws} regarding a person who has Sudanese Dirham and is offering Salat with or without having them attached to himself?

Imam^{asws} replied: I do not like a person who is offering Salat while having those coins on him, which have pictures. However, people need to protect their money, so in that case he may put them behind or in a way that these do not come between him and the Kabah.⁴¹

³⁸ Manla Yazar ul Faqih, H. 739, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

³⁹ Manla Yazar ul Faqih, H. 740, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

⁴⁰ Manla Yazar ul Faqih, H. 741, باب المواضع التي تجوز الصلاة فيها و 245 1 من لا يحضره الفقيه

⁴¹ Manla Yazar ul Faqih, H. 783, باب ما يصلى فيه و ما لا يصلى فيه من 256 1 من لا يحضره الفقيه

APPENDIX IV: Dome over the Holy Grave of Amir ul-Momineen^{-asws}

قد روى أبو الفرج علي بن عبد الرحمن الجوزي عن أبي الغنائم قال مات بالكوفة ثلاثمائة صحابي ليس قبر أحد منهم معروفا إلا قبر أمير المؤمنين ع و هو القبر الذي تزوره الناس الآن جاء جعفر بن محمد و أبوه محمد بن علي بن الحسين ع فزاراه و لم يكن إذ ذاك قبر ظاهر و إنما كان به شيوخ أيضا حتى جاء محمد بن زيد الداعي صاحب الديلم فأظهر القبة انتهى كلامه.

It has been reported by Abu Al Faraj Ali Bin Abdul Rahman Al Jowzy, from Abu Al Ghanaim who said,

‘Three hundred of my companions have died at Al-Kufa, there is no known grave of any one of them, except for the grave of Amir Al-Momineen^{-asws}, and it is the grave which the people are visiting now. Ja’far^{-asws} Bin Muhammad^{-asws}, and his^{-asws} father Muhammad^{-asws} Bin Ali Bin Al-Husayn^{-asws} had come and visited it, and it would not have so happened unless that was the apparent grave. And rather, there were elders with it, as well, until Muhammad Bin Zayd Al-Daie, governor of Al-Daylam, came, and the dome was revealed, its talk ended”.⁴²

⁴² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{-asws}, Ch 129 H 22 b

APPENDIX V: The Inevitable Punishment

إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى إِلَيَّ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَجَعَلْتُكَ نَبِيًّا وَ شَقَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ

(The book) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Muhammad Bin Hammam, from Ahmad Bin Bundar, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Al Mufazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majestic, Revealed to me^{-saww}. He^{-azwj} Said: "O Muhammad^{-saww}! I^{-azwj} Noticed to the earth with a notification and Chose you^{-saww} from it, and Made you^{-saww} a Prophet^{-saww}, and Derive a name for you^{-saww} from My^{-azwj} Names. So, I^{-azwj} am 'Al-Mahmoud' (the most Praised One) and you^{-saww} are 'Muhammad' (the praised one).

ثُمَّ أَطَّلَعْتُ الثَّانِيَةَ فَاخْتَرْتُ مِنْهَا عَلِيًّا وَ جَعَلْتُهُ وَصِيًّا وَ خَلِيفَتَكَ وَ رَوْحَ ابْنَتِكَ وَ أَبَا ذُرِّيَّتِكَ وَ شَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْعَلِيُّ الْأَعْلَى وَ هُوَ عَلِيٌّ

Then I^{-azwj} Noticed secondly and Chose Ali^{-asws} from it, and Made him^{-asws} your^{-saww} successor^{-asws} and your^{-saww} caliph, and husband^{-asws} of your^{-saww} daughter^{-asws}, and father^{-asws} of your^{-saww} offspring, and I^{-azwj} Derived a name for him^{-asws} from My^{-azwj} Names. So, I^{-azwj} am 'Al-Ali Al-A'ala' (the most Exalted of the exalted ones), and he^{-asws} is Ali^{-asws} (the exalted).

وَ جَعَلْتُ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ ع مِنْ نُورِكُمَا ثُمَّ عَرَضْتُ وَلَايَتَهُمْ عَلَى الْمَلَائِكَةِ فَمَنْ قَبِلَهَا كَانَ عِنْدِي مِنَ الْمُفَرِّقِينَ

And I^{-azwj} Made (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} from both your^{-asws} Noors, then Presented their^{-asws} Wilayah unto the Angels. So, the one who accept it became from the Proximity in My^{-azwj} Presence.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبْدَنِي حَتَّى يَنْقَطِعَ وَ يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ أَتَانِي جَا حِدًا لَوَلَايَتِهِمْ مَا أَسْكَنْتُهُ جَنَّتِي وَ لَا أَطْلَلْتُهُ تَحْتَ عَرْشِي

O Muhammad^{-saww}! If a servant from My^{-azwj} servant were to worship Me^{-azwj} until he (his neck) is cut and he becomes like the dried up insect, then he comes to Me^{-azwj} as a rejector of their^{-asws} Wilayah, I^{-azwj} will neither Settle him into My^{-azwj} Garden nor Shade him beneath My^{-azwj} Throne!

يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّ فَقَالَ عَزَّ وَ جَلَّ ازْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَنْوَارِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرٍ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ الْحُجَّةِ بْنِ الْحُسَيْنِ الْقَائِمِ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

O Muhammad^{-saww}! Would you^{-saww} love to see them^{-asws}?" I^{-saww} said: 'Yes, O Lord^{-azwj}!' The Mighty and Majestic Said: 'Raise your^{-saww} head!" I^{-saww} raised my^{-saww} head, and there I^{-saww} was with Noors of Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the Divine Authority son^{-asws} of Al-Hassan^{-asws}. Al-Qaim^{-asws} was in their^{-asws} midst like the shining star.

قُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ الَّذِي يُجْلُ حَلَالِي وَ يُحَرِّمُ حَرَامِي وَ بِهِ أُنْتَقِمُ مِنْ أَعْدَائِي وَ هُوَ رَاحَةٌ لِأَوْلِيَائِي وَ هُوَ الَّذِي يَشْفِي قُلُوبَ شِيعَتِكَ مِنَ الظَّالِمِينَ وَ الْجَا حِدِينَ وَ الْكَافِرِينَ

I^{-saww} said: 'O Lord^{-azwj}! Who are they^{-asws}?' He^{-azwj} Said: "They^{-asws} are the Imams^{-asws}, and this is Al-Qaim^{-asws} who will permit My^{-azwj} Permissible, and prohibit My^{-azwj} Prohibition, and by him^{-asws-azwj} shall Take Revenge from My^{-azwj} enemies, and he^{-asws} is a rest for My^{-azwj} friends, and he^{-asws} is the one who shall heal the hearts of your^{-saww} Shias from the oppressors and the rejectors and the Kafirs.

فَيُخْرِجُ اللَّاتَ وَ الْعُزَّى طَرِيْقَيْنِ فَيُحَرِّقُهُمَا فَلَيَفْتِنُهُ النَّاسَ بِحِمَا يَوْمَئِذٍ أَشَدُّ مِنْ فِتْنَةِ الْعِجْلِ وَ السَّامِرِيِّ.

He^{-asws} will throw out Al-Laat and Al-Uzza (Abu Bakr and Umar) as two fresh ones and burn them both. The People would be Tried by them on that day more severely than the Trial of the calf (of the children of Israel) and Al-Samiri^{-la'}.⁴³

⁴³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 41 H 58