

# **'Imam Mahdi<sup>-ajfj</sup> – Proofs from Quran and Ahadith'**

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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<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Imam Mahdi<sup>-ajfi</sup> – Proofs from Quran and Ahadith’

### Summary:

The article is prepared in rebuttal to those who allege that there is neither any explicit proof of the Imam Mahdi in the Quran nor from the Ahadith of Rasool Allah<sup>-saww</sup>. For the latter case, see Appendix I, from the famous books of Ahl Al-Sunnah where the news of the coming of the Imam Mahdi is prophesied by the Holy Prophet<sup>-saww</sup>.<sup>1</sup>

In the rest of the article, we turn to the Holy Quran and the Ahadith of Ahl Al-Bayt<sup>-asws</sup>.

Allah<sup>-azwj</sup> Says [33:62]<sup>2</sup>: ‘You will never find any alteration in the Sunnah of Allah<sup>-azwj</sup>. For the guidance of mankind, the Sunnah of Allah<sup>-azwj</sup> has been to strengthen and validate the message of a Prophet<sup>-as</sup>, after his death, through his<sup>-as</sup> (Divine) successors until the next Prophet<sup>-as</sup> is Sent by Allah<sup>-azwj</sup>, this Sunnah of Allah<sup>-azwj</sup> has continued to the last Prophet (Mohammed<sup>-saww</sup>) who announced his<sup>-saww</sup> 12 successors to be followed, after him<sup>-saww</sup>.

See for example: [Prophets and their successors | Hubeali](#)

Allah<sup>-azwj</sup> Says in the Holy Quran:

وَجَعَلْنَاهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ {21:73}

***And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73] :*** (Ahadith interpreting the above Verse are included in the [Appendix II](#))

***At another place, Allah<sup>-azwj</sup> Says:***

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {32:24}

***And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24] -*** (Ahadith interpreting the above Verse are included in the [Appendix II](#))

<sup>1</sup> Sahih Muslim, Book 001, Number 0289, Sahih al-Bukhari, Volume 3, Book 43, Number 656, Sunan Abu-Dawud, Book 37, Number 4310, Sahih Muslim, Book 001, Number 0293, Sunan Abu-Dawud, Book 36, Number 4271, Sunan Abu-Dawud, Book 36, Number 4270

<sup>2</sup> {62} سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

Allah<sup>-azwj</sup> has always Made arrangements for the guidance of mankind since Prophet Adam<sup>-as</sup>. Our time is no exception, as people need a guide, in every era, to fend-off insinuations of Iblis<sup>-la</sup>, so Allah<sup>-azwj</sup> has always Kept among people, who removes the doubts sown by the Iblis and his army and corrects the matters of believers. When we look at the Ahadith of Ahl Al-Bayt<sup>-asws</sup> in the interpretation of the above Verses (21:73 and 32:24, see Appendix II), Allah<sup>-azwj</sup> has not left human kind, even for a blink of an eye, without the presence of a guide.

Someone may say here, as per the belief of some Muslims, that the Holy Quran acts as an imam of guidance, but cannot be justified as Quranic Verses need interpretations and clarifications! For an example, we present a Hadith, describing a debate between a Syrian man believing that Quran is the Imam, with a disciple of Imam Sadiq<sup>-asws</sup>.

قَالَ الشَّامِيُّ هُوَ رَسُولُ اللَّهِ قَالَ هِشَامٌ فَبَعَدَ رَسُولِ اللَّهِ ص مَنْ قَالَ الْكِتَابُ وَالسُّنَّةُ فَقَالَ هِشَامٌ فَهَلْ نَفَعَنَا الْيَوْمَ الْكِتَابُ وَالسُّنَّةُ فِيمَا اخْتَلَفْنَا فِيهِ حَتَّى رَفَعْنَا الْإِخْتِلَافَ وَ مَكَّنَّا مِنَ الْإِتِّمَاقِ فَقَالَ الشَّامِيُّ نَعَمْ قَالَ هِشَامٌ فَلَمَّ اخْتَلَفْنَا نَحْنُ وَ أَنْتَ جِئْتَنَا مِنَ الشَّامِ فَخَالَفْتَنَا وَ تَزْعُمُ أَنَّ الرَّأْيَ طَرِيقُ الدِّينِ وَ أَنْتَ مُقِرٌّ بِأَنَّ الرَّأْيَ لَا يَجْمَعُ عَلَى الْقَوْلِ الْوَاحِدِ الْمُخْتَلِفِينَ

The Syrian said, ‘He (the guide) is Rasool-Allah<sup>-saww</sup>’. Hisham said, ‘So who is it after Rasool-Allah<sup>-saww</sup>?’ He said, ‘The Book and the Sunnah’ (both are the guides). Hisham said, ‘So, are we benefitting today by the Book and the Sunnah in what we are differing in until the differing gets raised from us and we are enabled with the concurring?’ The Syrian said, ‘Yes’. Hisham said, ‘Then why are we differing, and you have come from Syrian and are opposing us and claiming that the opining is the way of the Religion, and you are acknowledging with that the opinion, there is no consensus upon one word by the differing.

فَسَكَتَ الشَّامِيُّ كَالْمُفَكِّرِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا لَكَ لَا تَتَكَلَّمُ قَالَ إِنْ فُئْتُ إِنَّمَا مَا اخْتَلَفْنَا كَابْرُهُ وَ إِنْ فُئْتُ إِنَّ الْكِتَابَ وَالسُّنَّةَ يَرْفَعَانَا عَنَّا الْإِخْتِلَافَ أَبْطَلْتُ لِأَهْمَا يَحْتَمِلَانِ الْوُجُوهَ وَ إِنْ فُئْتُ قَدْ اخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مَنَا يَدْعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذَا الْكِتَابَ وَالسُّنَّةَ وَ لَكِنْ لِي عَلَيْهِ مِثْلُ ذَلِكَ

The Syrian was silent like the thoughtful one. Abu Abdullah<sup>-asws</sup> said: ‘What is the matter you are not speaking?’ He said, ‘If I were to say we are not differing, I would be lying, and if I were to say that the Book and the Sunnah have both raised the differing, I would be invalidated, because they both carry the (various) aspects, and if I say we have differed and each one of us is claiming the truth, then we are not benefitting with the Book and the Sunnah, but there is for me upon it the like of that (Divine Authority)’ (an extract, see the Hadith in Appendix III).

In Holy Quran, Allah<sup>-azwj</sup> has Revealed at several places that the role of the Rasool is to Give the Glading Tidings (of Paradise) and Warn (from the punishment of Fire) and there is an Imam whose role is to ‘Guide’ the believers, e.g.,

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ {13:7}

***And those who commit Kufir are saying, ‘Why has not a Sign been Sent down upon him from his Lord?’ But rather, you are a Warner, and for every people there is a Guide [13:7]***

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {4:165}

***(We Sent) Rasools as the givers of glad tidings and as warner(s), lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; and Allah was always Mighty, Wise [4:165]***

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۗ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {6:48}

***And We do not Send Rasools except as bearers of glad tidings and as warner(s). So the ones who believe and amend, there would neither be fear upon them nor would they be grieving [6:48]***

For interpretation and explanation of the above Holy Verses, as found in Ahadith, please see, <https://hubeali.com/articles/ProphetsWarnerImamsGuide.pdf>

Therefore, if there happens to be a Guide for each time, as per above Verses, so who is the Guide today? And is there any Holy Verse identifying him? Allah<sup>-azwj</sup> Says:

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {11:86}

***The ‘بَقِيَّتُ اللَّهِ’ remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]***

The above Verse refers to a remaining one, ‘بَقِيَّتُ اللَّهِ’ (Baqiyyatullah) who is charged with the responsibility of guiding mankind to the religion of Allah<sup>-azwj</sup>. The power of misguidance (Iblis<sup>-la</sup>) exists so there is a need for a Guide from Allah<sup>-azwj</sup> to guide people and save them from the calls of destruction and mischief issued by the enemies of Allah<sup>-azwj</sup>.

An article, on the proof of Imam Mahdi<sup>-ajfi</sup> from Holy Quran, citing over 70 Verses is presented elsewhere, see the link below:

[Imam Mahdi from Quran | Hubeali](#)

We come to the next question: Is it part of the Eman (Belief) to believe in the Imam of one’s era? The above Holy Verse (4:59) clearly ask a believer that he must need to submit to the ‘ulul Amr’ in addition to Allah<sup>-azwj</sup> and Rasool Allah<sup>-sawww</sup>, who can neither be the Quran nor a ruler. As for the rulers, some of them may be very kind, but these days, none claims to be guided by Allah<sup>-azwj</sup>, e.g., the following Hadith:

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرأهم الله بنفسه ونبه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمر بمعصية الله.

(Imam Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> says) ‘But rather, the obedience to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>sawww</sup> and the Masters<sup>asws</sup> of the Command are those<sup>asws</sup> whom<sup>asws</sup> Allah<sup>azwj</sup> has Joined with Himself<sup>azwj</sup>, and His<sup>azwj</sup> Prophet<sup>sawww</sup>, so He<sup>azwj</sup> Said: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***. The reason why Allah<sup>azwj</sup> Commanded the obedience to Rasool-Allah<sup>sawww</sup> is because he<sup>sawww</sup> is Infallible, pure. He<sup>sawww</sup> will not order for the disobedience to Allah<sup>azwj</sup>. And the reason why He<sup>azwj</sup> Commanded obedience

to the ones with (Divine) Authority because they<sup>asws</sup> are Infallible, pure, and they<sup>asws</sup> will not order for the disobedience to Allah<sup>azwj</sup>’ (an extract).<sup>3</sup>

In addition, we cite one Hadith on the importance of recognition of an Imam from Allah<sup>-azwj</sup>:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ فَمَيِّتُهُ مَيِّتُهُ جَاهِلِيَّةٍ وَ مَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ لَمْ يَصْرُهُ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ وَ مَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ كَانَ كَمَنْ هُوَ مَعَ الْفَائِمِ فِي فَسْطَاطِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Nomann, from Muhammad Bin Marwan, from Fuzayl Bin Yasar who said,

‘I heard Abu Ja’far<sup>-asws</sup> (Al-Baqir -5<sup>th</sup> Imam) saying: ‘The one who dies there isn’t an Imam<sup>-asws</sup> for him, so he would have died a death of the Pre-Islamic period (an unbeliever); and the one who dies while recognising his Imam<sup>-asws</sup>, it would not harm him whether this matter is brought forwards or delayed; and the one who dies while recognising his Imam<sup>-asws</sup> would be like the one who is with Al-Qaim<sup>-asws</sup> in his<sup>-asws</sup> tent’.<sup>4</sup>

Next, we need to address a frequently asked question: Why did Allah<sup>-azwj</sup> not Name the Imam(s) which must be followed in the Holy Quran?

فقلت له: إن الناس يقولون: فما له لم يسم عليا و أهل بيته (عليهم السلام) في كتاب الله عز و جل.

(The narrator of the Hadith says) I said to him<sup>-asws</sup> (Imam Ali<sup>-asws</sup>) ‘The people are saying, ‘So why did Allah<sup>-azwj</sup> not Name Ali<sup>-asws</sup> and his<sup>-asws</sup> Family in the Book of Allah<sup>-azwj</sup> Mighty and Majestic?’

قال: «فقولوا لهم: إن رسول الله (صلى الله عليه و آله) نزلت عليه الصلاة و لم يسم الله لهم ثلاثا و لا أربعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزلت عليه الزكاة و لم يسم لهم من كل أربعين درهما درهما، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم، و نزل الحج فلم يقل لهم: طوفوا أسبوعا، حتى كان رسول الله (صلى الله عليه و آله) هو الذي فسر ذلك لهم.

(Imam Ali<sup>-asws</sup>) said: ‘So say to them, ‘The *Salat* was Revealed unto Rasool-Allah<sup>-sawww</sup>, and Allah<sup>-azwj</sup> did not Specify for them, whether it was three or four, until it was Rasool-Allah<sup>-sawww</sup> who interpreted that for them. And the Zakat was Revealed unto him<sup>-sawww</sup>, but it was not specified for them that it was one Dirham out of forty Dirhams, until it was Rasool-Allah<sup>-sawww</sup> who interpreted that for them. And the Hajj was Revealed and it was not Said to them: “Perform *Tawaaf* seven times”, until it was Rasool-Allah<sup>-sawww</sup> who interpreted that for them (an extract).<sup>5</sup>

It is also important to know the recipient of the Commands of Allah<sup>-azwj</sup>, every year, during the Layat Al-Qadr?

<sup>3</sup> Kitab Suleym Bin Qays Al Hilali – H 54 (Extract)

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 84 H 5

<sup>5</sup> الكافي 1: 226

لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَاجْمِيعِ الْجِنَّ وَالشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّالِّاتِ وَتَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّىٰ إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ قَبِضَتْ فِيهَا مِنَ الْمَلَائِكَةِ إِلَىٰ وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَبِضَ اللَّهُ عَزَّ وَجَلَّ مِنَ الشَّيَاطِينِ يَعَدُّهُمْ

There isn't from a day, nor a night except that the entirety of the Jinn and the Satans<sup>-la</sup> are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam<sup>-asws</sup> of the Guidance, to the extent that when the Night of Predetermination (Laylat Al-Qadr) comes, so there descend during it, unto a Master<sup>-asws</sup> of the Command, the Angels whom Allah<sup>-azwj</sup> Mighty and Majestic Created' (An extract, see Appendix IV).

The next question is, where is Imam Mahdi<sup>-asws</sup> and how can one seek guidance from him<sup>-asws</sup>?

### Where is the Imam Mahdi?

Allah<sup>-azwj</sup> has never Left earth empty of His Divine Messenger. Allah<sup>-azwj</sup> First Sent His 'Hujjah' (Prophet<sup>-as</sup>) to the earth so that Divine Guidance is available to all inhabitants and Kept the same Sunnah for all times – His Divine Guide (a Prophet or an Imam) Guides not only human beings but all creatures (from the Jins to small species, i.e., ants). Allah<sup>-azwj</sup> Made it compulsory for the departing Prophet/Imam to transfer the Divine Knowledge and make a Will to his successor prior the departing from the world.

This practice continued from Prophet Adam<sup>-as</sup> to Prophet Muhammad<sup>-sawww</sup>, as per the Divine Instructions. Each Prophet<sup>-as</sup> transferred the Knowledge and left a will for his successor, as the earth would never be without a Divine representative otherwise it would sink. The Prophets<sup>-as</sup> continued to follow the tradition of nominating their successors, sometimes announcing publicly but other times secretly. The mode of nomination was pursuant to the Divine Commands relevant to the prevailing circumstances and in accordance with the 'Mashiyat' (Desire of Allah<sup>-azwj</sup>).

It is also very evident that there are many years of waiting time for people in the physical appearance of a Prophet, after the departure of the last one, for the deliverance of a Divine Message. For example, when we look at the lives of holy Prophets<sup>-as</sup>, people waited for several hundred years before the awaited Prophet Musa<sup>-as</sup> (Moses) announced (himself<sup>-as</sup>) that he is the Prophet of Allah<sup>-azwj</sup> and has been sent as a 'deliverer' to Bani Israel (Children of Israel) for safeguarding them from the cruelty of Pharaohs (Firon). Holy Quran also confirms that Prophet Isa<sup>-as</sup> announced himself<sup>-as</sup> from his cradle as he<sup>-as</sup> is the Prophet of Allah<sup>-azwj</sup>:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

**He (Isa) said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]**

Similarly, there is about a 600 years gap between the Prophet Isa<sup>-as</sup> and Prophet Muhammad<sup>-sawww</sup>, so who announced the Prophet-hood of Prophet Muhammad<sup>-sawww</sup>, no one else but

he<sup>-saww</sup> himself told people that I am the Prophet of Allah<sup>-saww</sup>. As when the Verse of the Holy Quran was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

***And warn your kindred, the near ones! [26:214]***

So Rasool Allah<sup>-saww</sup> organised a feast which is known as "the Feast of the Clan" (*Da'wat dhi 'l-'ashíra*). This is the first time that Rasool Allah<sup>-saww</sup> openly and publicly called the relatives to accept him<sup>-saww</sup> as the Messenger and Prophet of Allah<sup>-azwj</sup>.

Therefore, the Divine Proofs of Allah<sup>-azwj</sup>, in between the publicly known Prophet<sup>-as</sup>, were hidden or so called in ‘Ghayeebah’ (occultation), but while in that state, they continued to guide the believers, this is also true for our time!

Allah<sup>-azwj</sup> Says about this:

فَلَا أُقْسِمُ بِالْخُنُوسِ {15}

***But no! I swear by the concealed one [81:15]***

الْجَوَارِ الْكُنُوسِ {16}

***The one who runs his course, the hidden one [81:16]***

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرِ الْبُعْدَادِيِّ عَنْ وَهْبِ بْنِ شَادَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِيَةَ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنِسُ سَنَةَ سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالنَّيْهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَإِنْ أَدْرَكَتْ زَمَانَهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

‘I asked Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> the Exalted **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** So he<sup>-asws</sup> said: ‘The Imam<sup>-asws</sup> would be in concealment in the year two hundred and sixty, then he<sup>-asws</sup> would appear like the meteor shooting in the dark night. So, if you were to come across his<sup>-asws</sup> time, it would delight your eyes’.<sup>6</sup>

في كتاب كمال الدين وقام النعمة باسناده إلى ابراهيم بن عطية عن ام هاني الثقفية قال: غدوت على سيدى محمد بن على الباقر عليهما السلام فقلت: يا سيدى آية من كتاب الله عزوجل " فلا اقسم بالخنس الجوار الكنس "

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22



In the book KamaAl-AI-Deen Wa Tamaam Al-Ne’mat, by his chain going up to Ibrahim Bin Atiya, from Umm Hany Al-Saqafy who said:

‘I came to my Chief Muhammad Bin Ali<sup>-asws</sup> Al-Baqir<sup>-asws</sup>, so I said, ‘O my Chief! (Explain for me) a Verse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]’.**

قال: نعم المسألة سئلتنى يا ام هاني هذا مولود في آخر الزمان هو المهدي من هذه العترة، يكون له حيرة و غيبة يضل فيها قوم ويهتدى فيها قوم، فيا طوبى لك ان ادركته ويا طوبى لمن أدركه.

He<sup>-asws</sup> said: ‘Yes, the question which you have asked me<sup>-asws</sup>, O Umm Hany, this is a coming (which will take place) during the end of times. He<sup>-asws</sup> is Al-Mahdi<sup>-asws</sup> from this Family<sup>-asws</sup>, about whom<sup>-asws</sup> there will be confusion during his<sup>-asws</sup> absence. A people would go astray with regards to it, and a people would be guided with regards to it. So beatitude is for you if you come across him<sup>-asws</sup>, and beatitude would be for the one who comes across him<sup>-asws</sup>.<sup>7</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر ابن يزيد، عن الحسن بن الربيع الهمداني، قال: حدثنا محمد بن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ، قالت: لقيت أبا جعفر محمد بن علي (عليهما السلام)، فسألته عن هذه الآية فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ، قال: «الخنس: إمام يخنس في زمانه عند انقطاع من علمه عند الناس سنة ستين و مائتين، ثم يبدو كالشهاب الناقب في ظلمة الليل، فإن أدركت ذلك فرت عينك».

Muhammad Bin Yaqoub, from a number of our companions, from Sa’ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Ibn Yazeed, from Al Hassan Bin Al Rabi’e Al Hamdany, from Muhammad Bin Is’haq, from Aseyd Bin Sa’alba, from Umm Hany who said,

‘I met Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and I asked him<sup>-asws</sup> about these Verses: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16].** He<sup>-asws</sup> said: ‘The concealed one – Imam<sup>-asws</sup> who would be concealed during his<sup>-asws</sup> era during the cutting-off from his<sup>-asws</sup> knowledge in the presence of the people, in the year two hundred and sixty. Then he<sup>-asws</sup> would appear like the brilliant meteor during the dark night. So if you were to come across him<sup>-asws</sup>, it would delight your eyes’.<sup>8</sup>

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عثمان ابن أبي شيبة، عن الحسين بن عبد الله الأرجاني، عن سعد بن طريف، عن الأصعب بن نباتة، عن علي (عليه السلام)، قال: سأله ابن الكواء، عن قوله عز و جل: فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ، قال: «إن الله لا يقسم بشيء من خلقه، فأما قوله: بِالْخُنَّسِ فإنه ذكر قوما خنسوا علم الأوصياء و دعوا الناس إلى غير مودتهم، و معنى خنسوا: ستروا».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Shamoun, from Usman Ibn Abu Shayba, from Al-Husayn Bin Abdullah Al-Arjany, from Sa’d Bin Tareyf, from Asbag Bin Nabata, who has said:

‘Ibn Al-Kawa asked (Imam) Ali<sup>-asws</sup> about the Words of the Mighty and Majestic: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16],** he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> did not Swear by anything from His<sup>-azwj</sup> creatures, so, as for His<sup>-azwj</sup> Words (Al-Khunns), so it is a Mention of a people who hid the Knowledge of the successors’

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 81 H 18

<sup>8</sup> الكافي 23 /276

<sup>asws</sup> and called the people to the cordiality (Mawaddat) of others. And the meaning of ‘Khannasu’ is to conceal’.

فقال له: الجُور الكُنْسُ؟ قال: «يعني الملائكة، جرت بالعلم إلى رسول الله (صلى الله عليه و آله) فكنسه عن الأوصياء من أهل بيته لا يعلم به أحد غيرهم، و معنى كنسه: رفعه و توارى به».

So he (Ibn Al-Kawa) said to him<sup>-asws</sup>, ‘(What about) ‘Al-Kunnas’?’ He<sup>-asws</sup> said: ‘It means the Angels, flowing with the Knowledge to the Rasool-Allah<sup>-saww</sup>, so they raise (the matter) with the successors<sup>-asws</sup> from the People<sup>-asws</sup> of his<sup>-saww</sup> Household, no one knows about it apart from them<sup>-asws</sup>. And the meaning of ‘Kanasahu’ is to raise it and go into hiding with it’.

قال: فقله وَ اللَّيْلُ إِذَا عَسَّسَ [قال: «يعني ظلمة الليل،] و هذا ضربه الله مثلا لمن ادعى الولاية لنفسه و عدل عن ولاة الأمر».

He (Ibn Al-Kawa) said, ‘(What about) His<sup>-azwj</sup> Words: **And the night when it darkens [81:17]**’. He<sup>-asws</sup> said: ‘It Means the darkness of the night, and this is the example Struck by Allah<sup>-azwj</sup> for the one who leaves Al-Wilayah for himself, and decided against the Master<sup>-asws</sup> of the Command (Wali Al-Amr)’.

فقال: وَ الصُّبْحُ إِذَا تَنَفَّسَ؟ قال: «يعني بذلك الأوصياء، يقول: إن علمهم أنور و أبين من الصبح إذا تنفس».

So he (Ibn Al-Kawa) said, ‘(What about): **And the morning when it brightens [81:18]**?’ He<sup>-asws</sup> said: ‘It Means by that, the successors<sup>-asws</sup>, their<sup>-asws</sup> Knowledge is more illuminating and is clearer than **the morning when it brightens [81:18]**’.<sup>9</sup>

For more details, see:

[Occultation From Holy Quran | Hubeali](#)

## Will believers ever see the 12<sup>th</sup> Imam?

وَ هُوَ الَّذِي يُنَادِي مُنَادٍ مِّنَ السَّمَاءِ يَسْمَعُهُ جَمِيعُ أَهْلِ الْأَرْضِ بِالدُّعَاءِ إِلَيْهِ يَقُولُ أَلَا إِنَّ حُجَّةَ اللَّهِ قَدْ ظَهَرَ عِنْدَ بَيْتِ اللَّهِ فَاتَّبِعُوهُ فَإِنَّ الْحَقَّ مَعَهُ وَ فِيهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نُزُلٍ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

(In a lengthy Hadith describing the end of time and the appearance of Imam Mahdi) The caller would say: Know that the Proof of Allah<sup>-azwj</sup> has appeared near the House of Allah<sup>-azwj</sup>, so follow him<sup>-ajfj</sup> as truth is with him<sup>-ajfj</sup>, and that is the meaning of the statement of the Almighty Allah: ‘If We please, We should send down upon them a sign from the heaven so that their necks would remain bowed before it.’(26:4)<sup>10</sup>

<sup>9</sup> (تأويل الآيات 2: 15 / 769)

<sup>10</sup> H. 5, كمال الدين ج : 2 ص : 372

Finally, there are several false imams, who claim to be the true leaders to guide people, how to recognise the true Imam from Allah<sup>-azwj</sup>? We present the traits and qualities of a Divine Imam<sup>-asws</sup>, which are emanated by the true Prophet<sup>-as</sup> and his<sup>-as</sup> successor<sup>-as</sup>.

### How one can recognise an ‘Imam’ appointed by Allah<sup>-azwj</sup>?

Detailed Ahadith discuss the qualities and recognition of a Divine Imam and are cited in an article:

[Recognition of a Divine Imam-asws | Hubeali](#)

Below we summarise, how one can easily distinguish between a false imam and an Imam appointed by Allah<sup>-azwj</sup>. The Divine Imam<sup>-asws</sup> will possess the following capabilities bestowed upon him<sup>-asws</sup> by Allah<sup>-azwj</sup>:

1. A Divine Imam<sup>-asws</sup> will have 360 degrees vision (can see from the front and what is lies behind);
2. There is no shadow for him<sup>-asws</sup>;
3. His<sup>-asws</sup> prayers are instantly answered, if he<sup>-asws</sup> were to supplicate against a rock it would split into two halves;
4. He<sup>-asws</sup> 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<sup>-asws</sup>, the miracles and the evidences, and his<sup>-asws</sup> eyes would sleep but his<sup>-asws</sup> heart would not sleep;
6. And when he<sup>-asws</sup> is asked, he<sup>-asws</sup> answers and tells the people what will happen tomorrow, and he<sup>-asws</sup> communicates with the people in every language.
7. No speech (language) is hidden to him<sup>-asws</sup> from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam<sup>-asws</sup> is recognised by this, so if there does not happen to be this characteristic in him<sup>-asws</sup>, then he is not an Imam<sup>-asws</sup>.<sup>11</sup>
8. An Imam<sup>-asws</sup> can engrave his signatures on a stone, as a rock would become soft in his<sup>-asws</sup> palm.
9. An Imam<sup>-asws</sup> receives Commands on *Laylatul Qadar*<sup>12</sup>, thus communicates with both Jinn(s) and human beings.

The above traits of a Divine Imam<sup>-asws</sup> are often denied and evaded by the false imams, as they come with several excuses to hide their incapacibilities, e.g., laws of physics are made by Allah<sup>-azwj</sup> so how would Allah<sup>-azwj</sup> break these by Himself<sup>-azwj</sup>? They also deny the physical ascension of Rasool Allah<sup>-saww</sup> to the Heavens, by saying that the fastest journey would be through the speed of light so it is impossible to go to and return from Heaven in such a short

<sup>11</sup> Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

<sup>12</sup> Verse 97 (Inna Anzalna...)

time.<sup>13</sup> Well Allah<sup>-azwj</sup> has Power beyond our imaginations, Allah<sup>-azwj</sup> Created Adam and Eve without parents, Sent Down Prophet Isa<sup>-as</sup> (Jesus) without a father, Recued Prophet Yousif<sup>-as</sup> from falling to the bottom of the well through angel Gabrail<sup>-as</sup>, who descended from the Heavens to save Yousif<sup>-as</sup> in a flash. There are numerous such examples where miracles<sup>14</sup> were performed by the Prophets<sup>-as</sup> and their successor<sup>-as</sup> 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 ‘12<sup>th</sup> Imam<sup>-ajfj</sup>’ or deceitfully posing to be the 12<sup>th</sup> Imam<sup>-ajfj</sup> should be asked to demonstrate the ‘God’ Gifted abilities of a Divine Imam<sup>-asws</sup> and that must not upset him, otherwise these are self-proclaimed imams, misguided ones and misleading others from the Path of Allah<sup>-azwj</sup>.

### Appendix I: Some Ahadith from Ahl Al-Sunna regarding the coming of the prophet ‘Isa<sup>-as</sup> and Imam Mahdi<sup>-asws</sup>

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَاللَّهِ لَيُنزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلْيَكْسِرَنَّ الصَّلِيبَ وَلْيَقْتُلَنَّ الْخِنْزِيرَ وَلْيَضَعَ الْجِزْيَةَ وَلْيَتْرَكَ الْقِلَاصَ فَلَا يُسْمَعَى عَلَيْهَا وَلْيَذْهَبَنَّ الشُّحْنَاءُ وَالْبَغَاضُ وَالنَّحَاسِدُ وَلْيَدْعُونَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ "

... I swear by Allah that the son of Maryam will certainly descend as a just judge... (Sahih Muslim, Book 001, Number 0289)

It is narrated to us by Quteyba Bin Saeed, from Lays, from Saeed Bin Abu Saeed, from Ata'a Bin Mina'a, from Abu Huraira who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘By Allah<sup>-azwj</sup> ! The son<sup>-as</sup> of Maryam<sup>-as</sup> will be descending as a just judge, and he<sup>-as</sup> will break the cross and kill the pigs, and he<sup>-as</sup> will place the taxes

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُسْطَافًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَبْطِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ "

The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler... (Sahih al-Bukhari, Volume 3, Book 43, Number 656)

حَدَّثَنَا هُدُبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى "

<sup>13</sup> As there are many Ahadith which say that ascension of Rasool Allah<sup>-saww</sup>, from the time frame of earth was of few seconds/minutes.

<sup>14</sup> Unexplainable wonders

**There is no prophet between me and him, that is, Jesus (pbuh). He will descend (to the earth).** (*Sunan Abu-Dawud, Book 37, Number 4310; Sahih al-Bukhari, Sahih Muslim and Tirmidhi*)

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُوتُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيَمْنُلُ عَيْسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَ صَلِّ لَنَا . فَيَقُولُ لَا . إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَاءُ . تَكْرِمَةَ اللَّهِ هَذِهِ الْأُمَّةَ "

... Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah. (*Sahih Muslim, Book 001, Number 0293*)

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيِّ، حَدَّثَنَا أَبُو الْمَلِيحِ الْحَسَنُ بْنُ عُمَرَ، عَنْ زَيْدِ بْنِ بَيَانَ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْمَهْدِيُّ مِنْ عِتْرَتِي مِنْ وَلَدِ فَاطِمَةَ " . قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَسَمِعْتُ أَبَا الْمَلِيحِ يُنْبِئُ عَلِيَّ بْنَ نُفَيْلٍ وَيَذْكُرُ مِنْهُ صَلَاحًا

Narrated Umm Salamah, Ummul Mu'minin:

**The Prophet (saww) said: The Mahdi will be of my family, of the descendants of Fatimah. ...** (*Sunan Abu-Dawud, Book 36, Number 4271*)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا فِطْرٌ، عَنِ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيِّ، - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا عَدْلًا كَمَا فُلَيْتَ جَوْزًا "

Narrated Ali ibn Abu Talib:

**The Prophet<sup>-saww</sup> said: If only one day of this time (world) remained, Allah<sup>-azwj</sup> would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.** (*Sunan Abu-Dawud, Book 36, Number 4270*)

## Appendix II: Interpretation of Holy Verses (21:73 and 32:24)

ابن بابويه، قال: حدثنا أبو المفضل (رحمه الله)، قال: حدثني محمد بن علي بن شاذان بن خباب الأزدي الخلال بالكوفة، قال: حدثني الحسن بن محمد بن عبد الواحد، قال: حدثني الحسن بن الحسين العرنى، قال: حدثني يحيى بن يعلى الأسلمي، عن عمر بن موسى الوجيهي، عن زيد بن علي (عليه السلام)، قال: كنت عند أبي علي بن الحسين (عليهما السلام)، إذ دخل عليه جابر بن عبد الله الأنصاري، فبينما هو يحدثه إذ خرج أخي محمد من بعض الحجر، فأشخص جابر ببصره نحوه، ثم قال له: يا غلام، أقبل. فأقبل، ثم قال: أدبر. فأدبر،

Ibn babuwayh said, 'Abu Al Mufazzal narrated to us, from Muhammad Bin Ali Bin Shazaan Bin Khabaaba Al Azdy Al Khalal at Al Kufa, from Al Hassan Bin Muhammad Bin Abdul Wahid, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ya'la Al Aslami, from Umar Bin Musa Al Wajeyhi,

(It has been narrated) from Zayd, son of Ali<sup>-asws</sup> who said, 'I was in the presence of Abu Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup>, when Jabir Bin Abdullah Al-Ansary came up to him<sup>-asws</sup>. So while he was in the middle of narrating a Hadeeth, my brother<sup>-asws</sup> Muhammad<sup>-asws</sup> came out from one of the rooms. So I gestured with my eyes for Jabir towards him<sup>-asws</sup>. Then he said to him<sup>-asws</sup>, 'O young boy, come'. So he<sup>-asws</sup> came in front of him'. Then he said, 'Turn around'. So he<sup>-asws</sup> turned around.

فقال: شمائل كشمائل رسول الله (صلى الله عليه و آله)، ما اسمك، يا غلام؟ قال: «محمد». قال: ابن من؟ قال: «ابن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)». قال: إذن أنت الباقر، فانكب عليه، وقبل رأسه و يديه، ثم قال: يا محمد، إن رسول الله (صلى الله عليه و آله) يقرئك السلام. قال: «و على رسول الله أفضل السلام، و عليك يا جابر بما فعلت السلام».

He said, ‘Your<sup>-asws</sup> mannerisms are like the mannerisms of Rasool-Allah<sup>-saww</sup>. What is your<sup>-asws</sup> name, O young boy?’ He<sup>-asws</sup> said: ‘Muhammad<sup>-asws</sup>’. He said, ‘The son<sup>-asws</sup> of who<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Son<sup>-asws</sup> of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’. He said, ‘Then you are Al-Baqir<sup>-asws</sup>’. So he rushed and kissed his<sup>-asws</sup> forehead and hands, then said, ‘O Muhammad<sup>-asws</sup>! Rasool-Allah<sup>-saww</sup> conveys the greetings to you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘And upon Rasool-Allah<sup>-saww</sup> is the best of the greetings, and greetings be upon you, O Jabir, for having conveyed the greetings’.

ثم عاد إلى مصلاه، فأقبل يحدث أبي، و يقول: إن رسول الله (صلى الله عليه و آله) قال لي يوماً: «يا جابر، إذا أدركت ولدي محمدا فأقرئه مني السلام، أما أنه سمي، و أشبه الناس بي، علمه علمي، و حكمه حكمي، سبعة من ولده أمناء معصومون، أئمة أبرار، و السابع منهم: مهديهم الذي يملأ الأرض قسطاً و عدلاً كما ملئت جوراً و ظلماً».

Then he returned to his prayer mat and turned to narrating a Hadeeth, and he was saying, ‘One day Rasool-Allah<sup>-saww</sup> said to me: ‘O Jabir! When you recognise my<sup>-saww</sup> son Muhammad<sup>-asws</sup>, so convey my<sup>-saww</sup> greetings to him<sup>-asws</sup>, for he<sup>-asws</sup> has my<sup>-saww</sup> name, and the one who most resembles me<sup>-saww</sup> from the people, and his<sup>-asws</sup> knowledge is my<sup>-saww</sup> knowledge, and his<sup>-asws</sup> wisdom is my<sup>-saww</sup> wisdom. Seven from his<sup>-asws</sup> sons<sup>-asws</sup> are infallible Trustees, righteous Imams<sup>-asws</sup>, and the seventh of them<sup>-asws</sup> is Al-Mahdi<sup>-asws</sup> who would fill the earth with equity and justice just as it had been filled with inequity and injustice’.

ثم تلا رسول الله (صلى الله عليه و آله): وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ.

Then Rasool-Allah<sup>-saww</sup> recited: **And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.<sup>15</sup>

Also,

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنَّ الْأئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The Imams in the Book of Allah<sup>-azwj</sup> Mighty and Majestic are two (types of) Imams. Allah<sup>-azwj</sup> Blessed and Exalted Said: **And We made them as Imams guiding by Our Command [21:73]** not by the orders of the people. They are placing forward the Commands of Allah<sup>-azwj</sup> before their<sup>-asws</sup> own orders, and the Decision of Allah<sup>-azwj</sup> before their<sup>-asws</sup> own decisions.

كفاية الأثر: 297<sup>15</sup>

قَالَ وَ جَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He<sup>azwj</sup> Said: **And We Made them Imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah<sup>azwj</sup>, and their own decisions before the Decision of Allah<sup>azwj</sup>, and they are taking to their own desires in opposition to what is in the Book of Allah<sup>azwj</sup> Mighty and Majestic’.<sup>16</sup>

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<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2

righteous Imams<sup>-asws</sup>, and the seventh of them<sup>-asws</sup> is Al-Mahdi<sup>-asws</sup> who would fill the earth with equity and justice just as it had been filled with inequity and injustice’.

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صَبَرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابِعَ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وِلَايَةِ اللَّهِ وَ وِلَايَةِ مَنْ أَمَرَ بِوِلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابِعَ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وِلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وِلَايَتِهِ وَ طَاعَتِهِ

Abu Abdullah<sup>asws</sup> said: ‘Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah<sup>azwj</sup>, and His<sup>azwj</sup> Wilayah, and the Wilayah of the ones<sup>asws</sup> He<sup>azwj</sup> has Commanded, for it is the better result with Allah<sup>azwj</sup> in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah<sup>azwj</sup>, and in the Wilayah of the one<sup>asws</sup> whom Allah<sup>azwj</sup> has Forbidden from being in his Wilayah, and in his obedience.

فَإِنَّ اللَّهَ أَمَرَ بِوِلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمُ الْأَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْملُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Allah<sup>azwj</sup> has Commanded for the Wilayah of the Imams<sup>asws</sup> whom Allah<sup>azwj</sup> has Named in His<sup>azwj</sup> Book in His<sup>azwj</sup> Statement: ***And We made them as Imams guiding by Our Command [21:73]***, and they<sup>asws</sup> are the ones<sup>asws</sup> for whom<sup>asws</sup> Allah<sup>azwj</sup> has Commanded the Wilayah for, and to be in their<sup>asws</sup> obedience. And the ones whom Allah<sup>azwj</sup> has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah<sup>azwj</sup> has Decreed for them the governance in the world over the friends of Allah<sup>azwj</sup> and the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>18</sup>

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسن، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا. قال أبو جعفر (عليه السلام): «يعني الأئمة من ولد فاطمة (عليها السلام) يوحى إليهم بالروح في صدورهم، ثم ذكر ما أكرمهم الله به فقال: فِعْلَ الْخَيْرَاتِ».

Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja’far<sup>asws</sup> regarding the Words of the Mighty and Majestic: ***And We made them as Imams guiding by Our Command [21:73]***. Abu Ja’far<sup>asws</sup> said: ‘It Means the Imams<sup>asws</sup> from the sons<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup>, Revealed unto them<sup>asws</sup> by the Spirit in

<sup>17</sup> كفاية الأثر: 297

<sup>18</sup> Al Kafi – H 14449 (Extract)



their<sup>asws</sup> chests’. Then he<sup>asws</sup> mentioned what Prestige Allah<sup>azwj</sup> had Bestowed upon them<sup>asws</sup>, so he<sup>asws</sup> said: **‘the doing of good’**.<sup>19</sup>

حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان ابن يحيى عن الحسين بن ابى العلاء عن ابى بصير عن ابى عبد الله عليه السلام قال سمعته يقول ان الدنيا لا تكون الا وفيها امامان بر وفاجر فالبر الذى قال الله وجعلناهم ائمة يهدون بامرنا واما الفاجر فالذى قال الله وجعلناهم ائمة يدعون الى النار ويوم القيمة لا ينصرون.

Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Ibn Yahya, from Al-Husayn Bin Abu Al-A’ala, from Abu Baseer,

From Abu Abdullah<sup>asws</sup>, he (the narrator) said, I heard him<sup>asws</sup> saying: ‘The world cannot exist except and therein are two (types of) Imams – a righteous one and an immoral one. So the righteous is the one for whom Allah<sup>azwj</sup> Said: **And We made them as Imams guiding by Our Command [21:73]**. And as for the immoral, so he is the one for whom Allah<sup>azwj</sup> Said: **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**’.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنَّ الْأئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لِأَنَّ النَّاسَ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The Imams in the Book of Allah<sup>azwj</sup> Mighty and Majestic are two (types of) Imams. Allah<sup>azwj</sup> Blessed and Exalted Said: **And We Made Imams from them, guiding by Our Command [32:24]**, not by the orders of the people. They are placing forward the Commands of Allah<sup>azwj</sup> before their<sup>asws</sup> own orders, and the Decision of Allah<sup>azwj</sup> before their<sup>asws</sup> own decisions.

قَالَ وَ جَعَلْنَاهُمْ أئِمَّةً يُدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He<sup>azwj</sup> Said: **And We Made them Imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah<sup>azwj</sup>, and their own decisions before the Decision of Allah<sup>azwj</sup>, and they are taking to their own desires in opposition to what is in the Book of Allah<sup>azwj</sup> Mighty and Majestic’.<sup>21</sup>

### Appendix III: Quran is not the Imam from a Famous Debate

الإحتجاج عن يونس بن يعقوب قال: سئلت أبا عبد الله ع فوردك عليه رجل من الشام فقال إني صاحب كلام و فقه و فرائض و قد جئت لمناسبة أصحابك

<sup>19</sup> تأويل الآيات 1: 328 / 12

<sup>20</sup> Basaair Al Darajaat – P 1 Ch 15 H 3

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2

(The book) ‘Al-Ihtijaj’ – From Yunus Bin Yaquob who said, ‘I was in the presence of Abu Abdullah<sup>-asws</sup> and a man from Syria came to him<sup>-asws</sup> and said, ‘I am a man of theology and jurisprudence and Obligations, and I (have come to debate your companions)’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَلَامُكَ هَذَا مِنْ كَلَامِ رَسُولِ اللَّهِ ص أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ بَعْضُهُ وَ مِنْ عِنْدِي بَعْضُهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَأَنْتَ إِذَا شَرِيكَ رَسُولِ اللَّهِ ص قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ قَالَ لَا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ اللَّهِ ص قَالَ لَا

Abu Abdullah<sup>-asws</sup> said to him: ‘This talk of yours, is it from the speech of Rasool-Allah<sup>-saww</sup> of from yourself?’ He said, ‘Some of it is from the speech of Rasool-Allah<sup>-saww</sup> and some of it is from me’. Abu Abdullah<sup>-asws</sup> said to him: ‘So then you are a partner of Rasool-Allah<sup>-saww</sup>’. He said, ‘No’. He<sup>-asws</sup> said: ‘So you have heard the Revelation from Allah<sup>-azwj</sup>’. He said, ‘No’. He<sup>-asws</sup> said: ‘So is obedience to you Obligated just as obedience to Rasool-Allah<sup>-saww</sup> was Obligated?’ He said, ‘No’.

قَالَ فَالْتَمَمْتُ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا يُونُسُ هَذَا حَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> turned towards me and said: ‘O Yunus! This one had debated himself before even speaking’.

ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتُ تُحْسِنُ الْكَلَامَ كَلَّمْتَهُ قَالَ يُونُسُ فَبَا هَا مِنْ حَسْرَةٍ فقلتُ جُعِلَتْ فِدَاكَ سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَتَوَلَّوْنَ هَذَا يَنْقَادُ وَ هَذَا لَا يَنْقَادُ وَ هَذَا يَنْسَاقُ وَ هَذَا لَا يَنْسَاقُ وَ هَذَا نَعْقَلُهُ وَ هَذَا لَا نَعْقَلُهُ

Then he<sup>-asws</sup> said: ‘O Yunus! If you were good of the speech, then speak to him’. Yunus said, ‘O the regret for it! May I be sacrificed for you<sup>-asws</sup>! I heard you<sup>-asws</sup> forbidding from the theology and saying: ‘Woe be unto the people of theology, saying, ‘This one can guide and this one cannot guide’, and ‘This one can be followed and this one cannot be followed’, and ‘This is reasonable and this is unreasonable’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا قُلْتُ وَيْلٌ لِقَوْمٍ تَرَكُوا قَوْلِي بِالْكَلامِ وَ دَهَبُوا إِلَيَّ مَا يُرِيدُونَ بِهِ

Abu Abdullah<sup>-asws</sup> said: ‘But rather I<sup>-asws</sup> said: ‘Woe be unto a people who are neglecting my<sup>asws</sup> words for the theology and they are going to wherever they want with it’.

ثُمَّ قَالَ اخْرُجْ إِلَى الْبَابِ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخِلْهُ

Then he<sup>-asws</sup> said: ‘Go out to the door, the one from the theologians you see, bring him in’.

قَالَ فَخَرَجْتُ فَوَجَدْتُ حُمْرَانَ بْنَ أَعْيَنَ وَ كَانَ يُحْسِنُ الْكَلَامَ وَ مُحَمَّدَ بْنَ النُّعْمَانَ الْأَحْوَلَ فَكَانَ مُتَكَلِّمًا وَ هِشَامَ بْنَ سَالِمٍ وَ قَيْسَ الْمَاصِرِ وَ كَانَ مُتَكَلِّمِينَ وَ كَانَ قَيْسٌ عِنْدِي أَحْسَنَهُمْ كَلَامًا وَ كَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع

He (the narrator) said, ‘I went out and found Humran Bin Ayn, and was good with the speech, and Muhammad Bin Al-Numan Al-Ahowl, and they were both theologians, and Hisham Bin Salim and Qays Al-Masir, and they were both theologians, and in my view Qays was their better one in theology, and he had (claimed that he had) learnt the theology from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>’.

فَأَدْخَلْتُهُمْ عَلَيْهِ فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسُ وَكُنَّا فِي خَيْمَةِ لِأَبِي عَبْدِ اللَّهِ ع فِي طَرْفِ جَبَلٍ فِي طَرِيقِ الْحَرَمِ وَ ذَلِكَ قَبْلَ الْحَجِّ بِأَيَّامٍ أُخْرَجَ أَبُو عَبْدِ اللَّهِ ع رَأْسَهُ  
مِنَ الْخَيْمَةِ فَإِذَا هُوَ بِعَيْرٍ يُحِبُّ قَالَ هِشَامٌ وَ رَبِّ الْكَعْبَةِ قَالَ

I brought them in to him<sup>-asws</sup>. When the gathering had settled with us, and we were in a tent of Abu Abdullah<sup>-asws</sup> in a side of a mountain in the road of the Sanctuary (Hurrum), and that was before the Hajj by (few) days. Abu Abdullah<sup>-asws</sup> brought his<sup>-asws</sup> head out from the tent, and there he<sup>-asws</sup> was by a camel growling. He<sup>-asws</sup> said: ‘Hisham, by Lord<sup>-azwj</sup> of the Kabah!’

وَ كُنَّا ظَنَنَّا أَنَّ هِشَامًا رَجُلًا مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لِأَبِي عَبْدِ اللَّهِ ع فَإِذَا هِشَامٌ بِنُ الْحَكَمِ قَدْ وَرَدَ وَ هُوَ أَوْلَ مَا احْتَطَّتْ لِجَيْتِهِ وَ لَيْسَ فِيْنَا إِلَّا  
مَنْ هُوَ أَكْبَرُ سِنًا مِنْهُ

And we used to think that Hisham was a man from the children of Aqeel being with intense love for Abu Abdullah<sup>-asws</sup>, and there it was, Hisham Bin Al-Hakam had arrived and he was the first one who had sprouted his beard and there wasn’t anyone among us except he was older in years than him’.

قَالَ فَوْسَعَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ لَهُ نَاصِرُنَا بِقَلْبِهِ وَ يَدِهِ وَ لِسَانِهِ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> made space for him and said to him: ‘He helps us with his heart, and his hands, and his tongue’.

ثُمَّ قَالَ لِحُمْرَانَ كَلِّمِ الرَّجُلَ يَعْني الشَّامِيَّ فَكَلَّمَهُ حُمْرَانٌ وَ ظَهَرَ عَلَيْهِ ثُمَّ قَالَ يَا طَاقِيُ كَلِّمْنِي فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ يَعْني بِالطَّاقِيِّ مُحَمَّدَ بْنَ النُّعْمَانِ ثُمَّ قَالَ لِهِشَامِ  
بِنِ سَالِمٍ فَكَلَّمَهُ فَتَعَارَفَا ثُمَّ قَالَ لِقَيْسِ الْمَاصِرِ كَلِّمْنِي فَكَلَّمَهُ

Then he<sup>-asws</sup> said: ‘Humran! Speak to the man’ – meaning the Syrian. Humran spoke to him and won over him. Then he<sup>-asws</sup> said: ‘O Taqy! Speak to him’. He spoke to him and won over him, meaning by Al-Taqy Muhammad Bin Al-Numan. Then he<sup>-asws</sup> said to Hisham Bin Salim, and he spoke to him, and they were both equal. Then he<sup>-asws</sup> said to Qays Al-Masir: ‘Speak to him’. He spoke to him.

فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع تَبَسَّمَ مِنْ كَلَامِهِمَا وَ قَدْ اسْتَحْدَلَ الشَّامِيَّ فِي يَدِهِ ثُمَّ قَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْغُلَامَ يَعْني هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ

Abu Abdullah<sup>-asws</sup> turned, smiling from their speech, and the Syrian had been humiliated in his hands. Then he<sup>-asws</sup> said to the Syrian: ‘Speak to this boy’ – meaning Hisham Bin Al-Hakam. He said, ‘Yes’.

ثُمَّ قَالَ الشَّامِيُّ لِهِشَامٍ يَا غُلَامُ سَلْنِي فِي إِمَامَةِ هَذَا يَعْني أَبَا عَبْدِ اللَّهِ ع فَعَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لَهُ أَخْبِرْنِي يَا هَذَا أَرَأَيْتَ لِحَلْقِهِ أَمْ خَلْفُهُ  
لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظَرُ لِحَلْقِهِ

Then the Syrian said to Hisham, ‘O boy! Ask me regarding the Imamate of this one’ – meaning Abu Abdullah<sup>-asws</sup>. Hisham got angry until he trembled, then said to him, ‘Inform me, O you! Does your Lord<sup>-azwj</sup> Look out for His<sup>-azwj</sup> creatures or His<sup>-azwj</sup> creatures (look out) for themselves?’ The Syrian said, ‘But my Lord<sup>-azwj</sup> Looks out for His<sup>-azwj</sup> creatures’.

قَالَ فَمَعَلَّ بِنَظَرِهِ لَهُمْ فِي دِينِهِمْ مَا دَا قَالَ كَلَّفَهُمْ وَأَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا عَلَى مَا كَلَّفَهُمْ وَأَرَاخَ فِي ذَلِكَ عِلْمَهُمْ فَقَالَ لَهُ هِشَامٌ فَمَا هَذَا الدَّلِيلُ الَّذِي نَصَبَهُ لَهُمْ

He said, 'So the deed of Him<sup>-azwj</sup> Looking out for them regarding their Religion, what is that?' He said, 'Encumbers them and Establishes a Divine Authority for them, and evidence upon what He<sup>-azwj</sup> had Encumbered them with, displacing their reasons regarding that'. Hishan said to him, 'So, what is this evidence which He<sup>-azwj</sup> Installed for them?'

قَالَ الشَّامِيُّ هُوَ رَسُولُ اللَّهِ قَالَ هِشَامٌ فَبَعْدَ رَسُولِ اللَّهِ ص مَنْ قَالَ الْكِتَابَ وَالسُّنَّةَ فَقَالَ هِشَامٌ فَهَلْ نَفَعْنَا الْيَوْمَ الْكِتَابَ وَالسُّنَّةَ فِيمَا اخْتَلَفْنَا فِيهِ حَتَّى رَفَعْنَا عَنَّا الْإِخْتِلَافَ وَ مَكَّنَّا مِنَ الْإِتِّفَاقِ فَقَالَ الشَّامِيُّ نَعَمْ قَالَ هِشَامٌ فَلِمَ اخْتَلَفْنَا نَحْنُ وَ أَنْتَ جِئْتَنَا مِنَ الشَّامِ فَخَالَفْتَنَا وَ تَزْعُمُ أَنَّ الرَّأْيَ طَرِيقُ الدِّينِ وَ أَنْتَ مُقَرَّرٌ بِأَنَّ الرَّأْيَ لَا يَجْمَعُ عَلَى الْقَوْلِ الْوَاحِدِ الْمُخْتَلَفِينَ

The Syrian said, 'He is Rasool-Allah<sup>-sawww</sup>'. Hisham said, 'So who is it after Rasool-Allah<sup>-sawww</sup>? He said, 'The Book and the Sunnah'. Hisham said, 'So, are we benefitting today by the Book and the Sunnah in what we are differing in until the differing gets raised from us and we are enabled with the concurring?' The Syrian said, 'Yes'. Hisham said, 'Then why are we differing, and you have come from Syrian and are opposing us and claiming that the opining is the way of the Religion, and you are acknowledging with that the opinion, there is no consensus upon one word by the differing.

فَسَكَتَ الشَّامِيُّ كَالْمُفَكِّرِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا لَكَ لَا تَتَكَلَّمُ قَالَ إِنْ فُلْتُ إِيَّا مَا اخْتَلَفْنَا كَابْرَثَ وَ إِنْ فُلْتُ إِيَّا الْكِتَابَ وَالسُّنَّةَ يَرْفَعَانِ عَنَّا الْإِخْتِلَافَ أَبْطَلْتُ لِأَهْمَا يَجْتَمِعَانِ الْوُجُوهَ وَ إِنْ فُلْتُ قَدِ اخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مِمَّا يَدْعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذَا الْكِتَابَ وَالسُّنَّةَ وَ لَكِنْ لِي عَلَيْهِ مِثْلُ ذَلِكَ

The Syrian was silent like the thoughtful one. Abu Abdullah<sup>-asws</sup> said: 'What is the matter you are not speaking?' He said, 'If I were to say we are not differing, I would be lying, and if I were to say that the Book and the Sunnah have both raised the differing, I would be invalidated, because they both carry the (various) aspects, and if I say we have differed and each one of us is claiming the truth, then we are not benefitting with the Book and the Sunnah, but there is for me upon it the like of that (Divine Authority)'.  
 قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع سَلُّهُ بَحْدَهُ مَلِيًّا فَقَالَ الشَّامِيُّ لِهِشَامٍ مَنْ أَنْظَرَ لِلْخَلْقِ رُبُّهُمْ أَمْ أَنْفُسُهُمْ فَقَالَ بَلْ رُبُّهُمْ أَنْظَرُوا لَهُمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ كَلِمَتَهُمْ وَ يَرْفَعُ اخْتِلَافَهُمْ وَ يُبَيِّنُ لَهُمْ حَقَّهُمْ مِنْ بَاطِلِهِمْ فَقَالَ هِشَامٌ نَعَمْ

Abu Abdullah<sup>-asws</sup> said to him: 'Ask him (Hisham), you will find him filled (with knowledge)'. The Syrian said to Hisham: 'Who looks out for the creatures, their Lord<sup>-azwj</sup> or themselves?' He said, 'But, their Lord<sup>-azwj</sup> Looks out for them'. The Syrian said, 'So, does He<sup>-azwj</sup> Establish someone for them who unites their speech and raises their differing and explains to them their rights from their falsehoods?' Hisham said, 'Yes'.

قَالَ الشَّامِيُّ مَنْ هُوَ قَالَ هِشَامٌ أَمَّا فِي ابْتِدَاءِ الشَّرِيعَةِ فَرَسُولُ اللَّهِ ص وَ أَمَّا بَعْدَ النَّبِيِّ ص فَغَيْرُهُ قَالَ الشَّامِيُّ مَنْ هُوَ غَيْرُ النَّبِيِّ الْقَائِمِ مَقَامَهُ فِي حُجَّتِهِ قَالَ هِشَامٌ فِي وَقْتِنَا هَذَا أَمْ قَبْلَهُ قَالَ الشَّامِيُّ بَلْ فِي وَقْتِنَا هَذَا

The Syrian said, 'Who is he?' Hisham said, 'As for the beginning of the Law, it was Rasool-Allah<sup>-sawww</sup>, and as for after the Prophet<sup>-sawww</sup>, it is someone else'. The Syrian said, 'Who is he other than the Prophet<sup>-sawww</sup>, the one standing in his<sup>-sawww</sup> place regarding his<sup>-sawww</sup> Divine

Authority?’ Hisham said, ‘During this time of ours or before it?’ The Syrian said, ‘But, during this time of ours’.

قَالَ هِشَامُ هَذَا الْجَالِسُ يَعْنِي أَبَا عَبْدِ اللَّهِ ع الَّذِي نَشَدُ إِلَيْهِ الرِّحَالَ وَ يُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَرَأَيْتَ عَنْ أَبِي عَنْ جَدِّ قَالَ الشَّامِيُّ وَ كَيْفَ لِي بِعِلْمِ ذَلِكَ فَقَالَ هِشَامُ سَلْهُ عَمَّا بَدَا لَكَ

Hisham said, ‘This one<sup>-asws</sup> seated’ – meaning Abu Abdullah<sup>-asws</sup>, ‘The one<sup>-asws</sup> to whom the travellers come to, and he<sup>-asws</sup> informs us with the news of the sky, being an inheritance from a father<sup>-asws</sup>, from a grandfather<sup>-asws</sup>’. The Syrian said, ‘And how can it be for me to know that?’ Hisham said, ‘Ask him<sup>-asws</sup> about whatever comes to you’.

قَالَ قَطَعْتَ عُذْرِي فَعَلَيْ السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَنَا أَخْبِيكَ الْمَسْأَلَةَ يَا شَامِي أَخْبِرْكَ عَنْ مَسِيرِكَ وَ سَفَرِكَ خَرَجْتَ يَوْمَ كَذَا وَ كَمَانَ طَرِيقِكَ كَذَا وَ مَرَرْتَ عَلَيَّ كَذَا وَ مَرَّ بِكَ كَذَا فَأَقْبَلَ الشَّامِيُّ كُلَّمَا وَصَفَ لَهُ شَيْئاً مِنْ أَمْرِهِ يَقُولُ صَدَقْتَ وَ اللَّهُ

He said, ‘My excuses have been cut off, so it is upon me to question’. Abu Abdullah<sup>-asws</sup> said: ‘I<sup>-asws</sup> will suffice you of the questions, O Syrian! I<sup>-asws</sup> shall inform you about your travel and your journey. You came out on such and such day, in your such and such road, and passed by such and such, and such and such passed by you’. The Syrian, every time he<sup>-asws</sup> described something from his matter, was saying, ‘You<sup>-asws</sup> speak the truth, by Allah<sup>-azwj</sup>’.

ثُمَّ قَالَ الشَّامِيُّ أَسْلَمْتُ لِلَّهِ السَّاعَةَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاحُونَ وَ الْإِيمَانُ عَلَيْهِ يُثَابُونَ

Then the Syrian said, ‘I submit to Allah<sup>-azwj</sup> at the moment’. Abu Abdullah<sup>-asws</sup> said to him: ‘But, you believed in Allah<sup>-azwj</sup> at the moment. Surely, Al-Islam (the submission) is before the Eman, and upon it we are inheriting each other, and marrying each other, and the Eman, they are being Rewarded upon it’.

قَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَصِيُّ الْأَنْبِيَاءِ

The Syrian said, ‘You<sup>-asws</sup> speak the truth, and at this moment I testify that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> are a successor<sup>-asws</sup> of the Prophets<sup>-as</sup>’.

قَالَ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع عَلَى حُمْرَانَ فَقَالَ يَا حُمْرَانُ بَعْجِي الْكَلَامَ عَلَى الْأَثَرِ فَتُصِيبُ وَ التَّقْتِ إِلَى هِشَامِ بْنِ سَالِمٍ فَقَالَ تَرِيدُ الْأَثَرَ وَ لَا تَعْرِفُ ثُمَّ التَّقْتِ إِلَى الْأَحْوَلِ فَقَالَ قِيَّاسٌ رَوَّاعٌ تَكْسِيرٌ بَاطِلٌ بِبَاطِلٍ إِلَّا أَنَّ بَاطِلَكَ أَظْهَرَ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> turned towards Humran and said: ‘O Humran! You should flow the speech upon the Hadeeth, and you will be correct’, and he<sup>-asws</sup> turned towards Hisham Bin Salim and said: ‘You intended the Hadeeth and did not understand’. Then he<sup>-asws</sup> turned to Al-Ahowl and said: ‘Analogies dodge (the issues), breaking the falsehood with the falsehood, except that your falsehood won’.

ثُمَّ التَّقْتِ إِلَى قِيَّاسِ الْمَاصِرِ فَقَالَ تَتَكَلَّمُ وَ أَقْرَبُ مَا تَكُونُ مِنَ الْخَبَرِ عَنِ الرَّسُولِ ص أَبْعُدُ مَا تَكُونُ مِنْهُ تَمْرُجُ الْحَقُّ بِالْبَاطِلِ وَ قَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَ الْأَحْوَلُ فَقَارَانَ حَادِقَانِ

Then he<sup>-asws</sup> turned to Qays Al-Masir and said: ‘You spoke and were closest as can happen to be from the good about the Rasool<sup>-sawww</sup>, remotest as can be from him<sup>-sawww</sup>. You mixed the truth with the falsehood, and the little truth can suffice about a lot of falsehood. You and Al-Ahowl are both skilful manoeuvres’.

قَالَ يُؤْنَسُ بْنُ يَعْقُوبَ فَظَنَنْتُ وَاللَّهِ أَنَّهُ عَ يَقُولُ لِهَيْشَامٍ قَرِيباً يَمَا قَالَ هُمَا فَقَالَ عَ يَا هَيْشَامُ لَا تَكَاذُ تَفْعُ تَلْوِي رَجُلَيْكَ إِذَا هَمَمْتَ بِالْأَرْضِ طَرِثَ مِثْلَكَ فَلْيَكَلِّمِ النَّاسَ اتَّقِ الرَّثَّةَ وَالشَّفَاعَةَ مِنْ وَرَائِكَ.

Yunus Bin Yaqoub said, ‘By Allah<sup>-azwj</sup>! I thought he would say to Hisham near to what he<sup>-asws</sup> had said to them both, but he<sup>-asws</sup> said: ‘O Hisham! You almost fell down twisting your legs. When you hit the ground, you flew off. The one who is like you, so let him speak to the people. Fear the slips, and the intercession would be shading you’.<sup>22</sup>

Allah<sup>-azwj</sup> has Made three Submission mandatory for the believers, Allah<sup>-azwj</sup>, Rasool<sup>-sawww</sup> and Ulul Amr who has to be an Imam from Allah<sup>-azwj</sup> and must be obeyed along with the Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prophet<sup>-sawww</sup>, as per the following Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {4:59}

***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]***

The first part of the 4:59 clearly mandates the submission to three authorities, Allah<sup>-azwj</sup>, Rasool<sup>-sawww</sup> and Ulul Amr from you (so it’s not the Quran but a person which must be followed, i.e., the One Guided by Allah<sup>-azwj</sup>), whereas the second part of 4:59 is related to on how to resolve disputes and infightings (so refer it to Allah<sup>-azwj</sup>, Rasool if you believe in the ‘Last Day’’s accountability).

#### **Appendix IV: Angels and Ruh descend with the Command during the *Laylat Al-Qadr***

عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ كَانَ عَلِيٌّ عَ كَثِيراً مَا يَقُولُ مَا اجْتَمَعَ التَّيْمِيُّ وَالْعَدَوِيُّ وَسَاقَ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ إِلَّا الْحَجَّ وَالْعُمْرَةَ وَالْحِوَارَ.

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

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ عَ يَا ابْنَ رَسُولِ اللَّهِ لَا تَغْضَبْ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَ لَا تَغْضَبْ قَالَ وَ لَا أَعْضَبُ

<sup>22</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 12

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

قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَ تَنْزِيلِ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُوهُمْ بِأَمْرِ لَمْ يَكُنْ رَسُولُ اللَّهِ ص قَدْ عَلِمَهُ أَوْ يَأْتُوهُمْ بِأَمْرِ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ وَ قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلِيٍّ ع لَهُ وَاع

He said, ‘I have seen your<sup>-asws</sup> words regarding the Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors<sup>-asws</sup>. Do they bring to them<sup>-asws</sup> the affairs that the Rasool-Allah<sup>-saww</sup> did not have the knowledge of, or do they bring to them<sup>-asws</sup> the affairs that the Rasool-Allah<sup>-saww</sup> did know of, and from what I know that Rasool-Allah<sup>-saww</sup> passed away, and there was nothing from his<sup>-saww</sup> knowledge but it was preserved with Ali<sup>-asws</sup>?’

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

Abu Ja’far<sup>-asws</sup> said: ‘What is it to me<sup>-asws</sup> and what is it to you, O man, and from where have you come to me?’ He said, ‘I have come to you<sup>-asws</sup> for fulfilling the seeking of the Religion.’

قَالَ فَافْتِهِمْ مَا أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ لَمْ يَهَيِّطْ حَتَّى أَعْلَمَهُ اللَّهُ جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمْلًا بِأَيِّ تَفْسِيرِهَا فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَدْ عَلِمَ جُمْلَةَ الْعِلْمِ وَ بِأَيِّ تَفْسِيرِهِ فِي لَيَالِي الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ ص

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

قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجُمْلَةِ تَفْسِيرٌ قَالَ بَلَى وَ لَكِنَّهُ إِنَّمَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي لَيَالِي الْقَدْرِ إِلَى النَّبِيِّ ص وَ إِلَى الْأَوْصِيَاءِ أَفْعَلْ كَذَا وَ كَذَا لِأَمْرِ قَدْ كَانُوا عِلْمُوهُ أَمْرًا كَيْفَ يَعْمَلُونَ فِيهِ

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

قُلْتُ فَسَيَّرَ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ اللَّهِ ص إِلَّا حَافِظًا لْجُمْلَةِ الْعِلْمِ وَ تَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيَالِي الْقَدْرِ عِلْمَ مَا هُوَ قَالَ الْأَمْرُ وَ الْيُسْرُ فِيمَا كَانَ قَدْ عَلِمَ

The man said, ‘Can you explain this to me?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> 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<sup>-asws</sup> said: ‘The Command and the easiness in what he<sup>-saww</sup> already knew about.’

قَالَ السَّائِلُ فَمَا يَخْدُثُ لَهُمْ فِي لَيْلِي الْقَدْرِ عَلِمَ سِوَى مَا عَلِمُوا قَالَ هَذَا بِمَا أُمِرُوا بِكِتْمَانِهِ وَ لَا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

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

قَالَ السَّائِلُ فَهَلْ يُعَلِّمُ الْأَوْصِيَاءُ مَا لَمْ يُعَلِّمِ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يُعَلِّمُ وَصِيَّ غَيْرَ عَلِيمٍ مَا أُوصِيَ إِلَيْهِ

The questioner said, ‘Do the successors<sup>-asws</sup> know that which the Prophets<sup>-as</sup> did not?’ He<sup>-asws</sup> said: ‘No, and how can the successor<sup>-asws</sup> know any knowledge other than what has been bequeathed to him<sup>-asws</sup>?’

قَالَ السَّائِلُ فَهَلْ يَسْعُنَا أَنْ نَقُولَ إِنَّ أَحَدًا مِنَ الْأَوْصِيَاءِ يُعَلِّمُ مَا لَا يَعْلَمُ الْآخَرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عَلِمُهُ فِي حُوفِ وَصِيَّتِهِ 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<sup>-asws</sup> knows what the other successor<sup>-asws</sup> does not know?’ He<sup>-asws</sup> said: ‘No, no Prophet<sup>-as</sup> passes away but his<sup>-as</sup> knowledge gets known to the successor<sup>-asws</sup>, and it is on him<sup>-asws</sup> that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he<sup>-asws</sup> will judge among the servants.’

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

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

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

The questioner said, ‘O Abu Ja’far<sup>-asws</sup>, Can I not deny this?’ Abu Ja’far<sup>-asws</sup> said: ‘One who denies this is not from us<sup>-asws</sup>.’

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<sup>-asws</sup>, Do you<sup>-asws</sup> think that the Prophet<sup>-saww</sup> received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?’

قَالَ لَا يَحِلُّ لَكَ أَنْ تَسْأَلَنِي عَنْ هَذَا أَمَا عَلِمَ مَا كَانَ وَ مَا سَبَّحُونَ فَلَيْسَ بِمُوتِ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا وَ الْوَصِيُّ الَّذِي بَعْدَهُ يُعَلِّمُهُ أَمَا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَ عَلَا أَيْ أَنْ يُطَّلِعَ الْأَوْصِيَاءُ عَلَيْهِ إِلَّا أَنْفُسَهُمْ.

He<sup>-asws</sup> said: ‘It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet<sup>-as</sup> passes away or the successor<sup>-asws</sup> except that the successor<sup>-asws</sup>



after him<sup>-asws</sup> gets to know it all, and as for the knowledge that you have asked about, Allah<sup>-azwj</sup> Mighty and Majestic Disdains that the successors<sup>-asws</sup> will tell anyone about it except to themselves<sup>-asws</sup>.’

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 مِائَةً مَرَّةً فَإِذَا أَتَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ فَإِنَّكَ نَاطِرٌ إِلَى تَصَدِيقِ الَّذِي سَأَلْتَ عَنْهُ

The questioner said, ‘O son<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>, how do I recognise the Night of Predetermination taking place every year?’ He<sup>-asws</sup> 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 يَزُورُ مَنْ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَ أَزْوَاجِهِمْ أَكْثَرُ مِمَّا أَنْ يَزُورَ خَلِيفَةَ اللَّهِ الَّذِي بَعَثَهُ 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<sup>-asws</sup> said: ‘For what (reason) are you seeing the ones whom Allah<sup>-azwj</sup> Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans<sup>-la</sup> and their pairs to be more than what you are seeing the Caliphs of Allah<sup>-azwj</sup> whom Allah<sup>-azwj</sup> Sent for the justice and the correctness from the Angels?’ O Abu Ja’far<sup>-asws</sup>! And how can anything be more numerous than the Angels are?’ He<sup>-asws</sup> said: ‘(It is) what Allah<sup>-azwj</sup> Mighty and Majestic has Desired it to be’.

قَالَ السَّائِلُ يَا بَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشَّيْبَعَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يَنْكُرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ ع أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ أَفْهَمَ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْحَيِّ وَ الشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةَ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَ لِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَبِضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

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

ثُمَّ زَارُوا وَ لِيَّ الضَّلَالَةِ فَاتَّوَهُ بِالْإِفْكِ وَ الْكُذِبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَ لِيَّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتُ شَيْطَانًا أَحْبَبَكَ بِكَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيرَهَا وَ يُعَلِّمَهُ الضَّلَالََةَ الَّتِي هُوَ عَلَيْهَا

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

وَ اِيْمُ اللّٰهِ اِنَّ مِنْ صَدَقَ بِلَيْلَةِ الْقَدْرِ لَعَلِمَ اَنَّهَا لَنَا خَاصَّةً لِقَوْلِ رَسُوْلِ اللّٰهِ ص لِعَلِيٍّ صَلَوَاتُ اللّٰهِ عَلَيْهِ حِيْنَ دَنَا مَوْتُهُ هَذَا وَاِيْكُمْ مِنْ بَعْدِي فَاِنْ اَطَعْتُمُوهُ رَشِدْتُمْ

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

وَ لَكِيْنَ مَنْ لَا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكَرٌ وَ مَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ مِمَّنْ عَلَيَّ غَيْرِ رَايِنَا فَانَّهُ لَا يَسْعُهُ فِي الصِّدْقِ اِلَّا اَنْ يَقُوْلَ اِنَّهَا لَنَا وَ مَنْ لَمْ يَقُلْ فَانَّهُ 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<sup>-asws</sup> viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us<sup>-asws</sup>, and the one who does not says so, so he is a liar.

اِنَّ اللّٰهَ عَزَّ وَ جَلَّ اَعْظَمُ مِنْ اَنْ يُنَزِّلَ الْاَمْرَ مَعَ الرُّوْحِ وَ الْمَلٰٓئِكَةِ اِلَى كٰفِرٍ فَاَسْبِقِ فَاِنْ قَالَ اِنَّهُ يُنَزَّلُ اِلَى الْخَلِيْفَةِ الَّذِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ وَ اِنْ قَالُوْا اِنَّهُ لَيْسَ يُنَزَّلُ اِلَى اَحَدٍ فَلَا يَكُوْنُ اَنْ يُنَزَّلَ شَيْءٌ اِلَى غَيْرِ شَيْءٍ وَ اِنْ قَالُوْا وَ سَيَقُوْلُوْنَ لَيْسَ هَذَا بِشَيْءٍ فَ قَدْ ضَلُّوْا ضَلٰٓلًا بَعِيْدًا.

Surely, Allah<sup>-azwj</sup> Mighty and Majestic is more Magnificent that He<sup>-azwj</sup> 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"<sup>23</sup>.

<sup>23</sup> Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 68