

Sajdah in Reverence

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ 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 أَعْدَاءَهُمْ أَجْمَعِينَ

Sajdah in Reverence

Summary:

One cannot guess the intention of someone doing 'Sajdah' and should not suspect that his Sajdah was like that of an idol worshiper, as we will learn from the Ahadith that Sajdah of respect and thanks has been performed in front of Masomeen^{-asws} and/or performed by them^{-asws} in the markets thanking Allah^{-azwj}. Also putting the right and left cheeks on the ground in reverence to Allah^{-azwj}, e.g.,

The fifth Imam^{-asws} says that Allah^{-azwj} Revealed to Prophet Musa^{-as}: "Do you^{-as} know why I^{-azwj} Chose you^{-as} for My^{-azwj} Speech rather than My^{-azwj} other creatures? Prophet Musa^{-as} said: 'No, O Lord^{-azwj}!'

قَالَ لَمْ أَجِدْ أَحَدًا أَذَلَّ نَفْسًا مِنْكَ يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَّيْكَ عَلَى التُّرَابِ.

Allah^{-azwj} Said: "I^{-azwj} did not Find anyone of a humbler soul than you^{-as}, O Musa^{-as}! When you^{-as} pray, you^{-as} place your^{-as} cheek upon the soil!¹

We also find in Ahadith, devotees of Ahl Al-Bayt^{-asws} performed Sadjah of respect towards them^{-asws}, which is again in the reverence to Allah^{-azwj}.

The visitors of the Holy Shrines are instructed in Ahadith to face the Holy Grave in the direction of the Kabah and offer Salat, and do not stand in front of the grave nor parallel to it, but behind the Holy Grave when offering Salat.

Introduction:

In a lengthy Hadith (complete Hadith is given in Appendix I), Imam Ali^{-asws} Ibn Hussain^{-asws} said:

يَا جَابِرُ مَنْ عَرَفَ اللَّهَ تَعَالَى بِهَذِهِ الصِّفَةِ فَقَدْ أَتَبَتِ التَّوْحِيدَ لِأَنَّ هَذِهِ الصِّفَةَ مُوَافِقَةٌ لِمَا فِي الْكِتَابِ الْمُنَزَّلِ وَ ذَلِكَ قَوْلُهُ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ قَوْلُهُ تَعَالَى لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ

O Jabir! One who recognises Allah^{-azwj} the Exalted by this description, so he has affirmed the Tawheed, because this description is in accordance to what is in the Revealed Book, and that is the Word of the Exalted: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103] There isn't anything like Him, and He is the Hearing, the Seeing [42:11].** And Words of the Exalted: **He cannot be questioned about what He Does, but they would be Questioned [21:23].**

¹ بحار الأنوار (8/13)، برقم: (8) (8) – H 177 (and) Qasas Al Anbiya^{-as}

قَالَ جَابِرٌ يَا سَيِّدِي مَا أَقَلَّ أَصْحَابِي قَالَ عَ هَيْهَاتَ هَيْهَاتَ أَ تَدْرِي كَمْ عَلَى وَجْهِ الْأَرْضِ مِنْ أَصْحَابِكَ فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ كُنْتُ أَظُنُّ فِي كُلِّ بَلَدَةٍ مَا بَيْنَ الْمِائَةِ إِلَى الْمِائَتَيْنِ وَ فِي كُلِّ مَا بَيْنَ الْأَلْفِ إِلَى الْأَلْفَيْنِ بَلْ كُنْتُ أَظُنُّ أَكْثَرَ مِنْ مِائَةِ أَلْفٍ فِي أَطْرَافِ الْأَرْضِ وَ نَوَاحِيهِ

Jabir said, 'O my Chief! How few are my companions'. Far be it! Far be it! Do you know how many of your companions there are upon the surface of the earth?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I guess in every city, there are between one hundred to two hundred, and in all there are what is between the thousand and two thousand, but I used to think there are more than one hundred thousand in the outskirts of the earth and its areas'.

قَالَ ع يَا جَابِرُ خَالِفْ ظَنِّكَ وَ قَصِّرْ رَأْيَكَ أَوْلَيْكَ الْمُقْصِرُونَ وَ لَيْسُوا لَكَ بِأَصْحَابٍ فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مِنَ الْمُقْصِرِ قَالَ الَّذِينَ قَصَرُوا فِي مَعْرِفَةِ الْأَيْمَةِ وَ عَنِ مَعْرِفَةِ مَا فَرَضَ اللَّهُ عَلَيْهِمْ مِنْ أَمْرِهِ وَ رُوحِهِ

He^{-asws} said: 'O Jabir! Oppose your guess and shorten your view. They are the reducers and aren't companions of yours'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And who is the reducer?' He^{-asws} said: 'Those who are deficient in recognition of the Imams^{-asws} and from recognising what Allah^{-azwj} has Obligated upon them^{-asws} from His^{-azwj} Command and His^{-azwj} Spirit'.

فُلْتُ يَا سَيِّدِي وَ مَا مَعْرِفَةُ رُوحِهِ قَالَ ع أَنْ يُعْرَفَ كُلُّ مَنْ حَصَّهُ اللَّهُ تَعَالَى بِالرُّوحِ فَقَدْ فَوَّضَ إِلَيْهِ أَمْرَهُ يَخْلُقُ بِإِذْنِهِ وَ يُحْيِي بِإِذْنِهِ وَ يَعْلَمُ الْغَيْبَ مَا فِي الصَّمَائِمْ وَ يَعْلَمُ مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ هَذَا الرُّوحَ مِنْ أَمْرِ اللَّهِ تَعَالَى

I said, 'O my Chief! And what is recognition of His^{-azwj} Spirit?' He^{-asws} said: 'That one recognises every one whom Allah^{-azwj} the Exalted has Specialised with the Spirit, for Allah^{-azwj} has Delegated His^{-azwj} Command to him^{-asws}. He^{-asws} creates by his Permission, and revives by His^{-azwj} Permission, and he^{-asws} knows the hidden of what is in the consciences, and he^{-asws} knows what has happened and what will be happening up to the Day of Qiyamah, and that is because this Spirit is from the Commands of Allah^{-azwj} the Exalted.

فَمَنْ حَصَّهُ اللَّهُ تَعَالَى هَذَا الرُّوحَ فَهَذَا كَامِلٌ غَيْرُ نَاقِصٍ يَفْعَلُ مَا يَشَاءُ بِإِذْنِ اللَّهِ يَسِيرُ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي لَحْظَةٍ وَاحِدَةٍ يُعْرَجُ بِهِ إِلَى السَّمَاءِ وَ يَنْزِلُ بِهِ إِلَى الْأَرْضِ وَ يَفْعَلُ مَا شَاءَ وَ أَرَادَ

The one whom Allah^{-azwj} the Exalted Specialises with this Spirit, so this one is perfect, not deficient. He^{-asws} does whatever he^{-asws} desires by the Permission of Allah^{-azwj}. He^{-asws} travels from the east to the west in one moment. He^{-asws} ascends to the sky by it and descends by it to the earth, and he^{-asws} does whatever he^{-asws} so desires, and wants'.

فُلْتُ يَا سَيِّدِي أَوْجَدُنِي بَيَانَ هَذَا الرُّوحِ مِنْ كِتَابِ اللَّهِ تَعَالَى وَ إِنَّهُ مِنْ أَمْرِ حَصَّهُ اللَّهُ تَعَالَى بِمُحَمَّدٍ ص

I said, 'O my Master^{-asws}! Find for me the explanation of this Spirit from the Book of Allah^{-azwj} the Exalted, and it is from a Command the Exalted Specialised Muhammad^{-saww}'.

قَالَ نَعَمْ اقْرَأْ هَذِهِ الْآيَةَ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً هَدْيِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا فَوَلَّهُ تَعَالَى أَوْلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَبَدَهُمْ بِرُوحٍ مِنْهُ

He^{-asws} said: 'Yes. Recite this Verse: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a**

'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52]. Words of the Exalted: **They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him [58:22]'**.

قُلْتُ فَرَجَّ اللَّهُ عَنكَ كَمَا فَرَجْتَ عَنِّي وَ وَفَّقْتَنِي عَلَى مَعْرِفَةِ الرُّوحِ وَ الْأَمْرِ ثُمَّ قُلْتُ يَا سَيِّدِي صَلَّى اللَّهُ عَلَيْكَ فَأَكْثَرَ التَّيْبَعَةِ مُقْصِرُونَ وَ أَنَا مَا أَعْرِفُ مِنْ أَصْحَابِي عَلَى هَذِهِ الصِّفَةِ وَاحِدًا

I said, 'May Allah^{-azwj} Relieve from you^{-asws} just as you^{-asws} have relieved from me, and harmonised me upon the Spirit and the Command'. Then I said, 'O my Master^{-asws}! May the Salawat of Allah^{-azwj} be upon you^{-asws}! Most of the Shias are reducing, and I do not recognise anyone from my companions to be upon this description'.

قَالَ يَا جَابِرُ فَإِنْ لَمْ تَعْرِفْ مِنْهُمْ أَحَدًا فَإِنِّي أَعْرِفُ مِنْهُمْ نَفَرًا قَلِيلًا يَأْتُونَ وَ يُسَلِّمُونَ وَ يَتَعَلَّمُونَ مِنِّي سِرًّا وَ مَكْنُونًا وَ بَاطِنًا عُلُومَنَا

He^{-asws} said: 'So if you do not recognise even one from them, so I^{-asws} do recognise a small number from them. They come and greet and learn from me^{-asws} (about) our^{-asws} secrets and our^{-asws} hidden and esoteric of our^{-asws} knowledge'.

قُلْتُ إِنَّ فُلَانًا بَنَ فُلَانًا وَ أَصْحَابُهُ مِنْ أَهْلِ هَذِهِ الصِّفَةِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ ذَلِكَ أَنِّي سَمِعْتُ مِنْهُمْ سِرًّا مِنْ أَسْرَارِكُمْ وَ بَاطِنًا مِنْ عُلُومِكُمْ وَ لَا أَظُنُّ إِلَّا وَ قَدْ كَمَلُوا وَ بَلَّغُوا قَالَ يَا جَابِرُ ادْعُهُمْ غَدًا وَ أَحْضِرْهُمْ مَعَكَ

I said, 'So and so, son of so and so and his companion are from the people of this description, Allah^{-azwj} Willing, and that is because I heard from them a secret from your^{-asws} secrets, and esoteric from your^{-asws} knowledge, and I do not think except and they have perfected and reached'. O Jabir! Invite them tomorrow and present them along with yourself'.

قَالَ فَأَحْضَرْتُهُمْ مِنَ الْغَدِ فَسَلَّمُوا عَلَى الْإِمَامِ ع وَ بَجَلُوهُ وَ وَقَرُّوهُ وَ وَقَفُوا بَيْنَ يَدَيْهِ فَقَالَ ع يَا جَابِرُ أَمَا إِهْمُ إِخْوَانِكَ وَ قَدْ بَقِيَتْ عَلَيْهِمْ بَقِيَّةٌ أَ تُقْرُونَ أَيُّهَا النَّفَرُ أَنَّ اللَّهَ تَعَالَى يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ لَا مَعْصِيَةَ لِحُكْمِهِ وَ لَا زَادَ لِقَضَائِهِ وَ لَا يُسْتَعْلَمُ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَلُونَ

He (the narrator) said, 'I presented them the next morning. They greeted unto the Imam^{-asws}, and honoured him^{-asws} and revered him^{-asws} and stood in front of him^{-asws}. He^{-asws} said: 'O Jabir! But, they are your brothers, there remains a remainder upon them. O you number! Are you reciting that Allah^{-azwj} the Exalted: **and Allah does whatsoever He so Desires to [14:27] And Allah Judges, there is no Postponement of His Judgment, [13:41],** nor any repeller to His^{-azwj} Judgment, **He cannot be questioned about what He Does, and they would be Questioned [21:23].**

قَالُوا نَعَمْ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ قُلْتُ الْحَمْدُ لِلَّهِ قَدِ اسْتَبَصَّرُوا وَ عَرَفُوا وَ بَلَّغُوا

They said, 'Yes, Allah^{-azwj} Does whatever He^{-azwj} Desires and Judges whatever He^{-azwj} Wants'. I said, 'The Praise is for Allah^{-azwj}! They are insightful and recognising and reached'.

قَالَ يَا جَابِرُ لَا تَعْجَلْ بِمَا لَا تَعْلَمُ فَبَقِيَتْ مُتَحَيِّرًا فَقَالَ ع سَلُّهُمْ هَلْ يَقْدِرُ عَلَيَّ بِنُ الْحُسَيْنِ أَنْ يَصِيرَ صُورَةَ ابْنِهِ مُحَمَّدٍ

He^{-asws} said: 'O Jabir! Do not be hasty with what you don't know'. So, I remained confused. Ask them, is Ali^{-asws} Bin Al-Husayn^{-asws} is able upon becoming in the image of his^{-asws} son^{-asws} Muhammad^{-asws}?'

قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ ع يَا جَابِرُ سَلُّهُمْ هَلْ يَقْدِرُ مُحَمَّدٌ أَنْ يَصِيرَ بِصُورَتِي قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا

Jabir said, 'I asked them. They withheld and were silent. He^{-asws} said: 'O Jabir! Ask them, 'Muhammad^{-asws} is able upon becoming with my^{-asws} image?' I asked them and they withheld and were silent.

قَالَ فَتَنْظَرُ إِلَيَّ وَ قَالَ يَا جَابِرُ هَذَا مَا أَخْبَرْتِكَ أَنَّهُمْ قَدْ بَقِيَ عَلَيْهِمْ بَقِيَّةٌ فَمَلْتُ لَهُمْ مَا لَكُمْ مَا تُجِيبُونَ إِمَامَكُمْ فَسَكَتُوا وَ شَكُوا فَتَنْظَرُ إِلَيْهِمْ وَ قَالَ يَا جَابِرُ هَذَا مَا أَخْبَرْتِكَ بِهِ قَدْ بَقِيَتْ عَلَيْهِمْ بَقِيَّةٌ

He (the narrator) said, 'He^{-asws} looked at me^{-asws} and said: 'O Jabir! This is what I^{-asws} informed you. They, a remainder still remains upon them'. I said to them, 'What is the matter with you all not answering your Imam^{-asws}?' They were silent and doubted. He^{-asws} looked at them and said: 'O Jabir! This is what I^{-asws} informed you with. There has remained a remainder upon them'.

وَ قَالَ الْبَاقِرُ ع مَا لَكُمْ لَا تَنْطَلِقُونَ فَتَنْظَرُ بَعْضُهُمْ إِلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ لَا عَلِمْنَا فَعَلِمْنَا

And Al-Baqir^{-asws} said: 'What is the matter with you all not speaking?' They looked at each other asking, they said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is no knowledge for us, so teach us'.

قَالَ فَتَنْظَرُ الْإِمَامُ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى ابْنِهِ مُحَمَّدِ الْبَاقِرِ ع وَ قَالَ لَهُمْ مَنْ هَذَا قَالُوا ابْنُكَ فَقَالَ لَهُمْ مَنْ أَنَا قَالَ أَبُوهُ عَلِيُّ بْنُ الْحُسَيْنِ

He (the narrator) said, 'The Imam^{-asws}, Chief of the worshippers, Ali^{-asws} Bin Al-Husayn^{-asws} looked at his^{-asws} son^{-asws} Muhammad Al-Baqir^{-asws} and said to them: 'Who is this one?' They said, 'Your^{-asws} son^{-asws}'. He^{-asws} said to them: 'Who am I^{-asws}?' They said, 'His^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ فَتَكَلَّمَ بِكَلَامٍ لَمْ تَفْقَهُمْ فَإِذَا مُحَمَّدٌ بِصُورَةِ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ وَ إِذَا عَلِيُّ بِصُورَةِ ابْنِهِ مُحَمَّدٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ

He (the narrator) said, 'He^{-asws} spoke with a speech we did not understand, and there, Muhammad^{-asws} was in the image of his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, and there Ali^{-asws} was in the image of his^{-asws} son^{-asws} Muhammad^{-asws}. They said, 'There is no god except Allah^{-azwj}'

فَقَالَ الْإِمَامُ ع- لَا تَعْجَبُوا مِنْ فُودَةِ اللَّهِ أَنَا مُحَمَّدٌ وَ مُحَمَّدٌ أَنَا وَ قَالَ مُحَمَّدٌ يَا قَوْمُ لَا تَعْجَبُوا مِنْ أَمْرِ اللَّهِ أَنَا عَلِيُّ وَ عَلِيُّ أَنَا وَ كُنَّا وَاحِدٌ مِنْ نُورٍ وَاحِدٍ وَ رُوحَنَا مِنْ أَمْرِ اللَّهِ أَوْلْنَا مُحَمَّدٌ وَ أَوْسَطْنَا مُحَمَّدٌ وَ آخِرْنَا مُحَمَّدٌ وَ كُنَّا مُحَمَّدٌ

The Imam^{-asws} said: 'Do not be astounded from the Power of Allah^{-azwj}. I^{-asws} am Muhammad^{-saww} and Muhammad^{-asws} is me^{-asws}'. And Muhammad^{-asws} said: 'O people! Do not be astounded from the Command of Allah^{-azwj}. I^{-asws} am Ali^{-asws} and Ali^{-asws} is me^{-asws}, we^{-asws}

are all one from one Noor, and our^{-asws} souls are from Commands of Allah^{-azwj}. The first of us^{-asws} is Muhammad^{-saww}, and our^{-asws} middle one is Muhammad^{-asws}, and our^{-asws} last one is Muhammad^{-asws}, and all of us^{-asws} are Muhammad^{-saww}.

قَالَ فَلَمَّا سَمِعُوا ذَلِكَ خَرُّوا لِوُجُوهِهِمْ سَجْدًا وَهُمْ يَقُولُونَ آمَنَّا بِوَلَايَتِكُمْ وَبِعَلَانِيَتِكُمْ وَأَفْرَزْنَا بِمَخَصِّصَاتِكُمْ

He (the narrator) said, 'When they heard that, they fell down to their faces in Sajdah, and they were saying, 'We believe in your^{-asws} Wilayah, and your^{-asws} secrets, and your^{-asws} announcements, and we acknowledge your^{-asws} specialisations'.

فَقَالَ الْإِمَامُ زَيْنُ الْعَابِدِينَ يَا قَوْمِ ارْفَعُوا رُءُوسَكُمْ فَأَنْتُمْ الْآلَاءُ الْعَارِفُونَ الْفَائِزُونَ الْمُسْتَبْصِرُونَ وَأَنْتُمْ الْكَامِلُونَ الْبَالِغُونَ اللَّهُ اللَّهُ لَا تُطْلِعُوا أَحَدًا مِنَ الْمُقْصِرِينَ الْمُسْتَضْعَفِينَ عَلَى مَا رَأَيْتُمْ مِنِّي وَمِنْ مُحَمَّدٍ فَيُشْنَعُوا عَلَيْكُمْ وَيُكَذِّبُوكُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا قَالَ ع فَأَنْصَرِفُوا رَاشِدِينَ كَامِلِينَ فَأَنْصَرِفُوا

The Imam^{-asws}, adornment of the worshippers, said: 'O people! Raise your heads, for now you are recognisers, the insightful, and you are perfected, reached. Allah^{-azwj}, Allah^{-azwj}! Do not notify anyone from the reducers, the weak ones, upon what you have seen from me^{-asws}, and from Muhammad^{-asws}, for they would be disgraceful upon you and belie you'. They said, 'We hear and we obey'. He^{-asws} said: 'So leave being rightly guided, perfected'. They left.

قَالَ جَابِرٌ قُلْتُ سَبَّيْهِ وَكُلُّ مَنْ لَا يَعْرِفُ هَذَا الْأَمْرَ عَلَى الْوَجْهِ الَّذِي صَنَعْتَهُ وَبَيَّنْتَهُ إِلَّا أَنْ عِنْدَهُ مَحَبَّةٌ وَ يَقُولُ بِفَضْلِكُمْ وَيَنْبِرُ مِنْ أَعْدَائِكُمْ مَا يَكُونُ خَالَهُ

Jabir says, 'I said, 'My Chief! And everyone who does not recognise this matter upon the aspect which you^{-asws} did and explained, except that with him is love, and he speaks with your^{-asws} merits and disavows from your^{-asws} enemies, what would be his state?'

قَالَ ع يَكُونُ فِي خَيْرٍ إِلَى أَنْ يَبْلُغُوا قَالَ جَابِرٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ بَعْدَ ذَلِكَ شَيْءٌ يُقْصِرُهُمْ قَالَ ع نَعَمْ إِذَا قَصَرُوا فِي حُقُوقِ إِخْوَانِهِمْ وَ لَمْ يُشَارِكُوهُمْ فِي أَمْوَالِهِمْ وَ فِي سِرِّ أُمُورِهِمْ وَ عَلَانِيَتِهِمْ وَ اسْتَبَدُّوا بِمُخْطَأِ الدُّنْيَا دُونَهُمْ

He^{-asws} said: 'He would happen to be in good until he reaches (this point)'. Jabir said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Is there anything after that they would be deficient?' He^{-asws} said: 'Yes, when they are deficient regarding the rights of their brethren and do not participate them in their wealth, and in the secrets of their affairs and their public (affairs), and be enslaved with the debris of the world besides them.

فَهَنَالِكَ يُسَلَبُ الْمَعْرُوفُ وَ يُسَلَخُ مِنْ دُونِهِ سَلَخًا وَ يُصِيبُهُ مِنْ آفَاتِ هَذِهِ الدُّنْيَا وَ بَلَائِهَا مَا لَا يُطِيقُهُ وَ لَا يَحْتَمِلُهُ مِنَ الْأَوْجَاعِ فِي نَفْسِهِ وَ ذَهَابِ مَالِهِ وَ تَشْتَّتِ نَتْلُهُ لِمَا قَصَرَ فِي بَرِّ إِخْوَانِهِ

So, over there, the good is confiscated, and he is stripped off from besides it with a stripping, and is hit from the afflictions of this world and its scourges what he cannot tolerate nor bear it, of the pains within himself, and the loss of his wealth, and dispersion of his family due to what he had been deficient in the righteousness of his brethren'.

قَالَ جَابِرٌ فَأَعْتَمَمْتُ وَ اللَّهُ عَمَّا شَدِيدًا وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا حَقُّ الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ

Jabir said, 'So I was gloomy, by Allah^{-azwj}, with severe gloom, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is a right of the Momin upon his Momin brother?'

قَالَ ع يَفْرَحُ لَفَرْحِهِ إِذَا فَرِحَ وَ يَحْزَنُ لِحُزْنِهِ إِذَا حَزَنَ وَ يُنْفِذُ أُمُورَهُ كُلَّهَا فَيَحْصِلُهَا وَ لَا يَنْتَمُ لِشَيْءٍ مِنْ حُطَامِ الدُّنْيَا الْفَانِيَةِ إِلَّا وَاسَاهُ حَتَّى يَجْرِيَانِ فِي الْحَبْرِ وَ الشَّرِّ فِي قَرْنٍ وَاحِدٍ

He^{-asws} said: 'He is happy to his happiness when he is happy, and grieves to his grief when he grieves, and he implements his affairs, all of it, and attains it, and he is not distressed to anything from the debris of the perishable world until he equalises him and they both flow in the good and the evil as one unit'.

قُلْتُ يَا سَيِّدِي فَكَيْفَ أَوْجِبَ اللَّهُ كُلُّ هَذَا لِلْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ

I said, 'O my Master^{-asws}! How come Allah^{-azwj} Obligated all this for the Momin upon his Momin brother?'

قَالَ ع لِأَنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ عَلَى هَذَا الْأَمْرِ لَا يَكُونُ أَحَاهُ وَ هُوَ أَحَقُّ بِمَا يَمْلِكُهُ

He^{-asws} said: 'Because the Momin is a brother of the Momin of his brother and his mother upon this matter. He does not happen to be his (biological) brother, and he is more rightful with whatever he owns'.

قَالَ جَابِرٌ سُبْحَانَ اللَّهِ وَ مَنْ يَقْدِرُ عَلَى ذَلِكَ قَالَ ع مَنْ يُرِيدُ أَنْ يَفْرَعَ أَبْوَابَ الْجَنَانِ وَ يُعَانِقَ الْحُورَ الْحِسَانَ وَ يَجْتَمِعَ مَعَنَا فِي دَارِ السَّلَامِ

Jabir said, 'Glory be to Allah^{-azwj}! And who is able upon that?' He^{-asws} said: 'One who wants to knock on the doors of the Gardens, and hug the beautiful Houries, and be gathered with us^{-asws} in the House of Peace'.

قَالَ جَابِرٌ فَقُلْتُ هَلْكَتُ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لِأَيِّ قَصْرَتْ فِي حُقُوقِ إِخْوَانِي وَ لَمْ أَعْلَمْ أَنَّهُ يَلْزَمُنِي عَلَى التَّفْصِيرِ كُلِّ هَذَا وَ لَا عَشْرَهُ وَ أَنَا أَتُوبُ إِلَى اللَّهِ تَعَالَى يَا ابْنَ رَسُولِ اللَّهِ بِمَا كَانَ مِنِّي مِنَ التَّفْصِيرِ فِي رِعَايَةِ حُقُوقِ إِخْوَانِي الْمُؤْمِنِينَ.

Jabir said, 'I said, 'I am destroyed, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}, because I have been deficient regarding the rights of my brethren, and I did not know that it would necessitate me upon the reduction. All this and not even a tenth of it, and I repent to Allah^{-azwj} the Exalted, O son^{-asws} of Rasool-Allah^{-saww}, from what has happened from me, from the reduction in consideration of the rights of my brethren, the Momineen''².

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَاوَلَنِي يَدَكَ أَقْبَلْتُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلْتُ فِدَاكَ فَفَعَلْتُ فَقَبَّلْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رَجُلًاكَ فَقَالَ أَفْسَمْتُ أَفْسَمْتُ أَفْسَمْتُ ثَلَاثًا وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hajjal, from Yunus bin Yaqoub who said,

² Bihar Al-Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2

'I said to Abu Abdullah^{-asws}, 'Give me your^{-asws} hand, so I can kiss it'. So he^{-asws} gave it to me. So I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} (fore) head (as well)'. So he^{-asws} did. So I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} feet (as well)'. So he^{-asws} said: 'You oathed, you oathed you oathed', three times; 'And there remains something, there remains something, there remains something'.³

و عن محمد بن إسحاق قال حاصر رسول الله ص أهل الطائف ثلاثين ليلة أو قريبا من ذلك ثم انصرف عنهم و لم يؤذن فيهم فجاءه وفده في شهر رمضان فأسلموا.

And from Muhammad Bin Is'haq who said, 'Rasool-Allah^{-saww} besieged the people of Al-Taif for thirty nights or near from that, then he^{-saww} left from them and did not permit regarding them. Then its delegate came to him^{-saww} during the Month of Ramazan and they became Muslims.

ثم رجع رسول الله إلى الجعراة بمن معه من الناس و قسم بما ما أصاب من الغنائم يوم حنين في المؤلفة قلوبهم من قريش و من سائر العرب و لم يكن في الأنصار منها شيء قليل و لا كثير قيل إنه جعل للأنصار شيئا يسيرا و أعطى الجمهور للمتألفين.

Then Rasool-Allah^{-saww} returned to Al-Ja'rana with the ones with him^{-asws} from the people, and distributed at it what he^{-saww} had attained from the booty on the day of Hunayn in inclining their hearts from Quraysh and from the rest of the Arabs, and there did not happen to be anything for the Helpers from it, neither little nor more. It is said he^{-saww} made something little to be for the Helpers and gave to the crowd for inclining them'.

قال محمد بن إسحاق و أعطى أبا سفيان بن حرب مائة بعير و معاوية ابنه مائة بعير و حكيم بن حزام من بني أسد بن عبد العزى مائة بعير و أعطى النضر بن الحارث بن كلدة مائة بعير و أعطى العلاء بن حارثة الثقفي حليف بني وهدة مائة بعير و أعطى الحارث بن هشام من بني مخزوم مائة

Muhammad Bin Is'haq said, 'And he^{-saww} gave Abu Sufyan Bin Harb one hundred camels, to his son Muawiya one hundred camels, and hakeem Bin Hazam from the clan of Asad Bin Abdul Uzza one hundred camels, and gave Al-Nazar Bin Al-Haris Bin Kaladah one hundred camels, and gave Al-A'ala Bin Haris Al-Saqafi, an ally of the clan of Wahda one hundred camels, and gave Al-Haris Bin Hisham from the clan of Makhzum one hundred (camels).

و جبیر بن مطعم من بني نوفل بن عبد مناف مائة و مالك بن عوف النصري مائة فهؤلاء أصحاب المائة و قيل إنه أعطى علقمة بن علاثة مائة و الأقرع بن حابس مائة و عيينة بن حصن مائة و أعطى العباس بن مرداس أربعة فتسخطها و أنشأ يقول

أ تجعل نخبي و نهب العبيد	بين عيينة و الأقرع
فما كان حصن و لا حابس	يفوقان مرداس في مجمع
و ما كنت دون امرئ منهما	و من تضع اليوم لا يرفع
و قد كنت في الحرب ذا تدرأ	فلم أعط شيئا و لم أمنع.

And to Jubeyr Bin Mat'am from the clan of Nowfal Bin Abd Manaf one hundred (camels), and to Malik Bin Awf Al-Nasry one hundred (camels). They are the companions of the hundred (camels), and it is said he^{-saww} gave Alqamah Bin Alata one hundred (camels), and Al-Aqra Bin

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 4

Habis one hundred (camels), and Uyayna Bin Hasan one hundred (camels), and gave Al-Abbas Bin Mardaas four (camels), so they were both angered and prosed saying, 'Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra, so there was not fort nor locked up and they surpassed Mardaas in the forces, and I was not below any person from them, and the one placed down today will not rise, and I had been in the war lying in wait, but I was not given anything and was not conferred upon'.

فقال له رسول الله ص أنت القائل أ تجعل نخبي و نخب العبيد بين الأقرع و عيينة فقال أبو بكر بأبي أنت و أمي لست بشاعر قال كيف قال فأنشدته أبو بكر فقال رسول الله ص يا علي قم إليه فاقطع لسانه

Rasool-Allah^{-saww} said to him: 'Are you the speaker of, 'Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra?' Abu Bakr said, 'May my father and my mother (be sacrificed) for you^{-saww}! He isn't a poet'. He^{-saww} said: 'How'. He said, 'I prosed it, Abu Bakr'. Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Arise and cut off his tongue'.

قال عباس فو الله لهذه الكلمة كانت أشد علي من يوم خنعم فأخذ علي بيدي فانطلق بي و قلت يا علي إنك لقاطع لساني قال إني ممض فيك ما أمرت حتى أدخلني الحظائر فقال اعقل ما بين أربعة إلى مائة

Abbas (Bin Madras) said, 'By Allah^{-azwj} this phrase was more severe upon me than the day of Khas'am. Ali^{-asws} grabbed my hand and went with me, and I said, 'O Ali^{-asws}! You^{-asws} are going to cut off my tongue?' He^{-asws} said: 'I^{-asws} shall accomplish regarding you until the prevention enters into me^{-asws}'. He said, 'Be reasonable between four to a hundred'.

قال قلت بأبي أنتم و أمي ما أكرمكم و أحلمكم و أجملكم و أعلمكم فقال لي إن رسول الله ص أعطاك أربعاً و جعلك مع المهاجرين فإن شئت فخذها و إن شئت فخذ المائة و كن مع أهل المائة

He said, 'I said, 'May my father and my mother be (sacrificed for) you^{-asws}! how much is your^{-asws} benevolence, and your^{-asws} forbearance, and your^{-asws} knowledge'. He^{-saww} said: 'For me^{-asws} is that Rasool-Allah^{-saww} has already given you four and made you to be with the Emigrants, so if you like take it and if you like then take the hundred and be with the people of the hundred'.

فقال فقلت لعلي ع أشد أنت علي قال فإني أمرك أن تأخذ ما أعطاك و ترضى قال فإني أفعل.

He said, 'I said to Ali^{-asws}, 'You^{-asws} are indicating upon me'. He^{-asws} said: 'I^{-asws} instruct you to take what I^{-asws} give you and be pleased (with it)'. He said, 'I shall do so'.

قال و غضب قوم من الأنصار لذلك و ظهر منهم كلام قبيح حتى قال قائلهم لقي الرجل أهله و بني عمه و نحن أصحاب كل كريهة.

He said, 'And a group from the Helpers were angered at that and ugly talk appeared from them until their speaker said, 'The man met his family, and a son his uncle, and we are the companions of all misfortunes'.

فلما رأى رسول الله ص ما دخل على الأنصار من ذلك أمرهم أن يقعدوا و لا يقعد معهم غيرهم ثم أتاهم شبه الغضب يتبعه علي ع حتى جلس وسطهم فقال أ لم آتكم و أنتم على شفا حفرة من النار فأنقذكم الله منها بي قالوا بلى و لله و لرسوله المن و الطول و الفضل علينا

When Rasool-Allah^{-saww} saw what had entered from that upon the Helpers, he^{-saww} instructed them that they should be seated and no one from the others should sit, then came to them resembling the anger. Ali^{-asws} followed him^{-saww} until he^{-saww} sat in their midst and said: 'Did I^{-saww} not come to you and you were upon the edge of a pit of the Fire, and Allah^{-azwj} Saved you all from it through me^{-saww}?' They said, 'Yes, and for Allah^{-azwj} and His^{-azwj} Rasool^{-saww} is the favour, and the forbearance and the grace upon us'.

قال ألم آتكم و أنتم أعداء فألف الله بين قلوبكم بي قالوا أجل ثم قال ألم آتكم و أنتم قليل فكثركم الله بي و قال ما شاء الله أن يقول ثم سكت ثم قال أ لا تجيبوني قالوا بم نجيبك يا رسول الله فذاك أبونا و أمنا لك المن و الفضل و الطول

He^{-saww} said: 'Did I^{-saww} not come to you and you were enemies, so Allah^{-azwj} harmonised between your heart through me^{-saww}?' Then he^{-saww} said: 'Did I^{-saww} not come to you and you were few, so Allah^{-azwj} Multiplied you through me^{-saww}?' – and he^{-saww} said whatever Allah^{-azwj} so Desired him^{-saww} to say, then he^{-saww} was silent, then said: 'Will you not answer me^{-saww}?' They said, 'With what should we answer you, O Rasool-Allah^{-saww}, may our fathers and our mother be (sacrificed) for you^{-saww}, and the conferment, and the grace and the forbearance'.

قال بل لو شئتم قلتم جنتنا طريدا مكذبا فأويناك و صدقناك و جنتنا خائفا فأمنناك فارتفعت أصواتهم و قام إليه شيوخهم فقبلوا يديه و رجله و ركبتيه ثم قالوا رضينا عن الله و عن رسوله و هذه أموالنا أيضا بين يديك فاقسمها بين قومك إن شئت

He^{-saww} said: 'If you like you can say, 'You^{-saww} came to us as a fugitive and we sheltered you^{-saww} and ratified you^{-saww} and you^{-saww} came to us fearing and we granted you safety'. So, their voices were raised and their elders stood to him^{-saww} and they kissed his^{-saww} hands and his^{-saww} feet and his^{-saww} shoulder, then said, 'We are pleased from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}, this here is our wealth as well in front of you^{-saww}, so distribute it between your^{-saww} people if you^{-saww} so like' (an extract, complete Hadith is cited in Appendix II).⁴

NB: A Hadith is occasionally presented (Appendix III) where Imam Zain ul-Abadeen^{-asws} stopped Abu Hamza Sumali from prostrating to him^{-asws}, Imam^{-asws} knew well what he was doing and what his intentions were.

Allah^{-azwj} is Closer than anyone else in Sajdah:

و فِي كِتَابِ التَّوْحِيدِ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَرَ قَالَ: رَأَى سُفْيَانَ الثَّوْرِيَّ أَبَا الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع- وَ هُوَ غُلَامٌ يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ إِنَّ النَّاسَ يَمْشُونَ بَيْنَ يَدَيْكَ وَ هُمْ فِي الطَّوَافِ فَقَالَ لَهُ أَلَدِي أَصَلِّي لَهُ أَقْرَبُ مِنْ هَؤُلَاءِ.

And in the Book of Touheed, on the authority of Ahmad bin Ziyad bin Jaafar Al-Hamdhani, on the authority of Ali bin Ibrahim, on the authority of his father, on the authority of Ibn Abi Umair Q. A:

Sufyan Souwri saw Aba Al-Hassan Musa^{-asws} bin Jaafar^{-asws}, who was a boy (at that time) praying, and people were passing in front of him^{-asws}, and he (Sufyan) told him^{-asws} that the people they pass between your hands (in front of yourself) while they were performing

⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 28 H 9

Touwaf, so he^{-asws} said to him, “The One^{-azwj} for whom I^{-asws} pray is closer (to me^{-asws}) than them⁵”.

وَعَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيِّ عَنْ أَبِي سَعِيدِ الرُّمَيْحِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْمَكِّيِّ عَنْ مُنِيفٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع يُصَلِّي فَمَرَّ بَيْنَ يَدَيْهِ رَجُلٌ فَنَهَاهُ بَعْضُ جُلَسَائِهِ فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ لَهُ لَمْ تَهَيْتِ الرَّجُلَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ - حَطَرَ فِيمَا بَيْنَكَ وَ بَيْنَ الْمِحْرَابِ فَقَالَ وَيْحَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَقْرَبُ إِلَيَّ مِنْ أَنْ يَحْطُرَ فِيمَا بَيْنِي وَ بَيْنَهُ أَحَدٌ.

And on the authority of Muhammad Bin Ibrahim Bin Ishaq Al-Talqani, on the authority of Abi Saeed Al-Rumaihi, on the authority of Abd Al-Aziz Bin Ishaq, on the authority of Muhammad Bin A. Yassa bin Harun, on the authority of Muhammad bin Zakariya al-Makki, on the authority of Munif, on the authority of Jaafar^{-asws} bin Muhammad^{-asws}, on the authority of his father^{-asws}, on the authority of his grandfather^{-asws}:

Al-Hussain^{-asws} bin Ali^{-asws} was praying, when a man passed in front of him^{-asws}, and some of his^{-asws} guests interrupted him, and when he^{-asws} finished his^{-asws} prayer, he^{-asws} said to him why did you forbade the man, and he said, “O son of Rasool Allah^{-asws}, he was interrupting (walking) between you^{-asws} and the mihrab.” He^{-asws} replied, “Woe to you! The One^{-azwj} (I^{-asws} am praying to) is closer than the one (walking) between me^{-asws} and Him^{-azwj}.⁶

Imam^{-asws} Performs Sajdah of Shukar in a Market:

الْبَصَائِرُ، عَنِ الْهَيْثَمِ بْنِ التَّهْدِي عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْمَدِينَةِ وَ هُوَ رَاكِبٌ جِمَارَهُ فَنَزَلَ وَ قَدْ كُنَّا صِرْنَا إِلَى السُّوقِ أَوْ قَرِيباً مِنَ السُّوقِ

(The book) ‘Al Basaair’ – From Al Haysam Bin Al Nahdy, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahb who said,

‘I was with Abu Abdullah^{-asws} at Al-Medina and he^{-asws} was riding his^{-asws} donkey. He^{-asws} descended, and we had come to the market, or nearby to the market’.

قَالَ فَنَزَلَ وَ سَجَدَ وَ أَطَالَ السُّجُودَ وَ أَنَا أَنْتَظِرُهُ ثُمَّ رَفَعَ رَأْسَهُ

He (the narrator) said, ‘He^{-asws} descended and did Sajdah, and prolonged the Sajdah, and I was awaiting him. Then he^{-asws} raise his^{-asws} head’.

قَالَ قُلْتُ لَجُعِلْتُ فِدَاكَ رَأَيْتَكَ نَزَلْتَ فَسَجَدْتَ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! I saw, you^{-asws} descended and did Sajdah!’

H. 3, وسائل الشيعة، ج5، ص: 133⁵

H., 4, وسائل الشيعة، ج5، ص: 133⁶

قَالَ إِنِّي دَكَّرْتُ نِعْمَةً لِلَّهِ عَلَيَّ

He^{-asws} said: 'I^{-asws} recalled a bounty of Allah^{-azwj} upon me'.

قَالَ قُلْتُ قُرْبَ السُّوقِ وَ النَّاسِ يَجِيئُونَ وَ يَذْهَبُونَ

He (the narrator) said, 'I said, 'Nearby the market while the people are coming and going?'

قَالَ إِنَّهُ لَمْ يَرِنِي أَحَدًا.

He^{-asws} said: 'Surely no one saw me^{-asws}!'⁷

Imam-e-Zaman^{-ajfj}'s reply on Sajdah

وَ سَأَلَ عَنِ الرَّجُلِ يُرْوَرُ قُبُورَ الْأَيِّمَةِ عَ هَلْ يُجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يُجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ عَ أَنْ يَتَّوَمَ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَمْ يَتَّوَمَ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يُجُوزُ أَنْ يَتَّقَدَّمَ الْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقَبْرَ خَلْفَهُ أَمْ لَا

And he asked about the man, 'Can he visit the graves of the Imams^{-asws}? Is it allowed that he performs Sajdah at the grave or not? And is it allowed for the one who prays Salat at one of their^{-asws} graves that he stands behind the grave and make the grave to be a Qiblah, or stand by his^{-asws} head, or his^{-asws} feet. And is it allowed that he goes ahead of the grave and prays Salat and makes the grave to be behind him, or not?'

فَأَجَابَ عَ أَمَّا السُّجُودُ عَلَى الْقَبْرِ فَلَا يُجُوزُ فِي نَافِلَةٍ وَ لَا فَرِيضَةٍ وَ لَا زِيَارَةٍ وَ الَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ وَ أَمَّا الصَّلَاةُ فَإِنَّمَا خَلْفَهُ وَ يَجْعَلَ الْقَبْرَ أَمَامَهُ وَ لَا يُجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ بَسَارِهِ لِأَنَّ الْإِمَامَ عَ لَا يَتَّقَدَّمُ عَلَيْهِ وَ لَا يُسَاوَى

He^{-ajfj} answered: 'As for the Sajdahs at the grave, these are neither allowed in an optional (Salat) nor obligatory (Salat), nor visitation, and that which he can act upon is to place his right cheek upon the grave. And as for the Salat, it should be behind it, and he should make the grave to be in front of him, and it is not allowed for him to pray (Salat) in front of it, nor on its right, nor on its left, because the Imam^{-asws} is such, he^{-asws} cannot be preceded upon nor equated' (an extract).⁸

عيون أخبار الرضا عليه السلام أبي عن سعد بن عيسى عن ابن فضال قال: رأيت أبا الحسن ع وهو يريد أن يودع للخروج إلى العمرة فأتى القبر من موضع رأس النبي ص بعد المغرب فسلم على النبي ص و لرق بالقبر

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal who said,

'I saw Abu Al-Hassan^{-asws} and he^{-asws} wanted to bid farewell for the going out to the Umrah. He^{-asws} came to the grave from the place of head of the Prophet^{-saww} after Al-Maghrib. He^{-asws} greeted unto the Prophet^{-as} and adhered with the grave.

⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 13

⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 31 H 4

ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرَ فَقَامَ إِلَى جَانِبِهِ يُصَلِّي فَأَلْزَقَ مِنْكِبَهُ الْأَيْسَرَ بِالْقَبْرِ قَرِيباً مِنَ الْأُسْطُوَانَةِ الَّتِي دُونَ الْأُسْطُوَانَةِ الْمُخَلَّفَةِ عِنْدَ رَأْسِ النَّبِيِّ ص فَصَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانَ رَكَعَاتٍ فِي نَعْلَيْهِ

Then he^{-asws} left until he^{-asws} came to the grave. He^{-asws} stood to its side and adhered his^{-asws} left shoulder with the grave, nearby to the pillars which other than the perfumed pillars by the head of the Prophet^{-saww}. He^{-asws} prayed six or eight units in his^{-asws} slippers’.

قَالَ وَكَانَ مِقْدَارُ رُكُوعِهِ وَ سُجُودِهِ ثَلَاثَ تَسْبِيحَاتٍ أَوْ أَكْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا حَتَّى بَلَ عَرْفُهُ الْحَصَى

He (the narrator) said, ‘And a measurement of his^{-asws} Ruk’u and his^{-asws} Sajdah was of three glorifications or more. When he^{-asws} was free, he performed a Sajdah prolonging in it until his^{-asws} swear wetted the pebbles’.

قَالَ وَ ذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ أَلْصَقَ خَدَّيْهِ بِأَرْضِ الْمَسْجِدِ.

He (the narrator) said, ‘And some of our companions mentioned he^{-asws} adhered his^{-asws} cheek with the ground of the Masjid’.⁹

Allah^{-azwj} Loves when the cheek is placed on the ground in His^{-azwj} Reverence:

عَنِ ابْنِ بَابُوَيْهِ عَنْ أَبِيهِ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ يَحْيَى عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ص قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى ع أَن تَدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي مِنْ دُونِ خَلْقِي

And from Ibn Babuwayh, from his father, ‘It is narrated to us by Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Ali Bin Yaqteen, from a man,

From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} the Exalted Revealed to Musa^{-as}: “Do you^{-as} know why I^{-azwj} Chose you^{-as} for My^{-azwj} Speech rather than My^{-azwj} other creatures?”

قَالَ لَا يَا رَبِّ

He^{-as} said: ‘No, O Lord^{-azwj}!’

قَالَ لَمْ أَجِدْ أَحَدًا أَذَلَّ نَفْسًا مِنْكَ يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَصَعْتَ خَدَّيْكَ عَلَى التُّرَابِ.

He^{-azwj} Said: “I^{-azwj} did not Find anyone of a more humble soul than you^{-as}, O Musa^{-as}! When you^{-as} pray, you^{-as} place your^{-as} cheek upon the soil!¹⁰

In a length Hadith,

فَخَرَجَ وَ نَزَلَ عَلَيَّ ع فَكَشَفَ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوجِّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ

⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 15

¹⁰ Qasas Al Anbiya^{-as} – H 177 (and) (8) برقم: (8 / 13)، بحار الأنوار

(When the holy body of Rasool Allah^{-saww} was lowered in the grave) Imam Ali^{-asws} descended (in the grave). Imam Ali^{-asws} uncovered from the face of Rasool-Allah^{-saww} and placed his^{-saww} cheek upon the group facing towards the Qiblah upon his^{-saww} right.

ثُمَّ وَضَعَ عَلَيْهِ اللَّبَنُ وَ هَال عَلَيْهِ التُّرَابُ وَ انْتَهَزَتِ الْجَمَاعَةُ الْفُرْصَةَ لِاسْتِغَالِ بَنِي هَاشِمٍ بِرَسُولِ اللَّهِ ص وَ جُلُوسِ عَلِيٍّ عَ لِلْمُصِيبَةِ.

Then he^{-saww} placed the bricks upon it and covered the soil upon him^{-saww}, and the group seized the opportunity due to the pre-occupation of the clan of Hashim^{-as} with Rasool-Allah^{-saww}, and Ali^{-asws} sat for the calamity (mourning).¹¹

قَالَ وَ كَانَ مُوسَى ع إِذَا صَلَّى لَمْ يَنْقُتِلْ حَتَّى يُلْصِقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَ الْأَيْسَرَ.

The 6th Imam^{-asws} said: 'And it was so, whenever Musa^{-as} prayed Salat, he^{-as} did not finish until he^{-as} had adhered his^{-as} right cheek and (then) the left (cheek) with the ground (and extract).¹²

Imam^{-asws} Suppliated while keeping his^{-asws} right and then left Cheek on the ground:

وَ مِنْهُ، وَ الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: حَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِلَى بَعْضِ أَمْوَالِهِ فَفَاقَمَ إِلَى صَلَاةِ الظُّهْرِ فَلَمَّا فَرَغَ حَرَّ لِيهِ سَاجِدًا فَسَمِعْتُهُ يَقُولُ بِصَوْتٍ حَزِينٍ وَ تَعَرَّعَ دُمُوعُهُ وَ هُوَ

And from him, and 'Al Kafi' from the number, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Suleyman, from his father who said,

'I went out with Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} to one of his^{-asws} estates. He^{-asws} stood to pray Al-Zohr Salat. When he^{-asws} was free, he^{-asws} fell in Sajdah to Allah^{-azwj}. I heard him^{-asws} saying in a grief-stricken voice while his^{-asws} tears were flowing, and he^{-asws} (was saying): -

رَبِّ عَصَيْتُكَ بِلِسَانِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَأَحْرَسْتَنِي وَ عَصَيْتُكَ بِبَصَرِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَكَمَّهْتَنِي وَ عَصَيْتُكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَأَصَمَّمْتَنِي

'Lord^{-azwj}! I have disobeyed You^{-azwj} with my tongue and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Muted me! And I disobeyed You^{-azwj} with my sight, and had You^{-azwj} so Desired and by Your^{-azwj} Mighty, You^{-azwj} could have Blinded me! And I disobeyed You^{-azwj} with my ears, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-saww} could have Deafened me!

وَ عَصَيْتُكَ بِيَدَيَّ وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَكَنَعْتَنِي وَ عَصَيْتُكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَجَدَمْتَنِي وَ عَصَيْتُكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عَزَّتِكَ لَعَقَمْتَنِي وَ عَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزْأُكَ مِنِّي

And I disobeyed You^{-azwj} with my hands, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Lamed me! And I disobeyed You^{-azwj} with my legs, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have Made me a leper! And I disobeyed You^{-azwj} with my private parts, and had You^{-azwj} so Desired and by Your^{-azwj} Might, You^{-azwj} could have

¹¹ Qasas Al Anbiya^{-as} – H 465 and (138-137). عن أعلام الورى ص (530-529 / 22) و (514 / 22)

¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 9

Sterilised me! And I disobeyed You^{-azwj} with entirety of my limbs which You^{-azwj} have Favoured with upon me, and this isn't (shouldn't have been) Your^{-azwj} recompense from me!

قَالَ ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ الْعَفْوَ الْعَفْوُ ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتٍ خَرِينِ بُؤْتُ إِلَيْكَ بِدُنْيِي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ عَذْرًا يَا مَوْلَايَ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'Then I counted for him a thousand times, and he^{-asws} was saying: 'The Pardon! The Pardon!' Then he^{-asws} adhered his^{-asws} right cheek with the ground. I heard him^{-asws} and he^{-asws} said in a grief-stricken voice: 'I confess to You^{-azwj} of my sins. I have done evil and have been unjust to myself, therefore Forgive (my sins) for me, for no one forgives the sins apart from You^{-azwj}, O my Master^{-azwj}!' – three times.

ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ ارْحَمْ مِنْ أَسَاءِ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ ثَلَاثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ.

Then he^{-asws} adhered his^{-asws} left cheek with the ground. I heard him^{-asws} and he^{-asws} was saying: 'Mercy the one having done wrong, and committed, and submitted, and acknowledged!' – three times. Then he^{-asws} raised his^{-asws} head".¹³

Supplications after putting the right cheek on the ground:

– فَلَاخِ السَّائِلِ، صَلَاةُ الْفَرَجِ بِالْإِسْنَادِ إِلَى مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ كَثْرًا أَصَابَتِي قَالَ يَا عَبْدَ الرَّحْمَنِ إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَصَلِّ رَكَعَتَيْنِ ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ قُلْ يَا مُذِلَّ كُلِّ جَبَّارٍ وَ مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَغَ جَهْدِي

(The book) 'Falah Al Saail' – Salat Al Faraj, by the chain to Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Hassan Bin Ali Bin Al Mugheira, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I complained to Abu Abdullah^{-asws} of stress which had afflicted me. He^{-asws} said: 'O Abdul Rahman! When you have prayed Al-Isha the last, then pray two Cycles, then place your right cheek upon the ground, then say,

يَا مُذِلَّ كُلِّ جَبَّارٍ وَ مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَغَ جَهْدِي

'O Humiliator of every tyrant and Honourer of every humiliated! It is so and Your^{-azwj} rights have reach my (utmost) efforts!'

قَالَ فَمَا قُلْتُهُ إِلَّا ثَلَاثَ لَيَالٍ حَتَّى جَاءَ لِي الْفَرَجُ.

He (the narrator) said, 'I had not said it except three nights until the relief came to me".¹⁴

¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 66 H 24 a

¹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 2 a

Mercy for those who turn their cheeks on the grave of Imam Hussain^{-asws}:

اللَّهُمَّ إِنَّ أَعْدَاءَنَا عَابُوا عَلَيْهِمْ خُرُوجَهُمْ فَلَمْ يَنْهَهُمْ ذَلِكَ عَنِ التُّهُوضِ وَ الشُّحُوصِ إِلَيْنَا خِلَافاً عَلَيْهِمْ فَارْحَمْ تِلْكَ الْوُجُوهُ الَّتِي غَيَّرَهَا الشَّمْسُ وَ ارْحَمْ تِلْكَ الْخُدُودَ الَّتِي تَقَلَّبَتْ عَلَى قَبْرِ أَبِي عَبْدِ اللَّهِ ع وَ ارْحَمْ تِلْكَ الْأَعْيُنَ الَّتِي جَرَتْ دُمُوعُهَا رَحْمَةً لَنَا وَ ارْحَمْ تِلْكَ الْقُلُوبَ الَّتِي جَزَعَتْ وَ احْتَرَقَتْ لَنَا وَ ارْحَمْ تِلْكَ الصَّرخَةَ الَّتِي كَانَتْ لَنَا

O Allah^{-azwj}! Our^{-asws} enemies have criticised them of their going out (for Ziyarat), but that did not prevent them from the getting up and the coming to us in opposition to them. So, Mercy these faces which the sun has made dusty, and Mercy these cheeks which turn upon the grave of Abu Abdullah^{-asws}, and Mercy these eyes which flow their tears in mercy for us^{-asws}, and Mercy these hearts which have panicked and burned for us^{-asws}, and Mercy these shrieks which have been for us^{-asws}! (an extract)¹⁵

Appendix I: Miracle of Ali^{-asws} Ibn Hussain^{-asws}

وَ حَدَّثَنِي وَالِدِي مِنَ الْكِتَابِ الْمَذْكُورِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمُوصِلِيِّ قَالَ أَحْبَبْتَنِي أَبِي عَنْ خَالِدِ بْنِ جَابِرٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ وَ قَالَ حَدَّثَنَا أَبُو سُلَيْمَانَ أَحْمَدُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ عَنْ أَبِي سَعِيدٍ عَنْ سَهْلِ بْنِ زِيَادٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ: لَمَّا أَفْضَتِ الْخِلَافَةُ إِلَى بَنِي أُمَيَّةَ سَفَكُوا فِيهَا الدَّمَ الْحَرَامَ وَ لَعَنُوا فِيهَا أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْمَنَابِرِ أَلْفَ شَهْرٍ وَ تَبَرَّؤُوا مِنْهُ وَ اغْتَالُوا الشَّيْعَةَ فِي كُلِّ بَلَدَةٍ وَ اسْتَأْصَلُوا بُنْيَانَهُمْ مِنَ الدُّنْيَا لِحِطَامِ دُنْيَاهُمْ فَخَوَّفُوا النَّاسَ فِي الْبُلْدَانِ وَ كُلٌّ مِنْ لَمْ يَلْعَنْ أَمِيرَ الْمُؤْمِنِينَ ع وَ لَمْ يَتَبَرَّأْ مِنْهُ فَتَلَّوْهُ كَاتِباً مَنْ كَانَ

And it is narrated to me by my father, from the mentioned book, said, 'It is narrated to us by Ahmad Bin Ubeydullah who said, 'It is narrated to us by Suleyman Bin Ahmad who said, 'It is narrated to us by Muhammad Bin Ja'far who said, 'It is narrated to us by Muhammad Bin Ibrahim Bin Muhammad al Nawsily who said, 'It was informed to be by my father, from Khalid, from Jabir Bin Yazeed Al Jufy and said, 'It was narrated to us by Abu Suleyman Ahmad who said, 'It was narrated to us by Muhammad Bin Saeed, from Abu Aseed, from Sahl Bin Ziyad who said, 'It was narrated to us by Muhammad Bin Sinan, from Jabir Bin Yazeed Al Jufy who said,

'When the caliphate went to clan of Umayya they spill the prohibited blood in it and they cursed Amir Al-Momineen^{-asws} upon the pulpits for a thousand months, and disavowed from him^{-asws}, and they seized the Shias in every city, and they uprooted their structures from the world and wrecked their world. They scared the people in their cities and every one who did not curse Amir Al-Momineen^{-asws} and did not disavow from him^{-asws}, they killed him, whoever it was.

قَالَ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيِّ فَشَكَوْتُ مِنْ بَنِي أُمَيَّةَ وَ أَشْيَاعِهِمْ إِلَى الْإِمَامِ الْمُبِينِ أَطْهَرَ الطَّاهِرِينَ زَيْنِ الْعِبَادِ وَ سَيِّدِ الرُّهَمَاءِ وَ خَلِيفَةِ اللَّهِ عَلَى الْعِبَادِ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَمَلَّتْ يَا ابْنَ رَسُولِ اللَّهِ قَدْ قَتَلُونَا تَحْتَ كُلِّ حَجَرٍ وَ مَدْرٍ وَ اسْتَأْصَلُوا شَأْفَتَنَا وَ أَعْلَنُوا لَعْنَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى الْمَنَابِرِ وَ الْمَنَارَاتِ وَ الْأَسْوَاقِ وَ الطَّرِيقَاتِ وَ تَبَرَّؤُوا مِنْهُ حَتَّى إِهْمَ لَيَجْتَمِعُونَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَيَلْعَنُونَ عَلِيّاً ع غَلَابَةً

Jabir Bin Yazeed Al-Jufy said, 'I complained of the clan of Umayya and their loyalists to the manifest Imam^{-asws}, purest of the pure, and chief of the ascetics, and caliph of Allah^{-azwj} upon the servants, Ali^{-asws} Bin Al-Husayn^{-asws}. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! They are killing

¹⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 18 H 30

us from beneath every stone and clod, and they are uprooting our foundations, and they are openly cursing our Master^{-asws} Amir Al-Momineen^{-asws} upon the pulpits and the minarets and the markets and the streets, and they are disavowing from him^{-asws} to the extent they are gathering in the Masjid of Rasool-Allah^{-saww} and are cursing Ali^{-asws} openly.

لَا يُنْكِرُ ذَلِكَ أَحَدٌ وَلَا يَنْهَى فَمَنْ أَنْكَرَ ذَلِكَ أَحَدٌ مِنَّا حَمَلُوا عَلَيْهِ بِأَجْمَعِهِمْ وَقَالُوا هَذَا رَافِضِيٌّ أَبُو تُرَابٍ وَأَخَذُوهُ إِلَى سُلْطَانِهِمْ وَقَالُوا هَذَا ذَكَرَ أَبَا تُرَابٍ بِخَيْرٍ فَضْرَبُوهُ ثُمَّ حَبَسُوهُ ثُمَّ بَعَدَ ذَلِكَ قَتَلُوهُ

So, neither anyone is denying that nor forbidding. If anyone from us denies that, they attack upon him in their entirety, and they said, 'This one is a rejector (Rafizi), Abu Turabi (Partisan of Ali^{-asws}), and they take him to their ruler and say, 'This one mentioned Abu Turab (Ali^{-asws}) with good. So they hit him, then they imprison him, then after that, they kill him'.

فَلَمَّا سَمِعَ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ ذَلِكَ مَتَى نَظَرَ إِلَى السَّمَاءِ فَقَالَ سُبْحَانَكَ اللَّهُمَّ سَيِّدِي مَا أَخْلَمَكَ وَأَعْظَمَ شَأْنَكَ فِي حِلْمِكَ وَأَعْلَى سُلْطَانِكَ يَا رَبِّ قَدْ أَمَهَلْتَ عِبَادَكَ فِي بِلَادِكَ حَتَّى ظَنُّوا أَنَّكَ أَمَهَلْتَهُمْ أَبَدًا وَهَذَا كُلُّهُ بِعَيْنِكَ لَا يُعَالَبُ فَضَاؤُكَ وَلَا يُرَدُّ الْمُحْتَوَمُ مِنْ تَدْبِيرِكَ كَيْفَ شِئْتَ وَأَنْتَ أَعْلَمُ بِهِ مِنِّي

When the Imam^{-asws} heard that from me, he^{-asws} looked towards the sky and said: 'Glory be to You^{-azwj} O Allah^{-azwj}, my Master^{-azwj}! How Forbearing You^{-azwj} are, and how Magnificent is Your^{-azwj} Glory in Your^{-azwj} Forbearance, and Lofty is Your^{-azwj} Authority! O Lord^{-azwj}! You^{-azwj} have Respited Your^{-azwj} servants in Your^{-azwj} city to the extent that they think You^{-azwj} will be Respiting them forever, and all this is in Your^{-azwj} Eyes. It neither overcomes Your^{-azwj} Judgment nor repel the Decrees from Your^{-azwj} Management however You^{-azwj} Desire, and I^{-asws} desire, and You^{-azwj} are more Knowing with it than I^{-asws} am'.

قَالَ ثُمَّ دَعَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ ابْنَهُ مُحَمَّدًا ع فَقَالَ يَا بُنَيَّ قَالَ لَيْبِكَ يَا سَيِّدِي قَالَ إِذَا كَانَ عَدَاً فَاغْدُ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص وَخُذْ مَعَكَ الْحَيْطَ الَّذِي أَنْزَلَ مَعَ جِبْرَائِيلَ عَلَى جَدِّنَا ص فَحَرِّكْهُ تَحْرِيكاً لَيِّنًا وَلَا تُحَرِّكْهُ شَدِيداً اللَّهُ اللَّهُ فَيَهْلِكُ النَّاسُ كُلُّهُمْ

He (the narrator) said, 'Then he^{-asws} called his^{-asws} son^{-asws} Muhammad^{-asws} and said: 'O my^{-asws} son^{-asws}!' He^{-asws} said: 'Here I^{-asws} am, O my^{-asws} Master^{-asws}!' He^{-asws} said: 'When it will be tomorrow, then go to Masjid of Rasool^{-saww} and take with you^{-asws} the thread which descended with Jibraeel^{-as} upon our^{-asws} grandfather^{-saww}, and move it with a soft movement, and do not move it intensely, Allah^{-azwj}, Allah^{-azwj}, the people would be destroyed, all of them!'

قَالَ جَابِرٌ فَبَقِيْتُ مُتَفَكِّراً مُتَعَجِّباً مِنْ قَوْلِهِ فَمَا أَدْرِي مَا أَقُولُ لِمَوْلَايَ ع فَعَدَدْتُ إِلَى مُحَمَّدٍ ع وَ قَدْ بَقِيَ عَلَيَّ لَيْلٌ حَرِصاً أَنْ أَنْظُرَ إِلَى الْحَيْطِ وَ تَحْرِيكِهِ فَبَيْنَمَا أَنَا عَلَى ذَاتِي إِذْ خَرَجَ الْإِمَامُ ع فَمُنْتُ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَقَالَ مَا عَدَا بِكَ

Jabir said, 'I remained thinking, wondering from his^{-asws} words. I did not know what I should be saying to my Master^{-asws}. In the morning I went to Muhammad^{-asws}, and eagerness had remained upon me at night to look at the thread and its movement. While I was upon my animal when the Imam^{-asws} came out. So, I stood up and greeted unto him^{-asws}, and he^{-asws} returned the greeting unto me and said: 'What made you come in the morning?'

فَلَمْ تَكُنْ تَأْتِينَا فِي هَذَا الْوَقْتِ فَمَلْتُ يَا ابْنَ رَسُولِ اللَّهِ سَمِعْتُ أَبَاكَ ص يَقُولُ بِالْأَمْسِ خُذِ الْحَيْطَ وَ سِرْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص فَحَرِّكْهُ تَحْرِيكاً لَيِّنًا وَلَا تُحَرِّكْهُ تَحْرِيكاً شَدِيداً فَتَهْلِكُ النَّاسُ كُلُّهُمْ

And I did not used to come during this time, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I heard your^{-asws} father^{-asws} saying yesterday: 'Take the thread and travel to the Masjid of Rasool-Allah^{-saww}, and move it with a soft movement and do not move it with intense movement, for the people would be destroyed, all of them''.

فَقَالَ يَا جَابِرُ لَوْ لَا الْوَقْتُ الْمَعْلُومُ وَالْأَجَلُ الْمَحْتَمُومُ وَالْقَدَرُ الْمَقْدُورُ لَحَسَبْتُ وَاللَّهِ يَهْدِي الْخَلْقَ الْمُنْكَوسِ فِي طَرْفَةِ عَيْنٍ لَا بَلَّ فِي لِحْظَةٍ لَا بَلَّ فِي لَمْحَةٍ وَ لَكِنَّا عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

He^{-asws} said: 'O Jabir! Had it not been for the known time, and the Decreed term, and the Pre-determined Determination, and by Allah^{-azwj} these creatures would have been overturned in the blink of an eye! No, but in a moment. No, but in a flash, **But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**'.

قَالَ قُلْتُ لَهُ يَا سَيِّدِي وَ لِمَ تَفْعَلُ هَذَا بِهِمْ قَالَ مَا حَضَرْتُ أَبِي بِالْأَمْسِ وَالشَّيْعَةُ يَشْكُونَ إِلَيْهِ مَا يَلْقَوْنَ مِنَ النَّاصِبِيَّةِ الْمَلَاعِبِينَ وَالْقَدْرِيَّةِ الْمُقْصِرِينَ

He (the narrator) said, 'I said to him^{-asws}, 'O my Master^{-asws}! And why are you doing this with them?' He^{-asws} said: 'What was presented to my^{-asws} father^{-asws} yesterday and the Shias complaining to him^{-asws} of what they are facing from the Nasibis, the accursed, and the Qadirites, and the reducers'.

فَقُلْتُ بَلَى يَا سَيِّدِي قَالَ فَإِنِّي أُرْعِيهِمْ وَ كُنْتُ أَحِبُّ أَنْ يَهْلِكَ طَائِفَةٌ مِنْهُمْ وَ يُطَهَّرَ اللَّهُ مِنْهُمْ الْبِلَادَ وَ يُرِيحَ الْعِبَادَ

I said, 'Yes, O my Master^{-asws}!' I^{-asws} shall terrify them, and I^{-asws} had loved to destroy a group from them, and Allah^{-azwj} to Clean the city from them, and Give rest to the servants'.

قُلْتُ يَا سَيِّدِي فَكَيْفَ تُرْعِيهِمْ وَ هُمْ أَكْثَرُ مِنْ أَنْ يُخْصَوْا قَالَ اغْضُ بِنَا إِلَى الْمَسْجِدِ لِأُرِيكَ قُدْرَةَ اللَّهِ تَعَالَى

I said, 'O my Master^{-asws}! How will you^{-asws} terrify them and they are more than (that) can be counted?' He^{-asws} said: 'Come with me^{-asws} to the Masjid and I^{-asws} will show you the Power of Allah^{-azwj} the Exalted'.

قَالَ جَابِرٌ فَمَضَيْتُ مَعَهُ إِلَى الْمَسْجِدِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ وَضَعَ حَدَّهُ فِي التُّرَابِ وَ كَلَّمَ بِكَلِمَاتٍ ثُمَّ رَفَعَ رَأْسَهُ وَ أَخْرَجَ مِنْ كُمِّهِ خَيْطًا دَقِيقًا يَمُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ وَ كَانَ أَدَقَّ فِي الْمُنْظَرِ مِنْ خَيْطِ الْمَخْبِطِ

Jabir said, 'I went with him^{-asws} to the Masjid. He^{-asws} prayed two Cycles Salat, then placed his^{-asws} cheek in the dust and spoke (certain) phrases, then raised his^{-asws} head and brought out a thin thread from his^{-asws} sleeve, and aroma of musk could be smelt from it, and it was thinner in looks than a thread of the tailor.

ثُمَّ قَالَ خُذْ مِنْكَ طَرْفَ الْخَيْطِ وَ امْشِ رُوَيْدًا وَ إِنَّا نَمُ إِتَاكَ ثُمَّ إِتَاكَ أَنْ تُحَرِّكَهُ قَالَ فَأَخَذْتُ طَرْفَ الْخَيْطِ وَ مَشَيْتُ رُوَيْدًا فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ قِفْ يَا جَابِرُ فَوَقَفْتُ فَحَرَّكَ الْخَيْطَ تَحْرِيكًا لَبِنًا فَمَا ظَنَنْتُ أَنَّهُ حَرَّكَهُ مِنْ لِيْبِهِ ثُمَّ قَالَ نَاوِلْنِي طَرْفَ الْخَيْطِ

Then he (the narrator) said, 'Take an end of the thread and walk slowly, and beware, then beware of moving it!' So I took an end of the thread and walked slowly. He^{-saww} said: 'Stop, O

Jabir!' So, I stopped. He^{-asws} moved the thread with a soft movement, and I did not think he^{-asws} had moved it due to the slightness of its movement. Then he^{-asws} said: 'Give me^{-asws} an end of the thread'.

قَالَ فَنَازِلُهُ فُقُلْتُ مَا فَعَلْتَ بِهِ يَا ابْنَ رَسُولِ اللَّهِ قَالَ وَيُحْجِكَ الْخُرْجُ إِلَى النَّاسِ وَ انْظُرْ مَا حَالُهُمْ

He (the narrator) said, 'I gave it to him^{-asws} and I said, 'What did you^{-asws} do with it, O son^{-asws} of Rasool-Allah^{-saww}! He^{-asws} said: 'Woe be to you! Go out and look at the people, and look at what their state is'.

قَالَ فَخَرَجْتُ مِنَ الْمَسْجِدِ إِذَا صَبَاحٌ وَ وُلُوَّةٌ مِنْ كُلِّ نَاحِيَةٍ وَ زَاوِيَةٍ وَ إِذَا زُلْزَلَةٌ وَ هَدَّةٌ وَ رَجْفَةٌ وَ إِذَا الْهَدَّةُ أَخْرَبَتْ عَامَّةَ دُورِ الْمَدِينَةِ وَ هَلَكَتْ تَحْتَهَا أَكْثَرُ مِنْ ثَلَاثِينَ أَلْفَ رَجُلٍ وَ امْرَأَةٍ وَ إِذَا يَخْلُقُ يَخْرُجُونَ مِنَ السِّتْكَ هُمْ بِكَاءٍ وَ عَوِيٍّ وَ صَوْصَاةٌ وَ رَنَّةٌ شَدِيدَةٌ وَ هُمْ يَقُولُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَدْ قَامَتِ السَّاعَةُ وَ وَقَعَتِ الْوَاقِعَةُ وَ هَلَكَ النَّاسُ وَ آخِرُونَ يَقُولُونَ الزَّلْزَلَةُ وَ الْهَدَّةُ وَ آخِرُونَ يَقُولُونَ الرَّجْفَةُ وَ الْقِيَامَةُ

He (the narrator) said, 'I went out from the Masjid, and there was shouting and howling from every area and corner, and there was an earthquake, and crash, and a tremor, and then the crash. The general houses of Al-Medina were ruined and there were destroyed under it more than thirty thousand men and women, and there the people were coming out from the markets, crying and howling and noise being for them and there was severe humming, and they were saying: **We are for Allah and we are returning to Him [2:156]**, the Hour has been established, and the even has occurred and the people are destroyed!' And others were saying, 'The earthquake, and the crash!' And others were saying, 'The tremor, and the Day of Qiyamah!'

هَلَكَ فِيهَا عَامَّةُ النَّاسِ وَ إِذَا أَنَسَ قَدْ أَقْبَلُوا يَبْكُونَ يُرِيدُونَ الْمَسْجِدَ وَ بَعْضُهُمْ يَقُولُونَ لِيَعْضِ كَيْفَ لَا يُخْسَفُ بِنَا وَ قَدْ تَرَكْنَا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ ظَهَرَ الْفُسُوقُ وَ الْفُجُورُ وَ كَثُرَ الزَّيْنَةُ وَ الرِّبَا وَ شَرِبَ الْخَمْرُ وَ اللَّوَاطَةُ وَ اللَّهُ لَيَنْزِلَنَّ بِنَا مَا هُوَ أَشَدُّ مِنْ ذَلِكَ وَ أَعْظَمُ أَوْ نُصَلِّحَ أَنْفُسَنَا

The generality of the people were destroyed during it, and there were a people coming, crying, intending the Masjid, and they were saying to each other, 'How can there be no submergence with us and we have neglected enjoining with the good and forbidding from the evil, and corruption and immorality have appeared, and the adultery is abundant, and the usury, and drinking of the wine, and the sodomy. By Allah^{-azwj}! There will be descending with us what is severer than that, and more grievous, and we should correct ourselves'.

قَالَ جَابِرٌ فَبَقِيْتُ مُتَحَيِّرًا أَنْظُرُ إِلَى النَّاسِ يَبْكُونَ وَ يَصِيحُونَ وَ يُؤَلُّوْنَ وَ يَغْدُونَ زُمْرًا إِلَى الْمَسْجِدِ فَرِحْتُهُمْ حَتَّى وَ اللَّهُ بِكَيْفِ لِيُكَاثِبَهُمْ وَ إِذَا لَا يَدْرُونَ مِنْ أَيْنَ أَتَوْا وَ أَخَذُوا

Jabir said, 'I remained confused, looking at the people crying and shouting and howling and coming to the Masjid in groups. I felt pity on them until by Allah^{-azwj}, I cried to their crying, and they did not know from where it had come and seized.

فَانْصَرَفْتُ إِلَى الْإِمَامِ الْبَاقِرِ ع وَ قَدْ اجْتَمَعَ النَّاسُ لَهُ وَ هُمْ يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ مَا تَرَى مَا نَزَلَ بِنَا بِحَرَمِ رَسُولِ اللَّهِ ص وَ قَدْ هَلَكَ النَّاسُ وَ مَاثُوا فَادْعُ اللَّهَ عَزَّ وَ جَلَّ لَنَا فَقَالَ هُمْ افْرَعُوا إِلَى الصَّلَاةِ وَ الصَّدَقَةِ وَ الدُّعَاءِ ثُمَّ سَأَلَنِي

I went to the Imam Al-Baqir^{-asws}, and the people had gathered to him^{-asws} and they were saying, 'O son^{-asws} of Rasool-Allah^{-saww}! What do you^{-asws} see what has befallen with us with the sanctity of Rasool-Allah^{-saww}, and the people are destroyed and they have died. Supplicate to Allah^{-azwj} Mighty and Majestic for us'. He^{-asws} said to them: 'Panic to the Salat and the charity and the supplications (first) then ask me^{-asws}'.

فَقَالَ يَا جَابِرُ مَا حَالُ النَّاسِ فَقُلْتُ يَا سَيِّدِي لَا تَسْأَلُ يَا ابْنَ رَسُولِ اللَّهِ حَرَبَتِ الدُّوْرُ وَ الْفُصُوْرُ وَ هَلَكَ النَّاسُ وَ رَأَيْتُهُمْ بِعَيْرِ رَحْمَةٍ فَرَحِمْتُهُمْ فَقَالَ لَا رَحْمَتَهُمُ اللَّهُ أَبَدًا أَمَا إِنَّهُ قَدْ بَقِيَ عَلَيْكَ بَقِيَّةٌ لَوْ لَا ذَلِكَ مَا رَحِمْتَ أَعْدَاءَنَا وَ أَعْدَاءَ أَوْلِيَانَا

He^{-asws} said: 'O Jabir! What is the state of the people?' I said, 'O my Master^{-asws}! Do not ask O son^{-asws} of Rasool-Allah^{-saww}! The houses are ruined, and the castles, and the people are dead, and I saw them being without mercy, so be merciful to them'. He^{-asws} said: 'May Allah^{-azwj} not Mercy them, ever! A remainder have been left upon you. Had it not been that, I^{-asws} would not have mercy of our^{-asws} enemies and enemies of our^{-asws} friends'.

ثُمَّ قَالَ عِ سُحْقًا سُحْقًا بُعْدًا بُعْدًا لِلْقَوْمِ الظَّالِمِينَ وَ اللَّهُ لَوْ حَرَكْتُ الْحَيْطَ أَذَى تَحْرِيكَةٍ لَهْلَكُوا أَجْمَعِينَ وَ جَعَلَ أَعْلَاهَا أَسْفَلَهَا وَ لَمْ يَبْقَ دَارٌ وَ لَا قَصْرٌ وَ لَكِنِ أَمْرِي سَيِّدِي وَ مَوْلَايَ أَنْ لَا أَحْرِكُهُ شَدِيدًا

Then he^{-asws} said: 'Crushing, crushing, remoteness, **"Away with the unjust people!" [11:44]**. By Allah^{-azwj}! Had I^{-asws} moved a small movement, they would have all been destroyed, and its top would have been made to be its bottom, and there would have neither remained a house, nor a castle'. But my chief and my Master^{-asws} had instructed me not to move it severely.

ثُمَّ صَعِدَ الْمَنَارَةَ وَ النَّاسُ لَا يَرَوْنَهُ فَنَادَى بِأَعْلَى صَوْتِهِ أَلَا أَيُّهَا الضَّالُّونَ الْمُكذِّبُونَ فَظَنَّ النَّاسُ أَنَّهُ صَوْتُ مِنَ السَّمَاءِ فَخَرُّوا لِوُجُوهِهِمْ وَ طَارَتْ أَفْيَدُهُمْ وَ هُمْ يَقُولُونَ فِي سُجُوْدِهِمُ الْأَمَانَ الْأَمَانَ فَإِذَا هُمْ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ وَ لَا يَرَوْنَ الشَّخْصَ

Then he^{-asws} ascended the minaret and the people could not see him^{-asws}, and called out at the top of his^{-asws} voice: 'O you strayers, the beliers!' The people thought it was a voice from the sky, and they fell down to their faces and their hearts flew, and they were saying in their Sajdahs, 'The safety! The safety!' There they were **hearing the Scream with the Truth, [50:42]**, and they were not seeing the person.

ثُمَّ أَشَارَ بِيَدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَنَا أَرَاهُ وَ النَّاسُ لَا يَرَوْنَهُ فَزَلْزَلَتِ الْمَدِينَةَ أَيْضًا زَلْزَلَةً خَفِيفَةً لَيْسَتْ كَالْأُولَى وَ تَهَدَّمَتْ فِيهَا دَوْرَةٌ كَثِيرَةٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ ذَلِكَ جَزَيْنَاهُمْ بِعُيُوبِهِمْ

Then he^{-asws} gestured by his^{-asws} hand, and I saw him^{-asws} and the people were not seeing him^{-asws}. Al-Medina experienced an earthquake again, a slight tremor, unlike the first, and a lot of houses were demolished during it. Then he^{-asws} recited this Verse: **That was Our Recompense due to their rebellion, [6:146]**.

ثُمَّ تَلَا بَعْدَ مَا نَزَلَ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ أَنْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ وَ تَلَا عِ فَحَرَّ عَلَيْهِمُ السَّفْفُ مِنْ قَوِّعِهِمْ وَ أَنَاهُمْ الْعَذَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ

Then he^{-asws} recited afterwards what was Revealed: **So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, Marked (for**

Punishment) in the Presence of your Lord, to the extravagant (people) [51:34]. And he^{-asws} recited: **and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].**

قَالَ وَ حَرَجَتِ الْمُحَدَّرَاتُ فِي الرَّزَلَةِ الثَّانِيَةِ مِنْ حُدُورِهِنَّ مُكَشِّفَاتِ الرُّءُوسِ وَإِذَا الْأَطْفَالُ يَبْكُونَ وَ يَصْرُخُونَ فَلَا يَلْتَفِتُ أَحَدٌ فَلَمَّا بَصُرَ الْبَاقِرُ عَ ضَرَبَ بِيَدِهِ إِلَى الْحَيْطِ فَجَمَعَهُ فِي كَفِّهِ فَسَكَتَتِ الرَّزَلَةُ ثُمَّ أَحَدَ بِيَدِي وَ النَّاسُ لَا يَرُونَهُ وَ حَرَجْنَا مِنَ الْمَسْجِدِ فِإِذَا قَوْمٌ قَدِ اجْتَمَعُوا إِلَى بَابِ حَانُوتِ الْحَدَّادِ

He (the narrator) said, 'And the veiled women came out during the second earthquake from their veils, uncovering the heads, and the children were crying and shouting and no one turned around. When Al-Baqir^{-asws} sighted, he^{-asws} hit his^{-asws} hand to the thread and gathered it in his^{-asws} palm, and the earthquake settled. Then he^{-asws} grabbed my hand, and the people were not seeing him^{-asws}, and we exited from the Masjid, and there were people who had gathered to a door of the blacksmith's shop.

وَ هُمْ خَلَقُوا كَثِيرٌ يَقُولُونَ مَا سَمِعْتُمْ فِي مِثْلِ هَذَا الْمَدْرَةِ مِنَ الْهَيْمَةِ فَقَالَ بَعْضُهُمْ بَلَى لَهْمَهْمَةٌ كَثِيرَةٌ وَ قَالَ آخَرُونَ بَلَى وَ اللَّهُ صَوْتٌ وَ كَلَامٌ وَ صِبَاحٌ كَثِيرٌ وَ لَكُنَّا وَ اللَّهُ لَمْ تَقِفْ عَلَى الْكَلَامِ

And they were a lot of people and they were saying, 'We have not heard the like of this period from the activeness'. One of them said, 'Yes, it has been active a lot'. And others said, 'Yes, by Allah^{-azwj}! There are a lot of voices, and speech, and shouting, but by Allah^{-azwj} we will not stop upon the speech'.

قَالَ جَابِرٌ فَتَطَّرَ الْبَاقِرُ عَ إِلَى قِصَّتِهِمْ ثُمَّ قَالَ يَا جَابِرُ دَأْبُنَا وَ دَأْبُهُمْ إِذَا بَطَرُوا وَ أَشْرُوا وَ تَمَرَّدُوا وَ بَعَا أَرْعَبْنَاهُمْ وَ خَوْفَنَاهُمْ فِإِذَا ارْتَدَعُوا وَ إِلَّا أَدِنَ اللَّهُ فِي حَسْنِهِمْ

Jabir said, 'Al-Baqir^{-asws} looked at their story, then said, 'O Jabir! We preserved and they preserved. When they were careless and were evil, and disobeyed, and rebelled, we terrified them and scared them. So, if they are deterred, (then fine), or else Allah^{-azwj} has Permitted regarding their submergence'.

قَالَ جَابِرُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا هَذَا الْحَيْطُ الَّذِي فِيهِ الْأَعْجُوبَةُ

Jabir said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this thread in which are the wonders?'

قَالَ هَذِهِ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِلَيْنَا يَا جَابِرُ إِنَّ لَنَا عِنْدَ اللَّهِ مَنْزِلَةً وَ مَكَانًا رَفِيعًا وَ لَوْ لَا نَحْنُ لَمْ يَخْلُقِ اللَّهُ الْأَرْضَ وَ لَا سَمَاءً وَ لَا جَنَّةً وَ لَا نَارًا وَ لَا شَمْسًا وَ لَا قَمَرًا وَ لَا بَرًّا وَ لَا بَحْرًا وَ لَا سَهْلًا وَ لَا جَبَلًا وَ لَا رَطْبًا وَ لَا يَابِسًا وَ لَا حُلُومًا وَ لَا مَرًّا وَ لَا مَاءً وَ لَا نَبَاتًا وَ لَا شَجَرًا

He^{-asws} said: 'This is a **remnant of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**, to us^{-asws}. O Jabir! There is a status for us^{-asws} in the Presence of Allah^{-azwj} and a high position, and had it not been for us^{-asws}, Allah^{-azwj} would have neither Created an earth, nor a sky, nor Paradise, nor Fire, nor sun, nor moon, nor land, nor sea, nor coast, nor mountain, nor wet, nor dry, nor sweet, nor bitter, nor water, nor vegetation, nor tree.

اخْتَرَعَنَا اللَّهُ مِنْ نُورِ ذَاتِهِ لَا يُقَاسُ بِنَا بَشَرٌ بِنَا أَنْفَدَكُمْ اللَّهُ عَزَّ وَ جَلَّ وَ بِنَا هَدَاكُمْ اللَّهُ وَ نَحْنُ وَ اللَّهُ دَلَّلْنَاكُمْ عَلَى رَبِّكُمْ فَفِيئُوا عَلَى أَمْرِنَا وَ هَمِينَا وَ لَا تَرُدُّوا كُلَّ مَا وَرَدَ عَلَيْكُمْ مِنَّا فَأَنَا أَكْبَرُ وَ أَجَلُّ وَ أَعْظَمُ وَ أَرْفَعُ مِنْ جَمِيعِ مَا يَرِدُ عَلَيْكُمْ

Allah^{-azwj} Contrived us^{-asws} from Noor of His^{-azwj} Self. No mortal can be compared with us^{-asws}. By us^{-asws} Allah^{-azwj} Mighty and Majestic Saved you, and by us^{-asws} Allah^{-azwj} Guided you, and by Allah^{-azwj} we^{-asws} pointed you all to your Lord^{-azwj}, therefore stand upon our^{-asws} orders and our^{-asws} forbiddances, and do not reject all what is referred to you from us^{-asws}, for we^{-asws} are greater, and more majestic, and more magnificent, and higher than the entirety of whatever is referred to you.

مَا فَهَمُّمُوهُ فَاحْمَدُوا اللَّهَ عَلَيْهِ وَ مَا جَهْلُتُمُوهُ فَكَلِمُوا أَمْرَهُ إِلَيْنَا وَ قُولُوا أَيْمُنًا أَعْلَمُ بِمَا قَالُوا

Whatever you understand, praise Allah^{-azwj} upon it, and whatever you are ignorant of, so allocates its matter to us^{-asws} and say, 'Our Imams^{-asws} are more knowing with what they^{-asws} are saying'.

قَالَ ثُمَّ اسْتَقْبَلَهُ أَمِيرُ الْمَدِينَةِ رَاكِبًا وَ حَوَالِيهِ حِرَاسُهُ وَ هُمْ يُنَادُونَ فِي النَّاسِ مَعَاشِرَ النَّاسِ احْضُرُوا ابْنَ رَسُولِ اللَّهِ ص عَلِيِّ بْنِ الْحُسَيْنِ ع وَ تَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِهِ لَعَلَّ اللَّهَ يَصْرِفُ عَنْكُمْ الْعَذَابَ

He (the narrator) said, 'Then the governor of Al-Medina came riding to us and around him were his guards and they were calling us among the people, 'Community of people! Presence the son^{-asws} of Rasool-Allah^{-saww}, Ali^{-asws} Bin Al-Husayn^{-asws}, and draw closer to Allah^{-azwj} Mighty and Majestic, perhaps Allah^{-azwj} would Turn the Punishment away from you all!'

فَلَمَّا بَصُرُوا بِمُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع تَبَادَرُوا نَحْوَهُ وَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ أَمَا تَرَى مَا نَزَلَ بِأُمَّةٍ جَدِّكَ مُحَمَّدٍ ص هَلَكُوا وَ فَنُوا عَنْ آخِرِهِمْ أَتَيْنَ أَبُوكَ حَتَّى نَسَّأَلَهُ أَنْ يَخْرُجَ إِلَى الْمَسْجِدِ وَ نَتَقَرَّبَ بِهِ إِلَى اللَّهِ لِيَرْفَعَ اللَّهُ بِهِ عَنْ أُمَّةٍ جَدِّكَ هَذَا الْبَلَاءَ

When they sighted Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, they rushed towards him^{-asws} and said, 'O son^{-asws} of Rasool-Allah^{-saww}! Do you^{-asws} not see what has befallen with the community of Muhammad^{-saww}? They are destroyed and perished to their last one! Where is your^{-asws} father^{-asws}, until we ask him^{-asws} to come out to the Masjid and we can draw closer to Allah^{-azwj} by him^{-asws}, for Allah^{-azwj} to Raise from the community of your^{-asws} grandfather^{-saww}, this affliction'.

قَالَ لَهُمْ مُحَمَّدُ بْنُ عَلِيٍّ ع يَفْعَلُ اللَّهُ تَعَالَى إِنْ شَاءَ اللَّهُ أَصْلِحُوا أَنْفُسَكُمْ وَ عَلَيْكُمْ بِالتَّوْبَةِ وَ التَّوْبَةِ وَ الِوْرَعِ وَ النَّهْيِ عَمَّا أَنْتُمْ عَلَيْهِ فَإِنَّهُ لَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Muhammad^{-asws} Bin Ali^{-asws} said to them: 'Allah^{-azwj} will do so, Allah^{-azwj} Willing! Correct yourselves and upon you is with the beseeching, and the repentance, and the piety, and the shunning from what you are upon, **But no one feels secure from the Plan of Allah only the people (who are) losers [7:99]**'.

قَالَ جَابِرٌ فَأَتَيْنَا عَلِيَّ بْنَ الْحُسَيْنِ ع وَ هُوَ يُصَلِّي فَانْتَظَرْنَا حَتَّى فَرَغَ مِنْ صَلَاتِهِ وَ أَقْبَلَ عَلَيْنَا فَقَالَ يَا مُحَمَّدُ مَا حَبَّرَ النَّاسَ فَقَالَ ذَلِكَ لَقَدْ رَأَى مِنْ قُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ مَا لَا زَالَ مُتَعَجِّبًا مِنْهَا

Jabir said, 'We came to Ali^{-asws} Bin Al-Husayn^{-asws} and he^{-asws} was praying Salat. So we waited for him^{-asws} until he^{-asws} was free from his^{-asws} Salat, and turned to face us. He^{-asws} said: 'O Muhammad^{-asws}! What is the news of the people?' He^{-asws} said: 'That has been Shown from the Power of Allah^{-azwj} Mighty and Majestic what they have not ceased to be astonished from it'.

قَالَ جَابِرُ إِنَّ سُلْطَانَهُمْ سَأَلَنَا أَنْ نَسْأَلَكَ أَنْ تَحْضُرَ إِلَى الْمَسْجِدِ حَتَّى يَجْتَمِعَ النَّاسُ يَدْعُونَ وَ يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يَسْأَلُونَهُ الْإِقَالََةَ

Jabir said, 'Their ruler has asked us to ask you^{-asws} to be present at the Masjid until the people gather and are supplicating and beseeching to Allah^{-azwj} Mighty and Majestic and are asking Him^{-azwj} for the removal' (of tremor).

قَالَ فَتَبَسَّمَ عَ ثُمَّ تَلَا أَوْ لَمْ تَكُ تَأْتِيكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَ مَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ وَ لَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَ كَلَّمَهُمُ الْمَوْتَى وَ حَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ لَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

He (the narrator) said, 'He^{-asws} smiled, then recited: ***'Or, did not the Rasools come to you with the clear proofs?' They would say, 'Yes'. They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50] And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111]'***.

فَقُلْتُ سَيِّدِي الْعَجَبُ أَهْمُ لَا يَدْرُونَ مِنْ أَيْنَ أَتُوا

I said, 'My Master^{-asws}! Strange, they don't know from where it came'.

قَالَ أَجَلٌ ثُمَّ تَلَا فَالْيَوْمَ نُنَسِّاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَ مَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ وَ هِيَ وَ اللَّهُ آيَاتُنَا وَ هَدِيهِ أَحَدَهَا وَ هِيَ وَ اللَّهُ وَ لَا يَتَّبِعُنَا يَا جَابِرُ مَا تَقُولُ فِي قَوْمٍ أَمَأْتُوا سُنَّتَنَا وَ تَوَالُوا أَعْدَاءَنَا وَ انْتَهَكُوا حُرْمَتَنَا فَظَلَمُونَا وَ غَضَبُونَا وَ أَحْيَوْا سُنَّ الظَّالِمِينَ وَ سَارُوا بِسِيرَةِ الْفَاسِقِينَ

He^{-asws} said: 'Yes'. Then he^{-asws} recited: ***So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]***, and by Allah^{-azwj}, it is our^{-asws} Signs, and this is one of these, is by Allah^{-azwj}, our^{-asws} Wilayah, O Jabir! What are you saying regarding a people who killed our^{-asws} Sunnahs and befriended our^{-asws} enemies, and violated our^{-asws} sanctities. They oppressed us, and usurped us^{-asws}, and revived the ways of the unjust ones and travelled the ways of the transgressors'.

قَالَ جَابِرُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ أَهْمَنِي فَضْلَكُمْ وَ وَقَفَنِي لِطَاعَتِكُمْ مُوَالِدَةً مُوَالِيكُمْ وَ مُعَادَاةً أَعْدَائِكُمْ

Jabir said, 'The Praise is for Allah^{-azwj} Who Conferred upon me with your^{-asws} recognition and Inspired me your^{-asws} merits and Harmonised me^{-asws} for obeying you^{-asws}, and be a friend to your^{-asws} friends and an enemy to your^{-asws} enemies'.

قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا جَابِرُ أَوْ تَدْرِي مَا الْمَعْرِفَةُ الْمَعْرِفَةُ إِبْتِثَاتِ التَّوْحِيدِ أَوْلَا ثُمَّ مَعْرِفَةُ الْمَعَانِي ثَانِيًا ثُمَّ مَعْرِفَةُ الْأَبْوَابِ ثَالِثًا ثُمَّ مَعْرِفَةُ الْإِمَامِ رَابِعًا ثُمَّ مَعْرِفَةُ الْأَرْكَانِ خَامِسًا ثُمَّ مَعْرِفَةُ النَّبِيَاءِ سَادِسًا ثُمَّ مَعْرِفَةُ النَّجَبَاءِ سَابِعًا

He^{-asws} said: 'O Jabir! Or don't you know what the recognition is? The recognition is affirmation of the Tawheed first, then recognition of the meaning secondly, then recognition of the doors thirdly, then recognition of the Imam^{-asws} fourthly, the recognition of the elements fifthly, then recognition of the captains sixthly, then recognition of the excellent ones (Al-Nujaba).

وَهُوَ قَوْلُهُ تَعَالَى لَوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا وَ تَلَا أَيْضاً وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَمْجُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And it is the Word of the Exalted: **'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109]**. And He^{-azwj} recited as well: **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]**.

يَا جَابِرُ إِثْبَاتُ التَّوْحِيدِ وَ مَعْرِفَةُ الْمَعَانِي أَمَّا إِثْبَاتُ التَّوْحِيدِ مَعْرِفَةُ اللَّهِ الْقَدِيمِ الْغَائِبِ الَّذِي لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْحَبِيرُ وَ هُوَ غَيْبٌ بَاطِنٌ سُدُّدْرِكُهُ كَمَا وَصَفَ بِهِ نَفْسَهُ

O Jabir! Affirmation of the Tawheed and recognition of the meaning. As for affirmation of the Tawheed, (it is) recognition of Allah^{-azwj} as the Ancient, the Hidden Who, **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**. And He^{-azwj} is Hidden, Esoteric. You can only comprehend Him^{-azwj} as He^{-azwj} has Described Himself^{-azwj} with.

وَ أَمَّا الْمَعَانِي فَتَحْنُ مَعَانِيَهُ وَ مَظَاهِرُهُ فَيُكْمِ احْتِرَاسَنَا مِنْ نُورِ دَانِهِ وَ فَوْضَ إِلَيْنَا أُمُورَ عِبَادِهِ فَتَحْنُ نَفْعُلُ بِإِذْنِهِ مَا نَشَاءُ وَ نَحْنُ إِذَا شِئْنَا شَاءَ اللَّهُ وَ إِذَا أَرَدْنَا أَرَادَ اللَّهُ

And as for the meaning, so we^{-asws} are its meaning, and its manifestation among you all. He^{-azwj} Contrived us^{-asws} from Noor of His^{-azwj} Self, and Delegated the affairs of His^{-azwj} servants to us^{-asws}. Thus, we^{-asws} are doing whatever we^{-asws} desire by His^{-azwj} Permission, and when we^{-asws} desire, Allah^{-azwj} so Desires (as well), and we intend, Allah^{-azwj} so Intends.

وَ نَحْنُ أَحَلْنَا اللَّهُ عَزَّ وَ جَلَّ هَذَا الْمَحَلَّ وَ اصْطَفَانَا مِنْ بَيْنِ عِبَادِهِ وَ جَعَلْنَا حُجَّتَهُ فِي بِلَادِهِ فَمَنْ أَنْكَرَ شَيْئاً وَ رَدَّهُ فَقَدْ رَدَّ عَلَى اللَّهِ جَلَّ اسْمُهُ وَ كَفَرَ بِآيَاتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ

And Allah^{-azwj} Mighty and Majestic Settled us^{-asws} in this position and Chose us^{-asws} from between His^{-azwj} servants, and Made us^{-asws} His^{-azwj} Divine Authorities in His^{-azwj} country. So, the one who denies anything and rejects it, and rejects upon Allah^{-azwj}, Majestic is His^{-azwj} Name, and disbelieves in His^{-azwj} Signs, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}.

يَا جَابِرُ مَنْ عَرَفَ اللَّهَ تَعَالَى بِحُذِيِّ الصِّفَةِ فَقَدْ أَثْبَتَ التَّوْحِيدَ لِأَنَّ هَذِهِ الصِّفَةَ مُوَافِقَةٌ لِمَا فِي الْكِتَابِ الْمُتْرَلِ وَ ذَلِكَ قَوْلُهُ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ قَوْلُهُ تَعَالَى لَا يُسْتَلَمُ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَلَمُونَ

O Jabir! One who recognises Allah^{-azwj} the Exalted by this description, so he has affirmed the Tawheed, because this description is in accordance to what is in the Revealed Book, and that is the Word of the Exalted: **Visions cannot comprehend Him, and He Comprehends the**

visions; and He is the Knower of the subtleties, the Aware [6:103] There isn't anything like Him, and He is the Hearing, the Seeing [42:11]. And Words of the Exalted: He cannot be questioned about what He Does, but they would be Questioned [21:23].

قَالَ جَابِرُ يَا سَيِّدِي مَا أَقَلُّ أَصْحَابِي قَالَ عَ هَيْهَاتَ هَيْهَاتَ أَ تَدْرِي كَمْ عَلَيَّ وَجْهَ الْأَرْضِ مِنْ أَصْحَابِكَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ كُنْتُ أَظُنُّ فِي كُلِّ بَلَدَةٍ مَا بَيْنَ الْمِائَةِ إِلَى الْمِائَتَيْنِ وَ فِي كُلِّ مَا بَيْنَ الْأَلْفِ إِلَى الْأَلْفَيْنِ بِنِ كُنْتُ أَظُنُّ أَكْثَرَ مِنْ مِائَةِ أَلْفٍ فِي أَطْرَافِ الْأَرْضِ وَ نَوَاحِيهِ

Jabir said, 'O my Chief! How few are my companions'. Far be it! Far be it! Do you know how many of your companions there are upon the surface of the earth?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I guess in every city, there are between one hundred to two hundred, and in all there are what is between the thousand and two thousand, but I used to think there are more than one hundred thousand in the outskirts of the earth and its areas'.

قَالَ ع يَا جَابِرُ خَالِفْ ظَنَّاكَ وَ قَصِّرْ رَأْيَكَ أَوْلَيْكَ الْمُقَصِّرُونَ وَ لَيْسُوا لَكَ بِأَصْحَابٍ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مِنَ الْمُقَصِّرِ قَالَ الَّذِينَ قَصَرُوا فِي مَعْرِفَةِ الْأَيْمَةِ وَ عَن مَعْرِفَةِ مَا فَرَضَ اللَّهُ عَلَيْهِمْ مِنْ أَمْرِهِ وَ رُوحِهِ

He^{-asws} said: 'O Jabir! Oppose your guess and shorten your view. They are the reducers and aren't companions of yours'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And who is the reducer?' He^{-asws} said: 'Those who are deficient in recognition of the Imams^{-asws} and from recognising what Allah^{-azwj} has Obligated upon them^{-asws} from His^{-azwj} Command and His^{-azwj} Spirit'.

قُلْتُ يَا سَيِّدِي وَ مَا مَعْرِفَةُ رُوحِهِ قَالَ عَ أَنْ يُعْرَفَ كُلُّ مَنْ حَصَّهُ اللَّهُ تَعَالَى بِالرُّوحِ فَقَدْ فَوَّضَ إِلَيْهِ أَمْرَهُ يَخْلُقُ بِإِذْنِهِ وَ يُحْيِي بِإِذْنِهِ وَ يَعْلَمُ الْغَيْبَ مَا فِي الصَّمَائِرِ وَ يَعْلَمُ مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ هَذَا الرُّوحَ مِنْ أَمْرِ اللَّهِ تَعَالَى

I said, 'O my Chief! And what is recognition of His^{-azwj} Spirit?' He^{-asws} said: 'That one recognises every one whom Allah^{-azwj} the Exalted has Specialised with the Spirit, for Allah^{-azwj} has Delegated His^{-azwj} Command to him^{-asws}. He^{-asws} creates by his Permission, and revives by His^{-azwj} Permission, and he^{-asws} knows the hidden of what is in the consciences, and he^{-asws} knows what has happened and what will be happening up to the Day of Qiyamah, and that is because this Spirit is from the Commands of Allah^{-azwj} the Exalted.

فَمَنْ حَصَّهُ اللَّهُ تَعَالَى بِهَذَا الرُّوحِ فَهَذَا كَامِلٌ غَيْرُ نَاقِصٍ يَفْعَلُ مَا يَشَاءُ بِإِذْنِ اللَّهِ يَسِيرُ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي لَحْظَةٍ وَاحِدَةٍ يَعْرُجُ بِهِ إِلَى السَّمَاءِ وَ يَنْزِلُ بِهِ إِلَى الْأَرْضِ وَ يَفْعَلُ مَا شَاءَ وَ أَرَادَ

The one whom Allah^{-azwj} the Exalted Specialises with this Spirit, so this one is perfect, not deficient. He^{-asws} does whatever he^{-asws} desires by the Permission of Allah^{-azwj}. He^{-asws} travels from the east to the west in one moment. He^{-asws} ascends to the sky by it and descends by it to the earth, and he^{-asws} does whatever he^{-asws} so desires, and wants'.

قُلْتُ يَا سَيِّدِي أَوْجِدُنِي بَيَانَ هَذَا الرُّوحِ مِنْ كِتَابِ اللَّهِ تَعَالَى وَ إِنَّهُ مِنْ أَمْرِ حَصَّهُ اللَّهُ تَعَالَى بِمُحَمَّدٍ ص

I said, 'O my Master^{-asws}! Find for me the explanation of this Spirit from the Book of Allah^{-azwj} the Exalted, and it is from a Command the Exalted Specialised Muhammad^{-saww}'.

قَالَ نَعَمْ افْرَأْ هَذِهِ الْآيَةَ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ مُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا قَوْلُهُ تَعَالَى أَوْلِيكَ كَتَبْنَا فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَتَيْنَاهُمْ بِرُوحٍ مِنْهُ

He^{-asws} said: 'Yes. Recite this Verse: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52].** Words of the Exalted: **They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him [58:22]'**.

قُلْتُ فَرَجَّحَ اللَّهُ عَنْكَ كَمَا فَرَجَحْتَ عَنِّي وَ وَفَّقْتَنِي عَلَى مَعْرِفَةِ الرُّوحِ وَ الْأَمْرِ ثُمَّ قُلْتُ يَا سَيِّدِي صَلَّى اللَّهُ عَلَيْكَ فَأَكْثَرَ الشَّيْخَةَ مُقَصِّرُونَ وَ أَنَا مَا أَعْرِفُ مِنْ أَصْحَابِي عَلَى هَذِهِ الصِّفَةِ وَاحِداً

I said, 'May Allah^{-azwj} Relieve from you^{-asws} just as you^{-asws} have relieved from me, and harmonised me upon the Spirit and the Command'. Then I said, 'O my Master^{-asws}! May the Salawat of Allah^{-azwj} be upon you^{-asws}! Most of the Shias are reducing, and I do not recognise anyone from my companions to be upon this description'.

قَالَ يَا جَابِرُ فَإِنَّ لَمْ تَعْرِفْ مِنْهُمْ أَحداً فَإِنِّي أَعْرِفُ مِنْهُمْ نَفراً قَلِيلاً يَأْتُونَ وَ يُسَلِّمُونَ وَ يَتَعَلَّمُونَ مِنِّي سِرّاً وَ مَكْنُوناً وَ بَاطِنَ عُلُومِنَا

He^{-asws} said: 'So if you do not recognise even one from them, so I^{-asws} do recognise a small number from them. They come and greet and learn from me^{-asws} (about) our^{-asws} secrets and our^{-asws} hidden and esoteric of our^{-asws} knowledge'.

قُلْتُ إِنَّ فُلانَ بَنَ فُلانٍ وَ أَصْحَابَهُ مِنْ أَهْلِ هَذِهِ الصِّفَةِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ ذَلِكَ إِنِّي سَمِعْتُ مِنْهُمْ سِرّاً مِنْ أَسْرَائِكُمْ وَ بَاطِناً مِنْ عُلُومِكُمْ وَ لَا أَظُنُّ إِلَّا وَ قَدْ كَمَلُوا وَ بَلَّغُوا قَالَ يَا جَابِرُ ادْعُهُمْ غداً وَ أَحْضِرْهُمْ مَعَكَ

I said, 'So and so, son of so and so and his companion are from the people of this description, Allah^{-azwj} Willing, and that is because I heard from them a secret from your^{-asws} secrets, and esoteric from your^{-asws} knowledge, and I do not think except and they have perfected and reached'. O Jabir! Invite them tomorrow and present them along with yourself'.

قَالَ فَأَحْضَرْتُهُمْ مِنَ الْعَدَا فَسَلَّمُوا عَلَى الْإِمَامِ ع وَ بَجَلُّوهُ وَ وَقَرُّوهُ وَ وَقَفُوا بَيْنَ يَدَيْهِ فَقَالَ ع يَا جَابِرُ أَمَا إِنَّهُمْ إِخْوَانُكَ وَ قَدْ بَقِيَتْ عَلَيْهِمْ بَقِيَّةٌ أَ تَقْرُونَ أَيُّهَا النَّفَرُ أَنَّ اللَّهَ تَعَالَى يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ لَا مُعَقَّبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ وَ لَا يُسْتَلَّ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَلُونَ

He (the narrator) said, 'I presented them the next morning. They greeted unto the Imam^{-asws}, and honoured him^{-asws} and revered him^{-asws} and stood in front of him^{-asws}. He^{-asws} said: 'O Jabir! But, they are your brothers, there remains a remainder upon them. O you number! Are you reciting that Allah^{-azwj} the Exalted: **and Allah does whatsoever He so Desires to [14:27] And Allah Judges, there is no Postponement of His Judgment, [13:41],** nor any repeller to His^{-azwj} Judgment, **He cannot be questioned about what He Does, and they would be Questioned [21:23].**

قَالُوا نَعَمْ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ قُلْتُ الْحَمْدُ لِلَّهِ قَدْ اسْتَبْصَرُوا وَ عَرَفُوا وَ بَلَّغُوا

They said, 'Yes, Allah^{-azwj} Does whatever He^{-azwj} Desires and Judges whatever He^{-azwj} Wants'. I said, 'The Praise is for Allah^{-azwj}! They are insightful and recognising and reached'.

قَالَ يَا جَابِرُ لَا تَعْجَلْ بِمَا لَا تَعْلَمُ فَبَقِيَتْ مُتَحَيِّرًا فَقَالَ ع سَلُّهُمْ هَلْ يَقْدِرُ عَلَيَّ بِنُ الْحُسَيْنِ أَنْ يَصِيرَ صُورَةَ ابْنِهِ مُحَمَّدٍ

He^{-asws} said: 'O Jabir! Do not be hasty with what you don't know'. So, I remained confused. Ask them, is Ali^{-asws} Bin Al-Husayn^{-asws} is able upon becoming in the image of his^{-asws} son^{-asws} Muhammad^{-asws}?'

قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ ع يَا جَابِرُ سَلُّهُمْ هَلْ يَقْدِرُ مُحَمَّدٌ أَنْ يَصِيرَ بِصُورَتِي قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا

Jabir said, 'I asked them. They withheld and were silent. He^{-asws} said: 'O Jabir! Ask them, 'Muhammad^{-asws} is able upon becoming with my^{-asws} image?' I asked them and they withheld and were silent.

قَالَ فَتَنَظَّرَ إِلَيَّ وَ قَالَ يَا جَابِرُ هَذَا مَا أَحْبَبْتُكَ أَنَّهُمْ قَدْ بَقِيَ عَلَيْهِمْ بَقِيَّةٌ فَمَلْتُ لَهُمْ مَا لَكُمْ مَا تُجِيبُونَ إِمَامَكُمْ فَسَكَتُوا وَ شَكُوا فَتَنَظَّرَ إِلَيْهِمْ وَ قَالَ يَا جَابِرُ هَذَا مَا أَحْبَبْتُكَ بِهِ قَدْ بَقِيََتْ عَلَيْهِمْ بَقِيَّةٌ

He (the narrator) said, 'He^{-asws} looked at me^{-asws} and said: 'O Jabir! This is what I^{-asws} informed you. They, a remainder still remains upon them'. I said to them, 'What is the matter with you all not answering your Imam^{-asws}?' They were silent and doubted. He^{-asws} looked at them and said: 'O Jabir! This is what I^{-asws} informed you with. There has remained a remainder upon them'.

وَ قَالَ الْبَاقِرُ ع مَا لَكُمْ لَا تَنْطُشُونَ فَتَنَظَّرَ بَعْضُهُمْ إِلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ لَا عِلْمَ لَنَا فَعَلِمْنَا

And Al-Baqir^{-asws} said: 'What is the matter with you all not speaking?' They looked at each other asking, they said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is no knowledge for us, so teach us'.

قَالَ فَتَنَظَّرَ الْإِمَامُ سَيِّدَ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى ابْنِهِ مُحَمَّدِ الْبَاقِرِ ع وَ قَالَ لَهُمْ مَنْ هَذَا قَالُوا ابْنُكَ فَقَالَ لَهُمْ مَنْ أَنَا قَالَ أَبُوهُ عَلِيُّ بْنُ الْحُسَيْنِ

He (the narrator) said, 'The Imam^{-asws}, Chief of the worshippers, Ali^{-asws} Bin Al-Husayn^{-asws} looked at his^{-asws} son^{-asws} Muhammad Al-Baqir^{-asws} and said to them: 'Who is this one?' They said, 'Your^{-asws} son^{-asws}'. He^{-asws} said to them: 'Who am I^{-asws}?' They said, 'His^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ فَتَكَلَّمَ بِكَلَامٍ لَمْ نَفْهَمْ فَإِذَا مُحَمَّدٌ بِصُورَةِ أَبِيهِ عَلِيٍّ بِنِ الْحُسَيْنِ وَ إِذَا عَلِيُّ بِصُورَةِ ابْنِهِ مُحَمَّدٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ

He (the narrator) said, 'He^{-asws} spoke with a speech we did not understand, and there, Muhammad^{-asws} was in the image of his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, and there Ali^{-asws} was in the image of his^{-asws} son^{-asws} Muhammad^{-asws}. They said, 'There is no god except Allah^{-azwj}!'

فَقَالَ الْإِمَامُ ع - لَا تَعْجَبُوا مِنْ قُدْرَةِ اللَّهِ أَنَا مُحَمَّدٌ وَأَنَا مُحَمَّدٌ يَا قَوْمُ لَا تَعْجَبُوا مِنْ أَمْرِ اللَّهِ أَنَا عَلِيٌّ وَعَلِيٌّ أَنَا وَكُلُّنَا وَاحِدٌ مِنْ نُورٍ وَاحِدٍ وَرُوحَنَا مِنْ أَمْرِ اللَّهِ أَوْلُنَا مُحَمَّدٌ وَأَوْسَطُنَا مُحَمَّدٌ وَآخِرُنَا مُحَمَّدٌ وَكُلُّنَا مُحَمَّدٌ

The Imam^{-asws} said: 'Do not be astounded from the Power of Allah^{-azwj}. I^{-asws} am Muhammad^{-saww} and Muhammad^{-asws} is me^{-asws}'. And Muhammad^{-asws} said: 'O people! Do not be astounded from the Command of Allah^{-azwj}. I^{-asws} am Ali^{-asws} and Ali^{-asws} is me^{-asws}, we^{-asws} are all one from one Noor, and our^{-asws} souls are from Commands of Allah^{-azwj}. The first of us^{-asws} is Muhammad^{-saww}, and our^{-asws} middle one is Muhammad^{-asws}, and our^{-asws} last one is Muhammad^{-asws}, and all of us^{-asws} are Muhammad^{-saww}'.

قَالَ فَلَمَّا سَمِعُوا ذَلِكَ خَرُّوا لِوُجُوهِهِمْ سُجَّدًا وَهُمْ يَقُولُونَ آمَنَّا بِوَلَايَتِكُمْ وَبِعَلَانِيَتِكُمْ وَأَقْرَبْنَا بِخَصَائِصِكُمْ

He (the narrator) said, 'When they heard that, they fell down to their faces in Sajdah and they were saying, 'We believe in your^{-asws} Wilayah, and your^{-asws} secrets, and your^{-asws} announcements, and we acknowledge your^{-asws} specialisations'.

فَقَالَ الْإِمَامُ زَيْنُ الْعَابِدِينَ يَا قَوْمُ ارْفَعُوا رُءُوسَكُمْ فَأَنْتُمْ الْآنَ الْعَارِفُونَ الْقَائِزُونَ الْمُسْتَبْصِرُونَ وَأَنْتُمْ الْكَامِلُونَ الْبَالِغُونَ اللَّهُ لَا تُطْلَعُوا أَحَدًا مِنْ الْمُقْصِرِينَ الْمُسْتَضْعَفِينَ عَلَى مَا رَأَيْتُمْ مِنِّي وَمِنْ مُحَمَّدٍ فَيَسْتَعْبِقُوا عَلَيْكُمْ وَيُكَدِّبُوكُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا قَالَ ع فَأَنْصَرَفُوا رَاشِدِينَ كَامِلِينَ فَأَنْصَرَفُوا

The Imam^{-asws}, adornment of the worshippers, said: 'O people! Raise your heads, for now you are recognisers, the insightful, and you are perfected, reached. Allah^{-azwj}, Allah^{-azwj}! Do not notify anyone from the reducers, the weak ones, upon what you have seen from me^{-asws}, and from Muhammad^{-asws}, for they would be disgraceful upon you and belie you'. They said, 'We hear and we obey'. He^{-asws} said: 'So leave being rightly guided, perfected'. They left.

قَالَ جَابِرٌ قُلْتُ سَبَّيْهِ وَكُلُّ مَنْ لَا يَعْرِفُ هَذَا الْأَمْرَ عَلَى الْوَجْهِ الَّذِي صَنَعْتَهُ وَبَيَّنْتَهُ إِلَّا أَنْ عِنْدَهُ حُبَّةٌ وَ يَقُولُ بِفَضْلِكُمْ وَ يَتَرَأَّى مِنْ أَعْدَائِكُمْ مَا يَكُونُ حَالُهُ

Jabir says, 'I said, 'My Chief! And everyone who does not recognise this matter upon the aspect which you^{-asws} did and explained, except that with him is love, and he speaks with your^{-asws} merits and disavows from your^{-asws} enemies, what would be his state?'

قَالَ ع يَكُونُ فِي خَيْرٍ إِلَى أَنْ يَبْلُغُوا قَالَ جَابِرٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ بَعَدَ ذَلِكَ شَيْءٌ يُمَصِّرُهُمْ قَالَ ع نَعَمْ إِذَا قَصَرُوا فِي حُقُوقِ إِخْوَانِهِمْ وَ لَمْ يُشَارِكُوهُمْ فِي أَمْوَالِهِمْ وَ فِي سِرِّ أُمُورِهِمْ وَ عَلَانِيَتِهِمْ وَ اسْتَبَدُّوا بِحُطَامِ الدُّنْيَا دُونَهُمْ

He^{-asws} said: 'He would happen to be in good until he reaches (this point)'. Jabir said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Is there anything after that they would be deficient?' He^{-asws} said: 'Yes, when they are deficient regarding the rights of their brethren and do not participate them in their wealth, and in the secrets of their affairs and their public (affairs), and be enslaved with the debris of the world besides them.

فَهَذَا لِكَيْ يُسَلَبَ الْمَعْرُوفُ وَ يُسَلَخَ مِنْ دُونِهِ سَلْحًا وَ يُصَيِّبُهُ مِنْ آفَاتِ هَذِهِ الدُّنْيَا وَ بَلَائِهَا مَا لَا يُطِيقُهُ وَ لَا يَحْتَمِلُهُ مِنَ الْأَوْجَاعِ فِي نَفْسِهِ وَ ذَهَابِ مَالِهِ وَ تَشْتَتِ سَمَلِهِ لِمَا قَصَرَ فِي بَرِّ إِخْوَانِهِ

So, over there, the good is confiscated, and he is stripped off from besides it with a stripping, and is hit from the afflictions of this world and its scourges what he cannot tolerate nor bear it, of the pains within himself, and the loss of his wealth, and dispersion of his family due to what he had been deficient in the righteousness of his brethren’.

قَالَ جَابِرٌ فَأَعْتَمَمْتُ وَ اللَّهُ عَمَّاً شَدِيداً وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا حَقُّ الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ

Jabir said, ‘So I was gloomy, by Allah^{-azwj}, with severe gloom, and I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is a right of the Momin upon his Momin brother?’

قَالَ عَ يَفْرُخُ لِفَرْحِهِ إِذَا فَرِحَ وَ يَحْزَنُ لِحُزْنِهِ إِذَا حَزِنَ وَ يُنْفِدُ أُمُورَهُ كُلَّهَا فَيَحْصِلُهَا وَ لَا يَعْتَمُّ لِنَفْسِهِ مِنْ حُطَامِ الدُّنْيَا الْفَانِيَةِ إِلَّا وَاسَاءَهُ حَتَّى يَجْرِيَانِ فِي الْحَيْرِ وَ الشَّرِّ فِي فَرْنٍ وَاحِدٍ

He^{-asws} said: ‘He is happy to his happiness when he is happy, and grieves to his grief when he grieves, and he implements his affairs, all of it, and attains it, and he is not distressed to anything from the debris of the perishable world until he equalises him and they both flow in the good and the evil as one unit’.

قُلْتُ يَا سَيِّدِي فَكَيْفَ أَوْجِبَ اللَّهُ كُلَّ هَذَا لِلْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ

I said, ‘O my Master^{-asws}! How come Allah^{-azwj} Obligated all this for the Momin upon his Momin brother?’

قَالَ عَ لِأَنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ عَلَى هَذَا الْأَمْرِ لَا يَكُونُ أَخَاهُ وَ هُوَ أَحَقُّ بِمَا يَمْلِكُهُ

He^{-asws} said: ‘Because the Momin is a brother of the Momin of his brother and his mother upon this matter. He does not happen to be his (biological) brother, and he is more rightful with whatever he owns’.

قَالَ جَابِرٌ سُبْحَانَ اللَّهِ وَ مَنْ يَقْدِرُ عَلَى ذَلِكَ قَالَ عَ مَنْ يُرِيدُ أَنْ يَفْرَعَ أَبْوَابَ الْجَنَّةِ وَ يُعَاقِقَ الْحُورَ الْحِسَانَ وَ يَجْتَمِعَ مَعَنَا فِي دَارِ السَّلَامِ

Jabir said, ‘Glory be to Allah^{-azwj}! And who is able upon that?’ He^{-asws} said: ‘One who wants to knock on the doors of the Gardens, and hug the beautiful Houries, and be gathered with us^{-asws} in the House of Peace’.

قَالَ جَابِرٌ فَقُلْتُ هَلْكَتُ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لِأَنِّي قَصَّرْتُ فِي حُقُوقِ إِخْوَانِي وَ لَمْ أَعْلَمْ أَنَّهُ يَلْزُمُنِي عَلَى التَّقْصِيرِ كُلِّ هَذَا وَ لَا عَشْرُهُ وَ أَنَا أَتُوبُ إِلَى اللَّهِ تَعَالَى يَا ابْنَ رَسُولِ اللَّهِ مِمَّا كَانَ مِنِّي مِنَ التَّقْصِيرِ فِي رِعَايَةِ حُقُوقِ إِخْوَانِي الْمُؤْمِنِينَ.

Jabir said, ‘I said, ‘I am destroyed, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}, because I have been deficient regarding the rights of my brethren, and I did not know that it would necessitate me upon the reduction. All this and not even a tenth of it, and I repent to Allah^{-azwj} the Exalted, O son^{-asws} of Rasool-Allah^{-saww}, from what has happened from me, from the reduction in consideration of the rights of my brethren, the Momineen’’.¹⁶

¹⁶ Bihar Al-Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2

Appendix II: Kissing the hand and feet of Imam^{-asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) نَأْوِلِي يَدَكَ أَقْبَلَهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلَتْ فِدَاكَ رَأْسَكَ فَفَعَلَ فَقَبَّلْتُهُ فَقُلْتُ جُعِلَتْ فِدَاكَ رِجْلَاكَ فَقَالَ أَقْسَمْتُ أَقْسَمْتُ أَقْسَمْتُ ثَلَاثًا وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hajjal, from Yunus bin Yaqoub who said,

'I said to Abu Abdullah^{-asws}, 'Give me your^{-asws} hand, so I can kiss it'. So he^{-asws} gave it to me. So I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} (fore) head (as well)'. So he^{-asws} did. So I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} feet (as well)'. So he^{-asws} said: 'You oathed, you oathed you oathed', three times; 'And there remains something, there remains something, there remains something'.¹⁷

و عن محمد بن إسحاق قال حاصر رسول الله ص أهل الطائف ثلاثين ليلة أو قريبا من ذلك ثم انصرف عنهم و لم يؤذن فيهم فجاءه وفده في شهر رمضان فأسلموا.

And from Muhammad Bin Is'haq who said, 'Rasool-Allah^{-saww} besieged the people of Al-Taif for thirty nights or near from that, then he^{-saww} left from them and did not permit regarding them. Then its delegate came to him^{-saww} during the Month of Ramazan and they became Muslims.

ثم رجع رسول الله إلى الجعراة بمن معه من الناس و قسم بما ما أصاب من الغنائم يوم حنين في المؤلفة قلوبهم من قريش و من سائر العرب و لم يكن في الأنصار منها شيء قليل و لا كثير قيل إنه جعل للأنصار شيئا يسيرا و أعطى الجمهور للمتألفين.

Then Rasool-Allah^{-saww} returned to Al-Ja'rana with the ones with him^{-asws} from the people, and distributed at it what he^{-saww} had attained from the booty on the day of Hunayn in inclining their hearts from Quraysh and from the rest of the Arabs, and there did not happen to be anything for the Helpers from it, neither little nor more. It is said he^{-saww} made something little to be for the Helpers and gave to the crowd for inclining them'.

قال محمد بن إسحاق و أعطى أبا سفيان بن حرب مائة بعير و معاوية ابنه مائة بعير و حكيم بن حزام من بني أسد بن عبد العزى مائة بعير و أعطى النضر بن الحارث بن كعدة مائة بعير و أعطى العلاء بن حارثة الثقفي حليف بني وهدة مائة بعير و أعطى الحارث بن هشام من بني مخزوم مائة

Muhammad Bin Is'haq said, 'And he^{-saww} gave Abu Sufyan Bin Harb one hundred camels, to his son Muawiya one hundred camels, and hakeem Bin Hazam from the clan of Asad Bin Abdul Uzza one hundred camels, and gave Al-Nazar Bin Al-Haris Bin Kaladah one hundred camels, and gave Al-A'ala Bin Haris Al-Saqafi, an ally of the clan of Wahda one hundred camels, and gave Al-Haris Bin Hisham from the clan of Makhzum one hundred (camels).

و جبير بن مطعم من بني نوفل بن عبد مناف مائة و مالك بن عوف النصري مائة فهؤلاء أصحاب المائة و قيل إنه أعطى علقمة بن علاثة مائة و الأقرع بن حابس مائة و عيينة بن حصن مائة و أعطى العباس بن مرداس أربعا فتسخطها و أنشأ يقول

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 80 H 4

أ تجعل نهي و نهب العبيد
فما كان حصن و لا حابس
و ما كنت دون امرئ منهما
و قد كنت في الحرب ذا تدرأ

بين عيينة و الأقرع
يفوقان مرداس في مجمع
و من تضع اليوم لا يرفع
فلم أعط شيئاً و لم أمنع.

And to Jubeyr Bin Mat'am from the clan of Nowfal Bin Abd Manaf one hundred (camels), and to Malik Bin Awf Al-Nasry one hundred (camels). They are the companions of the hundred (camels), and it is said he^{-saww} gave Alqamah Bin Alata one hundred (camels), and Al-Aqra Bin Habis one hundred (camels), and Uyayna Bin Hasan one hundred (camels), and gave Al-Abbas Bin Mardaas four (camels), so they were both angered and prosed saying, '*Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra, so there was not fort nor locked up and they surpassed Mardaas in the forces, and I was not below any person from them, and the one placed down today will not rise, and I had been in the war lying in wait, but I was not given anything and was not conferred upon*'.

فقال له رسول الله ص أنت القائل أ تجعل نهي و نهب العبيد بين الأقرع و عيينة فقال أبو بكر بأبي أنت و أمي لست بشاعر قال كيف قال فأنشدته أبو بكر فقال رسول الله ص يا علي قم إليه فاقطع لسانه

Rasool-Allah^{-saww} said to him: 'Are you the speaker of, '*Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra*'?' Abu Bakr said, 'May my father and my mother (be sacrificed) for you^{-saww}! He isn't a poet'. He^{-saww} said: 'How'. He said, 'I prosed it, Abu Bakr'. Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Arise and cut off his tongue'.

قال عباس فو الله لهذه الكلمة كانت أشد علي من يوم خنعم فأخذ علي بيدي فانطلق بي و قلت يا علي إنك لقاطع لساني قال إني ممض فيك ما أمرت حتى أدخلني الحظائر فقال اعقل ما بين أربعة إلى مائة

Abbas (Bin Madras) said, 'By Allah^{-azwj} this phrase was more severe upon me than the day of Khas'am. Ali^{-asws} grabbed my hand and went with me, and I said, 'O Ali^{-asws}! You^{-asws} are going to cut off my tongue?' He^{-asws} said: 'I^{-asws} shall accomplish regarding you until the prevention enters into me^{-asws}'. He said, 'Be reasonable between four to a hundred'.

قال قلت بأبي أنتم و أمي ما أكرمكم و أحلمكم و أجملكم و أعلمكم فقال لي إن رسول الله ص أعطاك أربعاً و جعلك مع المهاجرين فإن شئت فخذها و إن شئت فخذ المائة و كن مع أهل المائة

He said, 'I said, 'May my father and my mother be (sacrificed for) you^{-asws}! how much is your^{-asws} benevolence, and your^{-asws} forbearance, and your^{-asws} knowledge'. He^{-saww} said: 'For me^{-asws} is that Rasool-Allah^{-saww} has already given you four and made you to be with the Emigrants, so if you like take it and if you like then take the hundred and be with the people of the hundred'.

فقال فقلت لعلي ع أشد أنت علي قال فإني أمرك أن تأخذ ما أعطاك و ترضى قال فإني أفعل.

He said, 'I said to Ali^{-asws}, 'You^{-asws} are indicating upon me'. He^{-asws} said: 'I^{-asws} instruct you to take what I^{-asws} give you and be pleased (with it)'. He said, 'I shall do so'.

قال و غضب قوم من الأنصار لذلك و ظهر منهم كلام قبيح حتى قال قائلهم لقي الرجل أهله و بني عمه و نحن أصحاب كل كريمة.

He said, 'And a group from the Helpers were angered at that and ugly talk appeared from them until their speaker said, 'The man met his family, and a son his uncle, and we are the companions of all misfortunes'.

فلما رأى رسول الله ص ما دخل على الأنصار من ذلك أمرهم أن يقعدوا و لا يقعد معهم غيرهم ثم أتاهم شبه المغضب يتبعه علي ع حتى جلس وسطهم فقال ألم آتكم و أنتم على شفا حفرة من النار فأنتقدكم الله منها بي قالوا بلى و لله و لرسوله المن و الطول و الفضل علينا

When Rasool-Allah^{-sawww} saw what had entered from that upon the Helpers, he^{-sawww} instructed them that they should be seated and no one from the others should sit, then came to them resembling the anger. Ali^{-asws} followed him^{-sawww} until he^{-sawww} sat in their midst and said: 'Did I^{-sawww} not come to you and you were upon the edge of a pit of the Fire, and Allah^{-azwj} Saved you all from it through me^{-sawww}?' They said, 'Yes, and for Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} is the favour, and the forbearance and the grace upon us'.

قال ألم آتكم و أنتم أعداء فألف الله بين قلوبكم بي قالوا أجل ثم قال ألم آتكم و أنتم قليل فكتركم الله بي و قال ما شاء الله أن يقول ثم سكت ثم قال أ لا تجيبوني قالوا بم نجيئك يا رسول الله فذاك أبونا و أمنا لك المن و الفضل و الطول

He^{-sawww} said: 'Did I^{-sawww} not come to you and you were enemies, so Allah^{-azwj} harmonised between your heart through me^{-sawww}?' Then he^{-sawww} said: 'Did I^{-sawww} not come to you and you were few, so Allah^{-azwj} Multiplied you through me^{-sawww}?' – and he^{-sawww} said whatever Allah^{-azwj} so Desired him^{-sawww} to say, then he^{-sawww} was silent, then said: 'Will you not answer me^{-sawww}?' They said, 'With what should we answer you, O Rasool-Allah^{-sawww}, may our fathers and our mother be (sacrificed) for you^{-sawww}, and the conferment, and the grace and the forbearance'.

قال بل لو شئتم قلتم جئتنا طريدا مكذبا فأويناك و صدقناك و جئتنا خائفا فأمنناك فارتفعت أصواتهم و قام إليه شيوخهم فقبلوا يديه و رجله و ركبته ثم قالوا رضينا عن الله و عن رسوله و هذه أموالنا أيضا بين يديك فاقسمها بين قومك إن شئت

He^{-sawww} said: 'If you like you can say, 'You^{-sawww} came to us as a fugitive and we sheltered you^{-sawww} and ratified you^{-sawww} and you^{-sawww} came to us fearing and we granted you safety'. So, their voices were raised and their elders stood to him^{-sawww} and they kissed his^{-sawww} hands and his^{-sawww} feet and his^{-sawww} shoulder, then said, 'We are pleased from Allah^{-azwj} and from His^{-azwj} Rasool^{-sawww}, this here is our wealth as well in front of you^{-sawww}, so distribute it between your^{-sawww} people if you^{-sawww} so like'.

فقال يا معشر الأنصار أ وجدتم في أنفسكم إذ قسمت مالا أتألف به قوما و وكلتم إلى إيمانكم أ ما ترضون أن يرجع غيركم بالشاء و النعم و رجعتم أتم و رسول الله في سهمكم

He^{-sawww} said: 'O community of the Helpers! Will you find within yourself (any objection) when I^{-sawww} distribute wealth to incline people with it, and you are to your Eman, are you pleased if others return with livestock and the bounties, while you return and Rasool-Allah^{-sawww} is in your share?'

ثم قال ص الأنصار كرشى و عيبتى لو سلك الناس واديا و سلك الأنصار شعبا لسلكت شعب الأنصار اللهم اغفر للأنصار و لأبناء الأنصار و لأبناء

Then he^{-saww} said: 'The Helpers are like my^{-saww} hands and my^{-saww} feet. If the people were to travel a valley and the Helpers travel a mountain pass, I^{-saww} would travel the mountain pass of the Helpers. O Allah^{-azwj}! Forgive the Helpers and the sons of the Helpers and the sons of the sons of the Helpers'.

و رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَمْسَكَ مِنْكُمْ بِحَقِّهِ فَلَهُ بِكُلِّ إِنْسَانٍ سِتُّ فَرَائِضَ مِنْ أَوَّلِ فِيٍّ يُصِيبُهُ فَرَدُوا إِلَى النَّاسِ نِسَاءَهُمْ وَ أَبْنَاءَهُمْ قَالَ وَ كَلِمَتَهُ أَخْتَهُ فِي مَالِكِ بْنِ عَوْفٍ فَقَالَ إِنْ جَاءَنِي فَهُوَ آمِنٌ فَآتَاهُ فَرَدَ عَلَيْهِ مَالَهُ وَ أَعْطَاهُ مِائَةَ مِنَ الْإِبِلِ.

And in a report, 'Rasool-Allah^{-saww} said: 'One from you who withholds his right, for him would be, for every human being, six Obligatory (portions) from the first 'Fey' he attains'. So they returned to the people, their women and their sons. And his^{-saww} sister (from breast-feeding) spoke to him^{-saww} regarding Malik Bin Awf. He^{-saww} said: 'If he comes to me^{-saww}, then he is safe'. He came to him^{-saww}, and he^{-saww} returned to him his wealth and gave him one hundred camels'.

وَ رَوَى الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ وَ هُوَ يَفْصِمُ إِذْ آتَاهُ ذُو الْخُوَيْصِرَةِ رَجُلًا مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ فَقَالَ رَسُولُ اللَّهِ ص وَ تِلْكَ مَنْ يَعْدِلُ إِنْ أَنَا لَمْ أَعْدِلْ وَ قَدْ خَبِثَ أَوْ حَسِبْتَ إِنْ أَنَا لَمْ أَعْدِلْ

And it is reported by Al-Zuhry, from Abu Salma, from Abu Saeed Al-Khudry who said, 'While we were in the presence of Rasool-Allah^{-saww} and he^{-saww} was distributing when Zul Khuweysara, a man from the clan of Tameem came to him^{-saww}, and he said, 'O Rasool-Allah^{-saww}! Be fair'. He^{-saww} said: 'Woe be unto you, and who will be fair if I^{-saww} am not fair (if) I^{-saww} have swindled or incurred you a loss then I^{-saww} am not being fair'.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ ائْتِدْنِي فِيهِ أَضْرِبُ عَنْقَهُ فَقَالَ رَسُولُ اللَّهِ ص دَعَهُ فَإِنَّ لَهُ أَصْحَابًا يُحَقِّرُونَ صَلَاتَهُ مَعَ صَلَاتِهِ وَ صِيَامَهُ مَعَ صِيَامِهِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِرُونَ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Umar Bin Al-Khattab said, 'O Rasool-Allah^{-saww}! Can you^{-saww} permit me regarding him, I will strike off his neck'. Rasool-Allah^{-saww} said: 'Leave him, for there are such companions for him, the Salat of one of you is degraded by his Salat, and his Fast with his Fast. They are reciting the Quran not exceeding their ways, passing from Al-Islam just as the arrow passes from the shooting.

قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ وَ أَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَمَسَ فَوَجَدَ فَأَتَى بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ الَّذِي نَعْتُ - رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ.

Abu Saeed said, 'I testify that I heard this from Rasool-Allah^{-saww}, and I testify that Ali^{-asws} Bin Abu Talib^{-asws} fought them and I was with him^{-asws}, and ordered with that man, so he^{-asws} sought and found and came with him until I looked at him upon the description which Rasool-Allah^{-saww} had described him with' – It is reported by Al-Bukhari in Al-Saheeh.

قَالُوا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص وَ اتَّبَعَهُ النَّاسُ يُقُولُونَ يَا رَسُولَ اللَّهِ اقسِمْ عَلَيْنَا فَيُنَمَّا حَتَّى الْجُئُوهُ إِلَى شَجَرَةٍ فَانْتَزَعَ عَنْهُ رِدَائُهُ فَقَالَ أَيُّهَا النَّاسُ رُدُّوا عَلَيَّ رِدَائِي
فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ عِنْدِي عَدَدُ شَجَرَتِهَا نَعْمًا لَقَسَمْتُه عَلَيْكُمْ ثُمَّ مَا أَلْفَيْتُمُونِي بَجِيلًا وَلَا جَبَانًا

They said, 'Then Rasool-Allah^{-saww} rode and the people followed him^{-saww} saying, 'O Rasool-Allah^{-saww}! Distribute upon us our booty until they backed him^{-saww} to a tree and snatched his^{-saww} robe from him^{-saww}. He^{-saww} said: 'O you people! Return my^{-saww} robe back to me^{-saww}! By the One^{-azwj} in Whose Hand is my^{-saww} soul, if there was with me^{-saww} bounties of the number of its trees I^{-saww} would have distributed it upon you all, then you would have neither found me^{-saww} stingy nor a coward'.

ثُمَّ قَامَ إِلَى جَنْبِ بَعِيرٍ وَ أَخَذَ مِنْ سَنَامِهِ وَبَرَّةً فَجَعَلَهَا بَيْنَ إصْبَعَيْهِ فَقَالَ يَا أَيُّهَا النَّاسُ وَ اللَّهُ مَا لِي مِنْ فَيْئِكُمْ هَذِهِ الْوَبْرَةَ إِلَّا الْخُمْسُ وَ الْخُمْسُ مَرْدُودٌ عَلَيْكُمْ
فَأَدُّوا الْحِيَاطَ وَ الْمَحِيْطَ فَإِنَّ الْعُلُولَ عَارٌّ وَ نَارٌ وَ شَتَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ

Then he^{-saww} stood to the side of a camel and took fur from its hump and made it to be between his^{-saww} fingers and said: 'O you people! By Allah^{-azwj}, there is not for me from your booty even this fur, except for the fifth, and the fifth it returned to you all, so deliver the sewing and the sewn, for the swindling is a shame, and fire and a disgraceful action upon it doer up to the Day of Qiyamah'.

فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ بِكَبَبَةٍ مِنْ خُيُوطِ شَعْرِ فَقَالَ يَا رَسُولَ اللَّهِ أَخَذْتُ هَذَا لِأَخِيطَ بِهَا بَرْدَعَةَ بَعِيرٍ لِي فَقَالَ رَسُولُ اللَّهِ ص أَمَا خَمِي مِنْهَا فَلَكَ فَقَالَ
الرَّجُلُ أَمَا إِذَا بَلَغَ الْأَمْرُ هَذَا فَلَا حَاجَةَ لِي بِهَا وَ رَمَى بِهَا مِنْ يَدِهِ.

A man from the Helpers came to him^{-saww} with a ball of hair threads and said, 'O Rasool-Allah^{-saww}! I took this to sew with it a saddlecloth of a camel of mine'. Rasool-Allah^{-saww} said: 'As for my^{-saww} right in it, so it is for you'. The man said, 'But when the matter has this, so there is no need for me with it', and he threw it from his hand'.

ثم خرج رسول الله ص من الجعرانة في ذي القعدة إلى مكة فقصى بها عمرته ثم صدر إلى المدينة و خليفته على أهل مكة معاذ بن جبل و قال محمد بن إسحاق استخلف عتاب بن أسيد و خلف معه معاذا يفقه الناس في الدين و يعلمهم و حج بالناس في تلك السنة و هي سنة ثمان عتاب بن أسيد و أقام ص بالمدينة ما بين ذي الحجة إلى رجب.

Then Rasool-Allah^{-saww} went out from Al-Ja'rana during Zil Qadah to Makkah and fulfilled his^{-saww} Umrah at it, then went to Al-Medina and he^{-saww} left behind Muaz Bin Jabal in charge upon the people of Makkah. And Muhammad Bin Is'haq said, 'He^{-saww} left behind Ataab Bin Aseyd and left behind with him Muaz to make the people understand regarding the Religion and teach them, and Ataab Bin Aseyd performed Hajj during that year, and it is the year eight, and he^{-saww} stayed in Al-Medina for what is between Zul Hijjah up to Rajab'.¹⁸

Appendix III: Abu Hamza Al-Thamali Kissed the feet of 4th Imam^{-asws}

فرحة الغري ذكر حسن بن الحسين بن طحال الميمدادي رضي الله عنه أن رزق العابدین ع ورد إلى الكوفة و دخل مسجدها و به أبو حمزة الثمالي و كان من زهاد أهل الكوفة و مشايخها فصلّى ركعتين

¹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 28 H 9

(The book) 'Farhat Al-Ghary' –

It is mentioned by Hasan Bin Al-Husayn Bin Tahhal Al-Miqdady, may Allah^{-azwj} be Pleased with him, that Zayn Al-Abideen^{-asws} arrived to Al-Kufa and entered its Masjid, and at it was Abu Hamza Al-Sumali, and he was from the ascetics of the people of Al-Kufa and their Sheykh. He^{-asws} prayed two units Salat.

قَالَ أَبُو حَمَزَةَ فَمَا سَمِعْتُ أَطْيَبَ مِنْ هَجْتِهِ فَدَنَوْتُ لِأَسْمَعَ مَا يَقُولُ فَسَمِعْتُهُ يَقُولُ إِلَهِي إِنْ كَانَ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِقْرَارُ
بِوَحْدَانِيَّتِكَ مَنَّا مِنْكَ عَلَيَّ لَا مَنَّا مِنِّي عَلَيْكَ - وَالدُّعَاءُ مَعْرُوفٌ ثُمَّ تَحَضَّ

Abu Hamza said, 'I had not heard a tone sweeter than his^{-asws}, so I went closer to listen to what he^{-asws} is saying. I heard him^{-asws} saying: 'O my God^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} is the thing most Beloved to You^{-azwj}, the acknowledgment of Your^{-azwj} Oneness, as a Conferment from You^{-azwj} upon me, nor as a conferment from me upon You^{-azwj}!' – and the supplication is well-known. Then he^{-asws} got up (departed).

قَالَ أَبُو حَمَزَةَ فَتَبِعْتُهُ إِلَى مَنَاحِ الْكُوفَةِ فَوَجَدْتُ عَبْدًا أَسْوَدَ مَعَهُ نَحِيبٌ وَ نَاقَةٌ فُؤُلْتُ يَا أَسْوَدُ مِنَ الرَّجُلِ

'Abu Hamza said, 'I followed him^{-asws} to the resting place of Al-Kufa. I found a slave having a mule and a she-camel with him. I said, 'O slave, who is the man?'

فَقَالَ أَوْ تَخْفَى عَلَيْكَ شِمَائِلُهُ هُوَ عَلِيُّ بْنُ الْحُسَيْنِ

He said, 'Is his^{-asws} family hidden unto you? He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}!'

قَالَ أَبُو حَمَزَةَ فَأَكْبَبْتُ عَلَى قَدَمَيْهِ أُقْبِلُهُمَا فَرَفَعَ رَأْسِي بِيَدِهِ وَ قَالَ لَا يَا أَبَا حَمَزَةَ إِنَّمَا يَكُونُ السُّجُودُ لِلَّهِ عَزَّ وَ جَلَّ

Abu Hamza said, 'I devoted to his^{-asws} feet, kissing them. He^{-asws} raised my head by his^{-asws} hand and said: 'No, O Abu Hamza! But rather the Sajdah should be to Allah^{-azwj} Mighty and Majestic'.

فُؤُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَقْدَمَكَ إِلَيْنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What made you^{-asws} come to us?'

قَالَ مَا رَأَيْتَ وَ لَمْ [لَوْ] عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَتَوْهُ وَ لَوْ حَبَّوْا هَلْ لَكَ أَنْ تَزُورَ مَعِيَ قَبْرَ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ -

He^{-asws} said: 'What have you seen? If people knew the virtues within it, they would come to it even if they had to crawl. Would you like to visit with me^{-asws} the grave of my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}?'

I said, 'Yes!'

فُلْتُ أَجَلَ فَسَرْتُ فِي ظِلِّ نَاقَتِهِ بِجُدَّتِي حَتَّى أَتَيْنَا الْعَرَبِيَّ وَ هِيَ بُشْعَةٌ بَيْضَاءُ تَلْمَعُ نُورًا فَتَنَزَلَ عَن نَاقَتِهِ وَ مَرَّغَ حَدْيِهِ عَلَيْهَا وَ قَالَ يَا أَبَا حَمَزَةَ هَذَا قَبْرُ جَدِّي
عَلِيِّ بْنِ أَبِي طَالِبٍ ع -

I walked in the shade of his^{-asws} she-camel. He^{-asws} kept narrating to me until we came to Al-Ghariyeyn, and it is a white spot of shining radiance. He^{-asws} descended from his^{-asws} she-camel and rubbed his^{-asws} cheeks upon it and said: 'O Abu Hamza! This is the grave of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}!'

ثُمَّ زَارَهُ بِزِيَارَةٍ أَوْهَا السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ نُورِ وَجْهِهِ الْمُضِيِّ

The he^{-asws} visited him^{-asws} with a Ziyarat, its beginning is: 'The greeting be upon the Name of Allah^{-azwj}, the Pleasing, and the Noor of His^{-azwj} Face, the illuminating!'

ثُمَّ وَدَّعَهُ وَ مَضَى إِلَى الْمَدِينَةِ وَ رَجَعْتُ أَنَا إِلَى الْكُوفَةِ.

Then he^{-asws} bade him^{-asws} farewell and went to Al-Medina, and I returned to Al-Kufa".¹⁹

¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 31