

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

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 وَاعْجَلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Creation was in the Love of Prophet Mohammed^{-saww} and Ahl Al-Bayt^{-asws}

Summary:

There was nothing but Allah^{-azwj} Alone, the One, the Indivisible, the Praiseworthy. Then Allah^{-azwj} Decided to Create, from His^{-azwj} Noor (Al-Noor – The Light) a Noor of His^{-azwj} Prophet^{-saww} and his^{-saww} progeny^{-asws}, and out of their^{-asws} love, Allah^{-azwj} Created His other Creations, i.e., the Paradise, the skies, the angels, the earth, the Prophets^{-as}. For example, see the following Hadith:

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب الواحده، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْأَطْرُوشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ وَاحِدٌ تَقَرَّدَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَقَنِي وَ ذُرِّيَّتِي

(The books) ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ from the book ‘Al-Waahida’ – From Al-Hassan Bin Abdullah Al-Utrush, from Ja’far Bin Muhammad Al-Bajali, from Ahmad bin Muhammad Al Barqy, from Ibn Abu Najran, from Aasim Bin Humeyd, from Al Sumali, from;

Abu Ja’far^{-asws} (5th Imam^{-asws}) has narrated that Amir-Al-Momineen^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted is One, Unique in His^{-azwj} Oneness. Then Allah^{-azwj} Spoke a Word, so light (نورا) came into being. Then He^{-azwj} Created from that ‘النُّورِ’ (Light), the light of Muhammad^{-saww}, and Created me^{-asws} and my^{-asws} progeny.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحًا فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَهْدَانَا

Then He^{-azwj} Spoke a Word, so a ‘رُوحًا’ (Spirit) came into being. Allah^{-azwj} Settled it (Spirit) in that ‘النُّورِ’ light, and Settled it in our^{-asws} bodies.

فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بِنَا احْتَجَبَ عَنْ خَلْقِهِ

Thus, we^{-asws} are ‘رُوحُ اللَّهِ’ the Spirit of Allah^{-azwj}, and ‘كَلِمَاتُهُ’ His^{-azwj} Word, and it is with us^{-asws} that He^{-azwj} Argues over His^{-azwj} creatures.

فَمَا زِلْنَا فِي ظِلَّةِ خَضِرَاءَ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا عَيْنٌ تَطْرُقُ نَعْبُدُهُ وَ نُقَدِّسُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ

So, we^{-asws} did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we^{-asws} did not cease to worship Him^{-azwj}, and Extol His^{-azwj} Holiness, and Glorify Him^{-azwj} before He^{-azwj} Created His^{-azwj} creation. (Complete Hadith and a similar one are given in Appendix I)

In a Hadith e Qudsi, it is:

وَقِيلَ لِلْحَبِيبِ ص لَوْلَاكَ لَمَّا خَلَقْتُ الْأَفْلَاقَ

and Allah^{-azwj} said to the Beloved (Prophet Mohammed^{-sawww}): Had it not been for you^{-sawww}, I^{-azwj} would not have Created the skies.¹

Allah^{-azwj} Says, Noor of Mohammed^{-sawww} his progeny^{-asws} is from My^{-azwj} Noor:

مع: المكتب، عن الوراق، عن بشر بن سعيد، عن عبد الجبار بن كثير، عن محمد بن حرب الهلالي أمير المدينة، عن الصادق عليه السلام قال: إن محمدا "وعليا" صلوات الله عليهما كانا نورا "بين يدي الله جل جلاله قبل خلق الخلق بألفي عام، وإن الملائكة لما رأت ذلك النور رأت له أصلا " وقد انشعب منه شعاع لامع، فقالت: إلهنا وسيدنا ما هذا النور؟

Al-Maktab, from Al Waraq, from Bashr Bin Saeed, from Abdul Jabbar Bin Kaseer, from Muhammad Bin Harb Al Hilaly, the governor of Medina,

'From Al-Sadiq^{-asws} having said: 'Muhammad^{-sawww} and Ali^{-asws} were both *Noor* in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, before the Creation of the creation by two thousand years, and when the Angels saw that 'النور' (*Noor*), saw an origin for it, and the brilliant beams had spread out from it, they said, 'Our God^{-azwj} and our Master! What is this 'النور' *Noor*?'

فأوحى الله عز وجل إليهم: هذا نور من نوري أصله نبوة وفرعه إمامة، فأما النبوة فلمحمد عبدي ورسولي، وأما الإمامة فلعلي حجي ووليي، ولولاهما ما خلقت خلقي .

Allah^{-azwj} Mighty and Majestic Revealed to them (angels): 'هذا نور من نوري' "This is a *Noor* from My^{-azwj} *Noor*. Its origin is Prophet-hood, and its branch is Imamate. As for the Prophet-hood, it is for Muhammad^{-sawww}, My^{-azwj} servant, and My^{-azwj} Rasool^{-sawww}; and as for the Imamate, it is for Ali^{-asws}, My^{-azwj} Divine Authority and My^{-azwj} Guardian, and had it not been for them^{-asws} both, I^{-azwj} would not have Created My^{-azwj} creatures".²

Allah^{-azwj} Created Everything in the Love of Prophet Mohammed^{-sawww} and his^{-sawww} Progeny^{-asws}:

وَرُويَ بِهَذِهِ الْإِسْنَادِ عَنِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) عَنْ أَبِيهِ الْبَاقِرِ (عَلَيْهِ السَّلَامُ) قَالَ يَا آدَمُ: «لَوْ لَا هَذِهِ الْأَسْمَاءُ مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا مَلَكاً مُقَرَّباً وَلَا نَبِيّاً مُرْسَلاً وَلَا خَلْقُكَ يَا آدَمُ

It is narrated, in a lengthy Hadith, from Imam Al-Sadiq^{-asws}, who has narrated from his^{-asws} father Al-Baqir^{-asws}: Prophet Adam^{-as} said (to Allah^{-azwj}): 'My God^{-azwj}, did You^{-azwj} create a being before me^{-as} who is more honoured by You^{-azwj} than I^{-as} am?' Allah^{-azwj} said: 'O Adam, if it were not for these Names (of My^{-azwj} Beloveds^{-asws}), I^{-azwj} would not have Created anything,

¹ بحار الأنوار (ط - بيروت)، ج16، ص: 406

² Bihar Al Anwaar – V 12, The book of our Prophet^{-sawww}, Ch 1 H 13

neither Constructed Heaven, nor Laid out the earth, nor angels of proximity, nor Sent Prophet, nor would I^{-azwj} have Created you, O Adam (an extract).³

عَنِ ابْنِ بَابُوَيْهِ أَخْبَرَنَا أَبُو أَحْمَدَ هَاشِمِيُّ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْعَبْدِيُّ أَخْبَرَنَا أَبِي أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بَطَّةٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ عَبْدِ الْوَهَّابِ بْنِ مُحَمَّدٍ أَخْبَرَنَا أَبُو الْحَرِّثِ الْفَيْهَرِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي زَيْدٍ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ

25 – Ibn Babuwayh, ‘We are informed by Abu Ahmad Bin Muhammad Bin Mahmoud Al Abdy, ‘We are informed by my father, ‘We are informed by Muhammad Bin Ahmad Bin Buttah, ‘We are informed by Abu Muhammad Bin Abdul Wahhab Bin Makhlad, ‘We are informed by Abu Al Hars Al Fihry, ‘We are informed by Abdullah Bin Ismail, ‘We are informed by Abdul Rahman Bin Abu Zayd Bin Muslim, from his father, from his grandfather, from Umar Bin Al Khattab who said,

قَالَ رَسُولُ اللَّهِ ص لَمَّا أَكَلَ آدَمُ ع مِنَ الشَّجَرَةِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ إِلَّا رَجَمْتَنِي

‘Rasool-Allah^{-sawww} said: ‘When Adam^{-as} had eaten from the tree, he^{-as} raised his^{-as} head towards the sky. He^{-as} said: ‘I^{-as} ask You^{-azwj} by the right of Muhammad^{-sawww}, please Mercy me^{-as}!’

فَأَوْحَى اللَّهُ إِلَيْهِ وَ مِنْ مُحَمَّدٍ

Allah^{-azwj} Revealed to him^{-as}: “And (do you^{-as} know) who is Muhammad^{-sawww}?”

قَالَ تَبَارَكَ لَمَّا خَلَقْتَنِي رَفَعْتُ رَأْسِي إِلَى عَرْشِكَ فَإِذَا فِيهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ لَيْسَ أَحَدٌ أَعْظَمَ عِنْدَكَ قَدْرًا مِنِّي جَعَلْتَ اسْمَهُ مَعَ اسْمِكَ

He^{-as} said: ‘Blessed is Your^{-azwj} Name! When You^{-azwj} Created me, I^{-as} raised my^{-as} head towards Your^{-azwj} Throne, and there, was inscribed in it: ‘There is no god except Allah^{-azwj}, Muhammad^{-sawww} is Messenger^{-sawww} of Allah^{-azwj}, so I^{-as} knew that there isn’t anyone in Your^{-azwj} Presence of mightier worth than the one whose name You^{-azwj} have Made to be with Your^{-azwj} Name!’

فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ إِنَّهُ لَأَخِرُ النَّبِيِّينَ مِنْ دُرِّيَّتِكَ فَلَوْ لَا مُحَمَّدٌ مَا خَلَقْتُكَ.

Allah^{-azwj} Revealed to him^{-as}: “O Adam^{-as}! He^{-sawww} is last of the Prophets^{-as} from your^{-as} offspring. Had it not been for Muhammad^{-sawww}, I^{-azwj} would not have Created you^{-as}!⁴

و بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخُزَّازِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ آدَمُ ص يَا رَبِّ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ إِلَّا تُبْتُ عَلَيَّ

And by his chain, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al Khazzaz, from Abdullah Bin Sinan,

³ الهداية الكبرى، ص: 98

⁴ بحار الأنوار (11/ 181)، برقم: (33) و (16/ 367)، برقم: (73). Qasas Al Anbiya^{-as} – H 25 and

From Abu Abdullah^{-asws} having said: ‘Adam^{-as} said: ‘O Lord^{-azwj}! By the right of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}! Please Turn to me^{-as} (with Forgiveness)!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ يَا آدَمُ وَ مَا عَلِمْتُكَ بِمُحَمَّدٍ

Allah^{-azwj} the Exalted Revealed to him^{-as}: “O Adam^{-as}, and what is your^{-azwj} knowledge of Muhammad^{-saww}!?”

فَقَالَ حِينَ خَلَقْتَنِي رَفَعْتُ رَأْسِي فَرَأَيْتُ فِي الْعَرْشِ مَكْتُوبًا مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ.

He^{-as} said: ‘When You^{-azwj} had Created me^{-as}, I^{-as} raised my^{-as} head and saw inscribed in the Throne: ‘Muhammad^{-saww} is Messenger^{-saww} of Allah^{-azwj}, Ali^{-asws} is Emir of the believers!’”⁵

أَخْبَرَنَا السَّيِّدُ الْمُتَضَيُّ بْنُ الدَّاعِي أَخْبَرَنَا جَعْفَرُ الدُّورِيسِيِّ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ بْنِ يَابُوئِيهِ أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ الْكُوفِيِّ أَخْبَرَنَا فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ أَخْبَرَنَا الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الرَّعْفَرَانِيُّ أَخْبَرَنَا سَهْلُ بْنُ سِنَانٍ أَخْبَرَنَا أَبُو جَعْفَرٍ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الطَّائِفِيُّ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنِ الْوَاقِدِيِّ عَنِ الْهَذَلِيِّ عَنِ مَكْحُولٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ

Al Sayyid Al Murtaza BinAal Da'i informed us, who was informed by Ja'far al Duraysti, from his father, from Abu Ja'far Bin Babawayh, who was informed by Al Hasan Bin Muhammad Bin Sa'id al Kufi, who was informed by Furat Bin Ibrahim al Kufi, who was informed by Al Hasan Bin Al-Husayn Bin Muhammad, who was informed by Ibrahim Bin al Fadl, who was informed by Al Hasan Bin Ali Al Za'farani, who was informed by Sahl Bin Sinan, who was informed by Abu Ja'far Bin Muhammad Bin Ali Al Ta'ifi, who was informed by Muhammad Bin Abdullah, from Muhammad Bin Ishaq, from Al Waqidi, from al Hudhayl, from Makhlul, from Tawus, from Ibn Abbas (may Allah-azwj be Pleased with him), who said:

قَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَنْ خَلَقَ اللَّهُ تَعَالَى آدَمَ وَقَفَهُ بَيْنَ يَدَيْهِ فَعَطَسَ فَأَلْهَمَهُ اللَّهُ أَنْ حَمْدَهُ فَقَالَ يَا آدَمُ حَمْدَتِي قُوَّ عَزَّتِي وَ جَلَالِي لَوْ لَا عَبْدَانِ أُرِيدُ أَنْ أُخْلِقَهُمَا فِي آخِرِ الزَّمَانِ مَا خَلَقْتُكَ

Rasool-Allah^{-saww} said: ‘When Allah^{-azwj} the Exalted Created Adam^{-as}, Paused him^{-as} in front of Him^{-azwj}. He^{-as} sneezed, so Allah^{-azwj} Inspired him^{-as} to praise Him^{-azwj}. He^{-azwj} Said: “O Adam^{-as}, you^{-as} have praised Me^{-azwj}! By My^{-azwj} Might and My^{-azwj} Majesty! Had it not been for two worshippers I^{-azwj} Want to Create in the end of times, I^{-azwj} would not have Created you^{-as}!”

قَالَ آدَمُ يَا رَبِّ بِقَدْرِهِمَا عِنْدَكَ مَا اسْمُهُمَا

Adam^{-as} said: ‘O Lord^{-azwj}! By their^{-asws} worth in Your^{-azwj} Presence! What are their^{-asws} names?’

فَقَالَ تَعَالَى يَا آدَمُ انْظُرْ نَحْوَ الْعَرْشِ

The Exalted Said: ‘O Adam^{-as}! Look towards the Throne!’

فَإِذَا بَسَطْتَ مِنْ نُورٍ أَوَّلَ السَّطْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ نَبِيُّ الرَّحْمَةِ وَ عَلَيَّ مِفْتَاحُ الْجَنَّةِ

⁵ Qasas Al Anbiya^{-as} – H 26 and بحار الأنوار (11 / 181)، برقم: (34).

Behold, there were two sentences of light. The first sentence was: “There is no god except Allah^{-azwj}, Muhammad^{-azwj} is the Prophet^{-saww} of Mercy, and Ali^{-azwj} is the key of Paradise’.

وَالسَّطْرُ الثَّانِي الَّذِي عَلَى نَفْسِي أَنْ أَرْحَمَ مَنْ وَالَاهُمَا وَاعْدَبَ مَنْ عَادَاهُمَا.

And the second sentence was: ‘I^{-azwj} have Sworn upon Myself^{-azwj} that I^{-azwj} shall Mercy the one befriending them^{-asws} and Punish the one being inimical to them^{-asws}!6

وَعَنْ ابْنِ أَبِي بَابُوَيْهٍ عَنْ أَبِيهِ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْقُرَشِيُّ عَنْ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الْخَبَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ص اجْتَمَعَ وَلَدُ آدَمَ فِي بَيْتٍ فَتَشَاجَرُوا فَقَالَ بَعْضُهُمْ خَيْرُ خَلْقِ اللَّهِ أَبْنَاءُ آدَمَ وَ قَالَ بَعْضُهُمُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ قَالَ بَعْضُهُمْ حَمَلَةُ الْعَرْشِ

And from Ibn Babuwayh, from his father, informed by Muhammad Bin Yahya Al Attar, informed by Ja'far Bin Muhammad Bin Malik, informed by Muhammad Bin Imran Al Qureyshi, from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Yunus Bin Zabyan who said,

‘Abu Abdullah^{-asws} having said: ‘The children of Adam^{-as} gathered in a house and they quarrelled. One of them said, ‘The best creature of Allah^{-azwj} was our father^{-as} Adam^{-as}!'; and one of them said, ‘The Angels of Proximity’; and one of them said, ‘Bearers of the Throne’.

إِذْ دَخَلَ عَلَيْهِمْ هِبَةُ اللَّهِ فَقَالَ بَعْضُهُمْ لَقَدْ جَاءَكُمْ مَنْ يُفْرِجُ عَنْكُمْ

Then Hibtullah^{-as} entered to them. One of them said, ‘There has come to you someone who will relieve you all!’

فَسَلَّمَ ثُمَّ جَلَسَ فَقَالَ فِي أَيِّ شَيْءٍ كُنْتُمْ

He^{-as} greeted, then sat down. He^{-as} said: ‘Regarding which thing (discussion) were you in?’

فَقَالُوا كُنَّا نَتَفَكَّرُ فِي خَيْرِ خَلْقِ اللَّهِ فَأَخْبَرُوهُ

They said, ‘We were thinking regarding the best creature of Allah^{-azwj}!’, and they informed him^{-as}.

فَقَالَ اصْبِرُوا لِي قَلِيلًا حَتَّى أَرْجِعَ إِلَيْكُمْ

He^{-as} said: ‘Be patient for me^{-as} a while until I^{-as} return to you!’

فَأَتَى أَبَاهُ فَقَالَ يَا أَبَتِ إِنِّي دَخَلْتُ عَلَى إِخْوَتِي وَ هُمْ يَتَشَاجَرُونَ فِي خَيْرِ خَلْقِ اللَّهِ فَسَأَلُونِي فَلَمْ يَكُنْ عِنْدِي مَا أَخْبِرُهُمْ فَقُلْتُ اصْبِرُوا حَتَّى أَرْجِعَ إِلَيْكُمْ

He^{-as} came to his^{-as} father^{-as}. He^{-as} said: ‘O father^{-as}! I^{-as} entered to see my^{-as} brothers, and they were quarrelling regarding the best creature of Allah^{-azwj}. They asked me^{-as} but there did not

بحار الأنوار (11 / 114)، برقم: (39) و (6 / 27)، برقم: (12). Qasas Al Anbiya^{-as} – H 27 (and) 6

happen to be with me what I^{-as} could informed them with, so I^{-as} said, 'Be patient for me^{-as} a little while until I^{-as} return to you!'

فَقَالَ آدَمُ ص يَا بُنَيَّ وَقِفْتَ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ فَتَنْظَرْتُ إِلَى سَطْرِ عَلَى وَجْهِ الْعَرْشِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ خَيْرٌ مِنْ بَرٍّ⁷
اللَّهُ.

Adam^{-as} said: 'O my^{-as} son^{-as}! I^{-as} stood in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty. I^{-as} looked at a sentence upon the face of the Throne inscribed: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Muhammad^{-as} and Progeny^{-asws} of Muhammad^{-saww} are best of the ones Created by Allah^{-azwj}!''⁷

In the Hadith of the Cloak, Allah^{-azwj} Says:

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَاوَاتِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيرَآوَلَا شَمْساً مُضِيئةً وَلَا فَلَكَآ يَدُورُ وَلَا بَحْراً يَجْرِي وَلَا فَلَكَآ يَسْرِي إِلَّا فِي مُحَبَّةٍ هَؤُلَاءِ الْخَمْسَةُ الَّذِينَ هُمْ تَحْتَ الْكِسَاءِ، فَقَالَ الْأَمِينُ جِبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ؟ فَقَالَ عَزَّ وَجَلَّ: هُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَمَعْدِنُ الرِّسَالَةِ هُمْ فَاطِمَةُ وَأَبُوهَا، وَبَعْلُهَا وَبَنُوهَا، فَقَالَ جِبْرَائِيلُ: يَا رَبِّ أَتَأْتُنِي لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونُ مَعَهُمْ سَادِساً؟ فَقَالَ اللَّهُ: نَعَمْ قَدْ أَذِنْتُ لَكَ

Allah^{-azwj} Mighty and Majestic Said: "O My^{-azwj} Angels, and O dwellers of My^{-azwj} sky! I^{-azwj} did not Create the Raised sky, nor the Stretched earth, nor the luminous moon, nor the shining sun, nor the orbiting planets, nor the flowing oceans, nor the flowing of the ships, except for the Love of these^{-asws} five who are underneath the Cloak". So the Trustworthy Jibraeel^{-as} said: 'O Lord^{-azwj}! And who are underneath the Cloak?' So Allah^{-azwj} Mighty and Majestic Said: "They^{-asws} are the People^{-asws} of the Household of the Prophet-hood, and the Mines of the Messenger-ship. They^{-asws} are Fatima^{-asws}, and her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws} and her^{-asws} two sons^{-asws}!" So Jibraeel^{-as} said: 'O Lord^{-azwj}! Do You^{-azwj} Permit me^{-as} to descend to the earth and join them^{-asws} as the sixth one?' So Allah^{-azwj} Said: "Yes! I^{-azwj} have Permitted you^{-as}!"⁸ (An extract, see the Hadith in the Appendix II)

Appendix I: The Creation of the Noor

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب الواحدة، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْأُطْرُوشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ وَاحِدٌ تَفَرَّدَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُوراً ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَقَنِي وَ ذُرِّيَّتِي

⁷ بحار الأنوار (114 / 11)، برقم: (4) و (26 / 282 - 283)، برقم: (37). Qasas Al Anbiya^{-as} – H 28 (and).

⁸ عوالم العلوم و المعارف و الأحوال من الآيات و الأخبار و الأقوال (مستدرک سیده النساء إلى الإمام الجواد، ج 11-قسم 2- فاطمة، ص: 930

نص حديث الكساء الشريف المقدس سنداً و متناً

(The books) 'Kunz Jamie Al-Fawaid' and 'Taweel Al-Ayaat Al-Zaahira' from the book 'Al-Waahida' – From Al-Hassan Bin Abdullah Al-Utrush, from Ja'far Bin Muhammad Al-Bajali, from Ahmad bin Muhammad Al Barqy, from Ibn Abu Najran, from Aasim Bin Humejd, from Al Sumali,

'From Abu Ja'far^{-asws}: "Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Blessed and Exalted is One, Unique in His^{-azwj} Oneness. Then Allah^{-azwj} Spoke a Word, so light (نورا) came into being. Then He^{-azwj} Created from that 'النور' (Light), the light of Muhammad^{-saww}, and Created me^{-asws} and my^{-asws} progeny.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحاً فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَجْدَانِنَا

Then He^{-azwj} Spoke a Word, so a 'روحاً' (Spirit) came into being. So Allah^{-azwj} Settled it (Sprit) in that 'النور' light, and Settled it in our^{-asws} bodies.

فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بِنَا اخْتَجَبَ عَنْ خَلْقِهِ

Thus, we^{-asws} are 'روحُ اللَّهِ' the Spirit of Allah^{-azwj}, and 'كَلِمَاتُهُ' His^{-azwj} Word, and it is with us^{-asws} that He^{-azwj} Argues over His^{-azwj} creatures.

فَمَا زِلْنَا فِي ظِلِّهِ خَضِرَاءَ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا عَيْنٌ تَطْرُقُ نَعْبُدُهُ وَ نُقَدِّسُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ

So we^{-asws} did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we^{-asws} did not cease to worship Him^{-azwj}, and Extol His^{-azwj} Holiness, and Glorify Him^{-azwj} before He^{-azwj} Created His^{-azwj} creation.

وَ أَخَذَ مِيثَاقَ الْأَنْبِيَاءِ بِالْإِيمَانِ وَ النُّصْرَةِ لَنَا وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ بِعِيقِ مُحَمَّدٍ ص وَ لَتَنْصُرُنَّ وَصِيَّهُ فَقَدْ آمَنُوا بِمُحَمَّدٍ وَ لَمْ يَنْصُرُوا وَصِيَّهُ وَ سَيَنْصُرُونَهُ جَمِيعاً

And He^{-azwj} Took a Covenant with the Prophets^{-as} with the belief and the support for us^{-asws}, and that is in the Words of the Mighty and Majestic: ***And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81] –*** Meaning, 'You (Prophets^{-as}) must believe in Muhammad^{-saww}, and must help his^{-saww} successor^{-asws}'. So they believed in Muhammad^{-saww} and (but) did not help his^{-saww} successor^{-asws}, and they^{-as} will all be helping him^{-asws} altogether.

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقِي مَعَ مِيثَاقِ مُحَمَّدٍ بِالنُّصْرَةِ بَعْضُنَا لِبَعْضٍ فَقَدْ نَصَرْتُ مُحَمَّدًا ص وَ جَاهَدْتُ بَيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيْتُ اللَّهَ بِمَا أَخَذَ عَلَيَّ مِنَ الْمِيثَاقِ وَ الْعَهْدِ وَ النُّصْرَةِ لِمُحَمَّدٍ ص وَ لَمْ يَنْصُرُونِي أَحَدٌ مِنْ أَنْبِيَائِهِ وَ رُسُلِهِ لِمَا قَبَضَهُمُ اللَّهُ إِلَيْهِ وَ سَوْفَ يَنْصُرُونَنِي.

And that Allah^{-azwj} Took a Covenant along with the Covenant of Muhammad^{-saww} with the supporting of some of us^{-asws} for others. So I^{-asws} helped Muhammad^{-saww} (on behalf of all the Prophets^{-as}) and fought in front of him^{-saww}, and killed his^{-saww} enemies, and fulfilled for Allah^{-azwj} with what the Covenant was Taken from me^{-asws}, and the oath, and the help for Muhammad^{-saww}. And not one of His^{-azwj} Prophets^{-as} and His^{-azwj} Rasools^{-as} helped me^{-asws}, and

that when Allah^{-azwj} Made them^{-as} to pass away, and soon they would all be helping me^{-asws} (during the Return)”.⁹

Hadith 2:

حدثنا محمد بن عيسى عن محمد بن شعيب عن عمران بن اسحق الزعفراني عن محمد بن مروان عن ابي عبد الله ع قال سمعته يقول خلقنا الله من نور عظمته ثم صور خلقنا من طينة مخزونة مكنونة من تحت العرش فاسكن ذلك النور فيه فكنا نحن خلقنا نورانيين لم يجعل لاحد في مثل الذي خلقنا منه نصيبا وخلق ارواح شيعتنا من ابداننا وابدانهم من طينة مخزونة مكنونة اسفل من ذلك الطينة ولم يجعل الله لاحد في مثل ذلك الذي خلقهم منه نصيبا الا الانبياء والمرسلين فلذلك صرنا نحن وهم الناس وصار سائر الناس هجما في النار والى النار.

It has been narrated to us Muhammad Bin Isa, from Muhammad Bin Shuaib, from Umran Bin Is'haq Al-Za'farany, from Muhammad Bin Marwaan who has narrated:

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Created us^{-asws} from the Light of His^{-azwj} Grandeur, then Caricatured¹⁰ our^{-asws} creation from the clay from the hidden stockpile from underneath the Throne. That Light dwelled in it. It was as if we^{-asws} had been created from two Lights. No one has been Made in the way in which we^{-asws} have been Created, and created the souls of our^{-asws} Shiites from our^{-asws} bodies, and their bodies from the clay from the hidden stockpile of the clay lower than that, and Allah^{-azwj} has not Made anyone else in that way except for the Prophets^{-as} and the Messengers^{-as}, and that is why we^{-asws} are what we^{-asws} are and they are the people who will become the rest of the people attacked by the Fire and to the Fire.'¹¹

Appendix II: Hadith of the Cloak

حَدِيثُ الْكِسَاءِ

HADEETH OF THE CLOAK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH^{-AZWJ} THE BENEFICENT THE MERCIFUL

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ سَمِعْتُ فَاطِمَةَ أُمًّا قَالَتْ: دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي بَعْضِ الْأَيَّامِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ، فَقُلْتُ عَلَيْكَ السَّلَامُ، قَالَ: إِنِّي أَجِدُ فِي بَدَنِي ضَعْفًا، فَقُلْتُ لَهُ: أَعْيِدْكَ بِاللَّهِ يَا أَبَتَاهُ مِنَ الضَّعْفِ فَقَالَ: يَا فَاطِمَةُ إِنِّي نِيَّيْتُ بِالْكِسَاءِ الْيَمَانِيِّ فَعَطَّيْتُ بِهِ. فَأَتَيْتُهُ بِالْكِسَاءِ الْيَمَانِيِّ فَعَطَّيْتُ بِهِ وَصِرْتُ أَنْظُرُ إِلَيْهِ وَإِذَا وَجْهُهُ يَتَلَأَلُ كَأَنَّهُ الْبَدْرُ فِي لَيْلَةٍ تَامَةٍ وَكَمَالِهِ،

From Jabir Bin Abdullah Al-Ansary,

⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 51

¹⁰ Veiled us^{-asws} in the outfit of human flesh

¹¹ Al-Basaair ul Darrajat, Chapter 10, H. 3.

(It has been narrated) from (Syeda) Fatima Al-Zahra^{-asws}, daughter of Rasool-Allah^{-saww}. (Jabir) said, 'I heard (Syeda) Fatima^{-asws} that she^{-asws} said: 'Rasool-Allah^{-saww} came over to me^{-asws} during one of the days, so he^{-saww} said: 'Peace be upon you^{-asws}, Fatima^{-asws}'. So, I^{-asws} said: 'And upon you^{-saww} be peace!' He^{-saww} said: 'I^{-saww} find weakness in my^{-saww} body'. So I^{-asws} said: 'I^{-asws} seek Refuge for you^{-saww} with Allah^{-azwj}, O father^{-saww}, from the weakness'. So, he^{-saww} said: 'O Fatima^{-asws}! Come to me^{-saww} with the Yemeni Cloak and cover me^{-saww} with it'. So, I^{-asws} came with the Yemeni Cloak and covered him^{-saww} with it, and went on to look at him^{-as}, and his^{-saww} face was sparkling like the moon on the night of completeness and perfection.

فَمَا كَانَتْ إِلَّا سَاعَةً إِذَا بَوْلَدِي الْحَسَنُ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّاهُ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَنَمْرَةَ فُؤَادِي، فَقَالَ: يَا أُمَّاهُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِسَاءِ؟ فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذْنْتُ لَكَ، فَدَخَلَ مَعَهُ تَحْتَ الْكِسَاءِ.

It was only a while when my^{-asws} son^{-asws} Al-Hassan^{-asws} came over and said: 'Peace be upon you^{-asws} O mother^{-asws}! I^{-asws} said: 'And upon you^{-asws} be peace, O delight of my^{-asws} eyes and fruit of my^{-asws} heart'. Al-Hassan^{-asws} said: 'O mother^{-asws}! I^{-asws} smell in your^{-asws} presence a pleasant fragrance, like the aroma of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}!' I^{-asws} said: 'Yes! Your^{-asws} grandfather^{-saww} is underneath the Cloak'. Al-Hassan^{-asws} came near the Cloak and said: 'Peace be upon you^{-saww}, O grandfather^{-saww}, O Rasool-Allah^{-saww}! Do you permit me^{-asws} to enter to be with you^{-saww} underneath the Cloak?' Rasool Allah^{-saww} said: 'And upon you^{-asws} be peace, O my^{-saww} son^{-asws}, and O Master of the Fountain! I^{-saww} have permitted you^{-asws}'. So, he^{-asws} entered to be with him^{-saww} underneath the Cloak.

فَمَا كَانَتْ إِلَّا سَاعَةً إِذَا بَوْلَدِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّاهُ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَنَمْرَةَ فُؤَادِي، فَقَالَ لِي: يَا أُمَّاهُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ وَأَخَاكَ تَحْتَ الْكِسَاءِ، فَدَنَا الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ السَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا شَافِعَ أُقْتِي قَدْ أَذْنْتُ لَكَ، فَدَخَلَ مَعَهُمَا تَحْتَ الْكِسَاءِ

It was only a while when my^{-asws} son^{-asws} Al-Husayn^{-asws} came over and said: 'Peace be upon you^{-asws}, O mother^{-asws}! I^{-asws} said: 'And upon you^{-asws} be peace, O my^{-asws} son^{-asws}, and O delight of my^{-asws} eyes and fruit of my heart'. Al-Husayn^{-asws} said to me^{-asws}: 'I^{-asws} smell in your^{-asws} presence a pleasant fragrance like the aroma of my^{-asws} grandfather Rasool-Allah^{-saww}!' I^{-asws} said: 'Yes! Your^{-asws} grandfather^{-saww}, and your^{-asws} brother^{-asws} are underneath the Cloak. Al-Husayn^{-asws} approached to be near the Cloak and said: 'Peace be upon you^{-saww} O grandfather^{-saww}. Peace be upon you^{-saww} O one Chosen by Allah^{-azwj}. Do you^{-saww} permit me^{-asws} that I^{-asws} come to be with the both of you^{-asws} underneath the Cloak?' So he^{-saww} said: 'And upon you^{-asws} be peace, O my^{-saww} son^{-asws}, and O interceder of my^{-saww} community, I^{-saww} have permitted you^{-asws}'. Al-Husayn^{-asws} entered to be with them both underneath the Cloak.

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحَسَنِ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَقَالَ: السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: يَا فَاطِمَةُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ أَخِي وَابْنِ عَمَتِي رَسُولِ اللَّهِ، فَقُلْتُ: نَعَمْ هَا هُوَ مَعَ وَلَدِكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ عَلِيٌّ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ لَهُ وَعَلَيْكَ السَّلَامُ يَا أَخِي وَيَا وَصِيَّي وَخَلِيفَتِي وَصَاحِبَ لَوَائِي قَدْ أَذْنْتُ لَكَ، فَدَخَلَ عَلِيٌّ تَحْتَ الْكِسَاءِ

So, during that, Abu Al-Hassan Ali^{-asws} Bin Abu Talib^{-asws} came over and said: 'Peace be upon you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}'. I^{-asws} said: 'And upon you^{-asws} be peace, O Abu Al-Hassan^{-asws}, and O Amir-ul-Momineen^{-asws}!' (Imam) Ali^{-asws} said: 'O Fatima^{-asws}! I^{-asws} smell in your^{-asws} presence a pleasant fragrance like the aroma of my^{-asws} brother^{-saww}, and son^{-saww} of my^{-asws} uncle^{-as} Rasool-Allah^{-saww}'. I^{-asws} said: 'Yes!' Here he^{-saww} is along with your^{-asws} two sons^{-asws} underneath the Cloak'. Ali^{-asws} went near to the Cloak and said: 'Peace be upon you^{-saww}, O Rasool-Allah^{-saww}! Do you^{-saww} permit me^{-asws} that I^{-asws} come to be with you^{-asws} all underneath the Cloak?' He^{-saww} said to him^{-asws}: 'And upon you^{-asws} be peace, O my^{-saww} brother^{-asws}, and O my^{-saww} successor^{-asws}, and my^{-saww} Caliph! I^{-saww} have permitted you^{-asws}'. Ali^{-asws} entered to be underneath the Cloak'.

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ وَقُلْتُ: السَّلَامُ عَلَيْكَ يَا أَبْنَاهُ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ: وَعَلَيْكَ السَّلَامُ يَا بَنِيَّ وَيَا بَضْعَتِي قَدْ أَذِنْتُ لَكَ، فَدَخَلْتُ تَحْتَ الْكِسَاءِ

Then I^{-asws} came near the Cloak and I^{-asws} said: 'Peace be upon you^{-saww}, O father^{-saww}, O Rasool-Allah^{-saww}! Do you^{-saww} permit me^{-asws} that I^{-asws} come to be with you^{-asws} all underneath the Cloak?' He^{-saww} said: 'And upon you^{-asws} be peace, O my^{-saww} daughter^{-asws}, and O part of me^{-saww}. I^{-saww} have permitted you^{-asws}'. So I^{-asws} entered to be underneath the Cloak'.

فَلَمَّا اكْتَمَلْنَا جَمِيعاً تَحْتَ الْكِسَاءِ أَخَذَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَطْرَئِي الْكِسَاءِ وَأَوْماً يَبْدُو الِئْمَنِ إِلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَخَاتَمَتِ، لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي، يُؤْلَمُنِي مَا يُؤْلَمُهُمْ وَيُحْزِنُنِي مَا يُحْزِنُهُمْ، أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ وَسَلَمٌ لِمَنْ سَالَمَهُمْ وَعَدُوٌّ لِمَنْ عَادَاهُمْ وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ، إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ وَغُفْرَانَكَ وَرِضْوَانَكَ عَلَيَّ وَعَلَيْهِمْ وَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً

When we^{-asws} were all complete underneath the Cloak, my^{-asws} father^{-saww} grabbed a part of the Cloak and raised his^{-saww} right hand towards the sky, and said: 'O Allah^{-azwj}! These are the People^{-asws} of my^{-saww} Household, and my^{-saww} special ones, my^{-saww} supporters. Their^{-asws} flesh is my^{-saww} flesh, and their^{-asws} blood is my^{-saww} blood. And it hurts me^{-saww} what hurts them^{-asws}, and it grieves me^{-saww} what grieves them^{-asws}. I^{-saww} am at war with the ones who are at war with them^{-asws}, and at peace with the ones who are peaceful with them^{-asws}, and an enemy to the ones who are inimical to them^{-asws}, and love the ones who love them^{-asws}. They^{-asws} are from me^{-saww} and I^{-saww} am from them^{-asws}. Therefore, Make Your^{-azwj} Benedictions, and Your^{-azwj} Blessings, and Your^{-azwj} Mercy, and Your^{-azwj} Forgiveness to be upon me^{-saww} and upon them^{-asws}, and Keep away the uncleanness from them^{-asws}, and Keep them Purified with a perfect Purification'.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَاوَاتِي إِنِّي مَا خَلَقْتُ سَمَاءً مُبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيراً وَلَا شَمْساً مُضِيئَةً وَلَا فَلَكَاً يَدُورُ وَلَا بَحْراً يَجْرِي وَلَا فَلَكَاً يَسْرِي إِلَّا فِي حُبِّ هَؤُلَاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِسَاءِ، فَقَالَ الْأَمِينُ جِبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ؟ فَقَالَ عَزَّ وَجَلَّ: هُمْ أَهْلُ بَيْتِ النَّبِيِّ وَمَعْدِنُ الرِّسَالَةِ هُمْ فَاطِمَةُ وَأَبُوهَا، وَبَعْلُهَا وَبَنُوهَا، فَقَالَ جِبْرَائِيلُ: يَا رَبِّ أَتَأْذُنُ لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونَ مَعَهُمْ سَادِساً؟ فَقَالَ اللَّهُ: نَعَمْ قَدْ أَذِنْتُ لَكَ

Allah^{-azwj} Mighty and Majestic Said: "O My^{-azwj} Angels, and O dwellers of My^{-azwj} sky! I^{-azwj} did not Create the Raised sky, nor the Stretched earth, nor the luminous moon, nor the shining sun, nor the orbiting planets, nor the flowing oceans, nor the flowing of the ships, except for the Love of these^{-asws} five who are underneath the Cloak". So the Trustworthy Jibraeel^{-as} said:

'O Lord^{-azwj}! And who are underneath the Cloak?' So Allah^{-azwj} Mighty and Majestic Said: "They^{-asws} are the People^{-asws} of the Household of the Prophet-hood, and the Mines of the Messenger-ship. They^{-asws} are Fatima^{-asws}, and her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws} and her^{-asws} two sons^{-asws}!" So Jibraeel^{-as} said: 'O Lord^{-azwj}! Do You^{-azwj} Permit me^{-as} to descend to the earth and join them^{-asws} as the sixth one?' So Allah^{-azwj} Said: "Yes! I^{-azwj} have Permitted you^{-as}!"

فَهَبَطَ الْأَمِينُ جِبْرَائِيلُ وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، الْعَلِيِّ الْأَعْلَى يُقَرِّتُكَ السَّلَامُ، وَيُخْصُّكَ بِالتَّحِيَّةِ وَالْإِكْرَامِ، وَيَعِزِّي وَجَلَالِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُبِيناً وَلَا شَمْساً مُضِيَّةً وَلَا فَلَكَاً يَدُورُ وَلَا بَحْراً يَجْرِي وَلَا فَلَكَاً يَسْرِي إِلَّا لِأَجْلِكُمْ وَتَحِيَّتِكُمْ، وَقَدْ أَذِنَ لِي أَنْ أَدْخُلَ مَعَكُمْ، فَهَلْ تَأْذَنُ لِي يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحَيَّ اللَّهُ، إِنَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ، فَدَخَلَ جِبْرَائِيلُ مَعَنَا تَحْتَ الْكِسَاءِ، فَقَالَ لِأُمِّي: إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

So, the Trustworthy Jibraeel^{-as} descended and said: 'Peace be upon you^{-saww}, O Rasool-Allah^{-saww}! The Highest of the High Coveys the Greetings to you^{-saww}, and Specialises you^{-saww} with the Tribute and Honour, and is Saying to you^{-saww}: "By My^{-azwj} Honour and My^{-azwj} Majestic! I^{-azwj} did not Create the Raised sky, nor the Stretched earth, nor the luminous moon, nor the shining sun, nor the orbiting planets, nor the flowing oceans, nor the flowing of the ships, except for your^{-asws} Sake and your^{-asws} Love", and has Permitted me^{-as} that I^{-as} should enter to be with you^{-asws} all. So, do you^{-saww} permit me^{-as}, O Rasool-Allah^{-saww}?' So Rasool-Allah^{-saww} said: 'And upon you^{-as} be peace, O Trustee of the Revelations of Allah^{-azwj}! It (the answer) is yes! I^{-saww} have permitted you^{-as}'. So Jibraeel^{-as} entered to be with us^{-asws} underneath the Cloak. So he^{-as} said to my^{-asws} father^{-saww}: 'Allah^{-azwj} has Revealed unto you^{-saww} and is Saying **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! and Keep you Purified with a (perfect) Purification**'.

فَقَالَ: عَلِيٌّ (عَلَيْهِ السَّلَامُ) لِأُمِّي: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا لَجُلُوسِنَا هَذَا تَحْتَ الْكِسَاءِ مِنَ الْفَضْلِ عِنْدَ اللَّهِ؟ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً وَاصْطَفَانِي بِالرِّسَالَةِ نَبِيّاً، مَا ذُكِرَ خَيْرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا إِلَّا وَنَزَلَتْ عَلَيْهِمُ الرَّحْمَةُ، وَخَفَّتْ بِهِمُ الْمَلَائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلَى أَنْ يَتَفَرَّقُوا. فَقَالَ عَلِيٌّ (عَلَيْهِ السَّلَامُ): إِذَا وَاللَّهِ قُرْنَا وَفَارَ شِيعَتُنَا وَرَبِّ الْكَعْبَةِ

(Imam) Ali^{-asws} said to my^{-asws} father^{-saww}: 'O Rasool-Allah^{-saww}! Inform me^{-asws}, what merit is there for those seated underneath the Cloak, in the Presence of Allah^{-azwj}?' So the Prophet^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}, and Chose me^{-saww} with the Noble Message, there will not be mentioned this Hadeeth of ours^{-asws} in a gathering of the gatherings of the earth, wherein will be gathered our^{-asws} Shias and those that love us^{-asws}, except that the Mercy would descend upon them, and the Angels would surround them, and seek Forgiveness for them until they disperse'. So Ali^{-asws} said: 'Then, by Allah^{-azwj}, we^{-asws} have succeeded, and our^{-asws} Shias have succeeded, by the Lord^{-azwj} of the Kabah!'

فَقَالَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): يَا عَلِيٌّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً وَاصْطَفَانِي بِالرِّسَالَةِ نَبِيّاً، مَا ذُكِرَ خَيْرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا وَفِيهِمْ مَهْمُومٌ إِلَّا وَفَرَّجَ اللَّهُ هَمَّهُ وَلَا مَعْمُومٌ إِلَّا وَكَشَفَ اللَّهُ غَمَّهُ وَلَا طَالِبٌ حَاجَةٍ إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ

My^{-asws} father^{-saww}, Rasool-Allah^{-saww} said: 'O Ali^{-asws}! By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}, and Chose me^{-saww} with the Noble Message, there will not be mentioned this Hadeeth of ours^{-asws} in a gathering of the gatherings of the earth, wherein will

be gathered our^{-asws} Shias and those that love us^{-asws}, and among them would be anxious ones, except that Allah^{-azwj} would Relieve them from their anxiety, nor would there be any saddened ones, except that Allah^{-azwj} would remove their sadness from them, nor any seekers of needs, except that Allah^{-azwj} would Fulfil their needs’.

فَقَالَ عَلِيُّ (عَلَيْهِ السَّلَامُ): إِذَا وَاللَّهِ فُزْنَا وَسُعِدْنَا، وَكَذَلِكَ شِيعَتُنَا فَازُوا وَسُعِدُوا فِي الدُّنْيَا وَالْآخِرَةِ وَرَبِّ الْكَعْبَةِ.

(Imam) Ali^{-asws} said: ‘Then we^{-asws} succeed and are happy, and similar to that are our^{-asws} Shias who have succeeded and would be happy in the world and the Hereafter, by the Lord^{-azwj} of the Kabah!’ And Praise is due to Allah^{-azwj} the Lord^{-azwj} of the Worlds’.¹²

¹² عوالم العلوم و المعارف والأحوال من الآيات و الأخبار و الأقوال (مستدرك سيدة النساء إلى الإمام الجواد، ج11-قسم-2- فاطمة، ص: 930

نصّ حديث الكساء الشريف المقدّس سنداً و متناً