

'Ul Al-Azm Prophets^{-as} and the Divine Books'

Table of Contents

Summary:.....	3
Ul Al-Azm Prophets ^{-as} (The Determined Prophets ^{-as}).....	4
The Divine Books mentioned in the Quran and Ahadith:	7
Additional Divine Books Mentioned in Ahadith:.....	14
Appendix I: The Prophets ^{-as} and their ^{-as} successors ^{-as}	15
Appendix II: A brief introduction of the Holy Scripts.....	28
The Torah (Laws)	28
The Zaboor (Psalms)	29
The Injeel (Bible):	29
Interpretation of the Holy Verses of Quran:	30

Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

Ul Al-Azm Prophets^{-as} and the Divine Books

Summary:

The Ul Al-Azm (Determined ones) from the Prophets^{-as} are five – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-saww}, here one may ask, why were only these five Prophets^{-as} considered 'Ul Al-Azm' since other Prophets^{-as} were also given Books, e.g., Prophet Dawood^{-as} was given Zaboor (Psalms)? The 6th Imam^{-asws} replied to this as: 'Because Noah^{-as} was Sent with a Book and a Law. Therefore, everyone who came after Noah^{-as} took by his^{-as} Book, and his^{-as} Law, and his^{-as} Manifesto, until Ibrahim^{-as} came with the Parchment with determination by it, left the Book of Noah^{-as} without disbelieving in it. And every Prophet^{-as} who came after Ibrahim^{-as}, did so with the Law of Ibrahim^{-as}, and his^{-as} Manifesto, and his^{-as} Parchments, until Musa^{-as} came up with the Torah, and his^{-as} Law, and his^{-as} Manifesto, and with determination by it, left the Parchment. So, every Prophet^{-as} who came after Musa^{-as}, took by the Torah, and his^{-as} Law, and his^{-as} Code, until the Messiah^{-as} came with the Evangel, and by the determination with it, left the Law of Musa^{-as}, and his^{-as} Manifesto, until Muhammad^{-saww} came up. So, he^{-saww} came with the Quran, and his^{-saww} Law, and his^{-as} Manifesto. Therefore, these are the Determined ones^{-as} (Ul Al-Azm) Prophets^{-as} among the Rasools^{-as'}.¹

The Divine Books which Allah^{-azwj} Reveals to His Prophets^{-as} are many, but these were changed and distorted by the people to justify some of theirs or their ruler's actions and policies, as Abu Ibrahim^{-asws} (7th Imam^{-asws}) says:

مِنَ الْقَوْمِ أَصْفُ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُعَيِّرُوا وَ تُحَرِّفُوا وَ تَكْفُرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

(The 7th Imam^{-asws}) said when asked by a scholar of the previous Books: I^{-asws} shall describe to you, what came out from his^{-asws} (Imam Ali^{-asws}) lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.²

¹ Al Mahaasin – V 1 Bk 5 H 359

² Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4

يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَ الْمِيزَانَ الْكِتَابَ الْأَكْبَرُ وَ إِنَّمَا عَرَفَ مِمَّا يُدْعَى الْكِتَابَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الْفُرْقَانَ فِيهَا كِتَابُ نُوحٍ وَ فِيهَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (عليه السلام) فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَأَيُّنَ صُحُفِ إِبْرَاهِيمَ إِنَّمَا صُحُفِ إِبْرَاهِيمَ الْإِسْمُ الْأَكْبَرُ وَ صُحُفِ مُوسَى الْإِسْمُ الْأَكْبَرُ

Allah^{-azwj} the Exalted is Saying: **Certainly, We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale [57:25].** The Book is the Great Name, and rather it is recognised from what He^{-azwj} is Called in the Books, the Torah and the Evangel and ‘الْفُرْقَانُ’ the Criterion (Quran). In them is the Book of Noah^{-as}, and in them is the Book of Salih^{-as} and Shuayb^{-as} and Ibrahim^{-as}. Allah^{-azwj} Mighty and Majestic Informed **Most surely this is in the earlier Scriptures [87:18], The scriptures of Ibrahim and Musa [87:19].** So where is the Scripture of Ibrahim^{-as}? But rather, the Scripture of Ibrahim^{-as} is ‘الاسمُ الأكبرُ’ the Great Name, and the Scripture of Musa^{-as} is ‘الاسمُ الأكبرُ’ the Great Name (an extract).³

In a Hadith from Abu Abdullah (6th Imam^{-asws}) regarding the Magian said:

وَ كِتَابٌ أَحْرَقُوهُ أَنَاهُمْ نَبِيَّهُمْ بِكِتَابِهِمْ فِي اثْنَيْ عَشَرَ أَلْفَ جِلْدٍ ثَوْرٍ .

And (Magians had) a Book which they burnt. Their Prophet^{-as} came to them with their Book in twelve thousand skins of bulls’.⁴

Ul Al-Azm Prophets^{-as} (The Determined Prophets^{-as})

ابن الوليد، عن محمد العطار، عن ابن أبيان، عن ابن أورمة، عن محمد بن علي الكوفي، عن البرنظي، عن أبان، عن إسماعيل الجعفي، عن أبي جعفر عليه السلام قال: أولو العزم من الرسل خمسة: نوح، وإبراهيم، وموسى، وعيسى، ومحمد صلى الله عليهم أجمعين.

Ibn Al Waleed, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Muhammad Bin Ali Al Kufy, from Al Bazanty, from Aban, from Ismail Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘The Determined ones (Ul Al-Azm) from the Rasools^{-as} are five – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-saww}, may the Salawat of Allah^{-azwj} ben upon them^{-as} all’.⁵

عَنْهُ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عَيْسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ أَنْبِيَائِهِ وَ رُسُلِهِ قُلْتُ كَيْفَ صَابَرُوا أَوْلَى الْعَزْمِ

From him, from Usman Bin Isa, from Sama’at Bin Mahran who said,

‘I said to Abu Abdullah^{-asws}, ‘(What about) the Words of Allah^{-azwj} [46:35] **Therefore bear up patiently as did the Determined Ones from the Rasools bear up**’. The Imam^{-asws} said: ‘Noah^{-as},

³ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3

⁴ Al Kafi V 3 – The Book Of Zakāt CH 46 H 4

⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 26

and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-sawww}. I said, ‘How did they^{-as} come to be ‘the Determined ones’?’

قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ فَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ ع أَخَذَ بِكِتَابِهِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ ع بِالصُّحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ جَاءَ بِشَرِيعَةٍ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى ع بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بِعَزِيمَةِ تَرْكِ الصُّحُفِ

The Imam^{-asws} said: ‘Because Noah^{-as} was Sent with a Book and a Law. So, everyone who came after Noah^{-as} took by his^{-as} Book, and his^{-as} Law, and his^{-as} Manifesto, until Ibrahim^{-as} came with the Parchment with determination by it, left the Book of Noah^{-as} without disbelieving in it. And every Prophet^{-as} who came after Ibrahim, did so with the Law of Ibrahim^{-as}, and his^{-as} Manifesto, and his^{-as} Parchments, until Musa^{-as} came up with the Torah, and his^{-as} Law, and his^{-as} Manifesto, and with determination by it, left the Parchment.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ ع بِالْإِنْجِيلِ وَ بِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ص فَجَاءَ بِالْقُرْآنِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَّاهُ حَالَ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ.

Therefore, every Prophet^{-as} who came after Musa^{-as}, took by the Torah, and his^{-as} Law, and his^{-as} Program, until the Messiah^{-as} came with the Evangel, and by the determination with it, left the Law of Musa^{-as}, and his^{-as} Manifesto, until Muhammad^{-sawww} came up. So, he^{-sawww} came with the Quran, and his^{-sawww} Law, and his^{-as} Manifesto. Thus, his^{-sawww} Permissible is Permissible until the Day of Judgement, and his^{-sawww} Prohibition is Prohibited until the Day of Judgement. So, these are the Determined ones from the Rasools^{-as}.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ (صلى الله عليه وآله)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at Bin Mihran who said,

‘I said to Abu Abdullah^{-asws}, ‘The Words of Allah^{-azwj} Mighty and Majestic [46:35] **Therefore bear up patiently as did the Determined Ones from the Rasools bear up with**’. He^{-asws} said: ‘Nuh^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-sawww}’.

قُلْتُ كَيْفَ صَابَرُوا أَوْلَى الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ وَ كُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ (عليه السلام) بِالصُّحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ

⁶ Al Mahaasin – V 1 Bk 5 H 359

I said, ‘How did they^{-as} come to be the Determined Ones (*Ul Al-Azm*)?’ He^{-asws} said: ‘Because Nuh^{-as} was Sent with a Book and a Law, and everyone who came after Nuh^{-as} took by the Book of Nuh^{-as}, and his^{-as} Law and his^{-as} manifesto until Ibrahim^{-as} came with the Parchment, and with determination he^{-as} neglected the Book of Nuh^{-as}, not having disbelieved in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ (عليه السلام) أَخَذَ بِشَرِيْعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَ شَرِيْعَتِهِ وَ مِنْهَاجِهِ وَ يَعْرِضُ تَرْكُ الصُّحُفِ

So, every Prophet^{-as} who came after Ibrahim^{-as} took by the Law of Ibrahim^{-as}, and his^{-as} manifesto and by the Parchment, until Musa^{-as} came with the Torah and his^{-as} Law, and his^{-as} manifesto, and with determination he^{-as} neglected the Parchment.

وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى (عليه السلام) أَخَذَ بِالتَّوْرَةِ وَ شَرِيْعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ (عليه السلام) بِالْإِنْجِيلِ وَ يَعْرِضُ تَرْكُ شَرِيْعَةِ مُوسَى وَ مِنْهَاجِهِ

And every Prophet^{-as} who came after Musa^{-as} took by the Torah, and his^{-as} Law, and his^{-as} manifesto until the Messiah^{-as} came with the Evangel, and with determination he^{-as} superseded the Law of Musa^{-as}, as well as his^{-as} manifesto.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيْعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ (صلى الله عليه وآله) فَجَاءَ بِالتَّوْرَةِ وَ شَرِيْعَتِهِ وَ مِنْهَاجِهِ فَحَلَّالُهُ حَلَّالٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَذَا أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ (عليهم السلام) .

Therefore, every Prophet^{-as} who came after the Messiah^{-as} adhered to his^{-as} ‘بشريعتيه’ Law and his^{-as} ‘منهاجه’ manifesto until Muhammad^{-saww} came. So he^{-saww} came with the Quran and with his^{-saww} ‘بشريعتيه’ Law and his^{-saww} ‘منهاجه’ manifesto. Thus, ‘حرامه حرام إلى يوم القيامة و حلاله حلال إلى يوم القيامة’ his^{-saww} Permissible would be a Permissible up to the day of Judgement, and his^{-saww} Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasools^{-saww}.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْتَمِيٍّ عَنْ هِشَامِ بْنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ سَادَةُ النَّبِيِّينَ وَ الْمُرْسَلِينَ خَمْسَةٌ وَ هُمْ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ وَ عَلَيْهِمْ دَارَتْ الرَّحَى نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Kash’amy, from Hisham, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{-asws} saying, ‘The chiefs of the Prophets^{-as} and the Mursils^{-as} are five, and they^{-as} are the Determined Ones (*Ul Al-Azm*) from the Rasools^{-as}, and upon them^{-asws} is the

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 2

pole of the grind-mill (the central role) – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww}, may Salawat be upon them^{-as} and upon the entirety of the Prophets^{-as}.⁸

For additional details, see Appendix I.

The Divine Books mentioned in the Quran and Ahadith:

The three Divine Books that are mentioned by name in the Holy Quran are the Tawrat (Torah); the Zabur (Psalms); and the Injeel (Gospel), Holy Quran also mentions Revealing of the Scrolls of Abraham^{-as} and the Scrolls of Moses^{-as}.

In Ahadith we find, the Divine Books, Allah^{-azwj} Revealed to His^{-azwj} Prophets^{-as} are as: 'The Psalms of Dawood^{-as}, and Torah of Musa^{-as}, and Evangel of Isa^{-as}, and Parchment of Ibrahim^{-as}, and the Quran to Prophet Mohammed^{-saww}.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ عِنْدِي الْجُفْرَ الْأَبْيَضَ قَالَ قُلْتُ فَأَيُّ شَيْءٍ فِيهِ قَالَ زُبُورُ دَاوُدَ وَ تَوْرَاةُ مُوسَى وَ إِنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ (عليه السلام) وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرَعْتُمْ أَنَّ فِيهِ فُرْآنًا وَ فِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَ لَا يَحْتَاجُ إِلَى أَحَدٍ حَتَّى فِيهِ الْجُلْدَةُ وَ نِصْفُ الْجُلْدَةِ وَ رُبْعُ الْجُلْدَةِ وَ أَرْشُ الْخُدْشِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I heard Abu Abdullah^{-asws} saying: 'With me^{-asws} is the white *Jaf'r*'. I said, 'So which thing is in it?' He^{-asws} said: 'The Psalms of Dawood^{-as}, and Torah of Musa^{-as}, and Evangel of Isa^{-as}, and Parchment of Ibrahim^{-as}, and the Permissible and the Prohibitions, and Parchment of (Syeda) Fatima^{-asws}. I^{-asws} am not claiming that the Quran is in it, and therein is what the people would be needy to us^{-asws}, and we^{-asws} are not needy to anyone, to the extent that in it is the lashing, and half a lashing, and a quarter of the lashing, and compensation of the scratch (an extract).¹⁰

أَحْمَدُ بْنُ مِهْرَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ عِنْدَ أَبِي الْحُسَيْنِ مُوسَى (عليه السلام) إِذْ أَتَاهُ رَجُلٌ نَصْرَانِيٌّ وَ نَحْنُ مَعَهُ بِالْعُرَيْضِ فَقَالَ لَهُ النَّصْرَانِيُّ أَنْتِثُكَ مِنْ بَلَدٍ بَعِيدٍ وَ سَقَرِ شَاقِي وَ سَأَلْتُ رَبِّي مِنْذُ ثَلَاثِينَ سَنَةً أَنْ يُرْشِدَنِي إِلَى خَيْرِ الْأَدْيَانِ وَ إِلَى خَيْرِ الْعِبَادِ وَ أَعْلَمِهِمْ وَ أَتَانِي آتٍ فِي النَّوْمِ فَوَصَفَ لِي رَجُلًا يَغْلِيَا دِمَشْقَ فَاَنْطَلَقْتُ حَتَّى أَتَيْتُهُ فَكَلَّمْتُهُ

Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{-asws} when a Christian man came over to him^{-asws}, and we were with him^{-asws} at Al-Urayz. The Christian said to him^{-asws}, 'I come to you^{-asws} from a distant city and (enduring) a grievous journey, and I had asked my Lord^{-azwj} thirty years ago

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 2 H 3

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 3

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 40 H 3

that He^{-azwj} should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So, I went until I came over to him and spoke to him.

فَقَالَ أَنَا أَعْلَمُ أَهْلَ دِينِي وَ غَيْرِي أَعْلَمُ مِنِّي فَعُلْتُ أُرْسِدُنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لَا أَسْتَغْطِمْ السَّعْرَ وَ لَا تَبْعُدُ عَلَيَّ الشُّعْثُ وَ لَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا وَ مَزَامِيرَ دَاوُدَ وَ قَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ وَ قَرَأْتُ طَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ

He said, '(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me'. I said, 'Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawood^{-as}, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it'.

فَقَالَ لِي الْعَالِمُ إِن كُنْتُ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبِ وَ الْعَجَمِ بِهَا وَ إِن كُنْتُ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بَنُ شُرْحَيْبِلَ السَّامِرِيُّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ وَ إِن كُنْتُ تُرِيدُ عِلْمَ الْإِسْلَامِ وَ عِلْمَ التَّوْرَةِ وَ عِلْمَ الْإِنْجِيلِ وَ عِلْمَ الزَّبُورِ وَ كِتَابِ هُودٍ وَ كُلِّ مَا أَنْزَلَ عَلَيَّ نَبِيٍّ مِنَ الْأَنْبِيَاءِ فِي دَعْوِكَ وَ دَهْرِ غَيْرِكَ وَ مَا أَنْزَلَ مِنَ السَّمَاءِ مِنْ حَبْرٍ فَعَلِمْتُهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ نَبِيَّانُ كُلِّ شَيْءٍ وَ شِفَاءٌ لِلْعَالَمِينَ وَ رُوحٌ لِمَنْ اسْتَرَوَحَ إِلَيْهِ وَ بَصِيرَةٌ لِمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا وَ أَنَسَ إِلَى الْحَقِّ فَأُرْسِدُكَ إِلَيْهِ فَأْتِهِ وَ لَوْ مَشِيًّا عَلَيَّ رَجُلَيْنِكَ فَإِن لَمْ تَقْدِرْ فَحَبْوًّا عَلَيَّ رَكْبَتَيْنِكَ فَإِن لَمْ تَقْدِرْ فَزَخْفًا عَلَيَّ اسْتِكَ فَإِن لَمْ تَقْدِرْ فَعَلَى وَجْهِكَ

The scholar said to me, 'If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today, and if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms (Dawood), and the Book of Hud^{-as}, and everything which was Revealed unto a Prophet^{-as} from the Prophets^{-as} during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah^{-azwj} with it, a goodness and a comfort to the Truth, so I can guide you to him^{-asws}. Therefore, go to him^{-asws}, and even if it be walking upon your feet. Then if you are not able, so crawl upon your knees. Even then, if you are not able, then dragging upon your body (along the way). Even then, if you are not able, so upon your face'.

فَعُلْتُ لَا بَلَّ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَ الْمَالِ قَالَ فَانْطَلِقْ مِنْ قُورِكَ حَتَّى تَأْتِيَ بَثْرَبَ فَعُلْتُ لَا أَعْرِفُ بَثْرَبَ قَالَ فَانْطَلِقْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ (صلى الله عليه وآله) الَّذِي بُعِثَ فِي الْعَرَبِ وَ هُوَ النَّبِيُّ الْعَرَبِيُّ الْأَشْجَبِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ نَبِيِّ عَنَّمِ بَنُ مَالِكِ بْنِ النَّجَّارِ وَ هُوَ عِنْدَ بَابِ مَسْجِدِهَا وَ أَظْهَرَ بَرَّةَ النَّصْرَانِيَّةِ وَ حَلِيَّتَهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَ الْحَلِيقَةُ أَشَدُّ

I said, 'No, but I am able upon the travelling, regarding the body (health) and the wealth'. He said, 'So go immediately until you get to Yasrib' (Madina). I said, 'I do not recognise Yasrib'.

He said, 'go until you come to Medina of the Prophet^{-saww} who was Sent among the Arabs, and he is the Arabian Prophet^{-saww}, the Hashimite. When you enter it, ask about the Clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

ثُمَّ تَسْأَلُ عَنْ نَبِيِّ عَمْرٍو بْنِ مَبْذُولٍ وَ هُوَ بِبَيْعِ الزُّبَيْرِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ أَتَيْنَ مَنْزِلَهُ وَ أَتَيْنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِرًا فَالْحُتْمَةُ فَإِنَّ سَفَرَهُ أَقْرَبُ بِمَا صَرَبْتَ إِلَيْهِ ثُمَّ أَعْلِمَهُ أَنَّ مَطْرَانَ عَلِيًّا الْعُوْطَةَ دِمَشْقَ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَ هُوَ يُفَرِّتُكَ السَّلَامَ كَثِيرًا وَ يَقُولُ لَكَ إِنِّي لَأَكْثَرُ مُنَاجَاةَ رَبِّي أَنْ يَجْعَلَ إِسْلَامِي عَلَى يَدَيْكَ

Then you should ask about the Clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa^{-asws} Bin Ja'far^{-asws} and where his^{-asws} house is, and whether he^{-asws} is, travelling or present. If he^{-asws} was travelling, so meet up with him^{-asws}, for his^{-asws} journey would be nearer than what you would have to travel to him^{-asws}. Then let him^{-asws} know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to him^{-asws}, and he conveys a lot of greetings and is saying to you^{-asws}, 'I frequently tend to whisper to my Lord^{-azwj} that He^{-azwj} Makes my Islam to be upon your^{-asws} hands'.

فَقَصَّ هَذِهِ الْقِصَّةَ وَ هُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنْ أُرِدْتُ لِي يَا سَيِّدِي كَفَرْتُ لَكَ وَ جَلَسْتُ فَقَالَ آدُنُ لَكَ أَنْ تَجْلِسَ وَ لَا آدُنُ لَكَ أَنْ تُكْفِرَ فَجَلَسَ ثُمَّ أَلْقَى عَنْهُ بُرْنُسَهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْذُنِي لِي فِي الْكَلَامِ قَالَ نَعَمْ مَا جِئْتُ إِلَّا لَهُ فَقَالَ لَهُ النَّصْرَانِيُّ ارْزُدْ عَلَيَّ صَاحِبِي السَّلَامَ أَوْ مَا تَرُدُّ السَّلَامَ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) عَلَى صَاحِبِكَ إِنْ هَدَاهُ اللَّهُ فَأَمَّا التَّسْلِيمُ فِدَاكَ إِذَا صَارَ فِي دِينِنَا

He (the Christian man) related this story and he was standing, leaning upon his staff, then he said: 'If you^{-asws} permit me, O my Master^{-asws}, to fold my hands to you^{-asws} and be seated'. So, he^{-asws} (the Imam) said: 'I^{-asws} permit for you that you be seated, and I^{-asws} do not permit for you that you fold hands'. He sat down, then threw down his hat from himself, then said, 'May I be sacrificed for you^{-asws}! Do you^{-asws} permit for me regarding the speech?' He^{-asws} said: 'Yes. You have not come (here) except for it'. The Christian said to him^{-asws}, 'Will you return the greeting upon my companion, or you^{-asws} will not return the greeting?'. Abu Al-Hassan^{-asws} said: 'Upon your companions is (the prayer that may) Allah^{-azwj} Guides him. Therefore, as for the greeting, so that is when he comes to be upon our Religion'.

فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ اللَّهُ قَالَ سَلْ قَالَ أَحْرَبِي عَنْ كِتَابِ اللَّهِ تَعَالَى الَّذِي أَنْزَلَ عَلَيَّ مُحَمَّدٍ وَ نَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ فَقَالَ حَم. وَ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ. فِيهَا يُفَرِّقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

The Christian said, 'I would like to ask you^{-asws}, may Allah^{-azwj} Keep you^{-asws} well!' He^{-asws} said: 'Ask'. He said, 'Inform me about the Book of Allah^{-azwj} the Exalted which He^{-azwj} Revealed unto Muhammad^{-saww}, and he^{-saww} spoke by it. Then He^{-azwj} Described with what He^{-azwj} Described with, So He^{-azwj} Said: **Ha Mim [44:1]! [I swear by the Clarifying Book 44:2] Surely, We**

Revealed it on a Blessed Night surely We are ever Warning [44:3] Therein every wise affair is made distinct [44:4] – what is its esoteric interpretation (hidden meanings)?’

فَقَالَ أَمَّا حَم فَهُوَ مُحَمَّدٌ (صلى الله عليه وآله) وَ هُوَ فِي كِتَابِ هُودِ الَّذِي أَنْزَلَ عَلَيْهِ وَ هُوَ مَنْقُوصُ الْحُرُوفِ وَ أَمَّا الْكِتَابِ الْمُبِينِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ (عليه السلام) وَ أَمَّا اللَّيْلَةُ فَفَاطِمَةُ (عليها السلام) وَ أَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يُخْرَجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ

So, he^{-asws} said: ‘As for **Ha Mim [44:1]! So it is Muhammad^{-saww}**, and it is in the Book of Hud^{-as} which was Revealed unto him^{-as}, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali^{-asws}, and as for the night, so it is (Syeda) Fatima^{-asws}, and as for His^{-azwj} Words **Therein every wise affair is made distinct [44:4]**, He^{-azwj} is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man’.

فَقَالَ الرَّجُلُ صِفْ لِي الْأَوَّلَ وَ الْآخِرَ مِنْ هَؤُلَاءِ الرَّجَالِ فَقَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَ لَكِنَّ الْقَالِتِ مِنَ الْقَوْمِ أَصِفُ لَكَ مَا يُخْرَجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُعَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفَرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

The man said, ‘Describe the first and the last to me, who are these men?’ (The Imam^{-asws}) said: ‘The descriptions are similar, but the third from the group, I^{-asws} shall describe to you, what came out from his^{-asws} lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing’.

قَالَ لَهُ النَّصْرَانِيُّ إِنِّي لَا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَ لَا أَكْذِبُكَ وَ أَنْتَ تَعْلَمُ مَا أَقُولُ فِي صِدْقٍ مَا أَقُولُ وَ كَذِبِهِ وَ اللَّهُ لَقَدْ أَعْطَاكَ اللَّهُ مِنْ فَضْلِهِ وَ قَسَمَ عَلَيْكَ مِنْ نِعْمِهِ مَا لَا يَحْطُرُهُ الْخَاطِرُونَ وَ لَا يَسْتُرُهُ السَّائِرُونَ وَ لَا يُكَذِّبُ فِيهِ مَنْ كَذَّبَ فَمَقُولِي لَكَ فِي ذَلِكَ الْحَقُّ كَمَا ذَكَرْتُ فَهُوَ كَمَا ذَكَرْتُ

The Christian said to him^{-asws}, ‘I shall not veil upon you^{-asws}, nor shall I lie, and you^{-asws} know what I am saying its true and its lies. By Allah^{-azwj}! Allah^{-azwj} has Granted you^{-asws} from His^{-azwj} Grace and Distributed upon you^{-asws} from His^{-azwj} Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. So, my words to you^{-asws} regarding it is that the truth is just as I mention, so it is indeed just as I mentioned’.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عليه السلام) أَعَجَّلْتُكَ أَيْضًا خَبْرًا لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبِ أَحْبِرْنِي مَا اسْمُ أُمِّ مَرْيَمَ وَ أَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ وَ أَيُّ يَوْمٍ وَصَعَتْ مَرْيَمَ فِيهِ عِيسَى (عليه السلام) وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لَا أَدْرِي

Abu Ibrahim^{-asws} said to him: ‘I^{-asws} can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me^{-asws}, what is the name of the mother of Maryam^{-as}, and in which day was (the spirit of) Maryam^{-as} blown into her, and at what time of the day, and in which day did Maryam^{-as} place (was blessed with) Isa^{-as}, and at which time of the day?’ The Christian said, ‘I don’t know’.

فَقَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) أَمَا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَ هِيَ وَهِيئَةُ بِالْعَرَبِيَّةِ وَ أَمَا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الْجُمُعَةِ لِلرَّوَالِ وَ هُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ وَ لَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ عَظَمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَظَمَةُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَمَرَ أَنْ يُجْعَلَ عِيدًا فَهُوَ يَوْمُ الْجُمُعَةِ

Abu Ibrahim^{-asws} said: 'As for the mother of Maryam^{-as}, so her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam^{-as} was conceived, so it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims which was higher than it. Allah^{-azwj} Blessed and High Magnified it, and Muhammad^{-saww} magnified it, so he^{-saww} ordered that it be made to be an Eid, so it is a day of gathering.

وَ أَمَا الْيَوْمُ الَّذِي وَلَدَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفِ مِنَ النَّهَارِ وَ النَّهْرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمَ عِيسَى (عَلَيْهِ السَّلَام) هَلْ تَعْرِفُهُ قَالَ لَا قَالَ هُوَ الْفُرَاتُ وَ عَلَيْهِ شَجَرُ النَّخْلِ وَ الْكَزْمُ وَ لَيْسَ يُسَاوَى بِالْفُرَاتِ شَيْءٌ لِلْكَزْمِ وَ النَّخِيلِ فَأَمَا الْيَوْمُ الَّذِي حَجَبَتْ فِيهِ لِسَانَهَا وَ نَادَى قَيْدُوسُ وَوَلَدَهُ وَ أَشْيَاعَهُ فَأَعَانُوهُ وَ أَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ عَلَيْكَ فِي كِتَابِهِ وَ عَلَيْنَا فِي كِتَابِهِ

And as for the day in which Maryam^{-as} was born, so it is the day of Tuesday, four and half hours from the day. And the river at which Maryam^{-as} gave birth to Isa^{-as}, do you know it?' He said, 'No'. He^{-asws} said: 'It is the Euphrates, and upon it was a palm tree and the dates, and there isn't a place equal to the Euphrates for the dates and the palm trees. So, as for the day in which she veiled her^{-as} tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran^{-as} in order to look at Maryam^{-as}. So, they said to her, 'What is the story of Allah^{-azwj} upon you^{-as} in His^{-azwj} Book, and against us in His^{-azwj} Book?'

فَهَلْ فَهِمْتَهُ قَالَ نَعَمْ وَ فَرَأَيْتَهُ الْيَوْمَ الْأَخْدَثَ قَالَ إِذَنْ لَا تَقُومُ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيكَ اللَّهُ قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَ بِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عَنقَالِيَّةَ وَ عَنقُورَةَ كَانَ اسْمُ جَدَّتِكَ لِأَبِيكَ وَ أَمَا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيْهٌ وَ أَمَا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَ هُوَ عَبْدُ اللَّهِ بِالْعَرَبِيَّةِ وَ لَيْسَ لِلْمَسِيحِ عَبْدٌ

(Imam^{-asws} asked him) do you understand it?' He said, 'Yes, and I recited it today, a while ago'. He^{-asws} said: 'Then you should not be standing from your seat until Allah^{-azwj} Guides you'. The Christian said, 'What was the name of my mother in Assyrian and in Arabic?' So, he^{-asws} said: 'The name of your mother in Assyrian was Anqaliya, and Unqoura was the name of your grandmother of your father's side; and as for the name of your mother in Arabic, so it is Mayya, and as for the name of your father, so it was Abdul Maseeh, and it is Abdullah in Arabic, and there is no worshipper for the Messiah'.

قَالَ صَدَقْتَ وَ بَرَزْتَ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرِئِيلَ وَ هُوَ عَبْدُ الرَّحْمَنِ سَمَّيْتُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَا إِنَّهُ كَانَ مُسْلِمًا قَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) نَعَمْ وَ قُبِلَ شَهِيدًا دَخَلَتْ عَلَيْهِ أَجْنَادٌ فَقَتَلُوهُ فِي مَنْزِلِهِ غَيْبَةً وَ الْأَجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدُ الصَّلِيبِ قَالَ فَمَا تُسَمِّيَنِي قَالَ أُسَمِّيَكَ عَبْدَ اللَّهِ

He said, ‘You speak the truth and are vindicated. So, what was the name of my grandfather?’ He^{-asws} said: ‘The name of your grandfather was Jibraeel and it is Abdul Rahman. I^{-asws} name him in this gathering of mine^{-asws}’. He said, ‘But, was he a Muslim?’ Abu Ibrahim^{-asws} said: ‘Yes, and he was killed as a martyr. The army came upon him, so they killed him in his house as an assassination, and the forces were from the people of Syria’. He said, ‘So what used to be my name before my teknonym?’ He^{-asws} said: ‘Your name was Abdul Saleeb’. He said, ‘So what would you^{-asws} name me as?’ He^{-asws} said: ‘Your name is Abdullah’.

قَالَ فَإِنِّي آمَنْتُ بِاللَّهِ الْعَظِيمِ وَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَرَدًّا صَمَدًا لَيْسَ كَمَا تَصِفُهُ النَّصَارَى وَ لَيْسَ كَمَا تَصِفُهُ الْيَهُودُ وَ لَا جِنْسٌ مِنْ أَجْنَاسِ الشِّرْكِ

He said, ‘So I hereby believe in Allah^{-azwj} the Magnificent, and I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, Individual, Self-Sufficient. He^{-azwj} isn’t as the Christians describe Him^{-azwj}, and He^{-azwj} isn’t as the Jews describe Him^{-azwj}, nor is He^{-azwj} a species from the species of the ‘Al-Shirk’.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ بِالْحَقِّ فَاَبَانَ بِهِ لِأَهْلِهِ وَ عَمِي الْمُبْطُلُونَ وَ أَنَّهُ كَانَ رَسُولَ اللَّهِ إِلَى النَّاسِ كَافَّةً إِلَى الْأَحْمَرِ وَ الْأَسْوَدِ كُلِّ فِيهِ مُشْتَرِكٌ فَأَبْصَرَ مَنْ أَبْصَرَ وَ اهْتَدَى مَنْ اهْتَدَى وَ عَمِي الْمُبْطُلُونَ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ

And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the Truth. So, he^{-saww} explained it to its rightful ones and blinded the falsifies, and he^{-saww} was Rasool^{-saww} of Allah^{-azwj} to the people, all of them - to the red and the black. All were common with regards to it. Therefore, he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded and it was from them what they were calling to.

وَ أَشْهَدُ أَنَّ وَلِيَّهِ نَطَقَ بِحِكْمَتِهِ وَ أَنَّ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ نَطَقُوا بِالْحِكْمَةِ الْبَالِغَةِ وَ تَوَارَّزُوا عَلَى الطَّاعَةِ لِلَّهِ وَ فَارَقُوا الْبَاطِلَ وَ أَهْلَهُ وَ الرَّجْسَ وَ أَهْلَهُ وَ هَجَرُوا سَبِيلَ الضَّلَالَةِ وَ تَصَرَّفَهُمُ اللَّهُ بِالطَّاعَةِ لَهُ وَ عَصَمَهُمْ مِنَ الْمَعْصِيَةِ فَهُمْ لِلَّهِ أَوْلِيَاءُ وَ لِلدِّينِ أَنْصَارٌ يَحْتَوُونَ عَلَى الْحَبْرِ وَ يَأْمُرُونَ بِهِ

And I testify that his^{-saww} successor^{-asws} spoke with his^{-saww} wisdom, and that the one who was before him^{-saww} from the Prophets^{-saww} spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah^{-azwj} and they^{-as} separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah^{-azwj} Helped them^{-as} with the obedience to Him^{-azwj} and Rescued them^{-as} from the disobedience. Thus, they^{-as} were the Guardians^{-asws} of Allah^{-azwj} and the helpers of the Religion, urging upon the goodness and enjoining with it.

آمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ وَ مَنْ ذَكَرْتُ مِنْهُمْ وَ مَنْ لَمْ أَدْكُرْ وَ آمَنْتُ بِاللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَالَمِينَ

I believe in the young of them^{-as} and the old, and the ones who were Mentioned from them^{-as} and the ones who were not Mentioned. And I believe in Allah^{-saww} Blessed and High, Lord^{-azwj} of the world’.

ثُمَّ قَطَعَ زُنَّارَهُ وَ قَطَعَ صَلِيبًا كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُرْبِي حَتَّى أَضَعَ صَدَقَتِي حَيْثُ تَأْمُرُنِي فَقَالَ هَاهُنَا أُخِّ لَكَ كَانَ عَلَيَّ مِثْلُ دِينِكَ وَ هُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَ هُوَ فِي نِعْمَةٍ كَنِعْمَتِكَ فَتَوَاسَيْتَا وَ بَحَاوَرَا وَ لَسْتُ أَدْعُ أَنْ أُورِدَ عَلَيْكُمَا حَقُّكُمَا فِي الْإِسْلَامِ

Then he cut off his strap and his crucifix of gold which was in his neck, then said, ‘Order me until I place my charities wherever you^{-asws} instruct me to’. So, he^{-asws} said: ‘Over there is a bother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa’alba, and he is in a Bounty like your Bounty. Therefore console each other and cooperate with each other, and I^{-asws} will not let you leave your rights which are upon you in Al-Islam’.

اللَّهُ أَصْلَحَكَ اللَّهُ إِبْنِي لَعْنِي وَ لَقَدْ تَرَكْتُ ثَلَاثِمِائَةَ طَرُوقٍ بَيْنَ فَرَسٍ وَ فَرَسَةٍ وَ تَرَكْتُ أَلْفَ بَعِيرٍ فَحَقُّكَ فِيهَا أَوْفَرُ مِنْ حَقِّي فَقَالَ لَهُ أَنْتَ مَوْلَى اللَّهِ وَ رَسُولِهِ وَ أَنْتَ فِي حَدِّ نَسَبِكَ عَلَيَّ خَالِكَ

He said, ‘By Allah^{-azwj}! May Allah^{-azwj} Keep you^{-asws} well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your^{-asws} right are more than my rights’. So, he^{-asws} said to him: ‘You are a slave of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you are in a limit of your ancestry, upon your state’.

فَقَالَ وَ فَحَسُنَ إِسْلَامُهُ وَ تَزَوَّجَ امْرَأَةً مِنْ بَنِي فِهْرِ وَ أَصَدَقَهَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) خَمْسِينَ دِينَارًا مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ أَخْدَمَهُ وَ بَوَّأَهُ وَ أَقَامَ حَتَّى أُخْرِجَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَمَاتَ بَعْدَ مَخْرَجِهِ بِثَمَانٍ وَ عِشْرِينَ لَيْلَةً .

The (narrator) said, ‘And excellent was his Islam, and he married a woman from the Clan of Fihir, and Abu Ibrahim^{-asws} paid her dowry of Fifty Dinars from the charity of Ali^{-asws} Bin Abu Talib^{-asws}, and gave him a servant and accommodated him, and looked after him until Abu Ibrahim^{-asws} was brought out (to go to prison). He (the convert) died after his^{-asws} exit by twenty-eight nights’.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَنَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَمْ يَسْأَلِ الْعِبَادُ مِثْلَكَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ رَسُولِكَ وَ إِبْرَاهِيمَ خَلِيلِكَ وَ صَفِيَّكَ وَ مُوسَى كَلِيمِكَ وَ نَجِيِّكَ وَ عِيسَى كَلِمَتِكَ وَ زُوجِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Abu Abdullah Bin Sinan, from Aban Bin Taghlib, from;

Abu Abdullah^{-asws} said (in a long Hadith): ‘You should be saying, ‘O Allah^{-azwj}! I ask You^{-azwj} and do not ask the servants like I ask You^{-azwj}. I ask You^{-azwj} by the right of Muhammad^{-saww} Your

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4

saww Prophet^{-saww} and Your^{-azwj} Rasool^{-saww}, and Ibrahim^{-as} Your^{-azwj} friend and Your^{-azwj} elite, and Musa^{-as} Your^{-azwj} speaker and Your^{-azwj} whisperer, and Isa^{-as} Your^{-azwj} Word and Your^{-azwj} Spirit.

وَأَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ وَ تَوْرَةِ مُوسَى وَ زُبُورِ دَاوُدَ وَ إِنْجِيلِ عِيسَى وَ قُرْآنِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بِكُلِّ وَحْيٍ أَوْحَيْتَهُ وَ قَضَاءِ أَمْصِيَّتِهِ وَ حَقِّ قَضِيَّتِهِ وَ عَزِيٍّ أَغْنَيْتَهُ وَ ضَالِّ هَدَيْتَهُ وَ سَائِلِ أَعْطَيْتَهُ

And I ask You^{-azwj} by the Parchments of Ibrahim^{-as}, and the Torah of Musa^{-as}, and the Psalms of Dawood^{-as}, and the Evangel of Isa^{-as}, and Quran of Muhammad^{-saww}, and by every Revelation You^{-azwj} Revealed, and every Judgment You^{-azwj} Passed, and right You^{-azwj} Fulfilled, and rich one You^{-azwj} Enriched, and straying one You^{-azwj} Guided, and begging one You^{-azwj} Gave to (an extract).¹²

Additional Divine Books Mentioned in Ahadith:

(In a lengthy Hadith) from Abu Abdullah^{-asws}:

يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَ الْمِيزَانَ الْكِتَابَ الْأَكْبَرُ وَ إِنَّمَا عَرَفَ مِمَّا يُدْعَى الْكِتَابَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الْفُرْقَانَ فِيهَا كِتَابُ نُوحٍ وَ فِيهَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (عليه السلام) فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَأَيُّنَ صُحُفِ إِبْرَاهِيمَ إِنَّمَا صُحُفِ إِبْرَاهِيمَ الْإِسْمُ الْأَكْبَرُ وَ صُحُفِ مُوسَى الْإِسْمُ الْأَكْبَرُ

Allah^{-azwj} the Exalted is Saying: ***Certainly, We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale [57:25].*** The Book is the Great Name, and rather it is recognised from what He^{-azwj} is Called in the Books, the Torah and the Evangel and 'الْفُرْقَانُ' the Criterion (Quran). In them is the Book of Noah^{-as}, and in them is the Book of Salih^{-as} and Shuayb^{-as} and Ibrahim^{-as}. So, Allah^{-azwj} Mighty and Majestic Informed ***Most surely this is in the earlier Scriptures [87:18], The scriptures of Ibrahim and Musa [87:19].*** So, where is the Scripture of Ibrahim^{-as}? But rather, the Scripture of Ibrahim^{-as} is 'الْإِسْمُ الْأَكْبَرُ' the Great Name, and the Scripture of Musa^{-as} is 'الْإِسْمُ الْأَكْبَرُ' the Great Name.

فَلَمْ تَزَلِ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ (صلى الله عليه وآله) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) أَسْلَمَ لَهُ الْعَقِبُ مِنَ الْمُسْتَنْفِظِينَ وَ كَذَّبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

The bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammad^{-saww}. When Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww}, the descendants from the 'preservers' submitted to him^{-saww} and the Children of Israel belied him^{-saww}, وَ دَعَا ' إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ and they (the descendants of the preservers) called to Allah^{-azwj} and fought in His^{-azwj} Way.

¹² Al Kafi V 2 – The Book Of Supplication CH 59 H 1

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلِنَ فَضْلَ وَصِيَّتِكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جُفَاءٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُؤَاتِ الْأَنْبِيَاءِ (عليهم السلام) وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

Then Allah^{-azwj}, Majestic is His^{-azwj} Mention, Revealed unto him^{-saww}: “Proclaim the merits of your^{-saww} successor^{-asws!}” He^{-saww} said: ‘Lord^{-azwj!} The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet^{-as} was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets^{-as}, nor their^{-as} nobilities, nor would they be believing in me^{-saww} if I^{-saww} were to inform them with the merits of the People^{-asws} of my^{-saww} Household’. Allah^{-azwj}, Majestic is His^{-azwj} Mention Said: “And do not grieve upon them and say **Peace, for they shall soon come to know**’ [43:89].

فَدَكَرَ مِنْ فَضْلِ وَصِيَّتِهِ ذِكْرًا فَوَقَعَ النِّفَاقَ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآياتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ هُمْ

Therefore, he^{-saww} mentioned the merits of his^{-saww} successor^{-asws} with a mention, and the hypocrisy occurred in their hearts. Rasool-Allah^{-saww} knew that and what they were saying, so Allah^{-azwj}, Majestic is His^{-azwj} Mention, Said: “O Muhammad^{-saww!} **We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah**” [6:33]. But they were denying without there being any proof/argument for them (an extract).¹³

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ وَ لَإِيَّةَ عَلِيِّ (عليه السلام) مَكْتُوبَةٌ فِي جَمِيعِ صُحُفِ الْأَنْبِيَاءِ وَ لَنْ يُبْعَثَ اللَّهُ رَسُولًا إِلَّا بِنُبُوءَةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ وَصِيَّتِهِ عَلِيِّ (عليه السلام) .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al Fuzayl, from;

Abu Al-Hassan^{-asws} having said: ‘The Wilayah of Ali^{-asws} is inscribed in the entirety of the Parchments of the Prophets^{-as}, and Allah^{-azwj} never Sent a Rasool^{-as} or a Prophet^{-as} except with the Prophet-hood of Muhammad^{-saww} and Ali^{-asws}’ as his^{-saww} Successor^{-asws}.¹⁴

A short description of the Four Divine Books, which exist today, is given in the Appendix II.

Appendix I: The Prophets^{-as} and their^{-as} successors^{-as}

الطالقاني، عن أحمد بن محمد الهمداني، عن علي بن الحسن بن فضال عن أبيه، عن محمد بن الفضيل، عن الثمالي، عن أبي جعفر عليه السلام قال: إن الله عزوجل عهد إلى آدم عليه السلام أن لا يقرب الشجرة، فلما بلغ الوقت الذي كان في علم الله تبارك وتعالى أن يأكل منها نسي فأكل منها، وهو قول الله تبارك وتعالى: " ولقد عهدنا إلى آدم من قبل فنسي ولم نجد له عزيمة "

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 6

Al Talaqany, from Ahmad Bin Muhammad al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from Muhammad Bin Al Fazeyl, from Al Sumaly,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic took an oath from Adam^{-as} that he^{-as} will not go near the tree. When the time reached which was in the Knowledge of Allah^{-azwj} Blessed and Exalted that he^{-as} eats from it, he^{-as} forgot and ate from it, and it is the Words of Allah^{-azwj} Blessed and Exalted: ***And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].***

" فلما أكل آدم من الشجرة اهبط إلى الأرض فولد له هابيل واخته توأم، وولد له قابيل واخته توأم، ثم إن آدم أمر هابيل وقابيل أن يقربا قربانا "، و كان هابيل صاحب غنم، وكان قابيل صاحب زرع، فقرب هابيل كبشا وقرب قابيل من زرعه ما لم ينق، وكان كبش هابيل من أفضل غنمه وكان زرع قابيل غير منقى،

When Adam^{-as} ate from the tree, he^{-as} descended to the earth, and Habel^{-as} and his^{-as} sister were born unto him^{-as} as twins. Then Adam^{-as} instructed Habel^{-as} and Qabeel^{-la} both to offer an offering each; and Habel^{-as} was an owner of sheep, and Qabeel^{-la} was an owner of a farm, so Habel^{-la} offered a ram and Qabeel^{-la} offered from his farm what had not pure, and the ram of Habel^{-as} was from the most superior of his^{-as} sheep, and farm of Qabeel^{-la} was not pure.

فتقبل قربان هابيل ولم يتقبل قربان قابيل، وهو قوله عزوجل: " وائل عليهم نبأ ابني آدم بالحق إذ قربا قربانا فتقبل من أحدهما ولم يتقبل من الاخر " الاية،

The offering of Habel^{-as} was Accepted and offering of Qabeel^{-la} was not Accepted, and it is the Word of the Mighty and Majestic: ***And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27]*** – the Verse.

وكان القربان إذا قبل تأكله النار، فعمد قابيل فبنى لها بيتا "، وكان أول من بنى للنار البيوت، وقال: لأعبدن هذه النار حتى تقبل قرباني،

And it so happened that the offering was consumed by the Fire. So Qabeel^{-la} resorted to the Fire and built for it a house (for worship) and it was the first of the houses to be built for the fire. He^{-la} said, 'I^{-la} will worship this fire until my^{-la} offering is Accepted from me^{-la}'.

ثم إن عدو الله إبليس قال لقابيل: إنه تقبل قربان هابيل ولم يتقبل قربانك، وإن تركته يكون له عقب يفتخرون على عقبك، فقتله قابيل،

Then the enemy of Allah^{-azwj} Iblees^{-la} said to Qabeel^{-la}, 'The offering of Habeel^{-as} has been Accepted whilst your^{-la} offering has not been Accepted, and if you^{-la} were to leave him^{-as}, his^{-as} descendants would pride themselves over your^{-la} descendants'. So, Qabeel^{-la} killed him^{-as}.

فلما رجع إلى آدم قال له: يا قابيل أين هاييل؟ فقال: ما أدري وما بعثني له راعيا! فانطلق آدم فوجد هاييل مقتولا فقال: لعنت من أرض كما قبلت دم هاييل، فبكى آدم على هاييل أربعين ليلة.

When he^{-la} returned to Adam^{-as}, he^{-as} said to him^{-la}: 'O Qabeel^{-la}! Where is Habeel^{-as}? He^{-la} said, 'I don't know, and you^{-as} did not send me^{-la} to him^{-as} as a shepherd!' So, Adam^{-as} went and found Habeel^{-as} killed, and he^{-as} said: 'Cursed is the ground which accepted the blood of Habeel^{-as}!' Adam^{-as} cried over Habeel^{-as} for forty nights.

ثم إن آدم سأل ربه عزوجل أن يهب له ولدا " فولد له غلام فسماه هبة الله، لأن الله عزوجل وهبه له، فأحبه آدم حبا " شديدا "

Then Adam^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic to Grant him^{-as} a son. A boy was born unto him^{-as} and he^{-as} named it Hibtullah (Gift of Allah^{-azwj}), because Allah^{-azwj} Mighty and Majestic had Gifted him^{-as} (Hibtullah) to him^{-as}, and Adam^{-as} loved him^{-as} with intense love.

فلما انقضت نبوة آدم عليه السلام و استكمل أيامه أوحى الله تبارك وتعالى إليه أن يا آدم إنه قد انقضت نبوتك، و استكملت أيامك فاجعل العلم الذي عندك والإيمان والاسم الأكبر وميراث العلم و آثار النبوة في العقب من ذريتك عند ابنك هبة الله، فإني لن أقطع العلم والإيمان و الاسم الأكبر وميراث العلم و آثار النبوة من العقب من ذريتك إلى يوم القيامة، ولن أدع الأرض إلا وفيها علم يعرف به ديني وتعرف به طاعتي، فيكون نجاة لمن يولد فيما بينك وبين نوح،

When the Prophet-hood of Adam^{-as} expired and his^{-as} days were completed, Allah^{-azwj} Blessed and Exalted Revealed to him^{-as}: "O Adam^{-as}! Your^{-as} Prophet-hood has expired, and your^{-as} days are complete, therefore make the knowledge which is with you^{-as}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the Prophet-hood to be among the posterity from your^{-as} offspring with your^{-as} son^{-as} Hibtullah^{-as}, for I^{-azwj} never terminate the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the Prophet-hood, from your^{-as} posterity from your^{-as} offspring up to the Day of Qiyamah, and never leave the earth except and in it would be a knowledgeable one by whom My^{-azwj} Religion would be recognised, and My^{-azwj} obedience be introduced, so it would happen to be a salvation for the ones who would be born among what is between you^{-as} and Noah^{-as}.

وذكر آدم نوحا " وقال: إن الله تبارك وتعالى باعث نبيا " اسمه نوح وإنه يدعو إلى الله فيكذبونه فيقتلهم الله بالطوفان، وكان بين آدم ونوح عشرة آباء كلهم أنبياء الله، وأوصى آدم إلى هبة الله: أن من أدركه منكم فليؤمن به وليتبعه وليصدق به فإنه ينجو من الغرق.

And Adam^{-as} mentioned Noah^{-as} and said: 'Allah^{-azwj} Blessed and Exalted will be Sending a Prophet^{-as}, his^{-as} name is Noah^{-as}, and he^{-as} will call to Allah^{-azwj}, but they (people) will belie

him^{-as} and Allah^{-azwj} will Kill them with the flood. And there was between Adam^{-as} and Noah^{-as}, ten fathers, all of them Prophets^{-as} of Allah^{-azwj}. And Adam^{-as} bequeathed to Hibtullah^{-as} that: ‘The one from you who comes across him^{-as}, he should believe in him^{-as}, and follow him^{-as} and ratify him^{-as}, and he would be saved from the drowning’.

ثم إن آدم مرض المرضة التي قبض فيها فأرسل إلى هبة الله فقال له: إن لقيت جبرئيل أو من لقيت من الملائكة فاقرأه السلام وقل له: إن أبي يستهديك من ثمار الجنة، ففعل، فقال له جبرئيل: يا هبة الله إن أباك قد قبض، وما نزلت إلا للصلاة عليه فارجع،

Then Adam^{-as} got sick with the illness in which he^{-as} passed away, and he^{-as} sent a message to Hibtullah^{-as} and said to him^{-as}: ‘If you^{-as} meet Jibraeel^{-as} or one who meets you^{-as} from the Angels, then convey the greetings and say to him: ‘My^{-as} father^{-as} (Adam^{-as}) wants to gift you^{-as} from the fruits of Paradise’. He^{-as} did so, and Jibraeel^{-as} said to him^{-as}: ‘O Hibtullah^{-as}! Your^{-as} father^{-as} has expired, and I^{-as} did not descend except for the Salat upon him^{-as}, therefore return’.

فرجع فوجد أباه قد قبض، فأراه جبرئيل كيف يغسله فغسله حتى إذا بلغ الصلاة عليه قال هبة الله: يا جبرئيل تقدم فصل على آدم، فقال له: جبرئيل: يا هبة الله إن الله تبارك وتعالى أمرنا أن نسجد لأبيك في الجنة، وليس لنا أن نؤم أحدا من ولده، فتقدم هبة الله

He^{-as} returned and found his^{-as} father^{-as} to have expired. Then, Jibraeel^{-as} showed him^{-as} how to wash him^{-as} until when it reached the Salat upon him^{-as}, Hibtullah^{-as} said: ‘O Jibraeel^{-as}! Proceed, and pray Salat upon Adam^{-as}’. Jibraeel^{-as} said to him: ‘Allah^{-azwj} Blessed and Exalted Commanded us to do Sajdah to your^{-as} father^{-as} in the Paradise, and it isn’t for us that we lead anyone from his^{-as} children, therefore you^{-as} Hibtullah^{-as}, go ahead’.

فصلى على آدم وجبرئيل عليه السلام خلفه وحزب من الملائكة وكبر عليه ثلاثين تكبيرة، فأمر جبرئيل فرجع من ذلك خمس وعشرون تكبيرة، فالسنة اليوم فينا خمس تكبيرات، وقد كان يكبر على أهل بدر سبع وتسع.

He^{-as} prayed Salat upon Adam^{-as}, and Jibraeel^{-as} (prayed) behind him^{-as}, along with a group from the Angels, and exclaimed upon him^{-as} with thirty Takbeers. Jibraeel^{-as} instructed to raise twenty-five Takbeers from that, so the Sunnah today among us is five Takbeers, and there had been exclaimed upon the people of Badr, seven and nine Takbeers.

ثم إن هبة الله لما دفن آدم أتاه قابيل فقال له: يا هبة الله إنني قد رأيت آدم أبي قد خصك من العلم بما لم أخص به، وهو العلم الذي دعا به أخوك هاويل فتقبل قربانه

Then, when Hibtullah^{-as} had buried Adam^{-as}, Qabeel^{-la} came to him^{-as} and said to him^{-as}, ‘O Hibtullah^{-as}! I^{-la} have seen my^{-la} father^{-as} Adam^{-as} to have particularised you^{-as} from the knowledge of what he^{-as} had specialised with, and it is the knowledge which your^{-as} brother^{-as} Habel^{-as} used to supplicate with and his^{-as} offering was accepted.

وإنما قتلته لكيلا يكون له عقب فيفتخرون على عقيبي فيقولون: نحن أبناء الذي تقبل قربانه، وأنتم أبناء الذي لم يتقبل قربانه، وإنك إن أظهرت من العلم الذي اختصك به أبوك شيئا " قتلتك كما قتلت أخاك هابيل،

And rather, I^{-la} killed him^{-as} lest there would happen to be posterity for him^{-as} and they would be priding over my^{-la} posterity and they would be saying, 'We are the sons of the one whose offering was Accepted, and you are son of the one whose offering was not Accepted', and you^{-as}, if you^{-as} were to manifest anything from the knowledge which your^{-as} father^{-as} specialised you^{-as} with, I^{-la} will kill you^{-as} just as I^{-la} killed your^{-as} brother^{-as} Habel^{-as}.

فلبث هبة الله والعقب منه مستخفين بما عندهم من العلم والإيمان والاسم الأكبر وميراث العلم وآثار علم النبوة حتى بعث نوح عليه السلام وظهرت وصية هبة الله حين نظروا في وصية آدم فوجدوا نوحا " قد بشر به أبوهم آدم عليه السلام فأمنوا به واتبعوه وصدقوه،

Hibtullah^{-as} remained fearing the consequences from him^{-as} due to what was with him^{-as} from the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the Prophet-hood, until Allah^{-azwj} Sent Noah^{-as}, and the bequest of Hibtullah appeared when they looked into the bequest of Adam^{-as}, and they found Noah^{-as} to have given the glad tidings with it of their father^{-as} Adam^{-as}. So, they believed in him^{-as}, and followed him^{-as}, and ratified him^{-as}.

وقد كان آدم أوصى هبة الله أن يتعاهد هذه الوصية عند رأس كل سنة فيكون يوم عيد لهم، فيتعاهدون بعث نوح في زمانه الذي بعث فيه، وكذلك جرى في وصية كل نبي حتى بعث الله تبارك وتعالى محمدا " صلى الله عليه وآله وإنما عرفوا نوحا " بالعلم الذي عندهم وهو قول الله تعالى: " ولقد أرسلنا نوحا " إلى آخر الآية،

And Adam^{-as} had bequeathed to Hibtullah^{-as} to get this bequest covenanted during the beginning of every year so it would become a day of festival for them. Thus, they were covenanted the Sending of Noah^{-as} during his^{-as} era which he^{-as} had been Sent in. And like that flowed regarding the bequest of every Prophet^{-as} until Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww}. And rather, they recognised Noah^{-as} due to the knowledge which was with them, and it is the Word of Allah^{-azwj} the Exalted: **And We had Sent Noah [57:26]** – up to the end of the Verse.

وكان ما بين آدم ونوح من الأنبياء مستخفين ومستعلنين، ولذلك خفي ذكرهم في القرآن فلم يسموا كما سمي من استعلن من الأنبياء، وهو قول الله تعالى: " ورسلا " قد قصصناهم عليك من قبل ورسلا " لم نقصصهم عليك " يعني من لم يسمهم من المستخفين كما سمي المستعلنين من الأنبياء.

And there was between Adam^{-as} and Noah^{-as}, from the Prophets^{-as}, the Concealed ones and the Notified ones, and due to that their Mention is Concealed in the Quran, and they^{-as} were not named just as the Notified ones from the Prophets^{-as} were named, and it is the Word of Allah^{-azwj} the Exalted: **And Rasools** – We^{-azwj} did not Relate their^{-as} stories unto you^{-saww} – **and Allah Spoke to Musa in a conversation [4:164]** – meaning, He^{-azwj} did not Name the concealed ones just as He^{-azwj} Named the Notified ones from the Prophets^{-as}.

فمكث نوح في قومه ألف سنة إلا خمسين عاما "، لم يشاركه في نبوته أحد، ولكنه قدم على قوم مكذبين للأنبياء الذين كانوا بينه وبين آدم، وذلك قوله:
" كذبت قوم نوح المرسلين " يعني من كان بينه وبين آدم إلى أن انتهى إلى قوله: " وإن ربك هو العزيز الرحيم " .

Noah^{-as} lived among his^{-as} people for a thousand years less fifty (950) years. He^{-as} did not associate anyone in his^{-as} Prophet-hood for he^{-as} had come to a people who had rejected the Prophets^{-as} who were between him^{-as} and Adam^{-as} and that is His^{-azwj} Word: ***The people of Noah belied the Rasools [26:105]*** – meaning the ones who were between him^{-as} and Adam^{-as} up to the end of His^{-azwj} Words: ***And surely your Lord, He is the Mighty, the Merciful [26:191].***

ثم إن نوحا " لما انقضت نبوته واستكملت أيامه أوحى الله عزوجل إليه: يا نوح قد انقضت نبوتك واستكملت أيامك، فاجعل العلم الذي عندك والإيمان والاسم الأكبر وميراث العلم وآثار علم النبوة في العقب من ذريتك عند سام، كما لم أقطعها من بيوتات الأنبياء الذين بينك وبين آدم، ولن أدع الأرض إلا ؟ وعليها عالم يعرف به ديني، وتعرف به طاعتي، ويكون نجاتا لمن يولد فيما بين قبض النبي إلى خروج النبي الآخر،

So, when the Prophet-hood of Noah^{-as} came to an end and his^{-as} days were completed, Allah^{-azwj} Revealed unto him^{-as} that: "O Noah^{-as}! Your^{-as} Prophet-hood has come to an end and your^{-as} days are completed, so make the Knowledge which is in your^{-as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your^{-as} progeny, just as I^{-azwj} did not Cut it off from the houses of the Prophets^{-as} those who were between you^{-as} and Adam^{-as}, and I^{-azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My^{-azwj} Religion would be recognised by, and obedience to Me^{-azwj} would be recognised by, and My^{-azwj} obedience is introduced, and salvation would lie in the ones who are born during what is in between the expiry of a Prophet^{-as} up to the coming out of another Prophet^{-as}.

وليس بعد سام إلا هود، فكان بين نوح وهود من الأنبياء مستخفين ومستعلنين. وقال نوح: إن الله تبارك وتعالى باعث نبيا " يقال له هود، وإنه يدعو قومه إلى الله تبارك وتعالى فيكذبونه، وإن الله عزوجل مهلكهم، فمن أدركه منكم فليؤمن به و ليتبعه، فإن الله عز ذكره ينجيهم من عذاب الريح،

And there isn't after Saam^{-as} except Hud^{-as}, and there were between Noah^{-as} and Hud^{-as}, the Concealed ones and the Notified ones from the Prophets^{-as}. And Noah^{-as} said: 'Allah^{-azwj} Blessed and Exalted will be Sending a Prophet^{-as} called Hud^{-as}, and he^{-as} will call his^{-as} people to Allah^{-azwj} Blessed and the Exalted, but they would belie him^{-as}, and that Allah^{-azwj} Mighty and Majestic will Destroy them. So, the one from you who comes across him^{-as}, then let him believing in him^{-as}, and follow him^{-as}, for Allah^{-azwj}, Mighty is His^{-azwj} Mention would Save him from the Punishment of the wind.

وأمر نوح ابنه ساما " (سام خ) أن يتعاهد هذه الوصية عند رأس كل سنة، ويكون يوم عيد لهم فيتعاهدون فيه بعث هود و زمانه الذي يخرج فيه، فلما بعث الله تبارك وتعالى هودا " نظروا فيما عندهم من العلم و الإيمان وميراث العلم والاسم الأكبر وآثار علم النبوة فوجدوا هودا " نبيا " قد بشرهم به أبوهم نوح، فأمنوا به وصدقوه واتبعوه، فنجوا من عذاب الريح وهو قول الله: " وإلى عاد أخاهم هودا "

And Noah^{-as} instructed his^{-as} son^{-as} Saam^{-as} to get this bequest covenanted at the beginning of every year, and it would become a day of festival for them. So, they were covenanting with regards to it, the Sending of Hud^{-as} and his^{-as} era in which he^{-as} would be coming. When Allah^{-azwj} Blessed and Exalted Sent Hud^{-as}, they looked into what was with them from the knowledge, and the Eman, and inheritance of the knowledge, and the Greatest Name, and effects of the knowledge of the Prophet-hood, and they found Hud^{-as} as a Prophet^{-as} who had been given the glad tidings with by their father Noah^{-as}. So, they believed in him^{-as}, and ratified him^{-as} and followed him^{-as}, and they were saved from the Punishment of the wind, and it is the Word of Allah^{-azwj}: **And to Aad (We Sent) their brother Hud. [7:65].**

" وقوله: " كذبت عاد المرسلين * إذ قال لهم أخوهم هود ألا تتقون " وقال الله عزوجل: " ووصى بها إبراهيم بنيه ويعقوب " وقوله: " ووهبنا له إسحاق ويعقوب كلا " هدينا " لنجعلها في أهل بيته " ونوحا هدينا " من قبل " لنجعلها في أهل بيته،

And His^{-azwj} Words: **(The people of) Aad belied the Rasools [26:123] When their brother Hud said to them: 'Will you not fear?' [26:124];** and the Mighty and Majestic Said: **And Ibrahim bequeath with it to his sons and (so did) Yaqoub [2:132];** His^{-azwj} Words: **And We Granted to him Is'haq and Yaqoub, each we Guided [6:84],** to Make it to be in his^{-as} Household; **and Noah We had Guided from before [6:84],** to Make it to be in his^{-as} Household.

فآمن العقب من ذرية الأنبياء من كان قبل إبراهيم لإبراهيم، وكان بين هود وإبراهيم من الأنبياء عشرة أنبياء وهو قوله عزوجل: " وما قوم لوط منكم ببعيد " وقوله: " فآمن له لوط وقال إني مهاجر إلى ربي سيهدين " وقوله تعالى: " وإبراهيم إذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم "

So, the posterity from the offspring of the Prophets^{-as} (all) believed the ones who were before Ibrahim^{-as} to Ibrahim^{-as}, and there were in between Hud^{-as} and Ibrahim^{-as}, from the Prophets^{-as}, ten Prophets^{-as}, and it is His^{-azwj} Word, the Mighty and Majestic: **nor are the people of Lut distant from you [11:89];** and His^{-azwj} Words: **And Lut believed in Him and said: 'I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26];** and His^{-azwj} Words: **And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, [29:16].**

فجرى بين كل نبي ونبي عشرة آباء وتسعة آباء، وثمانية آباء كلهم أنبياء، وجرى لكل نبي ما جرى لنوح، وكما جرى لآدم وهود وصالح و شعيب وإبراهيم صلوات الله عليهم حتى انتهى إلى يوسف بن يعقوب بن إسحاق بن إبراهيم

So, there flowed between every Prophet^{-as} and a Prophet^{-as}, ten fathers, and nine fathers, and eight fathers, all of them being Prophets^{-as}, and there followed for every Prophet^{-as} what had flowed for Noah^{-as}, and just as what had flowed for Adam^{-as}, and Hud^{-as}, and Salih^{-as}, and Shuayb^{-as}, and Ibrahim^{-as}, until it ended up to Yusuf^{-as} Bin Yaqoub^{-as} Bin Is'haq^{-as} Bin Ibrahim^{-as}.

ثم صارت بعد يوسف في الأسباط إخوته حتى انتهت إلى موسى بن عمران وكان بين يوسف وموسى بن عمران عشرة من الأنبياء، فأرسل الله عزوجل موسى وهارون إلى فرعون وهامان وقارون،

Then it came to be after Yusuf^{-as}, among the tribes of his^{-as} brothers until it ended up to Musa^{-as} Bin Imran^{-as}, and there were between Yusuf^{-as} and Musa^{-as} Bin Imran^{-as}, ten from the Prophets^{-as}. So, Allah^{-azwj} Mighty and Majestic Sent Musa^{-as} and Haroun^{-as} to Pharaoh^{-la} and Haman^{-la} and Qaroun^{-la}.

ثم أرسل الله الرسل تترى " كلما جاء امة رسولها كذبوه فأتبعنا بعضهم بعضا " وجعلناهم أحاديث " فكانت بنو إسرائيل تقتل في اليوم نبيين وثلاثة و أربعة، حتى أنه كان يقتل في اليوم الواحد سبعون نبيا "، ويقوم سوق بقلهم في آخر النهار

Then Allah^{-azwj} Sent Rasools^{-as}, **one after another. Every time its Rasool came to a community, they belied him. So We Caused some of them to follow the others and We Made them as narrations [23:44].** The Children of Israel had killed during one day, two Prophets^{-as}, and three, and four until it happened that in one day seventy Prophets^{-as} were killed, (to the extent) and they were setting up their markets (stalls), at the end of the day.

فلما انزلت التوراة على موسى بن عمران تبشر بمحمد صلى الله عليه وآله وكان بين يوسف وموسى من الأنبياء عشرة، وكان وصي موسى بن عمران يوشع بن نون، وهو فتاه الذي قال فيه عزوجل، فلم تزل الأنبياء تبشر بمحمد صلى الله عليه وآله وذلك قوله: " يجدونه " يعني اليهود والنصارى، يعني صفة محمد واسمه " مكتوبا عندهم في التوراة و الإنجيل يأمرهم بالمعروف وينهاهم عن المنكر "

When the Torah was Revealed unto Musa^{-as} Bin Imran^{-as}, it gave the glad tidings of Muhammad^{-saww}, and there were between Yusuf^{-as} and Musa^{-as}, ten from the Prophets^{-as}, and the successor^{-as} of Musa^{-as} Bin Imran^{-as} was Yoshua^{-as} Bin Noun^{-as}, and he^{-as} is the youth whom the Mighty and Majestic Spoke regarding him^{-as}. The Prophets^{-as} did not cease to give glad tidings of Muhammad^{-saww}, and these are His^{-azwj} Words: **they are finding him [7:157]** – meaning the Jews and the Christian (finding) the description of Muhammad^{-saww} and his^{-saww} name, **written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, [7:157].**

وهو قول الله تعالى يحكي عن عيسى بن مريم: " ومبشرا " برسول يأتي من بعدي اسمه أحمد " فبشر موسى وعيسى بمحمد صلى الله عليهم أجمعين كما بشرت الأنبياء بعضهم بعضا حتى بلغت محمدا صلى الله عليه وآله،

And it is the Word of Allah^{-azwj} the Exalted Relating from Isa^{-as} Bin Maryam^{-as}: **giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6].** So, Musa^{-as} and Isa^{-asws} (both) gave the glad tidings of Muhammad^{-saww} together just as the Prophets^{-as} had given glad tidings to each other until it reached Muhammad^{-saww}.

فلما قضى محمد صلى الله عليه وآله نبوته واستكمل أيامه أوحى الله تبارك وتعالى إليه: أن يا محمد قد قضيت نبوتك، واستكملت أيامك، فاجعل العلم الذي عندك والإيمان والاسم الأكبر و ميراث العلم وآثار علم النبوة عند علي بن أبي طالب عليه السلام، فإني لن أقطع العلم والإيمان والاسم الأكبر وميراث العلم وآثار علم النبوة من عقبك من ذريتك، كما لم أقطعها من بيوتات الأنبياء الذين كانوا بينك وبين أبيك آدم،

When the Prophet-hood of Muhammad^{-saww} expired and his^{-saww} days were completed, Allah^{-azwj} Blessed and Exalted Revealed unto him^{-saww}: “O Muhammad^{-saww}! Your^{-saww} Prophet-hood has expired, and your^{-saww} days are completed, therefore make the knowledge which is with you^{-saww}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, to be with Ali^{-asws} Bin Abu Talib^{-asws}, for I^{-azwj} never Cut-off the knowledge, and the Eman, and the Greatest Name, and inheritance of the knowledge, and effects of the knowledge of the Prophet-hood, from the posterity of your^{-saww} offspring, just as I^{-azwj} did not Cut it off from the Households of the Prophets^{-as}, those who were between you^{-saww} and your^{-saww} father^{-as} Adam^{-as}.

وذلك قوله تعالى: " إن الله اصطفى آدم ونوحا " وآل إبراهيم وآل عمران على العالمين * ذرية بعضها من بعض والله سميع عليم " فإن الله تبارك وتعالى لم يجعل العلم جهلا "، ولم يكل أمره إلى ملك مقرب، ولا إلى نبي مرسل، ولكنه أرسل رسولا " من ملائكته إلى نبيه فقال له كذا وكذا،

And these are the Words of the Exalted: ***‘Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].*** Thus, Allah^{-azwj} Blessed and Exalted did not Make the knowledge to the ignorant ones, and His^{-azwj} Command neither came to an Angel of Proximity nor to a Messenger Prophet^{-as}, but He^{-azwj} Sent Messengers from His^{-azwj} Angels to His^{-azwj} Prophet^{-saww}, and he said such and such to him^{-saww}.

فأمره بما يحب ونهاه عما ينكر، فقص عليه ما قبله وما بعده بعلم فعلم ذلك العلم أنبيأؤه وأصفيأؤه من الآباء والإخوان بالذرية التي بعضها من بعض، فذلك قوله: ولقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا " عظيما "

He^{-azwj} Commanded him^{-saww} with what He^{-azwj} Loved and Forbade him^{-saww} from what is evil, and Related to him^{-saww} what (had happened) before him^{-saww} and what was to happen after him^{-saww} with knowledge. He^{-azwj} Taught that knowledge of His^{-azwj} Prophets^{-as}, and His^{-azwj} Elites from the fathers and brothers with the offspring which was from each other, and these are His^{-azwj} Words: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].***

فأما الكتاب فالنبوة، وأما الحكمة فهم الحكماء من الأنبياء والأصفياء من الصفوة، وكل هؤلاء من الذرية التي بعضها من بعض، الذين جعل الله تبارك وتعالى فيهم النبوة وفيهم العاقبة وحفظ الميثاق حتى ينقضي الدنيا، فهم العلماء ولآة الأمر، واستنباط العلم والهداة،

As for the Book, so it is the Prophet-hood, and as for the Wisdom, they are the wise ones from the Prophets^{-as} and the Elites from the Elites, and all of them are from the offspring which were from each other, those whom Allah^{-azwj} Blessed and Exalted Made the Prophet-hood to be among them, and the posterity, and preservation of the Covenant until the world expires. Thus, they are the knowledgeable ones, Guardians of the Commands (Wali Al-Amr), and the extractors of the knowledge and the Guidance.

فهذا بيان الفضل في الرسل والأنبياء والحكماء وأئمة الهدى والخلفاء الذين هم ولاة أمر الله، وأهل استنباط علم الله، وأهل آثار علم الله عزوجل من الذرية التي بعضها من بعض من الصفوة بعد الأنبياء من الآل والإخوان والذرية من بيوتات الأنبياء،

This is an explanation of the merits regarding the Rasools^{-as} and the Prophets^{-as}, and the wise ones, and the Imams^{-asws} of Guidance and the Caliphs, those who are the Guardians of the Command of Allah^{-azwj}, and the people to extract the Knowledge of Allah^{-azwj}, and the people of the effects of the Knowledge of Allah^{-azwj} Mighty and Majestic, from the offspring which is from each other, from the Elites after the Prophets^{-as}, from the family, and the brothers, and the offspring from the Households of the Prophets^{-as}.

فمن عمل بعلمهم انتهى إلى إبراهيم فجاء بنصرهم، ومن وضع ولاية الله وأهل استنباط علمه في غير أهل الصفوة من بيوتات الأنبياء فقد خالف أمر الله، وجعل الجهال ولاة أمر الله، والمتكلمين بغير هدى، وزعموا أنهم أهل استنباط علم الله، فقد كذبوا على الله وزاغوا عن وصية الله وطاعته، فلم يضعوا فضل الله حيث وضعه الله تبارك وتعالى فضلوا وأضلوا أتباعهم، ولم يكن لهم يوم القيامة حجة،

The one who acts in their knowledge ending up to Ibrahim^{-as} would have come as their helpers, and the one who places the Wilayah of Allah^{-azwj} and the people of the extraction of His^{-azwj} Knowledge to be in another than the elite people from the Households of the Prophets, so he has opposed a Command of Allah^{-azwj}, and made the Jihad against the Guardians of the Command of Allah^{-azwj}, (and place it with) the pretenders without guidance, and they claim that they are the people of the extraction, so they has strayed and strayed their followers, and there will not be any argument for them on the Day of Qiyamah.

إنما الحججة في آل إبراهيم لقول الله تبارك وتعالى: " ولقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا " عظيما " فالحجة للأنبياء وأهل بيوتات الأنبياء حتى تقوم الساعة، لأن كتاب الله عزوجل ينطق بذلك،

But rather, Divine Authorities would be among the Progeny of Ibrahim^{-as} due to the Words of Allah^{-azwj} Blessed and Exalted: ***So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].*** Thus, the Divine Authority would be for the Prophets^{-as} and the people of the Households of the Prophets^{-as} until the establishment of the Hour, because the Book of Allah^{-azwj} Mighty and Majestic Spoke with that.

ووصية الله خبرت بذلك في العقب من البيوت التي رفعها الله تبارك وتعالى على الناس فقال: " في بيوت أذن الله أن ترفع ويذكر فيها اسمه " وهي بيوت الأنبياء والرسل الحكماء وأئمة الهدى،

And the successors^{-asws} of (Prophets^{-as} of) Allah^{-azwj} informed of that among the posterity from the Household which Allah^{-azwj} Blessed and Exalted Raised above the people, so He^{-azwj} Said: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these [24:36]***, and these are houses of the Prophets^{-as} and the Rasools^{-as}, the wise ones, and the Imams^{-asws} of Guidance.

فهذا بيان عروة الإيمان التي نجا بها من نجا قبلكم، وبها ينجو من اتبع الهدى قبلكم وقد قال الله تبارك وتعالى في كتابه: " ونوحا " هدينا من قبل ومن ذريته داود وسليمان وأيوب ويوسف وموسى وهرون وكذلك نجزي المحسنين * وذكريا ويحيى وعيسى وإلياس كل من الصالحين * وإسماعيل واليسع ويونس ولوطا " وكلا " فضلنا على العالمين * ومن آباؤهم وذرياتهم وإخوانهم واجتبيناهم وهديناهم إلى صراط مستقيم *

Thus, this is an explanation of the handhold of the Eman by which attained salvation the ones who attained salvation before you, and by it would attain salvation the ones who follow the Guidance before you, and Allah^{-azwj} Blessed and Exalted has Said in His^{-azwj} Book: ***and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakriyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85] And Ismail, and Al-Yas'a, and Yunus, and Lut; and all We Merited over the worlds [6:86] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them to the Straight Path [6:87].***

اولئك الذين آتيناهم الكتاب والحكم والنبوة فإن يكفر بما هؤلاء فقد وكلنا بما قوما " ليسوا بما بكافرين " فإنه وكل بالفضل من أهل بيته من الأنبياء والإخوان والذرية، وهو قول الله عزوجل في كتابه: فإن يكفر بما امتك يقول: فقد وكلنا أهل بيتك بالإيمان الذي أرسلتك به فلا يكفرون بما أبدا "، ولا اضيع الإيمان الذي أرسلتك به،

They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]. The Allocation is with the merit from the Household of the Prophets^{-as} and the brethren and the offspring, and it is the Word of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***So if your community disbelieves in it.*** He^{-azwj} is Saying: "We^{-azwj} have Allocated the People^{-asws} of your^{-saww} Household with the Eman which I^{-azwj} Sent with him^{-saww}, so they will not disbelieve in it, ever! Nor will they waste the Eman which I^{-azwj} Sent with him^{-saww}.

وجعلت أهل بيتك بعدك علما عنك وولاة من بعدك، وأهل استنباط علمي الذي ليس فيه كذب ولا إثم ولا وزر ولا بظر ولا رثاء،

And I^{-azwj} Made the People^{-asws} of your^{-saww} Household after you^{-saww} as flags on your^{-saww} behalf, and rulers from after you^{-saww}, and the people of extraction of My^{-azwj} Knowledge in which there are no lies nor any sins nor falsehood, nor arrogance, nor showing off.

هذا تبيان ما بينه الله عزوجل من أمر هذه الامة بعد نبيها، إن الله تبارك وتعالى طهر أهل بيت نبيه، وجعل لهم أجر المودة، وأجرى لهم الولاية، وجعلهم أوصيائه وأحباءه وأئتمته في امته من بعده،

This in an explanation of what Allah^{-azwj} Mighty and Majestic Explained from the matter of this community after its Prophet^{-saww}. Allah^{-azwj} Blessed and Exalted Purified the People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, and Made for them a Recompense of the cordiality, and Flowed until the Wilayah for them, and Made them^{-asws} as his^{-saww} successors^{-asws}, and his^{-saww} beloved ones and Imams^{-asws} in his^{-saww} community from after him^{-saww}.

فاعتبروا أيها الناس وتفكروا فيما قلت حيث وضع الله عزوجل ولايته وطاعته ومودته واستنباط علمه وحجته فإياه فتعلموا، وبه فاستمسكوا تنجوا، ويكون لكم به حجة يوم القيامة والفوز،

Take a lesson, O you people, and think regarding what I^{-asws} said, where Allah^{-azwj} Mighty and Majestic Placed His^{-azwj} Wilayah, and His^{-azwj} obedience, and His^{-azwj} cordiality, and the extraction of His^{-azwj} Knowledge, and His^{-azwj} Divine Authorities. So, learn from them^{-asws} and adhere with them^{-asws}, you will attain salvation, and there will happen to be an argument for you on the Day of Qiyamah, and the success.

فإنهم صلة بينكم وبين ربكم، ولا تصل الولاية إلى الله عزوجل إلا بهم، فمن فعل ذلك كان حقا " على الله أن يكرمه ولا يعذبه، ومن يأت بغير ما أمره كان حقا " على الله أن يذله ويعذبه.

They^{-asws} are the means between you and your Lord^{-azwj}, and the Wilayah cannot be connected to Allah^{-azwj} Mighty and Majestic except through them^{-asws}. So, the one who does that, would have a right upon Allah^{-azwj} that He^{-azwj} Honours him and not Punish him, and one who comes without what He^{-azwj} Commanded would have a right upon Allah^{-azwj} that He^{-azwj} be Disgraced and Punished.

وإن الأنبياء بعثوا خاصة وعمامة، فأما نوح فإنه ارسل إلى من في الأرض بنبوة عامة ورسالة عامة، وأما هود فإنه ارسل إلى عاد بنبوة خاصة، وأما صالح فإنه ارسل إلى ثمود قرية واحدة وهي لا تكمل أربعين بيتا " على ساحل البحر صغيرة

And the Prophets^{-as} were Sent as special ones and general ones. As for Noah^{-as}, he^{-as} was Sent to the ones in the earth with the general Prophet-hood and a general Message; and as for Hud^{-as}, he^{-as} was Send to Aad with a special Prophet-hood; and as for Salih^{-as}, he^{-as} was Sent to Samood^{-as}, one town, and it was not even forty houses complete, upon a coast of the small sea.

وأما شعيب فإنه ارسل إلى مدين وهي لا تكمل أربعين بيتا "، وأما إبراهيم نبوته بكوني ويا، وهي قرية من قرى السواد فيها مبدأ أول أمره، ثم هاجر منها، وليست بحجرة قتال، وذلك قوله تعالى: " وقال إني مهاجر إلى ربي سيهدين " فكانت هجرة إبراهيم عليه السلام بغير قتال.

And as for Shuayb^{-as}, he^{-as} was Sent to Madayn, and it is not even forty complete houses; and as for Ibrahim^{-as}, his^{-as} Prophet-hood was at Kounywaya (Kowsy Raba), and it is a town from the black townships wherein he^{-as} began his^{-as} first matter, then fled from it, and his^{-as} emigration wasn't fleeing a battle, and these are the Words of the Exalted: ***And he said: 'I am going to my Lord. He would be Guiding me' [37:99].*** So, the emigration of Ibrahim^{-as} took place without any fighting.

وأما إسحاق فكانت نبوته بعد إبراهيم، وأما يعقوب فكانت نبوته في أرض كنعان ثم هبط إلى أرض مصر فتوفي فيها، ثم حمل بعد ذلك جسده حتى دفن بأرض كنعان، والرؤيا التي رأى يوسف الأحد عشر كوكبا " والشمس والقمر له ساجدين، فكانت نبوته في أرض مصر بدؤها،

And as for Is'haq^{-as}, his^{-as} Prophet-hood was after Ibrahim^{-as}; and as for Yaqoub^{-as}, his^{-as} Prophet-hood was in the land of Canaan, then he^{-as} descended to a land of Egypt and passed away in it. Then his^{-as} body was carried until he^{-asws} was buried in the land of Canaan. And the dream which Yusuf^{-as} saw of eleven stars and the sun and the moon were doing Sajdah to him^{-as}, it was the commencement of his^{-as} Prophet-hood in a land of Egypt.

ثم كانت الأسباط اثني عشر بعد يوسف، ثم موسى وهارون إلى فرعون وملائته إلى مصر وحدها، ثم إن الله تعالى أرسل يوشع بن نون إلى بني إسرائيل من بعد موسى، نبوته بدوها في البرية التي تاه فيها بنو إسرائيل.

Then there happened the twelve tribes after Yusuf^{-as}, then Musa^{-as} and Haroun^{-as} to Pharaoh^{-la} and his^{-la} chiefs to Egypt alone. Then Allah^{-azwj} the Exalted Sent Yoshua^{-as} Bin Noun^{-as} to the Children of Israel from after Musa^{-as}. His^{-azwj} Prophet^{-as} commenced in the wilderness in which the Children of Israel wandered.

ثم كانت أنبياء كثيرين: منهم من قصه الله عزوجل على محمد صلى الله عليه وآله، ومنهم من لم يقصه عليه. ثم إن الله عزوجل أرسل عيسى بن مريم إلى بني إسرائيل خاصة فكانت نبوته ببيت المقدس، وكان من بعده الحواريون اثني عشر،

Then there were a lot of Prophets^{-as} – from them^{-as} were ones Allah^{-azwj} Mighty and Majestic Related unto Muhammad^{-saww}, and from them were ones He^{-azwj} did not Related unto him^{-saww}. Then Allah^{-azwj} Mighty and Majestic Sent Isa^{-as} Bin Maryam^{-as} to the Children of Israeel^{-as} in particular, and his^{-as} Prophet-hood was at Bayt Al-Maqdas, and from after him^{-as} were the twelve disciples.

فلم يزل الإيمان يستسر في بقية أهله منذ رفع الله عيسى عليه السلام، وأرسل الله تبارك وتعالى محمدا " صلى الله عليه وآله إلى الجن و الإنس عامة، وكان خاتم الأنبياء، وكان من بعده الاثني عشر الأوصياء، منهم من أدركنا ومنهم من سبقنا، ومنهم من بقي،

The Eman did not cease to be veiled in a remnant of his^{-as} family since Allah^{-azwj} Raised Isa^{-as}. And Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} to the Jinn and the human generally, and he^{-saww} was the last of the Prophets^{-as}, and there were from after him^{-saww}, twelve successors^{-asws}. From them^{-asws} are ones we have come across and from them^{-asws} are ones who preceded us, and from them^{-asws} are ones who remain.

فهذا أمر النبوة والرسالة، وكل نبي ارسل إلى بني إسرائيل خاص أو عام له وصي جرت به السنة، وكان الأوصياء الذين بعد محمد صلى الله عليه وآله على سنة أوصياء عيسى، وكان أمير المؤمنين عليه السلام على سنة المسيح، وهذا تبيان السنة وأمثال الأوصياء بعد الأنبياء.

So, this is the matter of the Prophet-hood and the Messenger-ship, and every Prophet^{-as} Sent to the Children of Israel, special or general, for him^{-as} was a successor^{-as}. The Sunnah flowed with him^{-as}. And the successors^{-asws}, those after Muhammad^{-saww} are upon the Sunnah of the

successors^{-as} of Isa^{-as}, and Amir Al-Momineen^{-asws} was upon a Sunnah of the Messiah. And this is an explanation of the Sunnah, and the examples of the successors^{-as} after the Prophets^{-as}’¹⁵.

Appendix II: A brief introduction of the Holy Scripts

The Torah (Laws)

Torah was Revealed to Prophet Musa^{-as}, which means the law of Allah^{-azwj}. In a Hadith: Allah^{-azwj} Revealed to Musa^{-as} in the Torah: “I^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except from Me^{-azwj}. I^{-azwj} Created the creatures and Created the Good and Flowed it upon the hands of the ones I^{-azwj} Love. Beatitude is for the ones I^{-azwj} Caused it to flow upon his hands. And I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}. I^{-azwj} Created the creatures, and Created the evil, and I^{-azwj} Flowed it upon the hands of the ones I^{-azwj} Intended to. So, Woe is for the ones I^{-azwj} Flowed it upon his hands!”¹⁶.

In Holy Quran, Allah^{-asws} Says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُخْفِضُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوْنَ النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ {44}

Surely, We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ (عليه السلام) إِذَا وَقَفْتَ بَيْنَ يَدَيَّ فَقِفْ مَوْقِفَ الدَّلِيلِ الْفَقِيرِ وَإِذَا قَرَأْتَ التَّوْرَةَ فَاسْمِعْ بِهَا بِصَوْتِ حَزِينٍ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan, from;

Abu Abdullah^{-asws} has said: ‘Allah^{-azwj} Revealed unto Musa^{-as} Bin Imran^{-as}: “Whenever you^{-as} stand in front of Me^{-azwj}, so stand the standing of the disgraced one, the poor; and whenever you^{-as} recite the Torah, so make it to be heard in a grief-laden voice’¹⁷.

¹⁵ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 49

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 29 H 1

¹⁷ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 6

The Zaboor (Psalms)

The Zaboor is the book of Allah^{-azwj} that was revealed to Prophet Dawood^{-asws}. As per other Divine Books it a Book comprising a collection of religious verses, In Holy Quran, Allah^{-azwj} Says (4:163-164):

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُودَ زَبُورًا {163}

Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and We had Revealed unto Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Sulaiman, and We Gave Zaboor (Psalms) to Dawood [4:163]

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ ۖ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا {164}

And Rasools, We have Mentioned to you before and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]

وَأَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ وَتُورَةِ مُوسَىٰ وَزُبُورِ دَاوُدَ وَإِنْجِيلِ عِيسَىٰ وَفُرْآنِ مُحَمَّدٍ (صلى الله عليه وآله) وَبِكُلِّ وَحْيٍ أَوْحَيْنَاهُ وَ قَضَاءِ أَمْصِنَتِهِ وَ حَقِّ قَضِيَّتِهِ وَ عَذِيٍّ أَعْنَيْتَهُ وَ ضَالِّ هَدْيَتِهِ وَ سَائِلِ أَعْطَيْتَهُ

And I ask You^{-azwj} by the Parchments of Ibrahim^{-as}, and the Torah of Musa^{-as}, and the Psalms of Dawood^{-as}, and the Evangel of Isa^{-as}, and Quran of Muhammad^{-sawww}, and by every Revelation You^{-azwj} Revealed, and every Judgment You^{-azwj} Passed, and right You^{-azwj} Fulfilled, and rich one You^{-azwj} Enriched, and straying one You^{-azwj} Guided, and begging one You^{-azwj} Gave to (an extract).¹⁸

The Injeel (Bible):

The 'إنجيل' (Injeel) is the holy Book of Allah^{-azwj} revealed to Prophet Isa^{-as} (Jesus). Injeel means the teachings, the true message. Allah^{-azwj}, refers to Injeel in the Holy Quran, e.g. (7:156-157):

وَكَتُبْنَا لَكَ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ ۗ قَالَ عَدَاوِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {156}

And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You'. He Said: "My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all

¹⁸ Al Kafi V 2 – The Book Of Supplication CH 59 H 1

things”. So, We Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَمُجِئٌ لَهُمُ الطَّيِّبَاتِ وَمُحَرِّمٌ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

Those who are following the Rasool, the Prophet, the Ummi (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]

The Holy Quran

The Holy Quran is the last Book Revealed by Allah^{-azwj} in Arabic, unto the last Prophet – Mohammed^{-saww} Ibn Abd Allah^{-asws} (Rasool Allah^{-saww}, the Prophet of Allah^{-azwj}) in stages during the lifetime of the Prophet^{-saww} (63 years, 53 years in Makkah and 10 years in Madinah). There will neither come another Prophet after Mohammed^{-saww}, nor another Book after the Holy Quran until Doms Day – the day of Resurrection and Accountability of all people.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3} مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْقُرْآنَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {4}

He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed the Criterion; they who disbelieve in the Signs of Allah, for them would be severe Punishment; and Allah is Mighty with the Retribution [3:4]

Interpretation of the Holy Verses of Quran:

A Hadith explain the holy Quran and its interpretation:

وَلَقَدْ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - شَيْعَتُهُ عَنْ مِثْلِ هَذَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَقْسَامٍ كُلُّ مِنْهَا شَافٍ كَافٍ وَهِيَ أَمْرٌ وَرَجْرٌ وَتَرْغِيبٌ وَتَرْهِيْبٌ وَجَدَلٌ وَمَثَلٌ وَقِصَصٌ

And Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, his^{-asws} Shia had asked him^{-asws} about similar to this. He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Revealed the Quran upon seven segments, each of these being a healing, sufficient, and Instruction, and Rebuke, and incitement, and Scares, and Argument, and examples, and stories.

و فِي الْقُرْآنِ نَاسِخٌ وَ مَنْسُوخٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ خَاصٌّ وَ عَامٌّ وَ مُقَدِّمٌ وَ مُؤَخَّرٌ وَ عَزَائِمٌ وَ رُحُصٌ وَ حَلَالٌ وَ حَرَامٌ وَ فَرَائِضٌ وَ أَحْكَامٌ وَ مُنْقَطِعٌ وَ مَعْطُوفٌ وَ مُنْقَطِعٌ غَيْرٌ مَعْطُوفٍ وَ حَرْفٌ مَكَانَ حَرْفٍ

And in the Quran, there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General, and Advanced and Delayed, and Determined and Concession, and Permissible and Prohibited, and Impositions and Rulings, and Abbreviated and separate and connected, and separated without disconnection, and a letter in place of a letter.

وَ مِنْهُ مَا لَفْظُهُ خَاصٌّ وَ مِنْهُ مَا لَفْظُهُ عَامٌّ مُحْتَمِلُ الْعُمُومِ وَ مِنْهُ مَا لَفْظُهُ وَاحِدٌ وَ مَعْنَاهُ جَمْعٌ وَ مِنْهُ مَا لَفْظُهُ جَمْعٌ وَ مَعْنَاهُ وَاحِدٌ وَ مِنْهُ مَا لَفْظُهُ مَاضٍ وَ مَعْنَاهُ مُسْتَقْبَلٌ

And from it is what its expression is specific, and from it is what its expression is general, implying inclusiveness; and from it is what its expression is singular, and its meaning is plural; and from it is what its expression is plural, and its meaning is singular; and from it is what its expression is past, and its meaning is future.

وَ مِنْهُ مَا لَفْظُهُ عَلَى الْحَبْرِ وَ مَعْنَاهُ حِكَايَةٌ عَنْ قَوْمٍ آخَرَ وَ مِنْهُ مَا هُوَ بَاقٍ مُحَرَّفٌ عَنْ جِهَتِهِ وَ مِنْهُ مَا هُوَ عَلَى خِلَافٍ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And from it is what its expression is about news, and its meaning is a narration about another people; and from it is what remains, distorted from its original direction; and from it is what contradicts its Revealed form; and from it is what its interpretation is within its Revelation; and from it is what its interpretation precedes its Revelation; and from it is what its interpretation comes after its Revelation.

وَ مِنْهُ آيَاتٌ بَعْضُهَا فِي سُورَةٍ وَ تَمَامُهَا فِي سُورَةٍ أُخْرَى وَ مِنْهُ آيَاتٌ نَصْفُهَا مَنْسُوخٌ وَ نَصْفُهَا مَبْرُوكٌ عَلَى خَالِهِ وَ مِنْهُ آيَاتٌ مُخْتَلِفَةٌ اللَّفْظُ مُتَّفِقَةٌ الْمَعْنَى وَ مِنْهُ آيَاتٌ مُتَّفِقَةٌ اللَّفْظُ مُخْتَلِفَةٌ الْمَعْنَى

And from it are Verses, some of which are in one Chapter and their completion is in another Chapter; and from it are Verses, half of which are Abrogated, and the other half is left upon its state; and among them are verses with different wording but with a consistent meaning; and from it are Verses with consistent wording but with different meanings.

وَ مِنْهُ آيَاتٌ فِيهَا رُحُصَةٌ وَ إِطْلَاقٌ بَعْدَ الْعَزِيمَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُؤَخَّذَ بِرُحُصِهِ كَمَا يُؤَخَّذُ بِعَزَائِمِهِ وَ مِنْهُ رُحُصَةٌ صَاحِبُهَا فِيهَا بِالْخِيَارِ إِنْ شَاءَ أَخَذَ وَ إِنْ شَاءَ تَرَكَهَا

And from it are Verses containing permissions and general concessions after a clear determination, because Allah, Mighty and Majestic, Loves for His^{-azwj} permissions to be taken with just as His^{-azwj} Determinations are taken with; and among them are permissions where the person has the choice to act upon them if they wish or leave them if they wish.

وَمِنْهُ مُخَصَّةٌ ظَاهِرُهَا خِلَافُ بَاطِنِهَا يُعْمَلُ بِظَاهِرِهَا عِنْدَ التَّقِيَّةِ وَ لَا يُعْمَلُ بِبَاطِنِهَا مَعَ التَّقِيَّةِ وَ مِنْهُ مُخَاطَبَةٌ لِقَوْمٍ وَ الْمَعْنَى لِآخَرِينَ وَ مِنْهُ مُخَاطَبَةٌ لِلنَّبِيِّ ص
وَ مَعْنَاهُ وَقَعَ عَلَى أُمَّتِهِ

And among them are permissions whereby its apparent meaning contradicts the esoteric meaning, and one acts upon the apparent meaning during dissimulation (Taqiyya), but does not act upon the inner meaning during dissimulation; and from it are addresses directed to a specific group, while the intended meaning is for others; and from it are addresses directed to the Prophet^{-saww}, and the meaning falls (applied) upon his^{-saww} community.

وَ مِنْهُ لَا يُعْرَفُ تَحْرِيمُهُ إِلَّا بِتَحْلِيلِهِ وَ مِنْهُ مَا تَأْلِيغُهُ وَ تَنْزِيلُهُ عَلَى غَيْرِ مَعْنَى مَا أُنزِلَ فِيهِ وَ مِنْهُ رَدٌّ مِنَ اللَّهِ تَعَالَى وَ اِحْتِجَاجٌ عَلَى جَمِيعِ الْمُلْحِدِينَ وَ الزَّانِقَةِ
وَ الدَّهْرِيَّةِ وَ التَّنَوُّيَّةِ وَ الْقَدْرِيَّةِ وَ الْمُجَرِّرَةِ وَ عِبَادَةِ الْأَوْثَانِ وَ عِبَادَةِ النَّيِّرَانِ

And from it are those whose prohibition is not recognised except through explicit permission; and from it are those whose comprehension and Revelation differ from the intended meaning of what was Revealed in it; and from it are Responses from Allah^{-azwj} the Exalted and Arguments against all atheists, heretics, fatalists, dualists, eternalists, determinists, idol worshippers, and fire-worshippers.

وَ مِنْهُ اِحْتِجَاجٌ عَلَى النَّصَارَى فِي الْمَسِيحِ ع وَ مِنْهُ الرَّدُّ عَلَى الْيَهُودِ وَ مِنْهُ الرَّدُّ عَلَى مَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَ لَا يَنْقُصُ وَ أَنَّ الْكُفْرَ كَذَلِكَ وَ مِنْهُ رَدٌّ
عَلَى مَنْ زَعَمَ أَنَّ لَيْسَ بَعْدَ الْمَوْتِ وَ قَبْلَ الْقِيَامَةِ ثَوَابٌ وَ عِقَابٌ

And from it is the argument against Christians regarding the Messiah^{-as}, and from it is the refutation against the Jews; and from it is the rebuttal against the one who claims that the Eman can neither increase nor reduce, and the Kufr is like that; and from it is rebuttal against the one claiming that there aren't any Rewards or Punishment after the death and before the (Day of) Qiyamah.

وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ فَضْلَ النَّبِيِّ ص عَلَى جَمِيعِ الْخَلْقِ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الْإِسْرَاءَ بِهِ لَيْلَةَ الْمِعْرَاجِ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَثْبَتَ الرُّؤْيَا وَ مِنْهُ صِفَاتُ
الْحَقِّ وَ أَبْوَابُ مَعَانِي الْإِيمَانِ وَ وُجُوهُهُ وَ وُجُوهُهُ

And from it is rebuttal against the one who denies merits of the Prophet^{-saww} over entirety of the creation; and from it is rebuttal against the one denying the Ascension with him^{-saww} on the night of Mi'raj; and from it is rebuttal against the one who affirms the dream; and from it is description of the truth and a variety of meanings of the Eman and its aspects and its dimensions.

وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الْإِيمَانَ وَ الْكُفْرَ وَ الشِّرْكَ وَ الظُّلْمَ وَ الضَّلَالَ وَ مِنْهُ رَدٌّ عَلَى مَنْ وَصَفَ اللَّهَ تَعَالَى وَخَدَهُ وَ مِنْهُ رَدٌّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ وَ لَمْ
يَعْرِفْ تَأْوِيلَهَا وَ مِنْهُ رَدٌّ عَلَى مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْلَمُ الشَّيْءَ حَتَّى يَكُونَ

And from it is rebuttal against the one denying the Eman (belief) and the Kufr (disbelief), and the Shirk (Polytheism) and the injustice, and the straying; and from it is rebuttal against the one who describes Allah^{-azwj} the Exalted Alone; and from it is rebuttal against the one denying the Return (Raj'at) and does not recognise its interpretation; and from it is rebuttal against the one claiming that Allah^{-azwj} Mighty and Majestic does not Know the thing until (after) it comes into being.

وَمِنْهُ رَدٌّ عَلَى مَنْ لَمْ يَعْلَمْ الْفَرْقَ بَيْنَ الْمَشِيئَةِ وَالْإِرَادَةِ وَالْفُدْرَةَ فِي مَوَاضِعَ وَمِنْهُ مَعْرِفَةُ مَا حَاطَبَ اللَّهُ عَزَّ وَجَلَّ بِهِ الْأَيْمَةَ وَالْمُؤْمِنِينَ وَمِنْهُ أَخْبَارُ خُرُوجِ الْقَائِمِ مِنَّا عَجَّلَ اللَّهُ فَرَجَهُ

And from it is rebuttal against the one who does not know the difference between the Desire (of Allah^{-azwj}), and the Will, and the Pre-determination in (various) places; and from it is recognition of what Allah^{-azwj} Mighty and Majestic has Address the Imams^{-asws} and the Momineen with; and from it is news of the emergence of Al-Qaim^{-ajfj} from us^{-asws}, may Allah^{-azwj} Hasten his^{-ajfj} relief.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِيهِ شَرَائِعَ الْإِسْلَامِ وَفَرَائِضَ الْأَحْكَامِ وَالسَّبَبَ فِي مَعْنَى بَقَاءِ الْخَلْقِ وَمَعَايِشِهِمْ وَوَجْهَ ذَلِكَ وَمِنْهُ أَخْبَارُ الْأَنْبِيَاءِ وَشَرَائِعِهِمْ وَهَلَاكُ أُمَّمِهِمْ

And from it is what Allah^{-azwj} the Exalted has Explained the Laws of Al-Islam in it, and Impositions of the Rulings, and the cause regarding the meaning of remaining of the creation (ever-lasting), and their livelihoods, and aspects of that; and from it are news of the Prophets^{-as} and their^{-as} laws, and destruction of their^{-saww} communities.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِي مَعَارِزِ النَّبِيِّ ص وَخُرُوبِهِ وَفَضَائِلِ أَوْصِيَائِهِ وَمَا يَتَعَلَّقُ بِذَلِكَ وَيَتَّصِلُ بِهِ.

And from it is what Allah^{-azwj} the Exalted has Explained regarding the military expeditions of the Prophet^{-saww} and his^{-saww} wards, and merits of my^{-asws} successors, and what is related with that and connected with it!"

فَكَانَتِ الشِّيْعَةُ إِذَا تَفَرَّغَتْ مِنْ تَكَالِيفِهَا تَسْأَلُهُ عَنْ قَسْمِ قَسَمٍ فَيُخْبِرُهَا فَمَا سَأَلُوهُ عَنِ النَّاسِخِ وَالْمَنْسُوحِ

The Shias were such, whenever they were free from their commitments, asked him^{-asws} about different subjects, so he^{-asws} informed about these. From what they asked him^{-asws}, was about the Abrogating and the Abrogated.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ رَسُولَهُ ص بِالرَّأْفَةِ وَالرَّحْمَةِ فَكَانَ مِنْ رَأْفَتِهِ وَرَحْمَتِهِ أَنَّهُ لَمْ يَنْقُلْ قَوْمَهُ فِي أَوَّلِ نُبُوتِهِ عَنْ عَادَتِهِمْ حَتَّى اسْتَحْكَمَ الْإِسْلَامُ فِي قُلُوبِهِمْ وَحَلَّتِ الشَّرِيعَةُ فِي صُدُورِهِمْ

He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Allah^{-azwj} Blessed and Exalted Sent His^{-azwj} Rasool^{-saww} with the kindness and the mercy. It was from his^{-saww} kindness and his^{-saww}

mercy that in the beginning of his^{-saww} Prophet-hood, he^{-saww} did not transfer his^{-saww} people away from their norms until Al-Islam was firmly established in their hearts and the Law was settled in their chests.

فَكَانَتْ مِنْ شَرِيعَتِهِمْ فِي الْجَاهِلِيَّةِ أَنَّ الْمَرْأَةَ إِذَا زَنَتْ حُبِسَتْ فِي بَيْتٍ وَأُقِيمَ بِأُودِهَا حَتَّى يَأْتِيَ الْمَوْتُ وَإِذَا زَنَى الرَّجُلُ نَفَّوهُ عَنْ مَجَالِسِهِمْ وَشَتَّمُوهُ وَآذَوْهُ
وَعَيَّرُوهُ وَلَمْ يَكُونُوا يَعْرِفُونَ غَيْرَ هَذَا.

It was from their laws during the pre-Islamic period that whenever the woman committed adultery, she would be withheld in a room and a custodian to take care of her until the death came to her; and when the man committed adultery, they banished him from their gatherings, and insulted him, and hurt him, and faulted him, and they were not knowing other than this'.¹⁹

¹⁹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 128 / 4