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BIHAR AL-ANWAAR

23

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تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجليسي

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TABLE OF CONTENTS

THE BOOK OF IMAMATE ................................................................. 4

CHAPTERS ON THE SUMMARY OF THE SITUATIONS OF THE HONOURABLE IMAMS\(\text{AS}\)S AND THE EVIDENCES OF THEIR\(\text{AS}\)S IMAMATE, AND THEIR\(\text{AS}\)S MERITS, AND THEIR\(\text{AS}\)S VIRTUES, AND THEIR\(\text{AS}\)S STRANGE SITUATIONS ................................................................. 4

CHAPTER 1 – THE DESPERATE NEED TO THE DIVINE AUTHORITY, AND THAT THE EARTH CANNOT BE EMPTY FROM A DIVINE AUTHORITY ................................................................. 4

CHAPTER 2 – ANOTHER IN CONNECTION WITH THE BEQUEST, AND MENTIONING OF THE SUCCESSORS\(\text{AS}\)S SINCE ADAM\(\text{AS}\) UP TO THE END OF TIMES .................................................. 55

CHAPTER 3 – THE IMAMATE CANNOT HAPPEN EXCEPT BY THE NOMINATION AND THE APPOINTMENT IS OBLIGATED UPON THE IMAM\(\text{AS}\)S UPON THE ONE AFTER HIM\(\text{AS}\)S .... 66

CHAPTER 4 – OBLIGATION OF RECOGNISING THE IMAM\(\text{AS}\)S AND THAT THE PEOPLE CANNOT BE EXCUSED FOR NEGLECTING THE WILAYAH, AND THAT ONE WHO DIES NOT HAVING RECOGNISED HIS IMAM\(\text{AS}\)S OR DOUBTS IN HIM\(\text{AS}\)S, DIES A DEATH OF THE PRE-ISLAMIC PERIOD AND KUFR AND HYCPORISY................................................................. 77

CHAPTER 5 – ONE WHO DENIES ONE\(\text{AS}\)S OF THEM\(\text{AS}\)S, SO HE HAS DENIED ALL ............. 94

CHAPTER 6 – THE PEOPLE CANNOT BE RIGHTLY GUIDED EXCEPT BY THEM\(\text{AS}\)S, AND THEY\(\text{AS}\)S ARE THE MEANS BETWEEN THE CREATURES AND ALLAH\(\text{AZ}\)W, AND THAT NO ONE WILL ENTER THE PARADISE EXCEPT THE ONE WHO RECOGNISES THEM\(\text{AS}\)S .................. 97


CHAPTERS ON THE VERSES REVEALED REGARDING THEM\(\text{AS}\)S ............................................. 154

CHAPTER 8 – ‘AAL – E- YASEEN ARE THE AAL (PROGENY\(\text{AS}\)S) OF MUHAMMAD\(\text{SA}\)WW ..... 154

CHAPTER 9 – THEY\(\text{AS}\)S ARE THE ‘AHL AL ZIKR’, AND THEY\(\text{AS}\)S ARE TO BE ASKED OF, AND IT IS OBLIGATED UPON THEIR\(\text{AS}\)S SHIAS TO ASK THEM\(\text{AS}\)S, AND THE ANSWERING IS NOT OBLIGATED UPON THEM\(\text{AS}\)S ........................................................................... 158

CHAPTER 10 – THEY\(\text{AS}\)S THE PEOPLE\(\text{AS}\)S OF KNOWLEDGE OF THE QURAN, AND THE ONES GIVEN IT, AND THE WARNERS WITH IT AND THE ONES firmly rooted in knowledge \(\text{[3:7]}\) .................................................................................. 178

CHAPTER 11 – THEY\(\text{AS}\)S ARE THE SIGNS OF ALLAH\(\text{AZ}\)W (AYATULLAH), AND HIS\(\text{AZ}\)W EXPLANATION AND HIS\(\text{AZ}\)W BOOK ......................................................... 196
CHAPTER 12 – ONES WHOM ALLAH\textsuperscript{azwj} CHOSE FROM HIS\textsuperscript{azwj} SERVANTS, THEY ARE THE IMAMS\textsuperscript{asws}, AND THEY\textsuperscript{asws} ARE THE PROGENY OF IBRAHIM\textsuperscript{as} AND THE PEOPLE OF HIS\textsuperscript{as} CALLING.................................................................................................................. 202

CHAPTER 13 – THEIR\textsuperscript{asws} CORDIALITY IS A RECOMPENSE OF THE MESSAGE, AND THE REST OF WHAT IS REVEALED REGARDING THEIR\textsuperscript{asws} CORDIALITY .................................................. 222

CHAPTER 14 – ANOTHER REGARDING THE INTERPRETATION OF THE WORDS OF THE EXALTED: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].................................................................................................................................................. 249


CHAPTER 16 – THE ‘ENTRUSTMENT’ IN THE QURAN IS THE ‘IMAMATE’ ................. 272

CHAPTER 17 – THE ‘MASTERS OF THE COMMAND’ (UL AL AMR), AND THEY\textsuperscript{asws} ARE ‘THE ENVIED PEOPLE’ ........................................................................................................... 284

CHAPTER 18 – THEY\textsuperscript{asws} ARE THE LIGHTS OF ALLAH\textsuperscript{azwj}, AND THE INTERPRETATION OF THE VERSES OF THE LIGHT (AL NOOR) IS REGARDING THEM\textsuperscript{asws} .................................................. 306

CHAPTER 19 – THEIR\textsuperscript{asws} HOLY HOUSES ARE RAISED DURING THEIR\textsuperscript{asws} LIFETIMES AND AFTER THEIR\textsuperscript{asws} EXPIRY, AND THESE ARE THE NOBLE MASJIDS (PLACES OF SAJDAH).... 331

CHAPTER 20 – THE DEEDS ARE PRESENTED TO THEM\textsuperscript{asws}, AND THEY\textsuperscript{asws} ARE THE WITNESSES UPON THE CREATURES..................................................................................... 338


CHAPTER 22 – MISCELLANEOUS REGARDING THE INTERPRETATION OF WORDS OF THE EXALTED: Say: ‘But rather, I preach to you with one (matter) [34:46] ......................... 400
THE BOOK OF IMAMATE

CHAPTERS ON THE SUMMARY OF THE SITUATIONS OF THE HONOURABLE IMAMS\textsuperscript{asws} AND THE EVIDENCES OF THEIR\textsuperscript{asws} IMAMATE, AND THEIR\textsuperscript{asws} MERITS, AND THEIR\textsuperscript{asws} VIRTUES, AND THEIR\textsuperscript{asws} STRANGE SITUATIONS

CHAPTER 1 – THE DESPERATE NEED TO THE DIVINE AUTHORITY, AND THAT THE EARTH CANNOT BE EMPTY FROM A DIVINE AUTHORITY

The Verses – (Surah) Al Ra’ad: \textit{But rather, you are a Warner, and for every people there is a Guide} \textsuperscript{[13:7]}

(Surah Al Qasas): \textit{And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful} \textsuperscript{[28:51]}. 

It is reported from Ibn Abbas having said, ‘When the Verse was Revealed, Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am the warner and Ali\textsuperscript{asws} is the guide from after me\textsuperscript{saww}. O Ali\textsuperscript{asws}! Through you\textsuperscript{asws} the guided ones are guided’”.

\( \text{وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنْهُ قَالَ لَمَّا نَزَلَتِ الآيَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ أَنَا الْمُنْذِرُ وَ عَلِيٌّ الهَادٍ مِنْ بَعْدِي يُهْتَدِي الْمُهْتَدُونَ.} \)

\( \text{وَ رُوَى أَبُو الْقَاسِمُ الحَسْكَانُِّ فِِ شَوَاهِدِ التَّمْزِيلِ بِالِْْسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ الحَكَمِ بْنِ ظُهَرَٰٰ عَنْ أَبِيهِ عَنْ حَكَمِ بْنِ عُبَيْدِ اللَّهِ بْنِ ظُهَرَٰٰ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ عَلِيٌّ بْنُ أَبِ طَالِبٍ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ يَدَ عَلِيٍّ عَلَيْهِ بِالطَّمْهُرِ وَ عِنْدَهُ عَلِيٌّ بْنُ أَبِ طَالِبٍ فَأَلْزَقَّهَا بِصَدْرِهُِّمُ قَالَ إِنَّمَا أَنْتُ مُنْذِرٌ.} \)

Page 4 of 401
And it is reported by Abu Al Qasim Al Haskany, in (the book) ‘Shawahid Al Tanzeel’, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Hakam Bin Jubeir, from Abu Bardah Al Aslamy who said,

‘Rasool-Allah’ saww called with the cleansing and Ali asws Bin Abu Talib asws was in his saww presence. Rasool-Allah saww grabbed a hand of Ali asws after having cleaned and adhered with his saww chest, then said: ‘But rather, you are a Warner’, then returned it to the chest of Ali asws, then said: ‘and for every people there is a Guide [13:7]’.

Then he saww said: ‘You asws are a minaret of the people and a flag of guidance and Emir of the town. I saww testify upon that, you asws are like that’.

(The book) ‘Al Ikhtisas’ – From Ahmad Bin Umar Al Halby, from Abu Al Hassan who said,

‘Abu Abdullah asws said: ‘The Divine Authority of Allah azwj upon His azwj creatures cannot stand except by a living Imam asws, a knower’.

‘I heard Abu Ja’far asws saying: ‘Rasool-Allah saww for the cleansing. When he saww was free, he saww grabbed a hand of Ali asws and clasped it in his saww hand, then said: ‘But rather, you are a Warner’. Then he saww pressed his asws hand to his asws chest and said: ‘and for every people there is a Guide [13:7]’.

Then he saww said: ‘O Ali asws! You asws are the origin of the Religion and minaret of the Eman, and peak of the guidance, and guide of the resplendent. I saww testify with that’.

‘From Abu Ja’far asws regarding the Words of Allah azwj the Exalted: But rather, you are a Warner, and for every people there is a Guide [13:7], he asws said: ‘Rasool-Allah saww is the Warner, and during every era there is a guide from us asws guiding them (people) to what the

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1 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 1
2 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 2
Prophet 
\(^{saww}\) of Allah 
\(^{azwj}\) came with. Then the guide from after him 
\(^{saww}\) is Ali 
\(^{asws}\), then the successors 
\(^{asws}\), one after one”\(^{3}\).

(4) — بِصَائِرِ الدُّرَاتِ أَحْدُ بْنُ مََُمُّمَدٍ عَنِ الحُْسَيِّ عَنِ النمْضْرِ وَ فَضَالَةَ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ الْفُضَيْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ الـلَّهِ عَنْ قَوْلِهِ: “تَبَارَكَ وَ تَعَالَىَ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ”.

(5) — يَرَ أَبُو جَعْفَرٍ عَنِ الرَّسُولِ الـلَّهِ ﷺ الْمُنْذِرُ وَ عَلِيٌّ عَلِيٌّ الْهَادِي يَا بَا مََُمُّمَدٍ فَلَيْمَنْ هَادٍ الْيَوْمُ مِنْ بَعْدِ هَادٍ ﷺ?

(6) — قَلْتُ لِهِ: “إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ” ﷺ قَالَ: “فَقَالَ عِلَّةً إِذَا مَاتَ ذَلِكَ الرَّمُُلُ مَاتَتِ الآْيَةُ مَاتَ الْكِتَابُ وَ لَكِ فَهَيَ حَيٌّ يََْرِي فِيمَنْ بَقِيَ كَمَا رَأَى فِيمَنْ مَضَى.”

3 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 3
4 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 4
5 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 5
He⁷ said: ‘May Allah⁶ have Mercy on you, O Abu Muhammad! And if it had been that when this Verse was Revealed upon a man, then that man dies, the Verse would die, the Book would die. But, it is alive, flowing regarding the one⁷ who remains, just it flowed among the ones⁸ in the past’.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Safwan, from Ibn Muskan, from Al Hujr, from Humran,

‘From Abu Ja’far⁶ regarding the Words of Allah⁶ Blessed and Exalted: And from the ones⁷ We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]. He⁶ said: ‘They are the Imams⁸,‘

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ibn Abu Al Khattab, and Ibn Yazeed both together from Hammad, from Hareez, from Muhammad Bin Muslim who said,

I said to Abu Ja’far⁶, ‘But rather, you are a Warner, and for every people there is a Guide [13:7]. He⁶ said: ‘An Imam⁸ guiding every people during their era’.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Ibn Azina and Bureyd Al Ijaly who said,

I said to Abu Ja’far⁶, ‘But rather, you are a Warner, and for every people there is a Guide [13:7]. He⁶ said: ‘The warner is Rasool-Allah⁸ and Ali⁸ is the guide, and in every era there is an Imam⁸ from us⁸ guiding them to what Rasool-Allah⁸ had come with’.

(The books) ‘Ikmal Al Deen’ (and) ‘Al Amaali’ of Al Sadouq – Al Sinani, from Ibn Zakariya Al Qatan, from Ibn Habeen, from Al Fazl Bin Al Safr, from Abu Muawiya, from Al Amsh,
‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are the Imams\textsuperscript{asws} of the Muslims and Divine Authorities of Allah\textsuperscript{azwj} upon the worlds, and chiefs of the Momineen, and guides of the resplendent, and Masters (Mawlas) of the Momineen, and we\textsuperscript{asws} are the security of the people of the earth just as the stars are a safety for the people of the sky.

And we\textsuperscript{asws} are those, Allah\textsuperscript{azwj} Withholds the sky from falling upon the earth, except by His Permission? [22:65], and due to us\textsuperscript{asws} the earth is Withheld from shaking with its inhabitants, and due to us the rains come down, and due to us the Mercy spreads and the Blessings of the earth emerge, and if one\textsuperscript{asws} from us\textsuperscript{asws} would not have been in the earth, it would collapse along with its inhabitants’.

Then he\textsuperscript{asws} said: ‘And the earth has not been vacant from a Divine Authority of Allah\textsuperscript{azwj} being in it since Allah\textsuperscript{azwj} Created Adam\textsuperscript{as}, whether apparent, well-known, or absent, veiled, and will not be vacant from a Divine Authority of Allah\textsuperscript{azwj} being in it up to the establishment of the Hour; and had it not been that, Allah\textsuperscript{azwj} would not be worshipped’.

Suleyman said, ‘I said to Al-Sadiq\textsuperscript{asws}, ‘So, how can the people benefit by the Divine Authority, the absent, the veiled?’ He\textsuperscript{asws} said: ‘Just as they are benefitting with the sun when the clouds veil it’.’

‘There was a group of his\textsuperscript{asws} companions in the presence of Abu Abdullah Al-Sadiq\textsuperscript{asws}, among them was Humran Bin Ayn, and Momin Al-Taq, and Hisham Bin Salim, and Al-Tayyar, and a group of his\textsuperscript{asws} companions, among them being Hisham Bin Al-Hakam, and he was a youth.

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\end{itemize}
Abu Abdullah al-Sadiq said: ‘O Hisham! When I order you with something, then do it.’

Hisham said, ‘It reached me what Amro Bin Ubeyd and his gatherers had been discussing in, in the Masjid of Al-Asira, and that was grievous upon me. So, I went out to him and entered Al-Asira during the day of Friday. I went to the Masjid of Al-Asira, and there I was by a large circle, and there I was by Amro Bin Ubeyd, there was a black cloak of wool upon him he had trousered with, and a cloak he had shirted with, and the people were asking him.

I cleaved the people and they made way for me, then I sat upon my knees among the last of the people, then I said, ‘O you scholar! I am a stranger man. Can you permit me to ask you about an issue?’ He said, ‘Yes’. I said to him, ‘Is there an eye for you?’ He said, ‘O my son! Which thing is this from the questions?’ I said, ‘That is how my question is’. He said, ‘O my son! Ask, and even though your questions are foolish’.

said, ‘Are there two legs for you?’ He said, ‘Yes’. I said, ‘What do you do with them?’ He said, ‘I transfer by these from one place to another’. I said, ‘Is there a heart for you?’ He said, ‘Yes’. I said, ‘And what do you do with it?’ He said, ‘I distinguish by it all what is referred to upon these organs’.

He said, ‘I said, ‘Is there any self-sufficiency in these organs from the heart?’ He said, ‘No’. I said, ‘And how can that be so and these are healthy, sound?’ He said, ‘O my son! The organs, when there are doubts regarding anything, in smelling it, or seeing it, or tasting it, or hearing it, or touching it, it gets referred to the heart to be certain and invalidate the doubt’.

He said, ‘I said, ‘But rather Allah established the heart for the doubts of the organs’. He said, ‘Yes’. I said, ‘So, there is no escape from having the heart, or else the organs will not be straight (certain)’. He said, ‘Yes’.

He said, ‘I said, ‘O Abu Marwan! Allah, Exalted is His mention, did not Leave your organs until He Made an imam to be for these to correct for them, and for certain what is doubtful in it, and He would Leave this creatures, all of them in their confusion and their differing, not Establish an Imam to be for them they can refer their doubts and their confusions to them and He has Established an Imam for your organs to refer your confusion and your doubt to’.

He said, ‘He was silent and did not say anything. Then he turned towards me and said, ‘You are Hisham?’ I said, ‘No’. He said to me, ‘Do you sit with him?’ I said, ‘No’. He said, ‘So who are you?’ I said, ‘From the people of Al-Kufa’. He said, ‘Then you are him’. Then he hugged me to him and made me to be seated in his gathering and did not speak until I had arose (to leave)’.
Abu Abdullah asws laughed, then said: ‘O Hisham! Who taught you this?’ I said, ‘O son asws of Rasool-Allah saww! It flowed upon my tongue’. He asws said: ‘O Hisham! By Allah azwj this is Written in The Parchments of Ibrahim and Musa [87:19]’.  

12- ج، الإحتجاج عن يونس بن يعقوب قال: كنت أي عبد الله ع فورا عليه رحلم من الشام فقال إلي صاحب الكلام و فقه و فرقين و فذا بيئة أصحابك

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

فقال لي أبو عبد الله ع عكلك هذا من كلام رسول الله ص أو من عبتي فقال من كلام رسول الله نعشه و من عبني نعشه فقال لي أبو عبد الله ع قائل إذا شريك رسول الله ص قال لا قال نسمعك الوحشي عن الله قال لا قال متفقد طالتك كما تتب طاعة رسول الله ص قال لا

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

قال فألقت إلي أبو عبد الله ع فقال يا يونس هذا خصم نفسه فمن أن يتكلم

Then he asws said: ‘O Yunus! If you were good of the speech, then speak to him’. Yunus said, ‘O the regret for it! May I be sacrificed for you asws! I heard you asws forbidding from the theology and saying: ‘Woe be unto the people of theology and they are going to wherever they want with it’. Abu Abdulla asws said: ‘But rather I asws said: ‘Woe be unto a people who are neglecting my asws words for the theology and they are going to wherever they want with it’.

 ثم قال إلى أي عبد الله ع إذا كنت و يومن لرؤي مؤدب بالكلام و ذهبن إلى ما تودون به

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

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11 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 11
He (the narrator) said, ‘I went out and found Humran Bin Ayn, and was good with the speech, and Muhammad Bin Al-Numan Al-Ahowl, and they were both theologians, and Hisham Bin Salim and Qays Al-Masir, and they were both theologians, and in my view Qays was their better one in theology, and he had (claimed that he had) learnt the theology from Ali Bin Al-Husayn.

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

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

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

Abu Abdullah turned, smiling from their speech, and the Syrian had been humiliated in his hands. Then he said to the Syrian: ‘Speak to this boy’ – meaning Hisham Bin Al-Hakam. He said, ‘Yes’.
Then the Syrian said to Hisham, ‘O boy! Ask me regarding the Imamate of this one’ – meaning Abu Abdullah according to Hisham, who got angry until he trembled, then said to him, ‘Inform me, O you! Does your Lord look out for His creatures or His creatures (look out) for themselves?’ The Syrian said, ‘But my Lord looks out for His creatures’.

He said, ‘So the deed of Him looking out for them regarding their Religion, what is that?’ He said, ‘Encumbers them and Establishes a Divine Authority for them, and evidence upon what He had Encumbered them with, displacing their reasons regarding that’. Hishan said to him, ‘So, what is this evidence which He Installed for them?’

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

Abu Abdullah said: ‘What is the matter you are not speaking?’ He said, ‘If I were to say we are not differing, I would be lying, and if I were to say that the Book and the Sunnah have both raised the differing, I would be invalidated, because they both carry the (various) aspects, and if I say we have differed and each one of us is claiming the truth, then we are not benefitting with the Book and the Sunnah, but there is for me upon it the like of that (Divine Authority)’.

Abu Abdullah said to him: ‘Ask him (Hisham), you will find him filled (with knowledge)’.

The Syrian said to Hisham: ‘Who looks out for the creatures, their Lord or themselves?’ He said, ‘But, their Lord looks out for them’. The Syrian said, ‘So, does He Establish
someone for them who unites their speech and raises their differing and explains to them their rights from their falsehoods?’ Hisham said, ‘Yes’.

The Syrian said, ‘Who is he?’ Hisham said, ‘As for the beginning of the Law, it was Rasool-Allahsaww, and as for after the Prophet’saww, it is someone else’. The Syrian said, ‘Who is he other than the Prophet’saww, the one standing in hissaww place regarding hissaww Divine Authority?’ Hisham said, ‘During this time of ours or before it?’ The Syrian said, ‘But, during this time of ours’.

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

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

The Syrian said, ‘Youasws speak the truth, and at this moment I testify that there is no god except Allahazwj and that Muhammadsaww is Rasoolasww of Allahazwj, and youasws are a successorasws of the Prophetsasr. 
He (the narrator) said, ‘Abu Abdullah asws turned towards Humran and said: ‘O Humran! You should flow the speech upon the Hadeeth, and you will be correct’, and he asws turned towards Hisham Bin Salim and said: ‘You intended the Hadeeth and did not understand’. Then he asws turned to Al-Ahowl and said: ‘Analyses dodge (the issues), breaking the falsehood with the falsehood, except that your falsehood won’.

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

Yunus Bin Yaqoub said, ‘By Allah azwj! I thought he would say to Hisham near to what he asws had said to them both, but he asws said: ‘O Hisham! You almost fell down twisting your legs. When you hit the ground, you flew off. The one who is like you, so let him speak to the people. Fear the slips, and the intercession would be shading you’’. 12

(The book) ‘Illal Al Sharaie’ – My father, from Sa‘ad, from Ibn Yazeed, from Safwan Bin Yahya, from Ibn Hazim who said,

I said to Abu Abdullah asws, ‘I debated a people and I said, ‘Don’t you know that Rasool-Allah saww, he saww is the Divine Authority from Allah saww upon the creatures? So, when Rasool-Allah saww was gone, who was the Divine Authority from after him saww?‘ They said, ‘The Quran’.

So I debated regarding the Quran and there it was so that the Murjites, and the Haruriya, and the atheist those who do not believe, were (all) contending regarding it, until the man was overcome. So, I recognised that the Quran cannot happen to be a Divine Authority except by a custodian what he says regarding it of anything which was true.
I said, ‘So who is the custodian of the Quran?’ They said, ‘It used to be Abdullah Bin Masoud, and so and so, and so and so, and so and so knew’. I said, ‘All of it?’ They said, No’. I could not find anyone for whom it could be said that he knew all of it except Ali asws Bin Abu Talib asws, and whenever that was the thing between the people, and this one said, ‘I don’t know’, and this one said, ‘I don’t know’, and this one said, ‘I don’t know’, and this one said, ‘I don’t know’.

فأشهد أن علي بن أبي طالب عكان فقيهم القرآن وكان طاعة مفروضة وكان نحلة بعد رسول الله صلى الله عليه وسلم ونحلة فهم حق

So, I testified that Ali asws Bin Abu Talib asws was a custodian of the Quran, and obedience to him asws was a necessity, and he asws was the Divine Authority after Rasool-Allah saww upon the people, all of them, and whatever he asws said regarding the Quran, it is true’.

فقال رجل الله فقلت رأسة وقلت إن علي بن أبي طالب ع لم يذهب حتى ترك نحلة من بعده كما ترك رسول الله صلى الله عليه وسلم وإن نحلة من بعده علي بن أبي طالب ع وكلفه النمناس صلى الله عليه وسلم

He asws said: ‘May Allah azwj have Mercy on you’. I kissed his asws head and said, ‘Ali asws Bin Abu Talib asws did not go away until he asws left a Divine Authority to be from after him asws, just as Rasool-Allah saww had left a Divine Authority from after him saww, and that the Divine Authority after Ali asws is Al-Hassan asws Bin Ali asws.

And I testify upon Al-Hassan asws Bin Ali asws that he asws was the Divine Authority and that obeying him asws is Obligatory’. He asws said: ‘May Allah azwj have Mercy on you’.

فقال رأسة وقلت وقلت رأسة علي بن الحسن وقلت أشهد علي بن الحسن لم يذهب حتى ترك نحلة من بعده ولكن نحلة مفروضة من بعده عه وأبوعه وحسن بن علي بن الحسن قضية مفروضة فقال رجل الله

I kissed his asws head and I said, ‘And I testify upon Al-Husayn asws Bin Ali asws, he asws did not go away until he asws left a Divine Authority to be from after him asws, and that the Divine Authority from after him asws is Ali asws Bin Al-Husayn asws, and obedience to him asws was Obligatory’. He asws said: ‘May Allah azwj have Mercy on you’.

فقلت رأسة وقلت وقلت رأسة علي بن الحسن ولم يذهب حتى ترك نحلة من بعده ولكن نحلة مفروضة من بعده عه وأبوعه وحسن بن علي بن الحسن قضية مفروضة

I kissed his asws head and said, ‘And I testify upon Al-Husayn asws Bin Ali asws, he asws did not go away until he asws left a Divine Authority to be from after him asws, and that the Divine Authority from after him asws is Ali asws Bin Al-Husayn asws, and obedience to him asws was Obligatory’. He asws said: ‘May Allah azwj have Mercy on you’.

فقلت رأسة وقلت وقلت رأسة علي بن الحسن ولم يذهب حتى ترك نحلة من بعده ولكن نحلة مفروضة من بعده عه وأبوعه وحسن بن علي بن الحسن قضية مفروضة
I kissed his head and said, ‘And I testify upon Ali Bin Al-Husayn, he did not go away until he left a Divine Authority to be from after him, and that the Divine Authority from after him is Muhammad Bin Ali Abu Ja’far, and obedience to him was Obligatory’. He said: ‘May Allah have Mercy on you’.

I said, ‘May Allah Keep you well! Give me your head’. I kissed his head. He laughed, so I said, ‘May Allah Keep you well! I know that your father did not go away until he left a Divine Authority to be from after him, just as his father had done. Thus, I testify with Allah that surely you are the Divine Authority from after him, and that obeying you is Obligatory’.

He said: ‘Stop, may Allah have Mercy on you!’ I said, ‘Give me your head, I shall kiss it’. He laughed. He said: ‘Ask me about whatever you so desire to, and I will not deny you after today, ever!’

He said: ‘You speak the truth’.

I said, ‘One who recognised that there is a Lord for him, so it is befitting that he recognises that, for that Lord is Pleasure and Wrath, and that His Pleasure and His Wrathfulness cannot be recognised except through Messengers. So, the one to whom the Revelation does not come, it is befitting that he seeks the Messengers, and when he meets them, recognises that they are the Divine Authorities and that the obedience to them is Obligatory.

I said to the people, ‘Don’t you know that Rasool-Allah was the Divine Authority from Allah upon His creatures?’, and he continued the Hadeeth up to its end.
approximate to what has passed, and in it he said, ‘This one said, ‘I don’t know’, and this one said, ‘I don’t know’, and did not deny upon him. His word was his word’.\(^\text{13}\)

\textit{(The book) ‘Illal Al Sharaie’ – Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja’a Bin Salama, from Amro Bin Shimr, from Jabir,}

‘From Abu Ja’far asws, he (the narrator) said, ‘I said, ‘For which thing (reason) is one need to the Prophet saww and the Imam asws?’

He\(^\text{asws}\) said: ‘For the remaining of the world upon its correctness, and that is because Allah\(^\text{azwj}\) Mighty and Majestic Raised the Punishment from the people of the earth when there was a Prophet\(^\text{as}\) or an Imam\(^\text{asws}\) in it. Allah\(^\text{azwj}\) Mighty and Majestic Said: \textit{And Allah was not going to Punish them while you were among them, \([8:33]\).}

And the Prophet\(^\text{saww}\) said: ‘The stars are a security for the inhabitants of the sky, and the People\(^\text{asws}\) of my\(^\text{saww}\) Household are a security for the inhabitants of the earth. So, whenever the stars disappears there comes to the inhabitants of the sky what they dislike, and when the People\(^\text{asws}\) of my\(^\text{saww}\) Household go away, there comes to the inhabitants of the earth what they dislike.

\(\text{Bihar Al Anwaar} – \text{V 23, The book of Imamate, P 1 Ch 1 H 13}\)
not being hastened with the scourge and the Punishment upon them. The Holy Spirit
does not separate from them and they do not separate from it, nor are they separating
from the Quran nor does it separated from them, may the Salawat of Allah be upon
them all”.

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14 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 14
15 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 15
16 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 16
17 - ع، علل الشرائع أَِِ عَنْ سَعْدٍ عَنِ الْيَقْطِينِِِّ عَنْ مََُممدِ بْنِ سِنَانٍ وَ صَفْوَانَ وَ ابْنِ الْمُغِيََِْ وَ عَلِي بْنِ النُّعْمَانِ كُلِّهِمْ عَنْ عَبْدِ اللمهِ بْنِ مُسْكَانَ عَنْ أَِِ بَصِيٍْ عَنْ أَِِ عَبْدِ اللمهِ ع قَالَ: إِنم اللمهَ لاَ يَدَعُ الأَْرْضَ إِلام وَ فِيهَا عَالٌَِ يَعْلَمُ الزِّيَادَََ وَ النُّقْصَانَ فَِِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدمهُمْ وَ إِذَا ن َقَصُوا أَكْمَلَهُ لهَُمْ. 

He said to Abu Abdullahasws, ‘The earth will remain without a knowledgeable oneasws being alive, apparent, the people referring to himasws regarding their Permissible(s) and their Prohibitions’. Heasws said to them: ‘When Allahazwj would not be worshipped, O Abu Yusuf!’18

18 - ع، علل الشرائع أَِِ عَنْ مََُممدِ بْنِ يَُْيََ عَنِ ابْنِ أَِِ الَْْطمابِ عَنِ ابْنِ مََْبُوبٍ عَنْ ي َعْقُوبَ السمرماجِ قَالَ: قُلْتُ لأَِِِ عَبْدِ اللمهِ ع ت َبْقَى الأَْرْضُ بِغَيِْْ إِمَامٍ قَالَ لَوْ بَقِيَتِ الأَْرْضُ بِغَيِْْ إِمَامٍ سَاعَةً لَسَاخَتْ. 

From Abu Abdullahasws having said: ‘Allahazwj does not leave the earth except and therein is a knowledgeable oneasws recognises the additions and the reduction. So, whenever the Momineen add anything, heasws returns them, and whenever they are reducing, heasws perfects it for them’.

Heasws said: ‘Take it as perfect, and if it had not been that, the matters of the Momineen would be confusing upon them, and they would not (be able to) differentiate between the truth and the falsehood’.19

17 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 17
18 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 18
19 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 19
‘I said to Abu Abdullah asws, ‘The earth remain without an Imam asws. He asws said: ‘If the earth remains without an Imam asws for a moment, it would collapse’.

And he asws said: ‘The last one to be passing away would be the Imam asws, lest one of them could argue against Allah azwj Mighty and Majestic he was left without a Divine Authority (to guide him)’.

‘From Abu Abdullah asws: ‘Jibraeel as descended unto Muhammad saww informing from his Lord azwj Mighty and Majestic. He as said to him saww: “O Muhammad saww! I azwj do not leave the earth except and therein is a knowledgeable one introducing obedience to Me azwj and My azwj Guidance, and happen to be salvation during what is between expiry of a Prophet as up to the emergence of another Prophet as

And azwj am not going to be leaving Iblees to stray the people and there wouldn’t be in the earth a Divine Authority and a caller to Me azwj and a guide to My azwj Way, and a recogniser of My azwj Commands, and I azwj have Decreed for a guide to be for every people, guiding by him the fortunate ones, and he asws would happen to be an argument against the wretched ones’.

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20 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 20
21 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 21
22 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 22
‘From Abu Abdullah asws having said: ‘The people cannot be corrected except by an Imam asws, nor can the earth be correct except by that”’.  

‘I heard Abu Abdullah asws saying: ‘If there do not remain in the earth except two men, one of the two would be the Divine Authority’’.  

‘From Abu Ja’far asws having said: ‘By Allah azwj! The earth has not been left since Allah azwj Caused Adam as to pass away, except and therein is an Imam asws guiding to Allah azwj, and he asws is a Divine Authority of Allah azwj upon His azwj servants, and not can the earth remain without a Divine Authority of Allah azwj upon His azwj servants’’.  

‘From Abu Ja’far asws having said: ‘The earth cannot remain without an Imam asws, apparent or hidden’”.  

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘By Allah azwj! The earth has not been left since Adam as passed away, except and there has been an Imam guiding to Allah azwj Mighty and Majestic, and he asws is a Divine Authority of Allah azwj Mighty ...
and Majestic upon the servants. One who neglects him\textsuperscript{asws} is destroyed and one who necessitates him\textsuperscript{asws} attains salvation as a right upon Allah\textsuperscript{azwj} Mighty and Majestic".\textsuperscript{27}

27 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 27

28 Gu, Ul القرآن أبي عن محمد بن عثمان بن عبيد بن علي بن معاذ بن علي بن ابي حذف عن النبي ﷺ قال: ما خلقت الله الخلق إلا بالحق اللهم حافظ على الحق التليه.

28 (The book) ‘Al Illal Al Sharaie’ – My father, from Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Muhammad Bin Ibrahim, from Zayd al Shaham, from Dawood Bin Al A’ala, from Abu Hamza Al Sumali who said,

‘The world will not be vacant from a just Imam\textsuperscript{asws} since Allah\textsuperscript{azwj} Created the skies and the earth up to the establishment of the Hour, as a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures’\textsuperscript{28}.

28 (The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Abu Al Khattab and Al Nahdy from Abu Dawood Al Mustariq, from Ahmad Bin Umar Al Hallal,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘Can the earth remain without an Imam\textsuperscript{asws}, for we are reporting from Abu Abdullah\textsuperscript{asws} that he\textsuperscript{asws} said that it cannot remain so except and Allah\textsuperscript{azwj} would be Wrathful upon the servants’. He\textsuperscript{asws} said: ‘No, it cannot remain when He\textsuperscript{azwj} Wrathful’’.\textsuperscript{29}

29 Gu, Ul القرآن أبي عن سعد عن ابن أبي المطاب و النهدي عن أبي داود المتضوع عن أحمد بن عمر بن أبي الخطاب عن أبي المحسن قال: كنت لأبي عبد الله ع نبأ الأراضي أن ي🍴 على إمام إذا نبينوه.

29 (The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Sa’ad, from Ibn Abu Al Khattab and Al Yaqteeny both together from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The earth, can remain without an Imam\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘If it remains without an Imam\textsuperscript{asws}, it would collapse’’.\textsuperscript{30}

30 Gu, Ul القرآن أبي عن سعد عن ابن أبي المطاب و النهدي عن أبي داود المتضوع عن أحمد بن عمر بن أبي الخطاب عن أبي المحسن عن النبي ﷺ، كنت لأبي عبد الله ع نبأ الأراضي أن ي🍴 على إمام إذا نبينوه.

30 (The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Abu Isa and Ibn Abu Al Khattab and Al Yaqteeny both together from Muhammad Bin Sinan, and Ali Bin Al Numan from Abdullah Bin Muskan, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic does not leave the earth except and therein is a knowledgeable one who knows the additions and the reductions in
the earth, and whenever the Momineen add anything, he\textsuperscript{asws} returned them, and whenever they reduce, he\textsuperscript{asws} perfects it for them’.

He\textsuperscript{asws} said: ‘Take it perfectly, and had it not been that, their matters would be confusing upon the Momineen and they would not be (able to) differentiate between the truth and the falsehood’\textsuperscript{31}.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The earth cannot be empty from there being someone in it who knows the additions and the reductions. So, when the Muslims come with an addition, he\textsuperscript{asws} drops it, and when they come with the reduction, he\textsuperscript{asws} perfects it for them. Had it not been that, the matters of the Muslims would have been mixed up upon them’\textsuperscript{32}.

‘Abu Abdullah\textsuperscript{asws} said: ‘The earth will never remain, except that in it would be one who recognises the truth. So, when the people make an addition in it, he\textsuperscript{asws} would say: ‘They have added’. And when they reduce from it, he\textsuperscript{asws} would say: ‘They have reduced’. And when they come with it, he\textsuperscript{asws} would ratify them, and had it not been like that, the truth would not be recognised from the falsehood’\textsuperscript{33}.

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\textsuperscript{31} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 31

\textsuperscript{32} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 32

\textsuperscript{33} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 33
they reduce from it, he asws says: ‘They have reduced’, and had that not been like that, the truth would not be recognised from the falsehood’. 34

35 - ع، علل الشرائع أبي غنِّي عن أبيه، عن أبيه، عن أبي عمران الهذلي عن يونس عن إسحاق بن عطاء عن محمد بن علي حافظ

قال: إن الله لم يدع الأرض إلا و فيها عما يعلم الزيادة والاكتفاء عن أبي الله عن حمل فإذا زاد المؤمنون شيئًا رفعهما وإذا نقصوا أكملاهم فهم و لو لذالك لأكثروا على المسلمين أمورهم.

(The book) ‘Illal ‘Al Sharaie’ – My father, from Ali, from his father, from Yahya Bin Abu Imran Al Hamdani, from Yunus, from Is’haq Bin Ammar, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘Allahazwj does not leave the earth except and in it is a knowledgeable one asws who knows the additions and the reductions from the Religion of Allahazwj Mighty and Majestic. So, when the Momineen add something, he asws returns them, and when they reduce, he asws perfects it for them, and had it not been that, it would be confusing upon the Muslims, their matters’’. 35

36 - ع، علل الشرائع أبي أَوْلَادِي عن أبيه، عن أبيه، عن يزيد و اليعيني عن ابن أبي عمري عن مصادر بن يونس عن إسحاق بن عمران

عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلُهُمْ فَلَبَدَلَوهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لهُمْ وَ لَوْ لَذَلِكَ لَا كَبَّرَ عَلَى الْمُؤْمِنِيَْ أُمُورُهُمْ وَ لََْ يُفَرِّقُوا بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

(The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Asbat, from Suleym a slave of Tirbal, from Is’haq Bin Ammar who said, ‘I heard Abu Abdullahasws saying: ‘The earth will never be vacant except and therein is a knowledgeable oneasws. Every time the Momineen add anything, heasws returns them, and when they reduce, heasws perfects it for them’.

فقال جلالة كمالا و لو لذالك لأكثروا على المؤمنين أمورهم و لم يفرقو بين الحق و الباطل.

Heasws said: ‘Take it perfectly, and had it not been that, it would be confusing upon the Momineen, their matters, and they would not be differentiating between the truth and the falsehood’’. 36

37 - ع، علل الشرائع أبي غنِّي عن أبيه، عن أبيه، عن أبي عمران الهذلي عن يونس عن إسحاق عن محمد بن علي حافظ

عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَِِ عَبْدِ اللمهِ ع قَالَ: سَأَلُهُمْ فَلَبَدَلَوهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لهُمْ.

(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Yazeed and Al Yaqteeny, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘The earth cannot be vacant and except there would be a knowledgeable oneasws in it. Every time the Momineenasws add anything, heasws returns them to the truth, and if they reduce anything, heasws completes it for them’’. 37

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34 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 34
35 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 35
36 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 36
37 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 37
(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Al Yaqteeny, from Ali Bin Ismail Al Maysami, from Sa’aba Bin Maymun, from Abdul A’ala a slave of the family of Saam,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj did not leave the earth without a knowledgeable one asws reducing what the people add and adding what they reduce, and had it not been that, it would be mixed up upon the people, their matters’’. 38


‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘Can the earth happen to be such and there is no Imam asws in it?’ He asws said: ‘Then it would collapse with its inhabitants’’. 39

(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Al Khattab, from Al Nazar, from Muhammad Bin Al Fuzayl, from Al Sumaly who said,

‘I said to Abu Abdullah asws, ‘The earth can remain without an Imam asws?’ He asws said: ‘No. If the earth remained without an Imam asws, it would collapse’’. 40

(The books) ‘Uyoon Akhbar Al Reza asws (and) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Abbad Bin Suleyman, from Sa’ad Bin Sa’ad Al Ash’ary, from Ahmad Bin Umar,

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I said, ‘We are narrating from Abu Abdullah asws having said that the earth does not remain without an Imam asws except Allah aswj would collapse it upon the servants’. He asws said: ‘Does not remain, then it has collapsed’’. 41

I said to Abu Al-Hassan Al-Reza\textsuperscript{asws}, ‘Can the earth remain without an Imam\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No’. I said, ‘We are reporting that it cannot remain except Allah\textsuperscript{azwj} would Make it collapse upon the servants’. He\textsuperscript{asws} said: ‘It does not remain, so it has collapsed’.

I asked Al-Reza\textsuperscript{asws}, I said, ‘Can the earth be vacant from a Divine Authority?’ He\textsuperscript{asws} said: ‘It there earth to be vacant from a Divine Authority for the blink of an eye, it would collapse with its inhabitants’.

From the book of Imamate, P 1 Ch 1 H 42

From the book of Imamate, P 1 Ch 1 H 43

From the book of Imamate, P 1 Ch 1 H 44

From the book of Imamate, P 1 Ch 1 H 45
Household, negating from this Religion the distortions of the exaggerators, and the arrogation of the invalidators, and interpretations of the ignorant ones, and that your (Imams asws) are taking you all to Allah azwj as a delegation, therefore consider who is dispatching you all in your Religion and your Salat”.

‘From Al-Reza asws having said: ‘Abu Ja’far asws said: ‘Divine Authorisation of Allah azwj Mighty and Majestic upon His asw creatures cannot stand except by a living Imam asws they recognise’.

‘From Abu Abdullah asws regarding the Words of Allah azwj: And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51], he asws said: ‘An Imam asws after an Imam asws’.

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51], he asws said: ‘An Imam asws after an Imam asws’.

I asked Aby Abdullah asws about the Words of Allah azwj Mighty and Majestic: And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51], he asws said: ‘An Imam asws to an Imam asws’.

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46 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 46
47 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 47
48 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 48
49 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 49
From Abu Al-Hassan asws the 3rd, from his asws forefathers asws, from Al-Sadiq asws regarding His aswj Words: And We had Conveyed the Word to them (Imams), [28:51], he asws said: ‘An Imam asws after an Imam asws, 

From Al-Reza asws: ‘So, if he says, ‘Why did He azwj Make the Masters asws of the Command (Ul Al-Amr) and Commanded with obeying them asws?’ It will be said, ‘For many reasons.

From these is that the people, when they are told to stop at a limited limit and been Commanded not to exceed that limit due to what is in it of their corruption, that can neither be affirmed nor established except by making a trustee to be upon them with regards to it, seizing them with the stopping at what is allowed for them and preventing them from the exceeding, and the entering into what is dangerous upon them, because, had that not been like that, it would so happen that there would be someone who would not leave its pleasure and its benefit to spoil others.

Thus, He azwj Made a Custodian to be upon them, forbidding them from the corruption and establishing among them the legal punishments and the ordinances.

And from these is that, surely we cannot find any sect from the sects, nor a nation from the nations remaining and living except by a custodian and a leader for what there is no escape for them from him, in the matters of the Religion and the world.
He azwj did not Inform, in the Wisdom of the Wise, that He azwj leaves the people, from what He azwj Knows that there is no escape for them from it, nor any standing for them except by him asws, so they would be fighting against their enemies with him asws, and distributing their war booties by him asws, and establish their congregations and their communities and prevent their unjust ones from their oppressed ones.

And from these is that, if He azwj had not Made for them an Imam asws, a custodian, trustworthy, protector, a depository for the teaching of the nation, the Religion would have gone and the Sunnah and the ordinances altered, and the innovators would have made additions in it and the atheists would have reduced from it, and that would have been confusing upon the Muslims, because we would have found the people as inverted, needy, without perfection, along with their differing(s) and the differing(s) of their opinions, and their separate situations.

If He azwj had not Made a custodian, a protector to be for them of what the Messengers as came with, they would have been corrupted upon an approximate of what we asws have explained and the (Religious) laws and the Sunnahs, and the ordinances, and the Eman would have been altered, and in that would be a corruption of the people in their entirety’.

From Abu Abdullah asws having said: ‘Noah as lived for five hundred years after the descent from the ship, then Jibraeel as came to him as and said: ‘O Noah as! Your as Prophet-hood has expired, and your as days are completed, so Allah azwj the Exalted Says: “Hand over the inheritance of the knowledge and traces of the knowledge of the Prophet-hood (Hadeeth) which are with you as, to your as Saam as, for I azwj do not leave the earth except and in it is a knowledgeable one obedience to Me azwj can be recognised through him as, and salvation would happen to be during what is between the expiry of a Prophet as and Sending of another Prophet as.'

52 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 52
And I do not leave the people without a Divine Authority and a caller to My way and a recogniser of My Commands, for have Decreed that shall Made a guide to be for every people, the fortunate ones can be guided by him and he would happen to be an argument upon the wretched ones’.

He said: ‘So, Noah handed over the entirety of that to his son Saam. And as for Haam, and Yaafas, there did not happen to be any knowledge with them they could benefit it; and Noah gave them glad tidings of Hud and ordered them with following him and ordered them that they open the bequest every year and look into it, and that (day) would happen to be a day of festival for them, just as Adam had ordered them (before)’.

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I said, ‘So what were they?’ He said: ‘They were adhering to the Religion of Isa. I said, ‘So what were they?’ He said: ‘Believers’. Then he said: ‘And the earth cannot be except and therein is a knowledgeable one’.

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The book ‘Ikmal Al Deen’ – My father, from Muhammad al Attar, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Yaqoub Bin Shuaby,

‘From Abu Abdullah having said: ‘There were five hundred years between Isa and Muhammad, for these two hundred years were such there wasn’t any Prophet during these, nor any apparent knowledgeable one’.

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I said, ‘Can the earth remain without an Imam?’ He said: ‘No’. I said, ‘We are reporting from Abu Abdullah that it cannot remain without an Imam except
Allah_{asws} would Collapse it upon the inhabitants of the earth, or upon the servants’. He_{asws} said: ‘No, it cannot remain when it has collapsed’.

55

The book ‘Ikmal Al Deen’ – ‘My father and Ibn Al Waleed both together from Sa’ad Al Himeyri both together, from Al Yaqteeni and Ibn Abu Al Khattab both together from Zakariya Al Momin and Ibn Fazzal both together from Abu Harasa,

‘From Abu Ja’far_{asws}, the (the narrator) said, ‘He_{asws} said: ‘If the Imam_{asws} were to be raised from the earth (even) for a moment, it would be turbulent with its inhabitants just as the ocean is turbulent with its inhabitants’.56

56

The book ‘Ikmal Al Deen’ – ‘My father, from Sa’ad, from Ibn Isa and Ibrahim Bin Mahziyar, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Abu Ali Al Jabaly, from Aban, from Zurara,

‘From Abu Abdullah_{asws} in a Hadeeth of his_{asws} regarding Al-Husayn_{asws} Bin Ali_{asws}, saying at its end: ‘And if there had not been one_{asws} from the Divine Authorities of Allah_{azwj}, the earth would have thrown out whatever is in it and devoured (submerged) the ones upon it. Surely, the earth cannot be vacant from the Divine Authority even for a moment’’.57

57

The book ‘Ikmal Al Deen’ – ‘My father, from Sa’ad, from Ibn Abu Al Khattab, from Abu Dawood Al Mustariq, from Ahmad Bin Umar who said,

58

The book ‘Ikmal Al Deen’ – ‘My father, from Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud who said,

59

The book ‘Ikmal Al Deen’ – ‘My father, from Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud who said,

55 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 55
56 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 56
57 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 57
58 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 58
'Al-Reza asws said: 'We asws are the Divine Authorities of Allahazwj in Hisazwj earth and Hisazwj Caliphs among Hisazwj servants, and Hisazwj trustees upon Hisazwj Secrets, and weasws are the Word of piety [48:26], and weasws are the most trustworthy Handhold [2:256], and weasws are the witnesses of Allahazwj and Hisazwj flags among Hisazwj citizens.


Due to us asws Allah Withholds the skies and the earth lest they cease. [35:41], and due to usasws the rain falls and the Mercy spreads. The earth cannot be empty from a custodian from usasws, either apparent or fearful, and if it were to be empty for a day without a Divine authority, it would be turbulent with its inhabitants just as the ocean is with its inhabitants’.

60 – ك، إكمال الدين أَِِ عَنْ سَعْدٍ وَ الحِْمْيَِْيِّ مَعاً عَنْ إِب ْرَاهِيمَ بْنِ مَهْزِيَارَ عَنِ ابْنِ أَِِ عُمَيٍْْ عَنْ سَعْدِ بْنِ أَِِ خَلَافٍ عَنِ الحَْسَنِ بْنِ زِيَادٍ قَالَ سََِعْتُ أَبَا عَبْدِ اللمهِ ع ي َقُولُ إِنم الأَْرْضَ لاَ تخَْلُو مِنْ أَنْ يَكُونَ فِيهَا حُجمةٌ عَالٍَِ إِنم الأَْرْضَ لاَ يُصْلِحُهَا إِلام ذَلِكَ وَ لاَ يُصْلُُِ النماسَ إِلام ذَلِكَ.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad and Al Himeyri both together from Ibrahim Bin Maziyar, from his brother Ali, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Al Hassan Bin Ziyad who said,

‘The earth cannot be vacant from there happening to be a Divine Authority, a knowledgeableasws in it. The earth, nothing can correct it except that, nor can anything correct the people except that’.

61 – ك، إكمال الدين بَِِذَا الِْْسْ نَادِ عَنِ الْيَقْطِينِِِّ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَِِ بَصِيٍْ قَالَ قَالَ أَبُو عَبْدِ اللمهِ ع قَالَ لََْ يَدَعِ الأَْرْضَ بِغَيِْْ عَالٍَِ وَ لَوْ لاَ ذَلِكَ لَمَا عُرَُِ الحَْقُ مِنَ الْبَاطِلِ.

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Yaqteeny, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘From Abu Abdullahasws having said: ‘If there do not remain from the word except two, one of the two would be the Divine Authority’, or (said) ‘the remaining one would be the Divine Authority’, the doubt being from Muhammad Bin Sinan (one of the narrators)’.

62 – ك، إكمال الدين أَِِ وَ ابْنُ الْوَلِيدِ مَعاً عَنْ سَعْدٍ وَ الحِْمْيَِْيِّ مَعاً عَنِ الْيَقْطِينِِِّ وَ ابْنِ أَِِ الَْْطم ا بِ مَعاً عَنْ مََُممدِ بْنِ سِنَانٍ عَنْ حَْْزَََ بْنِ الطميمارِ عَنْ أَِِ عَبْدِ اللمهِ ع قَالَ: لوْ لََْ يَبْقَ مِنَ الدُّن ْيَا إِلام اث ْنَانِ لَكَانَ أَحَدُهََُا الحُْجمةَ أَوْ كَانَ الْبَاقِي الحُْجمةَ الشمكُّ مِنْ مََُممدِ بْنِ سِنَانٍ.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Sa’ad and Al Himeyri both together, from Al Yaqteeny and Ibn Abu Al Khattab both together, from Muhammad Bin Sinan, from Hamza Bin Al Tayyar,

‘Abu Abdullahasws said: ‘Allahazwj Blessed and Exalted does not leave the earth to be without a knowledgeable oneasws, and had that not been so, the truth would not be recognised from the falsehood’.

59 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 59
60 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 60
61 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 61
63 - ك، إكمال الدين أبي و ابن الولي عما عن سعد و الجربيري عما عن ابن أبي عموم عن ابن أعمان عن آدم بن هلال في خلاف استفهامه عن ابن أبي عموم عن ابن
أطينة عن إبرازه قال: فلما كأب عبد الله عطمن أحمد و ليس له عقبة قال لا يكون ذلك فلما فيكون [ما إذا] قال لا يكون إلا أن يغضب الله
و خلل على خلقه فيبلغهم.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Sa’ad and Al Himeyri both together, from Ibn Yazeed, from Ahmad Bin Hilal during the state of his straightness (turning back from exaggeration), from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

‘I said to Abu Abdullah asws ‘Can the Imam asws pass away and there wouldn’t be any posterity for him asws?’ He asws said: ‘That cannot happen’. I said, ‘So what would happen then (if it does)?’ He asws said: ‘It cannot happen unless Allahazwj Mighty and Majestic would Punish Hisazwj creatures, Hastening (punishment upon) them’.”  

64 - ك، إكمال الدين أبي و ابن الولي عما عن الجربيري عن أحمد بن أبي سعيد الخصيفي عن عمر بن نسيب عن أبي عنه عن أبي حنظلة عن
قال سمعته يقول لا يبقي الأراضي يوماً بلا إمام ما لسانحت بأهلها و لعدمهم الله ما يناله. 

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Al Himeyri, from Muhammad Bin Ahmad Bin Abu Saeed Al Gazanfari, from Amro Bin Sabir, from his father,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘If the earth were to remain for a day without an Imam asws from us asws, it would collapse with its inhabitants, and Allahazwj would Punish them with the severest of Hisazwj Punishments.

إن الله تبارك و عز و جل جعلها خصبة في أرضه و أصلها في الأرض لأهل الأراضي لن يزلوا في أمان من أن تبخ خليصهم على الأراضي ما دام الله بين أطماعهم و إذا أراد الله أن يهلكهم و لا يهملهم ولا ينظهم ذهب ما بين بنيهم و رفع الله ما بقيع الله ما يشأ و أحب. 

Surely, Allahazwj Blessed and Exalted Made us asws Divine Authorities in Hisazwj earth, and a security in the earth for the inhabitants of the earth. They will never cease to be safe from the earth collapsing with them for as long as we asws are in their midst; and when Allahazwj Wants to Destroy them and not Respite them and not Consider them, Heazwj will Take us asws away from between them and Allahazwj would Raise us asws (to the sky). Then Allahazwj will Do whatever Heazwj so Desires and Loves”.”  

65 - ك، إكمال الدين العطار عن سعد عن أحمد بن الحسن عن عمر بن سعيد عن محمد بن عن عبد الله ع قال: هل تعلم الأراضي مثلاً
كانت من خصبة بما تبني فيها ما ليغول على الحق.

(The book) ‘Ikmal Al Deen’ – Al Attar, from Sa’ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar, 

‘From Abu Abdullah asws having said: ‘The earth has not remained vacant from a Divine Authority since it came into being, a knowledgeable one asws reviving in it from the truth what they are killing’.

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62 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 62
63 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 63
64 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 64
Then he\textsuperscript{asws} recited this Verse: \textit{They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it} [61:8].

\textit{Abu Abdullah\textsuperscript{asws}} said: `The Divine Authority was before the creatures, and is with the creatures, and will be after the creatures`.\textsuperscript{66}

\textit{I entered to see Abu Muhammad Al-Askari\textsuperscript{asws}}. He\textsuperscript{asws} said: `O Ahmad! What was your state in what the people were in from the doubts and the suspicions?' I said, `O my Master!\textsuperscript{asws}'

\textit{He\textsuperscript{asws}} said: `O Ahmad! Do you not know that the earth cannot be vacant from a Divine Authority, and I\textsuperscript{asws} am that Divine Authority?' Or said, `I\textsuperscript{asws} am the Divine Authority?'\textsuperscript{67}

\textit{I went out from Abu Muhammad\textsuperscript{asws}} to one of his\textsuperscript{asws} men in objecting to a speech of his what not one of my forefathers had been tried with, from the doubts of this group regarding me. So, if this matter was a matter you are believing in it and making it a Religion with it up to a time, then the doubt has a place and even if it is connected. Whatever is connected

\textsuperscript{65} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 65

\textsuperscript{66} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 66

\textsuperscript{67} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 67
with the Commands of Allah \textsuperscript{azwj} Mighty and Majestic, so what is the meaning of this doubt?\textsuperscript{68} (Not a Hadeeth)

69- ك، إكمال الدين ابن أولياء عن الصفا، و القطع وال şiddet، جميعاً عن إبراهيم بن مهناز عن علي بن حيدر عن علي بن النعسان و الوثاب معاً عن السليمان بن أبي خزيمة النكسي عن أبيه قال ضعفت أنا حفظ عن يقول أن يكون الأئمة إلا و فيها ما زوال يحفظ الحقيقة فإذا رأى الناس في قال قد رآوا و إذا فزعوا منه قال قد فزعوا وإذا جاءوا به سامعوا و لو لم يكن ذلك كذلك لم يحترف الحق من الباطل.

(The book) ‘Ikmal Deen’ – Ibn Al Waleed, from Al Saffar and Sa’ad and Al Himeyri altogether, from Ibrahim Bin Mahziyar, from Ali Bin Hadeed, from Ali Bin Al Numan and Al Washa both together, from Husayn Bin Abu Hamza Al Sumali, from his father who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘The earth is never vacant except and there is a man from us\textsuperscript{asws} in it recognising the truth. So, whenever the people make an addition in it, he\textsuperscript{asws} says: “They have added”, and whenever they reduce from it, he\textsuperscript{asws} said: “They have reduced from it, and when they come with it (as it is), he\textsuperscript{asws} ratifies them, and had that not been like that, the truth would not be recognised from the falsehood’.

Abdul Hameed Bin Al-Awwaz Al-Taie said, ‘By the One\textsuperscript{azwj}, there is no god except Him\textsuperscript{azwj}! I had heard this Hadeeth from Abu Ja’far\textsuperscript{asws}. By Allah\textsuperscript{azwj}, there is no god except Him\textsuperscript{azwj}! I had heard it from him\textsuperscript{asws}’\textsuperscript{69}

70- ك، إكمال الدين ابن أولياء عن الصفا، و القطع والشهيد جميعاً عن إبراهيم بن مهناز عن أبيه عيان حفظ عن يقول أن يكون الأئمة إلا و فيها ما زوال يحفظ الحقيقة فإذا رأى الناس في قال قد رآوا و إذا فزعوا منه قال قد فزعوا وإذا جاءوا به سامعوا و لو لم يكن ذلك كذلك لم يحترف الحق من الباطل.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad Al Himeyri both together, from Ibrahim Bin Mahziyar, from his father Ali, from Al Nazar, from Aasim Bin Humeyr, and Fazalat, from Aban Bin Usman, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} is a knowledgeable one\textsuperscript{asws} of this community, and the knowledge is inherited, and no one from us\textsuperscript{asws} passes away except he\textsuperscript{asws} leaves from his\textsuperscript{asws} family members one\textsuperscript{asws} who knows like his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’’.\textsuperscript{70}

(The book) ‘Ikmal Deen’ – By this chain, from Ali Bin Mahziyar, from Hammad Bin Isa, from Rabi’, from Al Fuzeyl Bin Yasaar who said,

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\textsuperscript{68} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 68
\textsuperscript{69} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 69
\textsuperscript{70} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 70
'I heard Abu Abdullah asws and Abu Ja'far asws both saying: 'The knowledge which came down with Adamas was not raised up, and the knowledge is inherited, and all things from the knowledge and traces (Ahadeeth) of the Messengersas and the Prophetsas which do not happen to be from this Household, it is invalid.

And Aliasws is the knowledgeable oneasws of this community, and no knowledgeable oneasws from usasws will pass away except heasws would leave behind oneasws from after himasws who knows like hisasws knowledge, or whatever Allahazwj so Desires’. 71

I heard Abu Abdullahasws saying: 'The earth does not get left except and there is a knowledgeable oneasws who knows the Permissible(s) and the Prohibitions, and whatever the people would be needy to himasws for and heasws would not be needy to them'. 72

I said, 'May I be sacrificed for youasws! And what is that heasws knows?' Heasws said: 'Inheritance from Rasool-Allahasw and Aliasws'. 72

I said to Abu Abdullahasws, 'Can the earth happen to be such and there is no Imamasws in it?’ Heasws said: 'It cannot happen except and there is an Imamasws in it, for their Permissible(s) and their Prohibitions, and whatever they would be needing to himasws'. 73

71 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 71
72 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 72
73 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 73
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The earth does not get left without a knowledgeable one\textsuperscript{asws} the people would be needy to and he\textsuperscript{asws} would not be needy to them. He\textsuperscript{asws} would know the Permissibles and the Prohibitions’.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! By What does he\textsuperscript{asws} know?’ He\textsuperscript{asws} said: ‘By his\textsuperscript{asws} inheritance from Rasool-Allah\textsuperscript{saww} and from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’\textsuperscript{74}

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The knowledge which descended with Adam\textsuperscript{as} was not raised up, and no knowledgeable one\textsuperscript{asws} from us\textsuperscript{asws} passes away except he\textsuperscript{asws} leaves his\textsuperscript{asws} knowledge as inheritance. Verily the earth cannot remain without a knowledgeable one\textsuperscript{asws},’\textsuperscript{75}

(The book) ‘Ikmal Deen’ – My father and Ibn Al Waleed both together, from Sa’ad and Al Himeyri both together, from Ibn Yazeed, from Abdullah Al Ghifary, from Ja’far Bin Ibrahim, and Al Husayn Bin Zayd both together,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} who said, ‘Amir Al-Momineen\textsuperscript{asws} said: ‘There will not cease to be among my\textsuperscript{asws} sons\textsuperscript{asws}, one\textsuperscript{asws} who is followed, and one\textsuperscript{asws} who is hoped to’’.\textsuperscript{76}


‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Salim Bin Abu Hafs met me and said to me, ‘Aren’t you (Shias) narrating that someone who dies and there is no Imam\textsuperscript{asws} for him, so his death would be a death of the pre-Islamic period?’ I said, ‘Yes’.

\textsuperscript{74} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 74
\textsuperscript{75} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 75
\textsuperscript{76} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 76
He said, ‘Abu Ja’far asws has passed away, so who is your Imam asws today?’ I disliked it, may I be sacrificed for you asws, that I should be saying to him, ‘Ja’far asws’). I said, ‘My Imams asws are the Progeny asws of Muhammad asaww’. He said, ‘I don’t see you doing anything’.

He asws said: ‘Woe be unto Salim Bin Abu Hafs, may Allah azwj Curse him! And does Salim know what is the status of the Imam asws? The status of the Imam asws is greater than what Salim and the people altogether can go to. Surely, no Imam asws from us asws passes away at all except and he asws leaves from after him asws one asws who knows the like of his asws knowledge, and conducts like his asws conduct, and calls to similar to that which he asws had called to.

قَالَ عِيْضَةٌ وَإِبْنِ أَبِي خَفْصَةٍ لَعْنَاهُ اللَّهُ وَلِهِ ذِي الْوَهْبِ سَمَّى مَثْلَ الْإِمَامِ إِنَّهُ لَأَمْثَلُ عِيْضَةٌ وَإِبْنِ أَبِي خَفْصَةٍ قَالَ اللَّهُ لِهِ ذِي الْوَهْبِ وَلَنْ يَلْعَبْهُ إِلَّاءَ سَمَّى مَثْلَ الْإِمَامِ إِنَّهُ لَأَمْثَلُ عِيْضَةٌ وَإِبْنِ أَبِي خَفْصَةٍ

Allah azwj did not Forbid what He azwj Gave Dawood as (except) He azwj Gave Suleyman as superior than it”.

فَِِنمهُ لََْيَمَْنَعِ اللمهُ مَا أَعْطَى دَاوُدَ أَنْ أَعْطَى سُلَيْمَانَ أَفْضَلَ مِِمنْهُ

From Abu Abdullah asws having said: ‘The earth did not cease to be and there has always been for Allah azwj, Exalted is His azwj Mention, a Divine Authority in it, recognising the Permissibles and the Prohibitions, and calling to the Way of Allah azwj.

وَ لاَ تَنْقَطِعُ الحُْجمةُ مِنَ الأَْرْضِ إِلام أَرْبَعِيَْ ي َوْماً ق َبْلَ ي َوْمِ الْقِيَامَةِ فَِِذَا رُفِعَتِ الحُْجمةُ أُغْلِقَ بَابُ التموْبَةِ وَ لا يَنْفَعُ ن َفْساً إِيمانُِا لََْ تَكُنْ آمَنَتْ مِنْ ق َبْلُ

And the Divine Authority will not be cut off from the earth except for forty days before the Day of Qiyamah. So, when the Divine Authority is raised, the door of repentance would be locked, and a soul will not benefit from its Eman which had not believed from before [6:158] the Divine Authority is raised up. They are the evilest of the creatures of Allah azwj, and they are those upon whom the Qiyamah would be established”.

77 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 77
78 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 78
‘From Al-Reza asws: ‘It (earth) cannot be vacant from there happening to be an Imam asws from us asws in it’. 79

80– ك، إكمال الدين أمين المحتفل عن محمد الطاهر عن عبد الحليم عن عبد الله عن خضر قال: فلت بأبي الخمين الراة ف قد بلغت ما بلغت و ليس لك و قد قال يا خضر إن منصب هذا الأمر لا يموج حتى يرى و لا دا من بعد. 80

(The book) – ‘Ikmal Al Deen – Ibn Mutawakkal, from Muhammad Al Attar, from Ibn Isa, from Al Bazanty, from Uqba Bin Ja’far who said, ‘

‘I said to Abu Al-Hassan Al-Reza asws, ‘It has reached what has reached (your asws expiry) and there isn’t any son asws for you asws. He asws said: ‘O Uqba! Surely the Master asws of this command (Imamate) will not be dying until he asws sees his asws son from after him asws’. 80

81– ك، إكمال الدين أبى و ابن المحتفل عن الحيدري عن البزنتي عن عقبة بن عفرا قال: أكلت لأبي الحسن الرضا عليه السلام ما بلغت و ليس لك و قال: يا عقبة ما نمضي من أن بترك الأرض بغفر إمام عند. 81

(The book) ‘Ikmal Al Deen’ – My father and Ibn Mutawakkal, from Al Himeyri, from Al Yaqteeny, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Allah aswj is more Majestic and more Magnificent that for Him aswj to leave the earth without a just Imam asws (to be in it)’. 81

82– ك، إكمال الدين أبي و ابن المحتفل عن الحيدري عن البزنتي عن أبي بصر عن أبي عبد الله ع قال: إن الله أخل و أعظم من أن يترك الأرض بغفر إمام عند. 82

(The book) ‘Ikmal Al Deen’ – From Al Himeyri, from Abdullah Bin Muhammad Bin Isa, from Ibn Mahboub, from Al A’ala, from Ibn Abu Yafour who said,

‘Abu Abdullah asws said: ‘The earth cannot remain even for one day without an Imam asws from us asws, the community can reach to’. 82

83– ك، إكمال الدين أبي و ابن المحتفل عن الحيدري عن البزنتي عن أبي بصر عن أبي عبيدة بن عبد الله عن أبا عبد الله ع قال: إن الله ع رؤيا الأرض يوما واحدا يغفر إمام مشروط إلى الله. 83

(The book) ‘Ikmal Al Deen’ – From Al Himeyri, from Abdul Hameed Bin Mansour Bin Yunus, from Abdul Rahman Bin Suleyman, from his father,

‘From Abu Ja’far asws, from Al-Haris Bin Nowfal who said, ‘Ali asws said to Rasool-Allah sallallahu alaihi wasallam! O Rasool-Allah asws! Are the guides from us asws or from others?’ He asws said: ‘No, but the guides are from us up to the Day of Qiyamah. Through us asws, Allah azwj Saves them from the straying

79 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 79
80 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 80
81 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 81
82 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 82
of the Shirk, and through us\textsuperscript{asws} Allah\textsuperscript{azwj} Saves them from the straying of the Fitna (strife), and through us\textsuperscript{asws} they are becoming brothers after the straying'.\textsuperscript{83}

\textsuperscript{83} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 83

‘I asked Abu Abdullah\textsuperscript{asws}, ‘Haven’t the people been such and among them there has been one who they had been Commanded with obeying him since there was Noah\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘It has not ceased to be like that, but most of them are not believing’.

\textsuperscript{84} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 84

‘From Abu Abdullah\textsuperscript{asws} – similar to it, and in it, ‘A trustee who they had been Commanded’, and he\textsuperscript{asws} said: ‘They will not cease’.

\textsuperscript{85} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 85

‘From Abu Abdullah\textsuperscript{asws} having said: ‘If there had not been in the earth except for two, one of the two would have been the divine Authority, and if one of the two had gone (died), the Divine Authority would remain’.

\textsuperscript{86} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 86
‘From Abu Abdullah{{$asws$}}, he (the narrator) said, ‘A man asked him{{$asws$}} saying, ‘There earth will never be for a moment except and there is an Imam{{$asws$}} in it?’ He{{$asws$}} said: ‘The earth cannot be vacant from the truth’’. 87

(From ‘Ikmal Al Deen’) – ‘Ikmal Al Deen’ – Ibn Al Waleed, from Sa’ad and Al Himeyri both together, from Ayoub Bin Nuh, from Safwan, from Abdullah Bin Khirash, 

‘From Abu Ja’far{{$asws$}} having said: ‘The earth will not be left except and there would be a man{{$asws$}} from us{{$asws$}} recognising the truth. So whenever the people add something in it, he{{$asws$}} says: ‘They have added’, and whenever they reduce from it, he{{$asws$}} says: ‘They have reduced’’. 89

(From ‘Ikmal Al Deen’) – ‘Ikmal Al Deen’ – My father, from sa’ad, from Ibn Isa and Ibn Abu Al Khattab and Al Yaqteeny and Abdullah Bin Aamir altogether, from Ibn Abu Najran, from Al Hajjaj Al Khashab, from Marouf Bin Kharbuz who said, 

‘I heard Abu Ja’far{{$asws$}} saying: ‘Rasool-Allah{{$saww$}} said: ‘But rather an example of the People{{$asws$}} of my{{$saww$}} Household in this community is like an example of the stars of the sky. Every time a star disappears, a star emerges’’. 90
'Ikmal Al Deen' – My father and Ibn Al Waleed and Majaylawiy both together, from Muhammad Bin Abu Al Qasim, from Al Kufy, from Nasr Muzahim, from Muhammad Bin Saeed, from Fazl Bin Khadeej, from Kumeyl Bin Ziyad Al Nakhaie,

And it is narrated to us by Ibn Al Waleed, from Al Saffar and Sa’ad and Al Himeyri altogether from Ibn Isa and Ibn Hashim both together, from Ibn Abu Najran, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman Bin Jundab, from Kumeyl,

And it is narrated by Abdullah Bin Muhammad Bin Abdul Wahhab, from Muhammad Bin Dawood Bin Suleyman, from Musa Bin Is’haq, from Zarar, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman, from Kumeyl,

And it is narrated to us by Al Hamdany, from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd,

And it is narrated to us by Muhammad Bin Al Hassan Bin Ali Bin Al Salt, from Muhammad Bin Al Abbas Al Harwy, from Muhammad Bin Is’haq Bin Saeed, from Muhammad Bin Idrees Al Hanzaly, from Ismail Bin Mua Al Fazari, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman, from Kumeyl Bin Ziyad, and Al Lafa Bin Khadeej, from Kumeyl Bin Ziyad who said,

‘Amir Al-Momineen Ali asws Bin Abu Talib asws grabbed my hand and took me out to the back of Al Kufa. When it was pre-dawn he asws took a deep breath then said: ‘O Kumayl! These hearts are containers, the best of thee are retainers, and memorise from me asws what I asws am saying to you.

The people are three (types) – spiritual scholar, and a learner upon the way of salvation, and a riff raff savage follow every croaker inclining with every wind, not being illuminated by the
light of knowledge, so they are led and do not seek shelter to a strong corner to attain salvation.

O Kumeyl! The knowledge is better than the wealth. It protects you and you (have to) protect the wealth, while the spending decreases the wealth and the knowledge purified upon the spending.

O Kumeyl! Love of knowledge is Religion one can make a religion with it. The human being earns the obedience (of the people) with it during his lifetime, and is of beautiful discussion after his death, while the maker of the wealth declines with its decline.

O Kumeyl! Destroyed are the hoarders of the wealth and although they were alive, while the scholars remain for as long as time remains. They are lost to the eyes and their examples are in the hearts of the existing ones.

Here, over here’ – and he asws gestured towards his asws chest, ‘There is immense knowledge. If I asws find a bearer for it, yes I asws would have nailed it. I asws am indoctrinating people who cannot be trusted upon it, using the Religion as a tool for the world.

And one manifesting being with a Bounty of Allah aswjl upon His aswjl servants and with His aswjl Divine Authorities upon His aswjl friends, or directed to the bearers of truth, there being no insight for him. Inside him there are a lot of doubts in his heart to the first exposure from suspicions of the community, neither that nor that, or he is engrossed in the pleasures like the chain of command to the lustful desires, or one who loves the amassing and the hoarding, not having any fear of the Religion regarding anything. The closest resemblance with them both are the silent cattle. Like that the knowledge dies with the death of its bearer.

O Allah aswjl! The earth cannot be vacant from a custodian of Allah aswjl, either apparent, well-known, or fearful, hidden, lest the Arguments of Allah aswjl and His aswjl Proofs be invalidated. And how many are like that, and where are they? By Allah aswjl! They are few in number and
are of magnificent worth. By them Allah\textsuperscript{awj} Protects His\textsuperscript{awj} Arguments and His\textsuperscript{awj} Proofs until they deposit these to their peers and plant these in the hearts of their like.

The knowledge is attacked by them upon the reality of insight and they preach the spirit of certainty and they make it easier what was difficult, living and being comforted by what the ignorant ones were awed from, and they accompanied the world with the bodies while their souls were hanging in the lofty places.

O Kumeyl! They are the Caliphs in His\textsuperscript{awj} earth, and the callers to His\textsuperscript{awj} Religion. Ah! Ah! (My\textsuperscript{asws}) desire to see them, and may Allah\textsuperscript{awj} Forgive me\textsuperscript{asws} and you all!’’

And in a report of Abdul Rahman Bin Jundab – ‘You can leave (now) whenever you like to’’. 

And we were narrated to with this Hadeeth by Al Qasim Bin Muhammad Al Sarraj, from Al Qasim Bin Abu Salih, from Musa Bin Is’haq Al Qazy, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl who said,

‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} grabbed my hand and brought me out to an area of Al-Jabban. When it was pre-dawn, he\textsuperscript{asws} sat down and said: ‘O Kumeyl! Memorise from me\textsuperscript{asws} what I\textsuperscript{asws} am saying to you. The hearts are containers, the best of these are retainers’ – and he mentioned the Hadeeth similar to it except and he\textsuperscript{asws} said in it: ‘But the earth cannot be vacant from one standing with His\textsuperscript{awj} Arguments lest the Arguments of Allah\textsuperscript{awj} and His\textsuperscript{awj} Proofs are invalidated’, and did not mention in it (the words), ‘Apparent, well-known nor fearful, hidden’, and said in its end: ‘Whenever you like, so arise (to leave)’

And we were narrated with by Bakr Bin Ali Al Shahsy, from Muhammad Bin Abdullah Bin Ibrahim Al Bazaz Al Shafie, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl who said,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} grabbed my hand to go to an area of Al-Jabban. When it was pre-dawn he\textsuperscript{asws} sat down, then took a deep breath, then said: ‘O Kumeyl Bin Ziyad! Memorise
what I asws am saying to you. The hearts are containers, the best of these are retainers. The people are three – a spiritual scholar, and a learner upon the way of salvation, and a riff-raff savage following every croaker’ – and mentioned the Hadeeth with its length up to its end”.

And we have been narrated with it by Ali Bin Abdullah Al Aswary, from Makky Bin Ahmad, from Abdullah Bin Muhammad Al Sayrafi, from Muhammad Bin Idrees, from Ismail Bin Musa, from Aasim, from Al Sumali, form Abdul Rahman, from Kumeyl who said,

‘Ali asws Bin Abu Talib asws grabbed my hand and brought me out to Al-Jabban. When it was pre-dawn, he asws sat down, then took a deep breath, then said: ‘O Kumeyl Bin Ziyad! The hearts are container, the best of these are retainers’ – and mentioned similar to it’.

And we were narrated with it by Ahmad Bin Muhammad Bin Al Saqar, from Musa Bin Is’haq, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl, and we were narrated with it by Abu Muhammad Bakr Bin Al Shahn’, from Muhammad in Abdullah Al Shafie, from Bashir Bin Musa, from Ubeyd Bin Al Haysam, from Is’haq Bin Muhammad, from Abdullah Bin Al Fazl Bin Al Habaj, from Hisham Bin Muhammad Al Saib, from Abu Mikhnaf Lut Bin Yahya, from Fuzeyl Bin Khadeej, from Kumeyl who said,

‘Amir Al-Momineen Alasws Bin Abu Talibasws grabbed my hand at Al-Kufa and we went out until we ended up to Al-Jabban’ – and mentioned in it: ‘O Allahazwj! The earth cannot be vacant from one standing for Allahazwj with Hisazwj Arguments, either apparent, well-known, or hidden, obscure, let the Arguments of Allahazwj and Hisazwj proofs are invalidated’. And heasws said at the end of it: ‘Leave whenever you like to’.

91 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 91
known, or fearful, obscure, lest the Arguments of Allahazwj and Hisazwj proofs are invalidated”.

'(The) book ‘Ikmal Al Deen’ – Ibn Masroor, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abdul Rahman, from Kumeiyl who said,

'I heard Aliasws saying in a lengthy speech: ‘O Allahazwj! Youasws do not leave the earth vacant from one standing with Arguments (of Allahazwj), either apparent, or hidden, obscure, lest Yourazwj Arguments and Yourazwj proofs are invalidated’.

(From Al-Sadiqasws, from hisasws forefathersasws, from Aliasws having said in a sermon of hisasws upon the pulpit of Al-Kufa: ‘O Allahazwj! Surely there is no escape for Youraswj earth for a Divine Authority of Yoursaswj upon Youraswj creatures, guiding them to Youraswj Religion, and teaching them Youraswj Knowledge, lest Youraswj Arguments are invalidated.

And the followers of Youraswj Guardians will not stray after when Youaswj have guided them through himasws, either apparent not being with the obedience (followers), or concealed, or obscure when hisasws person is hidden from the people, in a state of their truce, for hisasws knowledge and hisasws education is in the hearts of the Momineen, affirmed, and they are working with it’.

'(From Abu Abdullahasws having said: ‘Allahazwj Majestic and Mighty is more Majestic and more Magnificent that to leave the earth without an Imamasws).

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92 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 92
93 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 93
94 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 94
95 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 95
From Abu Abdullah\(^\text{asws}\) having said: ‘The earth cannot be except and in it is a knowledgeable one\(^\text{asws}\). Nothing can correct the people except that’.

From Abu Ja'far\(^\text{asws}\) having said: ‘The earth has never been except, by Allah\(^{azwj}\), in it is a knowledgeable one\(^{asws}\).’

From Abu Abdullah\(^{asws}\), ‘Can the earth remain for a day without an Imam\(^{asws}\)?’ He\(^{asws}\) said: ‘No’.

From Abu Ja'far\(^{asws}\) having said: ‘The earth cannot happen to be except and therein is a knowledgeable one\(^{asws}\).’ He\(^{asws}\) said: ‘Yes’.
'I heard Abu Abdullah\textsuperscript{asws} saying: ‘Surely the earth cannot be left except with a knowledgeable one\textsuperscript{asws}, the people are need to him\textsuperscript{asws} and he\textsuperscript{asws} is not needy to the people. He\textsuperscript{asws} knows the Permissible(s) and the Prohibitions’.\textsuperscript{100}

From him, from Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira who said,

\begin{quote}
Surely the earth cannot be left except with a knowledgeable one and the people are need to him and he is not needy to the people. He knows the Permissible(s) and the Prohibitions.
\end{quote}

100 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 100

'I heard Abu Abdullah\textsuperscript{asws} saying: ‘The earth cannot be except and therein is a Divine Authority. Surely nothing can correct the people except that, nor can anything correct the earth except that’.\textsuperscript{101}

From Ibn Yazeed, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Al Hassan Bin Ziyad, from Al Attar who said,

\begin{quote}
I heard Abu Abdullah\textsuperscript{asws} saying: ‘Surely the earth cannot be except and therein is a Divine Authority. Surely nothing can correct the people except that, nor can anything correct the earth except that’.
\end{quote}

101 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 101

'I said to Abu Abdullah\textsuperscript{asws}, ‘Is the earth left without an Imam\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No’. We said to him, ‘Can the earth be and therein are two Imams\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No, except an Imam would be silent, not speaking, and the one who is before him would speak’.\textsuperscript{102}

From Ahmad Bin Al Nazar, from Ali Bin Ismail, from Abu Al Hassayn Bin Al Nazar, from Al Husayn Bin Abu Al A’ala who said,

\begin{quote}
I heard Abu Abdullah\textsuperscript{asws} saying: ‘Surely the earth cannot be except and therein is a Divine Authority. Surely nothing can correct the people except that, nor can anything correct the earth except that’.
\end{quote}

102 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 102

'From Abu Al Hassayn Al-Reza\textsuperscript{asws} having said: ‘The Divine Authorisation cannot stand for Allah upon His creatures except by an Imam, until He is recognised’.\textsuperscript{103}

From Abbad Bin Suleyman, from Sa’ad, from Muhammad Bin Umara,

\begin{quote}
From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘The Divine Authorisation cannot stand for Allah upon His creatures except by an Imam, until He is recognised’.
\end{quote}

103 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 103

'From Abu Ja’far\textsuperscript{asws} having said: ‘The earth cannot remain without an apparent Imam’.\textsuperscript{104}

From Ali Bin Ismail, from Ahmad Bin Al Nazar, from Al Husayn Bin Abu Al A’ala, from Al Attar who said,

\begin{quote}
From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘The Divine Authorisation cannot stand for Allah upon His creatures except by an Imam, until He is recognised’.
\end{quote}

104 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 104
‘I said to Abu Abdullahasws, ‘Can the earth be vacant from a knowledgeable oneasws from you (Imamsasws), alive, apparent, the people can panic to regarding their Permissible(s) and their Prohibitions?’

Heasws said: ‘O Abu Yusuf, no! Surely that is explained in the Book of Allahazwj the Exalted.

Heazwj said: O you who believe! Be patient and excel in patience [3:200], from your enemies that are against you, “and remain steadfast” with your Imamasws “and fear Allahazwj”, in what Heazwj has Commanded you and Obligated upon you’. 105

105—Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 105

106—Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 106

107—Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 107
‘I heard Abu Abdullah\(^{\text{asws}}\) saying: ‘If there do not remain in the earth except two, one of the two would be the Divine Authority over his\(^{\text{asws}}\) companion’\(^{108}\).

(Israel) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibn Sinan, from Ibn Umara Bin Al Tayyar who said,

‘If there do not remain in the earth except two, one of the two would be the Divine Authority, and if one of the two goes (dies), the remaining one would be the Divine Authority’\(^{109}\).

(Israel) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Ibn Sinan, from Abu Umara Bin Al Tayyar who said,

‘I heard Abu Abdullah\(^{\text{asws}}\) saying: ‘If there do not remain in the earth except two, one of the two would be the Divine Authority’\(^{110}\).

(Israel) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Abu Ubeyday who said,

‘I said to Abu Ja’far\(^{\text{asws}}\), ‘Salim Bin Abu Hafs said, ‘Has it not reached you that one who dies and there isn’t an Imam\(^{\text{asws}}\) for him dies the death of pre-Islamic period?’ I said, ‘Yes’. He said, ‘Who is your Imam\(^{\text{asws}}\)?’ I said, ‘My Imams\(^{\text{asws}}\) are the Progeny\(^{\text{asws}}\) of Muhammad\(^{\text{asws}}\)’.

He (the narrator) said, ‘He said: ‘By Allah\(^{\text{azwj}}\) I did not hear you recognise an Imam\(^{\text{asws}}\).

(Israel) ‘Basaair Al Darajaat’ – Muhammad Bin Umara Bin Al Tayyar who said,

(Israel) ‘Basaair Al Darajaat’ – Muhammad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibn Sinan, from Ibn Umara Bin Al Tayyar who said,

He (the narrator) said, ‘Abu Ja’far\(^{\text{asws}}\) said: ‘Woe be unto Salim! Does Salim know what the status of the Imam\(^{\text{asws}}\) is? The Imam\(^{\text{asws}}\) is more magnificent and superior than what Salim and the people altogether going to, and surely no one from us\(^{\text{asws}}\) passes away at all except Allah\(^{\text{azwj}}\) Makes from after him one who does the like of his work, and travels his\(^{\text{asws}}\) way, and calls to similar to that which he\(^{\text{asws}}\) called to.

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\(^{108}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 108

\(^{109}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 109

\(^{110}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 110
And Allah\(^{azwj}\) did not Forbid what He\(^{azwj}\) Gave Dawood\(^{asw}\) that He\(^{azwj}\) Gave Suleyman\(^{as}\) superior than what He\(^{azwj}\) had Given Dawood\(^{as}\). \(^{111}\)

I heard Abu Abdullah\(^{asws}\) saying: 'The earth cannot happen to be except and in it is a knowledgeable one\(^{asws}\) who knows like the knowledge of the former inheritor from Rasool-Allah\(^{saww}\) and from Ali\(^{asws}\) Bin Abu Talib\(^{asws}\). The people are need to him\(^{asws}\) and he\(^{asws}\) is not needy to anyone’\(^{112}\).

I said, 'Can there happen to be two Imams\(^{asws}\) ?' He\(^{asws}\) said: 'No, except and one of the two would be silent, not speaking until the first one passes away’. \(^{113}\)

'From Abu Abdullah\(^{asws}\) having said: ‘Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) was a knowledgeable one\(^{asws}\) of this community, and the knowledge gets inherited, and no one from us\(^{asws}\) passes away until he\(^{asws}\) sees from his\(^{asws}\) son\(^{asws}\) one\(^{asws}\) who knows his\(^{asws}\) knowledge, and the earth cannot remain for a day without an Imam\(^{asws}\) from us\(^{asws}\), the community can turn to him\(^{asws}\) .

فَلَمْ يَكُونُ إِمَامَانِ قَالَ لاَ إِلامٌ وَ أَحَدُهَُُا صَامِتٌ لاَ يُتَكَلمُ حَتَّى يَمَضُي الأَُوملُ وَ لَا يَقُومُ بِهِ إِلىَ يَوْمِ تَقُومُ السماعَةُ.’

I said, ‘Can there happen to be two Imams\(^{asws}\) ?’ He\(^{asws}\) said: ‘No, except and one of the two would be silent, not speaking until the first one passes away’.

\(^{111}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 111

\(^{112}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 112

\(^{113}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 113
The book) 'Ghayba' of Al Numani – Ibn Uqda, from Muhammad Bin Salim Bin Abdul Rahman, from Usman Bin Saeed Al Taweel, from Ahmad Bin Sayr, from Musa Bin Bakr, from Al Mufazzal, 'From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awwj} Words: 'But rather, you are a Warner, and for every people there is a Guide [13:7]. He\textsuperscript{asws} said: 'Every Imam\textsuperscript{asws} is a guide for the generation which he\textsuperscript{asws} is among them'.\textsuperscript{115}

The book) 'Al Ghayba' of al Numani – Ibn Uqda, from Muhammad Bin Al Mufazzal and Sa'dan Bin Is'haq, and Ahmad Bin Al Husayn Bin Abdul Malik and Muhammad Bin Ahmad Al Qatwany altogether from Ibn Mahboub, from Hisham Bin Salim, from Al Sumali, from Abu Is'haq Al Sabie who said, 'I heard from one who can be relied with from the companions of Amir Al-Momineen\textsuperscript{asws} who said, 'Amir Al-Momineen\textsuperscript{asws} said in a lengthy sermon he addressed at Al-Kufa, mentioning: 'O Allah\textsuperscript{awwj}! It is inevitable for You\textsuperscript{awwj} from there being a Divine Authority in Your\textsuperscript{awwj} earth, a Divine Authority after a Divine Authority upon Your\textsuperscript{awwj} creatures guiding them to Your\textsuperscript{awwj} Religion and teaching them Your\textsuperscript{awwj} knowledge lest the followers of Your\textsuperscript{awwj} Guardians separate.

One who is apparent without being a follower, or concealed, fearful, awaiting if his\textsuperscript{asws} person is hidden from the people during the state of their truce in the government of falsehood, but he\textsuperscript{asws} will never be hidden from them transmitting their knowledge and their education in the hearts of the Momineen, affirming (it), and they are working with it, being comforted with that the believers are awed from and refusing the extravagant with Allah\textsuperscript{awwj}.

A speech weighed without a price, one who has heard it, would understand it and would recognise it and believe in it, and follow it, and program with its program and be corrected by it'.
Then he said: ‘So who is this and for this contraction of knowledge when a bearer (for it) cannot be found, preserving it and depositing it just as he had heard it from the knowledgeable one.’

Then he said after a lengthy speech in this sermon: ‘O Allah! And I know the unseen. The knowledge cannot contract, all of it, nor can its depositing be terminated, for You do not leave Your earth vacant from a Divine Authority upon Your creatures, either apparent, obeyed, or fearful, obscure not being followed, lest Your Arguments be invalidated, and Your friends stray after Your having Guided them.’

‘From Abu Abdullah having said: ‘The earth has not cease to be except and there is a Divine Authority in it knowing the Permissible(s) and the Prohibitions and calling the people to the Way of Allah.’”

116 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 116
CHAPTER 2 – ANOTHER IN CONNECTION WITH THE BEQUEST, AND MENTION OF THE SUCCESSORS\textsuperscript{as} SINCE ADAM\textsuperscript{as} UP TO THE END OF TIMES

1– لِي، الأُمَامَيْنِ، للصدوق ابن المتويك اللَّه يُعَلِّمَ عَنَّا مَا سَأَلَ الَّذِينَ أَوْصَيْتَهُمْ مِنْذَ إِبْنِ آدَمَ إِلَى أَوْلِيَاءِ الْعَهْدِ، رَسُولُ الْلَّهِ صَلِّي اللَّه عَلَيْهِ وَ سَلَّمَ ابْنُ الْمُتَوَكِّلِ عَنِ الحِْمْيَِْيِّ عَنِ ابنِ ابْنِ عِيسَى عَنِ الحَْسَنِ بْنِ مََْبُوبٍ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنْ أَِِ عَبْدِ اللمهِ الصمادِ قَالَ قَالَ رَسُولُ اللمهِ صلى الله عليه وسلم: ‘أَنَا سَيِّدُ النَّبِيِّيَْ وَ وَصِيِّي سَيِّدُ الْوَصِيِّيَْ وَ أَوْصِيَائِي سَادََُ الأَْوْصِيَاءِ’

(The book) ‘Al Amaali’ of Al Sadouq\textsuperscript{as} – Ibn Mutawakkal, from Al Himeyri, from Ibn Isa, from Al Hassan Bin Mahboub, from Maqatal Bin Suleyman,

‘From Abu Abdullah Al Sadiq\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} and the chief of the Prophets\textsuperscript{as} and my\textsuperscript{saww} successor\textsuperscript{as} is chief of the successors\textsuperscript{as}, and my\textsuperscript{saww} (his\textsuperscript{asws}) successors\textsuperscript{asws} are chief of the successors\textsuperscript{asws}.

Adam\textsuperscript{as} asked Allah\textsuperscript{azwj} Mighty and Majestic to Make a righteous successor\textsuperscript{as} to be for him\textsuperscript{as}, so Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as}: ‘azwj Honoured the Prophets\textsuperscript{as} with the Prophet-hood, then I\textsuperscript{azwj} Chose My\textsuperscript{azwj} creatures and Made their best ones are the successors\textsuperscript{as}.

Then Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{as}: “O Adam\textsuperscript{as}! Bequeath to Shees\textsuperscript{as}!” So, Adam\textsuperscript{as} bequeathed to Shees\textsuperscript{as}, and he\textsuperscript{as} is (named as) Hibatullah Bin Adam\textsuperscript{as}; and Shees\textsuperscript{as} bequeathed to his\textsuperscript{as} son Shabban\textsuperscript{as}, and he\textsuperscript{as} is the son for whom the Hourie descended which Allah\textsuperscript{azwj} Sent down unto Adam\textsuperscript{as} from the Paradise, and he\textsuperscript{as} married her to his\textsuperscript{as} son Shees\textsuperscript{as};

And Shabban\textsuperscript{as} bequeathed to Mahlas\textsuperscript{as}, and Mahlas bequeathed to Mahouq\textsuperscript{as}, and Mahouq\textsuperscript{as} bequeathed to Ameysha\textsuperscript{as}, and Ameysha\textsuperscript{as} bequeathed to Alhnoukh\textsuperscript{as} and he\textsuperscript{as} is Idrees\textsuperscript{as} the Prophet\textsuperscript{as}, and Idrees bequeathed to Nahour\textsuperscript{as}, and Nahour\textsuperscript{as} handed it to Noah\textsuperscript{as}, and Noah\textsuperscript{as} bequeathed to Saam\textsuperscript{as};
And Saam\(^{as}\) bequeathed to Asamir\(^{as}\), and Asamir\(^{as}\) bequeathed to Yarashasha\(^{as}\), and Yarashasha\(^{as}\) bequeathed to Yafas\(^{as}\), and Yafas\(^{as}\) bequeathed to Barrah\(^{as}\), and Barrah\(^{as}\) bequeathed to Jafeesa\(^{as}\), and Jafeesa\(^{as}\) bequeathed to Yafas\(^{as}\), and Yafas\(^{as}\) bequeathed to Barrah\(^{as}\), and Barrah\(^{as}\) bequeathed to Jafeesa\(^{as}\), and Jafeesa\(^{as}\) bequeathed to Imran\(^{as}\), and Imran\(^{as}\) handed it to Ibrahim\(^{as}\) the Friend (of the Beneficent), and Ibrahim\(^{as}\) bequeathed to his\(^{as}\) Ismail\(^{as}\), and Ismail\(^{as}\) bequeathed to Is'haq\(^{as}\); and Is'haq\(^{as}\) bequeathed to Yaqoub\(^{as}\), and Yaqoub\(^{as}\) bequeathed to Yusuf\(^{as}\), and Yusuf\(^{as}\) bequeathed to Yasra\(^{as}\), and Yasra\(^{as}\) bequeathed to Shuayb\(^{as}\), and Shuayb\(^{as}\) handed it to Musa\(^{as}\) Bin Imran\(^{as}\), and Musa Bin Imran\(^{as}\) bequeathed to Yoshua Bin Nun\(^{as}\), and Yoshua Bin Nun\(^{as}\) bequeathed to Dawood\(^{as}\), and Dawood\(^{as}\) bequeathed to Suleyman\(^{as}\), and Suleyman\(^{as}\) bequeathed to Aasif Bin Barkhiya;

And Aasif Bin Barkhiya bequeathed to Zakariya\(^{as}\), and Zakariya\(^{as}\) handed it to Isa Ibn Maryam\(^{as}\), and Isa Bin Maryam\(^{as}\) bequeathed to Shamoun Bin Hamoun Al Saffa\(^{as}\), and Shamoun bequeathed to Yahya Bin Zakariya\(^{as}\), and Yahya Bin Zakariya\(^{as}\) bequeathed to Munzir\(^{as}\), and Munzir bequeathed to Suleymah\(^{as}\), and Suleymah\(^{as}\) bequeathed to Burdah\(^{as}\).

Then Rasool-Allah\(^ {saww}\) said: ‘And Burdah\(^{as}\) handed it to me\(^ {saww}\), and I\(^ {saww}\) am handing it over to you\(^{asws}\) O Ali\(^{asws}\), and you\(^{asws}\) should hand it to your\(^{asws}\) successor\(^{asws}\), and your\(^{asws}\) successor\(^{asws}\) should handed it to your\(^{asws}\) successors\(^{asws}\), on after one until he\(^{asws}\) hands it to the best of the people of the earth after you\(^{asws}\).

And the community will disbelieve in you\(^{asws}\) and will be differing upon you\(^{asws}\) with severe differing. The one steadfast upon you\(^{asws}\) is like the one standing with me\(^{saww}\), and the one going away from you\(^{asws}\) would be in the Fire, and the Fire is an abode of the Kafirs’.” 117

Tafseer Al Ayyashi – From Hisham Bin Salim, from Habeeb Al Sijistany,

117 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 1
'From Abu Ja'far asws having said: 'When the two sons of Adam as offered the offering: it was Accepted from one of them and was not Accepted from the other. [5:27]. He asw Accepted from Habeel as and did not Accept from Qabeel, severe envy entered him la from that and he la rebelled against Habeel as and did not cease to lay in ambush for him as, and pursued him as being alone until he la was victorious with him as away from Adam as. He la leapt upon him as and killed him as, and it happened from their story what Allah azwj has Informed in His azwj Book from what talk happened between the two before he la killed him as.'

He asws said: ‘When Adam as came to know the killing of Habeel as, there was alarm upon him with severe alarm, and severe grief entered him as.'

He asws said: ‘He as complained of that to Allah azwj, so Allah azwj Revealed to him as: “I azwj shall Gift you as a male who will become a Caliph for you as instead of Habeel as.”

He asws said: ‘Hawwa as gave birth to a boy, pure, Blessed. When it was the seventh day, Adam as named him as Shees as. Allah azwj Revealed to Adam as: “But rather this boy is a Gift from Me azwj, so name him as ‘Hibatullah’ (Gift of Allah azwj)!”

He asws said: ‘So, he as named him as Hibatullah.'

He asws said: ‘When the term (expiry) approached Adam as, Allah azwj Revealed to him as: “O Adam as! I azwj shall Cause you as to expire and Raise your as soul to Me azwj on such and such day, therefore bequeath to the best of your as sons as, and he is My azwj Gift which I azwj had Gifted it to you as.

So bequeath to him as and submit to him as what We azwj Taught you as from the Names and the Magnificent Name, and make that to be in a box, for I azwj Love that My azwj earth should not be vacant from a knowledgeable one asws who knows My azwj Knowledge and judges with My azwj Judgments. I azwj shall Make him as My azwj Divine Authority upon My azwj creatures!”
He said: ‘Adam gathered to him the entirety of his children, from the men and the women, and he said to them: ‘O my children! Allah Revealed to me that He is to Raise my soul to Him and Commanded me to bequeath to the best of my sons, and he is Hibatullah, and Allah has Chose him for me and for you all from after me. Listen to him and obey his orders for he is my successor and my Caliph upon you all’.

They all said, ‘We shall listen to him and obey his orders and will not oppose him.

He said: ‘He instructed with the box and it was built, then he made his knowledge and the names and the bequest to be in it, then he handed it to Hibatullah, and proceeded to him during that and said to him: ‘Look, O Hibatullah! When I pass away, then wash me and enshroud me and pray Salat upon me and enter me into my grave.

Then, when forty days pass after my expiry, then extract my bones, all of them, from my grave and gather them collecting, then make these to be in the box, and be protective with it and do not trust anyone upon it apart from yourself. So, when your expiry presents and you sense that from yourself, then seek the best of your sons and the most committed to you in accompaniment, and their most superior in your view before that, then bequest to him with the like of what I am bequeathing to you with, and the earth will not be left without a knowledgeable one from our family.

O my son! Blessed and Exalted Sent me down to the earth and Made me a Caliph therein as a Divine Authority of His creatures. Thus, I am bequeathing to you by the Command of Allah upon His creatures in His earth after me, therefore do not exit from the world until you leave a Divine Authority for Allah, and a successor, and submit the box to him and whatever is in it just as am submitting to you saww.

And let him know that there will be coming into being a man from my offspring his name would be Noah. During his Prophet- hood the flood and the drowning would occur,
so the one who sails in his\textsuperscript{as} ship would be saved, and one who stays behind from his\textsuperscript{as} ship would drown.

And bequeath to your\textsuperscript{as} successor\textsuperscript{as} that he\textsuperscript{as} be protective with the box and with whatever is in it. When his\textsuperscript{as} expiry presents, he\textsuperscript{as} should bequeath to the best of his\textsuperscript{as} sons\textsuperscript{as} and their most committed to him\textsuperscript{as} and their most superior in his\textsuperscript{as} view, and submit the box to him\textsuperscript{as} and whatever is in it, and let every successor\textsuperscript{as} of mine\textsuperscript{as} place his\textsuperscript{as} bequest in the box and let he\textsuperscript{as} bequeath with that, one to the other.

One who comes across the Prophet\textsuperscript{-}hood of Noah\textsuperscript{as}, then let him sail with him\textsuperscript{as} and let him\textsuperscript{as} carry the box and the entirety of whatever is in it, in his\textsuperscript{as} ship, and let no one stay behind from it.

And be cautioned, O Hibatullah\textsuperscript{as}, and you all, O my\textsuperscript{as} children, of the accused Qabeel and his\textsuperscript{lb} children, for you have seen what he\textsuperscript{la} did with your brother Habeel\textsuperscript{as}. Therefore be cautious of him\textsuperscript{lb} and his\textsuperscript{lb} children, and neither marry them nor mingle with them, and you\textsuperscript{as} O Hibatullah\textsuperscript{as} and your\textsuperscript{as} brothers and your\textsuperscript{as} sisters be at the top of the mountain, and isolate him\textsuperscript{lb} and his\textsuperscript{lb} children, and leave the accursed Qabeel\textsuperscript{lb} and his\textsuperscript{lb} children in the bottom of the mountain’.

He\textsuperscript{asws} said: ‘When it was the day in which Allah\textsuperscript{azwj} Informed that he\textsuperscript{as} would be passing away during it, Adam\textsuperscript{as} prepared for the death and complied with it, and the Angel of death descended unto him\textsuperscript{as}. Adam\textsuperscript{as} said: ‘Leave me\textsuperscript{as}, O Angel of death, until I\textsuperscript{as} testify and extol upon my\textsuperscript{as} Lord\textsuperscript{azwj} what has been done in my\textsuperscript{as} presence from before you\textsuperscript{as} capture my\textsuperscript{as} soul’.

Adam\textsuperscript{as} said: ‘I\textsuperscript{as} testify that there is no god except Allah\textsuperscript{azwj} Alone, there is not associate for Him\textsuperscript{azwj}, and I\textsuperscript{as} testify that I\textsuperscript{as} am a servant of Allah\textsuperscript{azwj} and His\textsuperscript{saww} Caliph in His\textsuperscript{azwj} earth. He\textsuperscript{azwj} Began with me\textsuperscript{as} with His\textsuperscript{azwj} Favours and Created me\textsuperscript{as} with His\textsuperscript{azwj} Hands. He\textsuperscript{azwj} did not Created any creature with His\textsuperscript{azwj} Hands besides me\textsuperscript{as} and Blew into me\textsuperscript{as} from His\textsuperscript{azwj} Spirit, then He\textsuperscript{azwj} Beautified my\textsuperscript{as} appearance and did not Create upon my\textsuperscript{as} creation, anyone before me\textsuperscript{as}.’
Then He\textsuperscript{azwj} Got His\textsuperscript{azwj} Angels to prostrate to me\textsuperscript{as}, and Taught me\textsuperscript{as} the names, all of them, and did not Teach these to His\textsuperscript{azwj} Angels. Then He\textsuperscript{azwj} Settled me\textsuperscript{as} in His\textsuperscript{azwj} Paradise and did not Make it to be a house of dwelling nor a house for settlement, and rather He\textsuperscript{azwj} Created me\textsuperscript{as} in order to Settle me\textsuperscript{as} in the earth for that which He\textsuperscript{azwj} Wanted, from the pre-determination, and the Management, and He\textsuperscript{azwj} had pre-determined all of that before He\textsuperscript{azwj} had Created me\textsuperscript{as}. So I\textsuperscript{as} continued in His\textsuperscript{azwj} pre-determination and His\textsuperscript{azwj} decree and implemented His\textsuperscript{azwj} Command.

Then He\textsuperscript{azwj} Forbid me\textsuperscript{as} from the tree, but I\textsuperscript{as} disobeyed Him\textsuperscript{azwj} and ate from it. He\textsuperscript{azwj} Dismissed my\textsuperscript{as} stumble and Excused my\textsuperscript{as} crime from me\textsuperscript{as}. Thus, for Him\textsuperscript{azwj} is the Praise upon the entirety of His\textsuperscript{azwj} Favours with me\textsuperscript{as}, a praise His\textsuperscript{azwj} Pleasure is completed with from me\textsuperscript{as}.'

He\textsuperscript{asws} said: ‘The Angel of death captured his\textsuperscript{as} soul’.

‘Then He\textsuperscript{azwj} said: ‘The Angel of death captured his\textsuperscript{as} soul’.

Abu Ja’far\textsuperscript{asws} said:’ Jibraeel\textsuperscript{as} descended with the shroud of Adam\textsuperscript{as} and with his\textsuperscript{as} embalmment and with a spade’.

He\textsuperscript{asws} said: ‘And there descended along with Jibraeel\textsuperscript{as}, seventy thousand Angels in order to attend the funeral of Adam\textsuperscript{as}.’

He\textsuperscript{asws} said: ‘He\textsuperscript{as} was washed by Hibatullah\textsuperscript{as}, and Jibraeel\textsuperscript{as} enshrouded him\textsuperscript{as} and embalmed him\textsuperscript{as}, then said: ‘O Hibatullah\textsuperscript{as}, go ahead and pray Salat upon your\textsuperscript{as} father\textsuperscript{as}, and exclaim upon him\textsuperscript{as} with twenty five Takbeers’. So he\textsuperscript{as} placed the bier of Adam\textsuperscript{as}, then Hibatullah\textsuperscript{as} proceeded, and Jibraeel\textsuperscript{as} stood on his\textsuperscript{as} right and the Angels were behind him\textsuperscript{as} praying Salat upon him\textsuperscript{as}, and he\textsuperscript{as} exclaimed twenty five Takbeers upon him\textsuperscript{as}.’

وَ انْصَرََُ َُبََْئِيلُ وَ الْمَلََئِكَةُ فَحَفَرُوا لَهُ بِالْمِسْحَاَِ ُُم أَدْخَلُوهُ فِِ حُفْرَتِهِ ُُم قَالَ َُبََْئِيلُ يَا هِبَةَ اللمهِ هَكَذَا فَاف ْعَلُوا بَِِوْتَاكُمْ وَ السملََمُ عَلَيْكُمْ وَ رَحَْْتُ اللمهِ وَ ب َرَكاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
And Jibraeel as and the Angels left and dug for him as with the spade, then they entered him as into his as grave, then Jibraeel as said: 'O Hibtullah! That is how you as should deal with your as deceased ones, and the greetings be upon you all, The Mercy of Allah and His Blessings are upon you, the People of the Household, [11:73].

Abu Ja'far asws said: ‘So Hibtullah as stood among the children of his as father as and with what his as father as had bequeathed him as with, and isolated his as children from the accursed Qabeel la.

When the expiry presented to Hibtullah, he as bequeathed to his as son as and Canaan as and submitted the box to him as and whatever was in it, and bones of Adam as, and said to him as: 'If you as come across the Prophet-hood of Noah as, then follow him as and carry the box with you as in his as ship and do not stay behind from him as, for during his as Prophet-hood the flood and the drowning would occur, so the one who sails in his as ship would be saves and one who stays behind from it would drown'.

He asws said: ‘So Canaan as stood with the bequest of Hibtullah among his as brothers and children of his as father as with obedience to Allah aswj’.

He asws said: ‘When the expiry presented to Canaan as, he as bequeathed to Mahlaeel as and submitted the box to him as and whatever was in it, and the bequest. Mahlaeel as stood with the bequest of Canaan as and travelled in his as way.

When the expiry presented to Mahlaeel as, he as bequeathed to his as son as Burd as and submitted the box to him as and the entirety of whatever was in it, and the bequest, and proceeded to it in the Prophet-hood of Noah as.

When the expiry presented to Burd as, he as bequeathed with it to his as son as Akhnoukh as, and he as is Idrees as, and submitted the box to him as and the entirety of whatever was in it, and the bequest. So, Akhnoukh as stood with the bequest of Burd as.
When his\textsuperscript{as} term drew near, Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: “I\textsuperscript{azwj} shall Raise you\textsuperscript{as} to the sky and Capture your\textsuperscript{as} soul in the sky!” He\textsuperscript{as} bequeathed to his\textsuperscript{as} son\textsuperscript{as} Hirqaseel\textsuperscript{as}. So, Hirqaseel\textsuperscript{as} stood with the bequest of Akhnoukh\textsuperscript{as}.

When the expiry presented to him\textsuperscript{as}, he\textsuperscript{as} bequeathed to his\textsuperscript{as} son\textsuperscript{as} Noah\textsuperscript{as}, and submitted the box to him\textsuperscript{as} and the entirety of whatever was in it, and the bequest’.

He\textsuperscript{asws} said: ‘Thus, the box did not cease to be with Noah\textsuperscript{as} until he\textsuperscript{as} carried it with him\textsuperscript{as} in his\textsuperscript{as} ship. When the expiry presented to Noah\textsuperscript{as}, he\textsuperscript{as} bequeathed to his\textsuperscript{as} son\textsuperscript{as} Saam\textsuperscript{as} and submitted the box to him\textsuperscript{as}, and the entirety of whatever was in it, and the bequest’.

Habeeb Al-Sijistany (the narrator) said, ‘Then Abu Ja’far\textsuperscript{asws} terminated the Hadeeth, at it’.

\textsuperscript{118} Tafseer Al Ayyashi – From Abu Hamza Al Sumali,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When Adam\textsuperscript{as} ate from the tree, he\textsuperscript{as} was descended to the earth and Habeel\textsuperscript{as} and his\textsuperscript{as} sister Taw’am were born for him\textsuperscript{as}. Then Qabeel\textsuperscript{la} and his\textsuperscript{as} (twin) sister Taw’am were born. Then Adam\textsuperscript{as} instructed Habeel\textsuperscript{as} and Qabeel\textsuperscript{la} to offer an offering each.

And it was so that Habeel\textsuperscript{as} was an owner of sheep, and Qabeel\textsuperscript{la} was an owner of a plantation, so Habeel\textsuperscript{as} offered a ram from the best of his\textsuperscript{as} sheep, and Qabeel\textsuperscript{la} offered from his\textsuperscript{as} plantation what (fruits) had yet to ripen just as he\textsuperscript{la} entered his\textsuperscript{la} house. So, the offering of Habeel\textsuperscript{as} was Accepted and the offering of Qabeel\textsuperscript{la} was not Accepted, and it is the word of Allah\textsuperscript{azwj}: \textit{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].}

\textsuperscript{118} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 2
And it was so that the fire had consumed the offering. Qabeel\(^{1a}\) deliberated to the fire and build a house (of worship) for it, and it is the first house built, from the houses of fire (worship)’. 

فقال لأخذهن هذه النار حتى ينطلق قربانها ثم إن عابده الله آدم وهو نور من الله آدم المأوى في العروق فقال له يا قايل قد ظلم قبران هابيل و لم ينطلق قربانك و إنك إن تكون كأن لا عجيب يتفجرون على عفيفك بقولون نحن أبناء الله آدم الذين ظلم قبراننا و ألقتنا آدم أبن الله يرك قبرانه فاتثلها لكي لا يكون لعجيب يتفجرون على عفيفك

He\(^{1a}\) said, ‘I\(^{1a}\) will worship this fire until it accepts my\(^{1a}\) offering (as well)’. Then Iblees\(^{1a}\), enemy of Allah azwj, came to him\(^{1a}\), and he\(^{1a}\) used to flow among the children of Adam as like the flow of blood in the veins. He\(^{1a}\) said to him\(^{1a}\), ‘O Qabeel\(^{1a}\)! The offering of Habeel as has been Accepted and your\(^{1a}\) offering has not been Accepted, and you\(^{1a}\), if you\(^{1a}\) were to leave him\(^{1a}\) to have posterity for him\(^{1a}\), they would be priding upon your\(^{1a}\) posterity saying, ‘We are the sons of the one whose offering was Accepted’ while you are sons of the one whose offering was neglected. So kill him\(^{1a}\), let there happen to be a posterity for him\(^{1a}\) to pride upon your\(^{1a}\) posterity’. 

فقتل له ولم يرجع قايل إلى آدم قالت له يا قايل أين هابيل فاطلبواه حيث قرمب نور القربان فانطلق آدم ووجد هابيل قتيل فقل آدم لعينت من أرض كما قبلا دم هابيل فبكى آدم على هابيل أربعة ليال نم إسرائيل سأل ربه وولد فولد له غلام فسممه هبة الله لأبيه وهبه له وأخته تواصل وابن آدم هو بعثه فنقط الغيب فتلاً لمن يولد فيه عرج بالهيات عينه الله وفتح عليه للعالم وحلم وله طاعة وله شريعة وله عهد من اليوم إلى يوم القيامة وله من أرض ليكون عرج بالهيات

So he\(^{1a}\) killed him\(^{1a}\). When Qabeel\(^{1a}\) returned to Adam as, he\(^{1a}\) said to him\(^{1a}\): ‘O Qabeel\(^{1a}\)! Where is Habeel\(^{1a}\)?’ He\(^{1a}\) said, ‘Seek him\(^{1a}\) where he\(^{1a}\) offered the offering’. Adam as went and found Habeel\(^{1a}\) having been killed. Adam as said: ‘Accursed is the land which has accepted the blood of Habeel\(^{1a}\)’. He\(^{1a}\) cried upon Habeel\(^{1a}\) for forty nights.

ثم إن آدم سأله ربه لعله فспешاً هيئة الله لآن الله وعنة له واحته لعالم

Then Adam as asked his as Lord azwj for a son, so a boy was born for him as and he as named him as ‘Hibatullah’ (Gift of Allah azwj), because Allah azwj had Gifted him as to him as and his as sister Taw’am.

فقلت فصحت ثوام آدم واجتمعت من أفراح الله إنه أن ما قد قبليت عنة الله واجتمعت من أفراح العلم الذي عذك وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي لا أقطع العلم وأيامه واحتسام الأسر الكامن وآيات علم الله من أعض من عنا الله إنك أفقي

When the Prophet-hood of Adam as expired and his as days were completed, Allah azwj Revealed to him as: “O Adam as! Your as Prophet-hood has expired and your as days are completed, so make the knowledge which is with you as, and the Eman, and the Greatest Name, and inheritance of the knowledge, and traces of the knowledge (Ahadeeth) of the Prophet-hood from the posterity of your as offspring to be with Hibatullah as, your as son as, for azwj do not leave the knowledge, and the Eman, and the Magnificent Name, and traces of the knowledge (Ahadeeth) of the Prophet-hood from the posterity of your as offspring up to the Day of Qiyamah, and never leave the earth except and therein is a knowledgeable by
whom My\textsuperscript{azwj} Religion is recognised, and obedience to Me\textsuperscript{azwj} is recognised, and salvation to be for the one who is born between you\textsuperscript{as} and Noah\textsuperscript{as}!”

And Adam\textsuperscript{as} gave glad tidings of Noah\textsuperscript{as} and said: ‘Allah\textsuperscript{azwj} will be Sending a Prophet\textsuperscript{as}, his\textsuperscript{as} name is ‘Noah’. He\textsuperscript{as} will be calling to Allah\textsuperscript{azwj} and his\textsuperscript{as} people would belie him\textsuperscript{as}, so Allah\textsuperscript{azwj} will destroy them with the flood’.

And there were ten fathers between Adam\textsuperscript{as} and Noah\textsuperscript{as}, all of them being Prophets\textsuperscript{as}; and Adam\textsuperscript{as} bequeathed to Hibatullah\textsuperscript{as}: ‘One from you who comes across him\textsuperscript{as}, so let him believe in him\textsuperscript{as} and let him follow him\textsuperscript{as}, and let him ratify him\textsuperscript{as} and he will be saved from the drowning’.

Then Adam\textsuperscript{as} fell ill with the illness in which he\textsuperscript{as} passed away, so he\textsuperscript{as} sent for Hibatullah\textsuperscript{as} and said to him\textsuperscript{as}: ‘If you\textsuperscript{as} meet Jibraeel\textsuperscript{as} or anyone you\textsuperscript{as} meet from the Angels, then convey the greetings from me\textsuperscript{as} to him, and said to him\textsuperscript{as}, ‘O Jibraeel\textsuperscript{as}! My\textsuperscript{as} father\textsuperscript{as} guides you\textsuperscript{as} of the fruits of the Paradise’’. (He\textsuperscript{as} did so).

Jibraeel\textsuperscript{as} said: ‘O Hibatullah\textsuperscript{as}! Your\textsuperscript{as} father\textsuperscript{as} has passed away, and we have not descended except for praying the Salat upon him\textsuperscript{as}, therefore return!’ He\textsuperscript{as} returned and found Adam\textsuperscript{as} to have passed away. Jibraeel\textsuperscript{as} showed him\textsuperscript{as} how to wash him\textsuperscript{as}, so he\textsuperscript{as} washed him\textsuperscript{as} until when it reached the Salat upon him\textsuperscript{saww}, Hibatullah\textsuperscript{as} said: ‘O Jibraeel\textsuperscript{as}! Proceed and pray Salat upon Adam\textsuperscript{asv}.

Jibraeel\textsuperscript{as} said to him\textsuperscript{as}: ‘Allah\textsuperscript{azwj} Commanded us that we prostrate to your\textsuperscript{as} father\textsuperscript{as} Adam\textsuperscript{as} and he\textsuperscript{as} as in the Paradise, so it isn’t (appropriate) for us that we lead anyone from his\textsuperscript{as} children (in Salat)’. So, Hibatullah\textsuperscript{as} prayed Salat upon his\textsuperscript{as} father\textsuperscript{as} Adam\textsuperscript{as} and Jibraeel\textsuperscript{as} and armies of the Angels were behind me\textsuperscript{as}, and he\textsuperscript{as} exclaimed thirty Takbeers upon him\textsuperscript{as}.

فَقَالَ خََْا إِنمآدَمَ أَمَرَنَا أَنْ نَسْجُدَ لأَِبِيكَ آدَمَ وَ هُوَ فِِ الَْْنمةِ فَلَيْسَ لَنَا أَنْ ن َؤُمم شَيْئاً مِنْ وُلْدِهِ فَتَقَدممَ هِبَةُ اللمهِ فَصَلمى عَلَى أَبِيهِ آدَمَ وَ َُبََْئِيلُ خَلْ فيَهُ وَٗيَُوْلُ الْمَلََئِكَةِ وَ كَبَمَ عَلَيْهِ ثَلََثِيَْ تَكْبِيًََْ
Then Jibraeel\textsuperscript{as} instructed him\textsuperscript{as} and twenty five Takbeers were raised, and the Sunnah today among us is of five Takbeers, and he\textsuperscript{saww} had exclaimed seven, and seven Takbeers upon the people (martyrs) of Badr. Then, when Hibatullah\textsuperscript{as} had buried Adam\textsuperscript{as} Qabeel\textsuperscript{as} came to him\textsuperscript{as} and said, 'O Hibatullah\textsuperscript{as} I\textsuperscript{as} had seen my\textsuperscript{as} father Adam\textsuperscript{as} to have specialised you\textsuperscript{as} from the knowledge with what I\textsuperscript{as} had not been specialised with, and it is the knowledge by which your\textsuperscript{as} brother Habeel\textsuperscript{as} had supplicated and his\textsuperscript{as} offering had been Accepted from him\textsuperscript{as}.

And rather I\textsuperscript{as} killed him\textsuperscript{as} lest there happen to be posterity for him\textsuperscript{as} to be priding upon my\textsuperscript{la} posterity and they would be saying, ‘We are the sons of the one the offering was Accepted from him\textsuperscript{as}, and you are sons of the ones whose offering was neglected, and you\textsuperscript{as}, if you\textsuperscript{as} were to manifest anything from the knowledge which your\textsuperscript{as} father had specialised you\textsuperscript{as} with, I\textsuperscript{as} will kill you\textsuperscript{as} just as I\textsuperscript{la} had killed your\textsuperscript{as} brother Habeel\textsuperscript{as}'.

Hibatullah\textsuperscript{as} and the posterity from after him\textsuperscript{as} remained fearful with what was with them of the knowledge, and the Eman, and the Greatest Name, and inheritance of the Prophethood, until Allah\textsuperscript{azwj} Sent Noah\textsuperscript{as} and the bequest of Hibatullah\textsuperscript{as} appeared when they looked into the Bequest of Adam\textsuperscript{as}, and they found Noah\textsuperscript{as} as a Prophet\textsuperscript{as} which their father\textsuperscript{as} Adam\textsuperscript{as} had given the glad tidings with, and they followed him\textsuperscript{as} and ratified him\textsuperscript{as}.

And Adam\textsuperscript{as} had bequeathed to Hibatullah\textsuperscript{as} that he\textsuperscript{as} should pact this bequest at the beginning of every year, and that day would become their festival they would be (renewing) their pacts with the Sending of Noah\textsuperscript{as} and his\textsuperscript{as} era in which he\textsuperscript{as} would be emerging, and like that was in the bequest of every Prophet\textsuperscript{as} until Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww}.

Hisham Bin Al-Hakam said, ‘Abu Abdullah\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} Commanded Adam\textsuperscript{as} to bequeath to Hibatullah\textsuperscript{as}, Commanded him\textsuperscript{as} to veils that. Thus, the Sunnah flowed regarding that with the concealment. He\textsuperscript{as} bequeathed to him\textsuperscript{as} and concealed that’'.

\textsuperscript{119} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 3
CHAPTER 3 – THE IMAMATE CANNOT HAPPEN EXCEPT BY THE NOMINATION AND THE APPOINTMENT IS OBLIGATED UPON THE IMAM \textsuperscript{asws} UPON THE ONE AFTER HIM \textsuperscript{asws}

The Verses – (Surah) Al Qasas: 

\textit{And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating} [28:68]

(Surah) Al Zukhruf: 

\textit{And they are saying, ‘If only this Quran had been Revealed unto a great man from the two towns’} [43:31]

Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32].

1- ب، قرب الْسناد ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ 

...
two sons to you, so which of the two in your presence is at the status which you were from your father?

He said to me: ‘This which you are asking about, this isn’t it’s time for it’. I said, ‘May I be sacrificed for you! You have seen what we are being tried with from your father, and there isn’t any safety for the deaths’.

He said: ‘Never, if Allah so Desires! If that which you fear happens, there would be a Divine Authority from me during that he would argue with upon you, and upon others. Don’t you now that the Imam, it is a necessity upon him, and the Obligation from Allah, when he fears the expiry upon himself, he would declare regarding the Imam from after him with well-known arguments, clear.

Allah Blessed and Exalted is Saying in His Book: *It was not for Allah to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against [9:115]*, therefore make your own self good, and the selves of your companions, for the Command can come upon other than what they are being cautious of, if Allah so desires’.

The book ‘Qurb al Asnaad’, by the chains, said,

‘I said to Al-Reza, ‘The Imam, when he bequeaths with something to the one who will happen to be from after him and delegates to him, can he make it to be wherever he so desires, or how is it?’ He said: ‘But rather he would bequeath by the Command of Allah Mighty and Majestic’.

He said to him: ‘It has been told to me from your grandfather.

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120 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 1
He asws said to him: ‘Are you viewing that this command is up to us asws (and) we asws make it to be wherever we asws so desire to? No, by Allah aswj! It is not except a Covenant from Rasool-Allah aswa, a man asws so a man asws, (each) named’.

فقال فاؤدئي قلت لك من هذا.

He (the narrator) said, ‘That which I had said to (him asws) for you asws, is from this’. 121

I asked Al-Qaim asws in the lap of his asws father asws. I said, ‘Inform me O my Master asws’, about the reach which the people are forbidden from choosing the Imam for themselves’. He asws said: ‘A righteous one or a corrupt one?’ I said, ‘A righteous one’.

قال هن يُبفّر أن تقع خيَّته عليهم على الفلس فيان لا يعلَّم أحد ما يُطَر ببال غير من صلاح أو فساد فِئٍ به فَِقَال فِئٍ كان صاحبهم أَيْدُهُم لكي يقُل

He asws said: ‘Is it allowed that their choice would fall upon the corrupt after (the fact) that no one knows what is the choice in the mind of others, from the righteous or corrupt?’ I said, ‘Yes’. He asws said: ‘So, it is the reason. I asws shall support it with proof that your intellect would accept’. I said, ‘Yes’.

قال أحَبَر عن الرُّسُل الذين أَصْتَفِاهُم اللَّهُ وَ أَنزَل عَلَيْهِمْ الكِتَابَ وَ أَيْمَدْهُم بِالْوَحْيِ وَ العِصْمَةَ إِذ هُمْ أَعْلَمُ الأُمَمِ وَ أَهْدَى

He asws said: ‘Inform me asws about the Rasools as, those Allah aswj had Chosen them as and Revealed the Books unto them as and Supported them with the Revelation and the infallibility, when they as are the flags of the communities and better Guided, that if the choice was affirmed, and from these are Musa as and Isa as, is it allowed with the fullness of both their as intellects and perfection of their as knowledge, when they as are with the choice, that their as choice might fall upon the hypocrite, while they as both think that he is a Momin?’ I said, ‘No’.

قال فهذا موسى كَلِيمُ اللمه مع وُفُور عقله وكمال علَهُه وجعله أختيار من أُمِهُم فقومه ووجهه عشكوه لبيقات ريبِي سهين رحلاً ممَّا يشتهِ في إمتاعه وخلاصهم فوضعت جوثة على الشاميين

He asws said: ‘So this Musa as, Speaker with Allah aswj, along with the fullness of his as intellect and perfection of his as knowledge, and descent of the Revelation, chose seventy men from the supporters of his as people and faces of his as soldiers for the meeting his as Lord aswj, from the ones he as had no doubt regarding their Eman and their sincerity, but his as choice still fell upon the hypocrites.

121 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 2

So, when we find the choice of the one whom Allahazwj had Chosen for the Prophet-hood, falling upon the corrupt instead of the righteous, and heasws thinks that it is the righteous instead of the corrupt, we know that the choice of the ones who do not know what is hidden in the chests, and what the consciences are, and the secrets are turned away from him, and that there is no danger in the choice of the Emigrants and the Helpers after the occurrence of the choice of the Prophetsas, (their choice fell) upon the ones with corruption, when they wanted the righteous people?

(From Abu Abdullahasws) having said: ‘There were Ascensions with the Prophetasws up to the sky, one hundred and twenty times. There was none from a time except and Allahazwj Mighty and Majestic Bequeathed to the Prophetasws during it with the Wilayah of Allahazwj and the Imamsasws from after himasws, more times than Heazwj Bequeathed to himasws with the Obligations’.

From Aliasws, from his brotherasws Musaaasws, said, ‘Heasws said before heasws passed away by a year, when hisasws family members had gathered to himasws: Allahazwj has not Emphasised more upon the servants regarding anything what Heazwj has Emphasised with the acknowledgment of the Imamate, and the servants did not reject anything more than what they rejected it’.

122 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 3
123 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 4
124 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 5
‘From Al-Sadiq asws, he (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah sallallahu alaihi wasallam! How did the Imamate come to be in the sons asws of Al-Husayn asws instead of Al-Hassan asws, and they asws are both children of Rasool-Allah sallallahu alaihi wasallam and his asws grandsons asws, and chiefs of the youths of the inhabitants of the Paradise?’

فقال ع إِنم مُوسَى وَ هَارُونَ ع كَانَا نَبِيميِْْ مُرْسَلَيِْْ أَخَوَيْنِ فَجَعَلَ اللمهُ النُّبُومََ فِِ صُلْبِ هَارُ وَ لََْ يَكُنْ لأَِحَدٍ أَنْ ي َقُولَ لََِ ف َعَلَ اللمهُ ذَلِكَ

He asws said: ‘Musa as and Haroun as were both Prophets as, Messengers as, brothers as, but Allah azwj Made the Prophet-hood to be in the lineage of Haroun as instead of the lineage of Musa as, and it did not happen to be for anyone that he should be saying, ‘Why did Allah azwj Do that?’

وَ إِنم الِْْمامَةَ خِلَََ فِِ صُلْبِ الحُْسَيِْْ دُونَ صُلْبِ الحَْسَنِ لأَِنم اللمهَ هُوَ الحَْكِيمُ فِِ أَفَْعَالِهِ لا يُسْئَلُ عَمما ي َفْعَالُ وَ هُمْ يُسْئَلُونَ

And the Imamate is the Caliphate of Allah azwj Mighty and Majestic, it isn’t for anyone that he should be saying, ‘Why Did Allah azwj Make it to be in the lineage of Al-Husayn asws instead of the lineage of Al-Hassan asws?’, because Allah azwj, He azwj is the Wise in His azwj Deeds. He cannot be questioned about what He Does, and they would be Questioned [21:23]’.

125

7 - ك، إكمال الدين أبي و ابن الوليد معا من سعد و الجهمير معا من ابن أبي الخطاب عن ابن أبي سفيان عن أنس بن مالك عن عروة بن الزبير قال: حسبت أن عبد الله يبكر أخون الأئمة إلى من يريدهما وهما أوفياء في مبادئها نبينا و لكي ينتمىها تستقل عما يفعلون ولهم يستقلون الخير.

Are you viewing that the command is up to us asws to place it wherever we asws so desire to? Never! By Allah azwj, it is to a pact pacted from Rasool-Allah sallallahu alaihi wasallam, to a man, so a man, until it ends up to its (rightful) Master asws,

126

8 - ب، بصائر الدراجات أحمد بن محمد عن ابن أبي عمرو عن حماد بن عبد المطلب عن غنم الله بن الأشعث قال: حسبت أن عبد الله يبكر أخون الأئمة إلى من يريدهما وهما أوفياء في مبادئها نبينا و لكي ينتميها تستقل عما يفعلون ولهم يستقلون الخير.

Are you viewing the bequeathed one asws from us asws can bequeath to one he asws wants? No, by Allah azwj! But it is a pact from Rasool-Allah sallallahu alaihi wasallam, a man so a man, until the command ends up to its (rightful) Master asws,

127

125 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 6
126 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 7
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Are you viewing the command is up to us\textsuperscript{asws} that we\textsuperscript{asws} place it in the one we\textsuperscript{asws} so desire to? Never! By Allah\textsuperscript{azwj} it is a pact from Rasool-Allah\textsuperscript{saww} to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, a man for a man, until it ends up to the Master\textsuperscript{asws} of this command’\textsuperscript{128}.

Then he\textsuperscript{asws} said: ‘But rather it is a pact from Rasool-Allah\textsuperscript{saww}. A man so a man, until it ends to himself\textsuperscript{asws}.\textsuperscript{129}

‘Abu Abdullah\textsuperscript{asws} mentioned the successors\textsuperscript{as} and mentioned Ismail\textsuperscript{as} and said: ‘No, by Allah\textsuperscript{azwj}! O Abu Muhammad! That is not up to us\textsuperscript{asws}. It is not except up to Allah\textsuperscript{azwj}. He\textsuperscript{saww} Sends down one after one’\textsuperscript{130}.

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\textsuperscript{127} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 8
\textsuperscript{128} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 9
\textsuperscript{129} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 10
\textsuperscript{130} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 11
I heard Abu Abdullah\textsuperscript{asws} saying: ‘Are you viewing this command is up to us\textsuperscript{asws}, we\textsuperscript{asws} place it wherever we\textsuperscript{asws} so desire? Never! By Allah\textsuperscript{azwj}, it is a pact from Rasool-Allah\textsuperscript{saww}, a man so a man, until it ends up to its Master\textsuperscript{asws}.’ \textsuperscript{131}

13 - بر، بصاص الدراجات أبو بكر بن محمد بن علی بن عبد العزیز، تکرّر عن أبي عبد اللهٌ أَنَّهُ كُنَّا بِنَحْرَةً، فَقَالَ: إِنّا عُنْدَهُ نََْواً مِنْ عِشْرِينَ إِنْسَاناً فَقَالَ لَعَلمكُمْ تَرَوْنَ أَنم هَذَا الأَْمْرَ إِلىَ رَُُلٍ مِنما نَضَعُهُ حَيْثُ نَشَاءُ كَلَم وَ اللمهِ إِنمهُ لَعَهْدٌ مِنْ رَسُولِ اللمهِ ص يُسَممى رَُُلٍ ف َرَُُلٍ حَتَّّتَهَى إِلَىَ صَاحِبِهِ.

\textsuperscript{131} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 12

\textsuperscript{132} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 13

\textsuperscript{133} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 14

\textsuperscript{134} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 15
‘From Abu Abdullah\textsuperscript{asws} having said: ‘There was a young son for Ismail Bin Ibrahim\textsuperscript{as}, he\textsuperscript{as} used to love him and the opinion of Ismail\textsuperscript{as} was regarding him, but Allah\textsuperscript{azwj} Refused that and Said: “O Ismail\textsuperscript{as}! He (the successor\textsuperscript{as}) is so and so!”’

When Allah\textsuperscript{azwj} decreed the expiry upon Ismail\textsuperscript{as}, he\textsuperscript{as} came to his\textsuperscript{as} successor\textsuperscript{as} and said: ‘O my\textsuperscript{as} son! When the death presents, then do as\textsuperscript{as} have done’. Thus, due to that reason, an Imam\textsuperscript{asws} does not pass away except Allah\textsuperscript{azwj} informs him\textsuperscript{asws} to whom he\textsuperscript{asws} should bequeath’.

135

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The man from us\textsuperscript{asws} does not pass away until he\textsuperscript{asws} knows his\textsuperscript{asws} (chosen) custodian\textsuperscript{asws’}.

136

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Imam\textsuperscript{asws} recognises the Imam\textsuperscript{asws} who is to be from after him\textsuperscript{asws}, so he\textsuperscript{asws} bequeathes to him\textsuperscript{asws’}.

137

138
From Abu Abdullah <asws> having said: ‘The Imam <asws> does not pass away until he <asws> knows who would happen to be after him <asws>’.

From Abu Abdullah <asws> having said: ‘The Imam <asws> recognises the one who would happen to be from after him <asws>’.

From Al-Sadiq <asws> regarding His <azwj> Words: And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). [28:68], he <asws> said: ‘He <azwj> Chose Muhammad <saww> and the People <asws> of his <saww> Household’.

The Prophet <saww> said: ‘Allah <azwj> Created Adam <as> from clay howsoever He <azwj> so Desired, then Said: and Chooses (whoever He so Desires to) [28:68]. Allah <azwj> Chose me <saww> and the People <asws> of my <saww> Household over the entirety of the creatures. He <azwj> Selected us <asws> and Made me <saww> the Rasool <saww> and Made Ali <asws> Bin Abu Talib <asws> the successor <asws>, then Said: The choosing was not for them. [28:68], meaning: *I<azwj> did not Make it for the servants that they should be choosing, but I<azwj> Choose the one I<azwj> so Desire to*.”

Thus, I<saww> and the People <asws> of my <saww> Household are the elites of Allah <azwj> and His <azwj> Choice from His <azwj> creatures. Then He<azwj> Said: Glorious is Allah – a Disapproval of Allah <azwj> - from what they are associating [28:68] with Him <azwj>, Kafirs of Makkah.
Then He\textsuperscript{azwj} Said: ‘And your Lord – O Muhammad\textsuperscript{saww}, Knows what their chests are concealing – from the hatred of the hypocrites to you\textsuperscript{saww} and for the People\textsuperscript{asws} of your\textsuperscript{saww} Household, and what they are manifesting [28:69] with their tongues, from the love for you\textsuperscript{saww} and for the People\textsuperscript{asws} of your\textsuperscript{saww} Household’.

(The book) ‘Al-Taraaif’ – It is reported by Muhammad Bin Momin in his book regarding the interpretation of the Words of the Exalted: \textit{And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]. He\textsuperscript{saww} said: ‘Surely, Allah\textsuperscript{azwj} Mighty and Majestic Created Adam\textsuperscript{as}, and mentioned similar to it’}.\textsuperscript{141}

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ibn Jareer Al-Tabari, ‘When the Prophet\textsuperscript{saww} exposed himself\textsuperscript{saww} to the tribes, he\textsuperscript{saww} came to the clan of Kilab. They said, ‘We shall pledge allegiance to you\textsuperscript{saww} upon (a stipulation) that the command would happen to be for us after you\textsuperscript{saww}.

\textit{He\textsuperscript{saww} said: ‘The command is for Allah\textsuperscript{azwj}, so if He\textsuperscript{azwj} so desires, it would happen to be among you, and (if He\textsuperscript{azwj} so Desires) it would happen to be among others’. They went away and did not pledge allegiance to him\textsuperscript{saww} and they said, ‘We will not strike with our swords for your\textsuperscript{saww} wars then others would rule upon us’}.’

Al-Mawardy in (the book) ‘A’alam Al-Nabuwwah’ – Aamir Bin Al-Tufayl said to the Prophet\textsuperscript{saww}, and they had wanted the assassination with him\textsuperscript{saww}, ‘What would be for me if I were to become a Muslim?’ He\textsuperscript{saww} said: ‘For you would be what is for Al-Islam, and against you would be what is against Al-Islam’. He said, ‘Can you\textsuperscript{saww} not make me the ruler from after you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘That isn’t for you nor for your people, but for you would be the support of the cavalry to battle in the Way of Allah\textsuperscript{azwj} – the story’.\textsuperscript{142}

\textsuperscript{141} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 22
\textsuperscript{142} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 23
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Zarr’ra from the Prophet saww: ‘One who utilises (employ) a boy in a group wherein is one who is more pleasing to Allah azwj than him, so he has betrayed Allahazwj’. 143

٢٥ نِ، الغيبة للنعمانِ ابْنُ عُقْدَََ عَنْ عَبْدِ اللمهِ بْنِ أَحَْْْدَ بْنِ مَسْعُودٍ عَنْ مََُُمُمُودِ بْنِ عَبْدِ اللمهِ الحَْلَبِِِّ عَنْ عَبْدِ اللمهِ بْنِ بُكَيٍْْْ عَنْ عَمْرِو بْنِ الأَْشْعَثِ قَالَ:

سََِعْتُ أَبَا عَبْدِ اللمهِ ع ي َقُولُ وَ نََْنُ عِ

نْدَهُ فِِ الْبَيْتِ نََْوٌ مِنْ عِشْرِينَ رَُُلًَ فَأَق ْبَلَ عَلَيْنَا وَ قَالَ لَعَلمكُمْ ت َرَوْنَ أَنْ هِذَا الأَْمْرَ فِِ

الِْْمَامَةِ إِلىَ الرمُُلِ مِنما يَضَعُهُ حَيْثُ يَشَاءُ وَ اللمهِ إِنمهُ لَعَهْدٌ مِنَ اللمهِ ن َزَلَ عَلَى رَسُولِ اللم

هِ ص إِلىَ رَُِالٍ مُسَمَّي عَنْ عَبْدِ اللمهِ عَنْ عَبْدِ اللمهِ بْنِ أَحَْْْدَ بْنِ مَسْعُودٍ عَنْ مََُُمُمُودِ بْن

(143) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 24

144 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 25

‘I heard Abu Abdullahasws saying and we were approximately twenty men in the house with himasws, and heasws turned towards us and said: ‘Perhaps you all are view in that this command regarding the Imamate is up to the manasws from usasws, heasws can place it wherever heasws so desires. By Allahazwj, it is a pact from Allahazwj descended unto Rasool-Allahsaww to named men, a man so a man, until it ends up to its Masterasws.’ 144
CHAPTER 4 – OBLIGATION OF RECOGNISING THE IMAM\textsuperscript{asws} AND THAT THE PEOPLE CANNOT BE EXCUSED FOR NEGLECTING THE WILAYAH, AND THAT ONE WHO DIES NOT HAVING RECOGNISED HIS IMAM\textsuperscript{asws} OR DOUBTS IN HIM\textsuperscript{asws}, DIES A DEATH OF THE PRE-ISLAMIC PERIOD AND KUFR AND HYCPORISY

(For translation notes, please refer to the footnotes at the end of the page.)

Upon you all is to be with the obedience. You have seen the companions of Ali\textsuperscript{asws} and you are taking an Imam\textsuperscript{asws} with one\textsuperscript{asws}, the people have no excuse to be ignorant of him\textsuperscript{asws}. For us\textsuperscript{asws} are the honours of the Quran and we\textsuperscript{asws} are the people\textsuperscript{asws} Allah\textsuperscript{azwj} has Necessitated obedience to us\textsuperscript{asws}, and for us are the spoils of war, and for us\textsuperscript{asws} is the clean wealth”.\textsuperscript{145}

(For translation notes, please refer to the footnotes at the end of the page.)

(For translation notes, please refer to the footnotes at the end of the page.)

\textsuperscript{145} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 1

\textsuperscript{146} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 2
‘I asked Abu Abdullah\textsuperscript{asws} about the words of Rasool-Allah\textsuperscript{saww}: ‘One who dies and there isn’t an Imam\textsuperscript{asws} for him, dies a death of the pre-Islamic period’. He\textsuperscript{asws} said: ‘Yes, if the people had followed Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and left Abdul Malik Bin Marwan, they would have been rightly guided’.

We said, ‘One who dies not having recognised his Imam\textsuperscript{asws} would have died a death of the pre-Islamic period, (is it) death of Kufr?’ He\textsuperscript{asws} said: ‘No, death of straying’.\textsuperscript{147}

(Ibn Shahrashub) ‘Al Mahaasin’ – Al Nazr, from Yahya, from Ayoub Bin Al Hurr who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘My\textsuperscript{asws} father\textsuperscript{asws} said: ‘One who dies not having an Imam\textsuperscript{asws} for him dies a death of the pre-Islamic period’’.\textsuperscript{148}


‘It was narrated to me by Al-Sadiq\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dies without an Imam\textsuperscript{asws} of a congregation dies a death of the pre-Islamic period’.

I met Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Yes’. We said, ‘So he dies a death of the pre-Islamic period?’ He\textsuperscript{asws} said: ‘Death of Kufr, and straying, and hypocrisy’’.\textsuperscript{149}

(Ibn Shahrashub) ‘Al Mahaasin’ – My father, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzyel who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘One who dies and there isn’t an Imam\textsuperscript{asws} for him so his death would be a death of the pre-Islamic period, and the people are not excused until they recognise their Imam\textsuperscript{asws}, and the one who dies and has recognised his Imam\textsuperscript{asws}, the advancing of this matter (Al-Qaim\textsuperscript{asws}) or its delay would not harm him, and one who dies

\textsuperscript{147} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 3
\textsuperscript{148} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 4
\textsuperscript{149} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 5
having recognised his Imam\textsuperscript{asws}, would be like the one who is with Al-Qaim\textsuperscript{asws} in his\textsuperscript{asws} tent".\textsuperscript{150}

7- ك، إكمال الدين الإلهي المتمكن نوع الحسن في طريق عن صالح بن أبي حماد عن محمد بن إسماعيل عن أبي الحسن الإعاقة عن من لم يُلّمّ لفظت لقليل من مات و ليس له إمام مات بيتة خاليفة قال نعم والواقف قاذ وأنا زمانه فيك.\textsuperscript{151}

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkal, from Al Himyri, from Al Hassan Bin Tareyf, from Salih Bin Abu Hammad, from Muhammad Bin Ismail,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘One who dies and there isn’t an Imam\textsuperscript{asws} for him dies a death of the pre-Islamic period’. I said to him\textsuperscript{asws}, ‘Everyone who dies and there isn’t an Imam\textsuperscript{asws} for him dies a death of the pre-Islamic period’? He\textsuperscript{asws} said: ‘Yes, and the one stopped is a Kafir, and the Hostile one (Nasibi), a polytheist’\textsuperscript{151}.

8- في، الجيب للصالحي أحمد بن محمد بن فوق النهاوادي عن عبيد الله بن حماد عن يحيى بن عبد الله عن أبو عبد الله عن أنه قال: يا بنى من مات ماتية له لم يهزم فيها إمام لمأت بيتة خاليفة.

(The book) ‘Al Ghayba’ of Al Numani – Ahmad Bin Muhammad Bin Howza, from al Nahawandy, from Abdullah Bin Hammad, from Yahya Bin Abdullah,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘O Yahya! One who spends the night not having recognised during it the Imam\textsuperscript{asws} of his time, dies a death of the pre-Islamic period’\textsuperscript{.152

9- في، الجيب للصالحي الكنداني عن علي بن الحسين عن العباس بن عامر عن عبد الملك بن عثمان عن عبد الله عن ناهي عن أنه قال: يا بنى من مات ماتية له لم يهزم فيها إمام لمأت بيتة خاليفة.

(The book) ‘Ghaybah’ of Al Numani – Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dies not having recognised his Imam\textsuperscript{asws} dies a death of the pre-Islamic period’\textsuperscript{.153

10- في، الجيب للصالحي الكتاني عن علي بن أنس عن أحمد بن محمد عن ابن أبي نصر عن أبي الحسن عن في قوله: و من أضياء من النور هو من له عنده الله قال من أخذ دينه و تنصره إمام من أعيان الديناء.

(The book) ‘Ghaybah’ of Al Numani – Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

‘From Abu Al-Hassan\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]. He\textsuperscript{azwj} said: ‘One who takes his opinion as his religion without an Imam\textsuperscript{asws} from the Imam\textsuperscript{asws} of the guidance’\textsuperscript{.154

\textsuperscript{150} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 6
\textsuperscript{151} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 7
\textsuperscript{152} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 8
\textsuperscript{153} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 9
\textsuperscript{154} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 10
From Abu Abdullah\textsuperscript{asws} having said: ‘One who associates with an Imam\textsuperscript{asws} in his Imamate from the Presence of Allah\textsuperscript{azwj}, and imam whose imamate isn’t from Allah\textsuperscript{azwj}, would be a Polytheist’.\textsuperscript{155}

I said to Abu Abdullah\textsuperscript{asws}, ‘One who befriends you (Imams\textsuperscript{asws}) and disavows from your\textsuperscript{asws} enemies, and considers your\textsuperscript{asws} Permissible(s) as being Permissible, and considers your\textsuperscript{asws} Prohibitions as being Prohibited, and claims that the command is among you\textsuperscript{asws} not going out from you\textsuperscript{asws} to others except that he saying that they had differed (in Saqifa) regarding what was between them and they are the guiding imams, and then they united upon a man and said, ‘This one!’ We say, ‘This one!’’

He\textsuperscript{asws} said: ‘If he dies upon this, so he has dies a death of the pre-Islamic period’’. \textsuperscript{156}

I said to Abu Abdullah\textsuperscript{asws}, ‘A man who befriends Ali\textsuperscript{asws} and disavows from his\textsuperscript{asws} enemy and says everything he\textsuperscript{asws} says except that he says, “They had differed (in Saqifa) regarding what was between them, and they are the guiding imams. He doesn’t know which of them is the Imam\textsuperscript{asws}, and when they unite upon a man, he takes with his word, and he had recognised that the command is among them”.

\textsuperscript{155} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 11
\textsuperscript{156} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 12
He asws said: ‘If this one dies upon that, he dies a death of the pre-Islamic period’. Then he asws said: ‘For the Quran there is an interpretation flowing just as the night and the day flow, and as the sun and the moon flow. So, when there comes the interpretation of something from it, it will occur. From it has come and from it is what will be coming’.

The book ‘Al Ghaybah’ of Al Numani – Ibn Uqda, from Yahya Bin Zakariya, from Ali Bin Sayf, from his father, from Humran who said,

‘I described to Abu Abdullah asws a man who befriends Amir Al-Momineen asws and disavows from his enemies and say everything he asws says except that he is saying, ‘They differed (in Saqifa) regarding what was between them and they are their guiding imams, and I don’t know which of them is the Imam asws, and when they had united upon one face, we take with his word, and I have recognised that the command is among them all, may Allah azwj have Mercy on them all’.

He asws said: ‘The death of this one is a death of the pre-Islamic period’.

The book ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim, from Ayoub Bi Nuh, from Safwan, from Fuzeyl Al Awr, from Abu Ubeyda al Haza’a who said,

‘I said to Abu Ja’far asws, ‘Salim Bin Abu Hafs said, ‘Has it not reached you that one who dies and there isn’t an Imam asws for him his death would be a death of the pre-Islamic period?’ I said, ‘Yes’. He said, ‘Who is your Imam asws?’ I said, ‘May Imams asws are the Progeny asws of Muhammad asww’. He said, ‘By Allah azwj! I did not hear you recognizing an Imam asws’.

Abu Ja’far asws said: ‘Woe be unto Salim! And doesn’t Salim know what the status of the Imam asws is? The status of the Imam asws, O Ziyad, is superior and more magnificent than what Salim and the people altogether are going to’.

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157 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 13
158 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 14
159 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 15
Tafseer Al Qummi – Ja’far Bin Muhammad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘Abu Ja’far asws said: ‘Allah azwj will not Excuse on the Day of Qiyamah anyone who says, ‘O Lord azwj! I did not know that the sons asws of (Syeda) Fatima asws, they were the governors upon the people, all of them’, and regarding the Shias of the sons asws of Fatima asws in particular this Verse was Revealed: Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53] – the Verse’.

(160)

‘From Al-Reza asws having said: ‘Abu Ja’far asws said: ‘On whom it cheers that there would not happen to be a veil between him and Allah azwj until he looks as Allah azwj (in anticipation) and Allah azwj Looks at him (with Consideration), then let him befriend the Progeny asws of Muhammad asaw and disavow from their asws enemies, and take with the Imam asws from them asws, for he, when he would be like that, Allah azwj would look at him (with Consideration) and he would look at Allah azwj (in anticipation)’.

(161)

(162)

(163)
and is not guided to our\textsuperscript{asws} Wilyaha and our\textsuperscript{asws} cordiality and recognises our\textsuperscript{asws} merits, that would not avail him anything”.  \textsuperscript{163}

(The book) ‘Illal Al Sharaie’ – Ali Bin Hatim among what he wrote to me from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Ibn Bukeyr, from Hanan Bin Sadeyr who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘For which reason there is no leeway for us except that we recognise every Imam\textsuperscript{asws} after the Prophet\textsuperscript{saww} and there is leeway for us if we do not recognise every Imam\textsuperscript{as} before the Prophet\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘Due to the different Laws”.  \textsuperscript{164}

(The book) ‘Ma’ani Al Akhbaar’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Aslama, from Al Hassan Bin Muhammad al Hashimi, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali,

‘From Amir Al-Momineen\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘What is the least what can happen to be to stray a man?’

 قال أن لا يغتر عن أمز اللة بطاعته وفرض ولياته وخلعته في أرضه وشاهدته على خلقه

He\textsuperscript{asws} said: ‘If he does not recognise who Allah\textsuperscript{azwj} has Commanded with obeying him\textsuperscript{asws} and Obligated his\textsuperscript{asws} Wilayah and Made him\textsuperscript{asws} a Divine Authority in His\textsuperscript{azwj} earth, and His\textsuperscript{azwj} witness upon His\textsuperscript{azwj} creatures’.

قلت فنصلهم با أميز المؤمنين فقال الذين قبلتهم الله بنفسه وليه فقال با أذنا الله إنها أطيعوا الله وأطيعوا الرسول وأولى الأمر متبكون

I said, ‘So, who are they, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Those whom Allah\textsuperscript{azwj} has Paired with Himself\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww}, so He\textsuperscript{azwj} Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]’.  

قال فقلت رأسي وقلت أوضحت إلي ومؤقت عني وأدت به كأنه كان في مي.

He (the narrator) said, ‘I kissed his\textsuperscript{asws} head and said, ‘You\textsuperscript{asws} have clarified for me and relieved from me and done away every doubt which was in my heart”’.  \textsuperscript{165}

\textsuperscript{163} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 19
\textsuperscript{164} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 20
\textsuperscript{165} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 21
22 - ع، علی الشرايط أبي عبد الحکم بن إدريس بن الحضیر بن عبد الله بن ابن أبي خليفة بن عبد الحکم بن عبد الله بن سلیمة بن عبد أبي عثمان بن أبي عثمان بن إبراهیم بن عبد الرحمن بن عبد المطلب. (The book) ‘Illal Al Sharai’a – My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Ibn Abu Usman, from Abdul Kareem Bin Ubeydullah, from Salama Bin Ata,

‘From Abu Abdullah asws having said: ‘Al-Husayn Bin Ali asws came out to his asws companions and said: ‘O you people! Allah azwj, Mighty and Majestic is His azwj Mention did not Create the servants except for them to recognise Him azwj. So when they have recognised Him azwj, they worship Him azwj, and when they worship Him azwj they become needles by worshipping Him azwj from worshipping the ones besides Him azwj.

A man said to him asws, ‘O son asws of Rasool-Allah aswsw! May my father and my mother be (sacrificed) for you asws! What is the recognition of Allah azwj?’ He asws said: ‘Recognition of the people of the every era their Imam asws, the one asws it is Obligated upon them to obey him aswsrs, 166

23 - فس، تفسير الفصی الحنیف بن إدريس بن عبد الحکم بن عبد الله بن ابن أبي عثمان بن عبد الرحمن بن عبد المطلب قال: فقل لي أيها عبد الله بن يا أبان أن الله لا يطلب من الشیخیین أعماهم وهم بیتکونون به حيث يقول و بیت الشیخیین الذين لا بیتکونون النکة واله بالآخیرة هم كافرون.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlub who said,

‘Abu Abdullah asws said to me: ‘O Aban! Allah azwj does not Demand from the Polytheists the Zakat of their wealth and they are associating with Him azwj, where He azwj Said: And woe be unto those who associate!’ [41:6] Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7].

I said to him asws, ‘How is that so? May I be sacrificed for you asws, interpret it for me’.

He asws said: ‘Woe be to the Polytheists, those who are associating with the first Imam asws and they are disbelieving in the latter Imams asws. O Aban! But rather Allah azwj Called the servants to the believing in Him azwj, so when they had believed in Allah azwj and in His azwj Rasool sallallahu alayhi wasallam, Obligated the Obligations upon them’. 167

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166 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 22
167 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 23
(The book) ‘Uyoon Al-Akhbaar Al-Reza\textsuperscript{asws} – Among what Al-Reza\textsuperscript{asws} wrote to Al-Mamoun from the Laws of the Religion: ‘One who dies not recognising his Imams\textsuperscript{asws}, dies a death of the pre-Islamic period’\textsuperscript{168}.


“The book) ‘Uyoon Al-Akhbaar Al-Reza\textsuperscript{asws} – Among what Al-Reza\textsuperscript{asws} wrote to Al-Mamoun from the Laws of the Religion: ‘One who dies not recognising his Imams\textsuperscript{asws}, dies a death of the pre-Islamic period’\textsuperscript{168}.

[25] - ثو، ثواب الأعمال بأي عن عبد الله بن الحسن عن أحمد بن علي عن إبراهيم بن محمد الثقفي عن محمد بن أبي إسحاق عن أبو هازرون العطائي عن أبي سعيد الخدري قال: كان رسول الله ص ف ذات يوم خالساً و عتيدة لقى من أصحابه فيهم علي بن أبي طالب ع إذا قال من قال لا إله إلا الله دخل الجنة.

(The book) ‘Sawaab Al Amaal’ – My father, from Abdullah Bin Al Hassan, from Ahmad Bin Ali, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Yahya, from Muhammad Bin Is’haq, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

‘One day Rasool-Allah\textsuperscript{saww} was seated and in his\textsuperscript{saww} presence were a number of his\textsuperscript{saww} companions, among them being Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} when he\textsuperscript{saww} said: ‘One who says, ‘There is no god except Allah\textsuperscript{azwj}, would enter the Paradise’.

فقال رجلان من أصحابه فتخفنن نقول لا إله إلا الله

Two men from his\textsuperscript{saww} companions said, ‘We are saying, ‘There is no god except Allah\textsuperscript{azwj}’

فقال رسول الله ص إنما تقبل شهادة أن لا إله إلا الله من هذا و من شيعت الله من أخذ رئيما بباطنهم

Rasool-Allah\textsuperscript{saww} said: ‘But rather the testimony of ‘There is no god except Allah\textsuperscript{azwj} would be Accepted from this one\textsuperscript{asws} and from his\textsuperscript{asws} Shias, those our Lord\textsuperscript{azwj} Took their Covenant’.

فقال الرجلان فتخفنن نقول لا إله إلا الله فوضع رسول الله حية على رأي علي عليه ع قال علامة ذلك أن لا تختلف على عني ولا تكسب فليسنا ولا لا نكذبين هذه

The two men said, ‘We are saying, ‘There is no god except Allah\textsuperscript{azwj}. So, Rasool-Allah\textsuperscript{saww} placed his\textsuperscript{saww} hand upon the head of Ali\textsuperscript{asws}, then said: ‘Its sign is that you two will not loosen his\textsuperscript{asws} covenant, nor sit in his\textsuperscript{asws} seat, nor belie his\textsuperscript{asws} narrations’\textsuperscript{169}.

[26] - ثو، ثواب الأعمال بأي عن عبد الله عن أن روقي عن عبد العزيز بن الحسن بن محمد بن محدث بن نعيم عن حمزة بن عمرو عن عيسى بن السعدي قال: فلما

إيي عبد الله ع قال رسول الله ص فمات من مات لا يغفر إبنته مات مزة حادثية

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Abdul Azeem Al Hasany, from Muhammad Bin Umar, from Hammad Bin usman, from Isa Bin Al Sarry who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dies not having recognised his Imam\textsuperscript{asws} dies a death of the pre-Islamic period’.

\textsuperscript{168} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 24

\textsuperscript{169} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 25
Abu Abdullah asws said: ‘The neediest what one can be to recognising him asws is when his soul reaches this’ – and he asws gestured with his asws hand to his asws chest and he will say, ‘I was on a beautiful matter’.170

(170) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 26

‘From Abu Abdullah asws having said: ‘From us asws is the Imam asws, the one asws obedience to him asws is Obligatory. One who rejects him asws dies as a Jew or a Christian. By Allah azwj, Allah asws has not left the earth, since Allah azwj Captured (the soul of) Adam as, except and therein is an Imam asws they are being guided by him asws to Allah aswj, a Divine Authority upon the servants; and one who neglects him asws is destroyed, and one who necessitates him asws would attain salvation, being a right upon Allah aswj,’. 171

(171) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 27
He (the narrator) said, ‘I said to Abu Abdullah asws, ‘Salim Bin Abu Hafsa said such and such to me’. He asws said to me: ‘O Abu Ubeydah! It is so that not one of us asws passes away until he asws leaves behind from after him asws one asws who does similar to his asws work, and travels with the like of his asws way, and calls to the like of that which he asws had called to.

O Abu Ubeydah! He azwj did not Prevent what He azwj had Given to Dawood as, He azwj Gave it to Suleyman as.

He (the narrator) said, ‘Then he asws said: ‘O Abu Ubeydah! Surely, when the Qaim asws of the Progeny asws of Muhammad sallallahu alayhi wasallam rises, he asws will judge with the judgment of Dawood as and Suleyman as, not asking the people for proof’.

I heard Abu Ja’far asws saying: ‘One who professes to Allah azwj with worship, striving in it himself without a just Imam asws from Allah azwj, then his striving is without acceptance, and he will stray confused, and his example is like an example of a sheep having strayed from its shepherd and its flock. So it wanders around going and coming during its day.

When the night shields it, it sees a flock of sheep with its shepherd. So it comes to it and spends the night with it in its precinct. When the shepherd ushers his flock, it is denied their shepherd and their flock. So it becomes confused seeking its own shepherd and its own flock. Then it sees another flock of sheep, and it deliberates around it and arrives to it. But, the shepherd shouts at it, ‘Join up with your own flock, for you are wandering confused. You are lost from your shepherd and your flock!’

So it panics, confused, there being no shepherd for it to guide it to its pastures or return it. While it is like that when the wolf takes advantage of it being lost and devours it.

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172 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 28
And like that, O Muhammad Bin Muslim! One from this community wakes up in the morning and there is no just Imam\textsuperscript{asws} from Allah\textsuperscript{azwj} for him becomes wandering confused. If he were to dies upon that state of his, would die a death of Kufr and hypocrisy. And know, O Muhammad! The Imams\textsuperscript{asws} of the truth and their\textsuperscript{asws} followers are upon the Religion of Allah\textsuperscript{azwj} to its end''. 173

\textsuperscript{173} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 29

\textsuperscript{174} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 30
'You saww said: ‘One who dies and there isn’t an Imam asws for him dies a death of the pre-Islamic period’, who is this Imam asws?

قَالَ مِنْ أَوْصِيَائِي يَا سَلْمَانُ فَمَنْ مَاتَ مِنْ أُممتَِ وَ لَيْسَ لَهُ إِمَامٌ مِنْهُمْ يَعْرِفُهُ فَهِيَ مِيتَةٌ اَهِلِيمةٌ فَِِنَْهُ وَ عَادَاهُ فَهُوَ مُشْرِكٌ وَ إِنَْهُ وَ لََْ يَُعَادِهِ وَ لََْ يُوَالِ لَهُ عَدُوّاً فَهُوَ اَهِلٌ وَ لَيْسَ بُِِشْرِكٍ

He saww said: ‘From my saww successors asws, O Salman ra! One from my saww community who dies and there isn’t an Imam asws for him from them recognising him asws, so he is a deceased of the pre-Islamic period, and if he ignored him asws and was not inimical to him asws and did not befriend enemies of his asws, so he is an ignorant one and wouldn’t be a Mushrik’.

(From Abu Abdullah asws having said: ‘The Imam asws is a flag between Allah azwj Mighty and Majestic and His aswj creatures, so the one who recognises him asws would be a Momin, and one who denies him asws would be a Kafir’.

(From Abu Ja’far asws having said: ‘One who dies and there isn’t an Imam asws for him dies a death of the pre-Islamic period, and the people are not excused until they recognise their Imam asws’.

(From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘What is your asws view of the one who rejects an Imam asws from you asws (Imams asws), what is his state?’

The book) ‘Ikmal Al Deen’ – Al Attar, from his father, from Abdullah Bin Muhammad Bin Isa, from Al Khashab, from someone else, from Marwan Bin Muslim,

The book) ‘Ghayba’ of Al Humani – Ibn Uqda, from Muhammad Bin Al Fuzeyl and Sa’dan Bin Is’haq and Ahmad Bin Al Husayn and Muhammad Bin Ahmad Al Qatwani altogether, from Ibn Mahboub, from BAu Ayoub, from Muhammad Bin Muslim,

The book) ‘Ghayba’ of Al Humani – Ibn Uqda, from Muhammad Bin Al Fuzeyl and Sa’dan Bin Is’haq and Ahmad Bin Al Husayn and Muhammad Bin Ahmad Al Qatwani altogether, from Ibn Mahboub, from BAu Ayoub, from Muhammad Bin Muslim,

175 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 31
176 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 32
177 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 33
He asws said: ‘One who rejects an Imam asws from Allah aswj and disavows from him asws and from his asws Religion, so he is a Kafir, a renegade from Al-Islam, because the Imam asws is from Allah aswj and His Religion is Religion of Allah aswj, and one who disavows from the Religion of Allah aswj, his blood is legalised (to be shed) during that state except if he returns or repents to Allah aswj from what he had said’. 178

He (the narrator) said, ‘He asws said: ‘Testimony that there is no god except Allah aswj, and the Eman with Rasool-Allah saww, and the acknowledgment with whatever he saww came with from the Presence of Allah aswj:’

Then he asws said: ‘The Zakat and the Wilayah is a thing besides a thing, a merit recognised for the one who takes with it. Rasool-Allah saww said: ‘One who dies not having recognise the Imam asws of his time dies a death of the pre-Islamic period’. And Allah aswj Mighty and Majestic Said: Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59], and it was Ali asws.

And others said, ‘No, it is Muawiya’. But it was Hassan asws, then it was Husayn asws, and others said it was Yazeed Bin Muawiya  not besides him la’. Then he asws said: ‘Shall I asws increase for you all?’ One of the group said, ‘Increase it, may I be sacrificed for you asws!’

178 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 34
He asws said: ‘Then it was Ali asws Bin Al-Husayn asws, then it was Abu Ja’far asws, and the Shias before him asws were neither recognising what they were needy to from the Permissible(s) and the Prohibitions, except what they had learnt from the people, until it was (era of) Abu Ja’far asws. He asws opened (their eyes) for them and explained to them and taught them, so they became teaching the people after they had been learning from them.

And the matter happens to be like that, and the earth cannot be correct except by an Imam asws, and one who dies and he does not recognise his Imam asws, dies a death of the pre-Islamic period, and the neediest what to you will happen to be to this (Imamate) is when your soul reaches this place’ – and he asws gestured with his asws hand to his asws throat, and it cut off from the world. You will say, ‘I was upon a beautiful view’.

Abu Al-Yas’a Isa Bin Al-Sary said, And Abu Hamza was present in the gathering, he said regarding what they were saying, ‘Abu Ja’far asws is an Imam asws, the rightful Imam asws’.

I said, ‘I did not hear your asws father asws mentioning this, meaning ‘A living Imam asws’’. He asws said: ‘By Allah aswj! Rasool-Allah saww had said that. And Rasool-Allah saww said: ‘One who dies and there isn’t an Imam asws for him, listening to him asws and obeying, dies a death of the pre-Islamic period’’.

(From Abu Al-Hassan asws the 1st, he (the narrator) said, ‘I heard him asws saying: ‘One who dies without (having recognised) an Imam asws dies a death of the pre-Islamic period, having recognised a living Imam asws’.

I said, ‘I did not hear your asws father asws mentioning this, meaning ‘A living Imam asws’’. He asws said: ‘By Allah aswj! Rasool-Allah saww had said that. And Rasool-Allah saww said: ‘One who dies and there isn’t an Imam asws for him, listening to him asws and obeying, dies a death of the pre-Islamic period’’.

(From Muhammad Bin Al Halby who said,

‘Abu Abdullah asws said: ‘One who dies and there isn’t an Imam asws for him dies a death of the pre-Islamic period’.

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179 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 36
180 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 35
181 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 37
I heard Abu Abdullah\textsuperscript{asws} saying: ‘One who dies and there isn’t a living Imam\textsuperscript{asws} upon him, apparent, dies a death of the pre-Islamic period’.

He (the narrator) said, ‘I said, ‘A living Imam\textsuperscript{asws}? May I be sacrificed for you\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘A living Imam\textsuperscript{asws}, a living Imam\textsuperscript{asws}, a living Imam\textsuperscript{asws}, a living Imam\textsuperscript{asws}.’

From Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dies and there isn’t an Imam\textsuperscript{asws} from my\textsuperscript{saww} children for him, dies a death of the pre-Islamic period. He will be seized with what he had done during the pre-Islamic period and Al-Islam’.


‘From Abu Abdullah the Imam Al-Sadiq\textsuperscript{asws} having said: ‘One day Al-Husayn\textsuperscript{saww} Bin Ali\textsuperscript{asws} came out to his\textsuperscript{asws} companions and said after the praise of Allah\textsuperscript{azwj} Mighty and Majestic and the Salawat upon Muhammad\textsuperscript{saww} His\textsuperscript{azwj} Rasool\textsuperscript{saww}: ‘O you people! Surely, Allah\textsuperscript{azwj}, by Allah\textsuperscript{azwj}, did not Create the servants except to recognise Him\textsuperscript{azwj}. So when they recognise Him\textsuperscript{azwj}, they worship Him\textsuperscript{azwj}, and when they worship Him\textsuperscript{azwj} they would become needless by worshipping Him\textsuperscript{azwj} from worshipping ones besides Him\textsuperscript{azwj}.’

فقال له زلفى (بأي) أنت و أمي يا ابن رسول الله ما غفرة الله قان مغفرة أهل كل إمامهم الذي يجيب عليهم طاعةه.

\footnotesize{182 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 38
183 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 39}
A man said to him asws, 'May my father and my mother be (sacrificed) for you asws, O son asws of Rasool-Allah saww! What is recognition of Allah azwj?' He asws said: ‘Recognition by the people of every time period of their Imam asws the obedience to whom is Obligated upon them’.

وَ خَادِمٌ وَ لَا أَمْرُ لَهُ مَئِيَةٌ فِي رُسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

And it has come in the Hadeeth from the way of the adversaries, from Abdullah Bin Umar Bin Al-Khattab that Rasool-Allah saww said: ‘One who dies and there isn’t in his neck an allegiance of the Imam asws or there isn’t in his neck a pact of the Imam asws dies a death of the pre-Islamic period’. 184

184 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 40
CHAPTER 5 – ONE WHO DENIES ONE\textsuperscript{asws} OF THEM\textsuperscript{asws}, SO HE HAS DENIED ALL

1- "Ekmal Al Din Abu Abdullah\textsuperscript{asws} from his father, from Sa'ad, from Muhammad Bin Isa, from Safwan, from Ibn Muskan,\textsuperscript{185} said: 'One who denies one (Imam\textsuperscript{asws}) from the living ones, so he has denies the ones\textsuperscript{asws} passed away'.

2- "Ekmal Al Din Abu Abdullah\textsuperscript{asws} from his father, from Sa'ad, from Muhammad Bin Isa, from Safwan, from Ibn Muskan, from Abu Abdullah\textsuperscript{asws} said: 'One who recognises the Imams\textsuperscript{asws} and does not recognise the Imam\textsuperscript{asws} who is during his time period, is he a Momin?' He\textsuperscript{asws} said: 'No'. I said, 'A Muslim?' He\textsuperscript{asws} said: 'Yes'.

And the Prophet\textsuperscript{saww} said: 'One who testifies that there is no god except Allah\textsuperscript{azwj} and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} so he has saved his wealth and his blood only by their rights, and his Reckoning would be upon Allah\textsuperscript{azwj} Mighty and Majestic'. \textsuperscript{186}

3- "Ekmal Al Din Abu Abdullah\textsuperscript{asws} from his father, from Sa'ad, from Muhammad Bin Isa, from Safwan, from Ibn Muskan, from Abu Abdullah\textsuperscript{asws} in a lengthy Hadeeth, saying in its end: 'How can he be rightly guided, one who does not perceive, and how can he perceive one who is not warned. Follow the words of Rasool-Allah\textsuperscript{saww} and acknowledge what has been Revealed from the Presence of Allah\textsuperscript{azwj} Mighty and Majestic and follow the effects (Imams\textsuperscript{asws}) of the guidance for they\textsuperscript{asws} are the standards of honesty and piety.

\textsuperscript{185} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 1
\textsuperscript{186} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 2
And know that if a man were to deny Isa Ibn Maryam⁷⁸ and acknowledges with the ones from the Messengers⁷⁹ besides him⁸⁰, does not believe. Aim for the road by seeking the minarets, and seek the effects from behind the veils, you will be perfecting your Religion and believing in Allah⁸¹, your Lord⁸².

The one who denies one⁸³ of them⁸⁴, so he has denied me⁸⁵, and one who disobey one⁸⁶ of them⁸⁷ so he has been disloyal to me⁸⁸, and one who helps you⁸⁹ all so he has helped me⁹⁰ and one who obeys you⁹¹ so he has obeyed me⁹², and one who befriended you⁹³ so he has befriended me⁹⁴, and one who is inimical to you⁹⁵ so he has been inimical to me⁹⁶ because you⁹⁷ are from me⁹⁸. You⁹⁹ have been Created from myⁱ₀₀ essence and Iⁱ₀₁ am from youⁱ₀₂.

I said to Abu Abdullahⁱ₀₃, ‘So and so friend of yoursⁱ₀₄ conveys the greetings to youⁱ₀₅ and say to youⁱ₀₆, ‘Guarantee the intercession for me’. Heⁱ₀₇ said: ‘Is he from the ones isⁱ₀₈ Wilayah?’ I said, ‘Yes’. Heⁱ₀₉ said: ‘His matter is higher than that’.

He (the narrator) said, ‘I said, ‘He is a man in the Wilayah of Aliⁱ₁₀ and does not recognise the successorsⁱ₁₁ from after himⁱ₁₂. Heⁱ₁₃ said: ‘He has strayed’. I said, ‘He acknowledges
with the all the imams and rejects others’. He asws said: ‘He is like the one who accepts Isa as and rejects Muhammad saww, or accepts Muhammad saww and rejects Isa as. We asws seek Refuge with Allah aswj from the one who rejects a Divine Authority from His aswj divine Authorities’.  

He asws said: ‘Curse of Allah aswj be on this one, for I asws hate him and I asws do not recognise him, and can the last one asws be recognised except by the first one asws?’

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189 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 5  
190 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 6
CHAPTER 6 – THE PEOPLE CANNOT BE RIGHTELY GUIDED EXCEPT BY THEM asws, AND THEY asws ARE THE MEANS BETWEEN THE CREATURES AND ALLAH azwj, AND THAT NO ONE WILL ENTER THE PARADISE EXCEPT THE ONE WHO RECOGNISES THEM asws

1- In the Amali of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal,

‘From Abu Abdullah asws having said: ‘The Trial of the people is catastrophic. If we asws call them, they do not answer us asws, but if we asws leave them, they are not rightly guided without us asws,’. 191

2- In the Khisaal – Ibn Al Waleed, from Sa’ad, from Ibn Isa, from Al Hajjal, from Nasr Al Attar, from the one who raised it, by his chain,

‘Rasool-Allah asw said to Ali asws: ‘Three, I asw swear these are true. You asws and the successors asws from after you asws are recognisers. Allah azwj cannot be recognised except by the way of your asws recognition, and the recognisers will not let anyone enter the Paradise except the ones who recognise you asws all and you asws recognise him, and the recognisers will not let enter the Fire except the one denied you asws and you asws deny him’. 192

3- In the Ilal Al Sharaie – Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Is’haq Bin Ismail Al Neshapuri,

‘The knowledgeable one asws, meaning Al-Hassan asws Bin Ali asws wrote to him: ‘Allah azwj Mighty and Majestic by His azwj Conferment and His azwj Mercy, when He azwj Obligated the Obligations upon you, did not Obligate upon you for a need from Him azwj to it, but as a Mercy from Him azwj to you.’

191 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 1
192 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 2
There is no god except He\textsuperscript{azwj}. He\textsuperscript{azwj} Distinguishes the wicked from the good and Tries what is in your chests and for Him to Purge what is in your hearts; [3:154].

He\textsuperscript{azwj} Obligated the Hajj and the Umrah upon you, and establishing the Salat, and giving the Zakat, and the Fasts, and the Wilayah, and Made a door to be for you in order to open by it the doors of the Obligations, and keys to His\textsuperscript{azwj} Ways, and had it not been for Muhammad\textsuperscript{saww} and the successors\textsuperscript{asws} from his\textsuperscript{saww} children, you would have been confused like the animals, not knowing any Obligation from the Obligations, and can any town be entered into except from its door?

When Allah\textsuperscript{azwj} Conferred upon you with the establishment of the Guardians\textsuperscript{asws} after your Prophet\textsuperscript{saww}, Allah\textsuperscript{azwj} Mighty and Majestic Said: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3].

And He\textsuperscript{azwj} Obligated upon you certain rights for His\textsuperscript{azwj} Guardians\textsuperscript{asws}, Commanding you to fulfil them in order to relive for you what is behind your backs from your wives, and your wealth, and your meals, and your drinks, and to Give you with that, the Blessings, and the development and the wealth, and for Him\textsuperscript{azwj} to Know who from you obeys Him\textsuperscript{azwj} in the absence.

And Allah\textsuperscript{azwj} Blessed and Exalted Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]. Therefore know that the one who is stingy, rather he is stingy about himself, [47:38]. and Allah is the Needless, and you are the poor – to Him\textsuperscript{azwj} [47:38]. There is no god except He\textsuperscript{azwj}.

So, work from afterwards whatever you like to, for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the
seen, then He will inform you of what you were doing’ [9:105], and the end-result is for Allahazwj Lord of the worlds’’. 193

4- مع، معاني الأخبار أي غي سأعد عن ابن هاشم عن تعبير الله عن مواسيس عليه السلام عن سعد بن طريف عن أبي خضهر فع قال قال رسل الله ص يا علئ إذا كان يؤمن اليقينية أعد أنا وأنت وخرجين على الصراطة و لم يجر أحد إلا من كان معه كتاب فيرآء بولانتك.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Hashim, from Ubeydullah Bin Musa al Absy, from Sa’ad Bin tareyf,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! When it will be the Day of Qiyamah, Isaww and youasws and Jiβraeilas will sit upon the Bridge and will not allow anyone except the one who has with him a letter wherein is freedom with yourasws Wilayah’’. 194

193

5- ما، الأمالي للشيخ الطوسي المفيد عن abras عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنْ عُبَيْدِ اللمهِ بْنِ مُوسَى الْعَبْسِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَِِ َُعْفَرٍ ع قَالَ قَالَ رَسُولُ اللمهِ صَيَّا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْعُدُ أَنَا وَ أَنْتَ وَ اَُبَيِْل عَلَى الصِّرَاطِ وَ لََْ يََُزْ أَحَدٌ إِلام مَنْ كَانَ مَعَهُ كِتَابٌ فِيهِ بْرَاٰبِ وَلاَيََتِكَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ibn Uqda, from Ja’far Bin Muhammad Bin Ubeyd, from Al Hassan Bin Muhammad, from his father, from Muhammad Bin Al Musanna Al Azdy,

‘He heard Abu Abdullahasws saying: ‘Weasws are the means between you all and Allahazwj Mighty and Majestic’’. 195

194

6- ما، الأزدائي للشیخ الطوسي المفيد عن abras عَلِيُّ بْنُ إِبْرَاهِيمَ الْكَاتِبُ عَنْ مََُممدِ بْنِ أَِِ الثملْجِ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ مََُممدِ بْنِ زَكَرِيما عَنْ كَثِيِْ بْنِ طَارِقٍ قَالَ: سَأَلْتُ زَيْدَ بْنَ عَلِيِّ بْنِ الحُْ سَيِْ ع عَنْ ق َوْلِ اللمهِ ت َعَالىَ لا تَدْعُوا الْيَوْمَ ث ُبُوراً واحِداً وَ ادْعُوا ث ُبُوراً كَثِيْاً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ali Bin Ibrahim the scribe, from Muhammad Bin abi Al Salj, from Isa Bin Mihran, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

‘I asked Zayd son of Aliasws Bin Al-Husaynasws about the Words of Allahazwj the Exalted: Do not call for one destruction today, and call for many destructions! [25:14].

فُقَالَ يَا كَثِيْ إِنمكَ رُُلٌ صَالٌُِ وَ لَسْتَ بُِِتمهَمٍ وَ إِنِِّ أَخَاُُ عَلَيْكَ أَنْ تَهْلِكَ إِنم كُلم إِمَامٍ فَِِنم أَت ْبَاعَهُمْ إِذَا أُمِرَ بِِِمْ إِلىَ النمارِ نَادَوْا بِاسَِْهِ ف َقَالُوا يَا فُلََنُ يَا مَنْ أَهْلَكَنَ هَلُمم الآْنَ فَخَلِّصْنَا مِِما نََْنُ فِيهِ ُُم يَدْعُونَ بِالْوَيْلِ وَ الثُّبُورِ فَعِنْدَهَا يُقَالُ لهَُمْ لا تَدْعُوا الْيَوْمَ ث ُبُوراً واحِداً وَ ادْعُوا ثُبُوراً كثِيَأً.

He said, ‘O Kaseer! You are a righteous man and you aren’t with accusation, and I fear upon you that you might be killed as every leader is tyrannous, for when their followers are Commanded to the Fire they would call out with his name. They would say, ‘O so and so! O one who destroyed us! Come now and finish us off from what we are in’. Then they will call for the doom and the destruction. So, during that it will be Said to them Do not call for one destruction today, and call for many destructions! [25:14].

193 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 3
194 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 4
195 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 5
Then Zayd son of Ali(asws) (Bin Al-Husayn)asws said: 'My father Ali(asws) Bin Al-Husayn(asws) narrated to me from hisasws father Al-Husayn(asws) Bin Ali(asws) having said: 'Rasool-Allahsaww said to Ali(asws), 'O Ali(asws) and yourasws companions will be in the Paradise. Youasws and yourasws followers, O Ali(asws), will be in the Paradise''.

And heasws said: 'Trial of the people upon usasws is mighty. If weasws call them they do not answer usasws, but if weasws leave them, they don’t get guided without usasws'.

And heasws said: 'I heard Abu Ja’farasws saying: ‘By usasws Allahazwj is worshipped, and by usasws Allahazwj is recognised, and by usasws Allahazwj considered as being One, and Muhammadsaww is the veil of Allahazwj'.

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196 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 6
197 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 7
198 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 8
‘From Abu Abdullah’ asws having said: ‘Amir Al-Momineen asws said in his asws sermon: ‘Allah awj Said: Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3]. So, in following what has come to you from Allah awj, is the great success, and in neglecting it is the clear error’.

From Mas’ada Bin Sadawa, ‘Abu Abdullah asws having said: ‘Amir Al-Momineen asws said in his asws sermon: ‘Allah awj Said: Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3]. So, in following what has come to you from Allah awj, is the great success, and in neglecting it is the clear error’.

From Al Mufeed, from Muhammad Bin Umar, from Ibn Uqdah, from Yahya Bin Zakariya, from Al Husayn Bin Sufyan, from his father, from Muhammad Bin Ismail, from Al Sumali, ‘Abu Ja’far Muhammad asws Bin Ali asws Bin Al-Husayn having said: ‘One who supplicates to Allah awj through us asws will succeed, and one who supplicates to Him awj with others is destroyed and will destroy (others)’.

From Abu Ja’far Muhammad asws Bin Ali asws Bin Al-Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja’far Bin Babuwayh, from Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Hakam Bin Ayman, from Muhammad Al Halby who said, ‘Abu Abdullah asws said to me: ‘Surely, one who recognises his Religion from the Book of Allah awj Mighty and Majestic, the mountains will move before he does, and one who enters into a matter in ignorance would exit from it in ignorance’.

I said, ‘And what is it in the Book of Allah awj Mighty and Majestic?’ He asws said: ‘The Words of Allah awj Mighty and Majestic: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7]. And the Words of Mighty and Majestic: There is one who obeys the Rasool, so he has obeyed Allah, [4:80].

And the Words of Mighty and Majestic: Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]; and His awj Words, Blessed is His awj Name: But rather,
your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

And His\textsuperscript{azwj} Words, Majestic is His\textsuperscript{azwj} Majesty: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]. And His\textsuperscript{azwj} Words, Mighty and Majestic: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].

And from that are the words of Rasool-Allah\textsuperscript{azwj} to Ali\textsuperscript{asws}: ‘One whose Master\textsuperscript{asws} I\textsuperscript{asws} was, so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Befriend the ones who befriends him\textsuperscript{asws} and be Inimical to the one who is inimical to him\textsuperscript{asws}, and Help the one who helps him\textsuperscript{asws}, and Abandon the one who abandons him\textsuperscript{asws}, and Love the ones who loves him\textsuperscript{asws}, and Hate the one who hates him\textsuperscript{asws}.’ 201

\begin{footnotesize}
201 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 11
\end{footnotesize}
CHAPTER 7 – MERITS OF THE PEOPLE\textsuperscript{asws} OF THE HOUSEHOLD, AND THE TEXT (SOURCE) UPON THEM\textsuperscript{asws} A SUMMARY FROM THE HADEETH OF THE TWO WEIGHTY THINGS, AND THE SHIP (OF NOAH\textsuperscript{as}) AND DOOR OF HITTA, AND OTHER SUCH

1 - Basha, Bishara Al Mustafa, from Umar Bin Ibrahim Al Hasany, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Umar Al Sukary, from Ahmad Bin Al Hassan Bin Abdul Jabbar, from Yahya Bin Ma’an, from Qureysh Bin Anas, from Muhammad Bin Amro, from Abu Usama, from Abu Hureyra (well known fabricator) who said,

‘The best of you all is the one who is best to my\textsuperscript{saww} family from after me\textsuperscript{saww}’.

2 - Basha, Bishara Al Mustafa, from Muhammad Bin Al Hassan Al Jawany, from Al Husayn Bin Ali Al Daie, from Ja’far Bin Muhammad Al Hasany, from Muhammad Bin Abdullah Al Hafiz, from Abdul Aziz Bin Abdul Malik Al Amawy, from Suleyman Bin Ahmad Bin Yahya, from Muhammad Bin Al Rabie, from Hammad Bin Isa, from Tahira Binr Amro Bin Dinar, from her father, from Jabir Bin Abdullah who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘For every Prophet\textsuperscript{as} there is a tribe belonging to it except for the children of (Syeda) Fatima\textsuperscript{asws}, for I\textsuperscript{saww} am their Guardian, and I\textsuperscript{saww} am their tribe, and they are my\textsuperscript{saww} family, having been Created from my\textsuperscript{saww} essence. And woe be unto the believers of their merits! The one who loves them\textsuperscript{asws}, Allah\textsuperscript{azwj} would Love him, and the one who hates them\textsuperscript{asws}, Allah\textsuperscript{azwj} would Hate him’”.

3 - Basha, Bishara Al Mustafa, from Al Hassan Bin Al Husayn Bin Babuwayh, from sheykh Al Taifa, from Al Mufeed, from Ali the scribe, from Al Hassan Bin Ali Bin Abdul Kareem, from Is’haq Bin Ibrahim Al Saqafy, from Abbab Bin Yaqoub, from Al Hakam Bin Zueyry, from Abu Is’hac, from Rafie a slave of Abu Zarr\textsuperscript{ra} who said,
‘I saw Abu Zarr’ra grabbed a ring of the door of the Kabah and saying, ‘The one who recognised me’ra so he has recognised me’ra! Ira am Jundab Al-Ghifary! And the one who does not recognise me’ra so Ira am Abu Zarr’ra! Ira heard Rasool-Allahsaww saying: ‘The one who fought against me’ra in the first (period) and fights against the Peopleasws of mysaww Household during the second (period), Allahazwj would Resurrect him with the Dajjalal-‘I.’

But rather the Peopleasws of the Household among you all is like an example of the ship of Noahas. The one who sails it would attain salvation, and the one who stays behind from it, would drown; and an example of the door of Hitta (among the Children of Israel). The one who enters it attains salvation, and the one who does not enter it would be destroyed!’’

4- ...مَثَلُ أَهْلِ بَيْتِِ فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ ... لَهُمَا هَلَكَهُمَا...}

5- ...بِسْنَادِهِ عَنِ الصمادِقِ عَنْ أَبِيهِ عَنْ دَقَحِهِ أَنَا مِيزَانُ الْعِلْمِ وَ عَلِيٌّ كِفمتَاهُ وَ الحَْسَنُ وَ الحُْسَيُْْ حِبَالُهُ وَ فَاطِمَةُ عِلََق َتُهُ وَ الأَْئِممةُ مِنْ بَعْدِهِمْ يَزِنُونَ الْمُحِّيَّ وَ الْمُبْغِضِيَْ النماصِبِيَْ المذِينَ عَلَيْهِمْ لَعْنَةُ اللمهِ وَ لَعْنَةُ اللَمعِ نِيَْ...}

6- ...كَثِيرٌ كثُبَ جَمَاعُ الْمَفَازَةِ وَ تَأوَلِ الْيَأْتِيَ الظاهرَ ذَكَرَ الشميْخُ أَبُو َُعْفَرٍ الطُّوسِيُّ رَحَِْهُ اللمهُ فِِ كِتَابِ مِصْبَا...}

204 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 3
205 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 4
206 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 5
(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – The sheykh Abu Ja’far Al Tusi mentioned in the book ‘Misbah Al Anwaar’, by his chain, ‘From Al-Sadiqasws, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘Rasool-Allahasws said: ‘Weasws are the scales of knowledge, and Aliasws is its two palms, and Al-Hassanasws and Al-Husaynasws are its ropes, and (Syeda) Fatimaasws is its hanger, and the Imamsasws from after themasws would be weighing the ones who love themasws and the ones who hate themasws, the Hostile ones (Nasibis), those upon whom is the Curse of Allahaazwj and the curse of the cursing ones’.”

207

And from that in the meaning of the report of Ahmad Bin Hanbal as well, in his (book) ‘Musnad’, by his chain going up to Saeed Al Khudry who said,

‘Rasool-Allahasws said: ‘Iasws am leaving behind among you all the two weighty things, what if you were to adhere with these two, you will never go astray after measws, and one of the two is greater than the other – Book of Allahaazwj being a rope extended from the sky to the earth, and myasws family the Peopleasws of myasws Household. Indeed! And these two will never separate until they return to measws at the Fountain’.”

208

And from that which is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain going up to Israeel Bin Usman Bin Al Mugheira Bin Rabie who said,

‘I met Zayd Bin Arqam and he was either entering to see Al-Mukhtar or coming out from his presence, and I said to him, ‘Have you not hear Rasool-Allahasws saying: ‘Iasws am leaving behind among you all the two weighty things’?’ He said, ‘Yes’.”

209

And from that is what is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’ by his chain going up to Zayd Bin Sabit who said,

‘Rasool-Allahasws said: ‘Iasws am leaving behind among you all the two weighty things, two Caliphs (replacement guides) – Book of Allahaazwj extended from the sky to the earth, and
my family the People of my Household, and these two will never separate until they return to me at the Fountain”.

And from that in the meaning is what is reported by Muslim in his (book) ‘Saheeh’, from (many) ways, so from these is from volume four, from it are parts in in the end of the second paper from its beginning from the copy from it by his chain to Yazeed Bin Hayyan who said,

’We went, I and Husayn Bin Seyra and Umar Bin Muslim, to Zayd Bin Arqam. When we sat in his presence Husayn said to him, ‘You have met a lot of good O Zayd. You saw Rasool-Allah and heard his Ahadeeth, and battled alongside him, and prayed Salat with him behind him. O Zayd! You have met a lot of good. Narrate to us, O Zayd what you heard from Rasool-Allah.

He said, ‘O son of my brother! My age is old and my time has arrived and I have forgotten some of that which I used to retain from Rasool-Allah, so whatever I narrate to you, accept it, and whatever I do not recall, do not encumber me’.

Then he said, ‘Rasool-Allah stood up among us to address by a spring called Khumm, between Makkah and Al-Medina. He praised Allah the Exalted and made (people) desirous regarding it, then said: ‘O you people! I am a mortal, a messenger of my Lord is about to come to me, and I am leaving behind among you all the two weighty things.

The first of these is the Book of Allah wherein is the Light. So, take with the Book of Allah and adhere with it’. He urged upon the Book of Allah the Exalted and made (people) desirous regarding it, then said: ‘And the People of my Household. I remind you all of Allah regarding the People of my Household. I remind you all of Allah regarding the People of my Household!’

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 9
Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 10
And from that in the meaning is from the book ‘Al Jam’a Bayn Al Sihah Al Sitta’ – from the third volume, from part four from Saheeh of Abu Dawood, and it is a book of the Sunnah, and from (the book) ‘Saheeh’ of Al Tirmizi, by their chains,

‘From Rasool-Allah sallallahu alaihi wa sallam having said: ‘I am leaving behind among you all two weighty things what if you were to adhere with these two, you will never stray after me. One of these is greater than the other, and it is the Book of Allah azwj, a rope extended from the sky to the earth, and my family the People of my Household. These two will never separate until they return to me at the Fountain, therefore consider how you are dealing regarding my family.’” 212

And from that in this meaning is what is reported by Al Shafie Ibn Al Maghazily, from a number of ways in his book, by their chains, and from these is,

‘Rasool-Allah sallallahu alaihi wa sallam said: ‘I am about to be called and I will answer, and I am leaving behind among you all the two weighty things – Book of Allah azwj, a rope extended from the sky to the earth, and my family the People of my Household, and the Subtle, the Informed has Informed me that these two will never separate until they return to me at the Fountain, therefore look at what you are dealing with me regarding these two’.” 213

He said, ‘The family of Aqeel, and family of Ja’far and family of Abbas.’ 214 (P.S. – This is fabricated as the family of Abbas are the clan of Abbas, enemies of Allah azwj)
And from that, by his chain going to Ali Bin Rabie who said,

‘I met Zayd Bin Arqam and he wanted to enter to see Al-Mukhtar, and I said, ‘Something has reached me from you’. He said, ‘What is it?’ I said, ‘I heard Rasool-Allah saww saying: ‘I am leaving behind among you all the two weighty things – Book of Allah azwj and my family the People asws of my Household’. He said, ‘O Allah azwj, yes!’’\(^{215}\)

And from that, by his chain as well said,

‘Rasool-Allah saww said: ‘I shall forsake you at the Fountain and ask you when you meet me as, about the two weighty things how you dealt with me saww regarding these two’.

It was grievous upon us. We did not know what the two weighty things were until a man from the Emigrants stood up and said, ‘O Prophet saww of Allah aswj! May my father and my mother be (sacrificed) for you! What are the two weighty things?’

He saww said: ‘The greater from these two is the Book of Allah aswj, an end is in the Hand of Allah aswj the Exalted and an end it in your hands, therefore adhere with it, and you will not slip and stray; and the smaller from these two is my family asws, ones who who has accepted my saww Qiblah, and answered my saww call.

So neither kill them asws nor battle them asws, for saww asked the Subtle, the Informed. He aswj Notified me saww that they will both return to me saww at the Fountain like these two’ – and he saww indicated with the index finger and the middle finger, ‘Their helper is my saww helper, and their forsaker is my saww forsaker, and their enemy is my saww enemy.

Indeed! And surely no community was destroyed before you until they made a religion by their opinions and prevailed upon their Prophet as, and killed the ones who instructed with the fairness regarding it’’.\(^{216}\)

\(^{215}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 14

\(^{216}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 15
And from that is what is reported from the one named with them as ‘Jaarallah Fakhr’ Khuwarizm Bu Al Qasim Mahmoud Bin Umar Al Zamakhshary by his chain to Muhammad Bin Ahmad Bin Ali Bin Zhazan who said, ‘Al Hassan Bin Hamza narrated to us from Ali Bin Muhammad Bin Quteyba, from Al Fzal Bin Shazan, from Muhammad Bin Ziyad, from Humeyd Bin Salih raising the Hadeeth with the names of the reporters, and I am leaving that for brevity, he said,

‘The Prophet saww said: ‘Fatima asws is the delight of my saww heart and her asws two sons as are fruits of my saww heart, and her asws husband is the light of my saww eyes, and the Imams asws from her asws sons as are security of my saww Lord azwj and an extended rope between Him azwj and His aswj creatures. One who holds tightly with them asws would attain salvation, and one who stays behind from them would fall’ – these are the words of the mentioned Hadeeth’. 217

And from that by a chain of the sheykh Masoud Al Sijistany as well in his book, from Ibn Ziyad Mutarrif who said,

‘I heard the Prophet saww saying: ‘One who love to live my saww life and die my saww death and enter the Paradise which my saww Lord azwj has Promised me saww with, and it is the eternal Garden, then let him befriend (be in the Wilayah of) Ali asws Bin Abu Talib asws and his asws offspring from after him asws, for they asws will never exit them from the door of guidance and will never enter them in a door of straying’’. 218

And in another report from Al Sijistany (chain up) to Zayd Bin Arqam,

‘From the Prophet saww having said: ‘One who loves to adhere with the stick of red ruby which Allah azwj the Exalted in the Garden of Eden, then let him adhered with love of Ali asws Bin Abu Talib asws and his asws Purified Progeny asws, asws’ 219

217 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 16
218 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 17
219 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 18
And from that by the preserved chain – Masoud Bin Nasir Al-Sijistany, from Rabie Al-Sa’dy who said, ‘I came to Huzeyfa Bin Al-Yaman and he was in the Masjid of Rasool-Allah s.a.w.w. He said to me, ‘Who is the man?’ I said, ‘Rabie Al-Sa’dy’. He said to me, ‘Welcome, welcome to a brother of mine I had heard of and not seen his person before. Your need?’

I said, ‘I have not come in seeking any item from the worldly items, but I arrived from Al-Iraq from the presence of a people who have separated into five sects’. Huzeyfa said, ‘Glory be to Allah azwj the Exalted! And what called them to that and the matter is clear, manifest? And what are they saying?’

He (the narrator) said, ‘I said, ‘A sect is saying, ‘Abu Bakr is more rightful with the command and the foremost with the people, because Rasool-Allah s.a.w.w. named him as ‘Al Siddique’ (the truthful), and he was with him s.a.w.w. in the cave’.

And a sect is saying, ‘Umar Bin Al Khattab’ because Rasool-Allah s.a.w.w. said: ‘O Allah azwj! Reinforce the Religion either by Abu Jahl la or Umar Bin Al Khattab’.

Huzeyfa said, ‘Allah azwj the Exalted has already reinforced the Religion by Muhammad s.a.w.w. and would not Reinforce with others’.

(He said), ‘And a sect says, ‘Abu Zarr ra Al Ghifary, because the Prophet s.a.w.w. said: ‘Neither has the green (sky) shaded, nor has the dust (earth) carried anyone with a tone more truthful than Abu Zarr ra.

Huzeyfa said, ‘Rasool-Allah s.a.w.w. is more truthful than he ra is, and better, and the green/blue (sky) has shaded and the dust (earth) has carried’.

(He said), ‘And a sect says, ‘Salman Al Farsi ra, because Rasool-Allah s.a.w.w. said regarding him ra, ‘He ra has come across the former knowledge and the latter knowledge, and he asws an ocean not to deplete, and he ra is from us asws the People asws of the Household’.
Then I was silent, so Huzeyfa said, ‘What prevents you from mentioning the fifth sect?’ I said, ‘Because I am from them, and rather I have come to investigate for them, and they have pacted with Allahazwj upon that they will not oppose you, and they will not descend (except) except with your instructions’.

He said to me, ‘O Rabie! Hear from me and retain it and memorise and save it, and deliver to the people from me. I saw Rasool-Allahsaww to have held the hand of Al-Husaynasws Bin Aliasws, and placed it upon hisasws shoulder and went on to protect hisasws heels and hesaww was saying: ‘O you people! It is from the perfection of mysaww arguments upon the wretched ones from after measws, the neglecters of the Wilayah of Alasws Bin Abu Talibasws.

Indeed! And surely the neglecters of the Wilayah of Alasws Bin Abu Talibasws, they are the renegades from myasws Religion. O you people! This is Al-Husaynasws Bin Aliasws, best of the people with a grandfatherasws and grandmotherasws. Hisasws grandfatherasws is Rasool-Allahsaww, chief of the children of Adamsaw, and hisasws grandmotherasws is Khadeejasaww, the preceding one of the women of the worlds to the belief in Allahazwj and Hisaswj Rasoolasws.

And this is Al-Husaynasws, best of the people in fatherasws and motherasws. Hisasws fatherasws is Aliasws Bin Abu Talibasws, successorasws of Rasoolasws of Lordazwj of the world, and hisasws Vizier, and sonasws of hisasws uncleasws; and hisasws motherasws is Fatimaasws daughterasws of Muhammadasws Rasool-Allahsaww.

And this Al-Husaynasws is best of the people of a paternal uncle (and) paternal aunt. Hisasws paternal uncle is Ja’farasws Bin Abu Talibasws, the one adorned with the two wings flying with them in the Paradise wherever heasws so desires to, and hisasws paternal aunt is Umm Hany daughter of Abu Talibasws.

And this Al-Husaynasws is best of the people of maternal uncle and maternal aunt. Hisasws maternal uncle is Al-Qasimasws sonasws of Rasool-Allahsaww, and hisasws maternal aunt is Zaynabas daughteras of Muhammadasws Rasool-Allahsaww.'
Then he said: ‘O you people! He did not Give to anyone from the offspring of the past Prophets as what He Gave to al Husayn, not even Yusuf Bin Yaqoub Bin Is’haq Bin Ibrahim Friend of Allah.

Then he said: ‘O you people! The grandfather of Al-Husayn is better than the grandfather of Yusuf. Therefore, do not oppose the matters that the merit, and the nobility, and the status, and the Wilayah isn’t except for Rasool-Allah and his offspring and the People of his Household, so do not let yourselves be led away by the falsities’.

And it is reported by Ibn Batreeq in (the book) ‘Al Umdah’ from (the book) ‘Musnad’ of Ahmad Bin Hanbal, by his chain going up to Ali Bin Rabie who said,

‘I met Zayd Bin Arqam and he was either entering to see Al-Mukhtar or exiting from his presence. I said to him, ‘Did you hear Rasool-Allah saying: ‘I am leaving among you all the two weighty things’?’ He said, ‘Yes’.

‘Rasool-Allah said: ‘I am leaving behind among you all the two weighty things, and one of the two is greater than the other – Book of Allah’, a rope extended from the sky to
the earth, and my家族 family, the PeopleHousehold Household. Indeed! And these two will never separate until they return to meآثِر at the Fountain".222

And by his chain as well, from Zayd Bin Sabit who said,

‘Rasool-Allahمَا said: ‘Iآثِر am leaving behind among you all two Caliphs (replacement guides) – Book of Allahاَّذِي a rope extended between the sky and earth, or what is between the sky to the earth, and my家族 family, the PeopleHousehold Household, and these two will never separate until they return to meآثِر at the Fountain".223

And from (the book) ‘Saheeh Muslim’ in volume four from it, from part six in the end of the second page, by his chain from Yazeed Bin Hayyan who said,

‘I and Husayn Bin Seyra and Umar Bin Muslim went to Zayd Bin Arqam. When we sat to him, Husayn said to him, ‘O Zayd! You have come across a lot of good. You saw Rasool-Allahعند Him, and heard hisآثِر Ahadeeth, and battled alongside himآثِر, and prayed Salat behind himآثِر. You have come across a lot of good, O Zayd! Narrate to us, O Zayd, with what you heard from Rasool-Allahعند’.223

He said, ‘O son of my brother! By Allahعند, my age is old and my time has arrived, and I have forgotten part of that which I had retained from Rasool-Allahعند. So, whatever I narrate to you, then accept it and what I don’t, then do not encumber me with it’.

Then he said, ‘One day Rasool-Allahعند stood up among us to address by the water-hole called Khumm, between Makkah and Al Medina. Heعند praised Allahعند and extolled upon Himعند and preached. Then heعند mentioned and said: ‘As for after, indeed O you people! But rather آثِر am a mortal. A messenger of myعند Lordعند is about to come to me and آثِر will answer.

وَ إِنِّي آمَنَ فِيْمَا تَقُلُّ أَمَامَكُمْ كَانِبُهُمَا شَهَدْهُمَا إِلَى الْحُيُورِ فُخِّذْنَهُمَا يَكَابِبُهُمَا وَ اسْتَقْلِفْنَاهُمَا فِي فَحْشٍ عَلَى كِتَابِ الْهَيْدَةِ وَ رَجَبُ فِيهِ

222 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 21
223 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 22
And I saww am leaving behind among you all two weighty things – the first of these is the Book of Allahazwj wherein is the guidance and the light. So, take with the Book of Allahazwj and adhere with it’. He saww urged upon the Book of Allahazwj and made (people) desirous regarding it.

Then he saww said: ‘And the Peopleasws of my saww Household. I saww remind you of Allahazwj regarding the Peopleasws of my Household. I saww remind you of Allahazwj regarding the Peopleasws of my Household.

Husayn said to him, ‘And who are the People of his saww Household, O Zayd? Aren’t his saww wives from the Peopleasws of his saww Household?’ He said, ‘His saww wives are from his saww family members but the Peopleasws of his saww Household are the ones the charity is Prohibited unto them after him saww.

And it is reported from (the book) ‘Manaqib’ of Ibn Al Maghazaly, from Ahmad Bin al Muzaffer, from Abdullah Bin Ahmad Al Hafiz, from Ahmad Bin Muhammad Bin Al Ash’as, from Amsoud Bin Musa Bin Ismail who said, ‘It was narrated to me by my father, ‘From his father Ja’farasws Bin Muhammadasws, from his asws fatherasws, from his asws grandfather Aliasws Bin Al Husaynasws, from hisasws fatherasws, from Alasws having said: ‘Rasool-Allah saww said: ‘Merit of the Peopleasws of my saww Household over the people is like a merit of the violet oil over the rest of the oils’.

I (Majlisi) am saying, ‘And it is reported by Ibn Al-Aseer in (the book) ‘Jamie Al-Usool’, copied from (the book) ‘Saheeh’ of Muslim, Hadeeth of Yazeed Bin Hayyan, approximate to what has passed up to his words, ‘But the Peopleasws of his saww Household are the ones the charity is Prohibited unto them after him saww, then there is an addition. He said, ‘And who are they?’ He said, ‘Family of Aliasws, and family of Aqeel, and family of Ja’farasws, and family of Abbas’. He said, ‘All of them, the charity is Prohibited unto them’. He said, ‘Yes’.

زائد في رواية كتاب الله فيه أهدى و أثر من استمشث به و أخذ يذكر علي أهدى و من أخطاه ملة.

224 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 23
225 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 24
There is an addition in a reported: ‘Book of Allah ^azwj wherein is the guidance and the light, one who adheres with it and takes with it would be upon the guidance, and the one who errs has strayed’.\footnote{226}

And in a report approximate to it, apart from that he^saww said: ‘Indeed! And I^saww am leaving behind among you all the two weighty things – Book of Allah ^azwj, it is a rope of Allah ^azwj. One who follows it would be upon the guidance and one who neglects it would be upon a straying’, and in it, ‘We said, ‘Who are the People^asws of his House, his^asws wife?’ He said, ‘No’ – up to the end of what has passed’.\footnote{227}

And it is reported from (the book) ‘Saheeh’ of Al-Tirmizi – from Ali^asws, ‘Rasool-Allah^saww grabbed the hands of Hassan^asws and Husayn^asws and said: ‘One who loves me^saww and loves these two and their^asws father^asws and their^asws mother would be with me^asws in my level on the Day of Qiyamah’.\footnote{228}

And from Zayd Bin Arqam who said,

‘Rasool-Allah^saww said to Ali^asws, and (Syeda) Fatima^asws, and Al-Hassan^asws and Al-Husayn^asws: ‘I^saww am at war to the one who is at war with you^asws and at peace to the one who is at peace with you^asws’.\footnote{229}

And it is reported by Ibn Batreeq as well in (the book) ‘Al-Mustadrak’ from Kitab Al-Firdows, from Amir Al-Momineen^asws having said: ‘Rasool-Allah^saww said: ‘We^asws the People^asws of the Household, Allah^azwj has Removed from us^asws the immoralities, whatever is apparent from these and what is hidden, [6:151]’.\footnote{230}
And from Ibn Masoud who said, ‘Rasool-Allah(saww) said: ‘We asws the Peopleasws of the Household, Allahazwj Mighty and Majestic Chose the Hereafter for usasws over the world’’.  

From the handwriting of the martyr, may Allahazwj Sanctify his soul, from the Prophet(saww): ‘One who loves that Allahazwj Empowers him with, and that he enjoys with what Allahazwj Empowers him with, then let him deal with me(saww) regarding my family with excellent dealings, for the one who does not deal with me(saww) regarding them (goodly), Allahazwj would Shorten his age and he will come to me(saww) on the Day of Qiyamah blackened of face’.  

And from it, meaning another people – ‘They planted the immoralities, and water the deceptions, and harvested the destructions. No one from this community can be compared with the Progenyasws of Muhammad(saww), nor can they be equal with them. Ones, their Bounties have flowed upon them, ever! Theyasws are the foundations of the Religion and pillars of convictions. To themasws the exaggerators return, and with them those who have lagged behind will catch-up, and for themasws are the specialities of the rights of the Wilayah, and among them is the bequest and the inheritance (of Rasool-Allah(saww))’.

And from Ibn Masoud who said, ‘Rasool-Allah(saww) said: ‘O you people! I(saww) am leaving behind among you all the two weighty things, two Caliphs (replacement Commands). If you were to take with these, you will never stray after me(saww). One of them is greater than the other – Book of Allahazwj extending between

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231 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 30
232 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 31
233 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 32
the sky and the earth’, or said: ‘to the earth’, ‘And my family the People of my Household. Indeed! And these two will never separate until they return to me at the Fountain’.\(^{234}\)

And it is reported by Al-Hamdawiya in (the book) ‘Jam’a Bayn Al-Sahiheyn Fi Musnad’ of Zayd Bin Arqam, from a number of ways. From these, by his chain to the Prophet having said: ‘Rasool-Allah stood among us to address at the water-hole of Khumm between Makkah and Al-Medina.

He praised Allah and extolled upon Him, and promised, and advised, and mentioned, then said: ‘As for after, O you people! Rather, I am a mortal. A messenger of my Lord is about to come to me so I shall answer, and I am leaving behind among you all the two weighty things.

The first of these is the Book of Allah wherein is the guidance and the light. So, take with the Book of Allah and adhere with it’. He urged upon the Book of Allah and made (people) desirous regarding it, then said: ‘And the People of my Household. I remind you of Allah regarding the People of my Household. I remind you of Allah regarding the People of my Household’.\(^{235}\)

And in one of the reports of Al-Hamdawiya, ‘We said, ‘Who are the People of his Household? His wives?’ He said, ‘No. I swear by Allah! The women have been with the men from time immortal, then he divorces her and she returns to her father and her people’.\(^{235}\)

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\(^{234}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 33

\(^{235}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 34
among you all what if you were to take with, you will never stray – Book of Allahazwj and mysaww family, the Peopleasws of mysaww Household’. Tirmizi extracted it’’. 236

36- قال بن أرقم قال قال رسول الله صإني ترككم ما إن تتقسكتم به لن تضلوا تغدي أحدماعظم من الآخر وهو كتاب الله خلي طفوين من الأراضي إلى السماء وعذراني أهل بيتي لن تفتقروا حتى يردا على المؤرم فاظروا كتب تغلطون فيهم أخري الطوين.

Zayd Bin Arqam said, ‘Rasool-Allahsaww said: ‘I saww am leaving behind among you all what if you were to adhere with, you will never stray after me saww. One of them is more magnificent than the other and it is the Book of Allahazwj, a rope extended from the earth to the sky, and mysaww family the Peopleasws of mysaww Household. They will never separate until they return to me at the Fountain. Therefore look at house you are dealing with me saww regarding them’. Al-Tirmizi extracted it’’. 237

37- قال ابن الأثير في السبابة في الحديثإني ترككم كتاب الله وعذراني سامعي كتاب الله لأن الأخذ بهما وعملهما ما أعظم من الآخر،ぞم كل سماهما ثقلين، لأنهما كتب حبل مدود من الأرض إلى السماء ويتقاطعان حتى يردا على علم الحليم.

Ibn Al-Aseer said in (the book) ‘Al-Nihaya’, in the Hadeeth; ‘I saww am leaving behind among you all the Book of Allahazwj and mysaww family’. He saww named these as the two weighty things because the taking with these and the acting with these is burdensome (heavy), and it is said for every precious thing there is heaviness. He saww named these two as two weighty things for the greatness of their worth and their grandness of their glory’’. 238

38- ج، الإجماع قال شهيدون من قبيتي بينما أنا وحبيش بن عمتر بكمة إذ قام أبو ذر وأخذ بابكة الباب فانشد أنبا فأننا أردنا أنبا ذر

The book) ‘Al-Ihtijaj’ – Suleym Bin Qays said, ‘While I and Hameysh Bin Ma’tamar were at Makkah, when Abu Zarrra stood up and grabbed the door knocker (of the Kabah), then called out at the top of hisra voice during the season (Hajj), ‘O you people! One who knows measws so he knows me-ra, and one who is ignorant of me-ra, so I-ra am Jundab-ra, I-ra am Abu Zarr-ra.

أبن الكام إن سمعت نبيكم يقول إن من أهل بيتي في أشي مما كنت فيه في دموع من ركبتها خدا و من تلمع عليها سدى و مثل ناب جمل في بين إسرائيل

O you people! I-ra heard your Prophet saww saying: ‘An example of the Peopleasws of mysaww Household among my saww community is like an example of ship of Noahas among hisas people. One who sails it will be saved and one who stays behind from it would drown; and an example of the door of Hitta among the children of Israel.

إبن الكام إن سمعت نبيكم يقول إن من أهل بيتي في أشي مما كنت فيه في دموع من ركبتها خدا و من تلمع عليها سدى و مثل ناب جمل في بين إسرائيل

236 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 35
237 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 36
238 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 37
O you people! I ra heard your Prophet saww saying: ‘I saww am leaving behind among you all two commands. You will never stray for as long as you adhere with these two – Book of Allah azwj and the People asws of my saww Household’ – up to the end of the Hadeeth.

When he ra arrived at Al-Medina, Usman sent for him ra and said, ‘What carried you ra to what you ra stood with during the season (Hajj)?’ He ra said, ‘A pact Rasool-Allah saww had pacted with me ra and had instructed me ra with it’.

He said, ‘Who is a witness with that?’ Ali asws and Al-Miqdad ra stood up and testified. Then they left walking, the three of them. Usman said, ‘This one asws and his asws companions are reckoning they are in something’.

(True to tradition) The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlub, from Ikrimah (bin Abu Jahl), from Ibn Abbas who said,

‘One who makes it a Religion with my saww Religion and travels on my saww Sunnah, let him make it a Religion with the superiority of the Imams asws from the People asws of my saww Household over the entirety of my saww community, for their asws example in this community is an example of the door of Hitta among the children of Israel’.

(True to tradition) The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Bin Abdul Kaem, from Ibrahim Bin Muhammad Al Saqafi, from Abbad Bin Yaqoub, from Al Hakam Bin Zuheryr, from Abu Is’haq,

‘From Rafie a slave of Abu Zarr ra having said, ‘I saw Abu Zarr ra grabbing the door knocker of the Kabah facing the people with his ra face and he ra said, ‘One who recognises me ra, so I ra am Jundab Al-Ghifary’, and one who does not recognise me ra, so I ra am Abu Zarr ra Al-Ghifary’.

قال سُلِّم رَسُولُ اللّهِ صَلَّى وَ سَلَّمُ يَقُولُ مَنْ عَرَفَنِيَ فَأَنَا ُْنْدَبٌ الْغِفَارِيُّ وَ مَنْ لََْ يَعْرِفْنِيَ فَأَنَا أَبُو ذَرٍّ الْغِفَارِيُّ

239 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 38
240 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 39
He said, ‘I heard Rasool-Allah(saww) saying: ‘One who fights me(saww) during the first (period) and fights the People(asws) of my(saww) Household during the second (period), Allah(saww) the Exalted will Resurrect him during the second (period) along with Dajjal(la).

But rather, an example of the People(asws) of my(saww) Household among you all is like an example of the ship of Noah(as). One who sails it is saved and one who strays being from it drowns, and an example of the door of Hitta, one who enters it is saved, and one who does not enter it is destroyed’’. 241

(The book) ‘Al Amaali of the sheykh Al Tusi – Hilal Bin Muhammad Bin Ja’far, from Ali Bin Muhammad Al Bazzaz, from Ibrahim Bin Is’haq, from Muhammad Bin Al Hassan Al Sakuny, from Salih Bin Abu Al Aswad, from Aban Bin Taghlub, from Hubeysh Bin Al Mo’tamar,

‘From Abu Zarr(ra), from the Prophet(saww) having said: ‘But rather, an example of the People(asws) of my(saww) Household among you is like an example of the ship of Noah(as). One who enters it is saved, and one who stays behind from it drowns’’. 242

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajja, from Muhammad Bin Abdul Rahman Al Zuhly, from Abu Hafs Al A’sha, from Fuzeyl Al Rassan, from Ibn Abu Umar a slave of Ibn Al Hafaniya, from Abu Umar Zazan, from Abu Shureyha Huzeyfa Bin Aseyd who said,

‘I saw Abu Zarr(ra) hanging by the knocker of the door of the Kabah and heard him(ra) saying, ‘I am Jundab(ra). One who recognises me(ra) so he has recognised me(ra), and one who does not recognised me(ra), so I am Abu Zarr(ra).

241 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 40
242 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 41
But rather, an example of the People\textsuperscript{asws} of my\textsuperscript{saww} Household among my\textsuperscript{saww} community is like an example of the ship of Noah\textsuperscript{as} in the turbulence of the sea. One who sails in it is saved and one who stays behind from it would drown. Indeed! Have I\textsuperscript{ra} delivered? Indeed! Have I\textsuperscript{ra} delivered? Indeed! Have I\textsuperscript{ra} delivered?’ – saying it thrice’. 243

(From Rafie, a slave of Abu Zarr\textsuperscript{ra} who said, ‘Abu Zarr\textsuperscript{ra} ascended upon a step of the Kabah until he\textsuperscript{ra} grabbed hold of the knocker of the door, then turned his\textsuperscript{ra} back to it, then said, ‘O you people! One who recognises me\textsuperscript{asws} so he has recognised me\textsuperscript{ra}, and one who denies me\textsuperscript{ra}, so I\textsuperscript{ra} am Abu Zarr\textsuperscript{ra}."

I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘But rather an example of the People\textsuperscript{asws} of my\textsuperscript{saww} Household in this community is like an example of the ship of Noah\textsuperscript{as}. One who sails it is saved and one who neglects it is destroyed’. 244

And I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘Make the People\textsuperscript{asws} of my\textsuperscript{saww} Household from you in place of the head from the body, and place of the eyes from the head, for the body cannot be guided except by the head, nor can the head be guided except by the eyes’.”

I heard Abu Zarr Al-Ghifary\textsuperscript{ra} and he\textsuperscript{ra} was saying, ‘O you people! One who recognises me\textsuperscript{ra} so he has recognised me\textsuperscript{ra}, and one who does not recognise me\textsuperscript{ra}, so I\textsuperscript{ra} am Abu Zarr\textsuperscript{ra}, Jundab Bin Janada Al-Ghifary\textsuperscript{ra}. I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘But rather, an example of

\textsuperscript{243} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 42
\textsuperscript{244} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 43
the People \textit{asws} of my \textit{saww} Household among you is an example of the ship of Noah \textit{as}, one who enters it is saved and one who stays behind from it is destroyed’’, 245

(245) - ن، عيون أخبار الرضا عليه السلام بالأسانيد الثملَّة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مثَلُ أَهْلِ بِيْتِكُمْ مثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَََا وَ مَنْ تخََلمفَ عَنْهَا زُخم فِِ النمارِ.

The book) ‘Uyoon Akhbar Al-Reza\textit{asws} by the three chains from Al-Reza\textit{asws} from his\textit{asws} forefathers\textit{asws} having said: ‘Rasool-Allah\textit{asws} said: ‘And example of the People\textit{asws} of my\textit{saww} Household is an example of the ship of Noah \textit{as}. One who sails it is saved and one who stays behind from it would fall into the Fire’’. 246

45- (The book) ‘Uyoon Akhbar Al-Reza\textit{asws} by the three chains from Al-Reza\textit{asws} from his\textit{asws} forefathers\textit{asws} having said: ‘Rasool-Allah\textit{asws} said: ‘And example of the People\textit{asws} of my\textit{saww} Household is an example of the ship of Noah \textit{as}. One who sails it is saved and one who stays behind from it would fall into the Fire’’. 246

246

46- (The book) ‘Uyoon Akhbar Al-Reza\textit{asws} by the three chains from Al-Reza\textit{asws} from his\textit{asws} forefathers\textit{asws} having said: ‘Rasool-Allah\textit{asws} said: ‘And example of the People\textit{asws} of my\textit{saww} Household is an example of the ship of Noah \textit{as}. One who sails it is saved and one who stays behind from it would fall into the Fire’’. 246

The book) ‘Uyoon Akhbar Al-Reza\textit{asws} by the three chains from Al-Reza\textit{asws} from his\textit{asws} forefathers\textit{asws} having said: ‘Rasool-Allah\textit{asws} said: ‘And example of the People\textit{asws} of my\textit{saww} Household is an example of the ship of Noah \textit{as}. One who sails it is saved and one who stays behind from it would fall into the Fire’’. 246

Tafseer of the Imam (Hassan Al-Askari\textit{asws}): ‘Amir Al-Momineen\textit{asws} said: ‘So they were the Children of Israel for whom the Door of Hitta was established, and you, O community of Muhammad\textit{saww}! There has been established for you all a Door of Hitta, being the People \textit{asws} of the Household of Muhammad\textit{saww}, and you have been Commanded with following their\textit{asws} guidance, and necessitating to their\textit{asws} ways, in order for your mistakes and your sins to be Forgive you due to that, and for the increase for the good doers from you.

وَ بَابُ حِطمتِكُمْ أَفْضَلُ مِنْ بَابِ حِطمتِهِمْ لأَِنم ذَلِكَ كَانَ بِأَخَاشِيبَ وَ نََْنُ النماطِقُونَ الصمادِقُونَ الْمُؤْمِنُونَ الْهَْادُونَ الْفَاضِلُونَ كَمَا قَالَ رَسُولُ اللمهِ ص إِنم

And your Door of Hitta is superior than their Door of Hitta, because that was a door (made out) of wood, and we\textit{asws} are the speaking, the truthful, the Chosen ones, the guides, the meritorious ones, just as Rasool-Allah\textit{asws} said: ‘The stars in the sky are a security from the drowning, and the People\textit{asws} of my\textit{saww} Household are a security for my\textit{saww} community from the straying in their religions. They will not be destroyed in it for as long as among them in one\textit{asws} they would be following his\textit{asws} guidance and his\textit{asws} Sunnah.

245 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 44
246 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 45
247 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 46

Page 122 of 401
As for Rasool-Allah **saww** has said: ‘The one who wants that he should live my **saww** life, and that he should die my **saww** passing away, and that he should settle in the Paradise which my **saww** Lord **azwj** Promised me **saww**, and that he should hold a branch which He **azwj** Planted with His **azwj** Hand, and Said to it: “Be!” So it became, then let him befriend Ali **asws** Bin Abu Talib **asws**, and befriend his **asws** friends, and be inimical to his **asws** enemies, and let him befriend his **asws** offspring, the meritorious ones, the ones obedient to Allah **azwj**, from after him **asws**, for they **asws** have been Created from my **saww** essence, and have been Graced my **saww** understanding and my **saww** knowledge.

Therefore, woe be unto the beliers of their **asws** merits from my **saww** community, the ones cutting off my **saww** relationship regarding them **asws**! May Allah **azwj** not Let them attain my **saww** intercession’. 248

‘I saw Abu Zarr**ra** grabbing the knocker of the door of the Kabah and he**ra** was saying, ‘One who recognises me**ra** so I**ra** am Jundab**ra**, or else so I**ra** am Abu Zarr Al-Ghifary**ra** keeper of the secrets. I**ra** heard Rasool-Allah**saww** saying: ‘But rather an example of the People**asws** of my**saww** Household among you is like an example of the ship of Noah. One who sails it is saved and one who stays behind from it drowns, and an example of Hitta, Allah **azwj** Unloads the sins’’. 249

‘And example of the People**asws** of my**saww** Household is like an example of the ship of Noah**as**. One who sails it is saved and one who stays behind from it is destroyed’’. 250

248 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 47
249 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 48
250 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 49
And it is reported by Ibn Al Magazaly, by his chain from Ibn Jubeyr, from Ibn Abbas,

‘From the Prophet\textsuperscript{saww} having said: ‘And example of the People\textsuperscript{asws} of my\textsuperscript{saww} Household is like an example of the ship of Noah\textsuperscript{as}. One who sails in it is saved and one who stays behind from it drowns’\textsuperscript{251}.

And it is reported as well, by his chain to Salama Bin Al Akwa, from his father who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘An example of the People\textsuperscript{asws} of my\textsuperscript{saww} Household is like an example of the ship of Noah. One who sails in it, is saved’\textsuperscript{252}.

He\textsuperscript{asws} said to me, ‘Suleym spoke the truth, may Allah\textsuperscript{azwj} have Mercy on him’. I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? It has constricted my chest, part of what is in it, because in it is destruction of the community of Muhammad\textsuperscript{saww}, heads of the Emigrants, chiefs and the followers, apart from you\textsuperscript{asws} People\textsuperscript{asws} of the Household and your\textsuperscript{asws} Shias’. He\textsuperscript{asws} said: ‘O brother of Abdul Qays! Has it not reached you that Rasool-Allah\textsuperscript{saww} said that an example of the People\textsuperscript{asws} of my\textsuperscript{saww} Household is like an example of the ship of Noah\textsuperscript{as} among his\textsuperscript{as} people. One who sails it is saved and one who stays behind from it drowns, and like an example of the door of Hitta among the children of Israel?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘Who narrated to you?’ I said, ‘I heard it from more than a hundred from the jurists’.

\textsuperscript{251} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 50
\textsuperscript{252} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 51
He asws said: ‘From who?’ I said, ‘I heard it from Hubeys Bin Al-Mo’tamar, and he mentioned that he had heard it from Abu Zarr\(^{\text{ra}}\) while he\(^{\text{ra}}\) had grabbed the knocker of the Kabah, calling out with it with a calling, reporting it from Rasool-Allah saww.

He asws said: ‘And from whom?’ I said, ‘And from Al-Hassan Bin Abu Al-Hassan Al-Basry, he heard it from Abu Zarr\(^{\text{ra}}\), and from Al-Miqdad Bin Al-Aswad\(^{\text{ra}}\), and from Ali asws Bin Abu Talib\(^{\text{asws}}\).

Abu Al-Tufayl and Umar Bin Abu Salama said, ‘And we, by Allah azwj, heard it from Abu Zarr\(^{\text{ra}}\), and we heard it from Ali asws, and Al-Miqdad\(^{\text{ra}}\), and Salman\(^{\text{ra}}\). Then Umar Bin Abu Salama turned and said, ‘By Allah azwj! I had heard it from the one who is better than all of them. I heard it from Rasool-Allah saww. I heard it when he saww called out and my heart retained it’.

Ali asws Bin Al Husayn asws turned and said: ‘Or isn’t this Hadeeth alone organising the entirety of what has constricted and is grievous in your chest from those Ahadeeth? Fear Allah azwj, O brother of Abdul Qays! When a matter is clear to you, then accept it, or else be silent, submit and refer its knowledge to Allah azwj, for you would be in leeway from what is between the sky and the earth’.\(^{253}\)

\(^{253}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 52
and he lies, the one who claims that he loves me \(^{saww}\) and hates you \(^{asws}\), because you \(^{asws}\) are from me \(^{saww}\) and I \(^{saww}\) am from you \(^{asws}\). Your \(^{asws}\) flesh is from my \(^{saww}\) flesh, and your \(^{asws}\) blood is from my \(^{saww}\) blood, and your \(^{asws}\) soul is from my \(^{saww}\) soul, and your \(^{asws}\) secrets are my \(^{saww}\) secrets and your proclamations are my \(^{saww}\) proclamations.

وَ أَنْتُ إِمَامُ أُممتِي وَ خَلِيفَتَِ عَلَيْهَا بعْدِي سعِيدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رَبَُِ مَنْ تَوَلامكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزِمَكَ وَ هَلَكَ مَنْ فَارَقَكَ مثَلُكَ.

And you \(^{asws}\) are an Imam \(^{asws}\) of my \(^{saww}\) community and my \(^{saww}\) Caliph upon it after me \(^{saww}\). Fortunate is the one who obeys you \(^{asws}\) and wretched is the one who disobeys you \(^{asws}\), he profits, the one who befriends you \(^{asws}\) and he loses, one who is inimical to you \(^{asws}\), and he wins, one who necessitates you \(^{asws}\), and he is destroyed, the one who separates from you \(^{asws}\).

وَ مَثَلُ الأئِممةِ مِنْ وُلْدِكَ بعْدِي مثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَََا وَ مَنْ تخََلمفَ عَنْهَا غَرِقَ وَ مَثَلُكُمْ مثَلُ النُّجُومِ كُلممَا غَابَ نََْمٌ طَلَعَ نََْمُ إِلىَ يَوْمِ الْقِيَامَةِ.

And an example of the Imams \(^{asws}\) from your \(^{asws}\) sons \(^{asws}\) after me \(^{saww}\) is an example of the ship of Noah \(^{as}\). One who sails it is saved and one who stays behind from it drowns, and your \(^{asws}\) example is an example of the stars. Every time a star disappears, a star appears, up to the Day of Qiyamah’.

(254)

The books ‘Ikmal Al Deen’ (and) ‘Al Amaali’ of Al Sadouq – Al Hassan Bin Ali Bin Shuayb, from Isa Bin Muhammad Al Alawy, from Ahmad Bin Abu Hazim, from Ubeydullah Bin Musa, from Shareek, from Al Rakeyn, from Al Qasim Bin Hassan, from Zayd Bin Sabit who said,

‘Rasool-Allahsaww said: ‘I saww am leaving behind among you all the two weighty things – Book of Allahazwj Mighty and Majestic and mysaww family, the Peopleasws of mysaww Household. Indeed, and these two are the replacements from after mesaww and will never separate until they return to be at the Fountain’.’

(255)

(254) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 53

(255) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 54
judge of My\textsuperscript{azwj} Religion. I\textsuperscript{azwj} shall Extract Imams\textsuperscript{asws} from his\textsuperscript{asws} lineage who will be standing with My\textsuperscript{azwj} Command and calling to My\textsuperscript{azwj} Way. By them\textsuperscript{asws} I\textsuperscript{azwj} shall Repel the Punishment from My\textsuperscript{azwj} servants and My\textsuperscript{azwj} maids, and by them\textsuperscript{asws} I\textsuperscript{azwj} shall Send down My\textsuperscript{azwj} Mercy!''\textsuperscript{256}

56- في، الأمام في الصدوق ابن إشادوي المؤكد عن محمد بن عبيد الله بن محمد بن علي بن محمد بن علي بن محمد بن زرارة عن علي بن أبي طالب، عن ابن عيسى، عن محمد بن سنان، عن محمد بن عبد الله بن زرارة. عن علي بن أبي طالب والأخيرون من ولدها، وعند إله الأرض، وقاد الله المؤمنين يوم القيامة.

57- في، الأمام في الصدوق ابن إشادوي المؤكد عن أبي عبد الله، عن علي بن أبي طالب، عن ابن عيسى، عن محمد بن سنان، عن محمد بن عبد الله بن زرارة. عن علي بن أبي طالب، عن أبي جعفر الباقير، عن علي بن أبي طالب، عن علي بن أبي طالب. عن النبي صلى الله عليه وسلم قال: "أوحي إلى محمد صلى الله عليه وسلم: "أنت عبدي وأنا ربي، فاعبدو وتعملوا إلى حين ما كنت رشوت الله صلى الله عليه وسلم من كلمة، وآتيت إلى القدر وخلقت، وخلقت من صورتي رقيمةٌ من كرامتي، وفيك، يعني: أوحى لك الطاعون على خلقه جميعاً.

256 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 55
257 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 56
258 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 57

(I heard) Al Amaali of Al Sadouq – Ibn Idrees, from his father, from Al Husayn Bin Ubeydullah, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja’far Al-Baqir\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Muhammad\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} Created you and it was nothing, and Blew into you\textsuperscript{saww} from My\textsuperscript{azwj} Spirit as a prestige from Me\textsuperscript{azwj}. I\textsuperscript{azwj} Honoured you with it when I\textsuperscript{azwj} Obligated the obedience to you\textsuperscript{saww} upon My\textsuperscript{azwj} creatures altogether.

فمن أطاعك فقد أطاعني ومن عصاه فقد عصاني وأوجب ذلك في علني وفِي نسله من الخمسة منهم اللغدي.

So, the one who obeys you\textsuperscript{saww}, he has obeyed Me\textsuperscript{azwj}, and one who disobeys you\textsuperscript{saww} has disobeyed Me\textsuperscript{azwj}, and \textsuperscript{azwj} Obligated that regarding Ali\textsuperscript{asws} and regarding his\textsuperscript{asws} offspring, ones\textsuperscript{asws} I\textsuperscript{azwj} Selected from them for Myself\textsuperscript{azwj}.

258 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 55
Rasool-Allah⁴⁰⁴⁰ said: ‘When there was an ascension with me⁴⁰⁴⁰ to the seventh sky, and from it to Sidrat Al-Muntaha, and from Al-Sidra to the Veils of Light, my⁴⁰⁴⁰ Lord⁴⁰⁴⁰ Majestic is His⁴⁰⁴⁰ Majesty Called out to me⁴⁰⁴⁰, “O Muhammad⁴⁰⁴⁰ You⁴⁰⁴⁰ are My⁴⁰⁴⁰ servant and I⁴⁰⁴⁰ am your⁴⁰⁴⁰ Lord⁴⁰⁴⁰, so submit to Me⁴⁰⁴⁰ and worship Me⁴⁰⁴⁰, and rely upon Me⁴⁰⁴⁰ and trust Me⁴⁰⁴⁰.

I⁴⁰⁴⁰ am Pleased with you⁴⁰⁴⁰ as a servant, and a Beloved, and Rasool⁴⁰⁴⁰, and a Prophet⁴⁰⁴⁰, and with your⁴⁰⁴⁰ brother⁴⁰⁴⁰ Al⁴⁰⁴⁰ asws as Caliph, and a door. He⁴⁰⁴⁰ asws is My⁴⁰⁴⁰ Divine Authority upon My⁴⁰⁴⁰ servants and an Imam⁴⁰⁴⁰ asws for My⁴⁰⁴⁰ creatures. By him⁴⁰⁴⁰ asws, My⁴⁰⁴⁰ azwj friends are recognised from My⁴⁰⁴⁰ azwj enemies, and by him⁴⁰⁴⁰ asws the party of Satan⁴⁰⁴⁰ is distinguished from My⁴⁰⁴⁰ azwj party, and by him⁴⁰⁴⁰ asws My⁴⁰⁴⁰ azwj Religion stands and My⁴⁰⁴⁰ azwj legal punishments are preserved, and My⁴⁰⁴⁰ azwj rulings are implemented.

And by you⁴⁰⁴⁰ and by him⁴⁰⁴⁰ and by the Imams⁴⁰⁴⁰ from his⁴⁰⁴⁰ sons⁴⁰⁴⁰, I⁴⁰⁴⁰ azwj Mercy My⁴⁰⁴⁰ servants and My⁴⁰⁴⁰ azwj maids; and by Al-Qaim⁴⁰⁴⁰ from you⁴⁰⁴⁰ shall Organise My⁴⁰⁴⁰ azwj earth with extollations of My⁴⁰⁴⁰ azwj Glorification, and My⁴⁰⁴⁰ azwj Holiness, and My⁴⁰⁴⁰ azwj Oneness, and My⁴⁰⁴⁰ azwj Greatness, and My⁴⁰⁴⁰ azwj Praise.

And by him⁴⁰⁴⁰ shall Purify the earth from My⁴⁰⁴⁰ enemies and Make My⁴⁰⁴⁰ friends to inherit it, and by him⁴⁰⁴⁰ shall Make the word of those who disbelieve in Me⁴⁰⁴⁰ to be lower, and My⁴⁰⁴⁰ Words to be higher; and by him⁴⁰⁴⁰ shall Revive My⁴⁰⁴⁰ servants and My⁴⁰⁴⁰ country with My⁴⁰⁴⁰ Knowledge.

And from him⁴⁰⁴⁰ shall Manifest the treasures and the hoards with My⁴⁰⁴⁰ Desire, and Cause him⁴⁰⁴⁰ to prevail upon the secrets and the consciences by My⁴⁰⁴⁰ Intention, and Help him⁴⁰⁴⁰ with My⁴⁰⁴⁰ Angels in order to Support him⁴⁰⁴⁰ upon the implementation of My⁴⁰⁴⁰ Commands, and proclamation of My⁴⁰⁴⁰ Religion, and that is My⁴⁰⁴⁰ Guardian truly, and My⁴⁰⁴⁰ Guided one of My⁴⁰⁴⁰ true friends’’. ²⁵⁹
'From Al-Sadiq Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers, from Ali asws having said: 'Rasool-Allah saww said: 'O Ali asws! You asws are my saww brother, and my asws inheritor, and my saww successor, and my saww Caliph among my saww family and my saww community during my saww lifetime and after my saww passing away.

مَُِبُّكَ مَُِبِِّ وَ مُبْغِضُكَ مُبْغِضِي يَا عَلِيُّ أَنَا وَ أَنْتَ أَب َوَا هَذِهِ الأُْممةِ يَا عَلِيُّ أَنَا وَ أَنْتَ
وَ الأَْئِممةُ مِنْ وُلْدِكَ سَادٌََ فِِ الدُّن ْيَا وَ مُلُوكٌ فِِ الآْخِرََِ مَنْ عَرََُ اللم
هَ وَ مَنْ أَنْكَرَنَا فََقَدْ أَنْكَرَ اللمهَ عَزم وَ َُلَ

One who loves you asws loves me saww, and one hating you asws hates me saww. O Ali asws! I saww and you asws are two fathers of this community. O Ali asws! I saww and you saww and the Imams asws from your asws sons asws are chiefs in the world and kings in the Hereafter. One who recognises us asws, he has recognised Allah azwj, and one who denies us asws so he has denied Allah azwj Mighty and Majestic'.

The book) 'Al Amaalil' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Al Bajaly, from Ja'far Bin Muhammad Bin Sama'at, from Ibn Muskan, from Al Hakam Bin Al Salt,

'From Abu Ja'far Muhammad asws Bin Ali asws, from his asws forefathers asws having said: 'Rasool-Allah saww said: 'Grab hold the side of this ‘Al-Anza’ (one filled with knowledge), meaning Ali asws, for he asws is the greatest truthful, and he asws is the differentiator differentiating between the truth and the falsehood.

وَ مِنَ الحُْسَيِْْ أَئِممةُ الهُْدَى أَعْطَاهُمُ اللمهُ عِلْمِي وَ ف َهْمِي ف َتَوَلُّوهُمْ وَ لاَ ت َتمخِذُوا وَلِيجَةً مِنْ دُونِِِمْ
ف َيَحِلم عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ وَ مَنْ يَُْلِلْ عَلَيْهِ غَضَبٌ مِنْ رَبِّهِ فََقَدْ هوى
وَ مَا الحَْياَُ الدُّنْيا إِلام مَتاعُ الْغُرُورِ.

And from Al-Husayn asws are the Imams asws of the guidance. Allah azwj will Give them asws my saww knowledge, and my saww understanding, therefore be in their asws Wilayah and do not take a confidence from besides them asws, so there would be Released upon you – Wrath from your Lord azwj And the one upon whom the Wrath from his Lord azwj is Released upon, so he has perished [20:81] and what is the life of the world except for a deceptive pleasure? [3:185]'.

260 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 59
261 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 60
فس: تفسير الفصيّ قال رسول الله في خِطبة الوداع في مسجد الخِيف إلى فرطكمِ وإكم وآدون على الحوض خَوض عشيّة ما بيني نكرى و
ستكبي في غيّار من قبضي عدد التلميذ الآلو وأبي ستائكم عن الفقه.

Tafseer Al-Qummi – ‘Rasool-Allah sallallahu alayhi wa sallam’ said during the farewell Hajj in Masjid Al-Khief: ‘sallallahu alayhi wa sallam shall forsake you and you will be arriving to me at the Fountain, a Fountain the width of which is what is between Busra (a city in Syria), and Sana’a (a city of Yemen), wherein are cups of silver of the number of the stars. Indeed! And sallallahu alayhi wa sallam shall ask you about the two weighty things’.

قالوا يا رسول الله و ما الثمقَلَيِْْسَائِلُكُمْ عَنِ الثمقَلَيِْْالْعِتََْتِِ وَ أَهْلُ بَيْتِِ مُطَهمرُونَ فَلََتَسْبِقُوهُمْ فَتَضِلُّوا وَ لاَ تَخَلمفُوا عَنْهُمْ فَتَزِلُّوا وَ لاَ تخَُالِفُوهُمْ فَتَجْهَلُوا وَ لاَ تُعَلِّمُوهُمْ فَأَعْلَمُ مِ نْكُمْ هُمْ أَعْلَمُ النماسِ كِبَاراً وَ أَحْلَمُ النماسِ صِغَاراً فَاتمبِعُوا

Tafseer Al-Qummi – ‘Amir Al-Momineen, Al-Mumtatha’s said in his sermon: ‘The memorisers from the companions of Muhammad sallallahu alayhi wa sallam have known that he sallallahu alayhi wa sallam said: ‘sallallahu alayhi wa sallam and the People of my Household are Purified, therefore do not precede them, you will stray, and do not stay behind from them, you will slip, and do not oppose them, you will be ignorant, and do not (try to) teach them for they are more knowledgeable than you all. They, sallallahu alayhi wa sallam are the flags of the people when old, and the most forbearing of the people when young. So, follow the truth and its people wherever they may be’.

Tafseer Al Qummi – ‘My father, from Suleyman Al Daylami, from Abu Baseer,

‘From Abu Abdullah, Al-Mumtatha’s having said: ‘When it will be the Day of Qiyamah, Muhammad sallallahu alayhi wa sallam would be called and be clothed with a pink garment, then he sallallahu alayhi wa sallam will stand on the right of


262 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 61
263 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 62

Page 130 of 401
the Throne. Then Ibrahim-as would be called and be clothed with a white garment, and stand on the left of the Throne.

The Ali Amir Al-Momineen-asws would be called and be clothed with a pink garment and stand on the right of the Prophet-saww. Then Ismail-as would be called and be clothed with a white garment and stand on the left of Ibrahim-as.

Then Al-Hassan-asws would be called and clothed with a pink garment, and stand on the right of Amir Al-Momineen-asws. Then Al-Husayn-asws would be called and be clothed with a pink garment and stand on the right of Al-Hassan-asws. Then the (rest of the) Imams-asws would be called and be clothed with pink garments and each one-asws would stand on the right of his-asws companion.

Then the Shias would be called and they will be standing in front of them-asws. Then (Syeda) Fatima-asws would be called (along with) her-asws womenfolk from her-asws offspring and her Shias, and they would enter the Paradise without Reckoning.

Then a caller will call out from the interior of the Throne from the direction of the Lord-azwj of Might and the high horizons: "Best of the fathers is your-saww father-as, O Muhammad-saww, and he-as is Ibrahim-as; and best of the brothers is your-saww brother-asws, and he-asws is Ali-asws Bin Abu Talib-asws, and the best of the grandsons are your-saww grandsons-asws, and they-asws are Al-Hassan-asws and Al-Husayn-asws;

And best of the unborn children is your-saww unborn child, and he-asws is Mohsin-asws; and best of the communities are the rightly guided ones of your-asws offspring, and they are so and so, and so and so; and best of the Shias are your-saww Shias.

Indeed! Muhammad-saww and his-saww successor-asws and his-saww two grandsons-asws, they are the successful ones!” Then He-azwj will Command with them to go to the Paradise, and that is
His\textsuperscript{aww} Word: \textit{so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]}'.

64 - ك، إكمال الدين مع، معاني الأخبار ل، الخصال الحسن بن عبّاد الله بن مسيّب ذلك في، خلق الله في الجنة في محمّد بن
المهدّب عن أبيه عن عبد الله بن ذا الطو ر عن عائشة الأفغاني عن أبي محمد الحنفي قال قايل رسول الله صلى الله عليه وسلم فيكم أثريّين
أخدتما أثواباً من الأثواب كتاب الله خلق مقدّمة من السماء إلى الأرض، وإنكم آنتم، وإن لن يكونوا حسباً برداً على الموت.

(\textit{The books} ‘Ikmal Al Deen’ (and) ‘Ma’any Al Akhbar’ (and) ‘Al Khisal’ — Al Hassan Bin Abdullah Bin Saeed Al Askari, from Muhammad Bin Hamdan Al Qusheyri, from Al Muheira Bin Muhammad Bin Al Muhallib, from his father, from Abdullah Bin Dawood, from Fuzeyl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed al Khudry who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am leaving behind among you all two commands, one of them is longer than the other — Book of Allah\textsuperscript{aww}, a rope extended from the sky to the earth, and my\textsuperscript{saww} family\textsuperscript{asws}. Indeed, and these two will never separate until they return to me\textsuperscript{saww} at the Fountain’.

فَقَلْتُ لِأَبِي سُعْيدٍ مِنْ عَائِشَةٍ قَالَ أَهْلُ بَيْتِهِ.

I said to Abu Saeed, ‘Who are his\textsuperscript{saww} family\textsuperscript{asws}?’ He said, ‘People\textsuperscript{asws} of his\textsuperscript{saww} Household’.

65 - ك، إكمال الدين مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام عَلِيُّ بْنُ الْفَضْلِ البَغْدَادِيُّ قَالَ: سَأَلْتُ أَبَا عُمَرَ صَاحِبَ أَبِهِ العَبْمَاسِ.

(\textit{The books} ‘Ikmal Al Deen’ (and) ‘Ma’ani Al Akhbar’ (and) ‘Uyoon Akhbar Al Reza\textsuperscript{asws} – Ali Bin Fazl Al Baghdady who said,

‘I heard Abu Umar, a companion of Abu Al-Abbas Taghlib about the meaning of his\textsuperscript{saww} words: ‘I\textsuperscript{saww} am leaving behind among you all the two weighty things’, why did he\textsuperscript{saww} name them as two weighty things?’ He\textsuperscript{asws} said, ‘Because adhering with these two is heavy (burdensome)’.

66 - ك، إكمال الدين مع، معاني الأخبار، عيون أخبار الرضا عليه السلام عَلِيُّ بْنُ الْفَضْلِ البَغْدَادِيُّ قَالَ: سُألتُ أَبَا عُمَرَ صَاحِبَ أَبِهِ العَبْمَاسِ.

(\textit{The book} ‘Ikmal Al Deen’ – Muhammad Bin Umar Al Baghdady, from Muhammad Bin Al Hassan Bin Hafs, from Muhammad Bin Ubeid, from Salih Bin Musa, from Abdul Aziz Bin Raife, from Abu Salih, from Abu Hureyra (\textit{well-known Ahadith fabricator}) who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{aww} am leaving behind among you all two things. You will never stray after me\textsuperscript{saww} ever for as long as you take with them both and act with what is in these

\textsuperscript{264} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 63
\textsuperscript{265} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 64
\textsuperscript{266} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 65
Book of Allah azwj and my saww Sunnah, for these two will never separate until they return to me saww at the Fountain’. (The fabricator has doctored it)

Muhammad Bin Umar, from al Qasim Bin Abbad, from Suweyd, from Umar Bin Salih, from Zakariya, from Atiya, from Abu Saeed who said,

‘Rasool-Allah saww said: ‘I saww am leaving behind among you all what if you were to adhere with it, you will never stray – Book of Allah azwj Mighty and Majestic, being a rope extended, and my saww family, People asws of my saww Household, and they will never separate until they return to me saww at the Fountain’. (The book) ‘Ikmal Al Deen’ – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan, from Al Husayn Bin Humeyd, from his father Al Husayn, from Ali Bin Sabit, from Sa’ad Bin Suleyman, from Abu Is’haq, from Al Haris,

‘From All asws having said: ‘Rasool-Allah saww said: ‘I saww have been Commanded to pass away, and I saww am about to be Called and I saww must answer, and I saww am leaving behind among you all the two weighty things, one of them is superior than the other – Book of Allah azwj and my saww family, People asws of my saww Household. These two will never separate until they return to me saww at the Fountain’. (The book) ‘Ikmal Al Deen’ – Al Qattan, from Al Abbas Bin Al Fazl, from Muhammad Bin Ali Bin Mansour, from Amro Bin Awn, from Khalid, from Al Hassan Bin Abdullah, from Abu Al Zuha, from Zayd Bin Arqam who said,

‘I saww am leaving behind among you all the two weighty things – Book of Allah azwj and my saww family, People asws of my saww Household. These two will never separate until they return to me saww at the Fountain’. 270

267 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 66
268 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 67
269 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 68
270 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 69
‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘I came to Jabir Bin Abdullah and I said, ‘Inform me about the farewell Hajj’. He mentioned a lengthy Hadeeth, then said, ‘Rasool-Allah saww said: ‘I saww am leaving behind among you all what if you were to adhere with it, you will never stray after me saww – Book of Allah azwj Mighty and Majestic and my saww family, People asws of my saww Household’. Then he saww said: ‘O Allah azwj! Be Witness!’ – thrice’.

71

271

72

272

73

273

(From the book) ‘Ikmal Al Deen’ – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan Al Qashari, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Hareyz Bin Abdul Hameed, from Al Hassan Bin Abdullah, from Al Zoha, from Zayd Bin Arqam who said,

‘Rasool-Allah saww said: ‘I saww am leaving behind among you all what if you were to adhere with it, you will never stray – Book of Allah azwj and my saww family, People asws of my saww Household. These two will never separate until they return to me saww at the Fountain’.

271

(From the book) ‘Ikmal Al Deen’ – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan Al Qashari, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Hareyz Bin Abdul Hameed, from Al Hassan Bin Abdullah, from Al Zoha, from Zayd Bin Arqam who said,

‘Rasool-Allah saww said: ‘If it as if I saww am being called and I saww shall answer, and I saww am leaving behind among you all the two weight things, one of them is greater than the other – Book of Allah azwj, a rope extended from the sky to the earth, and my saww family, People asws of my saww Household, and these two will never cease being together until they return to me saww at the Fountain, therefore consider how you are dealing with me saww regarding them both’.

272

273

(From the book) ‘Ikmal Al Deen’ – Muhammad Bin Umar, from Abdullah Bin Yazeed, from Muhammad Bin Tareef, from Ibn Fuzeyl, from Al Amsh, from Atiya, from Abu Saeed, from Habeeb Bin Abu Sabit, from Zayd Bin Arqam who said,
‘He heard Abu Saeed raising that to the Prophet saww having said: ‘O you people! I saww am leaving behind among you all what if you were to take with it, you will never stray from after me saww, the two weighty things, and one of them is greater than the other – Book of Allah Mighty and Majestic, a rope extended from the sky to the earth, and my saww family, People asws of my saww Household. Indeed, and these two will never separate until they return to me saww at the Fountain’.

I saw Abu Zarr Al-Ghifary ra grabbing a knocker of the door of the Kabah and he ra was saying, ‘Indeed! One who recognises me ra, so he has recognised me ra, and one who does not recognise me ra, so I ra am Abu Zarr ra Jundab Bin Al-Sakn.

I ra heard Rasool-Allah saww saying: ‘I saww am leaving behind among you all the two weighty things – Book of Allah azwj and my saww family, People asws of my saww Household, and these two will never separate until they return to me saww at the Fountain. Indeed, and their example among you all is like the ship of Noah as, one who sails in it is saved, and one who stays behind from it drowns’.

(The book) ‘Ikmal Al Deen’ – Ja’far Bin Nueym, from his uncle Muhammad Bin Shazan, from Al Fazli Bin Shazan, from Ubey Bin Musa, from Israeel, from Abu Is’haq, from Hubeysh Bin Al Motamar who said,

‘Rasool-Allah saww said: ‘I saww am leaving behind among you all two caliphs (replacements) – Book of Allah azwj and my saww family, People asws of my saww Household. These two will never separate until they return to me saww at the Fountain’.

274 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 73
275 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 74
276 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 75
‘Rasool-Allah’

I’m leaving behind among you all the two weighty things. One of them is greater than the other – The Book of Allah, a rope extended from the sky to the earth, and my family, People of my Household; and these two will never separate until they return to me at the Fountain’.

From the Prophet having said: ‘I am leaving behind among you all the Book of Allah and the People of my Household, and these two will never separate until they return to me at the Fountain’.

From Abu Ja’far having said: ‘Rasool-Allah said: ‘One who cheers him that he lives my life and dies my passing away, and enter the Paradise which my Lord Promised me, Garden of Eden my house, a branch from its branches Planted by His Hands, then Said to it: “Be!”, so it came into being, then let him be in the Wilayah of Ali from after me and the successors from my offspring.

Allah would Give them my understanding and my knowledge, and I swear by Allah, the killers of my sons, Allah will not let them avail of my intercession’.

277 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 76
278 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 77
279 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 78
‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘One who cheers him that he lives my saww life and dies my saww passage away and enters a Garden of my saww Lord azwj, Garden of Eden, a branch from its branches my saww Lord azwj Planted it with His azwj Hands, Saying to it: “Be!”, and it came into being, then let him be in the Wilayah of Ali asws and the successors asws from after him asws, and let him submit to their asws merits.

They asws are the satisfactory guides. They asws would be Given my saww understanding and my saww knowledge, and they asws are my saww family from my saww blood and my saww flesh. I saww complain to Allah azwj of their enemies from my saww community, the deniers of their asws merits, the cutters of my saww connection regarding them asws. By Allah azwj, they will be killing my saww sons asws and Allah azwj will not let them avail of my saww intercession’.

They will never enter you in a door of straying and will never exit you from a door of guidance, and do not (try to) teach them asws for they asws are more knowledgeable than you are’.

‘From Umar son of Ali asws Bin Abu Talib asws who said, ‘Rasool-Allah saww said: ‘One who loves to live my saww life and die my saww passing away and enter a Garden of Eden which my saww Lord azwj Promised me saww, a branch from its branches He azwj Planted it with His azwj Hands, then Said to it: “Be!”, so it came into being, then let him be in the Wilayah of Ali asws Bin Abu Talib asws and the successors asws from after him saww offsprings.

They will never enter you in a door of straying and will never exit you from a door of guidance, and do not (try to) teach them asws for they asws are more knowledgeable than you are’.

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The People asws of my saww Household are the guides after me saww. Allah azwj will Give them asws my saww understanding and my saww knowledge, and they asws are Created from my saww essence (clay). So, woe be to

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280 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 79
281 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 80
the deniers of their asws rights from after me saww, the cutters of my saww connection regarding them asws. Allah azwj will not let them avail of my saww intercession’. 282

282 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 81

82– بر، بصائر الدروحت العظام بن مقرف عن خماد بن يحيى عن النجاشي عن أبي حذافة عن أن رسول الله ص من سنة أن لقيا

خنايا و تموت ثماني و يدخل حنئة ربي عذاب مثلي قضيت من أعظمها أنها الله ربي قلني علبنا و الأمة من بعده

(The book) ‘Basair Al Darajaat’ – Al Abbas Bin Marouf, from Hammad Bin Isa, from Hareez, from Al Sumali,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘One who it cheers him that he lives my saww life and dies my saww passing away and enters a Garden of my Lord azwj, Garden of Eden, a branch from its branches my saww Lord azwj Planting it, then let him be in the Wilayah of Ali asws and the Imams asws from after him asws.

283

They are the Imams asws of the guidance. Allah azwj would Give them asws understanding and knowledge. They asws are my saww family, from my saww flesh and my saww blood. I saww complain to Allah azwj from their asws enemies from my saww community. By Allah azwj, they will be killing my saww son asws. May Allah azwj not avail them of my saww intercession’. 283

283 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 82

83– بر، بصائر الدروحت إبراهيم بن هاشم بن إبن فضمال بن معمد بن ساليم، من أبي عبد الله بن تغلوب، الذي كان يسمعه أبي عبد الله عن سئل الله ع عنهم قالت أنا أنبله بن معمد بن ساليم بن أبي عبد الله عنهم قالت أنا أنبله بن معمد بن ساليم بن أبي عبد الله ع عنهم قالت أنا أنبله بن معمد بن ساليم بن أبي عبد الله ع عنهم قالت أنا أنبله بن معمد بن ساليم بن أبي عبد الله ع عنهم 받 أيت بعدهم من أعيادهم من أمتي و الله ليقلن إن لا أناهم الله نفعاني.

(quoted by the author) They asws are my saww family, from my saww flesh and my saww blood. Allah azwj would Give them asws understanding and my saww knowledge. I saww complain to Allah azwj of my saww community, the deniers of their asws merits, the cutters of my saww connection regarding them asws, and I saww swear by Allah azwj, they will be killing my saww son asws. May Allah azwj not avail them my saww intercession’. 284

284 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 83

84– بر، بصائر الدروحت محمد بن الحسن بن سفيان بن سفيان بن عبد الله بن الطفيل بن عبد الله بن الطفيل بن عبد الله بن الطفيل عن أبي حذافة عن

قال رسول الله ص من سنة أن لقيا خنايا و تموت ثماني و يدخل حنئة ربي عذاب مثلي قضيت من أعظمها أنها الله ربي قلني علبنا و الأمة من بعده

(quoted by the author)
From Abu Ja’far, having said: ‘Rasool-Allah said: ‘One whom it cheers that he lives my life and dies my passing away and enters a garden of Eden, a branch my Lord Planted, then let him be in the Wilayah of Ali Bin Abu Talib and his successors from after me.

They will not enter you in a door of straying nor exit you from a door of guidance, and do not (try to) teach them for they are more knowledgeable than you are, and did ask Lord there to be no separation between them and the Book until they return to me at the Fountain to be with me like this’ – and pressed between his fingers – ‘Its width is what it between Sana’a (Yemen) up to Ab (Eilat). In it are cups of silver and gold the number of the stars’.

And it is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’ of the book ‘Hulyat Al Awliya’a’, by his chain from Ibn Abbas who said,

‘Rasool-Allah said: ‘One whom it cheers that he lives my life and dies my passing away and settles in a garden of Eden which Allah Promised me, Planting its branch with

They are my family, having been Created from my clay (essence). They would be Graced understanding and knowledge. Woe be to the beliers from my community of their merits, the cutters of my connection regarding them. May Allah not avail them of my intercession’.

And by his chain, from Zayd Bin Arqam who said,

‘Rasool-Allah said: ‘One who loves to live my life and die my passing away and dwell in the eternal Garden which my Lord Promised me, Planting its branch with

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285 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 84
286 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 85
His Hands, then let him be in the Wilayah of Ali Bin Abu Talib, for he will never exit you from guidance with will never enter you in a straying’.

And from the book ‘Al Firdows’ – By his chain going up to Ibn Abbas who said,

‘Rasool-Allah said: I am the scale of knowledge and Ali is its two palms, and Al-Hassan and Al-Husayn are its ropes, and (Syeda) Fatima is its hanger, and the Imams from after me are its pillars weighing in it the deeds of the ones who love us and the ones hateful towards us’.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Zareeh Bin Yazeed,

‘From Abu Abdullah having said: ‘Rasool-Allah said: I am leaving behind among you all the two weighty things – Book of Allah and People of my Household’. So we are the People of his Household’.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nazr Bin Shueyb, from Al Qalanisy, from a man,

‘From Abu Ja’far, from Jabir Bin Abdullah Al-Ansari who said, ‘Rasool-Allah said: ‘O you people! I am leaving behind among you all the two weighty things – the bigger weighty thing and the smaller weighty thing. If you were to adhere with these two, you will neither stray nor alter; and I did ask the Subtle, the Informed that these two should not separate until they return to me at the Fountain, and He Granted that’.

They said, ‘And what is the bigger weighty things and what is the smaller weighty thing?’ He said: ‘The bigger weighty things is the Book of Allah, a means of its end is in the Hand of Allah, and a means of its end it in your hands; and the smaller weighty thing is my family and People of my Household’.

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287 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 86
288 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 87
289 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 88
290 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 89
I asked Abu Ja'far asws about the words of the Prophet saww: ‘I saww am leaving behind among you all the two weighty things, so adhere with these two, for they will never separate until they return to me at the Fountain’.

He (the narrator) said, ‘Abu Ja'far asws said: ‘The Book of Allah azwj and the evidence from us asws will not cease to point to it until they both return to me asws at the Fountain’.‘

Arab: 

The book 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hisham Bin Al Hakam, from Sa’ad Al Iskaf who said,

‘Abu Ja’far asws said: ‘Rasool-Allah saww called his saww companions at Mina and said: ‘O you people! I saww am leaving behind among you all the two weighty things, if you were to adhere with these two, you will never stray – Book of Allah azwj and my saww family, People asws of my saww Household, for these two will never separate until they return to me saww at the Fountain’.}

Then he saww said: ‘I saww am leaving behind among you all Sanctities of Allah azwj – Book of Allah azwj and my saww family and the Kabah the Sacred House’.}

Then Abu Ja’far asws said: ‘As for the Book of Allah azwj, so they altered (it), and as for the Kabah, so they demolished (it), and as for the family asws, for they killed (them asws), and every entrustment of Allah azwj, they have broken (and destroyed)’.292

Then, translating the words of Imam Abi Ja’far asws into Arabic, the translator wrote the rest of the extract in Arabic.

291 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 J 90
292 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 91
Tafseer Al Ayyashi, from Abu Jameela Al Mufazzal Bin Salih, from one of his companions who said,

‘Rasool-Allah ﷺ addressed on the day of Friday after Salat Al-Zohr turning to the people. He ﷺ said: ‘O you people! Surely the Subtle, the Informed has Informed me of, from the ones before him, and I think undoubtedly that it is near that I will answer, and I will be Questioned and you all would be Question. So, have I delivered? What is that you are saying?’

They said, ‘We testify that you ﷺ have delivered, and advised, and struggled, so may Allah azwj Recompense you goodly on our behalf’. He ﷺ said: ‘O Allah azwj, be Witness!’

Then he ﷺ said: ‘O you people! Did you not testify that there is no god except Allah azwj, and that Muhammad ﷺ is His servant and His Rasool ﷺ, and that the Paradise is true, and that the Fire is true, and that the Resurrection from after the death is true?’ They said, ‘Yes’. He ﷺ said: ‘O Allah azwj, be Witness!’

Then he ﷺ said: ‘O you people! Allah azwj is my Master and I am foremost with the Momineen than their own selves. Indeed! One whose Master was so Ali asws is his Master. O Allah azwj! Befriend the one who befriends him and be Inimical to the one who is inimical to him.

Then he ﷺ said: ‘O you people! I shall forsake you would be arriving to me at the Fountain, its width is what is between Busra and Sana’a, wherein are cups of the number of the stars, cups of silver. Indeed! And I shall ask you all when you arrive to me about the two weighty things, therefore look how you are dealing with me regarding them until you meet me.

They said, ‘And what are the two weighty things, O Rasool-Allah ﷺ?’ He ﷺ said: ‘The bigger weighty things is the Book of Allah azwj, a means of its end is in the Hand of Allah azwj, and an end is in your hands, therefore adhere with it, neither will you stray nor be humiliated. Indeed, and my family, People of my Household, for the Subtle, the Informed has Informed me that they will not separate until they meet me.’
And I saw had asked Allah of that for them and He Granted it, therefore you should not precede them for you will be destroyed, nor should you (try to) teach them, for they are more knowledgeable than you are’. 293

‘From Reza asws, from his forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! With you this matter has begun and with you it would end. Upon you asws is to be with the patience for the end-result is for the pious. You asws are the party of Allah azwj and your asws enemies are the party of Satan la.

Beatitude is for the one who obeys you asws and woe be unto the one who disobeys you asws. You (Imams asws) are the Divine Authorities of Allah azwj upon His creatures, and the Firmest Handhold, one who adheres with it would be guided, and one who neglects it would stray. [azwj] ask Allah azwj for the Paradise you asws. No one will preceded you asws to the obedience of Allah azwj for you asws are foremost with it’’. 294

‘From Umar son of Ali asws Bin Abu Talib asws, from his father asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! With us asws Allah azwj will end the Religion just as He azwj Began it with us asws, and through us asws Allah azwj Harmonised between the hearts after the enmity and the hatred’’. 295

Kitab Al-Rowza, ‘Al-Fazail’ of Ibn Shazan - Raising it to the Imam Ja’far asws Bin Muhammad asws, from his father asws, from his grandfather asws Ali asws Bin Al-Husayn asws,
from Jabir Al-Ansari who said, ‘Rasool-Allah saww said: ‘(Syeda) Fatima asws is the joy of my saww heart, and her two sons asws are the fruits of my saww heart, and her husband is the light of my saww eyes, and the Imams asws from her sons asws are my saww trustees, and the extended rope. So, the one who holds fast with them asws, so he has attained salvation, and one who stays behind from them asws, so he has collapsed’’. 296

(The book) ‘Kashf Al-Ghumma’, from the virtues by Al-Khawarazimy, from the Imam Ja’far asws Bin Muhammad Al-Sadiq asws, from the Imam Muhammad asws Bin Ali Al-Baqir asws, from his father asws the Imam Ali asws Bin Al-Husayn Zayn Al-Abideen asws, from his father asws the Imam Al-Husayn Bin Ali asws the martyr who said: ‘I asws heard my grandfather saww Rasool-Allah saww saying:

‘One who loves to live my saww life, and die my saww passing away and enter the Paradise which my saww Lord azwj Promised me saww, then let him be in the Wilayah of Ali asws Bin Abu Talib asws and his asws offspring, the pure Imams asws, and the lamps for the darkness, from after him asws, for they asws will never exit you from the door of guidance to the door of straying’. 297

(The book) ‘Al Fazaail’ of Shazan, Kitab al Rowza, by the chain raising it to Ibn Abbas who said,

‘When we returned from the farewell Hajj, we sat with Rasool-Allah saww in his Masjid. He saww said: ‘Do you know what saww going to say to you all?’ They said, ‘Allah azwj and His awj Rasool saww are more knowing’.

He saww said: ‘Know that Allah azwj Mighty and Majestic Conferred upon the people of the Religion when He azwj Guided them through me saww, and I saww am conferring upon the people of the Religion when I saww guide them through Ali asws Bin Abu Talib asws and through my offspring asws. Indeed! And the one who is guided through them attains salvation, and one who stays behind from them strays and collapses.’
O you people! Allah azwj, Allah azwj regarding my saww family and the People asws of my saww Household, for (Syeda) Fatima asws is a part of mine saww, and her asws two sons asws are my saww two limbs, and I saww and her asws husband are like the illumination. O Allah azwj! Mercy the one who mercedes them asws and do not Forgive the ones who oppress them asws.

Then his saww eyes flowed with tears and he saww said: ‘It is as if I saww am looking at the situation (scenes)’.

And by the chain from Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj the Exalted Made the offspring of every Prophet as from his as lineage, and Made my saww offspring from the lineage of Ali asws Bin Abu Talib with my saww daughter asws Fatima asws.

And Allah azwj the Exalted Chose them asws just as He azwj Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]. Therefore follow them asws, they asws will guide you to the Straight Path, and place them asws forward and do not precede upon them asws, for they asws are more forbearing than you all when young, and more knowledgeable than you all when old. Follow them asws, for they asws will not enter you into straying nor exit you from guidance’.

And by the chain raising it to Anas Bin Malik (well-known fabricator), and Al Zubeyr Bin Al Awwam, they both said,

‘Rasool-Allah saww said: ‘I saww am the scale of knowledge and Ali asws is its two palms, and Al-Hassan asws and Al-Husayn asws are its ropes, and (Syeda) Fatima asws is its hanger, and the Imams asws from their asws sons asws, He azwj will Establish for them asws of the Day of Qiyamah and they will be weighing in it the deeds from the ones who love us asws and the haters’.

298 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 97
299 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 98
300 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 99
From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who loves to sail the ship of salvation and attach with the Firmest Handhold, and hold fast to the strong rope of Allah azwj, then let him be in the Wilayah of Ali asws after me saww, and let him be inimical to his saww enemies, and let him take as Imams asws with the guides from his saww sons.

فإِلَّا هُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ حُجَّاجُ الْيَمِينِ عَلَى الْقَبْلَةِ بَعْدِي وَ سَادََُ أَمَمَتَِ وَ قَادََُ الأَْتْقِيَاءِ إِلىَ الَْْنمةِ حِزْبُ هُمْ حِزِِْ وَ حِزِِْ حِزْبُ اللمهِ عَزم وَ َُلم وَ حِزْبُ أَعْدَائِهِمْ حِزِِْ حِزْبُ الشميْطَانِ

They saww are my saww Caliphs, and my saww successors asws, and Divine Authorities of Allah azwj upon the creatures after me saww, and chiefs of my saww community, and guides of the pious to the Paradise. Their asws party is my saww party, and my saww party is party of Allah azwj Mighty and Majestic, and party of their asws enemies is party of Satan la''.

(301) 101

(302) 102

(303) 103
And Be for him asws and for his asws sons asws, and Replace among them asws regarding what You aswj Give them asws, and Aid them asws with the Holy Spirit, and Protect them asws wherever they asws head from the earth, and Make the Imamate to be among them asws, and Thank the ones who obey them asws, and Destroy the ones who disobey them asws, You aswj are near, Answering”. 304

(The book) ‘Uyoon Akhbar Al-Reza asws – By this chain from the Prophet saww having said: ‘It is not allowed for anyone to be with sexual impurity in this Masjid except I saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the ones who are from my saww family, so they are from me saww, 305.

(The books) ‘Ikmal Al-Deen’ (and) ‘Uyoon Akhbar Al-Reza asws, by this chain from the Prophet saww having said: ‘I am leaving behind among you all the two weighty things – Book of Allah azwj and my saww family asws, and they will never separate until they return to me saww at the Fountain’ 306.

(The book) ‘Uyoon Akhbar Al-Reza asws – By this chain from the Prophet saww having said: ‘The middle (centre) of the Paradise is for me saww and my saww family’ 307.

He heard Rasool-Allah saww saying: ‘I am leaving behind among you all the two weighty things, except that one of them is greater than the other – Book of Allah sawwj, a rope extended from the sky to the earth, and my saww family asws, People asws of my saww Household, and these two will never separate until they return to me at the Fountain’.

304 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 103
305 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 104
306 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 105
307 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 106
And he saww said: ‘Indeed! The People asws of my saww Household is my saww spring to shelter to. Indeed! And the Helpers are my saww shield, therefore pardon their evil ones and assist their good ones’.”

108 - Ma’alim Al Manhal

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – A group from Abu Al Mufazzal, from Bashir Bin Muhammad Bin Nasr Al Balkhy, from Ahmad Bin Abdul Samad Al Harqy, from his maternal uncle Abu Al Salt, ‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Took the Responsibility for me saww regarding the People asws of my saww Household, for the ones from them meeting Him azwj, they asws will not associate anything with Him azwj’.”

109 - Ikmal Al Deen

(The book) ‘Ikmal Al Deen’ (and) ‘Ma’any Al Akhbar’ – Muhammad Bin Al Hassan Al Baghdady, from Abdullah Bin Muhammad Bin Abdul Aziz, from Bishr Bin Al Waleed, from Muhammad Bin Talha, from Al Amsh, from Atiya Bin Saeed, from Abu Saeed Al Khudry, ‘The Prophet saww said: ‘I saww am about to be Called so I saww must answer, and I saww am leaving behind among you all the two weighty things – Book of Allah azwj Mighty and Majestic, and my saww family. The Book of Allah azwj is a rope extended between the sky and the earth and my saww family is People asws of my saww Household, and the Subtle, the Informed, Informed me saww these two will never separate until they return to me saww at the Fountain, therefore look what is that you are dealing with me saww regarding them both’.”

110 - Uyoon Akhbar Al Reza asws

(The books) ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al Reza asws’ (and) ‘Ma’any Al Akhbar’ – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Gayas Bin Ibrahim, ‘From Al-Sadiq asws, from his asws forefathers asws, from Al-Husayn asws having said: ‘Amir Al-Momineen asws was asked about the meaning of the words of Rasool-Allah saww: ‘I saww am leaving behind among you all the two weighty things – Book of Allah azwj and my saww family asws’ from the family’.

III.308 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 107
III.309 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 108
III.310 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 109
He asws said: ‘I asws, and Al-Hassan asws, and the nine Imams asws from the sons asws of Al-Husayn asws, ninth of them asws being their asws Mahdi asws, and their asws Qaim asws. They asws will not separate from the Book of Allah azwj nor will it separate from them asws until they return to Rasool-Allah saww at his saww Fountain’. 311

And I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) ‘Al Durr Al Mansour’ – From Ahmad, by his chain from Zayd Bin Sabit who said,

‘Rasool-Allah saww said: ‘I saww am leaving behind among you all two Caliphs (replacement guides) – Book of Allah azwj, a rope extending between the sky to the earth, and my saww family, People asws of my saww Household, and these two will never separate until they return to me saww at the Fountain like these two’ – and he saww pressed together his saww two forefingers’.

And it is reported as well from Al Tabrany by his chain from Zayd Bin Arqam who said,

‘I saww shall forsake you all and you will be arriving to me saww at the Fountain, therefore look at how you are dealing with me saww regarding the two weighty things’. It was said, ‘And what are the two weighty things, O Rasool-Allah saww?’ 313
He saw said: ‘The bigger is the Book of Allah sawwj, a means of its end is in the Hand of Allah azwj and an end is in your hands, therefore adhere with it, you will never slip nor stray, and the smaller is my saww family, and these two will never separate until they return to me saww at the Fountain; and I sawwj did ask my sawwj Lord of that to be for them therefore do not precede them both, for you will be destroyed, nor (try to) teach them for they are more knowing than you’.

And it is reported as well from Saeed and Ahmad and Al Tabrany, from Abu Saeed Al Khudry who said,

‘Rasool-Allah sawwj said: ‘O you people! i sawwj am leaving behind among you all what if you were to take with it, you will never stray after me sawwj, two commands. One of them is bigger than the other – Book of Allah azwj, a rope extending what is between the sky and the earth, and my sawwj family, People sawwj of my sawwj Household, and these two will never separate until they return to me sawwj at the Fountain’.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Abdullah Bin Muhammad both together, from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Abu Ja’far sawwj having said: ‘Rasool-Allah sawwj said: ‘But by Allah azwj! Surely among the People sawwj of my sawwj Household from my sawwj family are Guided guides from after me sawwj. They sawwj will be Given my sawwj knowledge and my sawwj understand, and my sawwj forbearance, and my sawwj manners, and their sawwj clay (essence) is from my sawwj clay, the clean.

Woe be unto the deniers of their sawwj rights, the beliers of them sawwj from after me sawwj, the cutters of my sawwj connection regarding them sawwj, the ones ruling upon them, and seizing their sawwj rights from them sawwj. Indeed! Allah azwj will not avail them of my sawwj intercession’.

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314 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 113
315 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 114
316 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 115
Rasool-Allah ﷺ said: ‘One who cheers him that he lives my ﷺ life and dies my ﷺ passing away and enters the Paradise which my ﷺ Lord ﷺ has Promised me, a branch from its branches He ﷺ Planted with His ﷺ Hands, then Said to it: “Be!” So it came into being, then let him be in the Wilayah of Ali ﷺ Bin Abu Talib ﷺ from after me, and the successors ﷺ from my offspring, for them ﷺ will not exit you from guidance nor assist you in destruction, and do not (try to) teach them, for they are more knowledgeable than you’.

If you seek to be guided by him ﷺ, he ﷺ will guide you aright, and if you pledge allegiance to him ﷺ, you will attain salvation, and if you obey him ﷺ, so it is Allah ﷺ you are obeying, and if you disobey him ﷺ, it is Allah ﷺ you are disobeying, and if you pledge allegiance to him ﷺ, it is Allah ﷺ you are pledging to, and if you break his ﷺ allegiance, it is Allah ﷺ allegiance you are breaking.
Allah azwj Mighty and Majestic Revealed the Quran unto me saww and Ali asws is its ambassador. So the one who opposes the Quran, strays, and the one who follows other than Ali asws, will be disgraced.

Community of people! Indeed, the People asws of my saww Household are my saww special ones, and my saww near ones, and my saww children, and my saww offspring, and my saww flesh, and my saww blood, and my saww entrustments, and you all will be gathered tomorrow and Questions about the two weighty things, therefore look at how you are dealing with me saww regarding them asws.

The one who hurts them asws so he has hurt me saww, and one who is unjust to them asws so he has been unjust to me saww, and one who helps them asws so he has helped me saww, and one who honours them asws so he has honoured me saww, and one who seeks the guidance from others so he has belied me saww, therefore fear Allah azwj and look at what you will be saying tomorrow, for I saww shall dispute to the ones who had disputed them asws, and one whom I saww dispute, doom would be for him.”

And it is reported by Al Sadouq in the book ‘Fazaail Al Shia’, by his chain, from Muhammad the Coptic,

‘From Abu Abdullah asws having said: ‘The people are being heedless of the words of Rasool-Allah saww regarding Ali asws on the day of Ghadeer Khumm just as they are being heedless of his asws words on the day of the drinking place of Umm Ibrahim as.

The people came to console him as and Ali asws came to be near Rasool-Allah saww, but could not find a place. When Rasool-Allah saww saw that they are not making way for Ali asws, he saww said: ‘O community of the people! They asws are the People asws of my saww Household. You are belilitating them asws while I saww am still alive, being in your midst.

Mounts of people! Indeed, the People asws of my saww Household are my saww special ones, and my saww near ones, and my saww children, and my saww offspring, and my saww flesh, and my saww blood, and my saww entrustments, and you all will be gathered tomorrow and Questions about the two weighty things, therefore look at how you are dealing with me saww regarding them asws.

The one who hurts them asws so he has hurt me saww, and one who is unjust to them asws so he has been unjust to me saww, and one who helps them asws so he has helped me saww, and one who honours them asws so he has honoured me saww, and one who seeks the guidance from others so he has belied me saww, therefore fear Allah azwj and look at what you will be saying tomorrow, for I saww shall dispute to the ones who had disputed them asws, and one whom I saww dispute, doom would be for him’.”
But by Allah\textsuperscript{azwj}! If I\textsuperscript{saww} were to be absent, then Allah\textsuperscript{azwj} will not be Absent from you all. The cool breeze, and the rest, and the pleasure, and the glad tidings, and the love, and the love, and love (of others) is for the one who emulates Ali\textsuperscript{asws} and is in his\textsuperscript{asws} Wilayah, and submits to him\textsuperscript{asws} and to the successors\textsuperscript{asws} from after him\textsuperscript{asws}.

A right of Ali\textsuperscript{asws} is that I\textsuperscript{saww} include them in my\textsuperscript{saww} intercession because they\textsuperscript{asws} are my\textsuperscript{saww} followers, so the one who follows me\textsuperscript{saww}, he is from me\textsuperscript{saww}, an example flowing in Ibrahim\textsuperscript{as}, because I\textsuperscript{saww} am from Ibrahim\textsuperscript{as} and Ibrahim\textsuperscript{as} is from me\textsuperscript{saww}, and my\textsuperscript{saww} Religion is his\textsuperscript{as} Religion, and my\textsuperscript{saww} Sunnah is his\textsuperscript{as} Sunnah, and his\textsuperscript{as} merits are my\textsuperscript{saww} merits, and I\textsuperscript{saww} superior than him\textsuperscript{as}, and my\textsuperscript{saww} merits are for him\textsuperscript{as}, merits Ratified by the Words of my\textsuperscript{saww} Lord\textsuperscript{azwj}: \textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]}\textsuperscript{319}.
CHAPTERS ON THE VERSES REVEALED REGARDING THEM \textsuperscript{asws}

CHAPTER 8 – ‘AAL – E- YASEEN ARE THE AAL (PROGENY\textsuperscript{asws}) OF MUHAMMAD\textsuperscript{saww}

Abu Al-Hassan\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Gave Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, a Grace from that which has not reached anyone, and that Allah\textsuperscript{azwj} Mighty and Majestic did not Send Greetings upon anyone except upon the Prophets\textsuperscript{as}, therefore the Blessed and Exalted Said: \textit{Greetings be upon Noah among the nations [37:79]}, and Said: \textit{Greetings be upon Ibrahim [37:109]}, and Said: \textit{Greetings be upon Musa and Haroun [37:120]}, and did not Say Greetings upon the Progeny of Noah\textsuperscript{as}, or upon the Progeny of Musa\textsuperscript{as}, or upon the Progeny of Ibrahim\textsuperscript{as}, and the Mighty and Majestic Said: \textit{Greetings be on Progeny of Yaseen [37:130]}. The Progeny\textsuperscript{asws} of Yaseen means the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}". 

I (Majlisi) am saying, ‘It is reported by the sheykh Sharaf Al Deen Al Najafi, in the book ‘Taweel Al Ayaal Al Bahira (Zaahira), from the Tafseer of the sheykh Muhammad Bin Al Abbas who said, ‘It is narrated to us by the...’

\textsuperscript{320} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 1
sheykh Muhammad Bin Al Qasim, from Husayn Bin Hakam, from Husayn Bin Nasr Bin Muzahim, from his father, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

‘From Alasws: ‘Rasool-Allahsaww, hissaww name is ‘Yaseen’, and weasws are those Allahazwj Said: 

Greetings be on Progeny of Yaseen [37:130]’. 321

3- وَ عَنْ مََُممدِ بْنِ الْعَبماسِ أَيْضاً عَنْ مََُممدِ بْنِ الحُْسَيِْْ الَْْثْعَمِيِّ عَنْ عَبمادِ بْنِ ي َعْقُوبَ عَنْ مُ

وَسَى بْنِ عُثْمَانَ عَنِ الأَْعْمَِِ عَنْ مََُاهِدٍ عَنِ ابْنِ عَبماسٍ

فِِ ق َوْلِهِ عَزم وَ َُلم سَلََمٌ عَلَى آلِ يس قَالَ نََْنُ هُمْ آلُ مََُممدٍ. 322

And from Muhammad Bin Al Abbas as well, from Muhammad Bin Al Husayn al Khas’amy, from Abbad Bin Yaqoub, from Musa Bin usman, from Al Amsh, from Mujahid, from Ibn Abbas,

‘Regarding the Words of the Mighty and Majestic: Greetings be on Progeny of Yaseen [37:130], heasws said: ‘Weasws are they, the Progenyasws of Muhammadasww’. 322

4- وَ عَنْهُ أَيْضاً عَنْ عَلِيِّ بْنِ عَبْدِ اللمهِ بْنِ أَسَدٍ عَنْ إِب ْرَاهِيمَ بْنِ مََُممدٍ الثمقَفِيِّ عَنْ زُرَيْقِ بْ

نِ مَرْزُوقٍ الْبَجَلِيِّ عَنْ دَاوُدَ بْنِ عُلَيمةَ عَنِ الْكَلْبِِِّ عَنْ أَِِ صَالٍُِ

عَنِ ابْنِ عَبماسٍ فِِ ق َوْلِهِ عَزم وَ َُلم سَلََمٌ عَلَى آلِ يس قَالَ أَيْ عَلَى آلِ مََُممدٍ. 323

And from him as well, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Zureyq Bin Amrzuq Al Bajaly, from Dawood Bin Ulayya, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding the Words of Mighty and Majestic: Greetings be on Progeny of Yaseen [37:130], heasws said, ‘Yes, the Progenyasws of Muhammadasww’, (Not a Hadeeth) 323

5- فِس، تفسير الفقهي بس وَ اللُّزَانَ الحكيم قال الصادوق ع نبدي اسم زهول الله ص وَ الدملّ عليه قوأله إنك لمن الْمُرْسَلِيَْ

Tafseer Al-Qummi – Greetings be on Progeny of Yaseen [37:130]. Al-Sadiqsaww said: ‘Yaseen is a name of Rasool-Allahsaww, and the evidence upon it are hisazwj Words: You are one of the Rasools [36:3]’. 324

6- فِس، تفسير الفقي لم ذكر عو وَ حَلَّ آل محمود قال وَ تُركنا عليه في الأخيرين سلام على آب بس فقال بس محمود وَ آل محمود الأمة عليه وَ

 عليهم الخلاص والسلام.

Tafseer Al-Qummi – Then the Mighty and Majestic Mentioned the Progenyasws of Muhammadasww, so Heazwj Said: ‘And upon it, We Left (his mention to be) among the later ones [37:129] Greetings be on Progeny of Yaseen [37:130]. He said: ‘Muhammadasww and the Progenyasws of Muhammadasww, the Imamsasws, upon themasws be the Blessings and the Greetings’. (Not a Hadeeth) 325

7- مع، معاني الأخبار لِ، الأمامين الصادقين الطالقانيين عن اللّه تعالى عن محذختن بن سهيل عن الحُضرُ بن أبي قاطمة عن وَ تُركنا عليه في الأخيرين سلام على آل بس قال بس محمود وَ آل محمود الأمة عليه وَ

الصادقين عن أبا إيله، عن عو وَ حَلَّ سلام على آل بس قال بس محمود وَ آل محمود الأمة عليه وَ
8. Regarding the Words of the Mighty and Majestic: Greetings be on Progeny of Yaseen [37:130]. He said: “Yaseen is Muhammad saww and we asws are the Progeny asws of Yaseen”.

9. Regarding the Words of the Mighty and Majestic: Greetings be on Progeny of Yaseen [37:130]. He said, “Greetings be on Progeny of Yaseen [37:130]. He said, ‘Yaseen is Muhammad saww’.


11. Regarding the Words of the Mighty and Majestic: Greetings be on Progeny of Yaseen [37:130]. He said, ‘The greetings from Lord saww of the worlds upon Muhammad saww and his Progeny asws. Blessings be upon him saww and them asws and His Greetings to the ones who are in their Wilayah during the (Day of) Qiyamah’.

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326 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 7
327 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 8
328 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 10
329 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 11
‘Umar Bin Al Khattab used to recite it as: *Greetings be on Progeny of Yaseen [37:130]*. Abdul Rahman said, ‘The Progeny of Yaseen are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}’. \textsuperscript{330} (Not a Hadeeth)

I (Majlisi) am saying, ‘The Allama said in (the book) ‘Kashf Al Haq’ – regarding the Words of the Exalted: *Greetings be on Progeny of Yaseen [37:130]*, from Ibn Abbas, ‘They\textsuperscript{asws} are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.

وَ قَالَ النماسِ الْرماضُ لَهُ فِي شَرِّهِ حَيَّ أَقُولُ صَُم هَذَا وَ آلَ يس آلَ مَُممدٍ وَ عَلِيُّ ع مِنْهُمْ وَ السملََمُ عَلَيْهِمْ وَ لَكِنْ أَيْنَ هُوَ مِنْ دَ لِلْمُدمعَى.

And the Nasibis (Hostile ones) said, ‘The rebuttal of it is in its commentary’. I am saying, the correct it this, the Progeny of Yaseen is the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws} is from them\textsuperscript{asws}, and the greetings is upon them\textsuperscript{asws}, but where is it from the evidence of the claimant?’\textsuperscript{331} (Not a Hadeeth)

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\textsuperscript{330} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 12

\textsuperscript{331} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 13
CHAPTER 9 – THEY are the ‘Ahl Al Zikr’, and They are to be asked of, and it is obligated upon their Shias to ask them, and the answering is not obligated upon them

The Verses – (Surah) ‘Al-Nahl’ - therefore ask the people of Al Zikr if you don’t know [16:43] With the clear proofs and the Scriptures, [16:44]

(Surah) Al Anbiya: therefore ask the people of Al-Zikr if you don’t know [21:7]

(Surah) Suad: This is Our Gift, so either confer or withhold, without a Reckoning [38:39].

It is reported by Al-Shahrastani in his Tafseer named at ‘Mafateeh Al-Asraar’ – From Ja’far Bin Muhammad, a man asked him saying, ‘Ones in our presence are saying that they are the Torah, and the people of Al-Zikr, they are the Jewish scholars’.

He said: ‘By Allah! They we are being called to their Religion. But, by Allah, we are the People of Al-Zikr, the ones Allah the Exalted has Commanded with referring the questions to us’.

He said, ‘And such is transmitted from Ali having said: ‘We are the People of the Zikr’’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Muslim, and Jabir Aal Jufy – regarding the Words of the Exalted: ‘Al-Baqir said: ‘We are the People of Al-Zikr’’.
Abu Ja’far Al-Tusi said, ‘Allah azwj Named His aswj Rasool saww as ‘Zikr – the Words of the Exalted: Allah has Sent down to you a Reminder [65:10] A Rasool [65:11]. The Zikr is Rasool-Allah saww and the Imams asws of his saww family, and it is reported from Al-Baqir asws, and Al-Sadiq asws and Al-Reza asws.’

Tafseer Yusuf Al Qattan and Wakie Bin Al Jarrah and Ismail Al Sudy, and Sufyan Al Sowry having said, ‘Al Haris said, ‘I asked Amir Al-Momineen asws about this Verse, he asws said: ‘By Allah azwj Us asws. We asws are the People asws of Al-Zikr, we asws are the People asws of the knowledge, we asws are the mine of the interpretation and the Revelation’.

And it is reported from Al-Hassan asws Bin Ali asws in a speech of his asws: ‘And the general Arabs are honoured with it, and He awj Ennobled the ones He awj so Desired from them asws especially, so He awj Said: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]’. 332

(The book) ‘Uyoon Akhbar Al-Reza asws’ – Among what Al-Reza asws explained from the merits of the clean family is that he asws said: ‘And as for the ninth, we asws are the people of Al-Zikr, the ones asws Allah awj Mighty and Majestic Said: therefore ask the people of Al-Zikr if you don’t know [16:43]. We asws are the People asws of Al-Zikr, therefore ask us asws if you don’t know’.

The scholars said, ‘But rather, it means by that the Jews and the Christians’. Abu Al-Hassan asws said: ‘Glory be to Allah awj! And is that allowed when they are calling us to their Religion and saying that it is superior than the Religion of Al-Islam?’

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332 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 1
Al-Mamoun said, ‘Is there a commentary with you\textsuperscript{asws} regarding that, different to what they are saying, O Abu Al-Hassan\textsuperscript{asws}?\textsuperscript{333}'

He\textsuperscript{asws} said: ‘Yes. Al-Zikr is Rasool-Allah\textsuperscript{azwj} and we\textsuperscript{asws} are his\textsuperscript{saww} People\textsuperscript{asws}, and that is explained in the Book of Allah\textsuperscript{azwj} Mighty and Majestic where He\textsuperscript{azwj} is Saying is Surah Al Talaq: \textit{therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]. Thus, the Zikr is Rasool-Allah\textsuperscript{saww} and we\textsuperscript{asws} are his\textsuperscript{saww} People\textsuperscript{asws}}\textsuperscript{.333}

\textsuperscript{333} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 2

\textsuperscript{334} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 3
[9:122]. So He \(\text{asws}\) has Obligated the questioning upon you all and the referring to us \(\text{asws}\), and did not Obligate the answering upon us \(\text{asws}\).\(^{335}\)

5- بر، بصائر الدرجات أخذ بتحسس عن النفسن فن سمعا عن خذاء عن رعب عن المنطبع عن أبي عبد الله ع في قول الله تعالى و إله ليذكر لك و القوممك و سوف تستلون قل الذكر القدر و تحن فؤدهم و تحن المستعون.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Rabie, form Al Fazeyl,

‘From Abu Abdullah\(\text{asws}\) regarding the Words of Allah the Exalted: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]. He\(\text{asws}\) said: ‘The Zikr is the Quran, and we\(\text{asws}\) are its People\(\text{asws}\), and we\(\text{asws}\) are to be asked’’.\(^{336}\)

6- بر، بصائر الدرجات أخذ بتحسس عن النبي أبى فهد عن أن رأينه عن أبي حضرة ع مثله.

(The book) ‘Basair Al Darajaat’ – Ibn Yazeed, from Abu Umeyr, from Ibn Azina, from Bureyd,

‘From Abu Ja’far\(\text{asws}\) – similar to it’\(^{337}\)

7- بر، بصائر الدرجات بذا الأساند عن داود عن معاوية عن أبي حضرة ع في قول الله تعالى و إله ليذكر لك و القوممك و سوف تستلون قل فإنا عتاننا بما أهل الذكر و تحن المستعون.

(The book) ‘Basair Al Darajaat’, by this chain, from Bureyd, from Muawiya,

‘From Abu Ja’far\(\text{asws}\) regarding the Words of Blessed and Exalted: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]. He\(\text{asws}\) said: ‘But rather we\(\text{asws}\) are meant by it. We\(\text{asws}\) are the People\(\text{asws}\) of the Zikr, and we\(\text{asws}\) are to be asked’’.\(^{338}\)

8- كتب، كتب جامع المواقف و تأويل الآيات الظاهرة مختصدة في الغزاة عن عبد العزيز بن يحيى عن محمد بن عبد الله بن سلامة عن أحمد بن عبد الله عن أبي بكر عن رسول الله صلى الله عليه وسلم.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdullah Bin Salam, from Ahmad Bin Abdullah, from his father, from Zurara,

‘From him\(\text{asws}\) – similar to it’\(^{339}\)

9- بر، بصائر الدرجات اخذ معزوف عن حجاج بن عيسى عن عمر بن يزيد قال أنا أبو حضرة ع و إله ليذكر لك و القوممك و سوف تستلون قل رسول الله صلى الله عليه وسلم و أهل الذكر و هم المستعون.

(The book) ‘Basair Al Darajaat’ – Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

\(^{335}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 4
\(^{336}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 5
\(^{337}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 6
\(^{338}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 7
\(^{339}\) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 8
'Abu Ja'far asws said: 'And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]: He asws said: 'Rasool-Allah sallallahu alayhi wasallam and the People asws of his saww Household are the People asws of the Zikr, and they asws are to be asked'. 340

The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Aasim, from Abu Baseer,

'Regarding the Words of Allah aswraj the Exalted: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]. he asws said: 'Rasool-Allah sallallahu alayhi wasallam and the People asws of his saww Household are the questioned ones asws, and they asws are the People asws of Al -Zikr''.

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Sa’ad Bin Sa’d, from Safwan,

'From Al-Reza asws regarding the Words of Allah aswraj: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44], he asws said: 'We asws are they'.

(The book) ‘Basaair Al-Darajaat’ – By the chains from Al-Reza asws having said: ‘Allah aswraj Said: 'therefore ask the people of Al-Zikr - and they asws are the Imams asws, if you don’t know [16:43]. Upon them (people) that they ask them asws, and it isn’t upon them asws that they asws answer them. If they asws so desire, they answer, and if they asws so desire, they do not answer’.

By the former chains from Al-Reza asws, he (the narrator) said, ‘Allah aswraj the Exalted Said: therefore ask the people of Al-Zikr if you don’t know [16:43], who are they?’ He asws said: 'We asws are they'.
(The book) ‘Basaair Al-Darajaat’ – By this chain, said, ‘I said to Abu Al-Hassan asws, ‘Can the Imam asws happen to be in such a state that he asws is asked about the Permissible(s) and the Prohibitions, and that which the people are needy to, and there does not happen to be anything with him asws?’ He asws said: ‘No, but it would happen to be with him asws and he asws may not answer’.

345

15 - بر، بصائر الدرُات مََُممدُ بْنُ الحُْسَيِْْ عَنْ مََُممدِ بْنِ إِسََْاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَِِ بَكْرٍ ا

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazramy who said,

‘I was in the presence of Abu Ja’far asws and Al-Ward, brother of Al-Kumeyt entered and said, ‘May Allah azwj Make me to be sacrificed for you asws! (I had) seventy questions and (now) no one from me presented to me’. He asws said: ‘And not even one, O Ward?’ He said, ‘Yes, one has presented to me’. He asws said: ‘And what is it?’

قَالَ ق َوْلُ اللمهِ ت َبَارَكَ وَ ت َعَالىَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا ت َعْلَمُونَ قَالَ يَا وَرْدُ أَمَرَكُمُ اللمهُ ت َبَارَكَ وَ ت َعَالىَ أَنْ تَسْأَلُونَا وَ لَنَا إِنْ شِئْنَا أََُبْنَاكُمْ وَ إِنْ شِئْنَ

He said, ‘The Words of Allah azwj Blessed and Exalted: therefore ask the people of Al-Zikr if you don't know [16:43]’. He asws said: ‘O Ward! Allah azwj Blessed and Exalted Commands you to ask us asws, and for us asws is that if we asws so desire, we asws answer you, and if we asws so desire, we asws do not answer you’.

346

16 - بر، بصائر الدرُات أَحَْْدُ بْنُ مََُممدٍ عَنِ الْوَشماءِ عَنْ أَِِ الحَْسَنِ الرِّضَا ع قَالَ سََِعْتُهُ ي َقُولُ قَالَ عَلِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Washa,

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I heard him asws saying: ‘Ali asws Bin Al-Husayn asws said: ‘Upon the Imams asws from the Obligations is what isn’t upon their asws Shias, and upon our asws Shias is what isn’t upon us asws.

أَمَرَهُمُ اللمهُ أنْ يَسْأَلُونَا ف َقَالَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا ت َعْلَمُونَ فَأَمَرَهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الَْْوَابُ إِنْ شِئْنَا أََُبْنَا وَ إِنْ شِئْنَا أَمْسَكْنَا.

Allah azwj Commanded them to ask us asws. He azwj Said: therefore ask the people of Al-Zikr if you don't know [16:43]. He azwj Commanded them to ask us asws, and the answering isn’t upon us asws. If we asws so desire, we asws shall answer, and if we asws so desire, we asws shall withhold’.

345 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 14
346 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 15
347 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 16
17- I wrote a letter to Al-Reza\textsuperscript{asws}, and there was among part of what I wrote to him\textsuperscript{asws}, "Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{therefore ask the people of Al-Zikr if you don't know [16:43],} and Allah\textsuperscript{azwj} Said: \textit{And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].}\textsuperscript{348}

18- I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{therefore ask the people of Al-Zikr if you don’t know [16:43],} who are they? He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}. I said, ‘Upon us is that we ask you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘Upon you\textsuperscript{asws} is that you must answer?’ He\textsuperscript{asws} said: ‘That is up to us\textsuperscript{asws}.\textsuperscript{349}

19- I asked Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} the Exalted: \textit{therefore ask the people of Al-Zikr if you don’t know [16:43],} (I, the narrator said), ‘Who are they?’ He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}. I said, ‘So who are the ones being Commanded with the questioning?’ He\textsuperscript{asws} said: ‘You are’. I said, ‘We have to ask you\textsuperscript{asws} just as we are Commanded’, and I had thought that he\textsuperscript{asws} will not refuse me when I come to him\textsuperscript{asws} from this perspective’. He\textsuperscript{asws} said: ‘But

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\textsuperscript{348} Bihar Al Anwar – V 23, The book of Imamate, P 1 Ch 9 H 17
\textsuperscript{349} Bihar Al Anwar – V 23, The book of Imamate, P 1 Ch 9 H 18
rather you are Commanded to ask us asws, and that answer isn’t for you upon us asws, but rather that is up to us asws.  

20- بر، بصائر الدرجات تحدث بن المسلمين عن صفوان عين مكلف بن أبي شفيان عين مكلف بن ختسي عين أبي عبيد الله ع في قول الله ع و خل فضيلنا أهل الذكر إن فشلت النعمة فأيامكم عين مكلف بن مسلم عن أبي حذف من عين مكلف بن مسلم عين أبي حذف ع في قول الله ع فلا تظلمون قال أهل الذكر إن كفتم لا تظلمون إنكم إن أهل الذكر إن كفتم فلا تظلمون إنكم إن أهل الذكر إن كفتم فلا تظلمون وإنكم إن أهل الذكر إن كفتم فلا تظلمون.

I said, ‘Who are they?’ He asws said: ‘Us’. I said, ‘So, who are the ones Commanded with the questioning?’ He asws said: ‘You are’. I said, ‘So, we have to ask you’. – and I thought that he asws would not refuse me when I came to him asws from this perspective’. He asws said: ‘But rather you are Commanded to be asking, and the answer isn’t (Obligated) upon us asws. But rather, that is up to us asws’.  

22- بر، بصائر الدرجات تحدث بن محمد بن عاصم بن نحام بن محمد بن مسلم عن أبي حذف ع في قول الله ع فلا تظلمون قال أهل الذكر و خل فضيلنا أهل الذكر إن كفتم لا تظلمون.

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350 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 19
351 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 20
352 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 21
‘From Abu Ja’far asws regarding the Words of Allah azwj: therefore ask the people of Al-Zikr if you don’t know [16:43]. He asws said: ‘We asws are the People asws of the Zikr, and we asws are questioned ones asws.’ 353

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23 - بر، بصائر الدرجات محمد بن الحسن و محمد بن عبيد المارد عن ابن فضال عن تغلب عن بعض أصحابه عن محمد بن مروان عن اللطيف بن

بسام عن أبي حفص ع في قول الله فقالوا أهل الذكر إن كنت لا تعلمون قل رسول الله و أهل البيت هم أهل الذكر و هم الأئمة.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, and Muhammad Bin Abul Jabbar, from Ibn Fazzal, from Sa’alba, from one of our companions, from Muhammad Bin Marwan, from Al Fuzyel Bin Yasaar,

‘From Abu Ja’far asws regarding the Words of Allah azwj: therefore ask the people of Al-Zikr if you don’t know [16:43], he asws said: ‘Rasool-Allah saww and the People asws of his saww Household, they asws are the People asws of the Zikr, and they asws are the Imams asws.’ 354

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24 - بر، بصائر الدرجات أحمد بن موسى عن الحسن بن سعيد عن سليمان بن عفرا عن مروان عن الفضل بن يسار عن عفرا عن قول الله فسألهن أهل الذكر إِنْ كُنْتُمْ لا تَعْلَمُونَ قَالَ النَّارَقُدُ وَ النَّارَقُدُ الْمَسْئُولُونَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj: therefore ask the people of Al-Zikr if you don’t know [16:43]. He asws said: ‘The Zikr is Muhammad saww and we asws are his saww people asws, and we asws are the ones to be asked’." 355

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25 - بر، بصائر الدرجات أحمد بن محedin بن مصعب عن تحديث بن عبيد بن العباس بن كثير عن أبي عبد الله ع في قول الله فسألهن أهل الذكر إن كنت لا تعلمون قل تعلمون فإنه والله في خليج مسأله و من المسأله و من شؤون المسأله.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Suleyman Bin Ja’far Al Ja’fary who said,

‘I heard Abu Al-Hassan asws saying regarding the Words of Allah azwj the Exalted: therefore ask the people of Al-Zikr if you don’t know [16:43]. He asws said: ‘We asws are they’.” 356

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26 - بر، بصائر الدرجات أحمد بن محedin بن مصعب عن تحديث بن عبيد بن العباس بن كثير عن محمد بن مروان عن اللطيف عن أبي حفص ع في قول الله تعالى فسألهن أهل الذكر إن كنت لا تعلمون قال رسول الله و الأئمة هم أهل الذكر قال الله تعالى و إنما لأنا لكم و أنتم نصيحتكم و توفيقكم و شؤون المسأله قل تعلموا و من الشؤون.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzyel,

‘From Abu Ja’far asws regarding the Words of Allah azwj the Exalted: therefore ask the people of Al Zikr if you don’t know [16:43]. He asws said: ‘Rasool-Allah saww and the Imams asws, they asws are the People asws of the Zikr. Allah azwj the Exalted Said: And it is a Zikr for you and

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353 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 22
354 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 23
355 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 24
for your people, and soon you shall be Questioned [43:44]. We are his people and we are the ones to be asked. 357

27- بر، بصائر الدربادREN (ب) تحفة في الخلق عن محمد بن أبي عفادة عن بني زيد بن معاوية عن أبي حفصة عن قال: فلّه فإن الله عز و جلّ مظلوا أهل الذكر إن كنتُم لا تتّمرون قال الذكر الفداء و عن المستانون.

(The book) ‘Basair Al Darajaat’ – Ibn Yazed and Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya,

‘From Abu Ja’far  regarding the Words of Allah Mighty and Majestic: therefore ask the people of Al-Zikr if you don’t know [16:43]. He  said: ‘The Zikr is the Quran, and we are the ones to be asked’. 358

28- بر، بصائر الدربادرحمان بن محمد بن سعيد عن أبى عمرو بن الشبل عن أبي عبد الله ع في قول الله مظلوا أهل الذكر إن كنتُم لا تتّمرون قال هم أن محمد ص رأي الله

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Abu Usman, from Al Moalla Bin Khuneys,

‘From Abu Abdullah  regarding the Words of Allah: therefore ask the people of Al-Zikr if you don’t know [16:43]. He  said: ‘They are the Progeny of Muhammad .’

360

We mentioned the Hadeeth of Al-Kalby to him that he said it was regarding the people of the Book (Jews and Christians)’. He  cursed him and belied him’. 359

29- بر، بصائر الدربادرحمان بن محمد بن سعيد عن أبى عمرو بن الشبل عن أبي عبد الله ع في قول الله مظلوا أهل الذكر إن كنتُم لا تتّمرون قال هم أن محمد ص رأي الله

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Abdullah Bin Muskan, from Bukeyr, from the one who reported it,

‘From Abu Ja’far  regarding the Words of Allah: therefore ask the people of Al-Zikr if you don’t know [16:43]. He  said: ‘We are’. I said, ‘We are the ones Commanded to question you?’ He  said: ‘Yes, and that is up to us. If he  so desire, we answer, and if we  do not answer’. 360

30- بر، بصائر الدربادرحمان بن محمد بن سعيد عن أبى عمرو بن الشبل عن أبي عبد الله ع في قول الله مظلوا أهل الذكر إن كنتُم لا تتّمرون قال هم أن محمد ص رأي الله

(The book) ‘Basair Al Darajaat’ – Al Sindy Bin Muhammad, from Al A’ala, from Muhammad Bin Muslim,
‘From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘The ones with us are claiming that the Words of Allah azwj: *therefore ask the people of Al-Zikr if you don’t know [16:43]*, they are the Jews and the Christians’.

He asws said: ‘Then they would be calling to their Religion’. Then he asws gestured with his asws hand to his asws chest and said: ‘We asws are the People asws of the Zikr and we asws are the ones asws to be asked’.

((The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabatany,

‘From Abu Abdullah asws having been asked about the Words of Allah azwj Mighty and Majestic: *therefore ask the people of Al-Zikr if you don’t know [16:43]*. He asws said: ‘They are the Progeny asws of Muhammad saww. Indeed, and asws am from them asws’.

((The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed,

‘From Abu Abdullah asws regarding the Words of Allah azwj the Exalted: *therefore ask the people of Al-Zikr if you don’t know [16:43]*. He asws said: ‘The Book of Allah azwj is the Zikr and its People asws are the Progeny asws of Muhammad saww, the ones Allah azwj Commanded with asking them asws, and did not Command with asking the ignorant ones; and Allah azwj Named the Quran as Zikr, so He azwj Said: ’*and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]*’.

((The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn, from fazalat, from Aban, from Muhammad Bin Musoim,
‘From Abu Ja’far asws regarding the Words of Allah azwj: therefore ask the people of Al-Zikr if you don’t know [16:43]. He asws said: ‘The Zikr is the Quran, and the Progeny asws of the Rasool saww are the People asws of the Zikr, and they asws are to be asked’.

34- بر، بصائر الدراجات المشدودة عن عاميش بن حكيم عن محبوب بن شمس عن أبي حفظ عن في قول الله ﷺ: و آلم رسول الله ص و أهل الذكر و هم المشتولون.

35- بر، بصائر الدراجات المشدودة عن حكيم بن نسيم عن محبوب المخاط عن عبد الله بن عطلاخ في قوله ﷺ: أهل الذكر إن كنت لا تعلمون قال رسول الله ص و أهل بيته من الأئمة هم أهل الذكر.

36- بر، بصائر الدراجات المشدودة عن صحابي عن عمرو بن عجلان عن عليّ بن إسحاق عن الصحابة ﷺ: إن كنت لا تعلمون قال العلماء:

Regarding His azwj Words: therefore ask the people of Al-Zikr if you don’t know [16:43]. He asws said: ‘The Zikr is the Quran, and the Progeny asws of his saww Household from the Imams asws, they asws are the People asws of the Zikr’.

36- بر، بصائر الدراجات المشدودة عن عمران بن ليث عن ابن عجلان عن أحمد بن عطلاخ في قوله ﷺ: أهل الذكر إن كنت لا تعلمون قال رسول الله ص و أهل بيته من الأئمة هم أهل الذكر.

37- بر، بصائر الدراجات المشدودة عن علي بن إسحاق عن صحابي عن أبي الحسن عق: قلت يكون الإمام يسأل عن الخلال والمحرم فلا يكون عنة في شيء قال لا و لكن قد يكون عنة ولا يجب.

(The book) ‘Basaair Al Darajaat’ – Al Sindy, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ja’far Bin Bashir, from Musanna Al Hannat, from Abdullah Bin Ajlan,

(The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammam, from Bureyd,

(The book) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Safwan Bin Yahya,

‘From Abu Al-Hassan asws, he (the narrator) said, ‘I said, ‘Can the Imam asws be such that he asws is asked about the Permissible(s) and the Prohibitions, and there does not happen to be anything with him saww regarding it?’ He asws said: ‘No, but it (answer) would happen to be with him asws, and he asws may not answer’.

364 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 33
365 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 34
366 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 35
367 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 36
368 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 37
38 - A man from the Waqifites (who believe in 7 Imam\textsuperscript{asws}s) came to him\textsuperscript{asws} and grabbed hold with the rein of his\textsuperscript{asws} animal and said, ‘I want to ask you\textsuperscript{asws}'. He\textsuperscript{asws} said: ‘Then I\textsuperscript{asws} shall not answer’. He said, ‘And why will you\textsuperscript{asws} not answer me?’ He\textsuperscript{asws} said: ‘Because that is up to me\textsuperscript{asws}. If I\textsuperscript{asws} so desire I\textsuperscript{asws} answer, and if I\textsuperscript{asws} so desire, I\textsuperscript{asws} will not answer you’.

39 - I asked Abu Ja'far\textsuperscript{asws} about questioning or asking. He\textsuperscript{asws} said: ‘When you meet Musa, then ask him about it’.

He (the narrator) said, ‘I said, ‘Or you\textsuperscript{asws} do not know it?’ He\textsuperscript{asws} said: ‘Yes I\textsuperscript{asws} do)’. I said, ‘Then inform me with it’. He\textsuperscript{asws} said: ‘There is no Permission (of Allah\textsuperscript{azwj}) for me\textsuperscript{asws} regarding that’.

40 - I asked Abu Al-Hassan\textsuperscript{asws} about the Imam\textsuperscript{asws}, ‘Can he\textsuperscript{asws} be asked about something from the Permissible and the Prohibitions and that which the people are needy to and there does not happen to be anything with him\textsuperscript{asws} regarding it?’ He\textsuperscript{asws} said: ‘No, but it (answer) will be with him\textsuperscript{asws} and he\textsuperscript{asws} may not answer. That is up to him\textsuperscript{asws}, if he\textsuperscript{asws} so desires he\textsuperscript{asws} answers, and if he\textsuperscript{asws} so desires he\textsuperscript{asws} does not answer’.

369 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 38
370 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 39
371 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 40
‘From Abu Abdullah’asws having said: ‘Weasws are the Peopleasws of the Zikr and Peopleasws of the knowledge, and with usasws is the Permissible(s) and the Prohibitions’.

‘I presented to Abu Abdullahasws one of the sermons of hisasws father,asws, until I ended up to a place, heasws said: ‘Stop!’ So, I was silent. Then heasws said to me: ‘Write!’ and heasws dictated to me: -

‘There is no leeway regarding whatever befalls with you all, from what you do not know, except the pausing from it, and the proving regarding it, and referring it to the Imamsasws of guidance, until theyasws carry you regarding it upon the way, and remove the blindness from you regarding it. Allahazwj Says: therefore ask the people of Al-Zikr if you don’t know [16:43]’.

‘From Abu Ja’farasws he (the narrator) said, ‘I said to himasws, The ones in our presence are claiming that the Words of Allahazwj: therefore ask the people of Al-Zikr if you don’t know [16:43], they are the Jews and the Christians’.

Heasws said: ‘Then they would be calling you to their Religion’. Then heasws said (gestured) to hisasws chest: ‘Weasws are the Peopleasws of the Zikr, and weasws are the ones to be asked’.

And he (the narrator) said, ‘Abu Ja’farasws said: ‘The Zikr is the Quran’.

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372 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 41
373 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 42
374 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 43
Tafseer Al Ayyashi – From Ahmad Bin Muhammad who said,

‘Abu Al Hassan Al Reza\textsuperscript{asws} wrote to me: ‘May Allah\textsuperscript{azwj} Grant us\textsuperscript{asws} and you with excellent health. But rather, our\textsuperscript{asws} Shias and the ones who follow us and do not oppose us, and when we\textsuperscript{asws} fear, they fear, and when we\textsuperscript{asws} are calm, they are calm.

Allah\textsuperscript{azwj} Said: \textit{therefore ask the people of Al Zikr if you don’t know [16:43]}, and Said: \textit{And it was not for the Momineen to go forth altogether, so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people [9:122]} – the Verse.

The asking is Obligated upon you all and the responding it up to us\textsuperscript{asws}, and the answering is not Obligated upon us\textsuperscript{asws}. Or, have you not been Forbidden from frequent questioning, but you refused to end it. Beware of that, for surely, rather the ones before you were destroyed by the frequency of their questioning to their Prophets\textsuperscript{as}. Allah\textsuperscript{azwj} Said: \textit{O you who believe! Do not ask about things, if it is declared to you it would offend you; [5:101]}.

From Ja‘far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} regarding the Words of the Exalted: \textit{therefore ask the people of Al-Zikr [16:43].} He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}.’

He said, ‘And Jabir Al-Jufy said, ‘When this Verse was Revealed, All\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the People\textsuperscript{asws} of the Zikr’.’

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\textsuperscript{375} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 44
\textsuperscript{376} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 45
\textsuperscript{377} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 46
I (Majlisi) am saying, ‘It is reported in (the book) ‘Al Mustadrak’. By his chain from the memorisers Abu Nueym, by his chain from Anas (well known fabricator) who said,

‘Rasool-Allahsaww said: ‘Those who believe and their hearts are content with the Zikr of Allah. Indeed! By the Zikr of Allah, the hearts get contented [13:28]. Do you know who they are, O Ibn Umm Suleym?’ I said, ‘Who are they, O Rasool-Allahsaww?’ He said: ‘Weasws are the Peopleasws of the Household and ourasws Shias’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub (and) Tafseer Al-Sa’alby – Aliasws said regarding Hisazwj Words: therefore ask the people of Al-Zikr [16:43]: ‘Weasws are the Peopleasws of the Zikr’.

Abu Al-Abbas Al-Falaky built on it, ‘Aliasws said: ‘Indeed! The Zikr is Rasool-Allahsaww and weasws are hisasws Peopleasws, and weasws are those who are firmly rooted in the Knowledge. [3:7], and weasws are the minarets of guidance, and flags of piety, and for usasws the examples are struck’.

Al-Baqirasws: ‘The Prophetasws was Given the knowledge of (all) the Prophetsas, and knowledge of (all) the successorsas, and knowledge of what will be transpiring up to the establishment of the Hour’. Then heasws recited: This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. [21:24] – meaning the Prophetasws.

(The book) ‘Al Ikhtisas’ – It means the Prophetasws. Interpretation of the conscience regarding ‘with me’ and ‘before me’, and this isn’t regarding what Furat Bin Ibrahim reported’. (Not a Hadeeth)

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378 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 47
379 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 48
380 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 49
381 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 50
382 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 51
I entered to see Abu Abdullah\textsuperscript{asws} and asked him\textsuperscript{asws} a question. He\textsuperscript{asws} answered me regarding it with an answer. Then I sat down when a (another) man entered and asked him\textsuperscript{asws} about exactly it (same), but he\textsuperscript{asws} answered him with an answer he\textsuperscript{asws} had not answered me with'. Then another man entered and asked him\textsuperscript{asws} about it exactly, and he\textsuperscript{asws} answered him with a different answer to what he\textsuperscript{asws} had answered me, and different to what he\textsuperscript{asws} had answered my companion with'.

I panicked from that and it was grievous upon me. When the people went out, he\textsuperscript{asws} looked at me and said: ‘O Ibn Asheym! It is as if you are alarmed’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! But rather I am alarmed from three (different) words regarding one question’.

He\textsuperscript{asws} said: ‘O Ibn Asheym! Allah\textsuperscript{azwj} Delegated to Dawood\textsuperscript{as} the command of his\textsuperscript{as} kingdom. He\textsuperscript{asw} Said: ‘\textit{This is Our Gift, so either confer or withhold, without a Reckoning} [38:39]. And He\textsuperscript{asw} Delegated to Muhammad\textsuperscript{saww} the command of His\textsuperscript{asw} Religion. He\textsuperscript{asw} Said: ‘\textit{And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain} [59:7]. And Allah\textsuperscript{azwj} Delegated to the Imams\textsuperscript{asws} from us\textsuperscript{asws} and to us\textsuperscript{asws} whatever He\textsuperscript{asw} had Delegated to Muhammad\textsuperscript{asw}, so do not be alarmed’.

Tafseer Al-Qummi - \textit{Those who believe and their hearts are content with the Zikr of Allah}. [13:28]. He said, ‘Those who believe are the Shias, and Zikr of Allah\textsuperscript{azwj} is Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}. Then He\textsuperscript{asw} Said: \textit{Indeed! By the Zikr of Allah, the hearts get contented} [13:28]’.
‘From Ibn Abbas regarding the Words of the Exalted: therefore ask the people of Al-Zikr [16:43]. He said, ‘It is Muhammad\textsuperscript{asww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and they are the People\textsuperscript{asws} of the Zikr, and the knowledge, and the intellect, and the explanation, and they\textsuperscript{asws} are the People\textsuperscript{asws} of the Household of the Prophet-hood, and mine of the Message, and the interchange of the Angels. By Allah\textsuperscript{azwj}!

The Momin is not named as a Momin except as respect for Amir Al-Momineen\textsuperscript{asws}’. 385

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Mukhariq, from Ibn Tareyf, from Ibn Nubata,

‘From Amir Al-Momineen\textsuperscript{asws} regarding the Words of the Mighty and Majestic: therefore ask the people of Al Zikr if you don’t know [16:43]. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the People\textsuperscript{asws} the Zikr’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam Bin Ismail, from Isa Bin Dawood,

‘From Abu Al-Hassan Musa\textsuperscript{asws} regarding Words of Allah\textsuperscript{asww} Mighty and Majestic: We have Revealed to you a Book in which is your Zikr. So, are you not using your intellects? [21:10]. He\textsuperscript{asws} said: ‘The obedience to the Imams\textsuperscript{asws} after the Prophet\textsuperscript{asww}’. 387

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Husayn Bin Al Hakam, from Husayn Bin Nasr, from his father, from Ibn Abu Ayyash, from Suleym Bin Qays,

‘From Ali\textsuperscript{asws} regarding the Words of the Mighty and Majestic: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]: ‘We\textsuperscript{asws} are his\textsuperscript{asww} people and we\textsuperscript{asws} are to be questioned’’. 388

Amr Allah the Nasser said: ‘If you ask, and I will answer you in the name of Allah, and I will tell you the answer of each of you’. 389
‘The Words of Mighty and Majestic: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44].’ Rasool-Allah ṣaww and the People asws of his ṣaww Household are the People asws of the Zikr, and they asws are to be questioned. Allah ḥwj Commanded the people to ask them asws, thus they asws are the rulers of the people and their foremost with them, therefore there is no permissibility for anyone from the people that he takes (away) this right which Allah ḥwj has Obligated for them’.

(Not a Hadeeth)

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘The Words of the Mighty and Majestic: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44], who are they?’ He asws said: ‘We asws are they’.

‘From Abu Abdullah asws regarding the Words of the Mighty and Majestic: And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44].’ He asws said: ‘His ḥwj Words: and for your people, it means Ali Amir Al-Momineen asws, and soon you shall be Questioned – about his asws Wilayah’.

‘From Ja’far asws Bin Muhammad asws regarding the Words of the Exalted: Indeed! By the Zikr of Allah, the hearts get contented [13:28].’ He asws said: ‘By Muhammad ṣaww the hearts are contented, and he ṣaww is Zikr of Allah ṣaww and His ḥwj Divine Authority’.

389 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 58
390 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 59
391 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 60
392 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 61
62 - فَ، تَفَسِّيرُ فَرَاتِ بن إِبراهِيمِ الحُسَيْنِ بُنُ سَعِيدٍ بِسِنَادِهِ عَنْ أَبِي حَجَّامٍ عِنْ فُؤَالِهِ تَعَالَىَ فِي قَوْلِهِ تَعَالَىَ فَسْئَلُوا أُهْلَ الذِّكْرِ إِنْ كَفَّتَمُّنَّ لا تَعْلَمُونَ قَالُوْنَ أَنْ أُهْلَ الذِّكْرِ الْجَلِّ.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: \textit{therefore ask the people of Al Zikr if you don’t know [16:43].} He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the People\textsuperscript{asws} of the Zikr’’.\textsuperscript{393}

63 - فَ، تَفَسِّيرُ فَرَاتِ بن إِبراهِيمِ أحْمَدُ بْنُ مُوسَى بِسِنَادِهِ عَنْ زَيْدِ بْنِ عَلِيٍّ عِنْ فُؤَالِهِ تَعَالَىَ فَسْئَلُوا أُهْلَ الذِّكْرِ إِنْ كَفَّتَمُّنَّ لا تَعْلَمُونَ قَالُوْنَ أَنْ إِنَّ اللَّهَ

Tafseer Furat Al Ibrahim – Ahmad Bin Musa, by his chain,

‘From Zayd son of Ali (Bin Al Husayn\textsuperscript{asws}) regarding the Words of Allah\textsuperscript{azwj} the Exalted: \textit{therefore ask the people of Al Zikr if you don’t know [16:43].} He said: ‘Allah\textsuperscript{azwj} Named His\textsuperscript{azwj} Rasool\textsuperscript{saww} in His\textsuperscript{azwj} Book as ‘Zikr’. He\textsuperscript{azwj} Said: \textit{Allah has Sent down to you a Zikr [65:10] A Rasool [65:11], and Said: therefore ask the people of Al Zikr if you don’t know [16:43]’’.\textsuperscript{394} (Not a Hadeeth)

64 - قَبِل، المناقب لابن شهرآشوب ابن عثamy في قوله إن أخلصناهم خالصية ذكرى الدمار الآيات تزلت في أهل البيوت ع

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Ibn Abbas regarding His\textsuperscript{azwj} Words: \textit{We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46] – the Verses were Revealed regarding the People\textsuperscript{asws} of the Household’’.\textsuperscript{395} (Not a Hadeeth)

\textsuperscript{393} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 62
\textsuperscript{394} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 63
\textsuperscript{395} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 64

1- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة تحقّق بن العلماء بن تحقّق بن الحسن بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب. فكل من قرأ القرآن بالخفّة يجماعون على أنهم علماء، و الذين أوتوه و المنذرون به و الرأسخون في العلم.

2- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة تحقّق بن العلماء بن تحقّق بن الحسن بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب. فكل من قرأ القرآن بالخفّة يجماعون على أنهم علماء، و الذين أوتوه و المنذرون به و الرأسخون في العلم.

3- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة تحقّق بن العلماء بن تحقّق بن الحسن بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب بن الحسن بن علي بن أبي طالب. فكل من قرأ القرآن بالخفّة يجماعون على أنهم علماء، و الذين أوتوه و المنذرون به و الرأسخون في العلم.

396 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 1
397 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 2
398 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 3
A man asked Abu Abdullah\textsuperscript{asws} about the Words of the Mighty and Majestic: \textit{But these are clear Verses in the chests of those Granted the Knowledge, [29:49]}. He\textsuperscript{asws} said: 'We\textsuperscript{asws} are they'. The man said, ‘May I be sacrificed for you\textsuperscript{asws}, until the rising of Al-Qaim\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘All of us\textsuperscript{asws} are standing (Qaim) with the Commands of Allah\textsuperscript{azwj}, one after one, until the Master of the sword comes. So, when the Master of the sword comes, a matter other than this would come’\textsuperscript{399}.

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{But these are clear Verses in the chests of those Granted the Knowledge, [29:49]}. He\textsuperscript{asws} said: ‘They are the Imams from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}\textsuperscript{,} 400.

Tafseer Al Ayyashi, from Abu Wallad who said,

‘I asked Abu Abdullah\textsuperscript{asws} about His\textsuperscript{azwj} Words: \textit{Those whom We gave the Book are reciting it as its true recitation, they are believing in it; [2:121]}. He\textsuperscript{asws} said: ‘They are the Imams\textsuperscript{asws}, 401.

Tafseer Qummi - \textit{and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]}. He\textsuperscript{asws} said, ‘One whom it reaches he\textsuperscript{asws} is the Imam\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Muhammad\textsuperscript{saww} warned and we\textsuperscript{asws} warn just was the Prophet\textsuperscript{saww} had warned with it’. [Not a Hadeeth]

\textsuperscript{399} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 4
\textsuperscript{400} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 5
\textsuperscript{401} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 6
And in Tafsir Al-Ayyashi – Abu Ja’far asws and Abu Abdullah asws said: ‘Its meaning is, and one whom it reaches that he asws happens to be an Imams asws from the Progeny asws of Muhammad saww, so he asws warns with the Quran just as Rasool-Allah saww had warned with it’.

And in Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Aiz, from Ibn Uzina, from Malik Al Juhny who said,

‘I said to Abu Abdullah asws regarding the Words of Mighty and Majestic: and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]. He asws said: ‘One whom it reaches that he asws happens to be an Imams asws from the Progeny asws of Muhammad saww, so he asws warns with the Quran just as Rasool-Allah saww had warned with it’.

And from Al-Baqir asws regarding the Words of the Exalted: But these are clear Verses in the chests of those Granted the Knowledge, [29:49]. He asws said: ‘We asws are meant by it, the Imams asws from the Progeny asws of Muhammad saww’.

Bureyd Bin Muawiya – From Al-Sadiq asws regarding His aswj Words: and one with whom is Knowledge of the Book [13:43]. He asws said: ‘It means us asws, and Ali asws is the first of us asws, and the most superior of us asws, and best of us asws after the Prophet saww’.

402 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 7
403 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 8
404 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 9
405 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 10
406 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 11
Tafseer Al Qummi – Muhammad Bin Ahmad Bin Sabit, from Al hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer,

‘From Abu Abdullahazwj, he (the narrator) said, ‘I heard himazwj saying: ‘Surely the Quran is a Deterrent, and an Instructor. It Instructs with the Paradise and Deters from the Fire, and in it as Decisive (Verses) and Allegorical. As for the Decisive, so believe in it and act with it and make a Religion with it, and as for the Allegorical, believe in it and do not act with it.

وَ هُوَ ق َوْلُ اللمهِ فَأَمَّمَا المذِينَ فِِ ق ُلُوبِِِمْ زَيْغٌ ف َيَتمبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَ ابْتِغاءَ تَأْوِيلِهِ وَ ما يَعْلَمُ تَأْوِيلَهُ إِلام اللمهُ وَ الرم

And it is the Word of Allahazwj: ‘Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, ‘We believe in it. It is all from the Presence of our Lord’. [3:7]’. 407

Tafseer Al Qummi - Those Given the knowledge would say: ‘Today the disgrace and the evil is upon the Kafirs’ [16:27] – he said, ‘Those Given the knowledge are the Imamsasws’. 408 (Not a Hadeeth)

And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6]. He said, ‘He is Amir Al Momineenasws ratifying Rasool-Allahsaww with what Allahazwj had Revealed upon him’. 409

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww is the most superior of the ones immersed in the knowledge. Heasws had known the entirety of what Allahazwj had Revealed upon himasww from the revelation and the explanation, and it had never been for Allahazwj to Reveal something upon himasww not Teaching himasww the explanation, and hisasww successorsasws from after himasww, know it, all of it’.

قال فَلْتَ قَيَّمْتُ بِهَا أَنَّا الأَحْمَاطُ كَانَ يَقْبُولُ فَوْلَا عَضْيِمَةً فَالْإِنْكَامُ فَالْأَنْكَامُ عَلَى الْحَرَامِ وَ الْخَلَائِلَ وَ الْقُرْآنَ وَالْقُرْآنَ يَسِيٍّ فِِ َُنْبِ الْعِلْمِ المذِي يَُْدُثُ بِاللميْلِ وَ النمهَارِ.

407 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 12
408 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 13
409 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 14
He (the narrator) said, ‘I said, ‘May I be sacrificed for you!’ Abu Al-Khattab was saying grievous words regarding you (Imams).’ He asws said: ‘And what was he saying?’ I said, ‘He said, you asws are knowing the knowledge of the Permissible(s) and the Prohibitions, and the Quran, a little bit in the side of the knowledge which occurs by the night and the day’. (Incomplete Hadeeth)

It is reported in (the book) ‘Al Ikhtisas’ –

‘From Muhammad Bin Muslim who said, ‘I said to Abu Abdullah asws, ‘A speech I have heard from Abu Al-Khattab’. He asws said: ‘Present it to me’. I said, ‘He is saying you (Imams asws) do know the Permissible(s) and the Prohibitions and are separating what is between the people’.

He asws was silent. When I intended to arise, he asws grabbed my hand and said: ‘O Muhammad asws! Knowledge of the Permissible(s) and the Prohibitions is little in the side of the knowledge which (newly) occurs during the night and the day’.

Tafseer Al Qummi - But these are clear Verses in the chests of those Granted the Knowledge, [29:49]. He said, ‘They are the Imams asws and none deny Our Signs – meaning fight against Amir Al Momineen asws and the Imams asws, except for the unjust [29:49].’ [Not a Hadeeth]

‘I heard Zayd son of Ali asws (Bin Al-Husayn asws) saying regarding the Words of the Exalted: These are the Verses of Allah: We Recite these upon you with the Truth [2:252] and none understand these except for the learned ones [29:43]. Zayd said, ‘We are they’. Then he recited this Verse: But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]’. 412

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410 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 15
411 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 16
412 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 17
Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, raising it to Zayd Bin Sallam Al Jufy who said,

'I entered to see Abu Ja'far asws and I said to him asws, ‘May Allah aswj Keep you asws well! Khaysama narrated to me from you asws that he asked about the Words of the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49], and narrated to me that you asws narrated to him that it has been Revealed regarding you (Imams asws) in particular, and you asws are the ones Given the knowledge’.

He asws said: ‘By Allah aswj Khaysama spoke the truth. I asws did narrate it like that’. 413

Tafseer al Ayyashi – From Malik Al Juhny who said,

‘Abu Ja'far asws said: ‘Surely We Revealed the Torah wherein is Guidance and Light. – up to His aswj Words: **they had preserved from the Book of Allah, [5:44]. He asws said: ‘It was Revealed regarding us asws, 414

(20) – Hebs the narrations that there is a bond between the two of them, as well as their obedience to it. If the Commander of the Faithful desired to make them obey, he would command them, and if he desired to command them, he would command them to obey; and Allah knows best how to guide and protect us. 415

Abu Abdullah asws said: ‘O Abu Al-Sabbah! We asws are the people asws Allah aswj Obligated obedience to us asws, and the war booty is for us asws and for us asws is the clean wealth, and we asws are **those who are firmly rooted in the Knowledge. [3:7], and we asws are the envied ones, those Allah aswj Said: **Or are they envyng the people upon what Allah has Given them from His Grace? [4:54].’"}

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413 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 18
414 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 19
415 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 20
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘From the knowledge what we\textsuperscript{asws} have been Given is interpretation of the Quran and narratives of knowledge of the changing times and its occurrences; and whenever Allah\textsuperscript{azwj} Wants good with a servant, He\textsuperscript{azwj} Makes them hear, and if He\textsuperscript{azwj} Makes hear the one who does not (want to listen), he would turn around and walk away) as if he did not hear (it)’.

Then he\textsuperscript{asws} paused for a while, then said: ‘If we\textsuperscript{asws} find a retainer, or a veiler of our\textsuperscript{asws} knowledge, we\textsuperscript{asws} would teach; and Allah\textsuperscript{azwj} is the Supporter’’.\textsuperscript{416}

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\textsuperscript{416} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 21

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When I intended to arise, he\textsuperscript{asws} grabbed my clothes and said: ‘O Muhammad\textsuperscript{saww}! And which is this the Permissible(s) and the Prohibitions in the side of the knowledge? But rather, the Permissible(s) and the Prohibitions is in something little from the Quran’.\textsuperscript{417}

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\textsuperscript{417} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 22

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‘A servant of Rasool-Allah\textsuperscript{saww} said, ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Teach the people interpretation of the Quran with that they don’t know’. Ali\textsuperscript{asws} said: ‘Upon what should I\textsuperscript{asws} deliver your\textsuperscript{saww} Message after you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Inform the people what is doubtful upon them from the interpretation of the Quran’.\textsuperscript{418}

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\textsuperscript{418} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 23
‘Abu Abdullah<sup>419</sup> asws said: ‘It should suffice you all that you should be saying, ‘He<sup>asws</sup> knows the knowledge of the Permissibles and the Prohibitions and knows the Quran and clarify what is between the people’.

We went out and met Al-Mu'tazila and mentioned that to them. They said, ‘This matter is mighty. How can this happen to be and one of them was absent from his<sup>asws</sup> companion<sup>saww</sup>. How could he<sup>asws</sup> have known this?’

He (the narrator) said, ‘We returned to Zayd and informed them of his response to us. He said, ‘He<sup>asws</sup> used to memorised upon Rasool-Allah<sup>saww</sup> the number of days which he<sup>asws</sup> was absent with, so when they<sup>asws</sup> met, Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: ‘O Ali<sup>asws</sup>! Such and such was Revealed unto me<sup>asws</sup> during such and such day’, until he<sup>saww</sup> repeated it to him<sup>asws</sup> up to the end of the day which he<sup>asws</sup> had arrived, and informed us<sup>asws</sup> with that’.<sup>420</sup>

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419 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 24
420 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 25
'I was with Abu Al-Hassan asws at Makkah, and a man said to him, ‘You asws tend to interpret from the Book of Allah azwj what has not been heard with’.

Abu Al-Hassan asws said: ‘Upon us asws he saww Revealed before the people, and to us asws he saww interpreted before he saww interpreted among the people. Thus, we asws know its Permissibles, and its Prohibitions, and its Abrogating and its Abrogated, and its (Revelation during) his saww journeys and his saww staying, and in which night how many Verses were Revealed, and regarding who its Revealed, and regarding what it was Revealed.

So, we asws are the judges of Allah azwj in His azwj earth, and His azwj witnesses upon His azwj creatures, and it is the Words of Allah azwj Blessed and Exalted: Their testimonies would be recorded and they would be Questioned [43:19]. The testifying is for us asws and the questioning is to those testified upon.

This is knowledge asws am ending it to you and depositing it to you what necessitates me asws. So, if you accept asws shall be grateful, and if you neglect, then Allah azwj is a Witness over all thingsv.

I asked Abu Ja’far asws about this report, ‘There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)’. He asws said: ‘Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah azwj has Said: but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7], and we asws know it’.

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v Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 26

28- كثير، كثر جامع الفوائد، وأولئك الآيات الظاهرة تحتمل بين الأيثاب على تحتمل بين تفسير علمي على تفسير علمي على أن يقال من الغير من الغير من أبى الحسن موسى ع بر قول الله عز و جل هذا ذكر م من معي و ذكر من بليغ من الفحص ف ل ذكر ذكر الآيات والأوانياء.

421 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 26

422 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 27
From Abu Al-Hassan Musa asws regarding the Words of Allah aswj Mighty and Majestic: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me.** [21:24].

He asws said: ‘Zikr of the one (who is) with me, is Ali asws, and Zikr of the ones (who were) before me, Zikr of the Prophets as and the successors aswsw regarding the Words of Allah azwj Mighty and Majestic:

This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. [21:24].

He asws said: ‘I said to Abu Abdullah asws, ‘The Words of the Exalted: This is Our Book, speaking to you with the Truth. [45:29]’. He asws said: ‘Surely, the Book does not speak, but Muhammad asw and the People aswsw of his Household, they are the speakers with the Book’.

‘From Abu Abdullah asws, ‘The Quran, in it are Decisive and Allegorical (Verses). As for the Decisive, we asws believe in it, and act with it and make a Religion with it, and as for the Allegorical, we asws believe in it and do not act with it, and it is the Word of Allah aswj. Blessed and Exalted: ‘Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]’.

(Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 28

423

(Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 29

424

(Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 30

425

(Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 31
Abu Abdullah asws said to me: ‘O Abu Al-Sabah! We asws are a people Allah aszw Obligated obedience to us asws. For us asws is the war booty and for us asws is the clean wealth, and we asws are the envied ones, those Allah azwj has Spoken of in His xzw Book’. 427

From one of the two (5th or 6th Imam asws) regarding the Words of Allah azwj the Exalted: but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]. Rasool-Allah saww is the most superior of the firmly rooted ones in the knowledge. Allah aswj had Taught him saww the entirety of what He aswj had Revealed unto him saww, from the Revelation and the interpretation, and it was not for Allah aswj to Reveal something unto him saww and not Teach him saww its interpretation.

And his saww successors asws from after him saww know it, all of it; and those not knowing its interpretation when knowledgeable one asws says regarding it with knowledge, so Allah aswj has Answered them with His aswj Words: They are saying, ‘We believe in it. It is all from the Presence of our Lord’. [3:7]. And the Quran, for it is special (Verses) and general, and Decisive and Allegorical, and Abrogating and Abrogated, and the ones asws firmly rooted in the knowledge are knowing it’. 428

From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, The Words of Allah aswj: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. He asws said: ‘It means us asws’. 429

427 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 32
428 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 33
429 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 34
35 - بر، بصائر الدراجات أحمد بن موسى عن الحشائش عن علي بن حسَّان عن علي بن الزمخشري بن كثير عن أبي عبد الله مثنى.

(The book) 'Basair Al Darajaat' – Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Abu Abdullah asws – similar to it’.

36 - بر، بصائر الدراجات محمد بن الحسين عن حفصر بن بنيشر وآتي فقال عن الحشائش عن الحسن السنيقل قال: فلكل أحدهما عبد الله وذكر.

(The book) 'Basair Al Darajaat' – Muhammad Bin Al Husayn, from Ja’far Bin Bahir and Ibn Fazzal, from Al Hannat, from Al Hassan Al Sayqal who said, 'I said to Abu Abdullah asws – and mentioned similar to it.

37 - بر، بصائر الدراجات محمد بن الحسَّين عن عَفَر بن بُشَيّ وابن فزْمَال عن الحسن السنيقل قال: أَنْ أَيْتَ مُنْ هُمْ فَلَكُنَّ خَفَّفَ عَنْ عَسَى أَنْ يَكُونُوا.

(The books) 'Kunz Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ja’far Al Razaz, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr – similar to it’.

38 - بر، بصائر الدراجات محمد بن الحسَّين عن عَفَر بن بُشَيّ وابن فزْمَال عن الحسن السنيقل قال: لَنَّ هَذَهَا الأَيَاْنِ بَلْ هُوَ آياتٌ بيِّناتٌ في صُدُور المذِينَ أُوتُوا الْعِلْمُ قَُلْتُ أَنْ أَيْتَ مُنْ هُمْ فَلَكُنَّ خَفَّفَ عَنْ عَسَى أَنْ يَكُونُوا.

From Ja’far asws, he (the narrator) said, 'He asws recited this Verse: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. I said, 'You (Imams asws) are they?' Abu Ja’far asws said: 'Who else can it happen to be?'

39 - بر، بصائر الدراجات أحمد بن محمد بن الحسين بن الإمام عن حفصر بن بني عشر بن علي بن أبي خفصر ع أنهما فلأكون هذه الأَيَاْنِ بَلْ هُوَ آياتٌ بيِّناتٌ في صُدُور المذِينَ أُوتُوا الْعِلْمُ فَلَكُنَّ خَفَّفَ عَنْ عَسَى أَنْ يَكُونُوا.

From Abu Ja’far asws having recited this Verse: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. Then he asws said: 'O Abu Muhammad! And what has Allah azwj Said between the two covers (of the Quran)?' I said, 'May I be sacrificed for you asws! Who are they?' He asws said: 'Who else can it happen to be apart from us?’

From Abu Ja’far asws and Abu Abdullah asws.

430 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 35
431 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 36
432 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 37
433 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 38
Al Barqy, from Abu Al Jahm, from Asbaat,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}, 434

40 - بر، بصائر الدرجات محتملة بن الانبياء عن الهم عن أبي عبد الله عن قال مبعوثا يقول بن هو آيات بيداد في صدور الدين أتى العلّام قال فعلى الأئمة خاصة.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Yazeed, from Haroun Bin Hamza,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. He\textsuperscript{asws} said: ‘It is the Imams\textsuperscript{asws} in particular’. 435

41 - بر، بصائر الدرجات محتملة بن الانبياء عن الهم عن الهم بن حزيم عن أبوب بن حزيم عن حزيم بن حزيم بن حزيم بن حزيم قال: سألت أبو عبد الله عن قول الله عز و جل بن هو آيات بيداد في صدور الدين أتى العلّام قال فعلى الأئمة خاصة.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, from Humran who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: But these are clear Verses in the chests of those Granted the Knowledge [29:49], I said, ‘Are you (Imams\textsuperscript{asws}) they?’ He\textsuperscript{asws} said: ‘Who else can it happen to be?’ 436

42 - بر، بصائر الدرجات محتملة بن الانبياء عن الهم عن أبوب بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم قال: سألت أبو عبد الله عن قول الله عز و جل بن هو آيات بيداد في صدور الدين أتى العلّام قال فعلى الأئمة خاصة.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat who said,

‘Al Hayti asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: But these are clear Verses in the chests of those Granted the Knowledge [29:49]. He\textsuperscript{asws} said: They are the Imams\textsuperscript{asws}, 437

43 - بر، بصائر الدرجات محتملة بن الانبياء عن الهم عن أبوب بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بن حزيم بقول الله عز و جل قال: سألت أبو عبد الله عن قولاً و ذلك ملة.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Aziz Al Abdy who said, ‘I asked Abu Abdullah\textsuperscript{asws} – and mentioned similar to it’. 438

\textsuperscript{434} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 39
\textsuperscript{435} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 40
\textsuperscript{436} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 41
\textsuperscript{437} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 42
\textsuperscript{438} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 43
I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} – and mentioned similar to it and added in its end: ‘In particular’.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al-Ahwazy, from Muhammad Bin Al-Fazeyl who said, ‘I asked him\textsuperscript{asws} – and mentioned similar to it’.

I asked Abu Abdullah\textsuperscript{asws} about this Verse: \textit{But these are clear Verses in the chests of those Granted the Knowledge [29:49]}. He\textsuperscript{asws} said: ‘And what has Allah\textsuperscript{azwj} Said in the Parchment?’ I said, ‘So you (Imams\textsuperscript{asws}) are they?’ He\textsuperscript{asws} said: ‘So who else can it happen to be?’

From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{But these are clear Verses in the chests of those Granted the Knowledge [29:49]}. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} the Imams\textsuperscript{asws} in particular. \textit{and none understand these except for the learned ones [29:43]}’. He\textsuperscript{asws} claimed that the one who recognises the Imam\textsuperscript{asws} and the Signs would be from the ones who understand that’.

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\textsuperscript{439} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 44
\textsuperscript{440} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 45
\textsuperscript{441} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 46

48 - بر، بصائر الدرجات تمحدهن في خالد الطمسي عن سنف في عميروف عن أبي يحيى عن أبي حضير ع قال: الربتع هو الملك ولا نشايء في ديننا

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Khalid Al Tayalasi, from Sayf Bin Ameyra, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘The uncleanliness, it is the doubt, and we asws do not doubt in our Religion, ever!’

443

Then he asws said: ‘But these are clear Verses in the chests of those Granted the Knowledge [29:49]’. I said, ‘Are you (Imams asws) them?’ He asws said: ‘Who else can it happen to be?’

49 - بر، بصائر الدرجات أعدت تمحدهن عن الأفواحي عن اللعبس في تمحدهن عن سنف في سنف الذي عن أبي يحيى عن أبي حضير ع قال: إن هذا الجيل

انتهى إلى آي في القرآن لم يخرج أحداً منه بن هو آيات بيبات في صدور الذين أولاوا العلم.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Awazy, from Al Qasim Bin Muhammad, from Muhammad Bin Yahya, from Abdul Rahman,

‘From Abu Ja’far asws having said: ‘This knowledge in the Quran ends up to who?’ Then he asws gathered his fingers, then said: ‘But these are clear Verses in the chests of those Granted the Knowledge [29:49]’.

50 - بر، بصائر الدرجات عادت تمحدهن عن سنف في سنف الذي عن أبي يحيى عن أبي حضير ع قال: ففلت له قول الله تعالى و تعالى قال: هو آيات بيبات في صدور الذين أولاوا العلم و قوله تعالى فإن هو نبأ عظيم استعمل من عظيمvertsون الذين أولوا العلم الأئمة و البا?aة الإمامات.

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘The Words of Allah aswj Blessed and Exalted: But these are clear Verses in the chests of those Granted the Knowledge [29:49]; and the Words of the Exalted: Say: It is a Magnificent News, [38:67] (And) you are turning away from it’ [38:68]. He asws said: ‘Those Granted the knowledge are the Imams asws, and the (Magnificent) News is the Imamate’.

51 - فبينما، المضاف لابن شهرASHUBB روي أتى الإجابة و أتو بعيوض و خضر و أن عبد الله بن عفلان و أن عبد الرحمن الفقيه فلكلهم عن أبي حضير ع

(The book) ‘Al Manaqi’ of Ibn Shehr Ashub – It is reported by Bureyd Al Ijaly, and Abu Baseer, and Humran, and Abdullah Bin Iljan, and Abdul Raheem Al Quseyr, all of them, ‘From Abu Ja’far asws’. 445

442 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 47
443 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 48
444 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 49
445 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 50
And Asbat Bin Salim, and Al Hassan Sayqal, and Humran, and Al Musanna Hannat, and Abdul Rahman Bin Kaseer, and Haroun Bin Hamza Ghanawy, and Abdul Azaz Abady, and Sadeyr Sayrafi, all of them, ‘From Abu Abdullahasws.’

And Muhammad Bin Al Fuzeyl,

‘From Al-Rezasaws regarding the Words of the Exalted: But these are clear Verses in the chests of those Granted the Knowledge [29:49]: ‘Weasws are they, and it is about usasws’.

52—Shi, Translating this, Jabir has said: ‘I asked Abu Ja‘farasws about this Verse: Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, standing with fairness; there is no god except Him, the Mighty, the Wise [3:18].

Abu Ja‘farasws said: ‘Allah Testifies that there is no god except Him – Allahazwj Blessed and Exalted Testified with it for Himselfazwj and Heazwj is as Heazwj has Said.

As for Hisazwj Words: and (so testify) the Angels – Heazwj Honoured the Angels with the submission to their Lordazwj and they ratified and testified just as Heazwj had Testified for Himselfazwj.

And as for Hisazwj Words: and the ones with the knowledge, standing with fairness – The ones with the knowledge are the Prophetas and the successorsas, and theyas stand with the fairness, and the fairness, it is the justice in the apparent; and the justice in the esoteric (meaning) is Amir Al-Mumineenaswsasws.’

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446 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 51
447 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 52
53 - في شيء، فكّر العياشي عن مَرْزُبَانَ الْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا الحَْسَنِ عَنْ رُوِيَ فِِ قَوْلِهِ وَ ما يَعْلَمُ تَأْوِيلَهُ إِلام هُوَ وَ الْمَلَئِكَةُ وَ أُولُوا الْعِلْمِ قائِماً بِالْقِسْطِ قَالَ هُوَ الِْْمَامُ.

Tafseer Al Ayyashi – From Marzuban Al Qummi who said,

'It asked Abu Al-Hassanazwj about the Words of Allahazwj: *Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, standing with justice; [3:18]*. Heazwj said: ‘He is the Imamazwj." 

And in the language, (‘firmly rooted), it is the necessary which does not move from its state, and that will never happen except the one Allahazwj Impresses upon the knowledge in the beginning of his growth, like Isaas during hisas birth: *He said: ‘I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] – the Verse.*

As for the one who lives for many years not knowing, then seeks the knowledge, and attains it from another aspect upon a measurement of what is allowed him to avail from it, so that one isn’t from the ones firmly rooted. It is said, ‘being firmly rooted’ is a root of the tree in the ground, and it is not firmly rooted except as young.

And Amir Al-Momineenasws said: ‘Where are those claiming that they are the ones firmly rooted in the knowledge besides usasws, lying and rebelling against usasws, and in envy to usasws? Allahazwj the Glorious has Raised usasws and Dropped them, and Gave usasws and

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448 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 53
Deprived them, and Included us\textsuperscript{asws} and Expelled them. By us\textsuperscript{asws} the guidance is given and the blindness is removed, not by them”\textsuperscript{449}.

Tafseer Al Qummi – In a reported of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And those who are adhering with the Book [7:170] up to its end was Revealed regarding the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and their\textsuperscript{asws} Shias.}

\textit{And when your Lord Proclaimed that He would Send them, [7:167] up to its end, they are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} subjecting the people of the Book to evil punishment, taking the taxation from them’}.\textsuperscript{450}

\textsuperscript{449} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 54
\textsuperscript{450} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 55
CHAPTER 11 – THEY\textsuperscript{asws} ARE THE SIGNS OF ALLAH\textsuperscript{azwj} (AYATULLAH), AND HIS\textsuperscript{azwj} EXPLANATION AND HIS\textsuperscript{azwj} BOOK

1 - فس، تفسير الفصي خفطر عن أصحاب بني السماع عن أصحاب النبي ﷺ عن أصحاب بني أسد بن أسد عن أبي خزيمة قال، سألت أنا خفطر عن قول الله ﷺ أنهم كاذبو بنيات و نظم في الظلمات من بني الله ﷺ صلي الله عليه وسلم و من بنيا تفسيرا على ضياف مسئفين.

Tafseer Al Qummi – Ja’far Bin Ahmad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}. And those who are belying our Signs are deaf and dumb in the darkness. One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39].

قال أبو خلف عن لوط في الدين كاذبو في أمرائهم صم و بكم في الظلمات من كان من ولد إلئيس فإنه لا يصدق بالنور و لا يؤمنهم أحدا و هم الذين أصلهم الله ﷺ و من كان من ولد آدم ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Abu Ja’far\textsuperscript{asws} said: ‘It was Revealed regarding those who belied regarding their\textsuperscript{as} successors\textsuperscript{as}, being deaf and dumb just as Allah\textsuperscript{azwj} said, being in the darkness. One who was from the children of Iblees\textsuperscript{la} so he will not be ratifying the successors\textsuperscript{asws} nor believe in them\textsuperscript{asws}, ever, and they are those Allah\textsuperscript{azwj} has Let to stray, and the one who was from the children of Adam\textsuperscript{as} would believe in the Successors\textsuperscript{asws}, and they are upon the Straight Path’.

قال و سمعته يقول كذبوا بآياتنا كُلِّها في سرQRAN أن كذبوا بالأوْصِيَاء كُلِّهِمٍ.

He (the narrator) said, ‘And I heard him\textsuperscript{asws} saying: They belied Our Signs, all of them, [54:42]. In the esoteric (meaning) of the Quran, they belied the successors\textsuperscript{asws}, all of them”\textsuperscript{451}.

Tafseer Al Qummi - and those who are heedless of Our Signs [10:7]. He said, ‘Amir Al Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}, and the evidence upon that is the word of Amir Al Momineen\textsuperscript{asws}: ‘There is no Sign of Allah\textsuperscript{azwj} greater than I\textsuperscript{asws}’\textsuperscript{452} (Not a Hadeeth)

Tafseer Al Qummi – Al Husayn Bin Muhammad, from MOalla Bin Muhammad, from Ahmad Bin Muhammad, from Abdullah, from Ahmad Bin Hilal, from Umayya Bin Ali, from Dawood Bin Kaseer Al Raqy who said,

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\textsuperscript{451} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 1
\textsuperscript{452} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 2
‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{and the Signs and the warners do not avail a people not believing [10:101]}. He\textsuperscript{asws} said: ‘The Signs are the Imams\textsuperscript{asws} and the warners are the Prophets\textsuperscript{as}.\textsuperscript{453}

Tafseer Al Qummi - \textit{So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56] And those who commit Kufr and belie Our Signs, } he said, ‘And do not believe in the Wilayat of Amir Al Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}, then they, for them would be a humiliating Punishment [22:57]’\textsuperscript{.454 (Not a Hadeeth)}

Tafseer Al Qummi - \textit{He will Show you His Signs, [27:93]}. He said, ‘Amir Al Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}, when they\textsuperscript{asws} return, their\textsuperscript{asws} enemies would recognise them\textsuperscript{asws} when they see them\textsuperscript{asws}\textsuperscript{.455 (Not a Hadeeth)}

Tafseer Al Qummi - \textit{If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]}. It was narrated to me by my father, from Ibn Abu Umeyr, from Hisham, from Abu Abdullah\textsuperscript{asws} having said: ‘Their necks would be humbled, meaning of the clan of Umayya, and it is the Scream from the sky with the name of the Master\textsuperscript{asws} of the command (Al-Qaim\textsuperscript{asws})’\textsuperscript{.456}

Tafseer Al Qummi - \textit{But these are clear Verses in the chests of those Granted the Knowledge [29:49]}. He said, ‘These are the Imams\textsuperscript{asws}. His\textsuperscript{azwj} Words: \textit{And none fight against Our Signs} – meaning none fight against Ami Al Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}, except for the Kafirs [29:47]’\textsuperscript{.457 (Not a Hadeeth)}

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\textsuperscript{453} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 3
\textsuperscript{454} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 4
\textsuperscript{455} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 4
\textsuperscript{456} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 5
\textsuperscript{457} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 6

Page 197 of 401
Tafseer Al Qummi - (It is) a Blessed Book We Revealed to you, so they may ponder over its Signs – Amir Al Momineen asws and the Imams asws, and the ones of understanding would take heed [38:29], thus they are the ones of understanding”. 458 (Not a Hadeeth)

Tafseer Al Qummi - so they are those who would have incurred losses upon themselves due to their being unjust to Our Signs [7:9], he said, 'With the Imams asws they rejected'. 459 (Not a Hadeeth)

Tafseer Al Ayyashi – From Umar Bin Yazeed who said,

'I asked Abu Abdullah asws about the Words of Allah azwj. Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it [2:106], so he asws said: 'They are lying! It is not like this! When He azwj has Abrogated it and Comes with similar to it, so He azwj did not Abrogate it'.

I said, 'Like this (is how) Allah azwj Said!’ He asws said: 'Allah azwj Blessed and Exalted didn’t Say it like this’. I said, 'So how (did He azwj Say it)?' He asws said: 'There isn’t in it, neither an ‘Ali’ nor a ‘Waaw’. He azwj Said: Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it, similar to it [2:106]. He azwj is Saying: 'Whatever We azwj Cause from an Imam asws to pass away, or Cause His asws mention to be forgotten, We azwj Come with better than him asws from his asws lineage, similar to him asws. 460

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(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

‘Abu Ja’far asws said: ‘Surely, Ali asws is a Sign of Muhammad sallallahu alaihi wasallam, and Muhammad sallallahu alaihi wasallam called to the Wilayah of Ali asws’. 461

458 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 8
460 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 10
461 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 11
‘From Abu Abdullah’asws having said: ‘He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; [3:7]. Heasws said: ‘Amir Al-Momineenasws and the Imamsasws - and others are Allegorical,’ asws said: ‘So and so, and so and so, Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7], and they are Amir Al-Momineenasws and the Imamsasws’. 

13- فسم نفس تفسير الفصيح أخوه بن إدريس عن أحمد بن محمد عن الحسن بن سعيد عن فضالة عن ابن عمير بن أيوب عن علي بن أبي طالب قال: قال رسول الله صackson ْنَّ، كأن كان يؤمن بالله واليوم الآخر فلا يجلس في غرفة تعلم فيما في كتابه وما إذا أثبت الدين تطوعون في آئتنا إلى قولهم: Collect the truthful.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Ibn Ameyra, from Abdul A’ala Bin Ayn who said,

‘Rasool-Allahasws said: ‘the ones who believed in Allah and the Last Day [65:2], they should not sit in any gathering in which an Imamasws is reviled or a Muslim is backbit in it. Allahazwj is Saying in Hisazwj Book: And when you see those engaging in vanities regarding Our Signs, - with the unjust people [6:68]’. 

14- فسم نفس تفسير الفصيح أخوه بن إدريس عن أحمد بن محمد عن الحسن بن سعيد عن فضالة عن ابن عمير بن أيوب عن علي بن أبي طالب قال: سأله الناس الصالحين عن قول الله عز و جل ذاك ‘لأنهم تأويلهم وفهمهم بالتبنيات قال البيزنطيين’. 

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Hamza Bin Al Rabie, from Ali Bin Suweyd who said,

‘I asked Al-Abd Al-Salih (7th Imamasws about the Words of Allahazwj Mighty and Majestic: That is because their Rasools came to them with clear Proofs, [64:6], heasws said: ‘The clear proofs, they are the Imamascalw’. 

15- كما الكافى عن أحمد بن أبي ثريا عن أحمد بن الحسن عن عمر بن يزيد عن محمد بن جعفر بن محمد بن سهيل عن المفضل قال: سأله أبو عبد الله عن قول الله عز و جل ذاك ‘لأنهم تأويلهم وفهمهم بالتبنيات قال البيزنطيين’. 

Al Kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al hussan, from Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin sinan, from Al Mufazzal who said,

‘I asked Abu Abdullahasws about the Words Allahazwj the Exalted: ‘Come with a Quran other than this one or replace him’. [10:15]. Heasws said: ‘They said, ‘Or replace Aliasws’. 

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462 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 12
464 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 14
465 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 15
16- كتب جامع الفوائد و تأويل الآيات الظاهرة لمحمد بن أبي أحمد الشافعي بإستادسة عن أبي عبد الله ع، وقد سألنا من مثل عن قول الله عزّ و جلّ: "و إن الله في أم الكتاب لدينا لهيكل قال هو أمير المؤمنين".

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Al Hassan Bin Abu Al Hassan Al Daylami, by his chain,

‘From Abu Abdullah’asws, and heasws had been asked about the Words of Allahazwj Mighty and Majestic: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]. Heasws said: ‘It is Amir Al-Momineenasws’. 466

17- كتب جامع الفوائد و تأويل الآيات الظاهرة لمحمد بن أبي أحمد عن أحمد بن إدريس عن الله عزّ و جلّ عن محمد عن عيسى عن موسى عن محمد بن عليّ بن عفراّ قال: سمعت الرضااوس و هو يقول: "و قد تلهد هذه الآية، وإذن في أم الكتاب لدينا لهيكل حكيّم قال عليّ بن أبي طالب".

(The book) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abdullah Bin Muhammad, from Isa, from Musa Bin al Qasim, from Muhammad Bin Ali Bin Ja’far who said,

‘I heard Al-Rezaasws and heasws was saying: ‘Myasws fatherasws had recited this Verse: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]. Heasws said: ‘(It is) Aliasws Bin Abu Talibasws’. 467

And it is reported from him, ‘Heasws was asked, ‘Where is the mention of Aliasws in the Mother of the Book?’ Heasws said: ‘In Hisasws Words, the Glorious: Guide us to the Straight Path [1:6], it is Aliasws’. 468

18- و روي عن عائشة بنت أبي بكر رضي الله عنها أن السيدة سهيلة بنت عبد الله بنت كعب مع أم المؤمنين طلبت من غيرها، فلم يلهموا من شيء، فصغت و جعلت يبلغون. 469

‘We went out with Amir Al-Momineenasws until we ended up to Sa’sa Bin Sowhan, and there he was upon his bed. When he saw Aliasws there was lightening for him (felt better). Aliasws said to him: ‘Do not take our visiting you for priding upon your people’. He said, ‘No Amir Al-Momineenasws, but as a treasure and a reward’.

فقال لَوِ الله ما أطَّلَ فَإِنَّهُ خَفْيَةُ الْمَعْلُومٍ كِبْرٍ السَّمْعَةٍ

466 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 16
467 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 17
468 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 18
He\textsuperscript{asws} said to him: ‘By Allah\textsuperscript{azwj}! You are light in (seeking) assistance and a lot in assisting (others)’.

فقال مفصصة و أنت و الله يا أمير المؤمنين ما علمناك إلا إني بالله أعلم و إن الله في عينك لعظيم و إني في كتاب الله لعظيم حكيما و إني بالمؤمنين ركوت رجيم.

\textsuperscript{469}  

Sa’sa said, ‘And you\textsuperscript{asws}, by Allah\textsuperscript{azwj}, O Amir Al-Momineen\textsuperscript{asws}! I have not known you\textsuperscript{asws} except that you\textsuperscript{asws} are most knowing with Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is Great in your\textsuperscript{asws} eyes, and in the Book of Allah\textsuperscript{azwj} you\textsuperscript{asws} are \textit{Ali, a Wise man [43:4]}, and you\textsuperscript{asws}, \textit{With the Momineen are kind, merciful [9:128]’}. \textsuperscript{469}

(\textsuperscript{469} The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahirah’ – Muhammad Bin Al Abbas, from Ahmad bin Idrees, from Al Ash’ary, from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Wasil Bin Suleyman, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Zayd Bin Sowhan had an epileptic fit on the day of (battle of) the camel, Amir Al-Momineen\textsuperscript{asws} came until he\textsuperscript{asws} stay by his head and said, ‘May Allah\textsuperscript{azwj} have Mercy on you, O Zayd! You have been light of (seeking) assistance and great in assisting (others)’.

فوقع زيد رأسه إليه فقال و أنت حرآك الله خيرا يا أمير المؤمنين هو الله ما علمناك إلا بالله أعلم و إن الكتاب على حكيما و الله في صدرك عظيم.

Zayd raised his head to him\textsuperscript{asws} and said, ‘And you\textsuperscript{asws}, may Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws} goodly, O Amir Al-Momineen\textsuperscript{asws}. By Allah\textsuperscript{azwj}! I have not known you\textsuperscript{asws} except as being most knowing with Allah\textsuperscript{azwj}, and in the Mother of the Book: \textit{Ali, a Wise man [43:4]}, and in your\textsuperscript{asws} chest, Allah\textsuperscript{azwj} is Great’’. \textsuperscript{470}

\textsuperscript{469} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 19
\textsuperscript{470} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 20
CHAPTER 12 – ONES WHOM ALLAH⁴ azwj CHOSE FROM HIS⁴ azwj SERVANTS, THEY ARE THE IMAMS⁴ asws, AND THEY⁴ asws ARE THE PROGENY OF IBRAHIM⁴ as AND THE PEOPLE OF HIS⁴ as CALLING

The Verses – (Surah) Aal-Imran: 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]

(Surah) Fatir: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32].

And it is supported by what is reported in the Hadeeth from Abu Al Darda’a who said,

‘I heard Rasool-Allah⁴ saww saying regarding the Verse. As for the preceding one, so he would enter the Paradise without any Reckoning, and as for the moderate ones, he would be Reckoned with an easy Reckoning, and as for the one unjust to himself, he would be withheld in the place, then he would enter the Paradise. They are those And they shall say, ‘The Praise is for Allah Who Removed the grief from us. [35:34]’.

And it reported by our companions, from Maysar Bin Abdul Aziz,

‘From Al-Sadiq⁴ asws having said: ‘The one who is unjust to himself⁴ asws from us, is one who does not recognise the right of the Imam⁴ asws, and the moderate ones from us⁴ asws is a recogniser of the right of the Imam⁴ asws, and the one preceding with the goodness, he⁴ asws is the Imam⁴ asws, and they, all of them are Forgiven’.

And from Ziyad Bin Al Munzir,
‘From Abu Ja’far asws: ‘As for the one who is unjust to himself from us asws, (our shias) is the one who does one righteous deed and another evil one. [9:102], and as for the moderate one, he is worshipper, the diligent, and as for the one preceding with the good, is Ali asws and Al-Hassan asws and Al-Husayn asws, and the ones asws from the Progeny asws of Muhammad saww killed as martyrs’.

Tafseer Al Qummi – Then He asws Mentioned the Progeny asws of Muhammad asws. He aswj Said: Then We Gave the Book as an inheritance to those We Chose from among Our servants. – and they are the Imams asws. So, for them is one who is unjust to himself, - from the Progeny asws of Muhammad asww, other imams, and he is a rejecter of the Imam asws, and from them is a moderate one, - and he is an acknowledger with the Imam asws, and from them is one who precedes with the deeds of goodness by the Permission of Allah. – and he is the Imam asws [35:32]’.

By the chain connected to Al-Sadiq Ja’far asws Bin Muhammad asww having been asked about the Words of Allah aswj Mighty and Majestic: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].

He asws said: ‘The unjust one circles around his self, and the moderate one circles around his heart, and the preceding one circles around his Lord aswj Mighty and Majestic’.

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].

471 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 1
472 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 2
He asws said: ‘The unjust one from us is one who does not recognise the right of an Imam asws, and the moderate one is the one who has recognised of the right of an Imam asws, and the one preceding with the good deeds by the Permission of Allah azwj, he is the Imam asws: Gardens of Eden, they shall be entering these [35:33] – meaning the preceding and the moderate ones’.  

473

4 - مع معاني الأخبار الحسن في نفي الديني عن أبيه عن عبد الله بن طهيل عن بني عن أبي خضير عن السيدان قال: كننت في المسجد الحرام مع أبي حضر عم إذا جاءت من أجل البصر فلا يلتمس له من رحول الله إلا أن تنازل عن مسألة فقال هنا سلا علينا أختنا [المحدثة]

They said, ‘Inform us about the Words of Allah azwj Mighty and Majestic: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32] – up to the end of the two Verses’.

 قال نزلت فيما أهل البيت

He asws said: ‘It was Revealed regarding us, the People asws of the Household’.

قال أبو حزرة فقلت بأيأ لب و لنفي فمن الظلاء إن الفريق يدقمن قال من استوعت خساتة وأنت مأهل البيت فهو طام تنفيسه

Abu Hamza said, ‘I said, ‘May my father and my mother be (sacrificed for) you asws! So, who is the one unjust to himself from you all?’ He asws said: ‘One whose good deeds and his evil deeds are equal from us the People asws of the Household, so he is one unjust to himself’.

قلت من المقتضى يدقمن قال أبا عبد الله في الحالتين حتى يأتيه الزيج

I said, ‘Who is the moderate one from you?’ He asws said: ‘The worshipper to Allah azwj in the two states until the certainty comes to him’.

473 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 3
I said, 'So, who is the one from you preceding with the good deeds?' He asws said: 'One asws who calls, by Allahazwj, to the Way of his Lordazwj, and enjoins with the goodness, and forbids from the evil, and does not become a supporter of the straying ones, nor becomes an advocate for the treacherous [4:105], and is not pleased with the judgment of the mischief-makers, except one who fears upon himself and his religion, and does not find any supporters'.

(The book) ‘Al-Ihtijaj’ – From Abu Baseer who said, ‘I asked Abu Abdullahasws about this Verse: Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]. Heasws said: ‘Which thing are you saying?’ I said, ’I am saying it is especially for the children of (Syeda) Fatimaasws’.

Heasws said: ‘One who unsheathes his sword and calls the people to himself, to the straying, from the children of Fatimaasws and others, so he isn’t included in this Verse’. I said, ’Who is included in it?’

Heasws said: ‘The one unjust to himself is the one who does not call the people to a straying nor guidance, and the moderate ones from us the Peopleasws of the Household, is the recogniser with the right of an Imamasws, and the one preceding with the deeds of goodness is the Imamasws’. 475

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan Bin Fazzal, from Humeyd Bin Al Musanna, from Abu Sallam Al Mar’ashy, from Sowrat Bin Kuleyb who said,

‘I asked Abu Ja’faraasws about the Words of Allahazwj Blessed and Exalted: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32]. Heasws said: ‘The preceded with the deeds of goodness is the Imamasws’.

474 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 4
475 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 5
(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from al Ahwazy, from Al-Nazr, from Yahya Al-Halby, from Ibn Muskan, from Maysar, from Sowrat Bin Kaleyb – similar to it’.

476

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 6

477

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 7

478

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 8

479

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 9
11 - بر، بصائر الدراة إن يبوذ عن ابن أبي عمرو عن ابن أُذينة عن ابن بكر وفضيل وتيراب ورذالة عن أبي حفص عن في هذه الآية ثم أُورثنا الكتاب.

الذين استملتنا من عبادنا قال السياق الإمام.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bukeyr, and Fuzeyl, and Bureyd, and Zurara,

‘From Abu Ja‘far asws regarding this Verse: *Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]*. He asws said: ‘The receding one is the Imam asws’. 481

12 - بر، بصائر الدراة أحمد بن الحسن عن ابن أذينة عن ابن بكر عن مياس قَالَ: سألت أنا حفص عن قول الله تعالى ونَزَلَ ونَزَلَ ثم أُورثِنا الكتاب آيةً قال فيها نزلت و السياق بالحُرَّات الإمام.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from Ibn Uzina, from Ibn Bukeyr, from Muyassar who said,

‘I asked Abu Ja‘far asws about the Words of Allah azwj Blessed and Exalted: *Then We Gave the Book as an inheritance [35:32]* – the Verse. He asws said: ‘The one preceding with the good deeds is the Imam asws’. 482

13 - بر، بصائر الدراة سلامة عن الحسين بن موسى الصَّامَّم عن الحسن بن عمر قال: قلت له و ذكر مبَلَّةً.

(The book) ‘Basaair Al Darajaat’ – Salama, from Al Husayn Bin Musa Al Asamma, from Al Husayn Bin Umar who said,

‘I said to him asws  – and mentioned similar to it’. 483

14 - بر، بصائر الدراة سلامة عن الحسن بن عمر بن النَّافع عن أبي عاصم السراي عن أبي السلمان عن سُورةً بن كتب قال: سألت أنا حفص عن قول الله تعالى ثم أُورثِنا الكتاب آيةً قال فيها نزلت و السياق بالحُرَّات الإمام.

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Abu Imran Al Azmani, from Abu Al Sallam, from Sowrat Al Kuleyb who said,

‘I asked Abu Ja‘far asws about the Words of the Exalted: *Then We Gave the Book as an inheritance [35:32]* – the Verse. He asws said: ‘It was Revealed regarding us asws, and the one preceding with the good deeds, is the Imam asws’. 484

15 - بر، بصائر الدراة أحمد بن الحسن عن عثمان بن عمرو بن محيي عن مصطفى عن عثمان عن أبي عبد الله قال: ثم أُورثِنا الكتاب الذين استملتنا من عبادنا قال لهم آل محمد س والسياق بالحُرَّات هو الإمام.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

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480 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 10
481 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 11
482 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 12
483 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 13
484 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 14
‘From Abu Abdullah\textsuperscript{[according to]}: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32].} He\textsuperscript{saww} said: ‘They are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and the one preceding with the good deeds, he is the Imam\textsuperscript{asws} ‘. 

16 – بر، بصائر الدرجات أحمد بن محمد عن الأحمد بن منصور عن بني الحسن عن المتقدم عن المتقدم عن أبي حفصة عن الله: إنما قالت: في هذه الآية ثم أورثنا الكتاب الدينى اصطفينا من عبادنا الآية قال السلف بالخوارج الإمام فهين في وَلَد، عليّ، و قائلنة. 

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Muyassar, from Sowrat Bin Kuleyb,

‘From Abu Ja’far\textsuperscript{saww} having said regarding this Verse: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32] – the Verse. He\textsuperscript{saww} said: ‘The one preceding with the good deeds is the Imam\textsuperscript{asws}, and it is regarding the sons\textsuperscript{asws} of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} ‘. 

17 – بر، بصائر الدرجات أحمد بن محمد عن الحسن بن سعيد عن محمد بن عيسى عن منصور عن السمابق بالآيات هم الأئمة. 

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Mansour, from Abdul Momin Al Ansary, from Salim Al Ashal,

‘And it was so that whenever he arrived at Al-Medina, he would not return until he met Abu Ja’far\textsuperscript{saww}. He came out to Al-Kufa, we said, ‘O Salim! What have you come with?’ He said, ‘I have come to you with the good of the world and the Hereafter. I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32] – the Verse. He\textsuperscript{asws} said: ‘The ones preceding with the good deeds, they\textsuperscript{asws} are the Imams\textsuperscript{asws} ‘. 

18 – كشف، كشف الغمة من دلائل الحيمي عن داوود بن القاسم الجفاري قال: سألت أبا محمد عن قول الله ثم أورثنا الكتاب الدينى اصطفينا من عبادنا فقيل لهم ظالمين و جهمين متسامحين و منهم سابق بالخوارج بإذن الله قال السلف كلهم من آل محمد الطميم الذين لا يفتخر بالله. 

(The book) ‘Kashf Al Ghumma’, from Dalail Al Himeyri, from Dawood Bin Al Qasim Al Ja’fari who said,

‘I asked Abu Muhammad\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. [35:32].} He\textsuperscript{asws} said: ‘All of them from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, the one who is unjust to himself is the one who does not acknowledge with the Imam\textsuperscript{asws} ‘.

(Quran 35:32) 

قال فلم يغفرون و حفلت أفكرين في عالم ما أعلم أن تغفر على تحذير و آي淬health
He (the narrator) said, ‘My eyes filled up with tears and I went on to think within myself regarding the greatness what the Progeny asws of Muhammad saww have been Given, upon Muhammad saww and his saww family be the greetings.

فَنَظَرَ إِلَِم أَبُو مََُممدٍ ف َقَالَ الأَْمْرُ أَعْظَمُ مِِما حَدمث َتْكَ ن َفْسُكَ مِنْ عِظَمِ شَأْنِ آلِ مََُممدٍ فَاحَْْدِ اللمهَ ف َقَدْ ُُعِلْتَ مُتَمَسِّكاً بَِِبْلِهِمْ تُدْعَى ي َوْمَ الْقِيَامَةِ بِِِمْ إِذَا

He asws looked at me asws and said: ‘The matter is greater than what you have discussed within yourself of the greatness of the Progeny asws of Muhammad saww. Therefore praise Allah azwj for you have adhered with their asws rope. You will be called on the Day of Qiyamah with them asws, when every people will be called with their imam. Receive glad tidings, O Abu Hashim, for you are upon good’.

488

I (Majlisi) am saying, ‘It is reported by the Seyyid Bin Tawoos, in the boo of Sa’ad Al Soud, from Tafseer of Muhammad Bin Al Abbas Bin Marwan who said, ‘It was narrated to us by Ali Bin Abdullah Bin Asad from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Is’haq bin Yazeed Al Far’a, from Ghalib Al Hamdany, from Abu Is’haq Al Sabie who said,

‘I went out for Hajj and I met Muhammad asws Bin Ali asws. I asked him asws about this Verse: Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32], so he asws said: ‘O Abu Is’haq! What do your people say about it?’ Meaning the people of Al-Kufa. He said, ‘I said, ‘They are saying that it is for them’. He asws said: ‘Then what are they fearing if they were all from the people of the Paradise?’

قلْتُ فَمَا تقولُ لَّتْ جَعَلْتُ فِداكِ فِنَّكَ مَلْكٌ فِي نَّاسٍ حَيْثُ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ

I said, ‘So what are you asws saying, may I be sacrificed for you asws?’ He asws said: ‘It is for us asws especially – O Abu Is’haq – As for one who precedes with the deeds of goodness, so it is Ali asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws from us asws. And, from them is a moderate one, he is the one who Fasts by the day, and arises (to Pray) by the night. And, one who is unjust to himself, so it is regarding what is among the people, and he is Forgiven for it.

يا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ يَا أَبَا إِسْحَاقَ

O Abu Is’haq! It is by us asws that Allah azwj Frees your necks, and it is by us asws that Allah azwj Detaches the humiliation from your necks, and it is by us asws that Allah azwj Forgives your sins,

488 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 18
and it is by us\textsuperscript{asws} He\textsuperscript{azwj} Begins, and it is by us\textsuperscript{asws} that He\textsuperscript{azwj} Ends. And we\textsuperscript{asws} are your caves like the cave of the Companions of the Cave, and we\textsuperscript{asws} are your ship like the Ship of Noah\textsuperscript{as}, and we\textsuperscript{asws} are your Door of Hitta like the Door of Hitta of the Children of Israel'.

Kenz, Kenz *am' al-fu'adah wa ta'wil al-a'yaat al-za'hirah, *Mummad bin al-Abbas - similar to it, except in it, 'And the Imam\textsuperscript{asws} from us\textsuperscript{asws} is at the position of the martyr from us\textsuperscript{asws}', and in it, 'And as for the one unjust to himself so in it is what is regarding the people, and he is Forgiven'.

I said to Abu Ja'far\textsuperscript{asws}, 'What is the Meaning of the Words of the Mighty and Majestic: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]} – the Verse. He\textsuperscript{asws} said: 'The one unjust to himself is one who does not recognise the Imam\textsuperscript{asws}'.

I said, 'So, who is the moderate one?' He\textsuperscript{asws} said: 'The one who recognises the Imam\textsuperscript{asws}'. I said, 'So, who is the one preceding with the good deeds?' He\textsuperscript{asws} said: 'The Imam\textsuperscript{asws}'. I said, 'So, what is for your\textsuperscript{asws} Shias?' He\textsuperscript{asws} said: 'Their sins would be ransomed, and their debts would be paid off, and we\textsuperscript{asws} are their door of Hitta, and due to us\textsuperscript{asws} their (sins) are Forgiven for them'.
And I am saying, ‘The Seyyid Razy, may Allah azwj be pleased from him said in (the book) ‘Sa’ad Al-Saoud’ – I found a lot of Ahadeeth to have mentioned, part of it in the book ‘Al-Bahjat Bin Samarat Al-Bahjat’ inclusively, that His azwj Words, majestic is His azwj Majesty:

Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32] – up to the end of the Verse. The intended by these Ahadeeth is the entirety of the offspring of the Prophet asws, and that the one unjust to himself, he is the one ignorant with the Imam asws of his time, and the moderate one, he is the recogniser with him asws, and the one preceding with the good deeds is the Imam asws of the time”.

So, for them is one who is unjust to himself, - and he is the destroyed one, and from them is a moderate one, - and they are the righteous ones, and from them is one who precedes with the deeds of goodness – he asws is Ali asws Bin Abu Talib asws. Allah aswj Mighty and Majestic is Saying: That, it is the greatest merit [35:32] – meaning the Quran.

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 21
Allahazwj Mighty and Majestic Says: *wearing therein bracelets of gold and pearls, and their clothes therein would be silk* [35:33] And they shall say, *The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative* [35:34]. Heasws said: ‘And the grief is what afflicted themasws in the world, from the fear and the difficulties’ ⁴⁹²

By the Oneazwj in Whose Hand is the soul of Muhammadsaww! Even if one of them were to arrive on the Day of Qiyamah having performed the deeds of seventy Prophetsas, Allahazwj will not Accept from him until he arrives by myasws Wilayah and Wilayah of Aliasws Bin Abu Talibasws, ⁴⁹³

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⁴⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 22
⁴⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 23
The Prophet(saww) said: ‘O Ali(asmus)! Preserve my(saww) bequest and discharge my(saww) responsibilities, and be loyal to my(saww) covenant, and fulfil my(saww) promises made, and pay off my(saww) debts, and revive my(saww) Sunnah, and call to my(saww) Religion, because Allah(azwj) the Exalted Chose me(asmus) and Selected me(asmus).

I(saww) recalled the call of my(asmus) brother Musa(as), so I(saww) said: ‘O Allah(azwj)! Make a Vizier to be for me(saww) from my(saww) family, just as You(azwj) Made Haroun(as) for Musa(as). So, Allah(azwj) Mighty and Majestic Revealed to me(saww): “Ali(asmus) is your(saww) Vizier, and your(saww) helper, and the Caliph from after you(saww).

Then, O Ali(asmus)! You(asmus) are from the Imams(asmus) of guidance, and your(asmus) children from you(asmus). You(asmus) are all the guides of guidance, and the pious ones, and the tree of which I(saww) am its root and you(asmus) are its branches. So, the one who adheres with it, would attain salvation, and one who stays behind from it, would be destroyed and collapse; and you(asmus) are those Allah(azwj) the Exalted has Obligated your(asmus) cordiality and your(asmus) Wilayah.

And (you(asmus) are) those Allah(azwj) Mentioned in His(azwj) Book, and Described them(asmus) as being His(azwj) worshippers. Allah(azwj) Mighty and Majestic Said, from a speaker: 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]. You(asmus) are elites of Allah(azwj), from Adam(as), and Noah(as), and the progeny of Ibrahim(as), and progeny of Imran(as), and you(asmus) have examples from Ismail, and are the family of guides of Muhammad(saww).’

Tafseer Al-Qummi – The Scholar(asmus) said: ‘It was Revealed as: ‘and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33]. The (words) ‘Progeny of Muhammad’ were dropped from the Book’. 

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494 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 24
495 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 25
I heard Ja’far Bin Muhammad asws reciting: **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**. (The Imam asws) said: ‘This is how it was Revealed!’

Tafseer Al Qummi – Ali Bin Ibrahim said, ‘Regarding the Words of Exalted: Say: *The Praise is for Allah and greetings be upon His servants, those He Chose. [27:59]*. He said, ‘They are the Progeny asws of Muhammad asws.

(The) ‘Al-Manaqqib’ of Ibn Shehr Ashub – Al-Sadiq asws regarding the Words of the Exalted: *Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].* It was Revealed regarding our asws rights and the rights of our asws offspring in particular’.

And in a report from him asws, from his asws father asws: ‘It is regarding us in particular, and it means us asws.

And in a report of Abu Al-Jaroud, ‘From Al-Baqir asws: ‘They are the Progeny asws of Muhammad asws.

And from Zayd son of Ali (Bin Al Husayn asws having said, ‘We are they’). (Not a Hadeeth)

Aban Bin Al-Salt, ‘Al-Mamoun asked the scholars about the meaning of this Verse. They said, ‘It means by that, the Imams (leaders), all of them’. He said to Al-Reza asws: ‘What are you asws
saying, O Abu Al-Hassan asws? He said: ‘I am saying, it means by that the clean family, not others’. 502

Ziyad Al-Munzir, from Al-Baqir asws: ‘This is regarding the Progeny of Muhammad saww and their Shias’. 503

From him, from Al-Baqir asws: ‘As for the one unjust to himself from us, he is the one who does a righteous deed and another evil deed, and as for the moderate ones, he is worshipper, the strivers, and as for the one preceding with the good deeds, it is Ali asws and Al-Hassan asws, and Al-Husayn asws and the ones from the Progeny of Muhammad saww killed as martyrs’. 504

And in a report of Salim, from him asws: ‘The one preceding with the good deeds is the Imam asws, and the moderate one is the recogniser of the Imam asws, and the one unjust to himself is the one who does not recognise the Imam asws’. 505

Al-Baqir asws regarding the words of Ibrahim as: Our Lord! I have settled (some) of my offspring in a valley [14:37]: ‘We are the remaining ones of that family’. And he asws said: ‘The supplication of Ibrahim for us in particular’. 506

From Abu Al-Hassan Musa Bin Ja’far asws having said: ‘I asked him about the Words of Allah azwj Mighty and Majestic: They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When

502 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 32
503 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 33
504 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 34
505 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 35
506 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 36
the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].

He asws said: ‘We asws are the offspring of Ibrahim as, and we asws were Carried along with Noah, and we asws are the elites of Allah azwj.

وَ أَمَّا قَوْلُهُ وَ مِنْ هَدَيْنا وَ اُْتَبَيْنا فَهُمْ وَ اللمهِ شِيعَتُنَا المذِينَ هَدَاهُمُ اللمهُ لِمَوَدمتِنَا وَ اُْتَبَاهُمْ لِدِينِنَا فَحَيُّوا عَلَيْهِ وَ مَاتُ وَ حُبمنَا أَهْلَ الْبَيْتِ وَ اللمهِ مَا فَرَضَ عَلَيْكُمْ غَيَْْهُ.

And as for His azwj Words: and from the one We Guided and Chose, so they, by Allah azwj, are our asws Shias, those whom Allah azwj Guided to our asws cordiality, and their answering to our asws Religion. They live upon it, and die upon it. Allah azwj Described them with the worship, and the humbleness and of kind hearts, He azwj Said: When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Qasim, by his chain from Ibn Abbas regarding the Words of Allah azwj Exalted: Make the hearts of the people to yearn towards them [14:37]. He said, ‘Rasool-Allah saww said: ‘These are hearts of our asws Shias yearning to our asws love’.

‘From Abu Ja’far asws regarding the Words of Allah azwj relating the Words of Ibrahim as, Friend of Allah azwj: Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, [14:37], up to the end of the story –

ف قَال عِلْمَا قَال إِلَيْهِ يَا بُيَّنِ الْبَيْتِ مَا قَال إِلَيْهِ إِلاَّ أَنَّ اللَّهَ قَرَّنَ عَلَيْكُمْ إِلَيْانَ هذِهِ الأَحْجَارِ وَ التَّمَسَّا بِهَا وَ لَمْ يَقْرَنَ عَلَيْكُمْ إِلَيْانَ وَ مَوَافِكَانَ ْمُلْكْ وَ تَحْتِهَا أُهْلُ الْبَيْتِ وَ اللَّهُ مَا قَرَّنَ عَلَيْكُمْ غَيْرَهُ.

507 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 37
508 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 38
He asws said: ‘He as did not say, ‘(yearning) to it’, meaning the House (Kabah). He as did not say except, ‘towards them [14:37]. Are you viewing that Allah azwj has Obligated upon you all to come to these rocks and wiping (caressing) these, and did not Obligate upon you coming to us asws and asking us asws, and love for us asws the People asws of the Household? By Allah azwj! He azwj did not Obligate upon you other than it’.

Tafseer Al-Ayyashi – From a man, from Abu Ja’far asws regarding the Words of Allah azwj: ‘Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, - up to His azwj Words: perhaps they would be grateful [14:37]. He (the narrator) said, ‘Abu Ja’far asws said: ‘We asws are they, and we asws are the remainder of that offspring’.

And in another report from Hanan Bin Sadeyr, from him asws: ‘And we asws are the remainder of that offspring’. 511

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Al Musanna, from Abdullah Bin Ijlal,

‘From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; [3:68]: ‘They are the Imams asws and the ones who follow them asws’. 512

I (Majlisi) am saying, ‘It is reported by Al Tabarsy in (the book) ‘Majma Al Bayan’, from Umar Bin Yazeed who said,

‘Abu Abdullah asws said to me: ‘You (Shias), by Allah azwj are from the Progeny asws of Muhammad asww!’ I said, ‘From themselves asws. may I be sacrificed for you asws!’ He asws said: ‘Yes, from themselves asws’ – saying it thrice.

509 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 39
510 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 40
511 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 41
512 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 42
Then he asws looked at me and said: ‘O Umar! Allah azwj Mighty and Majestic Says in His azwj Book: *Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]*’. 513

Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]”.

513

Tafseer Al Ayyashi – From Haman Bin Sadeyr, from his father,

‘From Abu Ja’far asws having said: ‘*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 [3:34]*. He asws said: ‘And we asws are the remainder of that offspring”’. 514

514

Tafseer Al Ayyashi – From Hisham Bin Salim who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: *Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33].* He asws said: ‘It is the progeny of Ibrahim as and the Progeny asws of Muhammad saww, above the worlds [3:33]. They (compilers of the Quran) placed two names in place of one name”’. 515

515

Tafseer Al Ayyashi – From Abu Hamza,

‘From Abu Ja’far asws having said: ‘When the Prophet-hood of Muhammad saww came to an end, and his saww days were completed, Allah azwj Revealed: “O Muhammad saww! Your saww Prophet-hood has come to an end, and your saww days are completed, therefore make the Knowledge which is in your saww possession, from the Eman and the Great Name, and the inheritance of the Knowledge, and the effects of the Knowledge of the Prophet-hood to be into the posterity from your saww offspring, just as I aswj have not Cut-off from the Households of the Prophets as who used to be in between you saww and your saww father as Adam asw’. And these are the Words of Allah azwj *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].*”

513 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 43
514 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 44
515 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 45
And Allah\textsuperscript{azwj} Blessed and Exalted never Makes the Knowledge to be among the ignorant ones, and never Allocates His\textsuperscript{azwj} Command to anyone from His\textsuperscript{azwj} creatures, not even to an Angel of Proximity, and not to a Messenger Prophet\textsuperscript{as}, but He\textsuperscript{azwj} Sends Rasools from His\textsuperscript{azwj} Angels and Said to him: “Say such and such”.

Allah\textsuperscript{azwj} Commanded them with what He\textsuperscript{azwj} Loves and Prohibited them from what He\textsuperscript{azwj} Abhors. So He\textsuperscript{azwj} Related to them the affairs of His\textsuperscript{azwj} creatures by the Knowledge. So He\textsuperscript{azwj} Taught that Knowledge, and Taught His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} specials ones from the Prophets\textsuperscript{as}, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: \textit{But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom} [4:54].

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they\textsuperscript{as} are the wise ones from the Prophets\textsuperscript{as} from the elite, and as for the Great Kingdom, so they\textsuperscript{asws} are the Imams\textsuperscript{asws} of the guidance from the elite, and all of these are from the descendants who were one from the other, among whom\textsuperscript{asws} the remnants were Made to be, and among them\textsuperscript{asws} is the eventual end, and the preservation of the Covenant until the world comes to an end, and the Knowledgeable ones\textsuperscript{asws} and along with the Guardian\textsuperscript{asws} of the Command (\textit{Wali Al-Amr}) (comes to an end) the extraction (\textit{Al-Istinbaat}) of the Knowledge and the Guidance”.

\textsuperscript{516} Tafseer Al Ayyashi – From Abu Abdul Rahman, from Abu Kaladah,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The comfort, and the rest, and the Mercy, and the Help, and the ease, and the serenity, and the pleasure, and the contentment, and the way out, and the success, and the nearness, and the love is from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww} for the ones who love Ali\textsuperscript{asws}, and takes as Imams\textsuperscript{asws} the successors\textsuperscript{asws} from after him\textsuperscript{asws}.

\textsuperscript{516} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 46
They have a right upon me saww that I saww include them in my saww intercession, and a right upon my saww Lord azwj that He azwj Answers me saww regarding them, because they are my saww followers, and the one who follows me saww, he is from me saww.

And example of Ibrahim flows in me saww because he as is from me saww and I saww am from him as, and his as Religion is my saww Religion and my saww Religion is his as Religion, and his as Sunnah is my saww Sunnah, and my saww Sunnah is his as Sunnah, and my saww merit is his as merit and I saww am superior than him as, and my saww merit is for him as a merit, and that is ratified in the Words of my saww Lord azwj: *Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]*. 517

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Tafseer Al-Ayyashi – From Ayoub who said, ‘Abu Abdullah asws heard me and I was reciting: *Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33].* He asws said to me: ‘And the words ‘Progeny asws of Muhammad saww. They have deleted it and left (the words) the progeny of Ibrahim and the progeny of Imran’. 518

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Tafseer Al Ayyashi – From Abu Amro Al Bazanty,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘What is the argument in the Book of Allah azwj that the Progeny asws of Muhammad saww, they asws are the People asws of his saww Household?’

He asws said: ‘The Words of Allah azwj and Exalted: *Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations – that is how it was Revealed: above the nations [3:33] Offspring one from the other; and Allah is Hearing, Knowing. And the offspring does not come about from the people except in their lineages from their lineages*. ’
And Said: And he **asws** said: ‘**Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**, and the Progeny of Imran and the Progeny **asws** of Muhammad **asws**’. 519

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from the one who reported it, from Muhammad Bin Jamhour, from Hammad, from Hareez, from Al Fuzeyl,

‘From Abu Ja’far **asws** regarding the Mighty and Majestic: **And We have Chosen them (Imams) upon knowledge, over the worlds [44:32]**. He **asws** said: ‘The Imams **asws** from the Momineen. He **aswj** Merited them **asws** over the ones besides them **asws**’. 51

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq, in (the book) ‘Al Umdah’, from the Tafseer of Sa’alby (Non-Shia source), by his chain from Al Amsh, from Abu Wail who said,

‘I read in the parchment of Abdullah Bin Masoud: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations [3:33]’’. 520

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519 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 49
520 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 50
CHAPTER 13 – THEIR CORDIALITY IS A RECOMPENSE OF THE MESSAGE, AND THE REST OF WHAT IS REVEALED REGARDING THEIR CORDIALITY

The Verses – (Surah) Al Ra’ad: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]

(Surah) Al Shura: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].

NOTES -

Ibn Abbas said, ‘Rasool-Allah(saww) was criticised (by people) due to the lot of marriages with the women and they said, ‘If he(saww) was a Prophet(saww), the Prophet-hood would have pre-occupied him(saww) from marrying the women’. So, this Verse was Revealed’.

And it is reported, ‘Abu Abdullah(saww) recited this Verse, then gestured to his chest and said: ‘By Allah(azwj) We(saww) are the offspring of Rasool-Allah(saww)’.

And we are informed by the Seyyid Abu Al Hamd, from Abu Al Qasim, by the mentioned chains in the book ‘Shawahid Al Tanzeel’, raising it to Abu Amama Al Bahily who said,
‘Rasool-Allah saww said: ‘Allahazwj the Exalted Created the Prophetsas various trees (lineages) and Created me saww and Aliasws from one tree. Thus, Isaww am its root and Aliasws is its branches, and Al-Hassanasws and Al-Husaynasws are its fruits, and ourasws Shias are its leaves.

فَمَنْ تَعَلَّمَ قَبْطًا مِّن أَغْصَانِ أَغْصَانِ عِنْدَهُ وَ مَنْ زَاغَ هُوَى وَ لَوْ أَنَّ عَلِيًا نَّبِيَّ الْلَّهُ بَنِي عَلَمَا وَ الْمَرْوَى عَلَيْهِمْ أَنَّ عَلَيْهِم مَّثَلُ عَلَيْهِمْ فَلَمْ يُتَّلِى مِّنْهُمْ أَشْيَاءً كَالْأَشْرَى

So, the one who attaches with one of its branches attains salvation, and one who deviates from it, collapses; and even if a servant were to worship Allahazwj between Al-Safa and Al-Marwa for a thousand years, then (another) thousand years, then (another) thousand years until he becomes like a worn out water-skin, then does not come across ourasws cordiality, Allahazwj will Fling him upon his nostrils into the Fire. Then heasws recited: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]’

وَ ذَكَرَ أَبُو حَمْزَةَ التَّفَرَّدُوْلُ الْمَذِي يَقْبَلُ التموْبَةَ عَنْ عِبادِهِ

And Abu Hamza Al-Sumali in his Tafseer - Rasool-Allah saww, when he saww proceeded to Al-Medina and Al-Islam became strong, the Helpers said regarding what was in between them, ‘We should go to Rasool-Allah saww and say to him saww ‘You have fought for these affairs, so here is our wealth, you saww judge with regards to this without any fault or hindrance to you saww (i.e., take whatever you saww want)’. So they came to him saww with regards to that, thus (the Verse) Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23], was revealed’.

فَأَرْسَلَ إِلَيْهِمْ فَتَلََهَا عَلَيْهِمْ فَبَكَوْا وَ اشْتَدَمَ عَلَيْهِمْ فَأَنْزَلَ اللمهُ وَ هُوَ المذِي يَقْبَلُ التموْبَةَ عَنْ عِبادِهِ

Rasool-Allah saww recited it to them and said: ‘Be cordial to my saww near relatives from after me saww’. They went out from him saww having submitted to his saww words. But the hypocrites said, ‘This is something which has been forged in his saww gathering intending by that to he saww would humiliate us (in favour of) his saww near relatives from after him saww. Thus it was Revealed: Or are they saying, He has fabricated a lie upon Allah? [42:24].

فَأَرْسَلَ فِِ أَثَرِهِمْ فَبَشمرَهُمْ قَالَ وَ يَسْجِيبُ المذِينَ آمَنُوا وَ هُمُ المذِينَ سَلممُوا لِقَوْلِهِ

Rasool-Allah saww sent for them, and recited it to them. They cried intensely to Rasool-Allah saww, and so Allahazwj Revealed: And He is the One Who Accepts the repentance from His servants [42:25] – the Verse.

وَ يُعْدُلُونَ عَلَيْهِمْ فَتَلََهَا عَلَيْهِمْ فَأَنْزَلَ اللمهُ فَأَنْزَلَ اللمهُ وَ هُوَ الَّذِي يَقْبَلُ التموْبَةَ عَنْ عِبادِهِ

Rasool-Allah saww sent a message after them and gave them the good news and said: And He Answers those who believe [42:26] - and they were the ones who submitted to Rasool-Allah saww’s words.'
Then the Exalted Said: **And one who earns good, We will Increase the good for him therein [42:23]**, i.e., one who does the obedience, **We** shall Increase the good for him during that obedience, by Obligating the Rewards for him'.

And correct from Al-Hassan Bin Ali asws, addressing the people, he asws said in his asws address: ‘I asws from the People asws of the Household, those Allah azwj Obligated their asws cordiality upon every Muslim, so He azwj Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. [42:23], and (the words) ‘earns good’, is our asws cordiality of People asws of the Household’.

And it is reported by Ismail Bin Abdul Khaliq, ‘From Abu Abdullah asws having said: ‘It was Revealed regarding us asws, People asws of the Household, companions of the cloak’.

And the Allama said in the book ‘Kashf Al Haq’ – Al Jamhour in (the book) ‘Al Sahiheyn’, and Ahmad Bin Hanbal in his (book) ‘Musnad, and A; Sa’alby in his Tafseer, from Ibn Abbas who said,

‘When it was Revealed: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives. [42:23], they said, ‘O Rasool-Allah saww! Who are your saww relatives, those, their cordiality is Obligated upon us?’ He saww said: ‘Ali asws and (Syeda) Fatima asws and their asws sons asws’.

Rosey al asgwa Qal ba rasool alldh min farisaton fdl al ghawqun, Qal al ghawqun, wam lanabla saaw wam lanabla laqil al qarabat al ahsanat al ghawqun wa min farisaton fdl al ghawqun.

It is reported that when it was Revealed, it was said, ‘O Rasool-Allah saww! Who are your saww relatives, these ones?’ He saww said: ‘Ali asws and (Syeda) Fatima asws and their asws sons asws’. Then he saww said: ‘And one who earns good – and one who earns obedience of the Progeny asws of the Rasool saww in particular’.

Qal al raazi bi insam al kubr ra bi al hadith al kubr, Qal in ahsanat al fdl, Qal min fdl al ghawqun, Qal min fdl al ghawqun, Qal min fdl al ghawqun, Qal min fdl al ghawqun.

Al-Razy said in his ‘Tafseer Al-Kabeer’ – It is reported from Ibn Abbas who said, ‘The Prophet saww when he saww arrived in Al-Medina, they sent their deputies and rights, and there wasn’t capaciousness (of wealth) in his saww hands. The Helpers said, ‘This man saww,
Allahazwj has Guided you all upon his saww hands, and he saww is a son of your sisteras, and is a neighbour in your city, so gather a part of your wealth for him saww.

They did so, then came to him saww with it, but he saww rejected it upon them, and the Words of the Exalted was Revealed: Say: ‘I do not ask you for recompense over it [42:23], i.e. upon the Eman, ‘except if you are cordial to my saww relatives’, and he saww urged them upon being cordial with his saww relatives’.

Then he said, ‘The author of ‘Al-Kashaf’ transmitted from the Prophet saww having said: ‘One who dies upon the love of the Progeny asws of Muhammad saww, dies a martyr. Indeed! And the one who dies upon the love of the Progeny asws of Muhammad saww, dies having (his sins) Forgiven for him. And the one who dies upon the love of the Progeny asws of Muhammad saww dies repentant. Indeed! And one who dies upon the love of the Progeny asws of Muhammad saww dies a Momin of complete Eman.

Indeed! And one who dies upon love of the Progeny asws of Muhammad saww, the Angel of death give him glad tidings with the Paradise, then Munkar and Nakeer (two questioning Angels). Indeed! And one who dies upon love of the Progeny asws of Muhammad saww would be escorted to the Paradise just as the bride tends to get escorted to the house of her husband. And one who dies upon love of the Progeny asws of Muhammad saww, two doors two the Paradise would be opened up for him in his grave.

Indeed! And one who dies upon love of Progeny asws of Muhammad, Allah saww would Make his grave as a visitation place for the Angels of Mercy. Indeed! And one who dies upon love of the Progeny asws of Muhammad saww dies upon the Sunnah and the community.

Indeed! And one who dies upon hatred for Progeny asws of Muhammad saww would come on the Day of Qiyamah, inscribed upon his eyes would be (the words): ‘Despaired from the Mercy of Allahazwj. Indeed! And one who dies upon hatred for the Progeny asws of Muhammad saww, dies a Kafir. Indeed! And one who dies upon hatred for Progeny asws of Muhammad saww will not (even) smell the aroma of the Paradise’.

وَ رَزْوَى صَانِعِ الْكِشَافِ أَنْ لَا تَزَالَ هَذِهِ الآيَةُ فِي هَذَا نَصْوُلُ الَّذِي مَنْ فَزِيَتْ هَذَا الْحَيْثَ الَّذِي وَحَبَّ عَلَيْهِ مَوْلَاهُم فَقَالُوا عَلَى وَ فَاطِمَةٍ وَ ابْنَاهَا.
And it is reported by the author of ‘Al-Kashaf’ – ‘When this Verse was Revealed, it was said, ‘O Rasool-Allah’! Who are your relatives, those whose cordiality is Obligated upon us?’ He said: ‘Ali and (Syeda) Fatima and their sons.’

He said: ‘Fatima is a part of mine. It hurts me what hurts her.’

And the author of ‘Al-Kashaf’ said, ‘In addition to what Al-Razy has transmitted, it is reported from Ali having said: ‘I complained to Rasool-Allah about the envy of the people towards me. He said: ‘Are you not pleased that you happen to be the fourth of four. The first one to enter the Paradise would be I, and you, and Al-Hassan and Al-Husayn, and our wives from our right and our left, and our offspring would be behind our wives.”

And from the Prophet: ‘The Paradise is Prohibited unto the one who is unjust to the People of my Household, and hurts me regarding my family; and one who does a favour to anyone from the children of Abdul Muttalib and was not recompensed upon it, then shall recompense him upon it tomorrow when he meets me on the Day of Qiyamah’.

And it is reported that the Helpers said, ‘We have done (this) and we have done (this)’, as if they were priding. Abbas, of Ibn Abbas said, ‘There is merit for us over you’. That reached Rasool-Allah, so he came to them in their gathering and said: ‘O community of the Helpers! Were you not humiliated and Allah gave you honour through me?’ They said, ‘Yes, O Rasool-Allah!’ So why don’t you love me?’ They said: ‘Are you not saying, ‘Did your people not expel you and we sheltered you, and they belied you while we ratified you, and they abandoned you and we helped you?’

He said: ‘Did you not happen to be straying and Allah Guided you through me?’ They said, ‘Yes, O Rasool-Allah!’
He (the narrator) said, ‘He saww did not cease saying until they kneeled upon their knees and said, ‘(All) our wealth and whatever is in our hands is for Allah azwj and for His azwj Rasool saww’. So, the Verse was Revealed’.

‘From Abu Ja’far asws regarding the Words of the Exalted: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47]: ‘And that is, Rasool-Allah saww asked his saww people to be cordial with his saww relatives and not hurt them; as for His aswj Words: it is for yourselves, he saww is saying, its Reward is for you’.

Abu Abdullah asws said to Al-Ahowl: ‘Have you been to Al-Basra?’ He said, ‘Yes’. He asws said: ‘How do you see the quickness of the people regarding this matter (Wilayah) and their entering into it?’ He said, ‘By Allah aswj! They are few, and they have done that, and even then they are few’. He asws said: ‘Upon you is to be with the young, for they are quicker to every good (thing)’.

He asws said: ‘What are they the people of Al-Basra saying regarding this Verse: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]’. He said, ‘May I be sacrificed for you aswj! They are saying it is for the near ones of Rasool-Allah saww and for the People asws of his saww Household’. He asws said: ‘But rather it was Revealed regarding us, People asws of the Household, regarding Al-Hassan asws and Al-Husayn asws, and Ali asws and (Syeda Fatima) Fatima asws – the companions of the cloak’.

Abu Ja’far asws said to Al-Ahowl: ‘Have you been to Al-Basra?’ He said, ‘Yes’. He asws said: ‘How do you see the quickness of the people regarding this matter (Wilayah) and their entering into it?’ He said, ‘By Allah aswj! They are few, and they have done that, and even then they are few’. He asws said: ‘Upon you is to be with the young, for they are quicker to every good (thing)’.

He asws said: ‘What are they the people of Al-Basra saying regarding this Verse: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]’. He said, ‘May I be sacrificed for you aswj! They are saying it is for the near ones of Rasool-Allah saww and for the People asws of his saww Household’.

(1) Tafseer al Qummi – In a reported of Abu Al Jaroud,

‘From Abu Al Jaroud, regarding the Words of the Exalted: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47]: ‘And that is, Rasool-Allah saww asked his saww people to be cordial with his saww relatives and not hurt them; as for His aswj Words: it is for yourselves, he saww is saying, its Reward is for you’.

(2) Tafseer al Qummi – In a reported of Abu Al Jaroud,

‘From Abu Al Jaroud, regarding the Words of the Exalted: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47]: ‘And that is, Rasool-Allah saww asked his saww people to be cordial with his saww relatives and not hurt them; as for His aswj Words: it is for yourselves, he saww is saying, its Reward is for you’.

(3) Tafseer al Qummi – In a reported of Abu Al Jaroud,

‘From Abu Al Jaroud, regarding the Words of the Exalted: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47]: ‘And that is, Rasool-Allah saww asked his saww people to be cordial with his saww relatives and not hurt them; as for His aswj Words: it is for yourselves, he saww is saying, its Reward is for you’.

(521) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 1

(522) Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 2
‘It was narrated to us by Ja’far asws, from his asws forefathers asws: ‘When this Verse was Revealed unto Rasool-Allah saww: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23], Rasool-Allah saww stood up and said: ‘O you people! Allah azwj Blessed and Exalted has Obligated and Obligation for me saww upon you all, so will you be fulfilling it?’

He (the narrator) said, ‘No one answered him saww’. So, he saww left. When it was the next morning, he saww stood among them and said similar to that. (Still there was no response). Then he saww stood among them similar to that during the third day. But no one spoke.

He saww said: ‘O you people! It is neither from gold, nor silver, nor food, nor drink!’ They said, ‘Say it then’. He saww said: ‘Allah azwj Blessed and Exalted has Revealed unto me saww: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]’. They said, ‘As for this, so yes’.

Abu Abdullah asws said: ‘By Allah azwj! No one were loyal with it except seven persons – Salman ra, and Abu Zarr ra, and Ammar ra, and Al-Miqdad Bin Al-Aswad Al-Kindy, and Jabir Bin Abdullah Al-Ansari, and a slave of Rasool-Allah saww called Al-Subeyt, and Zayd Bin Arqam’.

523

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 3

524

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 4
He asws said: ‘The Helpers came to Rasool-Allah saww and they said, ‘We have sheltered and triumphed, so take part of our wealth and be assisted with it against whatever is repulsive to you saww. So, Allah azwj Revealed: Say: ‘I do not ask you for recompense over it, - meaning regarding the People asws of my saww Household’. 

Then he asws said: ‘Can you not see that the man happens to have a friend for him and within the self of that man is something against his family, so his chest has not submitted? Allah azwj Wanted that there should not be anything in the self of Rasool-Allah saww upon his saww community, so He aswj Obligated the cordiality regarding the relatives upon them. Thus, if they were to take, they would be taking it Obligatorily, and if they were to neglect, they would be neglecting an Obligation’.

And they rejected it and said just as Allahazwj has Cited: Or are they saying, He has fabricated a lie upon Allah? [42:24]. Allahazwj the Exalted Said: But if Allah so Desires, He would Seal upon your heart, [42:24] . He saww said: ‘If I saww were to fabricate, and Allah Deletes the falsehood – meaning, would Invalidate it, and Confirms the Truth with His Word. – meaning with the Imamate and Al-Qaim asws from the Progeny asws of Muhammad saww, He is All-Knowing with the contents of the chests [42:24].

Then He azwj Said: And He is the One Who Accepts the repentance from His servants, [42:25] – up to His azwj Words: and Increases them from His Grace; [42:26] – meaning those who said the words what Rasool-Allah saww said.
Then He said: *and for the Kafirs, there would be severe Punishment [42:26].* And He said as well: *Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].’* A recompense of the Prophet-hood is that they should neither hurt him, nor cut them off, nor usurp them, and help them and not break the covenant regarding them, due to His Words: *And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21].’*

He said: ‘The helpers came to Rasool-Allah and they said, ‘We have triumphed and we have performed, so take from our wealth whatever you saww life’. So, Allah Revealed: *Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’ – meaning regarding his family.*

Then Rasool-Allah saww said after that: ‘One who withhold a recompense of a hired one, then upon him is the Curse of Allah and the Angels and of the people, altogether [3:87]. On the Day of Qiyamah, Allah will neither Accept from them any exchange, nor replacements, and it is love of the progeny of Muhammad saww.

Then He said: *And one who earns good, [42:23], i.e. We shall Suffice upon that with the Favours’*. 525

525 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 5
526 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 6
‘I asked Abu Ja’far \textit{asws} about the Words of Allah \textit{azwj}: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].}’ \textit{He asws said: ‘By Allah \textit{azwj}! It is an Obligation from Allah \textit{azwj} upon the servants for Muhammad \textit{saww} regarding People \textit{asws} of his \textit{saww} Household’.} \textsuperscript{527}

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\textit{The book} ‘Al Mahasin’ – Ibn Mahboub, from Abu Ja’far Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I asked Abu Ja’far \textit{asws} about the Words of Allah \textit{azwj}:

\textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].}’ \textit{He asws said: ‘By Allah \textit{azwj}! It is an Obligation from Allah \textit{azwj} upon the servants for Muhammad \textit{saww} regarding People \textit{asws} of his \textit{saww} Household’.} \textsuperscript{527}

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\textit{The book} ‘Al Mahasin’ – Al Haysam Bin Al Nahdy, from Al Abbas Bin Aamir Al Quseyr, from Hajjaj Al Khashab who said,

‘I heard Abu Abdullah \textit{asws} saying to Abu Ja’far Al-Ahowl: ‘What are the ones in your presence saying regarding the Words of Allah \textit{azwj} Blessed and Exalted: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].}’ Al-Hassan Al-Basry was saying it is regarding the relatives from the Arabs’.

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\textit{The book} ‘Al Mahasin’ – Ibn Mahboub, from Abu Ja’far Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I asked Abu Ja’far \textit{asws} about the Words of Allah \textit{azwj}:

\textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].}’ \textit{He asws said: ‘Yes, they are the Imams \textit{asws}, those who are not consuming the charity nor is it Permissible for them’.} \textsuperscript{529}

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\textsuperscript{527} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 7
\textsuperscript{528} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 8
\textsuperscript{529} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 9
‘We were with Rasool-Allah\textsuperscript{saww} in a garden from the gardens of the clan of Haria when a scabby lean camel came until it prostrated to the Prophet\textsuperscript{saww}. We said to Jabir, ‘You saw it?’

He said, ‘Yes, I did see it place its forehead in front of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O Umar! This camel has prostrated to me\textsuperscript{saww} and is seeking shelter with me\textsuperscript{saww}, so go and buy it and free it, and do not make it to be for anyone upon it’.

He said, ‘So, Umar went and bought it and freed its way. Then he came to the Prophet\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! This animal prostrated to you\textsuperscript{saww}, and we are more rightful that we should prostrate to you\textsuperscript{saww}. Ask us for a recompense upon what you\textsuperscript{saww} have come with it from the guidance. Ask us for a deed upon it’.

He\textsuperscript{saww} said: ‘If I\textsuperscript{saww} were to order anyone to prostrate to anyone, I\textsuperscript{saww} would order the wife that she prostrate to her husband’.

Jabir said, ‘By Allah\textsuperscript{azwj}! I had not gone out until this honourable Verse was Revealed: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’}’.

\textsuperscript{530} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 10
‘Amro Bin Shueyb said regarding the Words of the Exalted: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, he said, ‘His saww relatives from People asws of his saww Household’. ⁵³¹ **(Not a Hadeeth)**

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Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, from Muhammad Bin Ali Bin Khalaf Al Attar, from Al Husayn Al Ashqar, from Qays Bin Al Rabie, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘When the Verse: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** was Revealed, I said, ‘O Rasool-Allah saww! Who are your saww relatives, those whose cordiality Allah azwj has Obligated upon us?’ He saww said: ‘Ali asws, and (Syeda) Fatima asws and their asws children – saying it three times’. ⁵³²

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Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, by his chain from Abbad Bin Abdullah Bin Hakeem who said,

‘We claim it is his saww relatives, what is between us and him saww, and you claim Qureysh are his saww relatives what is between him saww and them, and how can this happen to be and Allah awj has Informed he saww is infallible’. ⁵³³ **(Not a Hadeeth)**

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Tafseer Furat Bin Ibrahim – Abdul Salam Bin Malik, from Muhammad Bin Musa Bin Ahmad, from Muhammad Bin Al Haris Al Hashimy, from Al Hakam Bin Sinan Al Bahily, from Abu Jareeh, from Ata’a Bin Abu Rayah who said,

‘I said to (Syeda) Fatima daughter of Al-Husayn asws, ‘May I be sacrificed for you! Inform me with a Hadeeth I can narrate and argue against the people with it’. She said, ‘My father asws informed me that the Prophet saww had descended at Al-Medina, and the ones from the Emigrants who came to it were descended at it.

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⁵³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 11
⁵³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 12
⁵³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 13
The Helpers wanted to obligate an obligation for Rasool-Allah Saww could be assisted with, and they said, ‘We have seen what has affected you Saww from the difficulties, and we have come to you to obligate for you asws from our wealth, an obligation you Saww can be assisted with upon the ones who come to you Saww.’

He asws said: ‘The Prophet Saww lowered his Saww head for a long time, then raised his Saww head and said: ‘I Saww have not been Commanded to take from you anything what you have come with, therefore go, and if I Saww am get Commanded with it, I Saww shall let you know’.

They went out and they were saying, ‘Rasool-Allah Saww does not intend except that the people be disgraced to him Saww and the necks be humbled to him Saww, and the earth be for the clan of Abdul Muttalib asws.

He asws said: ‘Jibraeel as descended and said: ‘O Muhammad Saww! Your Saww Lord aswj has Heard the talk of your Saww people and what they presented to you Saww, and Allah aswj has Sent down an Obligation upon them: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’.

He asws said: ‘A man stood up and said, ‘O Abu Al Hassans asws! What is an interpretation for these’. He asws said: ‘Allah azwj and His azwj Rasool Saww is more knowing’. Then he asws came to Rasool-Allah Saww and informed him Saww. The Prophet Saww said: ‘Woe be to Qureysh from its interpretation’ – three times.

Then he Saww said: ‘O Ali asws! Go and inform them that I Saww am the hired one whose cordiality Allah azwj has Affirmed from the sky’.
Then he said: 'I and you are the Masters of theMomineen, and I and you are two fathers of theMomineen'.

Then Rasool-Allah came out and said: ‘O community of Quraysh, and the Emigrants and the Helpers!’ When they gathered, he said: ‘O you people! Ali is the first of you in believing in Allah, and the straightest of you with the Commands of Allah, and most fulfilling of you with the Covenant of Allah, and most knowledgeable of you with the judgments, and the most equitable of you with the fairness, and the most merciful of you with the citizens, and most superior of you in the Presence of Allah of sanctity’.

Then my Lord Initiated me regarding Ali with seven characteristics. As for the first of them, he is the first one the ground would split apart from along with me, and no pride; and as for the second, he shall impede his enemies from my Fountain just as the shepherd tends to impede a strange camel (which is not his);

And as for the third, from the poor ones of the Shias of Ali, he will intercede regarding the like (number) of (clans of) Rabie and Muzar; and as for the fourth, he will be the first one to knock upon the door of the Paradise along with me, and no pride; and as for the fifth, he will be the first one to marry a Maiden Hourie along with me, and no pride; and as for the sixth, he will be the first one to quench from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]’.

أول: الظاهر أن نسخة المصنّف كانت ناقصة فلم يذكر السابعة، و الموُود المصدر: و أمّا السادسة فانه اول من يسكن معى فِ علييْ و لا فخر، و اما السابعة فانه اول من يسقى من رحيق مِتوم اه.
Note: - I (Majlisi) am saying that the copy of the author was deficient. He did not mention the seventh, and it is located in the source: ‘And as for the sixth, he⁵⁴⁸ will be the first one to settle with me⁵⁴⁸ in the Illyeen, and no pride; and as for the seventh, he⁵⁴⁸ will be the first one to quench from sealed nectar [83:25].’

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 tekst from page 236 of Quraan 83:25

‘And as for the sixth, he⁵⁴⁸ will be the first one to settle with me⁵⁴⁸ in the Illyeen, and no pride; and as for the seventh, he⁵⁴⁸ will be the first one to quench from sealed nectar [83:25].’

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He⁵⁴⁸ said: ‘Yes. O Qanbar! Come to me⁵⁴⁸ with the book!’ He⁵⁴⁸ opened it and there at its bottom was a cursor like the tail of a mouse. It was written therein: - 'In the Name of Allah the Beneficent, the Merciful [1:1]. the Curse of Allah and the Angels and of the people, altogether [3:87] is upon the one who is affiliated to other than his master; and the Curse of Allah and the Angels and of the people, altogether [3:87] is upon the one who innovates an innovation in Al-Islam, or shelters an innovator; and the Curse of Allah and the Angels and of the people, altogether [3:87] is upon the one who oppresses a hired one (of his recompense);

and Curse of Allah⁵⁴⁸ is upon one who steals a palms width from the land and its limits. He will be encumbered on the Day of Qiyamah that he comes with that from the seven skies and seven earths”.

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534 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 14
He said to him: ‘O Abu Khadeea! We, People of the Household are Masters of every Muslim. So, the one who accepts as ruler other than us, upon him is (Curses) like that, and (we are) the hired ones, not with the Dinar, nor with the two Dinars, nor with the Dirham nor with two Dirhams, but one who is unjust to Rasool-Allah saww recompense regarding his relatives. Allah the Exalted Said:

Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. So, the one who is unjust to Rasool-Allah saww recompense regarding his relatives, upon him is the Curse of Allah and the Angels and of the people, altogether.’

And am the tree of Prophet-hood, and the house of mercy, and the key of wisdom, and the mine of knowledge, and the place of the Message, and the interchange of the Angels, and the place of the Secrets of Allah and His Deposits and the Entrustment which He Presented to the skies and the earth and the mountains, and the greatest sanctity of Allah, and the ancient house of Allah and its pact.

And with us is the knowledge of the deaths, and the afflictions, and the judgments, and bequests, and the decisive address, and births of Al-Islam, and lineages of the Arabs.

The Imams were shining lights around the Throne of their Lord. He Commanded them to glorify (Allah), so the people of the skies glorified to their glorifications, and they, for them are the rows (of Angels), and they, for them are the praisers. The one who fulfils their pact so he has fulfilled the Pact of Allah, and one who recognises their rights so he has recognised the Right of Allah.

535 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 15
They are the family of Rasool-Allah , and the one who rejects their rights so he has rejected the Right of Allah . They are the Master of the Command of Allah , and treasurers of the Revelation of Allah , and inheritors of the Book of Allah , and they are the ones Chosen by the Command of Allah , and securers upon the Revelation of Allah .

They are the People of the Household of the Prophet-hood, and disseminators of the Message, and they are the ones comforted by the fluttering of the wings of the Angels, ones who have been provided by Jibraeel by the Command of the King, the Majestic, with the news of the Revelations and evidential proofs. They are People of the Household.
the hearts of the Momineen, and the seven oceans for the drinkers, a safety for the ones who turn to them\textsuperscript{asws}, and a security for the ones who attaches with them\textsuperscript{asws}.

إِلَى اللمهِ يَدْعُونَ وَ لَهُ يُسَلِّمُونَ وَ بِأَمْرِهِ يَعْمَلُونَ وَ بِبَيَانِهِ يُّكُمُونَ فِيهِم بِعْتَةِ القُرْرَةِ مَلََئِكَةُ وَ بَيْنَهُمْ نَزَلَتْ سَكِيَّةُ وَ إِلَيْهِمْ بُعِثَ الرُّوحُ الأَْمِيُْ مَنّاً مِنَ اللمهِ عَلَيْهِم

To Allah\textsuperscript{azwj} they\textsuperscript{asws} are calling, and to Him\textsuperscript{azwj} they are submitting, and by His\textsuperscript{azwj} Command they\textsuperscript{asws} are acting, and by His\textsuperscript{azwj} Explanations they\textsuperscript{asws} are judging. Among them\textsuperscript{asws}, Allah\textsuperscript{azwj} Sent His\textsuperscript{asws} Rasool\textsuperscript{saww}, and upon them\textsuperscript{asws} His\textsuperscript{aswj} Angels descend, and between them descended His\textsuperscript{aswj} tranquillity, and to them the Trustworthy Spirit is Sent as a Conferment from Allah\textsuperscript{azwj} upon them\textsuperscript{asws}.

فَضملَهُمْ بِهِ وَ خَصمهُمْ بِذَلِكَ وَ آتاهُمْ تَقْواهُمْ فُرُوعٌ وَ بِالحِْكْمَةِ قُوماهُمْ هُمُ فروغٌ طَيِّبَةٌ وَ أُصُولٌ مُبَا ِرَكَةٌ خُزمانُ الْعِلْمِ وَ وَرَثَةُ الحِْلْمِ وَ أُولُو الْتُّقَى وَ النُّهَى وَ النُّورِ وَ الضِّيَاءِ وَ وَرَثَةُ الأَْنْبِيَاءِ وَ بَقِيمةُ الأَْوْصِيَاءِ

From them\textsuperscript{asws} is the one of goodly mention, the one of Blessed name, Muhammad\textsuperscript{saww} the Chosen one and the satisfactory one, and His\textsuperscript{aswj} Ummy Rasool\textsuperscript{saww}; and from them\textsuperscript{asws} is the king of brilliance, and the brave lion Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws}; and from them\textsuperscript{asws} is the one quenched with on the day of ashes Al-Abbas son of Abdul Muttalib\textsuperscript{asws}, uncle of Rasool-Allah\textsuperscript{saww} and in-law of his\textsuperscript{saww} father\textsuperscript{as}; and Ja'far\textsuperscript{asws} with the two wings, and the two Qiblahs, and the two sides, and the two pledges from the Blessed tree, the righteous man, the clear proof;

وَ مِنْهُمُ حبيبُ مََُممدٍ ص وَ أَخُوهُ وَ الْمُبَلِّغُ عَنْهُ مِنْ ب َعْدِهِ الْبَُْهَانَ وَ التمأْوِيلَ وَ مَُْكَمَ التمْفسِي أَمِيُْ الْمُؤْمِنِيَْ وَ وَلُِِّ الْمُؤْمِنِيَْ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِيَْ عَلِيُّ بْنُ أَِِ طَالِبٍ عَلَيْهِ مِنَ اللمهِ الصملَوَاتُ الزمكِيمةُ وَ الْبَََكَاتُ السمنِيمةُ

And from them\textsuperscript{asws} is beloved of Muhammad\textsuperscript{saww}, and his\textsuperscript{saww} brother\textsuperscript{asws}, and the deliverer on his\textsuperscript{saww} behalf from after him\textsuperscript{saww}, the proof, and the interpretation and the wise Tafseer Emir of the Momineen, and guardian of the Momineen, and successor\textsuperscript{asws} of Rasool\textsuperscript{saww} of Lord\textsuperscript{aswj} of the worlds, Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{saww}, the Salawat be upon him\textsuperscript{saww} from Allah\textsuperscript{awj}, the pure, and the distinguished Blessings.

هؤُلاءِ الْمذِينَ افْتَضَ اللمهُ مَوَدمت َهُمْ وَ لَهُمْ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ فِّي كِتَابِهِ لِنَبِيِّهِ ص قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَُْراً إِ لام الْمَوَدمََ فِِ الْقُرْرَ
They are those Allah\textsuperscript{azwj} has Obligated their cordiality and their Wilayah (master-ship) upon every Muslim man and Muslim woman. He\textsuperscript{asws} Said in the Decisive of His\textsuperscript{azwj} Book to His\textsuperscript{asws} Prophet\textsuperscript{asww}, \textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'}. 

\begin{quote}
قول أبو جعفر محمد بن عليّ عن عوُوُوُوُوُود الحسنَة حُبنا أهل البيت.
\end{quote}

Abu Ja'far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘\textit{earns good, [42:23]}, is our\textsuperscript{asws} love, People\textsuperscript{asws} of the Household’’. 536

\begin{quote}
قَالَ أَبُو ُعْفَرٍ مََُممدُ بْنُ عَلِيٍّ ع اقْتََِاُُ الحَْسَنَةِ حُبُّنَا أَهْلَ الْبَيْتِ.
\end{quote}

Tafseer Furat Bin Ibrahim – Muhammad Bin Ahmad Bin Usman Bin Zaleel, from Ibrahim, meaning Al Naseybi, from Abdullah Bin Hukeym, from Hakeem Bin Jubeyr having said,

‘I asked Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} about this Verse: \textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]}. He\textsuperscript{asws} said: ‘It is our\textsuperscript{asws} relatives of People\textsuperscript{asws} of the Houseof of Muhammad\textsuperscript{asww}, 537

\begin{quote}
قَالْ أَبُو ُعْفَرٍ مََُممدُ بْنُ عَلِيٍّ ع اقْتََِاُُ الحَْسَنَةِ حُبُّنَا أَهْلَ الْبَيْتِ مِنْ مََُممدٍ ص
\end{quote}

Tafseer Furat Bin Ibrahim – Muhammad Bin Ahmad, from Ibrahim Bin Abdullah Bin Hukeym, from Hakeem Bin Jubeyr,

‘From Habeeb Bin Abu Sabit who came to Masjid Quba, and therein were elders from the Helpers. They narrated to him that Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had come to them to pray Salat in Masjid Quba. They greeted unto him\textsuperscript{asws}, then they said, ‘Our elders have narrated to us that they went to the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} during his\textsuperscript{saww} illness in which he\textsuperscript{saww} passed away and they said, ‘O Prophet\textsuperscript{saww} Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} has Honoured us by you\textsuperscript{saww} and Guided us through you\textsuperscript{saww} and merited us by you\textsuperscript{saww}, therefore take a share in our wealth whatever you\textsuperscript{saww} so like to’.

\begin{quote}
فَقَالَ لهُمْ نَبِِِّ اللمهِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَُْراً إِلام الْمَوَدمََ فِِ الْقُرْبَ فَأَمَرَنَا بَِِوَدمتِكُمْ.
\end{quote}

The Prophet\textsuperscript{saww} said to them: ‘\textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]}. Thus, he\textsuperscript{saww} ordered us with your\textsuperscript{asws} cordiality’’. 538

\begin{quote}
فَقَالَ نَبِِِّ اللمهِ فَقَلْ لا أَسْئَلُكُمْ عَلَيْهِ أَُْراً إِلام الْمَوَدمََ فِِ الْقُرْبَ قَالَ هِيَ قِرَابَتُنَا أَهْلَ الْبَيْتِ مِنْ مََُممدٍ ص
\end{quote}

536 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 16
537 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 17
538 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 18
‘I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘When it was Revealed: \textit{Say: \textbf{I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]}.\textsuperscript{339} Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! For every Religion is an origin, and a pillar, and a branch, and a structure, and that the origin of the Religion and its pillar are the words: ‘There is no god except Allah\textsuperscript{azwj}, and its branch and its structure is your\textsuperscript{asws} love, People\textsuperscript{asws} of the Household, and your\textsuperscript{asws} Wilayah in what is concordant with the truth and calls to it’.

The Helpers said, ‘This man\textsuperscript{saww}, Allah\textsuperscript{azwj} has Guided us upon his\textsuperscript{saww} hands, and he\textsuperscript{saww} is a son\textsuperscript{saww} of your sister\textsuperscript{as}, distributing the needs and rights, and there isn’t capacity in his\textsuperscript{saww} hands for that, therefore gather for him\textsuperscript{saww} from you wealth what will not harm you and come to him\textsuperscript{saww} with it, so he\textsuperscript{saww} can be assisted with it upon what he\textsuperscript{saww} is distributing’.

They did so, then came to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are a son\textsuperscript{saww} of our sister\textsuperscript{as}, and Allah\textsuperscript{saww} has Guided us upon your\textsuperscript{saww} hands, and you\textsuperscript{saww} are distributing the needs and rights and there isn’t capacity for it with you\textsuperscript{saww}, so we viewed that we should gather from our wealth and come to you\textsuperscript{saww} with it, so you\textsuperscript{saww} can be assisted with it upon the ones you\textsuperscript{saww} are distributing, and it is this’.

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\textsuperscript{339} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 19
Allah \textit{azwj} Revealed this Verse: \textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'}.\textsuperscript{540}

He (the narrator) said, ‘Then he \textit{asws} said: ‘Have you not seen that the man is cordial to the man, then he is not cordial with his relatives as there happens to be something in himself? So, Allah \textit{azwj} Loved that there should not happen to be anything in the self of Rasool-Allah \textit{saww} upon his \textit{saww} community. Thus, if they were to take it, they would be taking an Obligation, and if they were to neglect it, they would be neglecting an Obligation’.

He (the narrator) said, ‘I said, ‘His \textit{asws} Words: \textit{And one who earns good, We will Increase the good for him therein. [42:23]?} He \textit{asws} said: ‘It is the submission to us \textit{asws}, and the sincerity regarding us \textit{asws}, and that they should not belie against us \textit{asws}’.\textsuperscript{541}

\begin{itemize}
  \item \textit{He asws} came out to his \textit{asws} companions one day, and they were anticipating his \textit{asws} coming out. \textit{He asws} said: ‘The glad tidings from Allah \textit{azwj} have been accomplished for you. By Allah \textit{azwj} There is no one accomplishing the glad tidings from Allah \textit{azwj} apart from you’. Then he \textit{asws} recited this Verse: \textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].}
\end{itemize}

\textsuperscript{540} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 20  
\textsuperscript{541} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 21
He \textit{asws} said: ‘We \textit{asws}, People\textit{asws} of the Household are his \textit{saww} relatives. Allah \textit{azwj} has Made us \textit{asws} to be from him \textit{saww}, and Allah \textit{azwj} has Made you to be from us \textit{asws}.

Then he \textit{asws} recited this Verse: \textit{Say: ‘Are you waiting with us except for one of the two excellent things?’ [9:52] – the death and entering the Paradise, and appearance of our \textit{asws} matter (Al-Qaim \textit{asws}). Allah \textit{azwj} will Show you what your eyes would be delighted with’.

Then he \textit{saww} said, ‘Are you not pleased that (only) your Salats are Accepted and their Salats are not Accepted, and your arguments are Accepted and their arguments are not Accepted?’ They said, ‘Why, O Abu Al-Qasim \textit{saww}?’. He \textit{saww} said: ‘That, is like that’ (due to submitting to our \textit{aswi} Wilayah).

\textit{From Abu Ja’far \textit{asws} having said: ‘It was revealed unto the Prophet \textit{saww} the Words of the Exalted: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]. Then Jibraeel \textit{as} came to him \textit{saww} and said: ‘O Muhammad \textit{saww}! (Allah \textit{azwj} Says): ‘Your \textit{saww} Prophet-hood has expired, your \textit{saww} days are completed, therefore make the Great Name, and inheritance of the knowledge, and traces (Hadeeth) of knowledge of Prophet-hood to be with All \textit{asws}.}

I \textit{azwj} do not Leave the earth except and therein is a knowledgeable one My \textit{azwj} obedience is recognised by him and My \textit{azwj} Wilayah is recognised by him, and he would happen to be a Divine Authority for the ones to be born in what is between the expiry of the Prophet \textit{saww} to the emergence of the other Prophet\textit{as}. So bequeath to him \textit{asws} with the Name, and it is an inheritance of the knowledge, and traces (Hadeeth) of knowledge of Prophet-hood, and bequeath to him \textit{asws} a thousand doors, each door opening a thousand doors, and each phrase opening a thousand phrases!’

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542 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 22
And he \textit{asws} expired on the day of Monday and said: 'O Ali \textit{asws}! Do not go out for three days until you \textit{asws} compile the Book of Allah \textit{azwj}, lest the Satan \textit{la} makes adds something in it nor reduce something from it, for you \textit{asws} are a counterpart of Sunnah of successor \textit{as} of Suleyman \textit{asw}.

\textit{asws} did not place a cloak upon his \textit{asws} back until he \textit{asws} had gathered the Quran, so Satan \textit{la} could not not add anything in it and could not reduce anything from it (i.e. Ali \textit{asws}'s version of the Quran)'.

(The book) ‘Taraif’ – It is reported by Al Bukhari in his (book) ‘Saheeh’, in volume six upon a limit of two pages and a half, from its beginning, from the copy transmitted from it – ‘The Words of the Exalted: \textit{Say: I do not ask you for recompense over it, except for the cordiality to be for my relatives \[42:23\]’}, by his chain to Tawoos, from Ibn Abbas having asked about the Words of the Exalted: \textit{Say: I do not ask you for recompense over it, except for the cordiality to be for my relatives \[42:23\]}, Saeed Bin Jubeyr said, ‘Relatives of Progeny \textit{asws} of Muhammad \textit{saww}. (Not a Hadeeth)

And it is reported in (the book) ‘Al-Jam’a Bay Al-Sihah Al-Sitta’ (Suni book), in volume two from part four from the parts of Surah Ha Meem, from (many) ways, and it is reported by Al-Sa’alby in Tafseer of this Verse in support of Progeny \textit{asws} of Muhammad \textit{saww} from (many) ways. From these is from Umm Salama \textit{ra}, from Rasool-Allah \textit{saww} having said to (Syeda) Fatima \textit{asws}: ‘Come to me \textit{asww} with your \textit{asws} husband \textit{asws} and your \textit{asws} two sons \textit{asws}.’

She \textit{asws} came with them \textit{asws}. He \textit{saww} threw a cloak upon them, then raised his \textit{saww} hands upon them \textit{asws} and said: ‘O Allah \textit{azwj}! They \textit{asws} are Progeny \textit{asws} of Muhammad \textit{saww}, therefore Make Your \textit{azwj} Salawat, and Your \textit{azwj} Blessings to be upon the Progeny \textit{asws} of Muhammad \textit{saww}, for You \textit{azwj} are the Praised, the Glorified’.

\textit{asws} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 23
She (Umm Salama) said, ‘I raised the cloak to enter to be with them asws, but he saww pulled it away and said: ‘You are upon good’.

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('Al-Sadiq asws said to Al-Husayn Bin Abdul Rahman: ‘O Husayn! Do not belittle our asws cordiality for it is from the everlasting righteous works [19:76].’ He said, ‘O son of Rasool-Allah asww! I am not belittling it, but I praise Allah azwj upon it’.

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('From his grandfather asws having said: ‘Al-Hassan asws Bin Ali asws Bin Abu Talib asws addressed when Ali asws was killed. He asws said: ‘And I asws am from People asws of the Household. Allah azwj has Obligated their asws love upon every Muslim where He aswj Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]. earns good, We will [42:23], is our asws cordiality, People asws of the Household’.

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('From Al-Husayn asws regarding the Words of Allah azwj Mighty and Majestic: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]. He asws said: ‘The relatives which Allah azwj Commanded with maintaining and magnifying its rights and Made the good to be in it are our asws relatives, People asws of the Household, those our asws rights are Obligated upon every Muslim’.

544 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 24
545 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 25
546 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 26
547 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 27
From Abu Ja’far\textsuperscript{saaw} regarding the Words of the Exalted: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].} He\textsuperscript{saaw} said: ‘They are the Imams\textsuperscript{saaw,saww},’ \textsuperscript{548}

When it was Revealed: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].} They said, ‘Who are your\textsuperscript{saww} relatives, those whose cordiality is Obligated upon us?’ He\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} and their two sons\textsuperscript{asws,saww}.’ \textsuperscript{549}

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Umda’, by his chain, from Musnad Ahmad Bin Hanbal having said, ‘Among what was written to us by Muhammad Bin Abdullah Bin Suleyman Al Hazrmy, narrated by Haris Bin Al Hassan Al Tahhan, from Husayn Al Ashqar, from Qays, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said, ‘When it was Revealed: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].} They said, ‘Who are your\textsuperscript{saww} relatives, those whose cordiality is Obligated upon us?’ He\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} and their two sons\textsuperscript{asws,saww}.’\textsuperscript{550}

And it is reported from (the book) ‘Saheeh’ of Al Bukhari, and Al Tirmizi, by their chains from Tawoos,

‘Ibn Abbas was asked about His\textsuperscript{aswj} Words: \textit{except for the cordiality to be for my relatives [42:23].} Saeed Bin Jubeyr said, ‘Relatives of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}’ \textsuperscript{550} \textit{(Not a Hadeeth)}

And from Sa’alby, by his chain from Abu Al Daylam who said,

‘When they came with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and made him\textsuperscript{asws} stand upon a step of Masjid of Damascus, a man from the people of Syria stood up and said, ‘The Praise is for Allah\textsuperscript{azwj} Who Killed you\textsuperscript{asws} all and Uprooted you\textsuperscript{asws} and Cut off a generation of Fitna (strife).’

\textsuperscript{548} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 28
\textsuperscript{549} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 29
\textsuperscript{550} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 30
Ali asws Bin Al-Husayn asws said: ‘Have you read the Quran?’ He said, ‘Yes’. He asws said: ‘Have you read the (Chapter) Ha Meem [42:1]’. He asws said: ‘Have you read: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’?’ He said, ‘You asws are them asws?’ He asws said: ‘Yes’.

Then Ali asws Bin Al-Husayn asws said: ‘Have you read in (Chapter 17) Banu Israeel: And give to the one with kinship his right, [17:26]?’ He said, ‘And you are the relatives which Allah azwj has Commanded to be Given their rights?’ He asws said: ‘Yes’.

‘From Abu Ja’far asws regarding the Words of Mighty and Majestic: And one who earns good, We will Increase the good for him therein. [42:23].’ He asws said: ‘One who is in the Wilayah of Progeny asws of Muhammad and follows their asws traces (Ahadeeth), so that one, his Wilayah would be increased of the ones past from the Prophets as and the Momineen, the former ones, until their asws Wilayah connects to Adam as, and it is the Word of Allah azwj Mighty and Majestic: One who comes with the good deed, for him would be better than it, [27:89], he would enter the Paradise.

And it is the Word of Allah azwj Mighty and Majestic: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47].’ He saww Says it is a recompense for the cordiality which Isaww did not ask apart from it, so it is for you. You will be guided by it and attain salvation from the Punishment of Allah aswn on the Day of Qiyamah’.

And he asws said: ‘The enemies of Allah azwj and the friends of Satan la, the people of belying and the denial. Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86].’ He saww is said, a pretender that Isaww should be asking you all what you aren’t with its right’.

551 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 31
The hypocrites said to each other at that, ‘Did it not suffice Muhammad saww that he saww became coercing us for twenty years until he saww (now) wants to load People asws of his saww Household upon our necks?’ They said, ‘Allah azwj did not Reveal this, and it is not except something he saww is saying it, intending to raise People asws of his saww Household over our necks, and if Muhammad saww were to be killed or dies, we will snatch away from People asws of his saww Household, then not return it to be among them, ever!’

And Allah azwj, Mighty is His aswj Mention Wanted His aswj Prophet saww to know what they were hiding in their chests and were being secretive with, so He aswj Mighty and Majestic Said in His aswj Book: Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24].

He azwj is Saying: “If I azwj so Desired, I azwj would have Withheld the Revelation from you saww, and you saww could not have spoken with the merits of People asws of your saww Household, nor with their asws cordiality”.

And Allah azwj Mighty and Majestic had Said: ‘and Allah Deletes the falsehood and Confirms the Truth with His Word. – He azwj is Saying the truth is for People asws of your saww Household, the Wilayah, He is All-Knowing with the contents of the chests [42:24]. He azwj is Saying, with what they were casting in their chests of the enmity for People asws of your saww Household, and the injustices after you saww, and it is the Words of Allah azwj Mighty and Majestic: and they consulted in secret, those who are unjust, ‘Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?’ [21:3]’

552 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 32
CHAPTER 14 – ANOTHER REGARDING THE INTERPRETATION OF THE WORDS OF THE EXALTED: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]

1- فس، تفسير الفتوى أحمد بن إبراهيم عن أحمد بن محمد عن علي بن الحكم عن لقي بن المنذر عن حارث عن أبي حضرة عن قوله تعالى: 

وَ إِذَا الْمَوْؤُدََُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

المؤدودة سئلت بأي ذنب قتل فائق مدة في مؤدودنا.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ayman Bin Muhriz, from Jabir,

‘From Abu Ja’far asws regarding the Words of the Exalted: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He asws said: ‘One killed in our asws cordiality’’.

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Mansour Bin Yunus, from Mansour Bin Hazim,

‘From Zayd son of Ali asws (Bin Al-Husayn asws) having said, ‘I said to him asws, ‘May I be sacrificed for you asws! The Words of the Exalted: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]?’ He asws said, ‘By Allah aswj! It is our asws cordiality. By Allah aswj! It is regarding us asws in particular’’.

(1) From Jabir Al Jufy who said,

‘I asked Abu Abdullah asws about the Words of Allah aswj Mighty and Majestic: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He asws said: ‘One killed in our asws cordiality, his killer would be questioned about his killing’ .

553 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 1
554 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 2
555 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 3
4- كابت جامع الفوائد و تأويل الآيات الظاهرة محمود بن النجاشي عن حماد بن عبد الله عن يحيى بن عبد الله عن تحتفظ عن تحتفظ عن تحتفظ عن أبي جعفر عن أبي حفتر عن أهل البيت.

5- كابت جامع الفوائد و تأويل الآيات الظاهرة محمود بن النجاشي عن حماد بن عبد الله عن إبراهيم بن تحتفظ التفنين عن المسنن في النجاشي الأفخاري عن عروة بن ثابت عن عميّ بن الفاسم قال: سألت أبا حفتر عن قولته تعالى: وإن السوءات سبت بن أبي ذبابة فلما قال فلم تسمع بإذاعة التفاح.

6- كابت جامع الفوائد و تأويل الآيات الظاهرة محمود بن النجاشي عن حماد بن عبد الله عن إبراهيم بن تحتفظ التفنين عن المسنن في النجاشي الأفخاري عن عروة بن ثابت عن عميّ بن الفاسم قال: سألت أبا حفتر عن قولته تعالى: وإن السوءات سبت بن أبي ذبابة فلما قال فلم تسمع بإذاعة التفاح.

7- كابت جامع الفوائد و تأويل الآيات الظاهرة محمود بن النجاشي عن حماد بن عبد الله عن إبراهيم بن تحتفظ التفنين عن المسنن في النجاشي الأفخاري عن عروة بن ثابت عن عميّ بن الفاسم قال: سألت أبا حفتر عن قولته تعالى: وإن السوءات سبت بن أبي ذبابة فلما قال فلم تسمع بإذاعة التفاح.

556 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 4
557 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 5
558 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 6
‘He is the one killed in our asws cordiality, People asws of the Household’.

And from Mansour Bin Hazim, from a man,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He asws said: ‘It is our asws cordiality. It was Revealed regarding us asws that our cordiality was killed for its sin’."

Tafseer Furat Bin Ibrahim – By his chain from Muhammad Bin Al Hanafiya regarding the Words of the Exalted: And when the cordiality is Questioned about [81:8]. He said, ‘Our cordiality’.

And Abu Ja’far asws said: ‘Regarding the Words of Allah aswj, Mighty is His aswj Mention: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He asws said: ‘One killed in our asws cordiality’.

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad Bin Yusuf, by his chain,

‘From Abu Ja’far asws having said: ‘And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He aswj is Saying: “I aswj will Question you all about the cordiality, the merit of which I aswj Sent down upon you, for which sin did you kill it?”’. 562

Tafseer Furat Bin Ibrahim – Al fazary, by his chain,

‘From Abu Abdullah asws regarding the Words of Allah aswj, Mighty is His aswj Mentioned: And when the cordiality is Questioned about [81:8] – meaning our asws cordiality. For what sin
was it killed [81:9], he\textsuperscript{asws} said: ‘That is our\textsuperscript{asws} rights, the Obligatory upon the people, and our\textsuperscript{asws} rights, the Obligatory upon the creatures. They killed our\textsuperscript{asws} cordiality’.\textsuperscript{563}

\textsuperscript{563} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 11

1- قب، المناقب لابن شهرآشوب سُلَيْمُ بْنُ قَيْسٍ عَنْ أَمِيِْ الْمُؤْمِنِيَْ ع فِِ خَبٍََ طَوِيلٍ وَ والِدٍ وَ ما وَلَدَ قَالَ آَمَآ الْوَالِدُ فَرُسُوْنُ اللَّهِ صَ وَ ما وَلَدَ يُعْظِّلُ هُؤُلَآءِ الأَوَّلِيَّةَ عَ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Suleym Bin Qays, \textsuperscript{564}

‘From Amir Al-Momineen\textsuperscript{asws} in a lengthy Hadeeth regarding the Words of the Exalted: And (I Swear by) a father and what he begot [90:3]. He\textsuperscript{asws} said: ‘As for the father, it is Rasool-Allah\textsuperscript{saww}. and what he begot’ – means these successors\textsuperscript{asws}.

2- قب، المناقب لابن شهرآشوب أَبُو حَْْزَََ عَنْ أَِِ َُعْفَرٍ ع فِِ ق َوْلِهِ ت َعَالىَ يا أَي ُّهَا النماسُ ات مقُوا رَبمكُمُ المذِي خَلَقَكُمْ مِنْ ن َفْسٍ واحِدٍََ حَْمادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرمحِيمِ الْقَصِيِْ عَنْ أَِِ عَبْدِ اللمهِ ع أَنْهُ سُئِلَ عَنْ ق َوْلِهِ ت َعَالىَ وَ أُولُوا الأَْرْحامِ ب َعْضُهُمْ أَوْلى بِبَعْضٍ فِِ كِتابِ اللمهِ قَالَ ن َزَلَتْ فِِ وُلْدِ الحُْسَيِْْ ع

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hamza, \textsuperscript{565}

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: O you people! Fear your Lord, Who Created you from a single being [4:1] – the Verse. He\textsuperscript{asws} said: ‘Relatives of the Rasool\textsuperscript{saww} and their chief is Amir Al-Momineen\textsuperscript{asws}. They are Commanded with their\textsuperscript{asws} cordiality, but they opposed what they had been Commanded with’.

3- كُنْز، كنز ُامع الفوائد و تأويل الآيات الظاهرَ مََُمُمدُ بْنُ الْعَبماسِ عَنِ الحُْسَيِْْ بْنِ عَامِرٍ عَنْ مََُمُمدِ بْنِ الحُْمادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرمحِيمِ الْقَصِيِْ عَنْ أَِِ عَبْدِ اللمهِ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn Bin Ahmad Bin Muhammad Bin Abu Nasr, from hammad Bin Usman, from Abdul Raheem Al Qaseyr,

‘From Abu Abdullah\textsuperscript{asws} having been asked about the Words of the Exalted: and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]. He\textsuperscript{asws} said: ‘It was Revealed regarding the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}.

\textsuperscript{564} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 1
\textsuperscript{565} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 2
He (the narrator) said, ‘I said, ‘May I be sacrificed for you’\textsuperscript{asws}
! Was it Revealed regarding the Obligations?’\textsuperscript{asws} said: ‘No’. I said, ‘So, it is regarding the inheritances’.\textsuperscript{asws} said: ‘No’. Then he\textsuperscript{asws} said: ‘It was Revealed regarding the authority’.

4–5. Here, the narrator says: ‘I said: ‘May I be sacrificed for you’! Was it Revealed regarding the Obligations?’\textsuperscript{asws} said: ‘No’. I said: ‘So, it is regarding the inheritances’.\textsuperscript{asws} said: ‘No’. Then he\textsuperscript{asws} said: ‘It was Revealed regarding the authority’.

6–7. Here, the narrator says: ‘I asked my Master\textsuperscript{asws}. I said, ‘His Words, Mighty and Majestic: the possessors of the womb relationships, some of them are higher than the others [33:6].\textsuperscript{asws} said: ‘It is Ali\textsuperscript{asws}’.

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\textsuperscript{566} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 3
\textsuperscript{567} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 4
\textsuperscript{568} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 5
\textsuperscript{569} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 6
I asked Abu Ja'far asws about the Words of Allah azwj Mighty and Majestic: Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers [59:7].

Abu Ja'far asws said: ‘This Verse was Revealed regarding us asws in particular. So whatever was for Allah azwj and for His aswj Rasool saww, it is for us asws, and we asws are the next of kin, and we asws are the poor, and our asws poor did not go away from Rasool-Allah saww ever, and we asws are the travellers of the (Divine) Path. Thus, the Path of Allah azwj cannot be recognised except by us asws, and the command, all of it is for us asws’.

Tafseer of the Imam (Hassan Al-Askari) asws - And Allah azwj Mighty and Majestic Said: and the kindness with the parents [2:83]. Rasool-Allah saww said: ‘The most superior of your parents and the most deserving of your thanking them are Muhammad saww and Ali asws.

And Ali asws Bin Abu Talib asws said: ‘I asws heard Rasool-Allah saww saying: I saww and Ali asws are two fathers of this community, and our asws rights upon them are greater than the rights of their biological fathers, for we asws are retrieving them – if they obey us asws – from the Fire to the House of tranquillity, and we asws will save them from the slavery, with the good free ones’.

And (Syeda) Fatima asws said: ‘Two fathers of this community are Muhammad saww and Ali asws. They asws would both straighten their (Muslims’) crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them asws, and they asws would be taking them to the perpetual bliss if they act in accordance to them asws.

And Al-Hassan asws Bin Ali asws said: ‘Muhammad saww and Ali asws are two fathers of this community. Therefore, beatitude is for the one who was recognising their asws rights, and was obedient to them asws in every state. Allah azwj would Make Him to be from the most
superior of the settlers of His\textsuperscript{awj} Gardens, and please him with His\textsuperscript{awj} Prestige and His\textsuperscript{awj} Pleasure’.

And Al-Husayn\textsuperscript{asws} Bin Al\textsuperscript{asws} said: ‘The one who recognises the right of the two superior fathers Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and obeys them\textsuperscript{asws} as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

And Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} to this community is more plentiful and greater. Thus, they\textsuperscript{asws} have become their fathers truly’.

And Muhammad\textsuperscript{asws} Bin Ali Al-Baqir\textsuperscript{asws} said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah\textsuperscript{azwj}, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.

And Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘The one who takes care of the rights of his two superior fathers, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah\textsuperscript{azwj}, for they\textsuperscript{asws} both would be pleasing them by their\textsuperscript{asws} efforts’.

And Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said: ‘The greatness of the Rewards of the \textit{Salat} is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.

And Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} said: ‘Don’t you dislike to be separated from his father and his mother, those that gave him birth?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}) than his own father’. 
And Muhammadinasws Bin Aliasws Bin Musaasws said when a man said in hisasws presence, ‘I love Muhammadasww and Aliasws to the extent that if I were to be cut into pieces, or sawed, I would not cease from it’.

Muhammadasws Bin Aliasws said: ‘There is no doubt that Muhammadasww and Aliasws would give you what you give to themasws from yourself. Theyasws would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that’.

And Aliasws Bin Muhammadasws said: ‘The one who does not happen to be more honouring to the two fathers of his Religion, Muhammadasww and Aliasws, than his own parents, so he isn’t from Allahazwj in a Permissible, nor a Prohibited, nor little, nor more’.

(Imam Hassan Al-Askariasws said): ‘And Al-Hassanasws Bin Aliaisws said: ‘The one who prefers the obedience to the two fathersasws of his Religion – Muhammadasww and Aliasws, over the obedience of the father linked to him (biologically), Allahazwj Mighty and Majestic Says to him: “Iazwj shall Prefer you just as you preferred Meazwj and Iazwj shall Ennoble you by the presence of the two fathersasws of your Religion, just as you ennobled yourself by preferring theirasws love over the love of the father linked to you”.’

And as for Hisazwj Words, the Mighty and Majestic and the ones with relationship [2:83] – so they are from your relatives of your father and your mother. Heazwj Said to you – recognise theirasws rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammadasww, with recognising the rights of the relatives of Muhammadasww, they are the Imamsasws from after himasww, and ones who follow them afterwards, from the good people of theirasws Religion’.
The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The one who take care of the right of the relatives of his parents – would be Granted in the Paradise, a thousand levels, the distance between every two levels being sprint of a steed horse a sprinting of one hundred years – one of the levels would be of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of musk, and another of amber, and another of camphor. So those levels would be of these qualities.

And the one who takes care of the rights of the relatives of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, would be Given from the superior levels and additional Rewards – in accordance of the additional preference of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} over his own parents’.

And (Syeda) Fatima\textsuperscript{asws} said to one of the women: ‘Please the two fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} (even if) be angering your own parents, and do not please your own parents by angering the two fathers\textsuperscript{asws} of your Religion, for if your biological parents are angered, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} would please them by the Rewards of one part in a million from a moment from your being in obedience to them\textsuperscript{asws}.

And that the two fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, if they\textsuperscript{asws} are angered, your biological parents would not be able to please them\textsuperscript{asws}, because the Rewards of being in obedience to the people of the world, all of them, would not suffice with their\textsuperscript{asws} anger’.

Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘Upon you is with being good to the relatives of the fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and even if (the rights of) your own parents are wasted.

And beware of wasting (the rights of) the relatives of the fathers of your Religion (Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}) by avoiding the relatives of your own parents, for the gratefulness of these to the fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, would bear fruit for you, from the gratefulness of them\textsuperscript{asws} to your own parents. If the relatives of the fathers\textsuperscript{asws} of your Religion were to thank you in their\textsuperscript{asws} presence, with the smallest of the small of their\textsuperscript{asws} looks at you, it would delete your sins from you – and even if they were what could fill what is between the soils to the Throne.
And if the relatives of your own parents were to thank you in their presence, and you had wasted (the rights of) the relatives of the fathers of your Religion, it would not avail from you even the husk of a date stone’.

And Ali asws Bin Al-Husayn asws said: ‘The rights of the relatives of the two fathers of our Religion (Muhammad saww and Ali asws and their friends are more rightful than the relatives of our biological parents. The two fathers of our Religion would please our biological parents on our behalf, and our biological parents would not be able to please the two fathers of our Religion, Muhammad saww and Ali asws, on our behalf.

Muhammad asws Bin Ali asws said: ‘The one to whom the two fathers of his Religion, Muhammad saww and Ali asws were more preferable to him, and their relatives were more prestigious unto him than his own parents and their relatives – Allahazwj the Exalted would Say to him: “You preferred the superior, Iazwj shall Make you the superior, and you preferred the foremost with the preference, Iazwj shall Make you to be foremost in My House of tranquillity, and a companion of My friends”.

And Ja’far asws Bin Muhammad asws said: ‘The one who is too straitened from fulfilling the rights of the relatives of the two fathers of his Religion and his own parents, and criticises each one of them regarding the other, giving priority to the relatives of the two fathers of his Religion over the relatives of his own parents, Allahazwj Mighty and Majestic would be Saying on the Day of Judgment: “Just as he prioritised the relatives of the two fathers of his Religion (Muhammad saww and Ali asws), to prioritise him to My Gardens!” So he would be increased with above what had been (originally) prepared for him from the levels, a million fold’.

And Musa asws Bin Ja’far asws said, and it had been said to him asws ‘So and so had a thousand Dirhams (and) two deals were presented to him, not having the capacity to buy both of them, so he says, ‘Which of the two is more profitable to me’. It is said to him, ‘This deal is more profitable than this by a thousand times’.
He asws said: ‘Does it not compel him in his mind that he should prefer the superior (deal)?’ They said, ‘Yes’. He asws said: ‘So similar to that, his preferring the relatives of the two fathers asws of his Religion Muhammad saww and Ali asws would be of superior Rewards by more than that, because its merit is upon a measurement of preferring Muhammad asws and Ali asws over his own parents’.

And it was said to Al-Reza asws, ‘Shall we inform you with the loser, the retard?’ He asws said: ‘Who is he?’ They said, ‘So and so sold his Dinars for the Dirhams he took. So he returned his wealth from ten thousand Dinars (back) to ten thousand Dirhams’.

He asws said: ‘Ten thousand Dirhams, by selling it with a thousand Dirhams, would he not happen to be a greater retard and loser?’ They said, ‘Yes’. He asws said: ‘Shall I asws inform you of a greater retard and loser than that, and of (greater) regret?’ They said, ‘Yes’.

He asws said: ‘Are you seeing, if he had a thousand mountains of gold, (and) he sells it for a thousand artificial beads, would he not happen to be a greater retard and of a greater than this of regret?’ They said, ‘Yes’. He asws said: ‘So shall I asws inform you with the one who is an even more severely retarded, and of greater than this of regret?’ They said, ‘Yes’.

He asws said: ‘The one who prefers regarding the righteousness and the goodness, the relatives of his own parents over the relatives of the fathers of his Religion, Muhammad saww and Ali asws, because the merits of the relatives of Muhammad saww and Ali asws, the two fathers asws of his Religion, over the relatives of his own parents, is superior than the excess of a thousand mountains of gold over a thousand artificial beads’.

And Muhammad asws Bin Ali Al-Reza asws said: ‘The one who chooses the relatives of the two fathers of his Religion, Muhammad saww and Ali asws, over the relatives of his own parents, Allah azwj the Exalted would Choose over the chiefs of the people on the Day of Judgment, and Make him famous for his benevolence, and Ennoble him with it upon the servants – except for the ones besides him in his merits or his preference’.
And Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Said: ‘From the reverence of the Majesty of Allah\textsuperscript{azwj}, is to prefer the relatives of the two fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} over the relatives of your own parents; and that from the disrespect of the Majesty of Allah\textsuperscript{azwj}, is to prefer the relatives of your own parents over the relatives of the two fathers of your Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.’

And Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘A man had hungry dependents, so he went out seeking for them what they could eat. He earned a Dirham and bought some bread and sauce with it. Then he passed by a man and a woman from the relatives of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and he found them both to be hungry.

He said, ‘They are more rightful than my own relatives’, and he gave it (the food) to them, and did not know with what he could (fulfil) the needs in his house. So he went on walking slowly, thinking regarding what excuse he can give within their presence – and he would have to be saying to them what he did with the Dirham, when he did not come to them with anything.

While he was confused in his way, when there was a man seeking him. So he was pointed upon, and he gave him a letter from Egypt, and five hundred Dinars in a bag, and said, ‘This is a remnant of your wealth which I carried over to you from the wealth of your cousin who died in Egypt, and he left behind wealth of one hundred thousand Dinars upon the businessmen of Makkah and Al-Medina, and a lot of properties, and (more) wealth in Egypt in addition to that’.

So he took the five hundred Dinars and spent lavishly upon his dependents, and slept his night. He saw Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws} (in his dream), and they\textsuperscript{asws} said to him: ‘How do you see our\textsuperscript{asws} enriching you due to your preferring our\textsuperscript{asws} relatives over your own relatives’.
Then there did not remain in Al-Medina nor in Makkah, from the ones upon whom was something (debt) from the one hundred thousand Dinars, except Muhammad saww and Ali asws came (in their dreams) and said to them: ‘Rise up early tomorrow morning and pay back upon so and so his right, from the inheritance of his cousin, or else we asws would rise up early upon you with your destruction your ruination, and your bounties would decline you would lose your servants’.

So all of them came in the morning carrying over to the man whatever was upon him – until there was collected in his presence, one hundred thousand Dinars; and there did not leave anyone in Egypt, from the ones for whom was wealth with him, except Muhammad saww and Ali asws came to him in his dream and ordered him with a threatening order to make haste with the wealth of the man, and quickly as he could possibly do so.

And Muhammad saww and Ali asws came to this (the one) who preferred the relatives of Rasool-Allah saww in his dream, and they asws said to him: ‘How do you see the Dealing of Allah azwj for you? We asws have ordered the ones in Egypt that he makes haste to you with your wealth. Shall we asws order its judges with selling your properties and your chattels (inherited), and transfer its price over to you in exchange from Al-Medina?’ He said, ‘Yes’.

Then Rasool-Allah saww came to him (in his dream) and he saww said: ‘O servant of Allah azwj! This is your recompense in the world upon preferring my saww relatives over your own relatives, and you shall be given in the Hereafter, in exchange of each grain from this wealth, in the Paradise, a thousand castles, the smallest of these being bigger than the world, an insertion (eye) of a needle from it being better than the world and whatever is in it’.

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571 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8
Tafseer Al-Qummi – Regarding the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]** And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21] – the Verse.

My father narrated to me, from Muhammad Bin Al Fuzl,

‘From Abu Al-Hassan asws having said: ‘The kinship of the Progeny asws of Muhammad saww would be attached with the Throne saying: ‘O Allah azwj! Maintain good relations with the one who maintained good relations with me, and Cut off the one who cut me off’, and it flows in every kinship, and this Verse was Revealed regarding the Progeny asws of Muhammad saww.

Tafseer Al Ayyashi – From Muhammad Bin Al Fuzeyl who said,

‘I heard Al-Abd Al Salih (7th Imam asws) saying: ‘And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]. He asws said: ‘The kinship of Progeny asws of Muhammad saww – and mentioned similar to it up to his asws words: ‘In every kinship”.

I was in the presence of Abu Abdullah asws with a number of his asws companions, and I heard him asws and he asws said: ‘The kinship of the Imams asws from the Progeny asws of Muhammad saww would be attached with the Throne on the Day of Qiyamah, and the kinship of the Momineen would be attached with it, saying, ‘O Lord azwj! Maintain good relations with the one who maintained with us, and cut off the ones who cut us off’.

He asws said: ‘Allah azwj Blessed and Exalted would Say: “I azwj am the Beneficent, and I azwj am the Merciful”! I azwj Derived your saww name from My azwj Name. So, the one who maintains good relations with you saww, azwj shall Maintain it with him, and one who cuts you saww off,

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**Notes:**

572 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 9
573 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 10
Iazwj shall Cut it off from him”. And, for that (reason), Rasool-Allahsaww said: ‘The kinship is a branch (of everything) from Allahazwj Mighty and Majestic’. 574

Tafseer of the Imam (Hassan Al-Askari)asws having said: ‘And Tafseer of Hisazwj Words Mighty and Majestic, ‘The Beneficent’ – Hisazwj Words ‘Beneficent’ is derived from the ‘kinship’ (Raham)’.

And Amir Al-Momineenasws said: ‘Iasws heard Rasool-Allahsaww saying: Allahazwj Mighty and Majestic Said: “Iazwj am ‘The Beneficent’ and it is derived from the Mercy, a Name from Myazwj Names. Whoever connects to it Iazwj shall be Connected to him, and whoever cuts himself from it then Iazwj shall cut him off from Myazwj Mercy’.

Then Aliasws said: ‘Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?’ They said: ‘O Amir-Al-Momineenasws! ‘Every community has been urged by this to honour their relatives and maintain good relations with them.’

So heasws said to them: ‘Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom Heazwj Has Belittled, and Enjoined the contempt of the disbelievers?’ They said: ‘No, but we have been urged to have good relations with the Momineen.’

Heasws said: ‘Has Heazwj not has Enjoined this due to their connection with their fathers and mothers?’ They said: Yes, O brotherasws of the Rasool-Allahsaww.’ Heasws said: ‘Understand then, that by doing this they are making up the rights of their mothers and fathers’. I said, ‘Yes, O brotherasws of Rasool-Allahsaww’

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574 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 11
He asws said: ‘Their fathers and their mothers are providing them in the world and saving them from its abhorrence(s), and it is a declining bounty, and its abhorrence(s) will expire, and the Rasool saww of their Lord azwj ushered them to a permanent bounty not to expire, and saved them from its ever-lasting abhorrence(s) never to perish. So, which of the two bounties is greater?’

I said, ‘Bounty of Rasool-Allah saww is more majestic, and more magnificent and greater’. He asws said: ‘Then how can it be allowed that He azwj would be Urging upon fulfilling a right of one whose right Allah azwj has Kept as smaller and not Urge upon fulfilling a right of one whose right Allah azwj has Kept as greater?’ I said, ‘That is not allowed’.

He asws said: ‘The right of Rasool-Allah saww is greater than the right of the parents and the right of his saww relatives also is greater than the right of their own relatives. So, the maintenance of relations with the relatives of the Rasool-Allah saww is greater and more highly prohibited to be cut off.

So woe and all woe be on the one who cuts it off, and woe upon woe be on the one does not respect his saww relatives. Do you not know that the sanctity of the relatives of the Rasool-Allah saww is the sanctity of the Rasool-Allah saww and that the sanctity of the Rasool-Allah saww is the sanctity of Allah azwj? Surely, Allah azwj’s Right is greater than all, even from all the Bounties of His azwj, and every bounty apart from it. But rather, He azwj Chooses where it is destined to be for He azwj is it’s Lord azwj, and that Bounty is compatible with him’.

Do you not know what Allah azwj Said to Musa as Bin Imran as? I said, ‘My father and mother be sacrificed for you asws, what was it that He azwj Said to him as? ’ He asws said: ‘Allah azwj the High Said: ‘O Musa as! Do you know what has reached to you as of My azwj Mercy?’ Musa as said: ‘You azwj are more Merciful to me as than my father and mother.’

Allah azwj the High Said: ‘O Musa as! But rather, the mercy of your mother to you as was a Grace of My azwj Mercy, and it was I azwj Who inclined her towards you as, and Refined her heart to avoid her rest for your upbringing, and if I azwj had not Done that with her, then she would have been to you like any other woman’.
(Allahazwj Said): “O Musaas! Do youas know that a servant from Myazwj servants happens to have sins for him and mistakes reaching to the limits of the sky, but Iazwj Forgive these for him and Iazwj don’t mind”. Heas said: ‘O Lordazwj! And how come Youazwj don’t mind (Forgiving these)?’

The Exaltedazwj Said: “Due to the noble characteristics occurring in Myazwj servant which Iazwj Love, and these are that he loves his brethren, the poor Momineen, and frequents with them, and equalises himself with them, and he is not arrogant upon them. So when he does that, Iazwj Forgive his sins for him, and Iazwj don’t mind.

O Musa! The pride is Myazwj Robe, and the Greatness is Myazwj Apparel. The one who snatches anything from Meazwj of these, Iazwj shall Punish him with Myazwj Fire.

O Musaas! From the Greatness of Myazwj Majesty is being benevolence of the servant whom Iazwj have Caused to achieve a share from the debris of the world, to a servant from Myazwj Momin servants, whose (financial) hand is short in the world. But, if he is arrogant upon him, so he has belittled the Greatness of Myazwj Majesty”.

Then Amir-Al-Momineenasws said: ‘The relatives (الرمحمَ) of the Prophetasws which Allahazwj Mighty and Majestic Derived from Hisazwj Mercy (رحمه) by Hisazwj Words: “azwj am The Beneficent [1:3]” – it is the relatives of Muhammadas (The Progenyasws of Muhammadas). And, from the Greatness of Allahazwj is the greatness of Muhammadas, and from the greatness of Muhammadas is the greatness of the relatives of Muhammadas (the Progenyasws of Muhammadas), and that every Momin and Momina from ourasws shias, is from the relatives of Muhammadas, and their greatness is from the greatness of Muhammadas.

قَالَ الْامِرُ الْمُؤْمِنُ اِنَّ الرَّحمَةَ قَصَرَتْ يَدًا فِی الدُّنْيَا عَنْهُ وَ لَمْ تَكَبَمَ عَلَیْهِ فَقَدْ اسْتَخَفَّمَ بِعَظِيمِ الْمَجْسَدِ مَجْسَدٍ إِنَّمَا مِنْ إِعْظَامِ مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُممدٍ إِنَّمَا مِنْ إِعْظَامِ مَا مََُمм
Therefore, woe be unto the one who takes lightly with anything from the sanctity of Muhammad sallallahu alayhi wa sallam, and beatitude is for the one who reveres his sallallahu alayhi wa sallam sanctity, and honours his sallallahu alayhi wa sallam relatives and its goodly maintenance”.

Tafseer Al Ayyashi – From Al A’ala Bin Al Fuzeyl,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The kinship would attach with the Throne saying: ‘O Allah azwj! Maintain the one who maintained me and Cut off the one who cut me off’, and it is the kinship of the Progeny asws of Muhammad sallallahu alayhi wa sallam and kinship of every Momin, and it is the Word of Allah azwj: And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]’

Tafseer Al Ayyashi – From Umar Ibn Maryam who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]. He asws said: ‘From that is maintaining the relationships’, and the peak of its interpretation is your help to us asws.

Tafseer Al Ayyashi – From Sa’ad,

‘From Abu Ja’far asws: ‘Surely Allah Commands with the justice [16:90]. He asws said: ‘O Sa’ad! Surely, Allahazwj Commanded for the justice and he sallallahu alayhi wa sallam is Muhammad sallallahu alayhi wa sallam, and the good, so he asws is Ali asws, and the giving to the near of kin, so they are our asws near of kin. Allahazwj has Commanded the servants to be cordial to us asws and to be obedient to us asws, and Forbidden them from the immoralities, and the evil, the ones who rebelled against the People asws of the Household, and called to other than us asws.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin Khuzeiya, from Amro Bin Shimr, from Jabir who said,
'I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: And (I Swear by) a father and what he begot [90:3]. He asws said: ‘It means Ali asws, and what he asws begot from the Imams asws’. 579

17- كنر كنر جامع الفوائد و نواعل الأيات الظاهرة تحتشد بن الظاهر بن علي بن عبيد الله بن إبراهيم بن محمد بن صالح الأفاقلي بن مصطفى بن رجل بن أبي عبد الله ع في قول الله تعالى و أنت جل جل يبلغ زمزله الله ص فلله و والده ما ولد ف قالت علي عليه وسلم و ما ولد.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Salih Al Anmaty, from Mansour, from a man,

‘From Abu Abdullah asws regarding the Words of Allah azwj the Exalted: And you are a dweller in this city [90:2]. He asws said: ‘It means Rasool-Allah saww’. I said, ‘And (I Swear by) a father and what he begot [90:3]?’ He asws said: ‘Ali asws and what he asws begot’. 580

18- كنر كنر جامع الفوائد و نواعل الأيات الظاهرة تحتشد بن الظاهر بن علي بن عبيد الله بن إبراهيم بن محمد بن محمد بن المظلوم بن رجل بن أبي عبد الله ع في قول الله تعالى و أنت جل جل يبلغ زمزله الله ص فلله و والده ما ولد ف قالت علي عليه وسلم و ما ولد الحسن و الحسين.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from yunus Bin yaqoub, from Abdullah Bin Muhammad, from Abu Bakr Al Hazramy,

‘From Abu Ja’far asws, he (the narrator) said, ‘He asws said: ‘O Abu Bakr! The Words of Allah azwj Mighty and Majestic: And (I Swear by) a father and what he begot [90:3], he asws is Ali Bin Abu Talib asws and what he asws begot – Al-Hassan asws and Al-Husayn asws’. 581

19- فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر فنر
‘Regarding the Words of the Exalted: and fear Allah, Who you are asking for the relationships by [4:1]. He asws said: ’It was Revealed regarding Rasool-Allah saww and the ones with his saww kinship, and that is because every cause and lineage would be cut off on the Day of Qiyamah except one who was from his saww cause and his saww lineage. Allah will always be Watchful over you [4:1] – i.e. Protector’.

And from Al-Sadiq asws having said: ‘Qureysh used to revere the city and legalised (killing of) Muhammad saww in it, so He azwj Said: ’No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]. He asws said: ‘Amir Al-Momineen asws and what he asws begot from the Imams asws’.

‘He asked Amir Al-Momineen asws about the Words of the Exalted: “Be thankful to Me and to your parents! To Me is the destination” [31:14]. He asws said: ‘The parents are those Allah azwj has Obligated the thanks to them. They are those who begot the knowledge and inherited the wisdom, and He azwj Commanded the people to obey them both. Then Allah azwj Said: To Me is the destination” [31:14], so the destination of the servants is to Allah azwj, and the evidence upon that are the two parents.

Then He azwj Turned the Words upon Ibn Hantama and his companions, so He azwj Said regarding the specials ones (Shias) and the general ones (Non-Shias): And if they both strive against you upon that you should associate with Me, [31:15], regarding the successor-ship
(of the Imams asws) and equate (others) with the ones whom you have been Commanded with his asws obedience, then do not obey them, and do not listen to their words'.

Then He aswj Turned the Words upon the two parents, so He aswj Said: and accompany kindly in the world. He aswj is Saying to introduce the people to their asws merits and call to their asws ways, and that is in His aswj Words: and follow the way of one who is penitent to Me, then to Me would be your Return.

So he asws said: 'To Allah aswj, then to us asws, therefore fear Allah aswj and do not disobey the two (spiritual) parents (Muhammad asw and Ali asws), for their asws pleasure is the Pleasure of Allah aswj, and their asws anger is the Anger of Allah aswj'.

From his forefather asws having said: 'Jibraeel asas descended unto the Prophet saww and said: ‘O Muhammad saww! There will be born for you saww such a birth, your saww community will kill him from after you saww’. He saww said: ‘O Jibraeel asas! There is no need for me saww regarding it’. He saww said: ‘O Muhammad saww! From him saww would be the Imams asws and the successors asws’.

He saww said: ‘And the Prophet saww came to (Syeda) Fatima saww and said to her saww: You saww will be Blessed by a son saww, my saww community will kill him saww from after me saww’. She saww said: ‘There is no need for me saww regarding him saww’. He asw addressed her saww thrice, then said to her saww: ‘From him saww would be the Imams saww and the successors saww’. She saww said: ‘Yes, O father saww’.

She saww bore and was Blessed with Al-Husayn asws and there was no (share) from Iblees in her asws belly. She saww placed him asws at six months, and no birth was heard to have been born at six months except Al-Husayn asws and Yahya Bin Zakarya asas.
When she asws had placed him asws, the Prophet saww placed his saww tongue in his saww mouth and he saww sucked it, and Al Husayn asws did not breast-feed from a female until his asws flesh and his asws blood grew from the saliva of Rasool-Allah saww, and it is the Word of Allah azwj Mighty and Majestic: And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15].

586 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 23
CHAPTER 16 – THE ‘ENTRUSTMENT’ IN THE QURAN IS THE ‘IMAMATE’

The Verses – (Surah) Al Nisaa: *Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; Allah was always Hearing, Seeing* [4:58]

(Surah) Al Ahzaab: *Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant* [33:72].

Notes –

The Entrustments of Allah aswj the Exalted are His aswj Commands and His aswj Forbiddances, and entrustments of His aswj servants are what they entrust to each other from the wealth – From Ibn Abbas and others, and it is reported from Abu Ja'far asws and Abu Abdullah asws.

And our companions have reported from Al-Baqir asws and Al-Sadiq asws having said: ‘Allah aswj the Glorious Commanded each one from the Imams asws that he asws submits the command to the one asws after him asws’.

It is reported from them asws, they asws said: ‘Two Verses, one of these is for us asws and the other is for you all. Allah aswj the Glorious Said: *Allah Commands you to render the entrustments to their owners [4:58] – the Verse. And Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].*

And for that, Abu Ja'far asws said: ‘Discharging the Salat and the Zakat, and the Fasts, and the Hajj are from the entrustments’.

2- And regarding the Words of Allah azwj Blessed and Exalted: Allah Commands you to render the entrustments to their owners [4:58]. He asws said: ‘The Imam asws to the Imam asws. It isn’t for him asws that he asws impedes it from him asws’. 588

3- And Allah is th the Helper [12:18].

4- I asked Abu Ja’far asws about the Words of Allah asw the Exalted: Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]. He asws said: ‘Regarding us asws it was Revealed: and Allah is the Helper’. 590

5- And I asked Abu Ja’far asws regarding the Words of Allah asw the Exalted: Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]. He asws said: ‘Regarding us asws it was Revealed: and Allah is the Helper’. 590

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587 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 1
588 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 2
589 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 3
590 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 4
‘From Abu Ja’far asws regarding the Words of Allah azwj the Exalted:  *Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]*.


He asws said: ‘It means us asws, that the first one from us asws should render to the Imam asws who will happen to be from after him asws, the Books and the weapons, and when you judge between the people you should be judging with the justice – whenever you asws (Imams asws) appear, you asws should be judging with the justice which is in your asws hands’.

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‘From Abu Al Hassan asws regarding the Words of Allah azwj the Exalted:  *Allah Commands you to render the entrustments to their owners, [4:58]*. He asws said: ‘They are the Imams asws from the Progeny asws of Muhammad saww, the Imam asws renders to the Imam asws from after him asws and not particularise someone else with it nor impede him asws from it’.

7. (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Sinan, from Is’haq Bin Ammar, from Ibn Abu Yafour, from Moalla Bin Khuneys who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj:  *Allah Commands you to render the entrustments to their owners, [4:58]*. He asws said: ‘Allah azwj has Commanded the first Imam asws that he asws renders to the Imam asws after him asws, all things with him asws, and not particularise someone else with it nor impede him asws from it’.

8. (The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying:  *Allah Commands you to render the entrustments to their owners, [4:58]*. He asws said: ‘By Allah azwj! It is to render the entrustment (Imamate) to the (next) Imam asws, and the bequest’.”
I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Allah Commands you to render the entrustments to their owners, [4:58]}. He\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} renders to the Imam\textsuperscript{asws}.

He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘O Yahya! By Allah\textsuperscript{azwj}, it isn’t from us\textsuperscript{asws}, but rather it is a Command from Allah\textsuperscript{azwj},\textsuperscript{595}'

‘Abu Ja’far\textsuperscript{asws} having said: \textit{Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]}, regarding who was it Revealed?’ I said, ‘They (people) are saying, it is regarding the people’. He\textsuperscript{asws} said: ‘Are all the people judging between the people? Understand, it was Revealed regarding us\textsuperscript{asws},\textsuperscript{596}'

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Imam\textsuperscript{asws} is recognised by three characteristics. He\textsuperscript{asws} would be the foremost of the people with the one\textsuperscript{asws} who was before him\textsuperscript{asws}, and with him\textsuperscript{asws} would be the weapons of Rasool-Allah\textsuperscript{saww}, and with him\textsuperscript{asws} would be the bequest, and it is which Allah\textsuperscript{azwj} the Exalted Said: \textit{Allah Commands you to render the entrustments to their owners, [4:58]}.

\textsuperscript{594} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 8
\textsuperscript{595} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 9
\textsuperscript{596} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 10
And he\textsuperscript{asws} said: ‘The weapons among us\textsuperscript{asws} are at the status of the box (Taboot) among the children of Israel. The kingdom circles wherever the weapons circulate, just as it used to circle wherever the Taboot circulated’\textsuperscript{597}.

(Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,)

‘From Abu Ja'far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} – similar to it’\textsuperscript{598}.

I asked Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textbf{Allah Commands you to render the entrustments to their owners, [4:58].} He\textsuperscript{asws} said: ‘This is Addressed to us\textsuperscript{asws} in particular. Allah\textsuperscript{azwj} Blessed and Exalted every Imam\textsuperscript{asws} from us\textsuperscript{asws} that he\textsuperscript{asws} renders to the Imam\textsuperscript{asws} who is after him\textsuperscript{asws}, and bequeaths to him\textsuperscript{asws}, then it flows regarding the rest of the entrustments.

My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws} that Ali Bin Al Husayn\textsuperscript{asws} said to his\textsuperscript{asws} companions: ‘Upon you all is to render the entrustments, and even if a killer of my\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} were to entrust me\textsuperscript{asws} with the sword with which he had killed him\textsuperscript{asws}, I\textsuperscript{asws} would return it to him’\textsuperscript{599}.

(Tafseer Al Ayyashi – In a report of Ibn Abu Yafour,)

‘From Abu Abdullah\textsuperscript{asws} having said: ‘\textbf{Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58].} He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Commanded the Imam\textsuperscript{asws} that he\textsuperscript{asws} hands over whatever is with him\textsuperscript{asws} to the Imam\textsuperscript{asws} who is to be after him\textsuperscript{asws}, and Commanded the Imams\textsuperscript{asws} that they\textsuperscript{asws} should be judging with the justice, and Commanded the people that they obey them\textsuperscript{asws}’\textsuperscript{600}.

\textsuperscript{597} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 11
\textsuperscript{598} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 12
\textsuperscript{599} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 13
\textsuperscript{600} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 14
Tafseer Al-Ayyashi – From Abu Ja’far asws regarding His aswj Words: **surely Allah Advises you with what is good; [4:58]**. He asws said: ‘It was Revealed regarding us asws, and Allah aswj is the Helper’.  

The book ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Yusuf Bin Yaqoub, from Ismail Bin Mihran, from Ibn Al Batainy, from his father, and Wahb Bin Hafs, both together from Abu Baseer,  

‘From Abu Abdullah asws regarding the Words of Allah aswj Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58].** He asws said: ‘It is the bequest then man asws from us asws hands over to the man asws.  

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ubeydullah, from Ali, from his father, from Hammad, from Hareez, from Aurara,  

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; [4:58].**  

He asws said: ‘Allah aswj has Commanded the Imam asws from us asws that he asws renders to the Imam asws after him asws. It isn’t for him asws that he asws impedes it from him asws. Are you not listening to His aswj Words: and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]? They asws are the judges. Or, do you not see that He aswj is Addressing the judges with it?’  

Tafseer Al-Qummi - **Allah Commands you to render the entrustments to their owners [4:58]**. He said, ‘Allah aswj Obligated upon the Imam asws that he asws renders the entrustments
to the one asws whom Allah azwj has Commanded from after him asws. Then Obligated upon the Imam asws that he asws judges between the people with the justice, so He azwj Said: ‘and when you judge between the people you should be judging with the justice [4:58]’. 604 (Not a Hadeeth)

(The book) ‘Ma’ani Al Akhbar’ (and) ‘Uyoon Al Akhbar Al Reza asws – Al Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid who said,

‘I asked Al-Reza asws about the Words of Allah azwj Mighty and Majestic: (Surah) Al-Ahzaab: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]. He asws said: ‘The Entrustment is the Wilayah. One who claims it without right, so he has blasphemed (committed Kufr)’. 605

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Al Hassan bin Ali Bin Fazzal, from Marwan Bin Muslim, from Abu Baseer who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]. He asws said: ‘The Entrustment is the Wilayah, and the human being (referred to here) is Abu Al-Shorour the hypocrite”. 606

(Tafseer Al-Qummi – Ali Bin Ibrahim said regarding the Words of Mighty and Majestic: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it [33:72]. He said, ‘The Entrustment, it is the Imamate, and the Commands and the Prohibitions, and the evidence upon that is that the Entrustment it is the Imamate are the Words of Mighty and Majestic for the Imams asws: Allah Commands you to render the entrustments to their owners [4:58] – meaning the Imamate.

604 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 18
605 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 19
606 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 20
And the Entrustment is the Imamate, it was Presented to the skies and the earth and the mountains, but they refused to bear it [33:72]. He said, 'They refused to claim it or usurp its rightful ones: and feared from it, and the human being bore it; that is the first, he was unjust, ignorant [33:72] So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominat, and Allah was always Forgiving, Merciful [33:73].

(The book) 'Basaair Al Darajaat' – Muhammad bin Al Husayn, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar, from a man,

'From Ja'farasws Bin Muhammadasws having said: 'Allahazwj is Saying: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]. Heasws said: 'It is Wilayah of Aliasws Bin Abu Talibasws', 608

No. 23 is missing.

(The book) 'Basaair Al Darajaat' – Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Mufassal Bin Salih, from Jabir,

'From Abu Ja'farasws regarding the Words of Allahazwj Blessed and Exalted: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, [33:72] - Heasws said: 'The Wilayah. They refused to bear it disbelieving in it (our of stubbornness), and the human being who bore it was Abu so and so'.

607 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 21
608 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 22
609 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 24
(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah asws having said: ‘Allahazwj Mighty and Majestic Presented ourasws Wilayah to the people of the cities but one accepted it except the people of Al-Kufa’’. 610

26 - بر، بصائر الدرُات ابْنُ يَزِيدَ عَنِ ابْنِ سِنَانٍ عَنْ عُتَيْبَةَ بِعَماعِ الْقَصَبِ عَنْ أَبِي بِعَماعِ الْقَصَبِ أَفَامَ خَفَّفْتَ أَنَّ أَلْلَهَ عَنْ بَعْضٍ مِّنْ أُلَيَاءَ الْكَفُؤَةِ.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Sinan, from Uteyba Baya Al Qasab, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘Ourasws Wilayah was Presented to the skies and the earth and the mountains and the cities. None accepted it (like) the acceptance of the people of Al-Kufa’’. 611

27 - قب، المناقب لابن شهرآشوب أَبُو بَكْرٍ الشِّيَْازِيُّ فِِ نُزُولِ الْقُرْآنِ فِِ شَأْنِ عَلِيٍّ ع بِالِْْسْنَادِ عَنْ مُقَاتِلٍ عَنْ مََُممدِ بْنِ الحَْنَفِيمةِ عَنْ أَمِيِْ الْمُؤْمِنِيَْ ع فِِ ق َوْلِهِ ت َعَالىَ إِنَّمَا عَرَضْنَا الأَْمانَةَ عَرَضَ اللمهُ أَمَانَتَِ عَلَى السسمَاوَاتِ السمبْعِ بِالثموَابِ وَ الْعِقَابِ ف َقُلْنَ رَب منَا لاَ نََْمِلَنمهَا بِالثموَابِ وَ ا لْعِقَابِ لَكِنمهَا نََْمِلُهَا بِلََ ثوَابٍ وَ لاَ عِقَابٍ (The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Bakr Al Shirazy in (the book) ‘Nuzool Al Quran Fi Sha’an Aliasws’, by the chain from Muqatil, from Muhammad Bin Al Hanafiyya,

‘From Amir Al-Momineenasws regarding the Words of the Exalted: Surely, We Presented the Entrenchment [33:72]: ‘Allahazwj Presented myasws Entrenchment (Wilayah) upon the seven skies with the Rewards and the Punishments. They said, ‘Our Lordazwj! We will not bear it with the Rewards and the Punishments, but we shall bear it without any Rewards nor any Punishments’.

وَ إِنم اللمهَ عَرَضَ أَمَانَتَِ عَلَى الأَْرَضِيَْ فَكُلُّ ب ُقْعَةٍ آمَنَتْ بِوَلاَيَتَِ َُعَلَهَا طَيِّبَةً زَكِيمةً وَ َُعَلَ ن َبَات َهَا وَ ثَََرَت َهَا حُلْواً عَذْباً وَ َُعَلَ مَاءَهَا زُلاَلاً وَ كُلُّ ب ُقْعَةٍ

And Allahazwj Presented myasws Entrenchment and myasws Wilayah to the birds, and the first one to believe in it was the white falcon and the lark, and the first one to reject is was the owl and the phoenix, so Allahazwj the Exalted Cursed them both from the between the birds. As for the owl, so it is not able to appear by the day to one of the birds, and as for the phoenix, it disappeared in the seas, not to be seen.

وَ إِنم اللمهَ عَرَضَ أَمَانَتَِ عَلَى الأَْرَضِيَْ فَكُلُّ ب ُقْعَةٍ آمَنَتْ بِوَلاَيَتَِ َُعَلَهَا طَيِّبَةً زَكِيمةً وَ َُعَلَ ن َبَات َهَا وَ ثَََرَت َهَا حُلْواً عَذْباً وَ َُعَلَ مَاءَهَا زُلاَلاً وَ كُلُّ ب ُقْعَةٍ حَضَرَتْ بِإِذْهَابِ الطُّيُورِ وَ وَلَّيَتَِ عَلَهَا سَبِخاً وَ َُعَلَ ن َبَات َهَا مُرّاً عَلْقَماً وَ َُعَلَ ثَََرَهَا الْعَوْسَجَ وَ الحَْنْظَلَ وَ َُعَلَ مَاءَهَا مِلْحاً أَُُاُاً

And Allahazwj Presented myasws Entrenchment to the lands, so every spot which believed in myasws Wilayah was Made to be good, clean, and its vegetation and its fruits were made to be sweet, fresh, and its water to be cool; and every spot which rejected myasws Entrenchment

610 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 25
611 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 26
and denied my Wilayah was Made to be marshy, and its vegetation was made to be bitter, colocynth, and its fruits Made to be thorny and the shrub, and its water Made to be salty, bitter’.

Then He azwj said: and the human being bore it; [33:72] – meaning: ‘Your community O Muhammad saww, (bore) the Wilayah of Amir Al-Momineen asws and his Imamate with whatever is therein from the Rewards and the Punishments he was unjust, - to himself, ignorant [33:72] of the Command of his Lord azwj. One who does not gives its right, so he is unjust, oppressive’.612

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Al Shaby – About the Words of Allah azwj the Exalted: Allah Commands you to render the entrustments to their owners, [4:58]. He said, ‘I am saying it and I do not fear except Allah azwj. By Allah azwj it is Wilayah of Al-Bin Abu Talib asws, (Not a Hadeeth)’

Tafseer Furat Bin Ibrahim – Ali Bin Attab transmitting,

‘From (Syeda) Fatima asws Al Zahra having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, I saww came to Al-Sidrat Al-Muntaha: So he was (at a distance of) two bows or nearer [53:9]. I saww Sighted Him azwj with my saww heart and did not see Him azwj with my saww eyes.

Then I saww heard an Azaan, double, double, and an Iqaamah, single, single. Then I saww heard a Caller Calling out: “O My azwj Angels and dwellers of My azwj skies and My azwj earth, and bearers of the My azwj Throne! Testify that I azwj, there is no god except I azwj Alone, there being no associates for Me azwj!” They said, ‘We testify and acknowledge’.

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612 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 27
611 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 28
Heazwj Said: “Testify, O Myazwj Angels and dwellers of Myazwj skies and Myazwj earth and bearers of Myazwj Throne! Muhammadsaww is Myazwj servant, and Myazwj Rasoolasww.” They said, ‘We testify and acknowledge’.

Abbad Bin Suheyb said, ‘Ja’farasws Bin Muhammadasws said: ‘And Ibn Abbas, when he mentioned this Hadeeth, said, ‘I find it in the Book of Allahazwj as: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]’.

He (Suheyb) said, ‘Ibn Abbas said, ‘By Allahazwj! Heazwj neither Entrusted them Dinars nor Dirhams, nor any treasure from the treasures of the earth, but Heazwj Revealed to the skies and the earth and the mountains from before Heazwj Created Adamas: “azwj am Leaving in youas the offspring, offspring of Muhammadasws. So what will you be doing with themasws? When theyasws call you so answer themasws, and when they shelter with you, so shelter themasws.”

And Heazwj Revealed to the mountains: “When theyasws call you, so answer themasws and be obedient (to themasws) against theirasws enemies!” The skies and the earth and the mountains feared from it from what Allahazwj had Asked from the obedience, but the children of Adamas bore it and carried it’.

Abbad said, ‘Ja’farasws said: ‘By Allahazwj! They did not fulfil with what they had borne of theirasws obedience’.

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614 Bihar Al Anwar – V 23, The book of Imamate, P 1 Ch 16 H 29
I (Majlisi) am saying, ‘The Seyyid Bin Tawoos said in the book ‘Sa’ad Al-Saoud’ – I saw in the Tafseers attributed to Al-Baqir asws regarding the Words of the Exalted: *Allah Commands you to render the entrustments to their owners, [4:58]*. He asws said: ‘This Verse is regarding the matter of the Wilayah that you should submit to the Progeny asws of Muhammad asww’.  

615 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 30
CHAPTER 17 – THE ‘MASTERS OF THE COMMAND’ (UL AL AMR), AND THEY\textsuperscript{asws} ARE ‘THE ENVIED PEOPLE’

- فس، تفسير القمي عليه السلام عن أيوب بن حفص أن يوجوبهم علّي بن أبي طالب، قال: فلما قلها فلما أتى


Tafseer Al Qummi – Ali Bin Al Husayn, from Al Baqy, from his father, from Yunus, from Abu Ja’far Al Ahowl, from Hanan,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘His\textsuperscript{aswj} Words: So We Have Given the Progeny of Ibrahim, the Book, he\textsuperscript{asws} said: ‘The Prophet-hood’. I said, ‘and the Wisdom’, he\textsuperscript{asws} said: ‘The understanding and the judgments’. (I said), ‘and have Given them a grand kingdom [4:54], he\textsuperscript{asws} said: ‘The Obligatory obedience’’.\textsuperscript{616}

- فس، تفسير القمي عليه السلام عن الناس طاعتهم قال: يا أيها الذين آمنوا أطيعوا اللهم و أطيعوا الرسول و أولى الأمر منكمبعي أمير المؤمنين

Tafseer Al-Qummi – Then Allah\textsuperscript{azwj} Obligated upon the people, obedience to them\textsuperscript{asws}, so He\textsuperscript{aswj} Said: ‘O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] – meaning Amir Al-Momineen\textsuperscript{asws}.

وأمهم أبو عبد الله طيبرية أن خامنه عن حبيب الله ع قال: لزن إن تناظرت في شيء فأرجعوه إلى الله و إلى الرسول و إلى أولي الأمر منكم

My father narrated to me, from Hammad, from Hareyz,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘It was Revealed as: Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]’.\textsuperscript{617}

- ن، عيون اختبار الرضا عليه السلام محمد بن أحمد بن علي بن الحسن بن الحسن بن الحسن بن القاضي بن أيوب بن مالك العنصيري، عن آبائه عن البابي عن قال: أوحى النبي صلى الله عليه وسلم إلى ابنه و الحسن: عن أيوب بن مالك

(The book) ‘Uyo on Akhbar Al Reza\textsuperscript{asws} – Muhammad Bin Ahmad Bin Al Husayn Al Baghdady, from Ahmad Bin Al Fazl, from Bakr Bin Ahmad Bin Muhammad Bin Al Qasry,

‘From Abu Muhammad Al-Askari\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{asww} bequeathed to Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.\textsuperscript{618}

 ثم قال في قول الله: يا أيها الذين آمنوا اطيعوا الله و اطيعوا الرسول و أولي الأمر منكم فلما القصد في نفوس الناس

\textsuperscript{616} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 1

\textsuperscript{617} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 2
Then he said regarding the Words of Allah: ‘O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He said: ‘The Imams from the sons of Ali and (Syeda) Fatima, up to the establishment of the Hour’.

4 - مَ، الأمامى للشيعه الطوسي أبو عمرى عن ابن عطى عن أَحَدٍ من مَوْمِي لِي إِسْحَاقٍ وَ أَحَدٍ مِنْ عَبْدِ الله مَنْ سَلَّمَهُ مَعَا عَنْ عَبْدِ الله مِنْ فَضْلِهِ قَالَ ‘أَنْ تَرْكُ النَّاسَ’

5 - بر، بصائر الدوافات أحمد بن محمد عن الحسين بن سعيد عن محمد بن الفضل عن أبي حضر م في قول الله تعالى ‘أَنْ تَرْكُ النَّاسَ’ على ما آتاههم الله من فضله وقول الله تعالى: ’بَا أَنَا’

6 - بر، بصائر الدوافات أحمد بن محمد عن الجاهل عن عبد الله عن عبد الله عن بُرَيْدٍ عن أبي عطى عن قول الله تبارك وتعالي ‘أَنْ تَرْكُ النَّاسَ’ وآيات الله بائد إلى صدره

618 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 3
619 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 4
620 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 5
621 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 6

‘Or are they envying the people upon what Allah has Given them from His Grace? [4:54]. He said: ‘We are the (envied) people besides the people’.

5 - بر، بصائر الدوافات أحمد بن محمد عن الحسين بن سعيد عن محمد بن الفضل عن أبي حضر م في قول الله تعالى ‘أَنْ تَرْكُ النَّاسَ’ على ما آتاههم الله من فضله وقول الله تعالى: ’بَا أَنَا’

6 - بر، بصائر الدوافات أحمد بن محمد عن الجاهل عن عبد الله عن عبد الله عن بُرَيْدٍ عن أبي عطى عن قول الله تبارك وتعالي ‘أَنْ تَرْكُ النَّاسَ’ وآيات الله بائد إلى صدره

620 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 5

‘From Abu Ja’far regarding the Words of the Exalted: Or are they envying the people upon what Allah has Given them from His Grace? [4:54]. He said: ‘We are the envied ones’.

6 - بر، بصائر الدوافات أحمد بن محمد عن الحسين بن سعيد عن محمد بن الفضل عن أبي حضر م في قول الله تعالى ‘أَنْ تَرْكُ النَّاسَ’ على ما آتاههم الله من فضله وقول الله تعالى: ’بَا أَنَا’

621 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 6

‘From Abu Abdullaah having said: ‘O Abu Al-Sabbah! We are the envied people’, and he gestured towards his chest.

7 - بر، بصائر الدوافات أحمد بن محمد عن الجاهل عن عبد الله عن عبد الله عن بُرَيْدٍ عن أبي حضر م في قول الله تعالى ‘أَنْ تَرْكُ النَّاسَ’ على ما آتاههم الله من فضله وقول الله تعالى: ’بَا أَنَا’

621 - Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 6
the people envied upon what Allah\textsuperscript{azwj} has Given us\textsuperscript{asws}, from the Imamate, besides the creatures of Allah\textsuperscript{azwj} altogether\textsuperscript{622}.

8- بر، بصائر الدرجات أحمد بن معاذ بن عماد بن عيسى عن الحسن بن الحسين عن أبي يحيى عن أبي حصف بن قشير عن قول الله تعالى:
أَمْ يُبْشَرُونَ النَّاسَ عَلَى مَا آمَنُوا مِنْ فَضْلِهِ فَقُلُوا أَيَّانَآ أَيَّانَ آمَنُوا إِلَّا إِمَامُهُمُّ وَ الحِكْمَةَ وَ آتَيْنَاهُمْ مَلَكَةً عَظِيمَةً قَالَهُمُّ الْمَلِكُ عَلَى الْأَلْبَابِ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} the Exalted: \textit{Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].}’ He\textsuperscript{asws} said: ‘(Grand kingdom) is the Obligatory obedience’\textsuperscript{623}.

9- بر، بصائر الدرجات أحمد بن معاذ بن عماد بن عيسى عن يزيد بن حسان بن الحسين: فلما أتى ابن عبد الله عن أحمد بن محمد بن الحسن: فقلت إلى عبد اللطيف غالب مَا آتاهُمُ اللمهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً قَالَ الطماعَةَ الْمَفْرُوضَةَ. (Grand kingdom) is the Obligatory obedience, and from that obedience, Hell would be for them on the Day of Qiyamah, O Hisham!’

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from A man from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah\textsuperscript{asws}: ‘\textit{Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].}’ What is that grand kingdom?’ He\textsuperscript{asws} said: ‘The Obligatory obedience, and from that obedience, Hell would be for them on the Day of Qiyamah, O Hisham!’\textsuperscript{624}.

10- بر، بصائر الدرجات أحمد بن معاذ بن عماد بن عيسى عن يزيد بن حسان بن الحسين: فلما أتى ابن عبد الله عن أحمد بن محمد بن الحسن: فقلت إلى عبد اللطيف غالب مَا آتاهُمُ اللمهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الحِكْمَةَ وَ آتَيْنَاهُمْ مَلَكَةً عَظِيمَةً قَالَ الطماعَةَ الْمَفْرُوضَةَ. (Grand kingdom) is the Obligatory obedience, and from that obedience, Hell would be for them on the Day of Qiyamah, O Hisham!’

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Ibn Yazeed both together, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly,

‘Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54], and We\textsuperscript{azwj} Made the Messengers\textsuperscript{as} and the Prophets\textsuperscript{as} and the Imams\textsuperscript{asws} to be from them\textsuperscript{as}.}’ So, how come they are accepting regarding the Progeny\textsuperscript{asws} of Muhammed\textsuperscript{as} and are denying regarding the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{as}?

قلت: فما معنى قوله: ‘أَيَّانَ آمَنُوا إِلَّا إِمَامُهُمُّ وَ الحِكْمَةَ وَ آتَيْنَاهُمْ مَلَكَةً عَظِيمَةً’ فَقُلُوا أَيَّانَ آمَنُوا إِلَّا إِمَامُهُمُّ وَ الحِكْمَةَ وَ آتَيْنَاهُمْ مَلَكَةً عَظِيمَةً.

\textsuperscript{622} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 7
\textsuperscript{623} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 8
\textsuperscript{624} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 9
I said, ‘So what is the meaning of His azwj Words: *and have Given them a grand kingdom [4:54]’? He asws said: ‘The grand kingdom is that He azwj Made Imams asws to be from them as. One who obeys them asws obeys Allah azwj, and one who disobeys them asws disobeys Allah azwj. Thus it is the grand kingdom’.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Muhammad Al Ahowl, from Imran who said,

‘I said to him asws, ‘The Words of Allah azwj Blessed and Exalted: *So We have Given the Progeny of Ibrahim, the Book – He asws said: ‘The Prophet-hood’. I said, ‘*and the Wisdom’. He asws said: ‘The understanding and the judgments’. I said to him asws, ‘The Words of Allah azwj Blessed and Exalted: *and have Given them a grand kingdom [4:54]’. He asws said: ‘The obedience’.

(From Abu Abdullah asws regarding this Verse: *Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. He asws said: ‘By Allah azwj! We asws are the people, those Allah azwj the Exalted Spoke of, and by Allah azwj, we asws are the envied ones, and we asws are the people of this grand kingdom which shall return to us asws.

(From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: *O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He asws

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625 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 10
626 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 11
627 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 12
said: ‘The Imams asws from the sons asws of Ali asws and (Syeda) Fatima asws up to the Day of Qiyamah’.

14- And among the grades he said: ‘Indeed among the observances of those who observe (it) is that the Imam sends a letter that he is the Imam of the people. So you say, ‘He is the Imam of the people’.

(THE BOOK) ‘Basaair al Darajaat’ – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer, ‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘So We Have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].” He asws said: ‘Do you know the grand kingdom, what it is?’ I said, ‘You asws are more knowing, May Allah azwj Make me to be sacrificed for you asws’. He asws said: ‘Obedience Obligated by Allah azwj’.

15- His, Tesni’ the biographer said: ‘I said to Abu Abdullah asws, ‘The Words of Allah azwj: ‘Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, [3:26], and Allah azwj has Given the kingdom to the clan of Umayya’.

He asws said: ‘It isn’t where the people are going to. Allah azwj Gave us asws the kingdom, and the clan of Umayya seized it, at the status of the man who happens to have the cloth, and another one seizes it, so it isn’t for the one who has seized it’.

16- If a man were to publish the news that someone had proclaimed the Imam, the Imam of the Muslims (by giving the news), or the Imams, or the Messenger, and someone were to say, ‘I have sent a letter to the Prophet saww’, then the person who sent the letter to the Prophet saww is not to have it.

(The books) ‘I’lam Al Wara’ (and) ‘Manaqib’ of Ibn Shehr Ashub – Jabir Al Jufy in his Tafseers, from Jabir Al Ansari who said, ‘I asked the Prophet saww about His aswj Words: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. We recognise Allah azwj and His aswj Rasool saww, so who are the ones with Divine Authority? (Ul Al-Amr)?’

(© Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 13)
He saww said: ‘They asws are my saww Caliphs, O Jabir, and the Imams asws of the Muslims after me saww. The first of them asws is Ali asws Bin Abu Talib asws, then Al-Hassan asws, then Al-Husayn asws, then Ali asws Bin Al-Husayn asws, then Muhammad asws Bin Ali asws well known in the Torah as Al-Baqir asws, and you will come across him asws, O Jabir, so when you do meet him asws, then convey to him asws the greetings from me saww.

Then Al-Sadiq Ja’far asws Bin Muhammad saww, then Musa asws Bin Ja’far asws, then Ali asws Bin Musa asws, then Muhammad Bin Ali asws, then Ali asws Bin Muhammad asws, then Al-Hassan asws Bin Ali asws, then (one asws with) my saww name and my saww teknonym, Divine Authority of Allah azwj in His azwj earth, and His azwj remaining one among His azwj servants, son asws of Al-Hassan asws Bin Ali asws, the one asws upon whose hands Allah azwj will conquer the Easts of the earth and its Wests.

That is the one asws who will be hidden from his asws Shias with an occultation. No one will be firm upon the word regarding his asws Imamate except the one whose heart Allah azwj Tests with the Eman’.

Tafseer Al Ayyashi – From Bureyd Bin Muawiya who said,

‘I was in the presence of Abu Ja’far asws and I asked him asws about the Words of Allah azwj: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].

He (the narrator) said, ‘His asws answer was that he asws said: ‘Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, - so and so, and so and so, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51], saying, the imams of the straying and the callers to the Fire, they are more guided than the Progeny asws of Muhammad saww and their asws friends, of the way.

631 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 16
They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? – meaning the Imamate and the Caliphate, (If) So, they would not be giving the people (even) the speck of the date stone [4:53]. We asws are the people, those Allah azwj Meant, and the speck is the spot which you tend to see in the middle of the husk.

Or are they envying the people upon what Allah has Given them from His Grace? – so we asws are the envied ones upon what Allah azwj has Given us asws from the Imamate, besides the creatures of Allah azwj altogether, So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. He aswj is Saying: “We asws have Made from them the Rasools as and the Imams asws'.

So, how come they are acknowledging with that regarding the Progeny asws of Ibrahim as and are denying regarding the Progeny of Muhammad saww? From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55] – up to His aswj Words: and We shall Enter them to be in dense shade [4:57].

He (the narrator) said, ‘I said, ‘His aswj Words regarding the Progeny of Ibrahim as: and have Given them a grand kingdom [4:54], what is the grand kingdom?’

He asws said: ‘He aswj Made Imams asws to be from them, one who obeys them obeys Allah aswj and one who disobeys them asws disobeys Allah aswj, so it is the grand kingdom’.

He (the narrator) said, ‘Then he asws said: ‘Allah Commands you to render the entrustments to their owners, [4:58] up to: Hearing, Seeing [4:58]. He asws said: ‘It means us asws, that the first one asws from us asws should hand over to the Imam asws who is to be after him asws, the Books, and the knowledge, and the weapons, and when you judge between the people you should be judging with the justice; [4:58], which is in your asws hands.'
Then He\textsuperscript{azwj} said to the people: 	extit{O you who believe!} - so He\textsuperscript{azwj} Gathered the Momineen to the Day of Qiyamah, \textit{Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].} It means us in particular. \textit{Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59],} this is how it was Revealed.

وَ كَيْفَ يَأْمُرُهُمْ بِطَاعَةِ أُولِِ الأَْمْرِ وَ ي ُرَخِّصُ لهَُمْ فِِ مُنَازَعَتِهِمْ إِنَّمَا قِيلَ ذَلِكَ لِلْمَأْمُورِينَ المذِ

And how come He\textsuperscript{azwj} Commands them with obeying the ones\textsuperscript{asws} with Divine Authority, and allow for them with regards to their quarrelling? But rather, He\textsuperscript{azwj} Said that to the Commanded ones, the ones He\textsuperscript{azwj} Said to them: \textit{Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].}’ 632

\begin{itemize}
\item \textit{From Abu Ja'far\textsuperscript{asws} – similar to it, same, and there is an addition in it: you should be judging with the justice; [4:58],} when you\textsuperscript{asws} appear, then you\textsuperscript{asws} should judge with the justice, when it manifests to be in your\textsuperscript{asws} hands\textsuperscript{633}.
\item \textit{Abu Abdullah\textsuperscript{asws} said: ‘O Abu Al-Sabbah! We\textsuperscript{asws} are the people Allah\textsuperscript{azwj} has Obligated obedience to us\textsuperscript{asws}. For us\textsuperscript{asws} is the war booty, and for us\textsuperscript{asws} is the clean wealth, and we\textsuperscript{asws} are those who are firmly rooted in the Knowledge [3:7],} and we\textsuperscript{asws} are the envied ones, those Allah\textsuperscript{azwj} Said in His\textsuperscript{azwj} Book: \textit{Or are they envying the people upon what Allah has Given them from His Grace? [4:54]’}. 634
\item \textit{Tafseer Al Ayyashi – From Abu Saeed Al Muwaddib, from Ibn Abbas regarding His\textsuperscript{azwj} Words: \textit{Or are they envying the people upon what Allah has Given them from His Grace? [4:54],} he said, ‘We are the people, and His\textsuperscript{azwj} Grace is the Prophet-hood’. 635 (Not a Hadeeth)
\end{itemize}
‘From Abu Ja’far asws: ‘a grand kingdom [4:54]. He azwj Made Imams asws to be among them, one who obeys them asws obeys Allah azwj and one who disobeys them asws disobeys Allah azwj. Thus, this is the grand kingdom: and have Given them a grand kingdom [4:54]’.

And from him asws, in another report, said, ‘The Obligatory obedience’.

Tafseer Al-Ayyashi – Abu Hamza,

‘From Abu Ja’far asws: So We have Given the Progeny of Ibrahim, the Book, so it is the Prophet-hood, and the Wisdom, [4:54]. So they asws are the wise men from the Prophets, from the elites; and as for the grand kingdom, they asws are the Imams asws of guidance from the elites’. and have Given them a grand kingdom [4:54].

Tafseer Al-Ayyashi – From Dawood Bin Farqad who said,

‘I heard Abu Abdullah asws saying and in his asws presence was his asws son Ismail: ‘Or are they envying the people upon what Allah has Given them from His Grace? [4:54] – the Verse.

He (the narrator) said, ‘He asws said: ‘The grand kingdom is the Obligatory obedience. He azwj Said: From them is one who believes in him, and of them is he who turns away from him [4:55]’.

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636 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 21
637 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 22
638 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 23
639 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 24
He (the narrator) said, ‘I said, ‘I seek Forgiveness of Allahazwj’. So, Ismail said to me, ‘Why, O Dawood’? I said, ‘Because I have frequency read it: From them is one who believes in him, and of them is he who turns away from him [4:55]’.

قَالَ فَقَالَ أَبُو عَبْدِ اللمهِ ع إِنَّمَا هُوَ فَمِنْ هَؤُلاءِ وُلْدُ إِبْرَاهِيمَ مَنْ آمَنَ بَِِذَا وَ مِنْ هُمْ مَنْ صَدم عَنْهُ .

He (the narrator) said, ‘Abu Abdullahasws said: ‘But rather it is (as): ‘So from them is one who believes in this, and from them is who hinders from it’.

قَالَ فَقَالْتُهُ عَنْ قَوْلِ اللمهِ أَيَّهَا المذِينَ آمَنُوا أَطِيعُوا اللمهَ وَ أَطِيعُوا الرمسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ فَقَالَ ذَلِكَ عَلِيُّ بْنُ أَِِ طَالِبٍ صَلَوَاتُ اللمهِ عَلَيْهِ ُُم سَكَتَ

When hisasws silence was prolonged, I said, ‘Then who?’ Heasws said: ‘Then Al-Hassanasws’. Then heasws was silent. When hisasws silence was prolonged, I said, ‘Then who?’ Heasws said: ‘Then Aliasws Bin Al-Husaynasws’, and was silent, and heasws did not cease to be silent from each oneasws until I repeated the question, so heasws would be speaking, until heasws had named themasws to theirasws last one’.

Tafseer Al-Ayyashi – From Imran Al Halby who said,

‘I heard Abu Abdullahasws saying: ‘You all are taking this matter from its source, meaning from its origin, about the Words of Allahazwj: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], and from the words of Rasool-Allahsaww: ‘What if you were to adhere with it, you will never stray’, not from the words of so and so, nor from the words of so and so’.

‘شَيْ، تفسيْ العياشي عَنْ عِمْرَانَ الحَْلَبِِّ قَالَ سََِعْتُ أَبَا عَبْدِ اللمهِ ع ي َقُولُ إِنمكُمْ أَخَذْتَُْ هَذَا الأَْمْرَ مِنْ َُذْوِهِ ي َعْنِِ مِنْ أَصْلِهِ عَنْ ق َوْلِ اللمهِ أَطِيعُوا اللمهَ وَ أَطِيعُوا الرمسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ وَ مِنْ ق َوْلِ رَسُولِ اللمهِ ص مَا إِنْ تَََسمكْتُمْ بِهِ لَنْ تَضِلُّوا لاَ مِنْ ق َوْلِ فُلََانٍ وَ لاَ مِنْ ق َوْلِ فُلََانٍ .

Tafseer Al Ayyashi – From Abdullah Bin Ijlan,
‘From Abu Ja’far asws regarding His aswj Words: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He asws said: ‘It is regarding Ali asws and regarding the Imams asws. Allah azwj Made them asws in place of the Prophets as apart from that they asws are not permitting anything (new), nor prohibiting it’.

From Hukeym who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Who are the ones with Divine Authority, those Allah azwj has Commanded with obeying them?’ He asws said to me: ‘They are Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and Ali asws Bin Al-Husayn asws, and Muhammad asws Bin Ali asws, and I asws Ja’far asws, therefore praise Allah azwj, Who Introduced you all to your Imams asws and your guides, when the people rejected them’.

From Amro Bin Saeed who said,

‘I asked Abu Al-Hassan asws about His azwj Words: Obey Allah and obey the Rasool, and to the ones with (Divine) Authority among you [4:59]. He asws said: ‘Ali asws Bin Abu Talib asws and the successors asws from after him asws’.

From Muhammad Bin Muslim who said,

‘Abu Ja’far asws said: ‘Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]’.

‘From him asws: ‘The ones asws with Divine Authority are from the Progeny asws of Muhammad as,wa’.

References:
643 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 28
644 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 29
645 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 30
646 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 31
647 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 32
‘From Abu Ja’far\textsuperscript{asws} having said: ‘The top of the matter, and its peak, and its key, and door of the Prophets\textsuperscript{as}, and Pleasure of the Beneficent, is (in) obedience to the Imam\textsuperscript{asws} after having recognised him\textsuperscript{asws}.’

Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is Saying: \textit{There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80].} But, even if a man were to stand at night (in Salat), and Fast his days, and give in charity with the entirety of his wealth, and performs Hajj the entirety of his age, and (but) does not recognise the Wilayah of a Guardian of Allah\textsuperscript{azwj} so he can be in his\textsuperscript{asws} Wilayah, the entirety of his deeds would become as evidence from him to it (no proof of having done it). There would not be an right for him upon Allah\textsuperscript{azwj} regarding His\textsuperscript{azwj} Rewards, nor would be from the people of Eman’.

Then he\textsuperscript{asws} said: ‘They, the good doers from them Allah\textsuperscript{azwj} may Enter them into the Paradise by His\textsuperscript{azwj} Grace’\textsuperscript{648}.

\textit{Tafseer Al Ayyashi – From Abu Is’haq Al Nahwy who said,}

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Educated His\textsuperscript{azwj} Prophet\textsuperscript{saww} upon His\textsuperscript{azwj} Love so He\textsuperscript{azwj} Said: \textit{And you are upon magnificent morals [68:4].}\n
\textit{He\textsuperscript{asws} said: ‘The He\textsuperscript{azwj} Delegated the command to him\textsuperscript{saww}, so He\textsuperscript{azwj} Said: \textit{And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7], and Said: \textit{There is one who obeys the Rasool, so he has obeyed Allah [4:80]; and that Rasool-Allah\textsuperscript{saww} Delegated to Ali\textsuperscript{asws} and Entrusted him\textsuperscript{asws}.}\n
\textit{You (Shias) submitted and the people rejected. By Allah\textsuperscript{azwj} We (Imams\textsuperscript{asws}) love it if you were to say when we\textsuperscript{asws} say, and that you be silent when we\textsuperscript{asws} are silent, and we\textsuperscript{asws} are in}

\textsuperscript{648} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 33
what is between you and Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} has not Made any good to be for anyone in opposing our\textsuperscript{asws} orders".\textsuperscript{649}

Tafseer Al Ayyashi – From Abdullah Bin Ijlan,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{asws} Words: \textit{and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83].} He\textsuperscript{asws} said: ‘They are the Imams’\textsuperscript{650}.

Tafseer Al Ayyashi – From Abdullah bin Jundab who said,

‘Abu Al-Hassan Al-Reza\textsuperscript{asws} wrote to me: ‘You mentioned, may Allah\textsuperscript{azwj} have Mercy on you – these people, those whom you described that they used to be your brothers yesterday, and those who come to be adversaries to you, and have the enmity for you all and the disavowing from you, and those who spread lies from the life-time of my\textsuperscript{asws} father\textsuperscript{asws}.

And he\textsuperscript{asws} mentioned at the end of the letter: ‘They are the people to whom the Satan deluded with the uncertainties and clothed them with the matters of their Religion, and that is due to what their forgeries were manifested and they formed a consensus on their speech, and they lied upon their scholars, and they intended the guidance from their own selves, so they said, ‘Why, and who, and how?’

So the destruction came to them from the safety of their precautions, and that was due to what their hands had earned, \textit{and your Lord is not in the least unjust to the servants [41:47].} And that neither happened to be for them nor against them, but it was an Imposition upon them and the Obligation for them from that is pausing during the confusion, and referring what they were ignorant of from that to its knowing one and its extracting one.

\textsuperscript{649} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 34
\textsuperscript{650} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 35
(This is) because Allah azwj is Saying in the Decisive of His azwj Book: *and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it* [4:83] – Meaning the Progeny asws of Muhammad saww, and they asws are those who should be extracting from the Quran, and they asws are recognising the Permissible and the Prohibitions, and they asws are the (Divine) Authorities of Allah azwj upon His creatures’.

651

652

653

654
Musa\textsuperscript{as} when he\textsuperscript{as} said to him\textsuperscript{as}: ‘\textit{Be my Caliph among my people and be righteous, [7:142]}’. He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}!’\textsuperscript{655}

and those with (Divine) Authority from you. [4:59], Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘Rulers of Allah\textsuperscript{azwj} commanding the community after Muhammad\textsuperscript{saww} when Rasool-Allah\textsuperscript{saww} left him\textsuperscript{asws} behind at Al-Medina, so Allah\textsuperscript{azwj} Commanded the servants with obeying him\textsuperscript{asws}, and leave opposing him\textsuperscript{asws}’.\textsuperscript{656}

And in (the book) ‘Ibanat’ of A- Falky – It was Revealed when Abu Burda complained of Ali\textsuperscript{asws},\textsuperscript{657}.

‘Rasool-Allah\textsuperscript{saww} said: ‘Listen and obey the ones with Divine Authority of Allah\textsuperscript{azwj} for it is a system of Al-Islam!’\textsuperscript{658}

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad transmitting from Bureyda who said,

‘I was in the presence of Abu Ja’far\textsuperscript{asws} and I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{Or are they envying the people upon what Allah has Given them from His Grace? [4:54].}

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the people, and we\textsuperscript{asws} are the ones envied upon what Allah\textsuperscript{azwj} has Given us\textsuperscript{asws} of the Imamate besides the creatures of Allah\textsuperscript{azwj} altogether: \textit{So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. We\textsuperscript{azwj} Made the Rasools\textsuperscript{as} and the Prophets\textsuperscript{as} and the Imams\textsuperscript{asws} be from them.}

\textsuperscript{655} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 40
\textsuperscript{656} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 41
\textsuperscript{657} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 42
\textsuperscript{658} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 43
How come they are acknowledging with it regarding the Progeny of Ibrahim and are belying with it regarding the Progeny of Muhammad as? From them is one who believes in him, and of them is he who turns away from him [4:55].

I (Majlisi) am saying, ‘It is reported by the Allama in (the book) ‘Kashf Al-Haq’ regarding the Words of the Exalted: Or are they envying the people upon what Allah has Given them from His Grace? [4:54]. Al-Baqir as said: ‘We are the people’. And it is reported by Ibn Hajar (Shafie) in (the book) ‘Sawaiqa’, he said, ‘Abu Al-Hassan Al-Magazily extracted from Al-Baqir as that he said regarding this Verse: ‘We are the people, by Allah’. 

Tafseer Furat bin Ibrahim – Ubeyd Bin Kaseer transmitting, he asked Ja’far as Bin Muhammad as about the Words of Allahazwj the Exalted: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He as said: ‘Ones of understanding and knowledge’. We said, ‘Special or general?’ He as said: ‘But specially for us’. 

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al-Fazari transmitting from Abu Ja’far as about the Words of the Exalted: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He as said: ‘The ones with Divine Authority in this Verse, they are the Progeny of Muhammad as’. 

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Qasim transmitting from Abu Maryam who said,
'I asked Ja'far asws Bin Muhammad asws about the Words of Allah azwj the Exalted: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. The obedience to Ali asws was Obligatory.'

قَالَ كَانَتْ طَاعَةُ رَسُولِ اللمهِ ص خَاصمةً مُفْتَََضَةً لِقَوْلِ اللمهِ ت َعَالىَ مَنْ يُطِعِ الرمسُولَ ف َقَدْ أَطاعَ اللمهَ وَ كَانَتْ طَاعَةُ عَلِيِّ بْنِ أَِِ طَالِبٍ ع طَاعَةَ رَسُولِ اللمهِ ص.

The obedience to Rasool-Allah saww in particular was Obligatory due to the Words of Allah azwj the Exalted: There is one who obeys the Rasool, so he has obeyed Allah [4:80]. Thus, obedience to Ali asws Bin Abu Talib asws is obedience to Rasool-Allah saww.

He asws said: 'We asws are the people Allah azwj Spoke of and we asws are the envied ones, and we asws are the people of the (grand) kingdom, and we asws inherited the Prophets as, and with us asws is the staff of Musa as, and we asws are the treasurers of Allah azwj in the earth. We asws aren’t treasurers upon gold nor silver, and that from us asws is Rasool-Allah saww and Ali asws, and Al-Hassan asws and Al-Husayn asws.'

'I said to Abu Abdullah asws, 'May I be sacrificed for you asws! What are you asws saying regarding this Verse: Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].

قَالَ نََْنُ النماسُ المذِينَ قَالَ اللمهُ وَ نََْنُ الْمَحْسُودُونَ وَ نََْنُ أَهْلُ الْمُلْكِ وَ نََْنُ وَرِث ْنَا النمبِيِّّيَّاتِ وَ عِنْدَنَا عَصَا مُوسَى وَ إِنما لَُْزمانُ اللمهِ فِِ الأَْرْضِ لَسْنَا بُِِزمانٍ عَلَى ذَهَبٍ وَ لاَ فِضمةٍ وَ إِنم

He asws said: ‘I said to Abu Abdullah asws, ‘Inform me about the pillars of Al-Islam which there is no leeway for anyone from the people to be deficient from recognising anything from it, which one who is deficient of anything from it, his Religion would be spoilt upon him, and his deeds would not be Accepted from him, and he would not be straightened from what he is by being ignorant of anything from the matters of his ignorance’.

قَالَ شَهَادََُ أَنْ لاَ إِلَهَ إِلام اللمهُ وَ الِْْيمَانُ بِرَسُولِهِ وَ الِْْق ْرَارُ بَِِا َُاءَ بِهِ مِنْ عِنْدِ اللمهِ وَ الزمكَاَُ وَ الْوَلاَيَةُ المتَِ أَمَرَ اللمهُ بَِِا وَلاَيَةُ آلِ مََُممدٍ

Tafseer Furat Bin Ibrahim Bin Suleyman transmitting from Isa Bin Al Sary who said,
He asws said: ‘Testimony that there is no god except Allah azwj, and the Eman with His asws Rasool saww, and the acknowledgment with that he asws had come with from the Presence of Allah azwj, and the Zakat, and the Wilayah which Allah azwj Commanded with, Wilayah of Progeny asws of Muhammad asw.

قَالَ قُلْتُ لَهُ هَلْ فِِ الْوَلاَيَةِ شَيْءٌ دُونَ شَيْءٍ فَضْلٌ يُعْرَُُ لِمَنْ أَخَذَ بِهِ

He (the narrator) said, ‘I said to him asws, ‘Is there in the Wilayah merit besides anything which the ones who takes would be recognised with it?’

قَالَ نَعْمَ قَالَ اللمهُ تَعَالىَ يَا أَيُّهَا المذِينَ آمَنُوا أَطِيعُوا اللمهَ وَ أَطِيعُوا الرمسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ فَكَانَ أمِيَّ الْمُؤْمِنِيَْ عَلِيم بْنَ أَِِ طَالِبٍ ع

He asws said: ‘Yes. Allah azwj the Exalted Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. It was Amir Al-Momineen Ali asws Bin Abu Talib asws.

قَالَ أَطِيعُوا اللمهَ وَ أَطِيعُوا الرمسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ وَ هُمُ المذِينَ قَالَ اللمهُ إِنَّما وَلِيُّكُمُ اللمهُ وَ رَسُولُهُ وَ المذِينَ آمَنُوا المذِينَ يُقِيمُونَ الصملَََ وَ يُؤْتُونَ الزمكاََ وَ هُمْ راكِعُونَ

(Tafseer Al Ayyashi, from Jabir Al Jufy who said,

‘I asked Abu Ja'far asws about this Verse: Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. He asws said: ‘The successorship’. 667

حَنْصُ الاِحْتِصَابِ أَنْ لَعَبَّسَ بَيْنَ الْمُؤْمِنِيَْ عَلِيم بْنَ أَِِ الْعَلََ قَالَ قُلْتُ لأَِِِ عَبْدِ اللمهِ ع الأَْوْصِيَاءُ طَاعَتُهُمْ مُفْتَََضَةٌ

(The book) ‘Al Ikhtisas’ – Ibn Isa, from Muhammad Al Barqy, from Al Jowhary, from Al Husayn Bin Abu Al A’ala who said,

‘I said to Abu Abdullah asws, ‘The successors asws, is obedience to them asws Obligatory?’

فَقَالُ همُ الْذِينَ قَالُ اللمهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ وَ هُمُ الْذِينَ قَالُ اللَّهُ إِنَّما وَلِيُّكُمُ اللمهُ وَ رَسُولُهُ وَ الْمُؤْمِنُيَْ عَلِيم بْنَ أَِِ الْعَلََ قَالَ فَقَالُ الْمذِينَ آمَنُوا المذِينَ يُقِيمُونَ الصملَََ وَ يُؤْتُونَ الزمكاََ وَ هُمْ راكِعُونَ

He asws said: They asws are those Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], and they asws are those Allah azwj Said of: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

فَقَالُ همُ الْذِينَ قَالُ اللَّهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِِ الأَْمْرِ مِنْكُمْ وَ هُمُ الْذِينَ قَالُ اللَّهُ إِنَّما وَلِيُّكُمُ اللمهُ وَ رَسُولُهُ وَ الْمُؤْمِنُيَْ عَلِيم بْنَ أَِِ الْعَلََ قَالَ فَقَالُ الْمذِينَ آمَنُوا المذِينَ يُقِيمُونَ الصملَََ وَ يُؤْتُونَ الزمكاََ وَ هُمْ راكِعُونَ

And from him, from Moammar Bin Khallad who said,

(Al-Manaqib) of Ibn Shehr Ashub – It is reported from the Imams asws regarding the Words of the Exalted: and Make them the inheritors [28:5], and regarding the Words of the Exalted: and Allah Grants His Kingdom to the one He so Desires to [2:247]. These two were Revealed regarding them asws, 670

671

'Tafseer Furat Bin Ibrahim – Muhammed Bin Al Qasim, and Ubeyd Bin Kaseer, by their chains,

‘From Abu Abdullah asws having said: ‘And one who obeys Allah and His Rasool, - regarding Wilayah of Ali asws and the Imams asws from after him asws: so he would be succeeding with a mighty success [33:71]’, 671

672

Tafseer Furat Bin Ibrahim – Al-Fuzari, raising it said, ‘Abu Ja’far asws was asked about the Words of the Exalted: therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]. He asws said: ‘The Fitna (strife), is the Kufr (disbelief)’. 672

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 54
Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 55
Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 56
Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 57

Page 302 of 401
It is said, ‘O Abu Ja’far \( \text{asws} \)! Narrate to me regarding the ones it was Revealed?’ He \( \text{asws} \) said: ‘It was Revealed regarding Rasool-Allah \( \text{saww} \), and it flows similarly from the Prophet \( \text{saww} \) in the successors \( \text{asws} \) regarding obedience to them \( \text{asws} \).’

673

Al Kafi – The number, from Ahmad, from Al Barqy, from his father, from Ibn Asbat, from Al Batainay, from Abu Baseer,

‘From Abu Abdullah \( \text{asws} \): And had We Prescribed upon them: “Lay down your lives – and submit to the Imam \( \text{asws} \) submissively, or go forth from your houses”, - in pleasure for him \( \text{asws} \), they would not have done it except a few of them; and if they – the people of the opposition, were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66].

And in this Verse: then not find any objection within themselves from what you judge – regarding the matter of the Wilayah, and they accept – to Allah \( \text{azwj} \) the obedience, submissively [4:65]’.

674

And in this Verse: then not find any objection within themselves from what you judge – regarding the matter of the Wilayah, and they accept – to Allah \( \text{azwj} \) the obedience, submissively [4:65].

675

Then he \( \text{asws} \) said: ‘How can He \( \text{azwj} \) Command with obeying them \( \text{asws} \) and Allow regarding their quarrelling? But rather, He \( \text{azwj} \) Said that to the Commanded ones, those He \( \text{azwj} \) Said to them: ‘Obey Allah and obey the Rasool [4:59]’.

673-675

The books) ‘Al Kafi’ and ‘Tafseer Al Qummi’ – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Al Nazr, from Muhammad Bin Marwan,
‘Raising it to them asws, they asws said: ‘O you those who believe! Do not hurt Rasool-Allah sallallaahu alayhi wasallam regarding Ali asws and the Imams asws just as those who hurt Musa. Allah Cleared him from what they said, [33:69].’ 676

62- كام الكافي فقس، تفسير الفهم الصحيح عن المعنى عن أبي أبي نصير عن أبي أحمد الفلكي عن محمد بن عبد الله عن رسول الله ﷺ في قولهم و من يطيع الله و رسوله و هو آلهة و

(The books) ‘Al Kafi’ (and) ‘Tafseer Al Qummi – Al Husayn, from Al Moalla, from Ibn Asbat, from Ibn Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws regarding His azwj Words: And one who obeys Allah and His Rasool regarding the Wilayah of Ali and Wilayah of the Imams from after him, so he would be succeeding with a mighty success [33:71] – this is how it was Revealed’.” 677

63- شيء تفسير العياشي عن أبي أبي نصير عن أبي أحمد الفلكي و لو أن أتصنب عليهم أن ألفوا النقم واستسلموا للإمام تسلمت أو خرجوا من وباركم رضى الله ما فعلوه إلا قليل منهم و لو أن أهل الملل ألفوا بالتعارف فعما بوعظون به فكان عزاهم لهم بغيض في عينه.

Tafseer al Ayyashi – From Abu Baseer,

‘From Abu Abdullah asws: And had We Prescribed upon them: “Lay down your lives – and submit to the Imam asws submissively, or go forth from your houses”, - in pleasure for him asws, they would not have done it except a few of them; and if they – the people of the opposition, were to do what they are being advised with, it would be better for them [4:66] – meaning regarding Ali asws, 678.

64- كتب جامع الفوائد و تأويل الآيات الظهراء محمد بن العباس بن محمد بن إسماعيل العقلي عن عيسى بن ذا داود الثغر عن أبي الحسن موسى بن أبي عبد الله ص ﷺ و لو أن أصبت على هذا الشيطان و أعطوا أن يطيعوا المرسل فإن نزلوا فإنما بإذن الله ما حمل من السمع والطاعة والآمانة و العصر و عليكم ما خلقتم من الالهود أي أخذوا الله عاقبكم في عينهم و ما تنا لكم في القرآن من فرض طاعته.

(The books) ‘Kunz Jamie Al Fawaid’ (and) ‘Taweel Al Ayaat al Zaahir’ – Muhammad Bin al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Dawood Al Najjar,

‘From Abu Al-Hassan Musa asws, from his asws father asws regarding the Words of Allah azwj Mighty and Majestic: Say: ‘Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is imposed on him [24:54], he asws said: ‘From the listening, and the obedience, and the entrustment, and the patience, and upon you is what is Imposed on you, from the Covenant which Rasool-Allah sallallaahu alayhi wasallam had taken against you with regards to Ali asws and what is between you all in the Quran regarding the Obligation of obedience.

فقوله و إن لطيعوا فهندوا أي و إن لطيعوا عبببا فهندوا و ما على الإنسان إلا أبلغ هكذا نزلت.
And the Words of the Exalted: And if you were to obey him, you would be rightly Guided [24:54], i.e., if you were to obey Ali\textsuperscript{asws} you would be guided, and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54] – this is how it was Revealed\textsuperscript{679}.

\begin{quote}
65 - مد، العدَّة من منتقبي ابن المغانزي عن علي بن الحسن الباطني عن أبي القاسم الصفار عن عمار بن أحمد بن حزال عن أبي عبيد عن عليّة

(From the book) ‘Al Amdah’ from the virtues by Ibn Al Magazaly, from Ali Bin Al Husayn Al Wasity, from Abu Al Qasim Al Saffar, from Umar Bin Ahmad Bin Haroun, from his father, from Ibn Uqda, from Yaqoub Bin Yusuf, from Abu Gassan, from Masoud Bin Saeed, from Jabir,

‘From Abu Ja’far Al-Baqir\textsuperscript{asws} regarding the Words of the Exalted: Or are they envying the people upon what Allah has Given them from His Grace? [4:54]. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the people, by Allah\textsuperscript{awj}!’\textsuperscript{680}.

\textsuperscript{679} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 64
\textsuperscript{680} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 65
CHAPTER 18 – THEY\textsuperscript{asws} ARE THE LIGHTS OF ALLAH\textsuperscript{azwj}, AND THE INTERPRETATION OF THE VERSES OF THE LIGHT (AL NOOR) IS REGARDING THEM\textsuperscript{asws}

1- فس، تفسير الفضي والمحمد بن عثمان بن عثمان بن المحسن الطائفي المحسن بن علي عن صفلي المندائي قال سمعت أبو عبد الله يقول في قول الله تعالى نور السماوات والأرض مثلا نوره كمصباح السماوات كوكبٌ دريٌّ بين بناء أهل الدنيا وبناء أهل الآخرة يقود من شجرة مبارك من إبراهيم لا شرقية ولا غربية ولا يهودية ولا نصارية

Tafseer Al Qummi – Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Al Hassan Al Saig, from Al Hassan Bin Ali, from Salih Bin Sahl Al Hamdany who said,

'I heard Abu Abdullah\textsuperscript{asws} saying: ‘regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Allah is Light of the skies and the earth. An example of His Light is like a niche [24:35] – The niche is (Syeda) Fatima\textsuperscript{asws},

wherein is a lamp - Al-Hassan\textsuperscript{asws} is the lamp, Al-Husayn\textsuperscript{asws} is in a glass, and the glass is as if it is a brightly shining star – It is as if Fatima\textsuperscript{asws} is the brightly shining star between the women of the world and women of the people of the Paradise, ignited from a Blessed olive tree – ignited from Ibrahim\textsuperscript{as}, neither eastern nor western - neither Jewish nor Christian.

Its oil almost illuminates - illumination of the knowledge which almost explodes from her\textsuperscript{asws}, and even though fire does not touch it. Light upon Light – an Imam\textsuperscript{asws} from her\textsuperscript{asws} after an Imam\textsuperscript{asws}.

Allah Guides to His Light ones He so Desires to - Allah\textsuperscript{azwj} Guides to the Imams\textsuperscript{asws} ones He\textsuperscript{azwj} so Desires to. and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35].

Or like the darkness [24:40] - so and so and so and so (Abu Bakr and Umar), in the fathomless ocean, a wave covers it - meaning Na’sal (Umar), from above a wave - Talha and Al Zubeyr, darkness on top of each other - Muawiya and Yazeed and the strife of the clan of Umayya.

إذا أخرج المأمون بناء في هيئة فتيلهم لم يكش براها و من لم يفعل الله له نورا فما له من نور فيما له من إمام بعثه القدير يملي بعوره
When he – the Momin, holds out his hand – in the darkness of their Fitna, he almost cannot see it; And one for whom Allah does not Make light to be for him - of the Imams asws from the sons asws of (Syeda) Fatima asws then there would be no light for him [24:40] of an Imam asws, on the Day of Qiyamah, to walk by his asws light’. 

And he asws said regarding His azwj Words: their Light running in front of them and on their right [57:12]. He asws said: ‘Imams asws of the Momineen, on the Day of Qiyamah, their asws light (Noor) would be running in front of them and on their right until they descend in their houses in the Paradise’. 

I said to Abu Abdullah Al-Sadiq asws, (What about): Allah is Light of the skies and the earth [24:35]? He asws said: ‘Such is Allah azwj Mighty and Majestic’. I said, An example of His Light [24:35]? He asws said: ‘Muhammad aswaw. I said, is like a niche?’ He asws said: ‘Chest of Muhammad aswaw. I said, wherein is a lamp?’ He asws said: ‘In it is the light of Knowledge, meaning the Prophet-hood’. I said, the lamp is in a glass?’ He asws said: ‘The Knowledge of Rasool-Allah aswaw passed on to the heart of Ali aswaw.

I said, as if it is?’ He asws said: ‘For which thing are you reading as if it is?’ So I said, So how, may I be sacrificed for you asws?’ He asws said: ‘as if it is a brightly shining star’. I said, ignited from a Blessed olive tree, neither eastern nor western?’ He asws said: ‘That is Amir-Al-Momineen Ali asws Bin Abu Talib asws, neither Jewish nor Christian’.

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681 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 1
682 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 2
I said, ‘Its oil almost illuminates and even though fire does not touch it?’ He(asws) said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one(asws) from before he(asws) speaks it’. I said, ‘Light upon Light?’ He(asws) said: 'The Imam(asws) in the footsteps of the Imam(asws)''.

‘From Al-Reza(asws) having written to him in a letter: ‘Our(asws) example in the Book of Allah(azwj) is a niche and the niche is in the lantern. So, we(asws) are the niche, wherein is a lamp, - the lamp is Muhammad(saww) Rasool-Allah(saww), the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western. – neither a caller nor a denier.

Its oil almost illuminates and even though fire does not touch it. – the Quran, Light upon Light. – an Imam(asws) after an Imam(asws). Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]. So, the Light (Noon) is Ali(asws). Allah(azwj) Guides to our(asws) Wilayah one He(azwj) Loves, and there is a right upon Allah(azwj) that He(azwj) Resurrects the one in our(asws) Wilayah, as shining of face, radiating his proofs manifesting his arguments in the Presence of Allah(azwj).

There is a right upon Allah(azwj) that He(azwj) Makes the one in our(asws) Wilayah with be with the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]’.

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Ibn Mahboub, from Abu Ayoub, from Abu Khalid Al Kabuli who said,
'I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]. So he asws said: ‘O Abu Khalid! The Light (النُّور), by Allah azwj, are the Imams asws from the Progeny asws of Muhammad asww up to the Day of Judgment, and they asws, by Allah azwj, are the Light (النُّور) of Allah azwj which descended, and they asws, by Allah azwj, are the Light (النُّور) of Allah azwj in the skies and in the earth, by Allah azwj!’

ٍِّْا أُبَّا خَالِدٍ لَنُورُ الِْْمَامِ فِِ ق ُلُوبِ الْمُؤْمِنِيَْ أَن ْوَرُ مِنَ الشممْسِ الْمُضِيئَةِ بِالنمهَارِ وَ هُمْ وَ اللمهِ يُنَوِّرُونَ ق ُلُوبَ الْمُؤْمِنِيَْ وَ يَُْجُبُ اللمهُ نُورَهُمْ عَممنْ يَشَاءُ وَ اللمهِ يَا أَبَا خَالِدٍ لاَ يُُِبُّنَا عَبْدٌ وَ يَاتَّمانَا حَتَّّم يُطَهِّرَ اللمهُ ق َلْبَهُ وَ لاَ يُطَهِّرُ اللمهُ ق َلْبَ عَبْدٍ حَتَّّم يُسَلِّمَ لَنَا وَ يَكُونَ سِلْماً لَنَا فَِِذَا كَانَ سِلْماً لَنَا سَلممَهُ اللمهُ مِنْ شَدِيدِ الحِْسَابِ وَ آمَنَهُ مِنْ ف َزَعِ يَوْمِ الْقِيَامَةِ الأَْكْبََِ.

By Allah azwj, O Abu Khalid! No servant would respond to us asws and be in our asws Wilayah until Allah azwj Cleans his heart, and Allah azwj does not Clean a heart of a servant until he submits to us asws and becomes submissive to us asws. So when he was submissive to us asws. Allah azwj would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment’.

685

(6) ل، الامسال الملحن بن علي المطلوب عن محمد بن علي بن إسماعيل عن علي بن محمد بن عامر بن محمد بن علي بن إبراهيم بن هاني [هاجيين] لانتقلとなった عن محمد بن علي بن عيسى بن علي بن علي بن إبراهيم بن محمد بن علي بن إبراهيم بن هاني [هاجيين] لانتقل

685 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 5

‘Rasool-Allah saww said: ‘When Allah azwj Mighty and Majestic Created the Paradise, He azwj Created it from the Light (Noor) of His azwj Throne. Then He azwj Took from that Noor and Cast it, so a third of the Noor was attained by me saww, and a third of the Noor was attained by (Syeda) Fatima asws and a third of the Noor was attained by Ali asws and the People of his asws Household.

فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى إِلىَ وَلاَيَةِ آلِ مََُممدٍ وَ مَنْ لََْ يُصِبْهُ مِنْ ذَلِكَ النُّورِ ضَلم عَنْ وَلاَيَةِ آلِ مََُممدٍ. 
So, the one who attains from that Noor would be guided to the Wilayah of the Progeny of Muhammad, and one who does not attain from that Noor would stray from the Wilayah of the Progeny of Muhammad.

Tafseer Al Qummi – Muhammad Bin Hamam, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn Al Saig, from Ibn Abu Usman, from Salih Bin Sahl,

‘From Abu Abdullah regarding His Words: their Light running in front of them and on their right [57:12]. He said: ‘The Imams of the Momineen, their Noor would be running in front of them and on their right until they descend in their houses of theirs’.

Tafseer Al-Qummi - Or is the one who was dead, so We Revived him, he said, ‘Ignorant of the truth and the Wilayah, so We Guided him to it, and Made for him a Light he can walk with among the people, - He said, ‘The Light is the Wilayah, like the one similar to him in the darkness not exiting from it’ – meaning in the wilayah of other than the Imams, Like that it was adorned for the Kafirs what they were doing [6:122].

Tafseer Al-Qummi - So those who believe in him, - meaning in Rasool-Allah, and assist him, and help him, and follow the Light which descends with him, - meaning Amir Al Momineen they would be the successful ones [7:157].

Allah Took the Covenant of Rasool-Allah upon the Prophets that they inform their communities and they should help him. So, they had helped him with the words, and ordered their communities with that, and Rasool-Allah will return, and they would be returning and helping him in the world.

Al Kafi – Ali Bin Ibrahim, by his chain,
‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: and follow the Light which descends with him, [7:157]. He asws said: ‘The Light (Noor) in this place is Amir Al-Momineenasws and the Imamsasws’.  

11 - حتعصد، الإحصاء ببر، بصائر الدراجات تخلد بن الحسن بن علي بن مهاجر بن مروان بن مروان بن باز بن معاذ بن الجراح عن أبي جعفر عن قوله تعالى و تعالى الله لوز الشماوات والأرض مني ليوه فهو تخلد فيها بصائر وهو العلم المصباح في زمالة فزم أن الزهاد أمه المؤمنين ع وعلم الله عبادة.  

(The books) ‘Al Ikhtisas’ (and) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,  

‘From Abu Ja’farasws regarding the Words of the Blessed and Exalted: Allah is Light of the skies and the earth. An example of His Light is like a niche – it is Muhammadasww, wherein is a lamp, - and it is the knowledge, the lamp is in a glass, [24:35]. Heasws claimed that the glass is Amir Al-Momineenasws and the knowledge of the Prophetasww of Allahazwj is with himasws’.  

12 - شيء، تفسير العياشي عن مشاعة بن صدقة قال: قصم أبو عبد الله ع قصة الأفريقيين جميعا في المباني حتى بلغ الاستهداف من الله في الأفريقيين فقال إن الخير والشر حلفان من خلل الله فهينما جاء إلى الخير ما فر من خلال، فيما فار في خصال.  

Tafseer Al Ayyashi – From Mas‘ada Bin Sadaqa who said,  

‘Abu Abdullahasws related the story for the two groups (good and evil) together during the Covenant, until heasws reached the Exclusion (separation) from Allahazwj regarding the two groups, so heasws said: ‘The good and the evil are two creatures from the creatures of Allahazwj’. There is Desire for Himazwj regarding them both regarding the conversion of what Heazwj so Desire in what Heazwj has Pre-determined regarding it, a state from a state.  

و المثيمة فيما خلق كمن من خلقه في مثنيهما ما قسم له من الخير والشر و ذلك أن الله قال في كتابه ولي الذين آمنوا بعفوهم من خلقهم إلى الخير والذين كفروا أويا أو ظل عليهم الطاعة بعفوهم من الثور إلى الظلمات فألقوهم آل الخير ع والظلمات عدوهم.  

And the Desire in what Heazwj Created for them from Hisazwj creatures in the end, what Heazwj has Apportioned for them from the good and the evil, and that is because Heazwj Said in Hisazwj Book: Allah is the Guardian of those who believe. He Extracts them from the darkness’s into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]. So, the light, theyasws are the Progenyasws of Muhammadasww, and the darkness’s are theirasws enemies’.  

13 - شيء، تفسير العياشي عن أبي عبد المطلب عن أبي جعفر عن قال: أ و من كان بيته ففتيها و خلقت له نورا يبشي به في الليل فالميث الذي لا يغفر هذا الشيء قال أ لذي ما يغفي دينا.  

Tafseer Al Ayyashi – From Bureyd Al Ijaly,
‘From Abu Ja’far, he (the narrator) said, ‘He said: ‘Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, [6:122]. He said: ‘The dead is the one who does not recognise this matter (Wilayah). Do you know what is the meaning of ‘dead’?’

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! No’.

He said: ‘The dead is the one who does not recognise anything, so we revive him with this matter (Wilayah), and Made for him a Light he can walk with among the people, [6:122], and Imam he can take as an Imam with, like an example of these people, those who are not recognising the Imam’.

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693 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 13
694 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 14
695 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 15
‘From Abu Abdullah asws, from his asws father asws, from Ali asws Bin Al-Husayn asws having said: ‘Our asws example in the Book of Allah aswj is an example of a niche, so we asws are the night, and the niche is the alcove wherein is a niche wherein is a lamp, the lamp is in a glass, and the glass is Muhammad saww.

It is as if as if it is a brightly shining star ignited from a Blessed tree of olives – Ali asws, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. – the Quran, Allah Guides to His Light ones He so Desires to, [24:35] – Guiding to our asws Wilayah, ones He azwj Loves’.

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al-Kufi transmitting from Abu Ja'far Muhammad asws Bin Ali asws regarding the Words of Allah aswj the Exalted: An example of His Light is like a niche wherein is a lamp, [24:35]. He asws said: ‘The knowledge in the chest of Rasool-Allah asww.


(As for): and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, he asws said: ‘Light is the knowledge.


(As for): Its oil almost illuminates and even though fire does not touch it. Light upon Light. He asws said: ‘The knowledge illuminates from the Progeny asws of Muhammad asww. He asws would speak with the knowledge even before he asws is asked about it’.

696 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 16
697 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 17
From Abu Abdullah\textsuperscript{asws} regarding the Words of the Exalted: \textit{Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, - Al Hassan\textsuperscript{asws}, the lamp – Al Husayn\textsuperscript{asws}, is in a glass, and the glass is as if it is a brightly shining star \cite{24:35} – (Syeda) Fatima\textsuperscript{asws} is a brightly shining star from the women of the worlds.}

\textit{Ignited from a Blessed tree of olives} – Ibrahim\textsubscript{as} the Friend (of the Beneficent), \textit{neither eastern nor western} – meaning neither Jewish nor Christian, \textit{Its oil almost illuminates} – the knowledge almost springs out from her\textsuperscript{asws}, \textsuperscript{698}

\textit{And as for His Words: as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western,} he\textsuperscript{asws} said: ‘Neither Jewish nor Christian.

\textit{And as for the lamp is in a glass,} he\textsuperscript{asws} claimed that the glass is Amir Al Momineen\textsuperscript{asws}, and the knowledge of Rasool-Allah\textsuperscript{saww} is with him\textsuperscript{asws}.}

\textsuperscript{698} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 18
And he\textsuperscript{aw} claimed that His\textsuperscript{azwj} Words: \textit{(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these}; [24:36], he\textsuperscript{aw} said: ‘These are houses of the Prophets\textsuperscript{as} and house of Ali\textsuperscript{aw} Bin Abu Talib\textsuperscript{aw} is from these’.\textsuperscript{699}

\textsuperscript{699} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 19
deaths, and the lineages of the Arabs, and births of Al-Islam, and we\textsuperscript{asws} tend to recognise the man when we\textsuperscript{asws} see him with the reality of the Eman and with reality of the hypocrisy and our\textsuperscript{asws} Shias are written, well-known with their names and names of their fathers.

Allah\textsuperscript{azwj} Took the Covenant upon us\textsuperscript{asws} and upon them. They are turning our\textsuperscript{asws} turnings and entering our\textsuperscript{asws} entrances. There isn't anyone upon the Religion of Ibrahim\textsuperscript{as}, Friend of Allah\textsuperscript{azwj}, apart from us\textsuperscript{asws} and them. On the Day of Qiyamah, we\textsuperscript{asws} will be holding with a side of our\textsuperscript{asws} Prophet\textsuperscript{saww}, and our\textsuperscript{asws} Prophet\textsuperscript{saww} would hold a Side of his Lord\textsuperscript{azwj}, and that the 'side' is the Light (Noor), and our\textsuperscript{asws} Shias would be holding with our\textsuperscript{asws} sides.

One who separates from us\textsuperscript{asws} is destroyed, and one who follows us\textsuperscript{asws} attains salvation, and the rejecter of our\textsuperscript{asws} Wilayah is a Kafir, and our\textsuperscript{asws} follower and follower of our\textsuperscript{asws} friends is a Momin. Neither will a Kafir love us\textsuperscript{asws} nor will a Momin hate us\textsuperscript{asws}. One who dies and he loves us\textsuperscript{asws} would have a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Resurrects him with us\textsuperscript{asws}. We\textsuperscript{asws} are a Noor (Light) for one who follows us\textsuperscript{asws} and a Noor for the one who believes in us\textsuperscript{asws}.

One who turns away from us\textsuperscript{asws} isn't from us\textsuperscript{asws}, and one who does not become with us\textsuperscript{asws} so he isn't from Al-Islam in anything. With us\textsuperscript{asws} Allah\textsuperscript{azwj} Began the Religion and with us\textsuperscript{asws} He\textsuperscript{azwj} will End it, and due to us\textsuperscript{asws} Allah\textsuperscript{azwj} Feeds you\textsuperscript{asws} the herbs of the earth, and due to us\textsuperscript{asws} Allah\textsuperscript{azwj} Send down upon you drops (rain) of the sky, and due to us\textsuperscript{asws} Allah\textsuperscript{azwj} has Secured you from the drowning in your sea, and from the submergence in your land.

And by us\textsuperscript{asws} Allah\textsuperscript{azwj} will benefit you during your lifetimes and in your graves, and during your Resurrections, and at the Bridge, and by the Scale, and at the entrance of the Gardens.

Our\textsuperscript{asws} example in the book of Allah\textsuperscript{azwj} is like an example of the niche, and the niche is in the lantern. So we\textsuperscript{asws} are a niche wherein is a lamp, he\textsuperscript{asww} is Muhammad\textsuperscript{saww}, the lamp is in a glass. We\textsuperscript{asws} are the glass, as if it is a brightly shining star ignited from a Blessed tree.
of olives, neither eastern nor western – neither denier nor a caller, Its oil – light - almost illuminates and even though fire does not touch it. Light the Quran, upon Light.

Allah Guides to His Light ones He so Desires to, - to our\textsuperscript{asws} Wilayah, and Allah is Knowing of all things [24:35], with that He\textsuperscript{azwj} Guides ones He\textsuperscript{azwj} Loves to our\textsuperscript{asws} Wilayah, there being a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Resurrects ones in our\textsuperscript{asws} Wilayah being of a shiny face, radiating, his proofs being great in the Presence of Allah\textsuperscript{azwj}. There is a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Makes our\textsuperscript{asws} enemy to be a friend of the Satan\textsuperscript{as} and the Kafirs, and evil are they as friends.

For our\textsuperscript{asws} martyr there is a merit over the other martyrs by ten ranks, and a martyr of our\textsuperscript{asws} Shia over the other martyr by seven ranks. We\textsuperscript{asws} are the captains, and we\textsuperscript{asws} are the inheritors of the Prophets\textsuperscript{as}, and we\textsuperscript{asws} are the sons\textsuperscript{asws} of the successors\textsuperscript{asws}, and we\textsuperscript{asws} are the foremost of the people with Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are the envied ones in the Book of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are the foremost of the people with the Religion of Allah\textsuperscript{azwj}.

And we\textsuperscript{asws} are those Allah\textsuperscript{azwj} Legislated for us\textsuperscript{asws}, so He\textsuperscript{azwj} Said: \textit{He has Legislated for you – O Muhammad\textsuperscript{saww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa – So, we\textsuperscript{asws} taught and delivered and entrusted, and we\textsuperscript{asws} are the inheritors of the Prophets\textsuperscript{as}, and we\textsuperscript{asws} are the offspring of the ones with knowledge. that: “Establish the Religion – O Muhammad\textsuperscript{saww}, and do not be divided in it!” – and be upon your community, Greatly difficult it is upon those who associate – one who associate with the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, \textit{what you are calling them to.} – from the
Wilayah of Ali asws. O Muhammad saww! Surely, Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13], one who love you asws, to the Wilayah of Ali asws Bin Abu Talib asws.

Fran, تفسيْ فرات بن إبراهيم عَلِيُّ بْنُ الحُْسَيْْ عَنْ أَصْبَغَ بْنِ نُبَاتَةَ قَالَ كَتَبَ ٰعَبْدُ اللمهِ بْنُ ُُنْدَبٍ إِلَىَ عَلِيِّ بْنِ أَِِ طَالِبٍ ع ُُعِلْتُ فِدَاكَ إِنم فِِم ضَعْفاً ف َقَوِّنِِ

He (the narrator) said, ‘Ali asws instructed his asws son Al-Hassan asws that he asws writes a letter to him.

قَالَ فَأَمَرَ عَلِيٌّ الحَْسَنَ ع اب ْنَهُ أَنِ اكْتُبْ إِلَيْهِ كِتَاباً

He said, ‘Al-Hassan asws wrote: ‘Muhammad saww was a trustee of Allah azwj in His azwj earth. When Muhammad saww passed away it was us asws, People asws of the Household. We asws are the trustees of Allah azwj in His azwj earth’ – and continued the Hadeeth similar to what has passed except that in it: ‘ignited from a Blessed tree [24:35] – Ali asws Bin Abu Talib asws, neither eastern nor western – well known, neither Jewish nor Christian’.

قَوْلُهُ أَتَِْمْ لَنا نُورَنا أَلحِْقْ بِنَا شِيعَتَنَا

‘From Al-Baqir asws regarding Hisazwj Words: Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]: ‘O Abu Khalid! The Noor (Light), by Allah azwj, are the Imams asws from the Progeny asws of Muhammad saww.

قَوْلُهَا نُورَكُمْ أَنْظُرُونا ن َقْتَبِسْ مِنْ نُورِكُمْ

Hisazwj Words: Complete our Light for us [66:8] – Our asws Shias to join up with us asws.

700 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 20
701 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 21
Al-Sadiq asws regarding the Words of the Exalted: *‘Wait for us to acquire from your light’ [57:13]*. He asws said: ‘Allah azwj the Exalted will Distribute the Light (Noor) on the Day of Qiyamah upon a measurement of their deeds, and Distribute to the hypocrites, and it will happen to be in the toe of his left leg, and his light will be extinguished’.

Then Al-Sadiq asws recited (saying): *‘They will call out to them, ‘Were we not with you?’ They shall say, ‘Yes!’’*. 702

23 - يُقَادِعَ الصمادِقُ عِنْ فِيَاءٍ مِنْ وَرَاءِ السُّورِ أَلََْ نَكُنْ مَعَكُمْ قالُوا بَلى.

(The book) ‘Al Taraif’ – Ibn Al Magazily Al Shafie, by his chain to Al Hassan (Al Basry) who said,

‘I asked him asws about the Words of Allah azwj the Exalted: a niche wherein is a lamp [24:35], he asws said: ‘The niche is (Syeda) Fatima asws, and the lamp is Al-Hassan and Al-Husayn asws, and the glass is as if it is a brightly shining star – (Syeda) Fatima asws was a shining star from the women of the worlds.

يُوقَدُ مِنْ شَجَرٍََ مُبارَكَةٍ

(As for): ignited from a Blessed tree – The Blessed tree is Ibrahim, neither eastern nor western, neither Jewish nor Christian.

(As for): Its oil almost illuminates, he asws said: ‘The knowledge almost speaks from her asws.

(As for): and even though fire does not touch it. Light upon Light, he asws said: ‘Her asws sons asws, an Imam asws after an Imam asws.

(As for): Allah Guides to His Light ones He so Desires to, he asws said: ‘He azwj Guides to their asws Wilayah ones He azwj so Desires to’. 703

And it is reported by Ibn Batreeq, from (the book) ‘Manaqib’ of Ibn Al Mahazily (Al Shafie), from Ahmad Bin Muhammad Bin Abdul Wahab, from Umar Bin Abdullah Bin Showzab, from Muhammad Bin Al Hassan Bin...
‘I asked Al-Hassan\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{a niche wherein is a lamp [24:35]}’ – then he mentioned approximate to it’. 704

Then Allah\textsuperscript{azwj} would Permit for him\textsuperscript{asws} that he\textsuperscript{asws} goes to a house in the Gardens of Eden, and they will be following him\textsuperscript{asws} until they enter along with him\textsuperscript{asws}.

And as for His\textsuperscript{azwj} Words: \textit{and on their right: [57:12]}, so you (Shias) will be holding by a side (Noor) of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and his\textsuperscript{saww} family would be holding a side of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, they\textsuperscript{asws} will be holding a side of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Ali\textsuperscript{asws} will be holding a side of Rasool-Allah\textsuperscript{saww} until they will (all) be entering with him\textsuperscript{saww} in the Garden of Eden.

For that are His\textsuperscript{azwj} Words: ‘\textit{Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]’’. 705

‘Regarding the Words of Allah\textsuperscript{azwj} the Exalted: \textit{O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy [57:28]}, he said, ‘Al-Hassan\textsuperscript{asws}’.

704 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 24
705 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 25
and Al-Husayn asws, and He would Make a Light to be for you to be walking with, [57:28]. He said, ‘Amir Al-Momineen Alasws Bin Abu Talib asws’. 706 (Not a Hadeeth)

27 – فالمفسر فارض بن إبراهيم عليه السلام تفسيره معناً عن حفظ عن أبي حفظ في قوله تعالى: بأي لطفاً أتيناكم فهذا آخرنا و أستار برسته

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting from Jabir,

‘From Abu Ja’far asws regarding the Words of the Exalted: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy [57:28] – means Hassan asws and Husayn asws.

He asws said: ‘One whom Allahazwj Honours that he becomes from ourasws Shias, it would not harm him what afflicts him in the world, and even if he is able up all things, he would eat only the grass”’. 707

28 – فذكر حكمة الجوابود وأول الديانات الطاهرة متصدر بن العباس عن عهد الله عن عبد الرحمن عن عبد الرحمن عن

الإثبات من مشه المهم أن عبد الله هو يقول نورهم يسعى ب يدتهم وب أعنانهم قال نور أيمنهم يوم القيامة يسعى ب يد اليمن

المؤمنين و بأعوان حتى ينزلوا بممتلكاتهم من الجنة.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Hamam, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Salih bin Sahl who said,

‘I heard Abu Abdullah asws and he asws was saying: ‘their Light running in front of them and on their right: [57:12]. He asws said: ‘Noor (Light) of the Imams asws of the Momineen on the Day of Qiyamah would be running in front of the Momineen and on their right until they asws descend them in their houses from the Paradise”’. 708

29 – كما الكافي عليه السلام عن بعض أصحابهم عن الحسن بن خطيب عن حفظ الله عن أبو الحسن المذاهب عن قول: سألته عن قول الله

عِزَّ و جلّ يريدون ليطلبوا نور الله بأعوانهم و الله مقيم نور و يريدون ليطلبوا ولولاءة أمير المؤمنين بأعوانهم

Al Kafi - Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan Al-Maazy asws (7th Imam asws), said, ‘I asked Him asws about the Words of Allahazwj Mighty and Majestic: They are intending to extinguish the Light of Allah with their mouths [61:8]. Heasws said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineenasws with their mouths (by talking against it)’.

706 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 26
707 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 27
708 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 28
I said, ‘The Words of the Exalted: but Allah will Complete His light [61:8].’ He asws said: ‘And Allah\textsuperscript{awj} will Complete the Imamate. And the Imamate, it is the Light (النور), and these are the Words of the Mighty and Majestic: Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8].’ He asws said: ‘The Light (النور), it is the Imam\textsuperscript{saww}.

قُلْتُ هُوَ المذِي أَرْسَلَ رَسُولَهُ بِالهُْدى وَ دِينِ الحَْقِ
قَالَ هُوَ المذِي أَمَرَ رَسُولَهُ بِالْوَلاَيَةِ لِوَصِيِّهِ وَ الْوَلاَيَةُ هِيَ دِينُ الحَْقِّ

I said, ‘He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9].’ He asws said: ‘He\textsuperscript{azwj} is Who Commanded His\textsuperscript{saww} Rasool\textsuperscript{saww} with the Wilayah of his\textsuperscript{saww} successor\textsuperscript{asws}, and the Wilayah - is the Religion of the Truth’.

قُلْتُ لِيُظْهِرَهُ عَلَى الدِّ ينِ كُلِّهِ
قَالَ لِيُظْهِرَهُ عَلَى الأَْدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ لِقَوْلِ اللمهِ عَزم وَ َُلَ وَ اللمهُ مُتِمُّ نُورِهِ بِوَلاَيَةِ الْقَائِمِ وَ لَوْ كَرِهَ الْكافِرُونَ بِوَلاَيَةِ عَلِيٍّ

I said, ‘in order to prevail it upon all the Religions [61:9].’ He asws said: ‘To prevail it upon the entirety of the Religions during the rising of Al-Qaim\textsuperscript{asws}, due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: but Allah will Complete His light [61:8], by the Wilayah of Al-Qaim\textsuperscript{asws}, and even if the Kafirs abhor the Wilayah of Ali\textsuperscript{asws}’.

قُلْتُ هَذَا تَنْزِيلٌ قَالَ ن َعَمْ أَمما هَذِهِ الحُْرُوُُ فَتَنْزِيلٌ وَ أَمما غَيُْْهُ فَتَأْوِيلٌ

I said, ‘This is Revelation?’ He asws said: ‘Yes. As for these letter, it is Revelation, and as for others, it is interpretation’.

709 Tafseer Al Qummi – Al Husayn Bin Ali, from his father, from Al Husayn Bin Saeed, from Al Nazr, from Al Qasim Bin Suleyman, from Sama’at, ‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awj} Words: He will Give you two portions from His Mercy [57:28].’ He asws said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and He would Make a Light to be for you to be walking with [57:28], he\textsuperscript{saww} said: ‘An Imam\textsuperscript{asws} they would be following with, In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]'.” 710

303 - مُؤْتِيْكُمْ كِفْلَيِْْ مِنْ رَحَْْتِهِ قَالَ الحَْسَنُ وَ الحُْسَيُْْ عَ وَ يََْعَلْ لَكُمْ نُوراً تََْشُونَ بِهِ قَالَ إِمَاماً تَأْتََُّونَ بِهِ لِئَلَم يََْعَلَمَ أَهْلُ الْكِتابِ أَلام يََْقُدِرُونَ عَلى شَيْءٍ مِنْ فَضْلِ اللمهِ وَ أَنم الْفَضْلَ بِيَدِ اللمهِ يَُؤْتِيهِ مَنْ يَشاءُ وَ اللمهُ ذُو الْفَضْلِ الْعَظِيمِ.

From Al Qummi, 709: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 29

From Abul Qasim Al Yaqubi, 710: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 30
I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{aswj} Mighty and Majestic: \textit{O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His \([57:28]\). He\textsuperscript{asws} said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.}

\textit{فَلَّتْ وَ لَجِنُّ لَكُمْ نُورًا فَقَالَ عَلِيٌّ عَاذَناً نَّأَقْوَنُ يَوَاً.}

I said, \textit{and He would Make a Light to be for you to be walking with, \([57:28]\).} He\textsuperscript{asws} said: ‘He\textsuperscript{aswj} will Make an Imam\textsuperscript{asws} for you all to be following with’.\textsuperscript{711}

\textit{قُلْتُ وَ يََْعَلْ لَكُمْ نُوراً تََْشُونَ بِهِ}
\textit{قَالَ يََْعَلُ لَكُمْ إِمَاماً تَأْتََُّونَ بِهِ}

711 \textit{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 31}

712 \textit{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 32}

713 \textit{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 33}
I spoke evil about Ali\textsuperscript{asws} in front of Rasool-Allah\textsuperscript{saww}, so he\textsuperscript{saww} prodded me in my chest, then said: ‘O Ka’ab! For Ali\textsuperscript{asws} there are two Noors (lights), a Noor in the sky and a Noor in the earth, so the one who adheres with his\textsuperscript{asws} Noor, Allah\textsuperscript{azwj} would Enter him into the Paradise, and one who faults him\textsuperscript{asws}, He\textsuperscript{azwj} would Enter him into the Fire, so give glad tidings to the people with that on my\textsuperscript{saww} behalf’. 714

\textit{From Abu Ja’far\textsuperscript{asws} having said: ‘They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, [61:8]. By Allah\textsuperscript{azwj}! Even if they were to neglect this matter (Al-Wilayah), Allah\textsuperscript{azwj} will not Leave it’. 716}
One who befriends him asws Allahazwj would befriend him, and one who is inimical to him asws Allahazwj would be Inimical to him, and one who loves him asws, Allahazwj would Love him, and one who hates him asws, Allahazwj would Hate him. By Allahazwj! No one will love him asws except a Momin nor hate him asws except a Kafir, and he asws is a Noor (light) of the earth after me saww, and its cornerstone, and he asws is the Pious Word, and the Firmest Handhold’.

Then Rasool-Allahsaww recited: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]. O you people! These words of mine asws, your present ones should deliver to your absent ones. O Allahazwj! I saww keep Youazwj as Witness upon them!

O you people! And Allahazwj looked thirdly and chose after me asw and after my saww brother Alisaww Bin Abu Talibasws, eleven Imamsasws, one asws after another asws. Every time one asws passes away, another one asws like him asws stands, like an example of the stars of the sky, every time a star disappears a star emerges. (Theyasws) are guides, guided, it does not harm themasws, a plot of the one who plots against them asws and their abandonment.

They asws are the Divine Authorities of Allahazwj in His aswj earth and Hisazwj witnesses upon Hisazwj creatures. One who obeys them asws obeys Allahazwj, and one who disobeys them asws disobeys Allahazwj. They asws are with the Quran and the Quran is with them asws, not separating until they return to me asaww at the Fountain.”

From Abu Ja’farasws having said in a lengthy Hadeeth regarding the Words of Allahazwj Mighty and Majestic: (I Swear) by the star when it swoops down [53:1]: he asws said; ‘(It means) Iazwj Swear by the (Holy) grave of Muhammadasws when heasws passes away, Your companion does not err - in giving out the virtues of the Peopleasws of hisasws Household.

38 - كأنا الكافي في الوصية عن علي بن تشمس عن علي بن الحجاج عن علي بن مهاجر عن علي بن حارث عن أبي حنيف عن قال في حديث

‘From Abu Ja’farasws having said in a lengthy Hadeeth regarding the Words of Allahazwj Mighty and Majestic: (I Swear) by the star when it swoops down [53:1]: heasws said; ‘(It means) Iazwj Swear by the (Holy) grave of Muhammadasws when heasws passes away, Your companion does not err - in giving out the virtues of the Peopleasws of hisasws Household.

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 37
and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]. He saww is Saying that he saww does not speak of the virtues of the People asws of his saww Household out of his saww own desires, and these are the Words of Allah saww Mighty and Majestic: Surely it is only a Revelation He Revealed [53:4].

And Allah saww Mighty and Majestic Said to Muhammad saww: Say: ‘If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58]. He saww said: ‘If I saww had been Commanded, I saww would have let you know of that which you are hiding in your chests, from your hastening my saww expiry so you can oppress People of my saww Household from after me saww.

Your example is as Allah saww Mighty and Majestic Said: like the example of those who kindled a fire, but when it had illumined all around them, [2:17]. He saww is Saying the earth is illuminated with the Noor (light) of Muhammad saww just as the sun illuminates. So, Allah saww Struck an example of Muhammad saww (with) the sun and an example of the successor asws (with) the moon.

And it is His saww Word, Mighty is His saww Mention: Made the sun a brightness and the moon a light, [10:5]; and His saww Word: And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37]; and the Words of Mighty and Majestic: Allah Took away their light, and left them in darkness – not seeing [2:17], meaning Muhammad saww passes away and the darkness will appear, so they will not be seeing the merits of the People asws of his saww Household, and it His saww Word Mighty and Majestic: And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198].

Then Rasool-Allah saww placed the knowledge which was with him saww, to be with the successor asws, and it is the Word of Allah saww Mighty and Majestic: Allah is Light of the skies and the earth [24:35], Saying: ‘I saww am the Guide of the skies and the earth. An example of the knowledge which I saww Give, and it is My saww Light which you can be guided with is an
example of the niche, in it is the lamp”. So the niche is the heart of Muhammad saww, and the lamp is the light which is in it, the knowledge.

وَ قَوْلُهُ الْمِصْباحُ فِِ زُُاَُةٍ يَقُولُ إِنِِّ أُرِيدُ أَنْ أَقْبِضَكَ فَاُْعَلِ المذِي عِنْدَكَ عِنْدَ الْوَصِيِّ كَمَا يَُْعَلُ الْمِصْ

And Hisazwj Words: the lamp is in a glass, Heazwj is Saying: “I Want to Expire yousaww, therefore make that which is with yousaww to be with the successorasws, just as Heazwj Made the lamp to be in the glass: as if it is a brightly shining star. So, hesaww taught them the merit of the successorasws, ignored from a Blessed tree of olives.

The origin of the Blessed tree is Ibrahimas, and it is the Word of Allahazwj Mighty and Majestic: The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]; and it is the Word of Allahazwj Mighty and Majestic: 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.

لا شَرْقِيمةٍ وَ لا غَرْبِيمةٍ يَقُولُ لَسْتُمْ بِيَهُودَ فَتُصَلُّوا قِبَلَ الْمَغْرِبِ وَ لاَ نَصَارَى فَتُصَلُّوا قِبَلَ الْمَشْرِقِ وَ أَن ْتُمْ عَلَى مِ

neither eastern nor western – Heazwj is Saying: “You aren’t Jews facing the west, nor Christians facing the east, and you are upon the Religion of Ibrahimas. And Allahazwj Mighty and Majestic has Said: Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].

And the Words of the Mighty and Majestic: Its oil almost illumines and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to - Heazwj is Saying: “And example of your children, those being born from yousaww is an example of the oil which is squeezed from the olives”

Its oil almost illumines and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to – Heazwj is Saying: “Theyasws are almost speaking with the Prophet-hood, and even though the Angel did not descend upon themaswsasws. 718

718 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 38
39 - By the grace of Allah, the Author and Compiler of this Book, in the name of Allah, Most Gracious, Most Merciful. I, Ibn Ubayd, narrated from Ibn Abdurrahman, from Ibn Muslim, from Ibn Zaid, from Ibn Ka'b, who said:

I said to Abu Abdullah\textsuperscript{asws}, ‘I tend to mingle with the people, and I am frequently astounded from people who are not in your\textsuperscript{asws} Wilayah and are in the wilayah of so and so, and so and so. For them (people), is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your\textsuperscript{asws} guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

He (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} sat upright and turned towards me as if angered, then said: ‘There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn’t from Allah\textsuperscript{azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}’.

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ (He\textsuperscript{asws} said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’).

Then he\textsuperscript{asws} said: ‘Have you not listened to the Words of Allah\textsuperscript{azwj} Mighty and Majestic \textit{Allah is the Guardian of those who believe. He Extracts them from the darkness’s into the Light [2:257]}. It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}.

And He\textsuperscript{azwj} Said \textit{and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257].} But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn’t from Allah\textsuperscript{azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief.
Thus, Allah\textsuperscript{azwj} Obligated the Fire for them along with the disbelievers these are the inmates of the Fire; they would be in it eternally [2:257].

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus who said, ‘Our companions narrated, ‘Abu Al-Hassan\textsuperscript{asws} wrote to Abdullah Bin Jundab who said, ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to me: ‘Our\textsuperscript{asws} example in the Book of Allah\textsuperscript{azwj} is like an example of the niche, and the niche is in the lantern. So, we\textsuperscript{asws} are the niche, \textit{wherein is a lamp} – we\textsuperscript{asws} are the glass \textit{ignited from a Blessed tree of olives} – Ali\textsuperscript{asws}, well-known.

\textit{neither eastern nor western} – neither denier nor a caller, \textit{Its oil almost illuminates and even though fire does not touch it. Light} - the Quran, upon Light. \textit{Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35], with that He\textsuperscript{azwj} Guided one He\textsuperscript{aw} Loves to our\textsuperscript{asws} Wilayah’.’

(I asked Abu Ja’far\textsuperscript{asws} about this Verse: ‘And those who commit Kufr, - the clan of Umayya, their deeds are like a distant mirage. The thirsty one reckons it to be water, - and the thirsty one is Na’sal (Umar). He would go with them and say, I will take you to the water’, \textit{until when he comes to it, he will not find anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]’.’

(\textit{The book) ‘Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – From Amro Bin Shimr, from Jabir who said,

719 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 39
720 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 40
721 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 41
‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Mighty and Majestic: \textit{Or like the darkness in the fathomless ocean, a wave covers it from above a wave}, - he\textsuperscript{asws} said: ‘Companions of (battles of) the camel, and Siffeen, and Al-Naharwan.

\textit{مِنْ فَوْقِهِ سَحابٌ ظُلُماتٌ بَعْضُها فَوْقَ بَعْضٍ} – he\textsuperscript{asws} said: ‘The clan of Umayya. \textit{إِذَا أَخْرَجَ يَدَهُ} – meaning Amir Al-Momineen\textsuperscript{asws} in their darkness, \textit{يَعْنِِ أَمِيَْ الْمُؤْمِنِيَْ فِِ ظُلُمَاتِِمْ} – i.e., when he\textsuperscript{asws} speaks with the wisdom between them, no one accepts it from him\textsuperscript{asws} except one who acknowledges with his\textsuperscript{asws} Wilayah, then with his\textsuperscript{asws} Imamate.

\textit{وَمَنْ لََْ يََْعَلِ اللمهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ} – i.e., one for whom \textit{يََْعَلِ} is not for him, so there would not be for him in the Hereafter any Noor (light) of an Imam\textsuperscript{asws}, guiding him, and he can follow him\textsuperscript{asws} to the Paradise’\textsuperscript{722}.

\\textsuperscript{722} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 42
CHAPTER 19 – THEIR\textsuperscript{asws} HOLY HOUSES ARE RAISED DURING THEIR\textsuperscript{asws} LIFETIMES AND AFTER THEIR\textsuperscript{asws} EXPIRY, AND THESE ARE THE NOBLE MASJIDS (PLACES OF SAJDAH)

1- كثر، كثر جامع الوعائد و تأويل الآيات الظاهرة تكشف عن المعنى عن المذاهب عن الفاظين عن أبيه عن غني مبطن بن تغلب عن

2- كثر، كثر جامع العائد و تأويل الآيات الظاهرة تكشف عن المعنى عن المذاهب عن أبيه عن غني مبطن بن تغلب ع

3- خص، كتاب الروضة عن ابن عابن قال: ذكر في مسجد ورسول الله صلى الله عليه وسلم أن نطق و تذكر فيها حة الشيخ變化

Rasool-Allah\textsuperscript{saww} recited: (The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]. A man stood up to him\textsuperscript{saww} and said, ‘Which house are these, O Rasool-Allah\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Houses of the Prophets\textsuperscript{as}. Abu Bakr stood up to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Is this house from it?’, and he gestured towards the house of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Yes, from its superior’.

I asked Abu Al-Hassan\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: (The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]. He\textsuperscript{asws} said: ‘Houses of Muhammad\textsuperscript{asws} Rasool-Allah\textsuperscript{saww}, then houses of Ali\textsuperscript{asws} is from these’.

Kitab Al Rowza, from Ibn Abbas who said,
'I was in the Masjid of Rasool-Allah saww, and the reciter had recited: *(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36] – the Verse. I said, ‘O Rasool-Allah saww! What are these houses?’ He saww said: ‘Houses of the Prophets asrs, and he saww gestured with his saww hand towards the house of (Syeda) Fatima asws.' 

I said, ‘(What about): in the mornings and the evenings [24:36]’. He asws said: ‘The Salat during its timings’.

He asws said: ‘The Allah azwj Mighty and Majestic Described them asws: *Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]. They asws are men who do not mingle others while (remembering) Allah azwj.*

Then He azwj Said: *For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace [24:38]. What Allah azwj Particularised them asws with, from the cordiality, and the Obligatory obedience, and Rendered their asws abode to be the Paradise, and Allah Graces one He so Desires to, without measure [24:38].”

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725 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 3
And it is supported by the words of the Prophet saww, ‘The Masjids are houses of Allah azwj in the earth, and these shine for the people of the sky just as the start shine for the people of the earth’. 726

And it is reported from Abu Ja’far asws and Abu Abdullah asws: ‘They are a people, when the Salat presents, they leave the trading and they go to the Salat, and they are of mighty Recompense than the ones who do not trade’. 727

Tafseer Al Qummi – Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Malik, from Al Qasim bin Al Rabie, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir,

‘From Abu Ja’far asws regarding the Words of the Exalted: (The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]. He asws said: ‘These are houses of the Prophetsas and house of Ali asws is from these’. 728

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan, from Salim Al Hannat who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj: So we brought out ones from the Momineen who were in it [51:35] But We did not find therein apart from a (single) household of the submitters [51:36]. Abu Ja’far asws said: ‘The Progeny asws of Muhammad saww. There did not remain anyone in it apart from them’. 729

(The book) ‘Al Khisal’ - Ibn Idrees, from Al Ash’ary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan asws the 1st having said: ‘Rasool-Allahsaww said: ‘Allahazwj the Exalted Chose from the houses, four. So, the Mighty and Majestic Said: ‘Surely Allah chose Adam
and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33].

9. And the purification of the Youm Al-Latif is that when Amr bin Al-Abeer and Musa bin Imran showed the banquet to the angels of Allah, they saw the heavens and the earth and the angels of Allah ascending and descending and the angels of Allah making the Earth adorned and the heavens adorned. And the heavens and the earth and the angels of Allah ascend and descend as a reward for the good deeds of the angels of Allah. And when they ascend and descend, they see the angels of Allah and when the angels of Allah ascend and descend, they see the angels of Allah and the angels of Allah ascend and descend as a reward for the good deeds of the angels of Allah.

(The book) ‘Al Ihtijaj’, from Ibn Nubata who said,

‘I was seated in the presence of Amir Al-Momineen asws and Ibn Al-Kawa came and said, ‘O Amir Al-Momineen asws! The Words of Allahazwj Mighty and Majestic: and it isn’t righteousness that you should be coming to the houses from its backs, but the righteousness is one who fears; and come to the houses from its doors; [2:189].

So, he asws said: ‘We asws are the Houses which Allahazwj has Commanded that you should be coming from its Doors. We asws are the Door of Allahazwj, and Hisazwj Houses which you should be entering from these. The one who has pledged his allegiance to us asws, and acknowledges our asws Wilayah, so he has come to the Houses from its Doors; and the one who has opposed us asws, and preferred others over us asws, so he has come to the Houses from its backs’.731

Al Kafi – The number, from Al Barqy, from Muhammad Bin Ali, from Muhammad Al Fuzeyl, from Al Sumaly,

‘From Abu Ja’far asws having said: ‘Qatadah Bin Diama Al-Basry came to Abu Ja’far asws. He asws said to him: ‘Are you a jurist of the people of Al-Basra?’ He said, ‘Yes’.

Abu Ja’far asws said to him: ‘Woe be to you, O Qatada! Allahazwj Mighty and Majestic Created creatures from Hisazwj creatures and Made them asws are Divine Authorities, so they asws are pegs in Hisazwj earth standing with Hisazwj Command, captains regarding Hisazwj Knowledge. Heazwj Chose them asws before Hisazwj creatures as shadows on the right of Hisazwj Throne’.

730 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 8
731 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 9
He (the narrator) said, ‘Qatada was silent for a long time, then said, ‘May Allahazwj Keep youasws well! By Allahazwj I have sat in front of the jurists and faced Ibn Abbas, but my heart did not tremble in front of any one of them what it trembles in front of youasws’.

Qatada said to himasws: ‘Youasws speak the truth, by Allahazwj! May Allahazwj Make me to be sacrificed for youasws! These are neither houses of stones and nor clay!732

Abu Ja’farasws said: ‘Do you know where you are? You are in front of houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37]. So, you are such, and we are these (houses)’.733

Qatada said to himasws: ‘Youasws speak the truth, by Allahazwj! May Allahazwj Make me to be sacrificed for youasws! These are neither houses of stones and nor clay!734

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Hassan Bin Fazzal, from Abu Jameela, from Muhammad al Halby,

‘From Abu Abdullahasws regarding Hisazwj Words: My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28]: ‘But rather it means the Wilayah. One who enters into it enters the houses of Prophetsas, 733

Al Kafi – The number, from Ibn Isa, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullahasws regarding the Words of Mighty and Majestic: My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28] – it means the Wilayah. One who enters into the Wilayah enters into a house of the Prophetsas. 735

And Hisazwj Words: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33] – meaning the

732 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 10

733 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 11
Imams asws and their asws Wilayah. One who enters into it enters in a house of the Prophet aswsws.

(13) كن، كن جامع الفوائد و تأويل الأيات الظاهرة مدخلاً على الحق و أن المساسجل لله قال هم الأوصياء.

(14) كن، كن جامع الفوائد و تأويل الأيات الظاهرة مدخلاً على الحق و أن المساسجل لله قال هم الأوصياء.

‘From Abu Al-Hassan asws regarding the Words of Mighty and Majestic: And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18]. He aswsws said: ‘They (places of Sajdah) are the successors aswsws’. 735

(15) فس، تفسير الفقيه أبي غن الحسن بن خالد عن الْوَلَّدَةَ بَعْضَهَا عَنْ حَبْلَهَا وُلْدَةَ هُمُ الصَّلَواتُ لله عَلَيْهِمْ.

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,

(16) قس، تفسير الفقيه أبي غن الحسن بن خالد عن الْوَلَّدَةَ بَعْضَهَا عَنْ حَبْلَهَا وُلْدَةَ هُمُ الصَّلَواتُ لله عَلَيْهِمْ.

Tafseer Al Qummi – From Al Husayn Bin Mihran,

(17)شي، تفسير الفقيه أبي غن الحسن بن خالد عن الْوَلَّدَةَ بَعْضَهَا عَنْ حَبْلَهَا وُلْدَةَ هُمُ الصَّلَواتُ لله عَلَيْهِمْ.

Tafseer Al Qummi – From Al Husayn Bin Mihran,

734 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 12
735 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 13
736 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 14
737 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 15
Tafseer Al Ayyashi – From Al Husayn Bin Mihran,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{and straighten your faces at every Masjid [7:29]}\textsuperscript{739}. He\textsuperscript{asws} said: ‘It (Masjids) means the Imams\textsuperscript{asws}.’

Al Kafi – Humeyd Bin Ziyad, from Abu Al Abbas Ubeydullah Bin Ahmad Al Dihaq, from Al Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad Baya Al Sabiry, from Aban, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{awj} Mighty and Majestic: \textit{houses which Allah has Allowed to be Exalted [24:36]}\textsuperscript{740}. He\textsuperscript{asws} said: ‘These are houses of the Prophet\textsuperscript{awj}.’

(The book) ‘Al Amdah’ – By his chain to Al Sa’alby, from his Tafseer, from Al Munzir Bin Muhammad Al Qabusy, from Al Husayn Bin Saeed, from his father, from Aban Bin Taghlub, from Nasfie Bin Al Haris, from Anas Bin Malik (well-known fabricator), and from Bureyda who both said,

‘Rasool-Allah\textsuperscript{saww} recited this Verse: \textit{houses which Allah has Allowed to be Exalted [24:36]} – to His\textsuperscript{awj} Words: \textit{and the sights (would be overturned) [24:37]}\textsuperscript{741}. A man stood up to him\textsuperscript{saww} and said, ‘Which houses, O Rasool-Allah\textsuperscript{saww}? Is this house from it, i.e., house of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘Yes, from its superior’’.\textsuperscript{741}
CHAPTER 20 – THE DEEDS ARE PRESENTED TO THEM\textsuperscript{asws}, AND THEY\textsuperscript{asws} ARE THE WITNESSES UPON THE CREATURES

The Verses – (Surah) Al Baqarah: \textit{And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you.} [2:143]

(Surah) Al Nisa: \textit{So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them?} [4:41].

(Surah) Al Tawbah: \textit{And Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing} [9:94]

And the Glorious Said: \textit{And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Mo\textsuperscript{mineen}; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing’} [9:105]

(Surah) Al Nahl: \textit{And We will Send a witness from every community, then those who are committing Kufr will neither be Permitted (excuses) nor would they be (Permitted) to make amends} [16:84]

And the Exalted Said: \textit{‘And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses).} [16:89]

(Surah) Al Qasas: \textit{And We will Draw forth a witness from every community, and We shall Say: “Bring your proof!” So they will come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate} [28:75].
Notes -

وَ رَوَى بُرَيْدٌ عَنِ الْبَاقِرِ عَ قَالَ نََْنُ الأُْمَةُ الوُسَطُ وَ نََْنُ شُهَدَاءُ اللمهِ عَلَى خَلْقِهِ وَ حُجمتُهُ فِِ أَرْضِهِ.

And it is reported by Bureyd, from Al-Baqir asws having said: 'We asws are the intermediary Imams asws and we asws are the witnesses of Allah azwj upon His azwj creatures, and His azwj Divine Authorities in His azwj earth’.

وَ فِِ رِوَايَةٍ أُخْرَى قَالَ ع إِلَيْنَا يَرُِْعُ الْغَالِِ وَ بِنَا يَلْحَقُ الْمُقَصِّرُ.

And in another it is reported, he asws said: ‘To us asws will return the exaggerator, and with us asws join up the reducer’.

And it is reported by Al Hakim Abu Al Qasim Al Haskany, in the book ‘Shawahid Al Tanzeel, by his chain, from Suleym Bin Qays,

‘From Ali asws: ‘Allah azwj the Exalted Means us asws by His azwj Words: in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]: ‘Rasool-Allah saww is a witness upon us asws, and we asws are the witnesses of Allah azwj upon His azwj creatures, and His azwj Divine Authorities in His azwj earth, and we asws are those Allah azwj Said of: And like that, We Made you (Imams) as an intermediary community [2:143]’.

1- كَمَا، الكافي غَلِبْهُ مِمَّ تُحمَّدُ عَنْ سَنَهِ عَنْ ذَائِدْ الْغَلِبِيَّ مِمَّ تَحْمَدُ عَنْ سَنَهِ قَالَ أَبُو عَ بْدِ اللمهِ ع فِِ قُوْلِ اللمهِ عَزم وَ َُلَ وَ كَذلِكَ َُعَلْناكُمْ أُمْمَةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النماسِ فَقَالَ ع نََْنُ الأُْمَةُ الوُسْطَى وَ نََْنُ شُهَدَاءُ اللمهِ عَلَى خَلْقِهِ وَ حُجَجُهُ فِِ أَرْضِهِ وَ نََْنُ المذِينَ قَالَ اللمهُ وَ كَذلِكَ َُعَلْناكُمْ أُمْمَةً وَسَطاً.

And Al Kafi – Ali Bin Muhammad, from Sahl, from Ibn Yazeed, from Ziyad al Qandy, from Sama’at who said,

‘Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: (Surah) Al Nisaa: So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]. He asws said.’ It was revealed regarding the community of Muhammad saww in particular. In every generation from them there is an Imam asws witnessing upon them, and Muhammad saww is a witness upon us aswss, 742.

2- كَمَا، الكافي المُحْسِنُ مِمَّ تُحمَّدُ عَنْ سَنَهِ عَنْ ذَائِدْ الْغَلِبِيَّ مِمَّ تَحْمَدُ عَنْ سَنَهِ قَالَ أَبُو عَ بْدِ اللمهِ ع فِِ قُوْلِ اللمهِ عَزم وَ َُلَ وَ كَذلِكَ َُعَلْناكُمْ أُمْمَةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النماسِ فَقَالَ ع نََْنُ الأُْمَةُ الوُسْطَى وَ نََْنُ شُهَدَاءُ اللمهِ عَلَى خَلْقِهِ وَ حُجَجُهُ فِِ أَرْضِهِ وَ نََْنُ المذِينَ قَالَ اللمهُ وَ كَذلِكَ َُعَلْناكُمْ أُمْمَةً وَسَطاً.

And Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ibn Aiz, from Ibn Uzina, from Bureyd who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become

742 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 1
witnesses upon the people, [2:143]. He asws said: ‘We asws are the intermediary Imams asws, and we asws are the witnesses of Allah aswj upon His aswj creatures, and His aswj Divine Authorities in His aswj earth’.

I said, ‘The Words of Allah azwj Mighty and Majestic: being a sect of your father Ibrahim [22:78]. He asws said: ‘It means us asws in particular. He named you all as the Muslims from before, in the Book of the past, And in this, - the Quran, the Rasool happens to be a witness upon you [22:78]. So, Rasool-Allah aswj is the witness upon us asws with what we asws deliver on behalf of Allah azwj Mighty and Majestic, we asws are the witnesses upon the people. So, the one who ratifies, we asws shall ratify him on the Day of Qiyamah, and one who belies, we asws shall deny him on the Day of Qiyamah’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘From Al-Kazim asws regarding the Words of the Exalted: so Write us down with the testifiers’ [3:53]. He asws said: ‘We asws are they. We asws are witnesses for the Rasools as upon their as communities’.

(The book) ‘Al Manaqib’ – Qays Bin Abu Hazim,

‘From Umm Salama’ ra who said, ‘Rasool-Allah saww said regarding His aswj Words: And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets – Me saww, and the Truthful Ali asws, and the Martyrs – Hamza asws, and the Righteous; and a goodly company are they! [4:69] – the twelve Imams asws after me saww’. And from Al-Baqir asws: ‘The Intended with the Prophets [4:69], is Al-Mustafa saww, and with the Truthful, is Al-Murtaza asws, and with the Martyrs, are Al-Hassan asws and Al-Husayn asws.

743 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 2
744 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 3
745 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 4
and with the Righteous, are nine from the children of Al-Husayn\textsuperscript{asw}, and a goodly company are they! [4:69], Al-Mahdi\textsuperscript{asw}, 746

6 - "I asked Abu Abdullah\textsuperscript{asw} about His\textsuperscript{azwj} Words: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He\textsuperscript{asw} said: ‘It means us\textsuperscript{azwj},’ 747

7 - 'From Abu Ja'far\textsuperscript{asw} regarding the Words of Allah\textsuperscript{azwj} the Exalted: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]. Abu Ja'far\textsuperscript{asw} said: ‘From us\textsuperscript{asw} there is a witness upon every time period. All the\textsuperscript{azwj} Bin Abu Talib\textsuperscript{asw} during his\textsuperscript{asw} era, and Al-Hassan\textsuperscript{asw} during his\textsuperscript{asw} era, and Al-Husayn\textsuperscript{asw} during his\textsuperscript{asw} era, and every one\textsuperscript{asw} from us\textsuperscript{asw} calling to the Command of Allah\textsuperscript{azwj},’ 748

8 - 'From Ja'far\textsuperscript{asw} regarding the Words of Allah\textsuperscript{azwj} and I asked him\textsuperscript{asw} about the Words of Allah\textsuperscript{azwj} the Exalted: O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] – up to the end of the Chapter.
being a Religion of your father Ibrahim. – it means us\textsuperscript{asws} in particular, He named you all as the Muslims – named us\textsuperscript{asws} as the Muslims, from before. – in the Books of the past, And in this, - the Quran, the Rasool happens to be a witness upon you, \cite{749}. So the Rasool\textsuperscript{saww} is the witness upon us\textsuperscript{asws} with what we\textsuperscript{asws} delivered on behalf of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are the witnesses upon the people. So, the one who ratifies, we\textsuperscript{asws} shall ratify him on the Day of Qiyamah, and one who belies, we\textsuperscript{asws} shall belie him on the Day of Qiyamah’’. \footnote{749}{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 8}

\footnote{750}{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 9}

From Abu Ja'far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said and he\textsuperscript{saww} was a number of his\textsuperscript{saww} companions: ‘My\textsuperscript{saww} staying (alive) in your midst is good for you, and my\textsuperscript{saww} separation (expiry) is good for you’.

Jabir Bin Abdullah Al-Ansary stood up to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! As for your\textsuperscript{saww} staying in our minds, it is good for us (we understand that), how can your\textsuperscript{saww} separation (expiry) from us be good for us?’

He\textsuperscript{saww} said: ‘As for my\textsuperscript{saww} staying in your midst being good for you, it is because Allah\textsuperscript{azwj} Mighty and Majestic: And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness \cite{8:33} – meaning Punish them by the sword.

As for my\textsuperscript{saww} separation from you, it is good for you because your deeds would be present to me\textsuperscript{saww} every Monday and Thursday. So, whatever was from good, I\textsuperscript{saww} would praise Allah\textsuperscript{azwj} the Exalted upon it, and whatever was from an evil deed, I\textsuperscript{saww} shall seek Forgiveness for you’’. \footnote{750}{Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 9}
10 - ما، الأمالي للشيخ الطوسي بالإسناد عن إبراهيم عن محمد بن أبي حبشي وعبد الله بن الصَّلب وعبد الله بن وهب وصفوت ونعمان بن معاوية، وعثمان بن عفام، وعبد الله بن بكر بن عبد الرحمن بن أبي يزيد، وعبد الله بن ملجم بن عبد الرحمن بن أبي بكر، وعبد الرحمن بن وهب بن عبد الرحمن بن عبد الله بن أبي عبيد بن عبد الرحمن بن عبد الله بن عبد الحسين بن علي بن أبي طالب. قال: كنت عند أبي عبد الله  وذلك لجعله
فذاك قوله و قال و قل الحمد لله و علمنا فسند الله علمنا و رشوة و الْمُؤْمِنُونَ قَالَ إِننَّا عَنَّا.

The book) ‘Al Amaali’ of the sheykh Al Tusi – By the chain from Ibrahim, from Muhammad Bin Al Husayn, and yaqoub Bin Yazeed, and Abdullah Abin Al Salt, and Al Abbas Bin Marouf, and Mansour, and Ayoub, and al Qasim, and Muhammad Bin Isa, and Muhammad Bin Khalid, and other, from Ibn Abu Umeyr, from Ibn Uzina who said,

‘I was in the presence of Abu Abdullahasws. I said to himasws, ‘May I be sacrificed for youasws!’ The Words of Mighty and Majestic: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. Heasws said: ‘It means usasws’. 751

11 - بر، بعض الدورات مختصر من الأنبياء و يعقوب بن يزيد عن إبراهيم عن علي بن ملجم عن عبد الله بن عبد الرحمن بن أبي يزيد عن مiek بن ملجم عن حي بن حمزة عن هلال بن مراد عن عبد الله بن عبد الله بن عبد الرحمن بن عبد الله بن عبد الحسين بن عبيتا بن أبي طالب عن بلقاش الذي قال:

The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly, from himasws – similar to it”. 752

12 - ما، الأمالي للشيخ الطوسي الجليل عن عبد الله بن لال بن علي بن عبد الله بن سليمان عن عبد الله بن القاسم عن أحمد بن محمد بن الباقر عن محمد بن الحسن عن محمد بن عبد الله بن علي بن أبي طالب عن علي بن أبي طالب عن أبي عبد الله بن عبد الرحمن بن عبد الله بن عبد الحسين بن علي بن أبي طالب. قال: كنت خالسا عند أبي عبد الله  إذ قل بيك محددا من قول الله تعالى لسان الله و معنى تعميم نعته عبد الله حسن كأنه مثل كلمة يأمري به صلى الله عليه وسلم على العالم كله.

The boo) ‘Al-Amaali’ of the sheyh Al Tusi Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Al Barqy, from Saeed Bin Muslim, from Dawood Bin Kaseer Al Raqy who said,

‘I was seated in the presence of Abu Abdullahasws when heasws said to me initiating from hisasws own self: ‘O Dawood! Your deeds were presented to measws on the day of Thursday, so Iasws looked into what was presented unto measws from your deeds, you’re helping a son of your uncle, so and so. That cheered measws. Iasws new that your help to him is quicker for the perishing of his age and termination of his term’.

قَالَ دَاوُودُ وَ كَانَ لَِِ ابْنُ عَمٍّ مُعَانِدٍ خَبِيثٍ بَلََغَنِِ عَنْهُ وَ عَنْ عِيَالِهِ سُوءُ حَالِهِ فَصَكَكْتُ لَهُ نَفَقَةً قَبْلَ خُرُوُِي إِلىَ مَكَّةَ فَلَمَّا صِرْتُ بِالْمَدِينَةِ أَخْبََََانِِ أَبُو أَبْنِ عَمِّي مُعَانِدٍ خَبِيثٍ.

Dawood said, ‘And there was a son of an uncle of mine, stubborn, wicked. The evil of his state reached me from him and from his dependants. I gave him expenditure money before my going out to Makkah. When I came to Al-Medina, Abu Abdullahasws informed me with that”. 753

751 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 10
752 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 11
753 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 12
‘From Abu Abdullaḥ́ asws regarding Hiś aswj Words: *And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]: ‘The Momineen (referred to) over her are the Imams asws, the clean’*’. 754

And from Muhammad Bin Al Hassan Al Saffar,

‘From Abu Abdullaḥ́ asws having said: ‘The deeds of the servants are presented to Rasool-Allah́ saww every morning, of its righteous ones and its immoral ones, therefore be careful lest one of you gets embarrassed that the ugly deeds would get presented to the Prophet saww, and so on up to the last one asws Allah azwj has Obligated obedience to him asws, and that is Hiś aswj Word: *And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]*’. 755

And from him asws having said: ‘There is none from a Momin dying, or a Kafir placed in his grave, until his deeds are presented unto Rasool-Allah́ saww and unto Amir Al-Momineen asws, and so on up to the last one asws Allah azwj has Obligated obedience to him asws, and that is Hiś aswj Word: *And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]*’. 756

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar, from Sahl, from Al Hassan Bin Ali Bin Abu Hamza, from Bu Baseer who said,

‘I said to Abu Abdullaḥ́ asws, ‘Abu Al-Khattab was saying that Rasool-Allah́ saww, the deeds of his saww community are presented to him saww every Thursday’.

فقال أبو عبد الله ع الأمنيّ و لم يُعرض عليه أشグルن أيّ من حسن أُولئك و فعّالاً فاحذروا و هو قول الله غرٍ و خن و فل احتوا فسقيها الله عملكم و شملهم و سكت قال أبو رضي الله عنا إلى الألفة ع

Abu Abdullaḥ́ asws said: ‘It isn’t like that! But Rasool-Allah́ aswj, the deeds of his saww community are presented to him saww every morning, of its righteous ones and of its immoral ones, therefore be careful, and it is the Word of Allah aswj Mighty and Majestic: *And say: ‘Work, for
Allah will See your work and (so will) His Rasool and the Momineen; [9:105], and he\textsuperscript{asws} was silent. Abu Baseer said, ‘But rather, it means the Imams\textsuperscript{asws}’.\textsuperscript{757}

Allah\textsuperscript{azwj} Blessed and Exalted Gave that to my\textsuperscript{saww} community where He\textsuperscript{azwj} is Saying: \textit{and did not Make any hardship upon you in the Religion [22:78]}. He\textsuperscript{azwj} is Speaking of straitness. And whenever He\textsuperscript{azwj} Sent a Prophet\textsuperscript{saww}, Said to him\textsuperscript{as}: “When it grieves you, a matter which you dislike, then supplicate to Me\textsuperscript{azwj}, I\textsuperscript{azwj} shall Answer you!”

And Allah\textsuperscript{azwj} Gave my\textsuperscript{saww} community that where He\textsuperscript{azwj} is Saying: \textit{“Supplicate to Me, I will Answer you. [40:60].”}\textsuperscript{758}

And whenever He\textsuperscript{azwj} Sent a Prophet\textsuperscript{saww}, He\textsuperscript{azwj} Made him\textsuperscript{as} a witness upon his\textsuperscript{as} people, and that Allah\textsuperscript{azwj} Blessed and Exalted Made my\textsuperscript{saww} community as witnesses upon the creatures where He\textsuperscript{azwj} is Saying: \textit{the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. [22:78]’}.\textsuperscript{758}

Tafseer Al-Qummi - \textit{And on the Day We will Send into every community a witness upon them from themselves}, - meaning, from the Imams\textsuperscript{asws}. Then He\textsuperscript{azwj} Said to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: \textit{and We shall Come with you} – O Muhammad\textsuperscript{saww}, \textit{as a witness upon these

\textsuperscript{757} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 16

\textsuperscript{758} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 17
(witnesses). [16:89] – meaning upon the Imams\textsuperscript{asws}. So, Rasool-Allah\textsuperscript{saww} is a witness upon the Imams\textsuperscript{asws}, and they\textsuperscript{asws} are witnessed upon the people’\textsuperscript{799}

19 - فس، تفسير القمي و نزعنا من كل أممة شهيدا يقولون من كل فئة من هذه الأمة إماما.

Tafseer Al-Qummi - And We will Draw forth a witness from every community, [28:75], He\textsuperscript{asw} is Saying, from every sect of this community is its imam’\textsuperscript{760} (Not a Hadeeth)

20 - فس، تفسير القمي ووضع الكتاب وجاء بالشيوخ و المشهداء قل السهداء الأئمة.

Tafseer Al-Qummi - and the Book would be placed, and they would come with the Prophets and the witnesses, [39:69]. He said, ‘The witnesses are the Imams\textsuperscript{asws},’\textsuperscript{761} (Not a Hadeeth)

21 - فس، تفسير القمي ووضع الكتاب ووضع النبيي و الشهداء قل الشهداء الأئمة ع. He said, ‘The witnesses are the Imams\textsuperscript{asws},’

Tafseer Al-Qummi - O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. [22:78]. So, this is in particular for the progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.

و فOLE: ليكون الراسول شهيدا عليكم يقول على آل ممّود ص و تكونوا شهداء علي النبنماس.\textsuperscript{759}

And His\textsuperscript{azwj} Words: the Rasool happens to be a witness upon you, Saying, upon the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and you happen to be witnesses upon the people. [22:78], i.e., the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} happen to be witnessed upon the people after the Prophet\textsuperscript{saww}.

قال عيسى ابن مريم وقال عليكم شهيدا ما دمت فيهم فلما توفيتم كنتم لتلبس علئكم والنصب الشهيد و كنتم علي كل شيء و إن الله خلق على هذة الأمة بعد النبي ص شهيدا من أهل البيت و عارضه ما كان في الدنيا بنيت بهم أوص بهم حكيما فداه فداه ذلك أهل الأرض.

Isa Ibn Maryam said, and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; - and the watcher is the witness, and You are a Witness upon all things [5:117], and that Allah\textsuperscript{saww} made witnesses to be upon this community after the Prophet\textsuperscript{saww} from People\textsuperscript{asws} of his\textsuperscript{saww} Household and his\textsuperscript{saww} family, for as long as one of them\textsuperscript{asws} is in the world. When they\textsuperscript{asws} pass away, the people of the earth would be destroyed. (Up to here is not a Hadeeth)

قال رسول الله صلى الله عليه وسلم أهمل الشهداء و خلق أهل بيتي أهمل أهل الأرض.

\textsuperscript{759} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 18
\textsuperscript{760} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 19
\textsuperscript{761} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 20
Rasool-Allah sallaAllahu ‘alayhi wa sallam said: ‘Allah azwj Made the stars to be a safety for the inhabitants of the sky, and Made People asws of my saww Household as a safety for the inhabitants of the earth’.

Tafseer Al-Qummi - *and the witnesses would be saying, ‘They are those who belied upon their Lord. – meaning by the witnesses, the Imams asws, Indeed, the Curse of Allah is upon the unjust [11:18] to the Progeny asws of Muhammad saww in order for you (Imams) asws to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]. He asws said: ‘We asws are the intermediary Imams asws, and we asws are the witnesses of Allah azwj upon His creatures, and His azwj Divine authorities in His azwj earth’.*

*(Not a Hadeeth)*

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ير، بصائر الدرُات أَحَْْدُ بْنُ مََُممدٍ عَنِ الحُْسَيِْْ بْنِ سَعِيدٍ عَنْ حَْمادٍ عَنْ إِب ْرَاهِيمَ بْنِ عُمَرَ عَنْ سُلَيْمِ بْنِ ق َيْسٍ عَنْ أَمِيِْ الْمُؤْمِنِيَْ صَلَوَاتُ اللمهِ عَلَيْهِ

قَالَ:

إِنم اللمهَ طَهمرَنَا وَ عَصَمَنَا وََُعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَ حُجمتَهُ فِِ أَرْضِهِ وََُعَلَنَا مَعَ الْقُ رْآنِ وََُعَلَ الْقُرْآنَ مَعَنَا لاَ نُفَارِقُهُ وَ لاَ يُفَارِقُنَا.

(The book) 'Basair Al Darajaat' – Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Hammad, from Ibrahim Bbin Umar, from Suleym Bin Qays,

‘From Amir Al-Momineen asws having said: ‘Allahazwj Cleaned usasws and Fortified usasws and made usasws as witnesses upon Hisazwj creatures and Hisazwj divine Authorities in Hisazwj earth, and made usasws to be with the Quran and Made the Quran to be with usasws. Weasws will not separate from it and it will not separate from usasws’.

ير، بصائر الدرُات عَبْدُ اللمهِ بْنُ مََُممدٍ عَنْ إِب ْرَاهِيمَ بْنِ مََُممدٍ الثمقَفِيِّ عَنْ ب ُنْدَارَ بْنِ عِيسَى عَنِ الحَْلََِّ عَنْ هَارُونَ بْنِ خَارَُِةَ عَنْ أَِِ بَصِيٍْ عَنْ أَِِ

عَبْدِ اللمهِ عِفِِ ق َوْلِ اللمهِ ت َبَارَكَ وَ ت َعَالىَ وَ كَذلِكَ َُعَلْناكُمْ أُممةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النماسِ

قَالَ نََْنُ الشُّهَدَاءُ عَلَى النماسِ بَِِا عِنْدَهُمْ مِنَ الحَْلَََ وَ الحَْرَامِ وَ مَا ضَيمعُوا مِنْهُ

(767)

(768)

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ير، بصائر الدرُات عَبْدُ اللمهِ بْنُ مََُممدٍ عَنْ إِب ْرَاهِيمَ بْنِ مََُممدٍ

فِِ كِتَابِ ب ُنْدَارَ بْنِ عَاصِمٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ:

ق ُلْتُ لأَِِِ عَبْدِ اللمهِ عَ وَ كَذلِكَ َُعَلْناكُمْ أُممةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النماسِ

قَالَ هُمُ الأَْئِممةُ عِنْدَهُمْ.

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ير، بصائر الدرُات أَحَْْدُ بْنُ مََُممدٍ وَ ي َعْقُوبُ بْنُ يَزِيدَ عَنِ الحَْسَنِ بْنِ عَلِيٍّ عَنْ أَِِ جمَِيلَةَ عَنْ مََُ

ممدٍ الحَْلََِّ عَنْ أَِِ عَبْدِ اللمهِ ع قَالَ:

إِنم الأَْعْمَالَ تُعْرَضُ عَلَيم فِِ كُلِّ خََِيسٍ فَِِذَا كَانَ الهِْلَََ فِِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ عُرِضَتْ عَلَى

رَسُولِ اللمهِ ص وَ عَلَى عَلِيٍّ ع ُُم ي ُنْسَخُ فِِ الذِّكْرِ الحَْكِيمِ.

(72x192) (The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al Hassan Bin Ali, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullahasws regarding the Words of Allahazwj Blessed and Exalted: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]. Heasws said: ‘Weasws are the witnesses upon the people with what is with them from the Permissible(s) and the Prohibitions, and what they have wasted from it’.

ير، بصائر الدرُات عَبْدُ اللمهِ بْنُ مََُممدٍ عَنْ إِب ْرَاهِيمَ بْنِ مََُممدٍ

فِِ كِتَابِ ب ُنْدَارَ بْنِ عَاصِمٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ:

كِذالِكَ حَطَّاكُمُ أَُمَةً وَنَطَأَتْ لِتُكْتَبُوا شُهَداءَ عَلَى النامِسِ قَالَ هُمُ الأَئِمْمَ عِنْدَهُمْ.

(767)

(768)

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are) presented unto Rasool-Allah\textsuperscript{saww} and unto Ali\textsuperscript{asws}. Then he\textsuperscript{saww} registers it in the Zikr (Register) of the Wise (Allah\textsuperscript{azwj})\textsuperscript{770}.

30- بر، بصائر الدوامات يلقيون عن الوصاظ عن أحمد بن حماد عن أبي الحسن عقل، طلبت عن وفد الله عز وجل اخبار فمن فسر لله

علماكم و رشوتكم و المؤمنون قال إن أعمال الجحيم لم يعرض على رسول الله صداقة أخبارها و جدالا فاجتراوا.

(The book) ‘Basair Al Darajaat’ – Yaqoub Bin Yazeed, from Al Washa, from Ahmad Bin Umar,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} was asked about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He\textsuperscript{asws} said: ‘The deeds of the servants are presented unto Rasool-Allah\textsuperscript{saww} every morning, of its righteous ones and its immoral ones, therefore be careful’\textsuperscript{771}.

31- بر، بصائر الدوامات الحسن بن علي بن الاعدن عن اليزازن عن أحمد بن مهدي بن الحسن بن علي\textsuperscript{asws} عن أبي عبد الله ع مبّلة.

(The book) ‘Basair Al Darajaat’ – Al Hassan Bin Ali Bin Al Numan, from Al Bazanty, from Muhammad Bin Fuzeyl, from Muhammad Bin Muslim, ‘From Abu Abdullah\textsuperscript{asws} – similar to it’\textsuperscript{772}.

Tafseer Al Ayyashi – Muhammad Bin Al Fuzeyl, ‘From Abu Al Hassan\textsuperscript{asws} – similar to it’\textsuperscript{773}.

32- في، تفسير العباسي ممّثل في الفضيل عن أبي الحسن ع مبّلة.

‘From Abu Al Hassan\textsuperscript{asws} having said: ‘The deeds are presented every Thursday unto Rasool-Allah\textsuperscript{saww} and unto Amir Al-Momineen\textsuperscript{asws}’\textsuperscript{774}.

33- بر، بصائر الدوامات أحمد بن حماد عن أفاظي عن حماد بن جعفر عن الحسن بن المختار عن أبي بصر عن أبي حفص عن قال: الأولم.

‘I asked him\textsuperscript{asws} about the deeds, ‘Do these get presented unto the Prophet\textsuperscript{saww}? He\textsuperscript{asws} said: ‘There is no doubt in it’. I said to him\textsuperscript{asws}, ‘What is your\textsuperscript{asws} view of the Words of Allah\textsuperscript{azwj} the
Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’ He said: ‘They are the witnesses of Allah, His earth’.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Al-Fuzeyl, from his Master (Abu Al-Hassan) having said: ‘The deeds of this community are presented unto Rasool-Allah during every Thursday, of its righteous and its immoral’.

‘From Abu Ja’far having said: ‘The deeds of the servants are presented every Thursday unto your Prophet, every Thursday evening, therefore let (each) one of you be embarrassed to present unto his Prophet, the ugly deeds’.

‘From Abu Abdullah, he (the narrator) said, ‘I heard him saying: ‘The deeds of the servants are presented every Thursday unto Rasool-Allah. When it will be the Day of Qiyamah, the descent of (Command of) the Lord Blessed and Exalted would be recognised, and it is the Word of Allah Blessed and Exalted: And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust’.

I said, ‘May I be sacrificed for you! Whose deeds are these?’ He said: ‘Deeds of the ones who hate us and hate our Shias’.

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775 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 34
776 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 35
777 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 36
778 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 37
‘From him asws having said: ‘The deeds are presented on the day of Thursday unto Rasool-Allah saww and the Imams asws’. 779

From Abu Abdullah asws regarding the Words of the Blessed and Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He asws said: ‘It is Rasool-Allah saww and the Imams asws. The deeds of the servants are presented unto them asws every Thursday’’. 780

‘I asked Abu Abdullah asws are the Words of Allah azwj the Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He asws said: ‘They are the Imams asws’. 781

From Abu Al-Hassan asws regarding this Verse: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He asws said: ‘We asws are they’’. 783
43. (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Bashar, ‘From Abu Al Hassanasws – similar to it’. 784

44. (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Bashar, ‘From Abu Al Hassan asws – similar to it’. 785

45. (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from the one who reported it, from Salih bin Al Nazr, from Yunus, “I said to Abu Abdullahasws the Words of Allahazwj the Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’. I said, ‘Who are the Momineen?’ Heasws said: ‘Who else can it happen to be except your Masterasws?’” 786

46. (The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Zayyat, from Abdullah Bin Aban Al Zayyat, and his teknonyans was Abdul Reza, who said,
‘I said to Al-Reza asws, ‘Supplicate to Allah azwj for me and my family’. He asws said: ‘Or haven’t I asws already done so? By Allah azwj! Your deeds are presented to me during every day and night, so I asws magnify that. Have you not read the Book of Allah azwj: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’’. 788

(I entered to see Abu Abdullah asws, and he asws said to me: ‘O Dawood! Your deeds were presented unto me on the day of Thursday, and I asws saw in it something which made me asws happy, and that was your helping a son of your uncle. But, his (death) has been deleted and his sustenance will not reduce’.

Dawood said, ‘And there was for me a son of an uncle, a Nasibi with a lot of dependents, needy. When I went out to Makkah, I instructed (financial) help for him. When I entered to see Abu Abdullah asws, he asws informed me with this’. 789

(I asked Abu Ja’far asws about the Words of Allah azwj Blessed and Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He asws said: ‘Do you want to show me asws that which is within yourself?’’. 790

(From Abu Ja’far asws regarding the Words of Allah azwj. And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. He asws said: ‘You will be hearing that from me asws when you go to Al-Iraq, and you will be saying, ‘I heard Muhammad asws Bin Ali asws saying such and such’, but it is which is within yourself’’. 791

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788 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 47
789 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 48
790 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 49
791 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 50
We asked Abu Abdullah\textsuperscript{asws} about the deeds being presented unto Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} said: ‘There is no doubt in it’. Then he\textsuperscript{asws} recited this Verse: \textit{And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].} He\textsuperscript{asws} said: ‘Surely there are witnesses for Allah in His earth’.

I said to Al-Reza\textsuperscript{asws}, ‘There is a group of the ones in your\textsuperscript{asws} Wilayah who asked me that you\textsuperscript{asws} supplicate to Allah\textsuperscript{azwj} for the. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Surely their deeds are presented unto me\textsuperscript{asws} during every day’.

I said to Al-Reza\textsuperscript{asws} and there was something between me and him\textsuperscript{asws}, ‘Supplicate to Allah\textsuperscript{azwj} for me and for the ones in your\textsuperscript{asws} Wilayah’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Your deeds get presented to me\textsuperscript{asws} during every Thursday’.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to his\textsuperscript{saww} companions: ‘My\textsuperscript{saww} life is good for you all and my\textsuperscript{saww} expiry is good for you all’. They said, ‘As for your\textsuperscript{saww} life, O Rasool-Allah\textsuperscript{saww}, we have recognised, but was is (good) in your\textsuperscript{saww} expiry?’

He\textsuperscript{asws} said: ‘As for my\textsuperscript{saww} life, Allah\textsuperscript{azwj} is Saying: \textit{And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking...}’.

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\textsuperscript{792} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 51
\textsuperscript{793} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 52
\textsuperscript{794} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 53
Forgiveness [8:33]. And as for my expiry, so your deeds will be presented to me, and I shall seek Forgiveness for you”.

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘What is the matter with you all hurting Rasool-Allah saww?’ A man said to him asws, ‘May I be sacrificed for you asws!’ He asws said: ‘Are you not knowing that your deeds get presented to him saww? So, when he saww sees an evil deed in it that hurts him saww, therefore do not hurt Rasool-Allah saww, and (but) cheer him saww’.

I said to Al-Reza asws, ‘A group from the ones in your asws Wilayah asked me that you should supplicate to Allah azwj for them’. He asws said: ‘By Allah azwj! I asws present their deeds to Allah azwj during every day’.

I heard Abu Ja’far asws Saying: ‘We asws are the prevailing moral standard of Al Hijaz’. I said, ‘And what is the prevailing moral standard of Al-Hijaz?’ The middle standard is that Allah azwj is Saying: And like that, We Made you (Imams) as an intermediary community [2:143]’. Then he asws said: ‘To us will return the exaggerator, and with us the reducer will join up’.

From Abu Abdullah asws having said: ‘Allah azwj Said: And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the
people, and the Rasool to become a witness upon you all [2:143]. So if you think that by this Verse Allahazwj Means the entirety of the people of the Qiblah (Muslims), from the ones professing Unitarianism, then what is your view of the one whose testimony is not allowed in the world upon a Sa’a of dates, will Allahazwj Seek his testimony on the Day of Qiyamah and Accept it from him in the presence of the entirety of the past communities?

Never! Allahazwj did not mean the likes of this one from Hisazwj creatures, meaning the community Obligating for it the supplication of Ibrahimas: **You are the best of the communities raised up for the people; [3:110]**, and they are the intermediary Imamsasws, and they are the best of the communities raised up for the people; [3:110].

The book ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Al Husayn,

‘From Zayn Al-Abideen (Aliasws Bin Al-Husaynasws) regarding the Words of the Exalted: in order for you (Imams) to become witnesses upon the people, [2:143]. Heasws said: ‘Weasws are they’. And in a Hadeeth – The Words of the Exalted: He named you all as the Muslims from before [22:78]. So, the supplication of Ibrahimas and Ismailas was for the Progenyasws of Muhammadas. It is for the one from Qureysh who necessitated the Sanctuary (Hurrum) until the Prophetas came, then followed himasws and believed in himasw.

And as for the Words of the Exalted: and the Rasool to become a witness upon you all [2:143]. The Prophetas would be a witness upon the progenyasws of Muhammadas, and theyasws would become witnesses upon the people after himasww.

And like that are Hisazwj Words: and I was a witness upon them for as long as I was among them [5:117]. When the Prophetas expired, theyasws became witnesses upon the people, because theyasws are from himasww.
Abu Al Warad,

‘From Abu Ja’farasws regarding the Words of the Exalted: in order for you (Imams) to become witnesses upon the people, [2:143]. Heasws said: ‘Weasws are them’’. 802

Bureyd Al Ijaly,

‘From himasws regarding the Words of the Exalted: And like that, We Made you (Imams) as the intermediary community [2:143]. Weasws are the intermediary Imamsasws, and weasws are the witnesses of Allahazwj upon Hisazwj creatures, and Hisazwj divine Authorities’’. 803

And in a report of Humran,

‘From himasws: ‘But rather Allahazwj the Exalted Revealed: And like that, We Made you (Imams) as the intermediary community - meaning, just, in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143]. Heasws said: ‘And none will become witnesses upon the people except the Imamsasws and the Rasoolsas. As for the community, it is not allowed that Allahazwj should Keep them as witnesses upon the people and among there are one whose testimonies are not allowed in the world (even) upon a packet of vegetables’’. 804

And from Ata’a Bin Sabit,

‘From Al-Baqirasws regarding the Words of the Exalted: and the witnesses would be saying, [11:18], heasws said: ‘Weasws are the witnesses’’. 805

And from Al Sumaly,

‘From himasws regarding the Words of the Exalted: (Surah) Al Nahl: And on the Day when We will Send a witness from every community, [16:84]. Heasws said: ‘Weasws are the witnesses upon this community’’. 806

802 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 61
803 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 62
804 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 63
805 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 64
806 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 65
And from him**asws** regarding the Words of the Exalted: **Say: ‘Allah Suffices as a Witness [17:96] – the Verse.** He**asws** said: ‘It means us**asws**’. 807

And Abu Abdullah**asws** said: **and the Momineen; [9:105] – They are the Imams****asws**’. 809

**‘Abu Abdullah****asws** said regarding the Words of Mighty and Majestic: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** He**asws** said: ‘This was Revealed regarding the community of Muhammad**saww** in particular. In every generation from them there is an Imam**asws** from us**asws**, a witness upon them, and Muhammad**saww** is a witness upon us**asws**’. 810

And from him**asws** regarding the Words of the Exalted: **Say: ‘Allah Suffices as a Witness [17:96] – the Verse.** He**asws** said: ‘It means us**asws**’. 807

And Abu Abdullah**asws** said: **and the Momineen; [9:105] – They are the Imams****asws**’. 809

**‘Abu Abdullah****asws** said regarding the Words of Mighty and Majestic: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** He**asws** said: ‘This was Revealed regarding the community of Muhammad**saww** in particular. In every generation from them there is an Imam**asws** from us**asws**, a witness upon them, and Muhammad**saww** is a witness upon us**asws**’. 810

And Abu Abdullah**asws** said: **and the Momineen; [9:105] – They are the Imams****asws**’. 809

**‘Abu Abdullah****asws** said regarding the Words of Mighty and Majestic: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** He**asws** said: ‘This was Revealed regarding the community of Muhammad**saww** in particular. In every generation from them there is an Imam**asws** from us**asws**, a witness upon them, and Muhammad**saww** is a witness upon us**asws**’. 810
rather it is: *And the trustworthy ones (Mamounoon)*. So we asws are the trustworthy ones.

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811 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 70
812 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 71
813 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 72
814 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 73
815 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 74
And from Muhammad Bin Al Abbas, by his chain from the way of Al Jamhour to Abu Saeed Al Khudry,


فقال رسول الله ص نينا خيالا حيز لنكم و وفاك ليس بنرى لكم ان خيالك فحذركم و استطفر لكم و أعا بعذ و وفائ فاقول الله و أحسى الصلالا علي و على أهل بني إسرائيل لمغزون علي بأسمائهم و أ занима أبابكم فإن ينير حيد الله و إن ينير موى ذلك استطفر الله يذكروكم


فقال المنافقون والشكاك و المذين في قلوبهم مرض* يزعم أن الأعمال تعرض عليه بعد وفاته بأسماء الرجال و أسماء آبائهم و التوابين إلى قبائلهم إن هذا فن الأول

The hypocrites and the doubters and those in whose hearts was a disease said, ‘He[^5] claims that the deeds would be presented to him[^6] after his[^6] expiry, with the names of the men and names of their fathers, and their lineages to their tribes. Surely this is a blatant lie’

فائر الله جز حالة و في اعمالهم حسبي الله علمنكم و رسول و المؤمنون فقال له و من المؤمنون فقال عائدة و و خاصة أن الدين قال الله و المؤمنون فهم من تحم ص الله في

Allah[^5], Majestic is His[^5] Majestic Revealed: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]. It was said to him[^2], ‘And who are the Momineen?’ He[^2] said: ‘General and special. As for those Allah[^5] Said the Momineen; [9:105], so they are the Progeny[^6] of Muhammad[^2], the Imams[^6].

ثم قال و ستكون الى عالم الغيب و الشهادة فيكيلكم بما كتبكم من طاعة و معصية.

Then He[^5] Said: and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing’ [9:105] – from obedience and disobedience.”[^16]

[^1]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

[^2]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

[^3]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

[^4]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

[^5]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

[^6]: Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

1- قلب، المناقب لابن شهرآشوب يَزِيدُ بْنُ عَبْدِ الْمَلِيكِ عَنْ زَيْنِ الْعَابِدِينَ ع أَنمهُ قَالَ

(Not a Hadeeth)
Tafseer Al Qummi – Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]: Those who believe in the Prophet\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws}, and the offspring, the Imams\textsuperscript{asws}, we\textsuperscript{asws} will join their offspring with them, and their\textsuperscript{asws} offspring will not be deprived from the proof which Muhammad\textsuperscript{saww} has come with regarding Ali\textsuperscript{asws}, and their\textsuperscript{asws} proof is one, and their\textsuperscript{asws} obedience is one’.

(Note) And it is well known between the interpreters that the Verse was Revealed regarding the children of the Momineen. Allah\textsuperscript{azwj} will Join them with their father in the Paradise, and that is reported from Al-Sadiq\textsuperscript{asws}.

Tafseer Al-Ayyashi, from Al-Mufazzal Bin Salih, from one of his companions regarding His\textsuperscript{asws} Words: Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, [2:136]. As for His\textsuperscript{aswj} Words: ‘Say’, they are Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} due to His\textsuperscript{aswj} Words: So if they were to believe with the like of what you are believing in, they would have been Guided; [2:137].

Tafseer Al Ayyashi – From Sallam,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: Say: We believe in Allah and (in) what is Revealed unto us, [2:136]. He\textsuperscript{asws} said: ‘It means by that Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and after them\textsuperscript{asws} in flows in the Imams\textsuperscript{asws},’.

He\textsuperscript{asws} said: ‘Then the Word from Allah\textsuperscript{azwj} Turned regarding the people, so He\textsuperscript{azwj} Said: ‘So if they were to believe - meaning the people, with the like of what you are believing in, - meaning Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the Imams\textsuperscript{asws} from after them\textsuperscript{asws} they would have been Guided; and if they were to turn back, so rather they are in the discord; [2:137].’

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\textsuperscript{820} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 4
\textsuperscript{821} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 5
\textsuperscript{822} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 6
7 - Farsi, Tafseer Al-Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Ja’far Bin Bashi, from Al Haam Bin Zahaer, from Muhammad Bin Hamdan,

‘From Abu Abdullah asws regarding His aswj Words: That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12], said: ‘When Allah aswj Mentions along (only) the Wilayah of the one whom Allah aswj has Commanded with his asws Wilayah, you disbelieve, and if He aswj were to associate with him asws, one who hasn’t any Wilayah for him, you believe that the Wilayah is for him’. 823

8 - Farsi, Tafseer Al Ayyashi – From Al Sumaly,

‘From Abu Ja’far asws having said: ‘Allah aswj Blessed and Exalted Said in His aswj Book: And We Granted to him Is’haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, [6:84] – up to His aswj Words: They are those We Gave them the Book and the Wisdom and the Prophet-hood. – up to His aswj Words: Kafirs with it [6:89].

It is one asws from People asws of his saww Household who has been allocated with the superiority, and the brethren and the offspring, and it is the Word of Allah aswj: ‘Your saww community with disbelieving with it. The People asws of your saww Household have been Allocated with the Eman which I aswj Sent you saww with it, and they asws will not be believing in it ever, nor wasting the Eman which I aswj Sent you saww with, and I aswj have Made People asws of your saww Household after you saww, knowledgeable ones asws from you saww, and Master of My aswj Commands after you saww, and People asws of the extraction of My aswj Knowledge which there isn’t any lie in it, nor a sin, nor falsity, nor boasting, nor showing off!’ 824

9 - Farsi, Tafseer Al Ayyashi – From Abu Baseer who said,

823 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 7
824 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 8
'I heard Abu Abdullah asws saying: ‘And Allah Said: “Do not take to two gods, but rather He is One God [16:51], it Means by that, ‘Do not take two Imams (at a time), but rather he asws is one Imam asws’.’ 825

From Al-Sadiq asws regarding the Words of the Exalted: Say: ‘But rather, It is Revealed unto me, your God is One God. So, will you be submitters?’ [21:108] – to the bequest of Ali asws after measww. It was Revealed to emphasize’’. 826

From Al-Baqir asws: ‘In the recitation of Ali asws, and it is the Revelation which Jibraeel as descended with unto Muhammad saww: ‘therefore do not be dying unless while you are submitting to the bequest of Rasool-Allah saww and the Imam after him [2:132]’. 827

And from Al-Sadiq asws regarding the Words of the Exalted: And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. He asws said: ‘Without the submission to ourasws Wilayah’. 828

And from him asws regarding the Words of the Exalted: But, Allah Endereed the Eman to you and Adorned it in your hearts – meaning Amir Al-Momineen asws, and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7], ourasws haters the ones who oppose Rasool-Allah saww and oppose usasws’. 829

From Ibn Abbas regarding the Words of the Exalted: Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds [45:21] – meaning the sons of Abdul Muttalibasws’. 830
And from Al-Baqir\textsuperscript{asws} regarding the Words of the Exalted: \textit{Surely those who are cautious from fearing their Lord} [23:57] – up to His\textsuperscript{azwj} Words: \textit{returning to their Lord} [23:60]: ‘It was Revealed regarding Ali\textsuperscript{asws}, then it flows in the Momineen and his\textsuperscript{asws} Shias, \textit{These ones, they are the true Momineen.} [8:4]', \textsuperscript{831}

15- وَ عَنِ الْبَاقِرِ عِِ قَوْلِهِ تَعَالَى إِنم المذِينَ هُمْ مِنْ خَشْيَةِ رَبِِِّمْ مُشْفِقُونَ

16- نِ، الغيبة للنعمانِ الْكُلَيْنِِّ عَنْ مََُممدِ بْنِ يَُْيََ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مََْبُ وبٍ عَ نْ عَمْ رِو بْ نِ ثَابِ (The book) ‘Ghayba’ of Al Numani – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboun, from Amro Bin Sabit, from Jābir who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah;} [2:165]. He\textsuperscript{asws} said: ‘They are the friends of so and so, and so and so. They are taking them as imams besides the Imam\textsuperscript{asws} who Allah\textsuperscript{azwj} Made him\textsuperscript{asws} to be and Imam\textsuperscript{asws} for the people.

وَ كَذَلِكَ قَالَ وَ لَوْ يَرَى المذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذابَ أَنم الْقُومََ لِلمهِ جمَِّيعاً وَ أَنم اللمهَ شَدِيدُ الْعَذابِ إِذْ تَبََمأَ المذِينَ اتُّبِعُ وا مِنْهُمْ كَوْفَانٍ وَ رَأَوُا الْعَذابَ وَ لَمْ يَكُونُوا يَلْعَبُونَ

And like that, He\textsuperscript{azwj} Said: \textit{and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment} [2:165] \textit{When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them} [2:166] \textit{And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us.} [2:167] – the Verse.

831 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 15
832 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 16
nor deprivation [20:112]. He asws said: ‘A Momin with love of Progeny asws of Muhammad asaww, and hatred for their asws enemies’. 833

18- كنر، كنر جامع الفوارد، و تأويل الآيات الظاهرة روى عليه بن أئمن الطريق عن إبراهيم المطلوب عن أبي الحارث عن أبي عبد الله عن في قوله تعالى أن ي آمن هذى مع إمام وداع في قرن واحد.

19- كنر، كنر جامع الفوارد و تأويل الآيات الظاهرة تحتذى بن العباس عن الطالب عن أبي بن حفلة عن أبي عبد الله عن في قوله تعالى: إن أعتديهم المعاين دون أن يشأ و إن كان من يجلد و إن كان أن يرى ما نظر به عينه إلا أن يعابين الموت.

The books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ali Bin Asbat, from Ibrahim Al Ja’fary, from Abu Al Jaroud, ‘From Abu Ja’far asws regarding the Words of the Exalted: Is there a god along with Allah? But, most of them do not know [27:61]. He asws said: ‘i.e., as Imam asws of guidance with an imam of straying in one generation’. 834

‘From Abu Ja’far asws, from his brother asws Musa asws, from his asws forefathers asws, from Amir Al- Momineen asws having said: ‘Rasool-Allah asaww said: ‘O Ali asws! There is nothing between the one who loves you asws and him seeing what would delight his eyes except that he witnesses the death’.

Then he asws recited: And they would be screaming therein, ‘Our Lord! Take us out. We will do righteous deeds, other than which we used to do!’ [35:37] – meaning that our asws enemies, when they enter the Fire, they would say, ‘Our Lord asw! Take us out, we will do righteous deeds regarding the Wilayah of Ali asws other than which we had done in his asws enmity’.

It will be Said to them in Answer: Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you - and it is the Prophet asaww therefore taste; for the ones who are unjust - to the Progeny asws of Muhammad asaww, there is no helper - to help them, nor to rescue them from it, nor to veil them from it’. 835

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833 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 17
834 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 18
835 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 19
‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘You (Shias) are those: shunning the tyrants and distancing from [39:17], and one who obeys a tyrant, so he has worshipped him’’.\textsuperscript{836}

\begin{itemize}
  \item ‘I heard Samit Baya Al-Harwy, and he had asked Abu Ja’far\textsuperscript{asws} about the Murjiites. He\textsuperscript{asws} said: ‘Connect with them and attend their funerals and console their sick, and when they die, so do not see Forgiveness for them, for when we\textsuperscript{asws} are mentioned in their presence, their hearts get constricted, and when ones besides us\textsuperscript{asws} are mentioned, then they rejoice’’.\textsuperscript{837}
\end{itemize}

\begin{itemize}
  \item ‘I was with him\textsuperscript{asws} and a group from the people of Kufa presented and asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textbf{if you (people) were to associate, your deeds would be Confiscated [39:65]}. He\textsuperscript{asws} said: ‘It is not as you are going with it. When Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto His\textsuperscript{asw} Prophet\textsuperscript{saww} that he\textsuperscript{asw} should nominate Ali\textsuperscript{asws} as a Flag for the people, Ma’az Bin Jabal lurked (among the people), so he said, ‘Associate regarding his\textsuperscript{asw} Wilayah’ – i.e., along with the first one and the second one (Abu Bakr and Umar), until the people settle upon your words (calm down) and ratify you.
\end{itemize}

So when Allah\textsuperscript{azwj} Mighty and Majestic Revealed \textbf{O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]}, Rasool-Allah\textsuperscript{saww} complained to Jibraeil\textsuperscript{as}: ‘The..."
people are belying me saww and are not accepting from me saww. Therefore Allah azwj Mighty and Majestic Revealed: **If you (people) associate, your deeds would be confiscated and you would happen to be from the losers** [39:65].

فَفِي هَذَا نزلتْ هَذِهِ الآيةُ وَ لَيْكُنِ اللمهُ لِيَبْعَثَ رَسُولاً إِلَى الْعَالََِ وَ هُوَ صَاحِبُ الشمفَاعَةِ فِِ الْعُصَااَِ يََاُُ أَنْ يُشْرِكَ بِرَبِّهِ

So, this Verse was Revealed regarding this, and it cannot happen that Allah azwj would Send a Prophet saww except as a knowledgeable one, and he saww would be in charge of the intercession regarding the disobedient people, fearing associating with his as Lord azwj.

So, this Verse was Revealed regarding this, and it cannot happen that Allah azwj would Send a Prophet saww except as a knowledgeable one, and he saww would be in charge of the intercession regarding the disobedient people, fearing associating with his as Lord azwj.

Rasool-Allah saww was more trustworthy in the Presence of Allah azwj that He azwj should be Saying to him saww: “If you saww were to associate with Me azwj”, and he saww had come with invalidation of the Shirk, and the rejections of the idols and whatever is worshipped with Allah azwj, and rather He azwj Meant: “If your (people) were to associate regarding the Wilayah from the (other) men”. Thus, this is its meaning”. 838

838 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 22
Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] And Save them from evil deeds, [40:9] - and the ‘evil deeds’ are the clan of Umaya and other and their adherents.

Then Said: Surely, those who commit Kufr – meaning clan of Umaya, would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]’.

Then Said: That is because when you are called to Allah – Wilayah of Ali, Alone, you disbelieve, and if He is associated with, meaning Ali, you are believing, – i.e., when another imam is mentioned, you are believing in him So the Judgment is for Allah, the Exalted, the Great [40:12].

And it is reported by Al Barqy as well, from Ibn Uzina, from Zayd Bin Al Hassan who said,

‘From Abu Ja’far regarding the Words of Mighty and Majestic: That is because when you are called to Allah Alone, you disbelieve, - that Wilayah is for Ali, and if He is associated with, - one who the Wilayah isn’t for him, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12].’

839 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 23
840 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 24
associated with, – one the Wilayah isn’t for him, you are believing, – that the Wilayah is for him, So the Judgment is for Allah, the Exalted, the Great [40:12].

26- قال و روى بعض أشخاَّاتي عن خاير بن يزيد قال: سألت أبا حذراء عن قول الله عز و جل ألدنه تمثلون الدعوة و من حوة قال يعني السلاطين ينتخبون بحذراء و ينتخبون ولدها أتى بغي بقيعة تمحو و آلي تمحو ع رذا و سكبت كل شيء رحمة و علما فاقتير للدين نازيا من ولاية الطاَّوقين الثلاثة و من بني أمية و اتبعوا سبيل الله و لاية على ع و هو السبيل!

He said, ‘And it is reported by one of our companions, from Jabir Bin Yazeed who said, ‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: Those who are holding the Throne and ones around it [40:7], he asws said: ‘It means the Angels, are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, - meaning Shias of Muhammad saww and Progeny asws of Muhammad saww, ‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent’ – from the wilayah of the three tyrants and from clan of Umayyad, and follow Your Way, [40:7] - meaning Wilayah of Ali asws, and it is the Way.

و هو قول الله تعالى و قيل السبلات بغي الثلاثة و من لق السبلات يومئذ وقد رجحه

And it is the Word of the Exalted: And Save them from evil deeds, - meaning the three, and the one You Save from the evil deeds on this Day, so You have been Merciful to him [40:9].

و قول الله تعالى إن ألدنه كفروا بغي بني أمية ينددون لنفلت الله أكثر من ملقيكم للسماوات إذ دعوا إلى الإمام بغي إلى ولاية ع و هي الإيمان

And the Words of the Exalted: Surely, those who commit Kufr – meaning clan of Umayyad, would be Called out to: ‘Your despising Allah when you were called to the Eman – meaning to Wilayah of Ali asws, and it is the Eman, is greater than your despising yourselves, therefore you committed Kufr [40:10]’.  

27- كون جامع القراء و تولي الأيات الظاهرة محتجا من المبتعث من عبد الله على من حذر من تشر حذر من أبي حذراء عن أبي يصب عن أبي حذراء عن قال: سألت عن قول الله عز و جل فأراء عن جهاند ورهان الدعوة يعني فطر الله النبي صلى الله عليه وسلم ولاية.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Husayn Bin Saeed, from Ja’far Bin Bashir, from Ali Bin Hamza, from Abu Baseer, ‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. [30:30]. He asws said: ‘It is the Wilayah’.

841 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 25
842 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 26
843 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 27
كنز، كنز اماع الفوائد و تأويل الآيات الظاهرَ مََُممدُ بْنُ الْعَبماسِ عَنْ عَلِيِّ بْنِ أَِِ حَْْ عَنْ أَِِ بَصِيٍْ عَنْ
أَِِ عَبْدِ اللمهِ ع أَنمهُ قَالَ:
قَالَ اللمهُ عَزم وَ َُلَ ف َلَ نُذِيقَنم المذِينَ كَفَرُوا بِتََْكِهِمْ وَلاَيَةَ عَلِيٍّ ع
عَذاباً شَدِيداً فِِ الدُّن ْيَا وَ لَنَجْزِي َنمهُمْ أَسْوَأَ المذِي كانُوا ي َعْمَلُونَ فِِ
الآْخِرََِ ذلِكَ َُزاءُ أَعْداءِ اللمهِ النمارُ لهَُمْ فِيها دارُ الُْْ لْدِ َُزاءً بِِا كانُوا بِآياتِنا يََْحَدُونَ وَ
الآْيَاتُ الأَْئِممةُ ع.

وَ ذَلِكَ ق َوْلُهُ عَزم وَ َُلَ شَرَعَ لَكُمْ مِنَ الدِّينِ ما وَصمى بِهِ نُوحاً وَ المذِي أَوْحَيْنا إِلَيْكَ وَ ما وَصميْنا بِهِ إِبْراهِيمَ وَ مُوسى وَ عِيسى أَنْ أَقِيمُوا الدِّينَ يَا آلَ مََُممدٍ وَ لا تَتَفَرمقُوا فِيهِ كَبََُ عَلَى الْمُشْرِكِيَْ ما تَدْعُوهُمْ إِلَيْهِ مِنْ وَلاَيَةِ عَلِيٍّ ع
اللمهُ يََْتَبِِ إِلَيْهِ مَنْ يَشاءُ وَ ي َهْدِي إِلَيْهِ مَنْ يُنِيبُ أيْ مَنْ يُبِينَ إِلىَ وَلاَيَةِ عَلِيٍّ ع.

And that is the Word of Mighty and Majestic: He has Legislated for you – Progenyasws of Muhammadasw, from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that:
“Establish the Religion, O Progenyasws of Muhammadasw, and do not be divided in it!”
Greatly difficult it is upon those who associate what you are calling them to. – from the Wilayah of Allasws, Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13] – i.e. one who answers youasaw to the Wilayah of Allasws.

844 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 28
845 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 29
‘Al-Reza asws wrote to Abdullah Bin Jundab and I read the letter. He asws said: ‘Ali asws Bin Al-Husayn asws said: ‘We asws are the foremost of the people with Allah azwj Mighty and Majestic, and we asws are the foremost of the people with Religion of Allah azwj, and we asws are those Allah azwj Legislated His aswj Religion for us asws.’

He azwj Said in His aswj Book: He has Legislated for you from the Religion – O Progeny asws of Muhammad asww, what He Bequeathed with to Noah, - so we asws were bequeathed to what Noah as was had been Bequeathed with and which We Revealed to you, - O Muhammad asww, and what We Bequeathed with to Ibrahim, - and Ismail as, and Is’haq as, and Yaqoub as, and Musa, and Isa [42:13].

So, we asws have learnt and we asws delivered what we asws were Taught and Entrusted (with). We asws are the inheritors of the Prophets as and we asws are the inheritors of the Determines ones from the Rasools as, that: “Establish the Religion – O Progeny asws of Muhammad asww, and do not be divided in it!” – and be upon a community.

Greatly difficult it is upon who associate what you are calling them to. – from the Wilayah of All asws. Surely Allah azwj the Exalted, O Muhammad asww. Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13] – one who answers you asww to the Wilayah of All asws.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Munzir Bin Muhammad, from his father, from his uncle Al Husayn Bin Saeed, from Aban Bin Taglub, from Ali Bin Muhammad Bin Bishr who said,

‘Muhammad Bin Al-Hanafiyya said, ‘But rather, love for us asws People asws of the Household is a thing Allah azwj has Inscribed in the right heart of the Momin, and one in whose heart Allah azwj has Inscribed, no one has the ability to delete it. Have you not heard Allah azwj the
Exalted Saying: ‘*They, Allah has Written the Eman to be in their hearts [58:22]. Thus, our love, of People of the Household is the Eman*.’

(Not a Hadeeth)

And he*asws* said: ‘The Words of the Exalted: *And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]* were Revealed regarding Ali*asws* Bin Abu Talib*asws*, 848

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Al Hassan Bin Ali Bin Zakariya Bin Aasim, from Al Haysam, from Abdullah Al Ramady,

‘From Abu Abdulla *asws* regarding the Words of Mighty and Majestic: *Have you seen the one who belies the Religion? [107:1]*. He*asws* said: ‘With the Wilayah of Amir Al-Momineen*asws*, 849

And it is reported by Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Usama,

‘From Abu Abdullah*asws* regarding the Words of Mighty and Majestic: *Have you seen the one who belies the Religion? [107:1]*. He*asws* said: ‘With the Wilayah’. 850

Tafseer Furat Bin Ibrahim, by his chain from Aban Bin Taghlub who said,
I said to Abu Ja’far asws: ‘Regarding the Words of Allah azwj Blessed and Exalted: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82].

He asws said: ‘O Aban! You are saying it is the Shirk (association) with Allah azwj, and we asws are saying this Verse was Revealed regarding Amir Al-Momineen Ali asws Bin Abu Talib asws and People asws of his asws Household, because they asws did not associate with Allah azwj the blink of an eye at all, and they asws did not worship Al-Laat and Al-Uzza, and he asws is the first one to pray Salat with the Prophet saww, and he asws is the first one to ratify him saww. Thus, this Verse was Revealed regarding him asws.

He asws said: ‘Rasool-Allah saww said to Ali asws: ‘Do you asws know regarding whom it was Revealed?’ He asws said: ‘Allah azwj and His azwj are more knowing’. He saww said: ‘Regarding the ones who ratified me saww and love you asws and your asws family from after you asws, and submit the command to you asws and to the Imams asws from after you asws’.

He asws said: ‘Regarding the ones who ratified me saww and love you asws and your asws family from after you asws, and submit the command to you asws and to the Imams asws from after you asws’.

From Abu Ja’far asws having said: ‘Love for us asws is Eman and hatred towards us asws is Kufr’. Then he asws recited this Verse: But, Allah Endeared the Eman to you and Adorned it in your hearts [49:7].
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hamza,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Exalted: You are at variance in words [51:8], regarding the matter of the Wilayah, He is deluded away from it, one (who is) deluded [51:9]. He\textsuperscript{asws} said: ‘One who is deluded away from the Wilayah, is deluded away from the Paradise’.’\textsuperscript{854}

\[\text{From Abu Ja’far\textsuperscript{asws} regarding the Words of Exalted: ‘You are at variance in words [51:8], regarding the matter of the Wilayah, He is deluded away from it, one (who is) deluded [51:9]. He\textsuperscript{asws} said: ‘One who is deluded away from the Wilayah, is deluded away from the Paradise’.’}\]

\textit{Al Kafi} – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara who said, ‘It was narrated to me by Abu Al Khattab in a state as excellent can happen to be. He said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45], so he\textsuperscript{asws} said: And when Allah Alone is mentioned – the obedience to the one\textsuperscript{asws} whose obedience Allah\textsuperscript{azwj} has Commanded, from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, the hearts of those who do not believe in the Hereafter shrink, and when there is a mention of the those, the obedience to whom Allah\textsuperscript{azwj} has not Commanded for, then they are joyful [39:45]’.”\textsuperscript{855}

\textit{Tafseer Al Qummi} – Ja’far Bin Ahmad, from Abdullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of the Exalted: ‘So there would neither be any strength for him nor a helper [86:10], he\textsuperscript{asws} said: ‘There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah\textsuperscript{azwj} to help him, if He\textsuperscript{azwj} Intends evil with him’.

\[\text{I said, ‘They would be plotting a plot [86:15].’ He\textsuperscript{asws} said: ‘They plotted against Rasool-Allah\textsuperscript{saww}, and plotted against (Syeda) Fatima\textsuperscript{asws}, and plotted against (Syeda) Fatima\textsuperscript{asws}, and plotted against (Syeda) Fatima\textsuperscript{asws}, and plotted against (Syeda) Fatima\textsuperscript{asws}, so Allah\textsuperscript{azwj} Said: They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, O Muhammad\textsuperscript{saww}, respite them gently for a while [86:17], - up to the time of the Sending of Al-Qaim\textsuperscript{asws}, so he\textsuperscript{asws} will avenge for Me\textsuperscript{azwj} against the mighty and the tyrants of Quraysh, and the clan of Umayyad, and the rest of the people’.”}\textsuperscript{856}

\textsuperscript{854} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 38
\textsuperscript{855} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 39
\textsuperscript{856} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 40
Tafseer Al-Qummi - They did not happen to let go, those who committed Kufr, from the People of the Book – meaning Qureysh, and the Polytheists, until the clear evidence came to them [98:1]. He said, ‘They, were in their Kufr until the clear evidence came to them’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘The clear evidence is Muhammad saww: Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, [98:6]. He asws said: ‘The Quran was Sent down upon them, but they reneged (became apostates), and disbelieved and disobeyed Amir Al-Momineen asws: Those, they are the worst of the Created beings [98:6] Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7] – it was Revealed regarding Progeny asws of Muhammad saww, 858

And His aswj Words: and the Polytheists - Meaning the Murjites, until the clear evidence came to them [98:1]. He asws said: ‘Until the Truth was clarified for them’.

And His aswj Words: A Rasool from Allah – meaning Muhammad saww, reciting pure pages [98:2] – meaning, he saww points to the Masters asws of the Command from after him saww, and they asws are the Imams asws, and they asws are the pure pages.
And His\textsuperscript{azwj} Words: \textit{Wherein is correct Scripture [98:3]} – meaning with them\textsuperscript{asws} is the clear Truth'.

And those Given the Book did not separate – meaning those who belied the Shias, \textit{except from after the clear evidence had come to them [98:4]}, i.e., from after the Truth had come to them.

And His\textsuperscript{azwj} Words: \textit{And they had not been Commanded} – these kind (of people), \textit{except that they should be worshipping Allah, being sincere to Him of the Religion} – and the sincerity, it is the Eman in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and the Imams\textsuperscript{asws} \textit{and they should be establishing the Salat and giving the Zakat} – and the Salat is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} , and that is the correct Religion [98:5], he\textsuperscript{asws} said: 'It is (Syeda) Fatima\textsuperscript{asws}.

And His\textsuperscript{azwj} Words: \textit{Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]}. He\textsuperscript{asws} said: 'Those who believe in Allah\textsuperscript{azwj} and in His\textsuperscript{azwj} Rasool\textsuperscript{saww} and in the Masters\textsuperscript{asws} of the command (Ul Al-Amr), and obey them\textsuperscript{asws} with whatever they\textsuperscript{asws} order with, so that, it is the Eman and the righteous deeds.

And His\textsuperscript{azwj} Words: \textit{Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]}, he\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} is Pleased from the Momin in the world and the Hereafter, and the Momin, if he was pleased from Allah\textsuperscript{azwj}, then in his heart would be what is in it, when he sees the in this world scrutinising. So when he witnesses the Rewards on the Day of Qiymah, he would be pleased from Allah\textsuperscript{azwj} truthfully as is the right of being pleased, and these are the Words of Allah\textsuperscript{azwj} and they being pleased from Him [98:8].

And his\textsuperscript{azwj} Words: \textit{That is for one who fears his Lord [98:8]} – i.e., is obedient to his Lord\textsuperscript{azwj}, 859

\textsuperscript{859} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 43
‘From Abu Abdullah asws regarding the Words of Mighty and Majestic: and that is the correct Religion [98:5]. He asws said: ‘But rather it is that Religion of Al-Qaim asws’.

And it is reported by Ibn Asbat, from Ibn Abu Hamza, from Abu baser, ‘From Abu Abdullah asws regarding the Words of Mighty and Majestic: and that is the correct Religion [98:5]. He asws said: ‘But rather it is that Religion of Al-Qaim asws’. He said: ‘It was Revealed regarding the Jews when the Polytheists of the Arabs asked them, so they said, ‘Is our religion superior or the Religion of Muhammad sallallahu alayhi wa sallam? They said, ‘But, your religion is superior’. Then He sallallahu alayhi wa sallam Said: Or are they envying the people – meaning by ‘the people’ over here, Amir Al-Momineen asws and the Imams asws, upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54], and it is the caliphate after the Prophet-hood, and they are the Imams asws. (Not a Hadeeth)’.

Tafseer Al-Qummi - Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51].

Tafseer Al-Qummi - Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51].

Tafseer Al-Qummi - Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51].

And it has been reported regarding it as well that it was revealed regarding those who usurped Progeny of Muhammad sallallahu alayhi wa sallam and envied their status. So, Allah azwj Said: ‘They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53] – meaning the speech which is in the bac of the husk.

And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, [5:7]. He said, ‘When Rasool-Allah sallallahu alayhi wa sallam took the covenant with the
Wilayah upon them, they said, ‘We hear and we obey!’ Then they broke his \textit{saww} covenant’.\textsuperscript{862}

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters \[10:40\]: They are the enemies of Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} from after him\textsuperscript{saww}.} \textsuperscript{863}

\textit{Al Kafi} – Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Those who are believing and are not mixing their Eman with injustice. \[6:82\].} He\textsuperscript{asws} said: ‘With what Muhammad\textsuperscript{saww} came with of the Wilayah, and they do not mix it up with the wilayah of so and so, and so and so. So it is the mixing with the injustice’ \textsuperscript{865}

\textit{Al Kafi} – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,
‘I asked Abu Abdullahasws about the Words of Allahazwj: *so from you is a Kafir and from you is a Momin [64:2]*. Heasws said: ‘Allahazwj Recognised their Eman by ourasws Wilayah, and their disbelief in it, on the day Heazwj Took the Covenant upon them in the lineage of Adamas in the realm of the particles’. 866

Al Kafi – Ali Bin Ibrahim, from Ahmad al Barqy, from his father, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir,

‘From Abu Ja’farasws having said: ‘Jibraeelas descended with this Verse upon Muhammadas saww like this: *Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]*’. 867

Heasws said: ‘Jibraeelas descended with this Verse upon Muhammadas saww, like this: *And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it’ [2:23]’. 

And heasws said: ‘This Verse was Revealed like this: *O you who have been Given the Book! Believe in what We Revealed regarding Aliasws a clear light [4:47]’*. 868

Al Kafi – Ali Bin Muhammad, from Al Barqy, from his father, from Abu Talib, from Yunus Bin Bakar, from his father, from Jabir,

‘From Abu Ja’faasws : *and if they were to do what they are being advised with regarding Aliasws, it would be better for them [4:66]*’. 868

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘I said to Abu Abdullahasws, *But, you are preferring the life of the world [87:16]* Heasws said: ‘Their wilayah (Of Abu Bakr, Umar and Usman)’. 

866 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 50  
867 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 51  
868 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 52
And the Hereafter is better and more lasting [87:17] - He asws said: ‘Wilayah of Amir Al-Momineen asws - Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]

Al Kafi – Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ammar Bin Marwan, from Munakhal, from Jabir, 

’From Abu Ja’far asws having said: ‘Muhammad asww, came to you with what your souls did not desire, - with the Wilayah of Ali asws, you were arrogant, so a group you belied – Progeny asww of Muhammad asww, and a group you are killing [2:87]’.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

’From Al-Reza asws regarding the Words of Allah aswj Mighty and Majestic: Greatly difficult it is upon those who associate with the Wilayah of Ali, what you are calling them to, O Muhammad, from the Wilayah of Ali [42:13] – like this it is in the preserved Book’.

Al Kafi – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

’From Abu Ja’far asws regarding Words of the Exalted: ‘Then set your face for the upright Religion [30:30]. He asws said: ‘It is the Wilayah’.

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Ali Bin Abdullah, from Ali Bin hassan, from Abdullah Bin Kaseer,
‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: *Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137] their repentance will never be Accepted, [3:90].* He asws said: ‘It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet saww in the first matter, and they disbelieved when the Wilayah was presented to them, when the Prophet saww said: ‘One whose Master saww was, so Ali asws is his Master’.

Then they believed by pledging allegiance to Amir Al-Momineenasws, then they disbelieved when Rasool-Allahsaww passed away, and they did not acknowledged with the allegiance. Then they increased in Kufr by their giving the allegiance to the ones they pledged allegiance to with the allegiances for them. These are the ones, there did not remain in them anything from the Eman’.

By this chain,

‘From Abu Abdullahasws regarding Words of the Exalted: *Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25] – so and so, and so and so, and so and so turned their backs from the Eman in neglecting the Wilayah of Amir Al-Momineenasws*. ’

I said, ‘Words of the Exalted: *That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, [47:26].* Heasws said: ‘It was Revealed, by Allahazwj, regarding the two of them (Abu Bakr & Umar), and regarding their followers, and it is the Word of Allahazwj Mighty and Majestic which Jibraeel as descended with unto Muhammadsaww: *That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, [47:26].*’

Heasws said: ‘The Clan of Umayya called to their covenant, that they will never let the command to be among ussaww after the Prophetsaww, nor did they give to usasws anything from the Khums, and said, ‘We will not give to themasws who are not needy for anything’, and they did not even care if the command were not to be among them, so they said, ‘We

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873 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 57
shall obey you in some of the matters’, which you are calling us to, and it is Al-Khums that we will not give to them\textsuperscript{asws} anything of.

وَ قَوْلُهُ كَرِهُوا ما نَزَمْلَ اللمهُ وَ المذِي نَزَمْلَ اللمهُ مَا افْتَََضَ عَلَى خَلْقِهِ مِنْ وَلاَيَةِ أَمِيِّ الْمُؤْمِنِيَّ عَ وَ كَانَ مَعَهُمْ أَبُو عُبَيْ

And His\textsuperscript{azwj} Words: abhorred what Allah Revealed [47:26] - and this is which Allah\textsuperscript{azwj} Revealed what He\textsuperscript{azwj} Obligated upon His\textsuperscript{azwj} creatures from the Wilayah of Amir-Al-Momineen\textsuperscript{asws}. And among them was Abu Ubeyda, and he was their scribe, so Allah\textsuperscript{azwj} Mighty and Majestic Revealed: Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]\textsuperscript{874}.

And by this chain, from Abu Abdullah\textsuperscript{asws}: and the one who responds with the heresy, with injustice, [22:25]. He\textsuperscript{asws} said: ‘It was Revealed regarding them (Abu Bakr, Umar, Ma’az Bin Jabal, Saalim Mawla, and Ubedullah Bin Al-Jarrah) when they entered the Kabah and they (wrote out) an agreement and pacted upon their disbelief, and their rejection with what had been Revealed regarding Amir Al-Momineen\textsuperscript{asws}. Thus, they were heretics in the House (Kabah) with their injustices to the Rasool\textsuperscript{asws} and his\textsuperscript{asws} successor\textsuperscript{asws} Therefore, remoteness is for the unjust people [23:41]\textsuperscript{875}.

And regarding the Words of Exalted: and if you turn back or turn aside, then Allah would always be Informed of what you are [4:135]. He\textsuperscript{asws} said: ‘And if you turn back the matter and turn aside from what you have been Commanded with, then Allah would always be Informed of what you are [4:135].
And regarding His\textsuperscript{azwj} Words: \textit{Therefore, We will Make those who commit Kufr to taste} - due to their neglecting the Wilayah of Amir Al-Momineen\textsuperscript{asws}, \textbf{severe Punishment}, - in the world, \textit{and We will Recompense them for the evil which they had been doing [41:27]}\textsuperscript{876}.

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\textit{The book) ‘Al Kafi’} – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Abdul Hameed, from Al Waleed Bin Sabeeh,

‘\textbf{From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} the Exalted: ‘That is because when you are called to Allah Alone, - and the people of Wilayah, you disbelieve, [40:12]’}.\textsuperscript{877}'

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Then he\textsuperscript{asws} said: ‘This is how, by Allah\textsuperscript{azwj} Jibraeel\textsuperscript{as} descended with it unto Muhammad\textsuperscript{saww}\textsuperscript{878}.

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\textbf{From Abu Ja'far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{You are at variance in words [51:8], regarding the matter of the Wilayah, He is deluded away from it, one (who is) deluded [51:9]. He\textsuperscript{asws} said: ‘One who is deluded away from the Wilayah, is deluded away from the Paradise’}}\textsuperscript{879}

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\textbf{Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isla, from Al Hassan Bin Sayf, from his father, from Abu Hamza},

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\textbf{Al Kafi – Ali Bin Ibrahim, from Al Barqy, from his father, from Muhammad Bin Al Fuzeyl, from Abu Hamza},

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\textsuperscript{876} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 60

\textsuperscript{877} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 61

\textsuperscript{878} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 62

\textsuperscript{879} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 63
‘From Abu Ja’far asws regarding the Words of Exalted: These are two disputants disputing regarding their Lord. As for those who are committing Kufr – with the Wilayah of Ali asws, there would be cut out for them clothes of fire [22:19]’.  

65-66 كا، الكافى المحتمل من تجاهل سلمة من الحضاب عن علي ومن خشان عن علي الرحمن لن كثير عن أبي علي الله ع في قولنا تعالى صيغة الله و من أحسن من الله ميزة قال صنف المؤمنين بالولاية في المشقاق.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding the Words of Exalted: A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]. He asws said: ‘The Momineen were dyed with the Wilayah during the Covenant’.

66-67 كا، الكافى أحده من منزوان عن عند العظمى الحسنى عن المحتمل بن الفضلى عن أبي خرزة عن أبي حذيفة عن قال: نزل حذيفة بهذى الآية هذا فأظلم الناس بلولوية عليه إلا كثيراً.

Al Kafi – Ahmad Bin Mihran, from Abdul Azeem Al Hasani, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far asws having said: ‘Jibraeel as descended with this Verse like this: but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]’.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ibn Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding His aswj Words: And they had been Guided to the goodly from the words, and were Guided to the Path of the Praised One [22:24]. He asws said: ‘That is Hamza asws, and Ja’far asws, and Salman ra, and Abu Zarr ra, and Al-Miqdad ra Bin Al-Aswad, and Ammar ra, they were guided to Amir Al-Momineen asws.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ibn Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

880 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 64
881 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 65
882 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 66
And His\textsuperscript{azwj} Words: \textit{But, Allah Endeared the Eman to you and Adorned it in your hearts} – meaning Amir Al-Momineen\textsuperscript{asws}, and \textit{Caused you to dislike the Kufr, and the transgression, and the disobedience. [49:7]} – the first and the second and the third (caliphs)’’.\textsuperscript{883}

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### Al Kafi

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,

‘I asked Abu Abdullah\textsuperscript{asws} about His\textsuperscript{azwj} Words: \textit{so from you is a Kafir and from you is a Momin, [64:2].} He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Recognised their Eman with our\textsuperscript{asws} Wilayah and their disbelief with it on the day He\textsuperscript{azwj} Took the Covenanted upon them, and they were particles in the lineage of Adam\textsuperscript{as}.}

\begin{align*}
\text{So, the first and the second and the third (caliphs)’’.}
\end{align*}

And I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12].} He\textsuperscript{asws} said: ‘But by Allah\textsuperscript{azwj}! The ones before you were not destroyed, and the ones to be destroyed up to the rising of our\textsuperscript{asws} Qaim\textsuperscript{asws} will not be destroyed except by neglecting our\textsuperscript{asws} Wilayah and rejecting our\textsuperscript{asws} rights, and Rasool-Allah\textsuperscript{saww} did not exit from the world until he\textsuperscript{asws} necessitated our\textsuperscript{asws} rights on the necks of the people: \textit{and Allah Guides the ones He so Desires to the Straight Path [24:46]’’.\textsuperscript{884}

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### Al Kafi

Al Kafi – Ali Bin Ibrahim, from his father, from Al Haam Bin Bahloul, from a man,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated [39:65],} he\textsuperscript{asws} said: ‘It Means that if you (people) were to associate others in the Wilayah.

\begin{align*}
\text{But you (people) should worship Allah and be from the grateful ones’ [39:66] – Meaning, you should worship Allah\textsuperscript{azwj} by the obedience and be of the thankful ones that I\textsuperscript{azwj} have Re-enforced you\textsuperscript{saww} with your\textsuperscript{saww} brother\textsuperscript{asws} and son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as}.}
\end{align*}
From Abu Ja'far asws regarding Words of Allahazwj Mighty and Majestic: **but most of the people refused (to accept) except for the denying [17:89]**. Heasws said: ‘It was Revealed regarding Wilayah of Aliasws’. 886

From Abu Abdullahasws having said: ‘**but most of the people refused (to accept) – Wilayah of Aliasws, except for the denying [17:89]**’. 887

From Abu Al Hassan Musaadsw, from hisasws fatherasws regarding Words of the Exalted: **And say: ‘The Truth is from your Lord.** – regarding Wilayah of Aliasws, **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. [18:29].**

Then heasws said: ‘It was Said to the Prophetsaww, **So proclaim what you are Commanded with [15:94]** - regarding the matter of Aliasws, it is the Truth from yourasww Lordazwj, **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve [18:29]**. Thus Allahazwj Made the leaving of it (Wilayah) as a sin and Kufr.’

He (the narrator) said, ‘Then heasws recited: **We have Prepared for the ones unjust to the Progeny of Muhammad, a Fire which would surround them in enclosures [18:29]**.

886 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 70
887 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 71
Then he asws recited: **Surely those who believing and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]**, Meaning by them - the Progeny asws of Muhammad asw.

And he asws said: ‘It was Revealed regarding Amir Al-Momineen asws and according to the Words of the Exalted: and they are being foremost to these [23:58]’.

And he asws said: ‘It was Revealed regarding Amir Al-Momineen asws and his sons asws: **Surely those who are cautious from fearing their Lord [23:57]** And those who are believing in the Signs of their Lord [23:58]’ – up to the Words of the Exalted: and they are being foremost to these [23:61].

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888 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 72
889 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 73
890 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 74
‘I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: **Surely Allah will Defend those who believe. [22:38]**. He asws said: ‘We asws are those who believe and Allah azwj Defends us asws of whatever our asws Shias broadcast’.”

76- كتب كتب جمع الفوائد و تأويل الآيات الظاهرة محمد بن علق بن برهان بن عبد الله بن الحجاج بن متعال عن إبراهيم بن عبد الله بن الحجاج بن متعال عن مائم بن مسمع بن الكلبي عن أبي صالح عن ابن عازم قال: إن اللهم بن علق بن برهان قال إِنِّي أَنْزَلْتُ الْإِيْمَانَ عَلَى أَبِي حَفْرُو عَقَلَاْ فَأَزْلَى جَعْلُونَ عَلَى

77- كتب كتب جمع الفوائد و تأويل الآيات الظاهرة محمد بن علق بن برهان بن عبد الله بن الحجاج بن متعال عن إبراهيم بن عبد الله بن الحجاج بن متعال عن مائم بن مسمع بن الكلبي عن أبي صالح عن ابن عازم قال: إن اللهم بن علق بن برهان قال إِنِّي أَنْزَلْتُ الْإِيْمَانَ عَلَى أَبِي حَفْرُو عَقَلَاْ فَأَزْلَى جَعْلُونَ عَلَى

891 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 75
892 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 76
893 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 77
unparalleled with you\textsuperscript{asws} in age, and more refined than you\textsuperscript{asws} of language, and more fulfilling than you being steadfast in the battalions'.

فقال المؤمن للفاسق استكثباً فاسق فأنت الله عز وجل أقصر كفر مؤمن كان فيمكن له ما كان يفعلون

The Momin said to the transgressor: ‘Be quiet, O transgressor!’ So, Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{Is the one who was a Momin like the one who was a transgressor? They are not equal!} [32:18].

ثم بين حالتين للمؤمن فقال: أذا الذين آمنو وعملوا الصالحات فكلاً كلاً عزم وأنا كلاً كلاً كلاً كلاً كلاً كلاً كلاً.

Then He\textsuperscript{azwj} Explained the state of the Momin, so He\textsuperscript{azwj} Said: \textit{As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing} [32:19].

وَ بَيْنَ حَالَ الْفَاسِقِ فَقاَلَ وَ أَمَّا الْمذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ.

And He\textsuperscript{azwj} Explained the state of the transgressor, so He\textsuperscript{azwj} Said: \textit{And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’} [32:20]’. \textsuperscript{894} (Not a Hadeeth)

And Abu Mikhnaf mentioned, '(Heated) speech flowed in the presence of Muawiya between Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} and the transgressor Al-Waleed Bin Uqba. Al-Hassan\textsuperscript{asws} said to him: ‘what I\textsuperscript{asws} accuse you for is that you hate Ali\textsuperscript{asws}, and that he\textsuperscript{asws} whipped you eighty lashes for consuming wine, and your father was killed at his\textsuperscript{asws} hand on the Day of Badr. Or how insulting can it be (for you) that Allah\textsuperscript{azwj} has Named you as a transgressor but has Named him\textsuperscript{asws} as a Momin in Ten Verses from the Quran and Named you as a transgressor’.

\textsuperscript{894} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 78

\textsuperscript{895} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 79
[45:14]. He asws said: ‘Say to those whom we asws have conferred (granted) our asws recognition upon, that they should make understand those who do not know. So, when they do make them understand, so they have sought Forgiveness for them’. 896

(Not a Hadeeth)

896 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 80
897 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 81
898 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 82
‘From Ibn Abbas regarding Words of Mighty and Majestic: Or, do those who commit the evil deeds reckon [45:21] – the Verse. He said, ‘It was Revealed regarding Ali Bin Abu Talib asws and Hamza asws, and Ubeyda Bin Al Haris. They are those who believed, and regarding three from the Polytheists were Utbah and Shayba two sons of Rabie, and Al Waleed Bin Utba, and they are those who commit the evil deeds [45:21].’ 899 (Not a Hadeeth)

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Mukhariq, from Sa’ad Bin Tareyf, and Abu Hamza, from Ibn Nubata,

‘From Ali asws having said: ‘In Surah Muhammad asw (Chapter 47) there is a Verse regarding us asws and regarding clan of Umayyad’. 900

And from him, from Ali Bin Al Abbas, from Abd Bad Bin Yaqoub, from Ali Bin Hashim, from Jabir, ‘From Abu Ja’far asws – similar to it’. 901

‘From Ibrahim, son of Abu Al-Hassan Musa asws, he asws said: ‘One who wants (to know) our asws merits over our asws enemies, so let him recite this Chapter wherein is mentioned: Those who commit Kufr and hinder from the Way of Allah [47:1] – in it there is a Verse regarding us asws and a Verse regarding them – up to its end’ 902

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Hamza, from Jabir,

‘From Abu Ja’far asws having said: ‘Words of the Exalted: That is because they abhorred what Allah Revealed, - regarding Ali asws, so He Nullified their deeds [47:9]’ 903
88- كنّ – كتاب جامع الفوائد و تأويل الآيات الظاهرة قوله تعالى و منهم من يتسعون إلى حيث إذا خرجوا من عبدك قالوا للذين أتينا العلم ماذا قال

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Words of the Exalted: And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ [47:16].

Its interpretation is what is reported by Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Isa Al Ubeydi, from Abu Muhammad Al Ansari, and he was from the good companions of Al Muzny, from Al Haris Bin Haseera, from Ibn Nubata,

‘From Ali asws having said: ‘We tended to be in the presence of Rasool-Allah saww, and he saww would inform us of the Revelation. I retained it, apart from them, and by Allah azwj, they did not retain it. And when they went out, they said to me asws, ‘What is that he said just now?’ [47:16]’. 904

89- كنّ – كتاب جامع الفوائد و تأويل الآيات الظاهرة تحدث عن أحدهم عن أحد بن عبد الدولة عن علي بن أبي طالب عن حنيفة الرازي عن النبي الله ﷺ صلى الله عليه وسلم عن أبي هذّل عن إضفاء اللسان على الصفا عن ابن عباس في قوله عز و جل فهل شئت أن تلقيوا في الأرض وقطعوا أرحامكم قال تنزل في بني هاشم و بني أمية.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad the scribe, from Husayn Binhuzeyma Al Razy, from Abdullah Bin Bashir, from Abu Howza, from Ismail Bin Abbas, from Juweybir, from Al Zahha,

‘From Ibn Abbas regard Words of Mighty and Majestic: So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]. He said, ‘It was revealed regarding Clan of Hashim as and clan of Umayya’, 905 (Not a Hadeeth)

90- كنّ – كتاب جامع الفوائد و تأويل الآيات الظاهرة تحدث عن أحدهم عن أحد بن عبد الدولة عن علي بن أبي طالب عن حنيفة الرازي عن النبي الله ﷺ صلى الله عليه وسلم عن أبي جعفر عن محمد بن علي بن الحسنين عن أبي عبد الله عز و جل إنه الذين ارتدوا على أدابهم من بعد ما تبين لهم أمّة أُخذت فالنذير هؤلاء شيل خلق


‘From Abu Abdullah asws regarding Words of Allah azwj Mighty and Majestic: Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25]. He asws said: ‘The guidance, it is the way of Ali asws’. 906

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904 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 88
905 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 89
From Abu Ja’far asws, from Jabir Bin Abdullah having said, ‘When Rasool-Allah saww nominated on the day of Ghadeer Khumm, a group said, ‘What is the matter he saww is raising his saww cousin by the arms?’ So Allah azwj Revealed: Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29].

And from him, from Muhammad Bin Jareer, from Abdullah Bin Umar, from Al Hamamy, from Muhammad Bin Mali, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said, ‘Words of Mighty and Majestic: and you can (already) recognise them by their tone of speech, [47:30]. He said, ‘Their hatred for Ali asws’.

From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9], and His asw words: That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26].

He asws said: ‘Rasool-Allah azwj, when he saww took the covenant for Amir Al-Momineen asws, he saww said: ‘Are you knowing who is your guardian after me saww?’ They said, ‘Allah azwj and His azwj Rasool saww are more knowing’. He saww said: ‘Allah azwj is Saying: and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the

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906 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 90
907 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 91
908 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 92
corrector of the Momineen [66:4] – meaning Ali\textsuperscript{asws}, he\textsuperscript{asws} is your guardian from after me\textsuperscript{asws}’. This is first.

وَ أَمَّا الْمَرمَُ الثمانِيَةُ لَمما أَشْهَدَهُمْ يَوْمَ غَدِيرِ خُمٍّ وَ قَدْ كَانُوا يُقُولُونَ لَئِنْ قَبَضَ اللمهُ مََُ ممداً لاَ نُرُِْعُ هَذَا الأَْمْرَ فِِ آلِ مََُممدٍ وَ لاَ نُعْطِيهِمْ مِنَ الُْْمُسِ شَيْئاً

As for the second time, when he\textsuperscript{saww} kept them as witnesses on the day of Ghadeer Khumm, and they had been saying, ‘When Allah\textsuperscript{azwj} Causes Muhammad\textsuperscript{saww} to expire, we will not let this command returned to be in Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, nor will we give them anything from the Khums’.

فَاطملَعَ اللمهُ نَبِيمهُ عَلَى ذَلِكَ وَ أَن ْزَلَ عَلَيْهِ أَمْ يَُْسَبُونَ أَنما لا نَسْمَعُ سِرمهُمْ وَ نََْواهُمْ بَلى وَ رُسُلُنا لَدَيْهِمْ يَكْتُبُونَ...\textsuperscript{43:80}.

And Said regarding them as well: \textit{So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24] Surely, those who turned back upon their back from after the Guidance having become clarified to them, - and the Guidance is the way of Amir Al-Momineen\textsuperscript{asws}, the Satan had enticed for them and dictated to them [47:25].}

And Abu Abdullah\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} had called his\textsuperscript{saww} companions: ‘One whom Allah\textsuperscript{azwj} Wants good with him, he would listen and recognise, and one whom Allah\textsuperscript{azwj}

\textsuperscript{909} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 93
Wants evil with him, would Seal upon his heart, so he will neither listen nor understand, and it is the Word of Allah⁵¹⁸⁵⁵ Mighty and Majestic: *until they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]*.

And he⁵¹⁷⁸⁰⁸⁶ asws said: ‘None from our⁵¹¹⁷⁸⁰⁸⁶ Shias would exit (from the world) except Allah⁵¹⁸⁴⁸⁷ would Replace for us⁵¹¹⁷⁸⁰⁸⁶ one who is better than him, and that is because Allah⁵¹⁸⁴⁸⁷ Said: *And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]*’. ⁹¹⁰

(95-100) Anonymous: *who was this Verse Revealed: Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]*.

He⁵¹⁸⁵ said: ‘When it will be the Day of Judgement, a Caller will Call out while holding a flag of white Light: “Let the Chief of the Momineen arise!” And with him⁵¹⁸⁸⁶ asws would be the ones who believed after the Sending of Muhammad⁵¹⁸⁵ saww.

Ali⁵¹⁸⁷ saww Bin Abu Talib⁵¹⁸⁸⁷ asws would stand, and Allah⁵¹⁸⁶ azwj would Give him⁵¹⁸⁷ saww the flag of white Light in his⁵¹⁸⁸⁷ asws hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he⁵¹⁸⁸⁷ asws would sit upon the Pulpit of Light of the Lord⁵¹⁸⁶ azwj of Honour. Everyone would be presented to him⁵¹⁸⁸⁷, man after man, and he⁵¹⁸⁸⁷ asws would give him his Recompense and his Light.

So when he⁵¹⁸⁸⁷ asws comes to the last of them, he⁵¹⁸⁸⁷ asws would be said to all of them: ‘Do you now recognise your place and your status in the Paradise?’ Surely, your Lord⁵¹⁸⁶ azwj is Saying: “With Me⁵¹⁸⁶ azwj is Forgiveness for you and a magnificent Recompense” – Meaning the Paradise. Ali⁵¹⁸⁷ asws

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⁹¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 94
Bin Abu Talib\textsuperscript{asws} would arise, and the people would be under his\textsuperscript{asws} flag with him\textsuperscript{asws} until he\textsuperscript{asws} enters them into the Paradise.

Then he\textsuperscript{asws} will to his\textsuperscript{saww} pulpit, and the entirety of the Momineen will not cease to be presented to him\textsuperscript{asws}, and he\textsuperscript{asws} would take his\textsuperscript{asws} share from them to the Paradise.

And groups will be descending to the Fire, and that is the Word of the Exalted: \textit{And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]} – meaning, the foremost, the former ones and the Momineen and the people of the Wilayah for him\textsuperscript{asws}.

\textit{And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]} - meaning, they disbelieved, and belied with the Wilayah and with the rights of All\textsuperscript{asws}, 911

\textit{(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’} – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Hafs Bin Giyas, from Muqatil Bin Suleyman, from Al Zahha Bin Muzahim, from ibn Abbas having said,

\textit{‘Regarding Words of Mighty and Majestic: But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].} Ibn Abbas said, ‘Ali\textsuperscript{asws} went with its noblest and its superior’\textsuperscript{912} \textit{(Not a Hadeeth)}

\textit{(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’} – Muhammad Bin Al Abbas, from Al Munzir Bin Muhammad, from his father, from his uncle Al Husayn Bin Saeed, from Aban Bin Taglib, from Ali Bin Muhammad Bin Bishr who said, ‘Muhammad Bin Al Hanafiya said,

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911 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 95
912 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 96
'But rather, our asws love of People asws of the Household is a thing Inscribed in the right heart of the Momin, and one Allah azwj Inscribed in his heart, no one has the ability to delete it. Have you not heard the Glorious Saying: They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him. [58:22] – up to the end of the Verse. Thus our asws love, of People asws of the Household, is the Eman’.

913 (Not a Hadeeth)

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915

Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 97


‘He found in the book of his father that Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: 

\textit{Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]}, then he\textsuperscript{saww} turned towards me\textsuperscript{asws} and said: ‘They are you\textsuperscript{asws} O Ali\textsuperscript{asws} and your\textsuperscript{asws} Shias, and your\textsuperscript{asws} and their appointment is as the Fountain. You all will be coming as resplendent of faces.\n
Yaqoub said, ‘I narrated with it to Abu Ja’far\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘That is how it is with us\textsuperscript{asws} in the Book of Ali\textsuperscript{asws}’, \textsuperscript{916}

\textsuperscript{916} Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 100
CHAPTER 22 – MISCELLANEOUS REGARDING THE INTERPRETATION OF WORDS OF THE EXALTED: Say: ‘But rather, I preach to you with one (matter) [34:46]


‘Al-Baqir asws and Sadiq asws regarding Words of the Exalted: Say: ‘But rather, I preach to you with one (matter) [34:46]. He asws said: ‘The Wilayah’.

you will be standing for Allah in pairs and individually, [34:46]. He asws said: ‘The Imams asws from their asws offspring’.

2- كَانَ كَثِيرًا مِّنْ هَمَّتِهِمْ يُؤْمِنُوهَا بِذَلِكَ قُرْآنًا فَقَالَ لِهِمْ قُلْ إِنَّما أَعِظُكُمْ بِواحِدٍََ أَنْ تُقُومُوا لِلمهِ مَثْنً

From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: Say: ‘But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, [34:46]. He asws said: ‘With the Wilayah’. I said, ‘And how is that so?’

قال إِنِّهُ لَمَّا نَصَبَ النمبُِِّ ص أَمِيَْ الْمُؤْمِنِيَْ ع لِلنماسِ ف َقَالَ مَنْ كُنْتُ مَوْلاَهُ ف َعَلِيٌّ مَوْلاَهُ

‘He asws said: ‘When the Prophet saww nominated Amir-Al-Momineen asws to the people, so he saww said: ‘The one whose Master I saww was, so Ali asws is his Master’, a man backbit him saww and said: ‘Surely, Muhammad saww is calling to a new matter every day, and has begun with the People asws of his saww Household to be in charge of our reins’.

فَأَن ْزَلَ اللمهُ عَزم وََلم عَلَى نَبِيِّهِ ص بِذَلِكَ قُرْآناً فَقَالَ لَهُ قُلْ إِنَّما أَعِظُكُمْ بِواحِدٍََ أَنْ تُقُومُوا لِلمهِ مَثْنً

Allah azwj Mighty and Majestic Revealed upon His azwj Prophet saww, due to that, A Quran (Verse), so He azwj Said: ‘But rather, I preach to you with one (matter), [34:46], so I saww have given to you what your Lord azwj has Obligated upon you all’.

917 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 1
I said, ‘So what is the Meaning of the Words of the Mighty and Majestic: you will be standing for Allah in pairs and individually [34:46]? So He said: ‘As for the ‘pairs’, it means being obedient to Rasool-Allah and being obedient to Amir-Al-Momineen. And as for His Words: and individually, so it means the obedience to the Imam from their offspring from after the two of them. And, by Allah – O Yaqoub – It does not mean other than that’’.

‘From Abu Ja’far and Abu Abdullah – similar to it’.

‘I asked Abu Ja’far about the Words of Allah Mighty and Majestic: Say: ‘But rather, I preach to you with one (matter) [34:46]. He said: ‘But rather I am preaching to you all with the Wilayah of Ali, it is the one which Allah the Exalted Said: Say: ‘But rather, I preach to you with one (matter) [34:46]’’.

Up to here ended the complete volume twenty three from the book

Bihar Al-Anwaar

918 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 2
919 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 3
920 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 4