BIHAR AL-ANWAAR

Volume 25

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams asws

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CHAPTER 1 – BEGINNING OF THEIR ASWS SOULS, AND THEIR ASWS NOORS (LIGHTS), AND THEIR ASWS CLAY, AND THEY ASWS (ALL) FROM ONE NOOR

1 - مع، معاني الأخبار أبي عن توحيد المعالج عن الأشعري عن ابن هاشيم عن ذي الختم الثاني. عن القاضي، عن نجاشية. قال: دخل ابن أبي سعيد المكارع على الامام صلوات الله عليه فقال: أبلغ الله من فذرك أنت ذكرت ما أدعى أبووك؟

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar al Ash’ary, from Ibn Hashim, from Dawood Bin Muhammad Al Nahdy, from one of our companions who said,

‘Ibn Abu Saeed Al-Mukary entered to see Al-Reza asws and said to him asws, ‘Has Allah azwj Made your asws worth to reach such that you asws are claiming what your asws father asws had claimed?’

قال له ما لك أطفأ الله نحورك و أدخل الفقر بيتك أ لم أعلم أن الله تبارك و تعالى أوصاني إبى و أهسبت لك ذلك قومه ل مزم و وهب.

He asws said to him: ‘What is the matter with you? May Allah azwj Extinguish your light and Cause the poverty to enter your house! Don’t you know that Allah azwj Blessed and Exalted Revealed to Imran as: “[azwj] shall Grant you as a male (child)”, but Granted Maryam as to him as, and Granted Isa as to Maryam as.

So Isa as is from Maryam as, and Maryam as is from Isa as, and Maryam as and Isa as are one thing; and I asws am from my father asws, and my father asws is from me asws, and I asws and my father asws are one thing’.

2 - خص، الإختصاص عنهم ع إن الله خلقناإن الله خلقنا قبل الخلق بالليل الاجم فستفتحنا فستفتحنا فستكتب الملائكة لينسيجاً.

(The book) ‘Al-Ikhtisas’ – From them asws: ‘Allah azwj Created us asws before the creatures by two thousand years. We asws glorified (Allah azwj), so the Angels (also) glorified to our asws glorification’.

1 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 1
‘We were seated with Rasool-Allahsaww when a man faced towards himsaww and said, ‘O Rasool-Allahsaww! I Inform me about Words of Allahazwj Mighty and Majestic to Ibleesla: Were you arrogant or were you from the exalted ones?’ [38:75]. Who are they, O RasoolAllahsaww, those who are more Exalted than the Angels?’

Rasool-Allahsaww said: ‘I’saww, and Aliasws, and (Syeda) Fatimahasws and Al-Hassanhasws and Al-Husayn hasws. Weasws in the Pavilions of the Throne Glorifying Allahazwj. The Angels had been Glorifying by ourasws Glorification for two thousand years before Allahazwj created Adamas. So when Allahazwj Mighty and Majestic Created Adamas, Heazwj Commanded the Angels that they should do Sajdah to himas, and did not Command them for the Sajdah except for ourasws sake. So all of the Angels did Sajdah except for Ibleesla, for heas refused to do Sajdah.

Therefore Allahazwj Blessed and Exalted Said: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75]. The ones whose names are Inscribed in the Pavilions of the Throne”.

Thus, weasws are the Doors of Allahazwj which are from Himazwj. It is by usasws that the guided ones are guided by. The one who loves usasws loves Allahazwj, and Heazwj will Settle him in Hisazwj Paradise, and the one who hates usasws hates Allahazwj, and Heazwj will Settle him in Hisazwj Fire. And no one would loves usasws except if he is of a good birth’.

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al Fuzary, by his chain from Qabeysa Bin Yazeed Al Jufy who said,

‘I entered to see Al-Sadiq Ja’farhasws Bin Muhammadasws and in hisasws presence were Ibn Al-Dawoos Bin Abu Al-Dawoos, and Ibn Zabyan, and Al-Qasim Al-Sayrafi. I greeted and sat

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2 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 2
3 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 3
down and said, ‘O Son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asw} I came to you\textsuperscript{asws} to benefit’. He\textsuperscript{asws} said: ‘Ask and\textsuperscript{asws} shall fulfil’. I said, ‘Where were you\textsuperscript{asws} before Allah\textsuperscript{azwj} Created the High sky and the spread earth, or darkness and light?’

He\textsuperscript{asws} said: ‘O Qabeysa! Why did you ask us\textsuperscript{asws} about this Hadeeth during the like of this time? Do you not know that love for us\textsuperscript{asws} has been concealed and hatred for us\textsuperscript{asws} is spread out (far and wide), and that there are enemies of ours\textsuperscript{asws} from the Jinn bring our\textsuperscript{asws} Ahadeeth to our\textsuperscript{asws} enemies from the human beings, and that the walls have ears for them like the ears of the people’.

We\textsuperscript{asws} are the Firmest Handhold of Allah\textsuperscript{azwj}. One who adheres with us\textsuperscript{asws} would attain salvation and one who stays behind from us\textsuperscript{asws} would collapse. We\textsuperscript{asws} neither enter him into a door of straying nor exit him from a door of guidance, and we\textsuperscript{asws} are caretakers of the sun of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are family of Rasool-Allah\textsuperscript{asw}, and we\textsuperscript{asws} are the dome whose pillars are tall, and vast is its courtyard. One who restores to us\textsuperscript{asws} attains salvation to the Paradise, and one who stays behind from us would collapse into the Fire’.

I said, ‘Thanks to the Face of my Lord\textsuperscript{azwj}’.\textsuperscript{4}

\textsuperscript{4}Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 4
'I heard Rasool-Allah (saww) and he (saww) was addressing Ali (asws) and saying: ‘O Ali (asws)! Allah (azwj) Blessed and Exalted existed and there was nothing with Him (azwj). He (azwj) Created me (saww) and Created you (asws) as two souls of the Noor (Light) of His (azwj) Majesty. So, we (saww) were in front of the Throne of Lord (azwj) of the worlds. We (saww) glorified Allah (azwj) and extolled His (azwj) Holiness and praised Him (azwj) and extolled His (azwj) Oneness, and that was before He (azwj) Created the skies and the earths (planets).

When He (azwj) Wanted to Create Adam (as), Created me (saww) and you (asws) from one clay from the clay of Illiyeen, and Kneaded us (asws) with that Light (Noor) and Immersed us (asws) in the entirety of the Lights (Noors) and rivers of the Paradise. Then He (azwj) Created Adam (as) and Deposited that clay into His (azwj) Sulb (lineage).

When He (azwj) Created him (as), Extracted his (as) offspring from his (as) back and Made them speak and acknowledge with the Lordship. So, the first of the creatures to acknowledge with the Lordship were I (saww) and you (asws) and the Prophets (as) in accordance to their (as) status and their (as) proximity from Allah (azwj) Mighty and Majestic.

Allah (azwj) Blessed and Exalted Said: “Both of you (asws) speak the truth and acknowledge, O Muhammad (saww) and O Ali (asws), and have preceded My (azwj) creatures to obeying Me (azwj), and like you (asws) were in the precedence of My (azwj) Knowledge regarding you (asws) both. You (asws) are My (azwj) elites from My (azwj) creatures, and so are the Imams (asws) from your (asws) offspring and your (asws) Shias, and like that (azwj) have Created you all!”

Then the Prophet (saww) said: 'O Ali (asws)! Thus, the clay existed in the Sulb of Adam (as) and my (saww) Noor (light) and your (asws) Noor in front of Him (azwj). That Noor did not cease to be like that, transferring between the eyes of the Prophets (as), the Chose ones (as), until the Noor and the clay arrive to the Sulb of Abdul Muttalib (asws), and it separated into two halves. Allah (azwj) Created me (saww) from its half and Took me (saww) as a Prophet (as) and Created you (asws) from the other half and Took you (asws) as a Caliph and a successor (asws) and a Guardian.
So when I was **(at a distance of) two bows or nearer [53:9]**, He azwj said to me **saww**: "O Muhammad **saww**! Who is the most obedient of My azwj creatures to you **saww**?" I saww said: **'Ali asws Bin Abu Talib**. The Mighty and Majestic Said: "So take him **asws** as a Caliph and a successor **asws**, for I azwj have Taken him **asws** as an elite and a Guardian.

Then the Prophet **saww** said: 'O Ali **asws**! Who is that who can come in between me **saww** and you **asws**, and I **saww** and you **asws** are from one Noor, and one clay? You **asws** are most rightful of the people with me **saww** in the world and the Hereafter, and your **asws** children are my **saww** children, and your **asws** Shias are my **saww** Shias, and your **asws** friends are my **saww** friends, and you will all be with me **saww** tomorrow in the Paradise**.  

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Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from what is reported from the book ‘Al Mi’raj’, from Al Sadoq, from Al Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Muhammad bin Zuhayr, from Ahmad Bin Abdul Malik, from Al Husayn in Rashid, and al Fazl Bin Ja’far, from Is’hak Bin Bishr, from Lays Bin Abu Suleym, from Ibn Abbas who said,

'I heard Rasool-Allah **saww**, when there was an ascension with him **saww** to the seventh sky, then he **saww** descended to the earth, said to **Ali asws** Bin Abu Talib **asws**: 'O Ali **asws**! Allah **azwj** Blessed and Exalted had' – and continued the Hadeeth like what has passed up to his **saww** words: 'Your **asws** children are my **saww** children, and your **asws** Shias are my **saww** Shias, and
your asws friends are my asws friends, and they will be with you asws tomorrow in the Paradise as my sawwa neighbours".6

And from what is reported from the book ‘Manhaj Al Tehqeeq’, by his chain from Muhammad Bin Al Husayn, raising it, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws, he (the narrator) said, ‘He asws said: ‘Allah azwj the Exalted Created fourteen lights (Noors) from the Noor of His azwj Magnificence before He azwj Created Adam as by fourteen thousand years, so these are our asws Noors (lights)’.

It was said to him asws, ‘O son asws of Rasool-Allah saww! Count them with their names, so who are these fourteen Noors (lights)?’ He asws said: ‘Muhammad saww, and Ali saww, and Fatima saww, and Al-Hassan asws, and Al-Husayn asws, and nine from the sons asws of Al-Husayn asws, and their asws ninth one asws is their asws Qaim asws. Then he asws numbered them asws with their asws names.

Then he asws said: ‘We asws, by Allah azwj, are the successors asws, the Caliphs form after Rasool-Allah saww; and we asws are the doubts (Al-Masaany) which Allah azwj Gave to our Prophet saww, and we asws are the tree of Prophet-hood and we asws are the source of Mercy, and mine of Wisdom, and lanterns of knowledge, and place of the Message, and interchange of the Angels, and place of the secrets of Allah azwj and depository of Allah azwj, Majestic is His azwj Mentioned, among His azwj creatures, and the greatest sanctity of Allah azwj, and His azwj Pact to be questioned about.

The one who fulfils our asws pact so he has fulfilled with the Pact of Allah azwj, and who breaks it so he has broken the Guarantee of Allah azwj and His azwj Pact. One who recognises us asws, and one who is ignorant of us asws, so he is ignorant of us asws. We are the beautiful names which Allah azwj does not Accept any deed except by having our asws recognition, and by Allah azwj, we asws are the Words which Adam as received from his as Lord azwj so He azwj Turned to him as.

6 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 6
Allah azwj the Exalted Created us asws, and excellent was ourasws creation, and Imaged usasws, and excellent were ourasws images, and Made usasws to be Hisazwj Eyes upon Hisaswj servants, and the speaking tongue among Hisaswj creations, and Hisaswj Hand extended upon them with the kindness and the mercy, and Hisaswj Face which Heazwj c couldn’t be accessed to, and Hisaswj door which points to Himazwj, and treasurers of Hisazwj Knowledge, and interpreters of Hisazwj Revelation, and flags of Hisazwj Religion, and the Firmest Handhold, and the clean evidence for the one who is guided.

And due to us asws the trees fruiting and the fruits mature, and the rivers flow, and the rains descend from the sky, and the vegetation of the earth grows, and due to ourasws worship Allahazwj is worshipped and had it not been for usasws, Allahazwj would not have been recognised, and iasws swear by Allahazwj! Had a bequest not preceded and a Covenant Taken upon usasws, iasws would have said such words, they would have been astonished from it, or amazed from it - the formers ones and the latter ones’.

And from the book ‘Al Aal’ of Ibn Khalawayh, raising it to,

Abu Muhammad Al-Askari asws, from his asws forefathers asws having said: ‘Rasool-Allahazwj said: ‘When Allahazwj Created Adamas and Hawwas, theyas both prided in the Paradise. Adamas said to Hawwas: ‘Allahazwj has not Created any creature who is more beautiful than usas’.

Allahazwj Mighty and Majestic Revealed to Jibraeelas: “Go (with themas) to Myazwj Maid who is in the high Al-Firdows!” When theyas entered Al-Firdows, theyas looked at a lady upon a velvet rug from the rugs of the Paradise, there was a crown of light upon her head, and in her ears were two ear-rings of light. The Gardens were shining from the beauty of her face.

Adamas said: ‘Myas beloved Jibraeelas! Who is this lady, the Gardens are shining from the beauty of her face?’ Heas said: ‘This is (Syeda) Fatimatasws – the daughterasws of Muhammadasw, a Prophetas from youras children who will happen to be at the end of times’.

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7 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 7
He as said: ‘So what is this crown upon her asws head?’ He as said: ‘Her asws husband Ali asws Bin Abu Talib asws. He as said: ‘The two ear-rings which are in her asws ears?’ He as said: ‘Her asws two sons asws, Al-Hassan asws and Al-Husayn asws.

قَالَ فَمَا هَذَا التَّاجح الَّذيي عَلَى رَأْسيهَا قَالَ ب َعْلحهَا عَلييُّ بْنح أَبِي طَاليبٍ قَالَ فَمَا الْقحرْطَاني اللَّذَاني فِي أحذحن َيْهَا قَالَ وَلَدَاهَا ا

قَالَ حَبييبِي جَبَِْئيح أَ خحليقحوا ق َبْليي قَالَ هحمْ مَوْجحودحونَ فِي غَامِيضي عيلْبدي اللَّهي عَزَّ وَ جَلَّ ق َبْلَ أَنْ تَحْلَقَ بيأَرْب َعَةي دلَََّي سَنَةٍ.

قَالَ ق حلْتح يَا رَسحولَ اللَّهي قَدْ عَرَفْتح هَذَا مينَ الْكيتَاب َيْي قَالَ يَا سَلْمَانح ف َهَلْ عَليمْتَ ن حقَبَائييَ الَّيث ْنَِّْ عَشَرَ الَّذيينَ اخْتَارَهحمح اللَّهح ليلْْيمَامَةي مينْ ب َعْديي ف َ

And from the book of Al Seyyid Hassan Bin Kabash, from what he took from (the book) ‘Al Muqtazab’, and it is found in ‘Al Muqtazab) as well, attributed from, ‘Salman Al-Farsi ra having said, ‘I ra entered to see Rasool-Allah saww. When he saww looked at me ra, he saww said: ‘O Salman ra! Allah aswj Mighty and Majestic did not Send any Prophet as nor a Messenger as except Made twelve captains to be for him asw.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He as said, ‘I ra said, ‘O Rasool-Allah saww! I ra have recognised this from the two Books (Torah and Evangel)’. He saww said: ‘O Salman ra! Do you ra know my saww twelve captains, those Allah aswj has Chosen them asws for the Imamate from after me saww? I ra said, ‘Allah aswj and His aswj Rasool saww are more knowing’.

قَالَ عَزَّ وَ جَلَّ بِيَمْسَةي أَسَْْاءٍ مينْ أَسَْْائيهي فَاللَّهح الْمَحْمحودح وَ أَنَا مُحَمَّدٌ وَ اللَّهح الإْيحْسَانح وَ هَذَا عَلييٌّ وَ اللَّهح الْمححْسينح وَ هَذيهي فَاطيمَةح وَ اللَّهح الإْيحْسَانح وَ هَذَا الْْحسَيْح

And He saww said: ‘O Salman ra! Allah aswj Created me saww from the Pureness of His aswj Noor (Light). He aswj Called me saww and I saww obeyed. And He aswj Created Ali asws from my saww Noor. He aswj called him asws to His aswj obedience, and he asws obeyed Him aswj.

فَسَمَّانَا اللَّهح عَزَّ وَ جَلَّ بِيَمْسَةي أَسَْْاءٍ مينْ أَسَْْائيهي فَاللَّهح الْمَحْمحودح وَ أَنَا مُحَمَّدٌ وَ اللَّهح الْعَلييُّ وَ هَذَا عَلييٌّ وَ اللَّهح فَاطيرٌ وَ هَذيهي فَاطيمَةح وَ اللَّهح الإْيحْسَانح وَ هَذَا الْْحسَيْح وَ هَذَا الْْحسَيْح

And He aswj Created Fatima asws from my saww Noor and Noor of Ali asws. He aswj Called her asws and she asws obeyed Him aswj. And He aswj Created from me saww and from Al asws and from Fatima asws, Al-Hassan asws and Al-Husayn asws. He aswj Called them asws and they asws both obeyed Him aswj.

فَسَمَّانَا اللَّهح عَزَّ وَ جَلَّ بِيَمْسَةي أَسَْْاءٍ مينْ أَسَْْائيهي فَاللَّهح الْمَحْمحودح وَ أَنَا مُحَمَّدٌ وَ اللَّهح فَاطيرٌ وَ هَذيهي فَاطيمَةح وَ اللَّهح الإْيحْسَانح وَ هَذَا الْْحسَيْح وَ هَذَا الْْحسَيْح وَ هَذَا الْْحسَيْح

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قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

He ra said, ‘I ra entered to see Rasool-Allah saww. When he saww looked at me ra, he saww said: ‘O Salman ra! Allah aswj Mighty and Majestic did not Send any Prophet as nor a Messenger as except Made twelve captains to be for him asw.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He saww said: ‘O Salman ra! Allah aswj Created me saww from the Pureness of His aswj Noor (Light). He aswj Called me saww and I saww obeyed. And He aswj Created Ali asws from my saww Noor. He aswj called him asws to His aswj obedience, and he asws obeyed Him aswj.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He aswj Created Fatima asws from my saww Noor and Noor of Ali asws. He aswj Called her asws and she asws obeyed Him aswj. And He aswj Created from me saww and from Al asws and from Fatima asws, Al-Hassan asws and Al-Husayn asws. He aswj Called them asws and they asws both obeyed Him aswj.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He aswj Created Fatima asws from my saww Noor and Noor of Ali asws. He aswj Called her asws and she asws obeyed Him aswj. And He aswj Created from me saww and from Al asws and from Fatima asws, Al-Hassan asws and Al-Husayn asws. He aswj Called them asws and they asws both obeyed Him aswj.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He aswj Created Fatima asws from my saww Noor and Noor of Ali asws. He aswj Called her asws and she asws obeyed Him aswj. And He aswj Created from me saww and from Al asws and from Fatima asws, Al-Hassan asws and Al-Husayn asws. He aswj Called them asws and they asws both obeyed Him aswj.

قَالَ يَا سَلْمَانح خَلَقَنِّيَ اللَّهح مينْ صَفَاءي نحوريهي فَدَعَانيي فَأَطَعْتحهح وَ خَلَقَ مينْ نحوريي عَلييّاً فَدَعَاهح إيلََ طَاعَتيهي فَأَطَاعَهح

And He aswj Created Fatima asws from my saww Noor and Noor of Ali asws. He aswj Called her asws and she asws obeyed Him aswj. And He aswj Created from me saww and from Al asws and from Fatima asws, Al-Hassan asws and Al-Husayn asws. He aswj Called them asws and they asws both obeyed Him aswj.
So, Allahazwj Mighty and Majestic Named usasws with five Names from Hisazwj Names. Allahazwj is the most praised One (Al-Mahmoud) and Iasws am Muhammadasws (praised one); and Allahazwj is the most Exalted, and this is Allasws (exalted); and Allahazwj is the Originator (Fatir) and this is Fatimahasws, and Allahazwj is the Favourer (Ihsaan) and this is Al-Hassanhasws, and Allahazwj is Al-Mohsin (the Benefactor), and this is Al-Husaynhasws.

_accumulation

Then Heazwj Created from the Noor of Al-Husaynhasws, nine Imamsasws. Heazwj Called themasws, and theyasws obeyed Himazwj, before Allahazwj had Created a built sky, or a spread earth, or air, or water, or an Angel, or a mortal. And weasws existed with Hisazwj Knowledge as Noors (Lights), glorifying Himazwj and listening to Himazwj and obeying’.

Salmanra says, ‘Ira asked, ‘O Rasool-Allahsaww! May myra father and myra mother be (sacrificed) for yousaww! What is for the one who recognises themasws?’

Salmanra said: ‘O Salmanra! One who recognises them as is a right of theirasws recognition and is guided by themasws, befriending theirasws friends and disavowing from theirasws enemies, so he, by Allahazwj, is from usasws, responding when weasws respond and being silent when weasws are silent’.


Heasws said: ‘Youra have recognised up to Al Husaynasws. Then (it is) chief of the worshippers Alisasws Bin Al-Husaynasws, then hisasws sonasws Muhammadasws Bin Alasws expounder of knowledge of the former ones and the latter ones from the Prophetsas and the Messengersas; then hisasws sonasws Ja’farasws Bin Muhammadasws, the truthful tongue of Allahazwj, then Musasws Bin Ja’farsasws the swallower of hisasws anger, patient for the Sake of Allahazwj; then Alisws Bin Musasws the content with the Command of Allahazwj;
Then Muhammad asws Bin Ali asws, the benevolent, the Chosen one from creatures of Allah azwj, then Ali asws Bin Muhammad asws the guide to Allah azwj; then Al-Hassan asws Bin Ali asws, the silent, the trustworthy, the (one with) the army; then his son asws, Hujjat Bin Al-Hassan Al-Mahdi asws, the speaking one, the rising one with the Command of Allah azwj.

Then Salman ra said, 'I became silent, then I ra said, 'O Rasool Allah saww! Supplicate to Allah for me until I do come across them' He saww said: 'O Salman ra! Recite: So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5] Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].

Yes, by Allah azwj, O Salman ra! Then Iblees la and his army will present, and every one of pure Eman and pure Kufr, until He azwj (through Al-Qaim asws) will seize (them) with the retaliation and the compensations, and the inheritances, and your Lord azwj will not be Unjust to anyone.

And we asws are the interpretation of this Verse: And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].
Salman\textsuperscript{r}a said, ‘I\textsuperscript{r}a stood up in front of Rasool-Allah\textsuperscript{saww}, and Salman\textsuperscript{r}a did not care when he\textsuperscript{r}a meets the death or when it meets him\textsuperscript{sawr}.\textsuperscript{9}

Our\textsuperscript{asws} clay was mounted from remnant of clay of Amir Al-Momineen\textsuperscript{asws}, and it existed in order to be our\textsuperscript{asws} clay, maturing. The clay of our\textsuperscript{asws} Shias was mounted from the mature of our\textsuperscript{asws} clay. Thus, their hearts incline towards us\textsuperscript{asws} and our\textsuperscript{asws} hearts are kind towards them, kinder than the father is upon the son, and we\textsuperscript{asws} are good to them and they are good to us\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} is good to us\textsuperscript{asws}, and we\textsuperscript{asws} are good to him\textsuperscript{saww}.\textsuperscript{11}
And Allah azwj Created enemies of Progeny asws of Muhammad saww from clay of Sijjeen, and Created their hearts from clay more wicked than that, and Created their followers (adherents) from clay below the clay of Sijjeen, and Created their hearts from clay of Sijjeen. Thus, their hearts are from the bodies of those, and every hearts tends to incline to its body’’.

And he asws said: ‘When Allah azwj Wants good with a servant, Makes his soul and body to be good, so he does not hear anything from the good except he recognises it, nor does he hear anything from the evil except he denies it’.

He (the narrator) said, ‘And I heard him asws saying: ‘The clays are three – clay of the Prophets as, and the Momin is from that clay except that the Prophets as, they asws are its pure, and they asws are the origin, and for them as is their as merit, and the Momin is the branch from the sticky clay. Like that, Allah azwj does not separate between them as and their as Shias’.

And he asws said: ‘The clay of a Nasibi (Hostile one) is from toxic fumes, and as for the weak ones, it is from dust. A Momin will not transfer from his Eman nor will a Nasibi from his hostility, and for Allah azwj is the Desire regarding them all’’. 

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12 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 12
13 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 13
'I hear Abu Ja'far \textsuperscript{asws} saying: ‘Allah \textsuperscript{azwj} Created us \textsuperscript{asws} from the high Illiyeen, and Created the hearts of our \textsuperscript{asws} Shias from it, and Created their bodies from below that. Thus, their hearts incline towards us because these have been Created from what we \textsuperscript{asws} are Created from’.

Then he \textsuperscript{asws} recited this Verse: \textit{Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]’.

And He \textsuperscript{asw} Created our \textsuperscript{asws} enemies from Sijjeen, and Created hearts of their followers (adherents) from what He \textsuperscript{asw} had Created them from, and their bodies from below that. So, their hearts incline towards them because these have been Created from what they had been Created from’.


\textit{From Abu Ja'far \textsuperscript{asws} having said: ‘We \textsuperscript{asws} and our \textsuperscript{asws} Shias are Created from one clay, and our \textsuperscript{asws} enemies are Created from clay of pus, from toxic fumes’}.

\textit{I was with Muhammad \textsuperscript{asws} Bin Ali \textsuperscript{asws}, and he \textsuperscript{asws} said: ‘O Jabir! We \textsuperscript{asws} and ones who love us \textsuperscript{asw} are Created from one clay, white, pure, from high Illiyeen. We \textsuperscript{asws} are Created from its top (layer) and one who love us \textsuperscript{asws} are Created from below it. So, when it will be the Day of Qiyamah, its top will meet up with its lower.}
And when it will be the Day of Qiyamah, we shall strike our hands to a side of our Prophet and our Shias would strike their hands to our sides. So, where do you think Allah will destine His, Prophet and his offspring to be? And where do you think his offspring would destine ones who love them?

Jabir hit his hand upon his hand and said, ‘We shall enter it (Paradise), by Lord of the Kabah’ – thrice’.

‘From Abu Abdullah having said: ‘Allah Kneaded our clay and clay of our Shias. He Mixed us with them and Mixed them with us. So, the one who has in his creation anything from our clay, would incline towards us. By Allah You are (all) from us’.

‘Allah Mighty and Majestic Created us from Iliyeen and Created one who love us from below that He Created us from, and Created our enemies from Sijjeen and Created the ones who love them from what He had Created them from. Therefore, due to that, each (type) inclines to each (similar type)”.

16 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 16
17 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 17
18 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 18
'From Abu Al-Hassan\textsuperscript{asws} the 1st, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Created the Prophets\textsuperscript{as} and the successors\textsuperscript{asws} on the day of Friday, and it is the day during which Allah\textsuperscript{azwj} Took their Covenant’. 

وَ قَالَ خحليقْنَا ََْنح وَ شييعَتحنَا مينْ طيينَةٍ مَُْزحونَةٍ لََّ يَشيذُّ مينْهَ  ا شَاذٌّ إيلََ ي َوْمي الْقييَامَةي.

And he\textsuperscript{asws} said: ‘We\textsuperscript{asws} and our\textsuperscript{asws} Shias are Created from treasured clay. No deviating one will deviate from it up to the Day of Qiyamah’\textsuperscript{19}.

(The book) ‘Basaair Al Darajaat’ – Ibn Isa, from Muhammad Al Barqy, from Salih Bin Sahl who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The Momin is from clay of the Prophets\textsuperscript{as}? He\textsuperscript{asws} said: ‘Yes’\textsuperscript{20}.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Created Muhammad\textsuperscript{asww} and his\textsuperscript{asww} family from clay of the Throne, so neither will anyone be reduced from them\textsuperscript{asws} nor will anyone be increased from them\textsuperscript{asws}\textsuperscript{21}.

(The book) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed and Muhammad Bin Isa, from Ziyad Al Abady, from Al Fazl Bin Isa Al Hashimy who said,

‘I entered to see Abu Abdullah\textsuperscript{asws}, I and Abu Isa. He said to him\textsuperscript{asws}, ‘Is it from the word of Rasool-Allah\textsuperscript{asww}? ‘Salman\textsuperscript{ra} is from us\textsuperscript{asws} People\textsuperscript{asws} of the Household’. He\textsuperscript{asws} said: ‘Yes’. He said, ‘i.e. from children of Abdul Muttalib\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘From us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’. He said to him\textsuperscript{asws}, ‘i.e. from children of Abu Talib\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘From us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’. He said to him\textsuperscript{asws}, ‘I don’t understand it’. He\textsuperscript{asws} said: ‘Then understand it, O Isa, for he\textsuperscript{ra} is from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’.

(Translation)

\textsuperscript{19} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 19
\textsuperscript{20} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 20
\textsuperscript{21} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 21
Then he asws gestured by his asws hand to his asws chest, then said: ‘It isn’t where you are going (with it). Allah azwj Created our asws clay from Illiyeen and Created clay of our asws Shias from below that. So, they are from us asws. And He azwj Created our asws enemies from Sijjeen, and Created clay of their followers (adherents) from below that, and they are from them, and Salman ra is better than Luqman asws.’

The book) ‘Basaair Al Darajaat’ – One of our companions, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abdul Rahman Bin Al Hajjaj who said,

‘Allah azwj Blessed and Exalted Created Muhammad asw and Progeny asws of Muhammad asw from clay of Illiyeen, and Created their hearts from clay above that, and Created their asws Shias from clay of Illiyeen and Created hearts of their asws Shias from clay above Illiyeen’.

Abu Abdullah asws said: ‘We asws are Created from Illiyeen, and our asws souls are Created from above that, and the souls of our asws Shias are from Illiyeen, and their bodies are Created from below that. So, from the reason of that relationship between us asws and them, their hearts incline towards us asws.

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Made us asws from Illiyeen and Made souls of our asws Shias from what we asws were Made from, and from then their souls incline towards us asws, and their bodies are Created from below that.

22 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 22
23 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 23
24 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 24
And our\textsuperscript{asws} enemies are Created from Sijjeen, and the souls of their shias (adherents) are from what they have been Created from, and their bodies are Created from below that, and from then they souls incline towards them”.

So, we\textsuperscript{asws} happen to be creatures and humans of luminosity. No share has been Made to be for anyone in the like of which we\textsuperscript{asws} are Created from. And souls of our\textsuperscript{asws} Shias are Created from our\textsuperscript{asws} bodies, and thei\textsuperscript{r} bodies are from treasured hidden clay lower than that clay, and Allah\textsuperscript{azwj} did not Make any share to be for anyone in the like that which He\textsuperscript{azwj} Created them from except for the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}.

So, due to that, we\textsuperscript{asws} and them became the people, and the rest of the people would fall into the Fire and (go) to the Fire’.  

I was with Amir Al-Momineen\textsuperscript{asws} and a man came to him\textsuperscript{asws} and greeted him\textsuperscript{asws}, then said, ‘O Amir Al-Momineen\textsuperscript{asws}! By Allah\textsuperscript{azwj}, I love you\textsuperscript{asws} for the Sake of Allah\textsuperscript{azwj}, and I\textsuperscript{asws} love you\textsuperscript{asws} in secret just as I love you\textsuperscript{asws} in the open, and I make a religion of Allah\textsuperscript{azwj} with your\textsuperscript{asws} Wilayah in the secret just as I make a religion with it in the open.’

25 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 25  
26 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 26
And there was a stick in the hand of Amir Al-Momineen asws. He asws lowered his asws head with it, then drew lines in the ground with his asws stick for a while, then raised his asws head and said: ‘Rasool-Allah saww narrated to me asws with a thousand Ahadeeth, for each Hadeeth being a thousand doors; and the souls of the Momineen converge in the air. They smell each other, so whoever is recognised from them, they gather, and whoever is denied from them, is differentiated. Woe be unto you! You have lied, for neither do I asws recognise your face among the faces, nor your name among the names’.

قَالَ ُحَّ دَخَلَ عَلَيْهِ دخَرح ف َقَالَ يَا أَمييرَ الْمحؤْمينييَ إينيِّ أححيبُّكَ فِي اللَّهي وَ أححيبُّكَ فِي السِّرِّ كَمَا أححيبُّكَ فِي الْعَلََنييَةي وَ أَديينح اللَّهَ بيوَلََّيَتيكَ فِي السِّرِّ كَمَا أَديينح اللَّهَ

He (the narrator) said, ‘Then another man entered and said, ‘O Amir Al-Momineen asws! I love you asws for the Sake of Allah azwj, and I love you asws in the secret just as I asws love you in the open, and I make it a religion of Allah azwj with your asws Wilayah in the secret just as I make it a religion of Allah azwj with it in the open’.

قَالَ فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي

He (the narrator) said, ‘He asws drew lines with his asws stick for a second time, then raised his asws head towards him and said to him: ‘You speak the truth! Our asws clay is a treasured clay. Allah azwj Took its Covenant from the Sulb of Adam as. Neither will a deviating one deviate from it nor will an entering one enter from others. Go, and take the poverty as apparel (clothing), for I asws heard Rasool-Allah saww saying: ‘O Ali asws! By Allah azwj, the poverty is quicker to one who love us asws than the torrent (of the water) is to the bottom of the valley’.

وَ قَالَ فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي

And it is reported in (the book) ‘Al-Nihaya’, in a Hadeeth of Ali asws: ‘One who loves us asws People asws of the Household, then let be prepared for the poverty as an apparel!’ 27

وَ قَالَ فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي فِي النِّهَايَةي فِي حَدييثي عَلييٍّ عِمَنْ أَحَبَّنَا أَهْلَ الْبَيْتي

(The book) ‘Ikmal Al Deen’ – Al Attar, from his father, from Al Ash’ary, from Ibn Abu Al Khattab, from Abu Saeed Al Usfury, from Amro Bin Sabit, from Abu Hamza who said,

‘I heard Ali asws Bin Al-Husayn asws saying: ‘Allah azwj Mighty and Majestic Created Muhammad asww and Ali asws and the eleven Imams asws from the Noor (Light) of His azwj Magnificence, as souls in the illumination of His azwj Light worshipping Him azwj, before He azwj

27 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 27
Created the creatures, glorifying Allahazwj Mighty and Majestic and extolling Hisazwj Holiness, and theyasws are the Imamsasws, the guides from Progenyasws of Muhammadasww, may the Salawat of Allahazwj be upon themasws allazwj'.

The book) 'Ikmal Al Deen' – Ibn Idrees, from his father, from Muhammad Bin Al Husayn Bin Zayd, from Al Hassan Bin Musa Bin Ali Bin Sama'at, from Ali Bin Al Hassan Bin Ribat, from his father, from Al Mufazzal who said,

‘Al-Sadiqasws said: ‘Allahazwj Blessed and Exalted Created fourteen Noors (Lights) before Creating the creatures by fourteen thousand years, and these are ourasws souls’.

It was said to himasws, ‘O sonasws of Rasool Allahasww! And who are the fourteen?’ Heasws said: ‘Muhammadasww, and Aliasws, and Fatimahasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamsasws, and Al-Qaimasws, the last of themasws being Al-Dajjala, rising after hisasws occultation, and heasws will kill Al-Dajjala and clean the earth from every tyranny and injustice’.

From the book ‘Royaz Al Jinan’ of Al Fazlullah Mahmoud Al Farsi, with a deleted chain, from Anas Bin Malik (well-known fabricator) who said,

‘When Rasool-Allahasww had prayed Salat Al-Fajr, then sat evenly in hisasww prayer niche like the full moon during its completion. We said, ‘O Rasool-Allahasww! If youasww could see fit to interpret this Verse for us, Words of the Exalted: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]’.

The Prophetasww said: ‘As for ‘the Prophets’, it is measww, and as for ‘the truthful’, it is Aliasws Bin Abu Talibasws, and as for the martyrs, it is myasww uncle Hamzaasws, and as for ‘the righteous’, it is myasww daughter Fatimahasws and herasws two sonsasws Al-Hassanasws and Al-Husaynasws.

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28 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 28
29 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 29
Al-Abbas moved from a corner of the Masjid to be in front of him and said, ‘O Rasool-Allah! Isn’t it so that I, and you, and Ali, and (Syeda) Fatima and Al-Hassan and Al-Husayn from one spring?’

He said: ‘And what is behind that, O uncle?’ He said, ‘Because you did not mention me when you mentioned them, and did not ennable me when you ennobled them.’

Rasool-Allah said: ‘O uncle! As for your words, ‘I, and you, and Ali, and Fatima and Al-Hassan and Al-Husayn from one spring’, so you have spoken the truth, but Allah Created us when there was neither a built sky, nor a spread earth, nor a throne, nor a Garden, nor Fire. We were glorifying Him when there was no glorification, and extolling His Holiness when there was no extollation of Holiness.’

When Allah Wanted to begin the process, He Split my Noor and Created the Throne from it. So, the Noor of the Throne is from my Noor, and my Noor is from the Noor of Allah, and I am superior than the Throne.

Then He Split the Noor of (Ali) Ibn Abu Talib and Created the Angels from it. So, the Noor of the Angels is from the Noor of (Ali) Bin Abu Talib, and the Noor of (Ali) Ibn Abu Talib is from the Noor of Allah and Noor of (Ali) Ibn Abu Talib is superior than the Angels.

And He Split the Noor of my my daughter Fatima and Created the skies and the earth from it. So, the Noor of the skies and the earth is from Noor of my daughter Fatima and Noor of Fatima is from Noor of Allah, and Fatima is superior than the skies and the earth.
Then He azwj Split the Noor of Al-Hassan asws and Created the sun and the moon from it. So, Noor of the sun and the Moon is from Noor of Al-Hassan asws, and Noor of Al-Hassan asws is from Noor of Allah azwj, and Al-Hassan asws is superior than the sun and the moon.

Then He azwj Split the Noor of Al-Husayn asws and Created the Paradise and the Maiden Houries from it. So, Noor of the Paradise and the Maiden Houries is from Noor of Al-Husayn asws, and Noor of Al-Husayn asws is from Noor of Allah azwj, and Al-Husayn asws is superior to the Paradise and the Maiden Houries.

Then Allah azwj Created the darkness with the Power and Sent it among clouds of vision. The Angels said, ‘Glorious, Holy Lord azwj! Since we have recognised these resemblances, we have not seen any evil. So, by their asws sanctity, remove what has befallen with us’.

Over there Allah azwj Created lanterns of mercy and cast these upon the canopies of the Throne. It said: ‘Our God azwj! For whom is this merit and these are Noors (Lights)?’ He azwj Said: “These are Noors of My azwj Maid Fatima Al-Zahra asws, and for that I azwj Named My azwj Maid ‘Al-Zahra’ (the illuminated), because the skies and the earth are illuminated by her asws Noor, and she asws is a daughter asws of My azwj Prophet saww, and wife of My azwj trustee and Divine Authority upon My azwj creatures. I azwj Keep you all as witnesses, O My azwj Angels! I azwj have Made Rewards of their asws glorification and their asws extollations of Holiness to be for this woman asws and her asws Shias up to the Day of Qiyamah’.

During that, Al-Abbas moved towards Ali asws Bin Abu Talib asws and kissed what is between his asws eyes and said, ‘O Ali asws! Allah azwj had Made you asws a great argument upon the servants up to the Day of Qiyamah’.

And by his chain, raising it to Jabir Bin Yazeed Al Jufy who said,

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30 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 30
'Abu Ja'far Muhammad asws Bin Ali Al-Baqir asws said: ‘O Jabir! Allah azwj existed and there was nothing apart from Him azwj, neither known or unknown. The first of what He azwj Began with from Creating His azwj creation is that He azwj Created Muhammad saww and Created us asws, People asws of the Household with him saww, from His azwj Noor and His azwj Magnificence.

He azwj Paused us as green shadows in front of Him azwj when there was neither any sky, nor earth, nor place, nor night, nor day, nor sun, nor moon, Distancing our asws Noor from the Noor of our asws Lord azwj like the rays of the sun from the sun. We asws glorified Allah azwj the Exalted and extolled His azwj Holiness and praised Him asws and worshipped Him azwj as is a right of His azwj worship.

Then there was change of Decision for Allah azwj the Exalted Mighty and Majestic that He azwj Creates the place, so He azwj Created it and Wrote upon the place: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah azwj, Ali asws is Emir of the Momineen and his saww successor asws. By him asws I saww Assist him saww and Help him saww.

Then Allah azwj Created the Throne and Wrote upon the canopies of the Throne like that. Then Allah azwj Created the skies and Wrote upon its sides like that. Then He azwj Created the Paradise and the Fire and Wrote upon these like that.

Then He azwj Created the Angels and Settled them in the sky and Allah azwj the Exalted Showed to them and Took the Covenant upon them with the Lordship for Him azwj, and for Muhammad saww with the Prophet-hood, and for Ali asws with the Wilayah. The limbs of the Angels trembled and Allah azwj was Wrathful upon the Angels and Veiled from them.

They sheltered with the Throne for seven years seeking Forgiveness of Allah azwj from His azwj Wrath and acknowledging with what He azwj had Taken upon them and asking Him azwj for the Pleasure. He azwj was Pleased from them after they had acknowledged with that and Settled them with that the tranquillity of the sky and Chose them for Himself azwj and Chose them for worshipping Him azwj.
Then Allah\textsuperscript{azwj} the Exalted Commanded our\textsuperscript{asws} Noors to glorify, so we\textsuperscript{asws} glorified and they (Angels) glorified with our\textsuperscript{asws} glorification, and had our\textsuperscript{asws} Noors not glorified, they would not have known how to glorify Allah\textsuperscript{azwj} nor how to extol His\textsuperscript{azwj} Holiness.

Then Allah\textsuperscript{azwj} Mighty and Majestic Created the air and Wrote upon it: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} is his\textsuperscript{saww} successor\textsuperscript{asws}. By him\textsuperscript{asws} \textsuperscript{azwj} shall Help him\textsuperscript{saww}.”

Then Allah\textsuperscript{azwj} Created the Jinn and Settled them in the air and Took the Covenant from them with the Lordship, and for Muhammad\textsuperscript{saww} with the Prophet-\textsuperscript{hood}, and for Ali\textsuperscript{asws} with the Wilayah. So he accepted from them with that one who accepted, and he rejected from them one who rejected. The first one to reject was Iblees\textsuperscript{azwj}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{azwj}. So, He\textsuperscript{azwj} Ended for him with the wretchedness and what came to him\textsuperscript{azwj}.

Then Allah\textsuperscript{azwj} the Exalted Mighty and Majestic Commanded our\textsuperscript{asws} Noors (lights) to glorify, so we\textsuperscript{asws} glorified and they (Jinn) glorified with our\textsuperscript{asws} glorification, and had it not been that, they would not have known how they should glorify Allah\textsuperscript{azwj}.

Then Allah\textsuperscript{azwj} Created the earth and Wrote upon its horizons: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} is his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} helper”. So, by that, O Jabir, the skies were established without pillars and the earth was affirmed.

Then Allah\textsuperscript{azwj} the Exalted Created Adam\textsuperscript{as} from crust of the earth, and Completed him\textsuperscript{as} and Blew into him\textsuperscript{as} from His\textsuperscript{azwj} Spirit. Then He\textsuperscript{azwj} Extracted his\textsuperscript{as} offspring from his\textsuperscript{as} back and Took the Covenant for Him\textsuperscript{azwj} with the Lordship, and for Muhammad\textsuperscript{saww} with the Prophet-\textsuperscript{hood}, and for Ali\textsuperscript{asws} with the Wilayah. He accepted from them one who accepted, and he rejected from them one who rejected. We\textsuperscript{asws} were the first ones to acknowledge with that.
Then He<sup>azwj</sup> Said to Muhammad<sup>saww</sup>: “By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty and Loftiness of My<sup>azwj</sup> Glory! Had it not been for Ali<sup>asws</sup> and both your<sup>asws</sup> families, the guides, the guided ones, the rightful guides, I<sup>azwj</sup> would not have Created the Paradise and the Fire, nor the place, nor the sky, nor the Angels, nor any creature to worship Me<sup>azwj</sup>.

O Muhammad<sup>saww</sup>! You<sup>saww</sup> are My<sup>azwj</sup> friend, and My<sup>azwj</sup> beloved, and My<sup>azwj</sup> elite, and My<sup>azwj</sup> Choice from My<sup>azwj</sup> creatures, the most beloved of the creatures to Me<sup>azwj</sup>, and the first one<sup>azwj</sup> Began his<sup>saww</sup> extraction from My<sup>azwj</sup> creatures.

Then from after you<sup>saww</sup> is the truthful Ali<sup>asws</sup>, Amir of the Momineen, your<sup>saww</sup> successor<sup>asws</sup>. I<sup>azwj</sup> shall Assist you<sup>saww</sup> and Help you<sup>saww</sup> by him<sup>asws</sup>, and have Made him<sup>asws</sup> the Firmest Handhold, and Noor of My<sup>azwj</sup> friends, and the minaret of guidance.

Then these guides, the guided ones, due to your<sup>asws</sup> reason<sup>azwj</sup> Initiated the creation of what I<sup>azwj</sup> Created, and you<sup>asws</sup> are the choice of My<sup>azwj</sup> creatures in what is between Me<sup>azwj</sup> and My<sup>azwj</sup> creatures. I<sup>azwj</sup> Created you all from Noor of My<sup>azwj</sup> Magnificence, and I<sup>azwj</sup> Argue with you<sup>asws</sup> about the ones besides you<sup>asws</sup> from My<sup>azwj</sup> creatures, and Made you<sup>asws</sup> Acceptable with you<sup>asws</sup> and Question with you<sup>asws</sup>.

Everything is perishable except My<sup>azwj</sup> Face, and you<sup>asws</sup> all are My<sup>azwj</sup> Face. Neither will you<sup>asws</sup> be destroyed nor will you<sup>asws</sup> perish, or with the ones in your<sup>asws</sup> Wilayah be destroyed or perish; and the one who faces Me<sup>azwj</sup> with other so he has strayed and will collapse; and you<sup>asws</sup> are the best of My<sup>azwj</sup> creatures and bearers of My<sup>azwj</sup> Secrets, and treasurers of My<sup>azwj</sup> Knowledge, and chiefs of the inhabitants of the skies and inhabitants of the earth.

Then Allah<sup>azwj</sup> the Exalted Descended to the earth among shades of the clouds and the Angels, and our<sup>asws</sup> Noors of People<sup>asws</sup> of the Household descended with Him<sup>azwj</sup>. We<sup>asws</sup> stood as Noors in rows in front of Him<sup>azwj</sup> glorifying Him<sup>azwj</sup> in His<sup>azwj</sup> earth just as we<sup>asws</sup>
glorified Him\textsuperscript{azwj} in His\textsuperscript{azwj} sky, and extol His\textsuperscript{asws} Holiness in His\textsuperscript{azwj} earth just as we\textsuperscript{asws} had extolled Holiness in His\textsuperscript{azwj} sky, and worship Him\textsuperscript{azwj} in His\textsuperscript{azwj} earth just as we\textsuperscript{asws} had worshipped Him\textsuperscript{azwj} in His\textsuperscript{azwj} sky.

When Allah\textsuperscript{azwj} Wanted to Extract the offspring of Adam\textsuperscript{as} to Take the Covenant, that (those) Noor\textsuperscript{s} travelled in him\textsuperscript{as}, then He\textsuperscript{azwj} Extracted his\textsuperscript{as} offspring from his\textsuperscript{as} Sulb. They were exclaming Talbiyya, so we\textsuperscript{asws} glorified and they glorified with our\textsuperscript{asws} glorification, and had it not been that, they would not have known how to glorify Allah\textsuperscript{azwj} Mighty and Majestic.

Then He\textsuperscript{azwj} Showed for them by Taking the Covenant from them for Him\textsuperscript{azwj} with the Lordship, and we\textsuperscript{asws} were the first ones to say: 'Yes', at His\textsuperscript{azwj} Words: "Am I not your Lord?" \[7:172\]. Then He\textsuperscript{azwj} Took the Covenant from them with the Prophet\textsuperscript{as}, and for Ali\textsuperscript{asws} with the Wilayah. He accepted, the one who accepted, and he rejected, the one who rejected'.

Then Abu Ja'far\textsuperscript{asws} said: "We\textsuperscript{asws} were the first ones Allah\textsuperscript{azwj} Created, and the first ones to worship Allah\textsuperscript{azwj} and glorify Him\textsuperscript{azwj}, and we\textsuperscript{asws} are the reason for the creation of the creatures, and reason of their glorifying and their worshipping, from the Angels and the human beings.

So, by us\textsuperscript{asws} Allah\textsuperscript{azwj} is recognised, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} is considered One, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} is worshipped, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} Honours the ones He\textsuperscript{azwj} Honours from the entirety of His\textsuperscript{azwj} creatures, and by us\textsuperscript{asws} He\textsuperscript{azwj} Rewards the ones He\textsuperscript{azwj} Rewards, and by us\textsuperscript{asws} He\textsuperscript{azwj} Punishes the ones He\textsuperscript{azwj} Punishes'.

Then he\textsuperscript{asws} recited the Words of the Exalted: And indeed we are the ones arranged in rows \[37:165\] And indeed were the ones Glorifying' \[37:166\] (and) Words of the Exalted: Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers' \[43:81\].
Rasool-Allah saww was the first one to worship Allah azwj the Exalted. And the first one to deny that there happens to be a son for Him azwj, or an associate, then us asws after Rasool-Allah saww.

Then we asws were deposited with that Noor in the Sulb of Adam as. That Noor did not cease to transfer from the Sulb(s) and the laps, from a Sulb to a Sulb, and it did not settle in a Sulb except it was clarified about the one whom it had been transferred from of its transference, and nobility of the one it had settled in, until it came to be in the Sulb of Abdul Muttalib asws. It fell with mother as of Abdullah asws, Fatima as, and the Noor divided into two parts, a part in Abdullah asws and a part in Abu Talib asws.

That is the Word of the Exalted: And your transfer among the Sajdah performers [26:219] – meaning in the Sulb(s) of the Prophets as and laps of their as wives. Allah azwj the Exalted Flowed us asws in the Sulb(s) and the laps, and we asws were begotten by the fathers and the mothers from Adam as.

And from Ibn Abbas having said,

‘From Amir Al-Momineen asws: ‘Fear the discernment of the Momin for he looks with the Light of Allah azwj. I said, ‘O Amir Al-Momineen asws! How does he look by the Light of Allah azwj Mighty and Majestic?

He asws said: ‘Because we asws Created from Noor of Allah azwj, and our asws Shias are Created from rays of our asws Noor (Light). So, they are the pure, the righteous, the clean, the distinguishers [15:75]. Their Noor illuminates upon the ones besides them like the full moon in the dark night’’.32

And it is reported by Safwan,

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31 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 31
32 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 32
‘From Al-Sadiq\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Created the skies and the earths, Evened upon the Throne and Commanded two lights (Noors) from His\textsuperscript{azwj} Noor, so they circled around the Throne seventy times.

The Mighty and Majestic Said: “These two Noors are obedient to Me\textsuperscript{azwj}. So, Allah\textsuperscript{azwj} Created from that Noor, Muhammad\textsuperscript{asws} and Ali\textsuperscript{asws}, and the elites from his\textsuperscript{asws} sons\textsuperscript{asws}, and Created from their\textsuperscript{asws} Noors, their\textsuperscript{asws} Shias, and Created from the Noor of their\textsuperscript{asws} Shias, illumination of the sights’’.\textsuperscript{33}

And Al-Mufazzal asked Al-Sadiq\textsuperscript{asws}, ‘What were you\textsuperscript{asws} before Allah\textsuperscript{azwj} Created the skies and the earths?’

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} were lights (Noors) around the Throne glorifying Allah\textsuperscript{azwj} and extolling His\textsuperscript{azwj} Holiness until Allah\textsuperscript{azwj} the Glorious Created the Angels. He\textsuperscript{azwj} Said to them: “Glorify!” They said, ‘O our Lord\textsuperscript{azwj}! There is no knowledge for us’. He\textsuperscript{azwj} Said to us\textsuperscript{asws}: “Glorify!” So we\textsuperscript{asws} glorified and the Angels glorified with our\textsuperscript{asws} glorification.

Indeed! We\textsuperscript{asws} are Created from Noor of Allah\textsuperscript{azwj}, and our\textsuperscript{asws} Shias are Created from below that Noor. So, when it will be the Day of Qiyamah, the lower will attach itself with the higher’. Then he\textsuperscript{asws} paired between his\textsuperscript{asws} fingers, the index and the middle fingers and said: ‘Like these two’.

Then he\textsuperscript{asws} said: ‘O Mufazzal! Do you know why the Shias have been named as ‘Shia’? O Mufazzal! Our\textsuperscript{asws} Shias are from us\textsuperscript{asws}, and we\textsuperscript{asws} are from our\textsuperscript{asws} Shias. Do you not see this sun where it appears (from)?’ I said, ‘East’. And he\textsuperscript{asws} said: ‘To where it returns?’ I said, ‘To west’. He\textsuperscript{asws} said: ‘Like that are our\textsuperscript{asws} Shias. They began from us\textsuperscript{asws} and to us\textsuperscript{asws} they will return’’.\textsuperscript{34}

\textsuperscript{33} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 33
\textsuperscript{34} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 34
And it is reported by Ahmad Bin Hanbal,

‘From Rasool-Allah saww having said: ‘I saww and Ali asws were Noors (Lights) in front of the Beneficent before Heazwj Created Hisazwj Throne by fourteen thousand years’’. 35

And from that is what is reported by Ibn Babuwayh, raising to Abdullah Bin Al Mubarak,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from Amir Al-Momineen asws having said: ‘Allah azwj Created Noor of Muhammad saww before the creation by fourteen thousand years, and Created twelve Veils with Himazwj, and the intended by the Veils are the Imams asws’. 36

And from that is what is reported by Jabir Bin Abdulla who said,

‘I said to Rasool-Allah saww, ‘The first thing Allah azwj the Exalted Created, what is it?’

He saww said: ‘Your Prophet saww, O Jabir! Allah azwj Created him saww, then Created all good, the Made him saww stand in front of Himazwj in a place of Proximity for as long as Allah azwj so Desired. Then Heazwj Made him saww (Noor) as segments, so Heazwj Created the Throne from a segment, and the Chair from a segment, and bearers of the Throne, and treasurer of the Chair from a segment, and got the fourth segment to stand in the place of love for as long as Allah azwj so Desired.

Then Heazwj Made him saww (Noor) as parts, so Heazwj Created the Angels from a part, and the sun from a part, and the moon from a part, and the stars from a part, and stood the fourth segment in the place of hope for as long as Allahazwj so Desired.

35 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 35
36 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 36
Then He azwj Made him saww (Noor) as parts, so He azwj Created the intellect from a part, and the knowledge and the forbearance from a part, and the infallibility and the inclination from a part, and got the fourth segment to stand in the place of bashfulness for as long as Allah azwj so Desired.

And that is supported by what is reported by Jabir Bin Abdullah,

‘Regarding the interpretation of Words of the Exalted: You are the best of the communities raised up for the people; you are enjoining with the goodness [3:110], he said, ‘Rasool-Allah saww said: ‘The first of what Allah azwj Created was my saww Noor (Light), Initiating it from His azwj Noor and Deriving it from the Majesty of His azwj Magnificence. Then it went on to circle with the Power until it arrived to the Majesty of the Magnificence in eighty thousand years. Then it performed Sajdah to Allah azwj in reverence.

Thus, we asws are the former ones, and we asws are the latter ones, and we asws are the foremost, and we asws are the glorifiers, and we asws are the intercessors, and we asws are the
Word of Allah aswj, and we asws are the special ones of Allah aswj, and we asws are the Beloved ones of Allah aswj, and we asws are the Face of Allah aswj, and we asws are the Side of Allah aswj, and We asws are the Right Hand of Allah aswj;

And we asws are the secretaries of Allah aswj, and we asws are the treasurers of Revelation of Allah aswj and gateway to the unseen of Allah aswj, and we asws are the mine of the Revelation and meaning of the interpretation, and in our asws houses Jibraeel as descended, and we asws are the Holy places of Allah aswj, and we asws are the lanterns of wisdom, and we asws are the keys of Mercy, and we asws are the spring of bounties;

And we asws are the nobility of the community, and we asws are the chiefs, the Imams asws, and we asws are Laws of the times, and we asws the Rabbis of (all) time, and we asws are chiefs of the servants, and we asws are caretakers of the country, and we asws are the sufficers, and the rulers, and the protectors, and the quenchers, and the shepherds, and the path of salvation, and we asws are the way and the Salsabeel (a spring in Paradise), and we asws are the correct manifesto, and the straight road.

One who believes in us asws believes in Allah aswj, and one who refutes against us asws has refuted against Allah aswj, and one who doubts in us asws has doubted in Allah aswj, and one who recognises us asws has recognised Allah aswj, and one who turns away from us asws has turned away from Allah aswj, and one who obeys us asws has obeyed Allah aswj, and we asws are the means to Allah aswj, and the link to Pleasure of Allah aswj.

For us is the infallibility, and the Caliphate, and the guidance, and among us asws is the Prophet-hood, and the Wilayah, and the Imamate, and we asws are the mine of wisdom, and the door of Mercy, and the tree of infallibility, and we asws are the Word of piety, and the Exalted example, and the Magnificent Argument, and the Firmest Handhold which if one adheres to it, attains salvation’’.

And for us is the infallibility, and the Caliphate, and the guidance, and among us asws is the Prophet-hood, and the Wilayah, and the Imamate, and we asws are the mine of wisdom, and the door of Mercy, and the tree of infallibility, and we asws are the Word of piety, and the Exalted example, and the Magnificent Argument, and the Firmest Handhold which if one adheres to it, attains salvation’’.

--- 39 - أطول رؤى الترسخ في مفهوم الآلوان، من كتاب الواحدة بإنشاده على التهامي ع أبي حفص ع الله قال: إن الله مسيحنا نفراد في وحدانهما ثم نكرمه بكلمة عبادة لولا ثم خلق من ذلك نور محتشد و حليبا و عباءة ع

38 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 38
I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar’, from the book ‘Al Wahida’, by his chain from Al Sumalyy,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} was Individual in His\textsuperscript{azwj} Oneness, then He\textsuperscript{azwj} Spoke with a Word, and it became light (Noor). Then He\textsuperscript{azwj} Created from that Noor, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and his\textsuperscript{saww} family\textsuperscript{asws}.

...Then He\textsuperscript{azwj} Spoke with a Word and it became a spirit, and Settled it in that Noor, and Settled it in our\textsuperscript{asws} bodies. So, we\textsuperscript{asws} are the spirits of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Word. He\textsuperscript{azwj} Veiled by us\textsuperscript{asws} from His\textsuperscript{azwj} creatures. We\textsuperscript{asws} did not cease to be in the green shade of His\textsuperscript{azwj} Throne glorifying with His\textsuperscript{azwj} Glorification, and extolling His\textsuperscript{azwj} Holiness when there was neither a sun, nor a moon, nor any blinking eye. Then He\textsuperscript{azwj} Created our\textsuperscript{asws} Shias. But rather, our\textsuperscript{asws} Shias are named as ‘Shia’ because they are Created from the rays (Shu’\textsuperscript{a}) of our\textsuperscript{asws} Noor.’.

And from Al Sumalyy who said,

‘Hababat Al-Wailibiyah entered to see Abu Ja’far\textsuperscript{asws} and said, ‘Inform me, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, which thing were you\textsuperscript{asws} in the shadows?’

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are Noors (lights) in front of Allah\textsuperscript{azwj} before He\textsuperscript{azwj} Created His\textsuperscript{azwj} creatures. When He\textsuperscript{azwj} Created the creatures, we\textsuperscript{asws} glorified, so they (Angels) glorified, and we\textsuperscript{asws} extolled the Holiness, so they (Angels) extolled the Holiness, and we\textsuperscript{asws} exclaimed Takbeer and they (Angels) exclaimed Takbeer, and that is the Word of Mighty and Majestic: \textit{And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].}

The right way is love of Al\textsuperscript{asws}, and the abundant water is the Euphrates, and it is Wilayah of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.’.

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\textsuperscript{39} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 39
\textsuperscript{40} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 40
And it is reported from Abu Abdullah asws having said: ‘We asws are the tree of Prophet-hood, and mine of the Message, and we asws are the Pact of Allah azwj, and we asws are the Guarantee of Allah azwj. We asws did not cease to be Noors (lights) around the Throne glorifying, so the inhabitants of the sky glorified to our asws glorification.

When we asws descended to the earth, we asws glorified, so the inhabitants of the earth glorified. Thus, every knowledge which came out to the inhabitants of the skies and the earth, it is from us asws, and about us asws; and it was in the preceding Decree of Allah azwj that no one loving us asws would enter the Fire, nor would one hating us asws enter the Paradise, because Allah azwj will Ask the servants on the Day of Qiyamah about what was Pacted to them, and will not Ask them about what was Decreed upon them’. 41

And from Muhammad Bin Sinan, from Ibn Abbas who said,

‘We were in the presence of Rasool-Allah saww and Ali asws Bin Abu Talib asws came. The Prophet saww said to him asws: ‘Welcome to the one whom Allah azwj Created before his own father by forty thousand years’. 42

He (the narrator) said, ‘We said, ’O Rasool-Allah saww! Can the son exist before the father?’

He saww said: ‘Yes. Allah azwj Created me saww and Ali asws from one Noor (light) before He azwj Created Adam as, by this time period. Then He azwj Divided it into two halves, then Created the things from my saww Noor and Noor of Ali asws. Then He azwj Made us asws to be on the right of the Throne. We asws glorified, so the Angels glorified, and we asws extolled the Holiness and they extolled the Holiness and we asws exclaimed Takbeer and they extolled Takbeer. Thus, every one who glorifies Allah azwj and extols Takbeer, so that is from the teachings of Ali asws’. 42

41 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 41
42 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 42
He said, ‘And it is reported by Muhammad Bin Babuwayh, raising it to Abdullah Bin Al Mubarak, from Sufyan Al Sowry,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws Amir Al-Momineen asws having said: ‘Allah azwj Created Noor of Muhammad saww before He azwj Created the creation, all of it, by four hundred and twenty thousand years. He azwj Created twelve Veils from it, and the intended by the Veils are the Imams asws’. 43

And from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far asws the 2nd, and I mentioned the differing of the Shias. He asws said: ‘Allah azwj did not cease to be Individual, Individualised in His aswj Oneness. Then He azwj Created Muhammad saww, and Ali asws and (Syeda) Fatima asws. Then they asws remained for a thousand (over) thousand aeons.

Then He azwj Created the things and got them asws to witness their creation, and Flowed obedience to them asws upon these, and Made regarding them asws from it whatever He azwj so Desired, and Delegated the matters of the things to them asws.

Thus, they asws are standing in His azwj place, permitting whatever they asws so desire and prohibiting whatever they asws so desire, nor are they asws doing (anything) except what He azwj so Desires. So this is the Religion which one who precedes it would drown, and one who stays behind from it would be obliterated. Take it, O Muhammad, for it is from the treasured knowledge and it’s hidden”. 44

And from Abu Hamza Al Sumali who said,

‘Allah azwj Created Muhammad saww, and Ali asws and the goodly ones asws from Noor of His azwj Magnificence, and Made them asws stand as resemblances before (Creating) the creation’.

43 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 43
44 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 44
Then he [asws] said: 'Do you think Allah [azwj] did not Create any creature besides you all? Yes, by Allah [azwj]! Allah [azwj] has Created a thousand (over) thousand Adams [as], and a thousand (over) thousand worlds, and you, by Allah [azwj], are in the last of those worlds'.

And it is reported by Al Bin Al Husayn Al Masoudy in the book ‘Isbat Al Wasiya’,

‘From Amir Al-Momineen [asws] this sermon: ‘The Praise is for Allah [azwj] Who is One in Making the things and Originating the variety of the created beings upon without there being an original (for it) nor any example preceding it regarding its growth, nor any assistant assisting upon its initiation, but He [azwj] Initiated these with the subtness of His [azwj] Power.

He [azwj] (Made) resemblances in His [azwj] Desire, humbled, submitted, subjugated to His [azwj] Command, the Alone, the One, the Permanent without any limitation, nor a term, nor decline, nor termination. And like that, He [azwj] did not Cease, neither declining, nor changing to the times, nor did the places surround Him [azwj].

Neither can the tongues reach His [azwj] description, nor does the sleep seize Him [azwj], nor slumber, the eyes do not see Him [azwj] to be able to inform about Him [azwj] by seeing Him [azwj], and the intellects do not assail upon Him [azwj] for the imaginations to know the essence of His [azwj] description, and you cannot know how He [azwj] is except with what He [azwj] Informed about Himself [azwj].

There is neither a refuter to His [azwj] Decree, not a belier to His [azwj] Word. He [azwj] Initiated the things without thinking (but by Will), nor being assisted, nor a backer, nor a minister. He [azwj] Originated these by His [azwj] Power, and they came to be to His [azwj] Desire, and Formulated their resemblances and Formed their souls, and Extracted their genus a creatures, formed, created, in the horizons of the skies and the earths.

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45 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 45
The things did not come to be upon other than what He\textsuperscript{azwj} Wanted them to come upon, in order to Show His\textsuperscript{azwj} servants the signs of His\textsuperscript{azwj} Majesty, and His\textsuperscript{azwj} Favourites. Glorious is He\textsuperscript{azwj}, there is no god except He\textsuperscript{azwj}, the One, the Subduer, and Salawat be upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and submit submissively.

O Allah\textsuperscript{azwj}! If someone is ignorant of the merits of Muhammad\textsuperscript{saww}, \textsuperscript{asws} am an acknowledge with that You\textsuperscript{azwj} neither Spread any earth, nor Formed any creature until You\textsuperscript{azwj} Ruled its creation and Mastered it from Noor preceding the lineage with it and Nurtured Adam\textsuperscript{as} having a commitment for him\textsuperscript{as}. He\textsuperscript{azwj} Deposited it from him\textsuperscript{as}, a place of settlement, and a secure deposit, and Protected him\textsuperscript{as} from the Satan\textsuperscript{la} and Veiled him\textsuperscript{as} from the addition and the reduction, and Made him\textsuperscript{as} attain the nobility which Your\textsuperscript{as} servants are named with.

So which mortal was like Adam\textsuperscript{as} in what the news had preceded him\textsuperscript{as}, and we\textsuperscript{asws} have known Your\textsuperscript{azwj} Books in Your\textsuperscript{azwj} Grants. The Angels had prostrated to him\textsuperscript{as}, and You\textsuperscript{azwj} had Introduced to him\textsuperscript{as} what was veiled from them of Your\textsuperscript{azwj} Knowledge, and Your\textsuperscript{azwj} Power had been isolated with him\textsuperscript{as}, and Your\textsuperscript{azwj} Desire was Completed regarding him\textsuperscript{as}. He\textsuperscript{as} supplicate to You\textsuperscript{azwj} with what was in it, and You\textsuperscript{azwj} Answered him\textsuperscript{as} with an Answer of Acceptance.

O Allah\textsuperscript{azwj}! When You\textsuperscript{azwj} Permitted regarding the transfer of Muhammad\textsuperscript{saww} from the Sulb of Adam\textsuperscript{as}, You\textsuperscript{azwj} Caused love to be between him\textsuperscript{as} and a spouse You\textsuperscript{azwj} had Created her\textsuperscript{as} as a tranquillity, and a cause had arrive to them\textsuperscript{as} by it. So, You\textsuperscript{azwj} Transferred him\textsuperscript{as} from between them\textsuperscript{as} to Shees\textsuperscript{as}, having Chosen for him\textsuperscript{saww} in Your\textsuperscript{azwj} Knowledge, for he\textsuperscript{as} was a mortal You\textsuperscript{azwj} had Chosen for Your\textsuperscript{azwj} Message.

Then You\textsuperscript{azwj} Transferred him\textsuperscript{saww} to Anush\textsuperscript{as}. He\textsuperscript{as} was a Caliph of his\textsuperscript{as} father\textsuperscript{as} in accepting Your\textsuperscript{azwj} Benevolence and carrying Your\textsuperscript{azwj} Message. Then You\textsuperscript{saww} Determined the transfer (of the Noor) to Qinan\textsuperscript{as}, and Cast him\textsuperscript{as} into the place with the foremost ones, and in the Bounties with the rest.
**Then You** **azwj** **Made Mahlaeel** as the fourth of his** **saww** Determined docking, calling from **Your** **azwj** creatures ones who are separated to them with an arrow of Prophet-**hood** and nobility of the fatherhood, until when Burd**azwj** as accepted it (Noor) from **Your** **azwj** Determination, being isolated with it in **Your** **azwj** Arrangement to Akhnuk**azwj**. He**azwj** was the first one **You** **azwj** Made from the dockages, as a transfer of the Message and as a carrier of the weight of the Prophet-**hood**.

Lofty it is, O Lord**azwj**, subtlety of **Your** **azwj** Forbearance, and Majesty of **Your** **azwj** **Power**, about the interpretation, except with what **You** **azwj** Called to from the acknowledgment with **Your** **azwj** **Lordship**. And **azwj** testify that the eye cannot realise **You** **azwj**, and the imagination cannot grasp **You** **azwj**, and the intellects cannot describe **You** **azwj**, and the place cannot contain **You** **azwj**.

And how can it contain One who was before the place, and One Who Created the place, or how can the imaginations grasp Him**azwj**, and the imaginations do not stumble upon His**azwj** Command, and how can the imaginations stumble upon His**azwj** Command and He**azwj** is One there is no end to Him**azwj**, nor any peak, and how can there happen to be an end to Him**azwj** and a peak, and He**azwj** is the One who Began the peaks and the ends, or how can the intellects realise Him**azwj** and no way had been Made to be for these to realise Him**azwj**.

And how can any realisation be for Him**azwj** by a means, and He**azwj** has been Subtle with His**azwj** Lordship of the senses and the feelings, and how can one feel from these two the One**azwj** Who does not transfer from a state to a state, and how can He**azwj** Transfer from a state to a state and He**azwj** has Made the transfer to be a deficiency and a decline.

Glory be to You**azwj**! You**azwj** Fill all things and Manifest all things. You**azwj** are the One**azwj** Whom nothing is lost from You**azwj**, and You**azwj** are the Doer of whatever You**azwj** so Desire. Blessed are You**azwj** O the One**azwj** Who is All-Aware of His**azwj** creation, and every limited thing of His**azwj** Making. You**azwj** are the One**azwj** Who, neither can the place avail/encompass
You\textsuperscript{azwj} can we understand You\textsuperscript{azwj} except with Your\textsuperscript{azwj} Individuality, with the Oneness, and the Power and Your\textsuperscript{azwj} Glory.

How clear was Your\textsuperscript{azwj} Choice of Idrees\textsuperscript{as} upon the ones who travelled, from the carriers. You\textsuperscript{azwj} have Made evidence to be for him\textsuperscript{saww} from Your\textsuperscript{azwj} Book where You\textsuperscript{azwj} Named him\textsuperscript{as} as a truthful Prophet\textsuperscript{saww}, and Raised him\textsuperscript{as} to a lofty place, and Favoured upon him\textsuperscript{as} Bounties You\textsuperscript{azwj} had Prohibited these upon Your\textsuperscript{azwj} creatures, except the ones to whom the Noor transferred, the Hashimites and Made him\textsuperscript{as} to be the first Warner from Your Prophets\textsuperscript{as}.

Then You\textsuperscript{azwj} Permitted regarding the transfer of (Noor of) Muhammad\textsuperscript{saww}, from the accepters of it, Mutawashlikh\textsuperscript{as} and Lamak\textsuperscript{as}, the leaders to Noah\textsuperscript{as}. So, which of Your\textsuperscript{azwj} Favours, O Lord\textsuperscript{azwj} can be upon that You\textsuperscript{azwj} did not Leave, and which specialisation of Your\textsuperscript{azwj} Benevolence You\textsuperscript{azwj} did not Give.

Then You\textsuperscript{azwj} Permitted in its depositing, Saam\textsuperscript{as}, besides Haam and Yaafas, and You\textsuperscript{azwj} Struck towards them an arrow of the disgrace and Made what came out from between them to be slaves of the lineage of Saam\textsuperscript{as}. Then You\textsuperscript{azwj} Followed the acceptors upon it, from a carrier to a carrier, and a depositor to a deposited from his\textsuperscript{as} family, in the gap period of the times, until it was accepted by the clean bodies and the noble dockages.

And You\textsuperscript{azwj} Transferred from him\textsuperscript{as} to Ibrahim\textsuperscript{as}. So, his\textsuperscript{saww} grandparent\textsuperscript{as} became fortunate with that and his\textsuperscript{as} glory was magnified, and he\textsuperscript{as} was sanctified among the elites, and besides that You\textsuperscript{azwj} Named Your\textsuperscript{azwj} Rasool\textsuperscript{as} ‘Friend’, then You\textsuperscript{azwj} Specialised Ismail\textsuperscript{as} with it (Noor) besides the (other) sons of Ibrahim\textsuperscript{as}. His\textsuperscript{as} tongue spoke in Arabic which You\textsuperscript{azwj} Preferred over the rest of the languages.

You\textsuperscript{azwj} did not Cease to Transfer it (Noor) carefully during the transfer, in every one cast, from a father to a father until Kinana\textsuperscript{as} accepted it being aware. So You\textsuperscript{azwj} Gathered the total Honours for him and secure places and Honoured the town for him\textsuperscript{as} in which You\textsuperscript{azwj} had Decreed his\textsuperscript{as} coming out.
Glory be to You azwj, there is no god except You azwj! Which Sulb did You aswj Settle him saww in which You aswj did not Raise his as ment, and which Prophet saww gave glad tidings with it, which You aswj did not Place his saww name in front of him as, and which Prophet saww gave glad tidings with him saww You aswj did not Make it prevail his saww holiness with it, and even the Kabah which You aswj Made an exit to be for him saww, Planting its foundations with rubies from the Gardens of Eden.

And You aswj Commanded the two pure Angels, Jibraeel as and Mikaeel as, and they interposed Your aswj earth with it, and You aswj Named it as Your aswj House and Took it as a pillar for Your aswj Prophet saww, and You aswj Sanctified its animals and its trees and Made its rocks and its mud to be Holy, and Made it a way to Your aswj Face and a ritual for Your aswj creatures, and a secure of the food, and a veil for the regular eaters You aswj prohibiting upon themselves broadcasting of the one who hires.

Then You aswj Permitted for Al-Nazar as is accepting it, and Malik as supported him as. Then from after Malik as, Fihr as, then You aswj Specialised from the sons of Fihr as, Ghalib as, and made each one You aswj Transferred it (Noor) to him as to be secure for Your aswj Sanctity until when Lawy Bin Ghalib as accepted it, Ripening for him as the Holy movement. So, You aswj did not Deposit it saww from after him saww to a Sulb except You aswj Honoured him as for the sights to be comforted with him as, and the hearts to be content to it.

فَأَنَا يَا إِلٍّي وَ سَيِّديِي وَ مَوْلََّيِ الْمحقيرُّ لَكَ بيأَنَّكَ الْفَرْدح الَّذيي لَّ ي حنَازَعح وَ لَّ يحشَارَكح

There is not for the intellect of a new-born and lost understanding more crushing than a confused back, a spring bursting with two differing things in menstruation. Flesh and blood, and clots (of blood) and circling to the excretion of the menstruation, and the illnesses of the food and its association with the diseases and the coming of the pains upon it, not being able upon the deed, nor prevent from the reason of weakness, the method and the proof
what is for him, and the storming upon Your\textsuperscript{awwj} Determination, and the attacking upon Your\textsuperscript{awwj} Intentions, and the investigation no one knows apart from You\textsuperscript{awwj}.

Glory be to You\textsuperscript{awwj}! Which spring did You\textsuperscript{awwj} Establish Glory of Your\textsuperscript{awwj} Noor, and progressing to Noor of illumination of Your\textsuperscript{awwj} Power, and which understanding can understand what is besides that, except the sights, the coverings having been removed from these, and the veils of blindness having been torn from these.

Its souls separated to the outskirts of the wings and they whispered to You\textsuperscript{awwj} in Your\textsuperscript{awwj} elements and the air between the Noors of Your\textsuperscript{awwj} Glory, and they looked from the level of the soil to the levels of Your\textsuperscript{awwj} Greatness, so the inhabitants of the Kingdoms named them as visitors, and the inhabitants of the Grandeur called them devout.

Glory be to You\textsuperscript{awwj}, O One Who, there aren’t any drops in the oceans, nor any vegetation in the furrows of the earth, nor any movement in the portals of the winds, nor any heartbeats in the hearts of the servants, nor any blinks in the eyes, nor any blowing(s) in the ridges of the clouds, except and these are perplexed, in Your\textsuperscript{awwj} Power.

And as for the sky, it is confused from Your\textsuperscript{awwj} Wonders, and as for the earth, it points to Your\textsuperscript{awwj} praises, and as for the winds, these scatter Your\textsuperscript{awwj} benefits, and as for the clouds, these rain Your\textsuperscript{awwj} Gifts, and all that narrate with Your\textsuperscript{awwj} Love and Inform the understanding of the spiritualists with Your\textsuperscript{awwj} Compassion.

And \textsuperscript{asws} am the acknowledger with what is Revealed upon the tongues of Your\textsuperscript{awwj} elites. Our father\textsuperscript{as} Adam\textsuperscript{as} at the moderation of himself\textsuperscript{as}, Your\textsuperscript{awwj} being free from having Created him\textsuperscript{as}, raised his\textsuperscript{as} face was surprised from Your\textsuperscript{awwj} Throne Named therein, ‘There is no god except Allah\textsuperscript{awwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, so he\textsuperscript{as} said: ‘My\textsuperscript{as} God\textsuperscript{awwj}! Who is the one paired with Your\textsuperscript{awwj} Name?’
You\textsuperscript{aswj} Said: “Muhammad\textsuperscript{as} is the best of the ones \textsuperscript{as} Sulb, and Choose him\textsuperscript{as} after you\textsuperscript{as} from your\textsuperscript{as} children, and had it not been for him\textsuperscript{as}, \textsuperscript{aswj} would not have Created you\textsuperscript{as}!”

 Glory be to You\textsuperscript{azwj}! For You\textsuperscript{azwj} is the Implemented Knowledge and the prevailing Power.

So which father, and grandfather, and parent of a family, and gathering of a family, and entry and exit of cleanliness more pride-worthy, O Lord\textsuperscript{awwj}, (than) You\textsuperscript{awwj} Made Hashim\textsuperscript{asws} to be? You\textsuperscript{awwj} had Established him\textsuperscript{as} as custodian of Your\textsuperscript{awwj} House (Kabah) and Made the Monuments for him\textsuperscript{as} and the markets.

Then You\textsuperscript{awwj} Transferred it (Noor) to Abdul Muttalib\textsuperscript{asws} and he\textsuperscript{as} approached the way of Ibrahim\textsuperscript{as}, and You\textsuperscript{awwj} Inspired him\textsuperscript{as} the rightful guidance for the interpretation, and detail of the truth, and Gifted to him\textsuperscript{as} Abdullah\textsuperscript{asws}, and Abu Talib\textsuperscript{asws}, and Hamza\textsuperscript{asws}, and Ransomed him\textsuperscript{as} regarding the sacrificial offerings with Abdullah\textsuperscript{asws} like Your\textsuperscript{awwj} Naming regarding Ibrahim\textsuperscript{as} with Ismail\textsuperscript{as}, and You\textsuperscript{awwj} Named Abu Talib\textsuperscript{asws} among his\textsuperscript{as} children like Your\textsuperscript{awwj} Naming regarding Is'haq\textsuperscript{as} with Your\textsuperscript{awwj} Holiness upon them\textsuperscript{as} and advancing the elites to them\textsuperscript{as}.

My God\textsuperscript{azwj}! It has reached among clan of Abu Talib\textsuperscript{asws} such ranks which their\textsuperscript{as} merits are raised to, regarding the nobility which their necks are praised with, and the mention You\textsuperscript{awwj} Released their\textsuperscript{asws} names with and Made them\textsuperscript{asws} Mines of Noor and its garden, and elites of the Religion and his\textsuperscript{as} offspring, and Necessitation of the Revelation and his\textsuperscript{as} Sunnah.

Then You\textsuperscript{awwj} Permitted for Abdullah\textsuperscript{asws} in dropping it (noor) during times of cleanliness of Your\textsuperscript{awwj} earth from the general Kafirs, those who had forgotten Your\textsuperscript{awwj} worship and were ignorant of Your\textsuperscript{awwj} recognition, and they took idols and rejected Your\textsuperscript{awwj} Lordship, and they
denied Your\textsuperscript{azwj} Oneness, and Made associates to be for You\textsuperscript{azwj}, and sons, and they flowed to worshipping the idols and obeying the Satan\textsuperscript{la}.

And we testify that You\textsuperscript{azwj} are Lord\textsuperscript{azwj} of the skies and the earths. You\textsuperscript{azwj} Made us\textsuperscript{asws} three such that not mighty one was hostile to us except You\textsuperscript{azwj} Disgraced him through us\textsuperscript{asws}, nor any king except You\textsuperscript{azwj} Crushed him, we\textsuperscript{asws} being those: hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah [48:29], and O our Lord\textsuperscript{azwj}, You\textsuperscript{azwj} Described us\textsuperscript{asws} with that and Revealed Quran (Verses) regarding us\textsuperscript{asws}, Clearing the face of injustice from our\textsuperscript{asws} faces by it.

And You\textsuperscript{azwj} Awed the communities by our\textsuperscript{asws} arrival when they fought against Your\textsuperscript{azwj} Rasool\textsuperscript{saww} Muhammad\textsuperscript{saww}, being enemies to Your\textsuperscript{azwj} Religion, sheltering his\textsuperscript{saww} family by it and protecting his\textsuperscript{saww} family by it, as if they\textsuperscript{asws} are the shining stars when the moon is radiating in their midst on a dark night. So, let Your\textsuperscript{azwj} Salawat be upon Your\textsuperscript{azwj} servant and Prophet\textsuperscript{saww} and elite and Choice Muhammad\textsuperscript{saww} and his\textsuperscript{saww} clean Progeny\textsuperscript{asws}.

Which impregnable (fortress) did You\textsuperscript{azwj} not Demolish, and which merit did You\textsuperscript{azwj} not Give his\textsuperscript{saww} family? You\textsuperscript{azwj} Made them\textsuperscript{asws} best of the Imams\textsuperscript{asws} raised for the people instructing with the good and forbidding from the evil, and struggling in Your\textsuperscript{azwj} Way, and communicating with Your\textsuperscript{azwj} Religion. You\textsuperscript{azwj} Purified them\textsuperscript{asws} with the Prohibition of the dead, and the blood, and the flesh of wine, and whatever is sacrificed and ritualised for other than Allah\textsuperscript{azwj}.

You\textsuperscript{azwj} and Your\textsuperscript{azwj} Angels testified that they\textsuperscript{asws} sold their selves to You\textsuperscript{azwj} and worn out their\textsuperscript{asws} bodies from Your\textsuperscript{azwj} Awe, ruffled their\textsuperscript{asws} heads, dustied their\textsuperscript{asws} faces. The earth
almost holds them asws to it due to their asws purity and their asws merits extending the conferment upon it. Their asws glory is lofty by the prohibition of the uncleanness of the foods and the drinks from types of intoxicants.

So which nobility, O Lord azwj, did You azwj make to be in Muhammad saww and his saww family, for by Allah azwj, I asws can be saying words no one from Your azwj creatures can bear to be saying it.

I asws am the flag of guidance, and the cave/deposit of piety, and place of the generosity, and an ocean of bounties, and the mine of knowledge, and light in the overwhelming darkness, and a choice of the one who believes and fears, and completeness of the one who changes and hesitates, and most superior of the one who attended the secret counsels after the Prophet saww, the Chosen one.

And I asws do not purify myself asws by the Favour of my asws Lord azwj. I asws hereby narrate that I asws am the one of the two Qiblahs, and a bearer of the two flags. So, can anyone equal me asws and I asws am the father asws of the two grandsons asws (of Rasool-Allah saww)? Can any mortal be the same as me asws and I asws am the husband of the best of the women? Can anyone surpass me asws and I asws am the moon radiating with the knowledge which my asws Lord azwj has Taught me asws and I asws am the treasure hoard of Euphrates.

I asws most resembling with the moon in its radiance and its glory, and with the Euphrates in its offerings and its generosity. O you people! Allah azwj Illuminates the ways by us asws, and I asws established the milestone and worshipped Allah azwj in His aswj earth and diverted the creatures to His aswj recognition, and Allah extolled the Holiness of Allah azwj Majestic and Exalted by our asws highly eloquent tongues, and astonished the minds by our asws call.

Caused Muhammad saww to pass away, fortunate, a martyr, a guide, a guided one, a custodian with what He azwj had Sufficed him saww with, a preserver of what he saww preserved. The Religion was completed by him saww and the certainty was clarified by him asws, and the intellects accepted his saww evidence, and he saww manifested the arguments of His aswj Prophets as, and caused the falsehood to vanish, and clarified the spoken justice and suspended the hindrances of Satan'la, and clarified the truth and the proofs.
O Allahazwj! Make the merits of Yourazwj Salawats and superior of Yourazwj Blessings, and Yourazwj Lofty Mercy to be upon Muhammadasww, Prophetasww of Mercy, and upon Peopleasws of hisasww Household, the Pure”.  

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46 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 46
CHAPTER 2 – SITUATIONS OF THEIR \textsuperscript{asws} BIRTHS, AND CONVENING OF THEIR \textsuperscript{asws} SEEDS, AND THEIR \textsuperscript{asws} STATES IN THE WOMB AND AT BIRTH, AND BLESSINGS OF THEIR \textsuperscript{asws} BIRTHS, AND IN IT ARE THEIR \textsuperscript{asws} STRANGE KNOWLEDGES AND OCCUPATIONS

1. - ما، الأمانة، وشهادة العلماء الخائفين. عن ابن قولبة عن أبيه عن سعد بن عمرو بن ملجم عن علي بن أبي حزة عن أبي بكر تعبد قال: مبعثاً أنا عبد الله تعالى يقول: إن في الليلة التي يولد فيها الإمام لا يولد فيها مؤذن إلا كان مؤذنًا وإن وُلد في أرض الشرك نقلته الله إلى الإمام بالبيعة الإمام.

(The book) ‘Al Amaali’ of the sheyk Al Tusi Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa’ad, from Ibn Isa, from Musa Bin Talha, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullah \textsuperscript{asws} saying: ‘During the night in which the Imam \textsuperscript{asws} comes (to the world), no one is born during it except if he was a Momin, and even if he is born in the land of Polytheism, Allah \textsuperscript{azwj} would Transfer him to the Eman due to the Blessings of the Imam \textsuperscript{asws}.’"  \footnote{Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 1}

2. - فص، تفسير القمي أبي عن ابن أبي عمرو عن ابن مسكين عن أبي عبد الله تعالى يقول: إذا خلق الله الإمام في بطن أبي، كتب عليه غلابة الأيمن وثابت كلمته بين إياهان وعلى لا يبدل إلينا مبلك به، وهو الشيخ المعلمن.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Muskan,

‘From Abu Abdullah \textsuperscript{asws} having said: ‘When Allah \textsuperscript{azwj} Created the Imam \textsuperscript{asws} in the (holy) belly of his \textsuperscript{asws} mother, inscribed upon his \textsuperscript{asws} right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’.’ \footnote{Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 2}

3. - وحدثني أبي عن عمرو بن عبد الله بن راشد، أنا أبو عبد الله، فإن الله إذا أحب أن خلق الإمام أخذ شربة من تحت العرش، فأعطاه فركا وستنا إياهما، فحين ذلك خلق الإمام.

And it is narrated to me by my father, from Humeyd Bin Shuayb, from Al Hassan Bin Rashid who said,

‘Abu Abdullah \textsuperscript{asws} said: ‘When Allah \textsuperscript{azwj} Loves to Create the Imams \textsuperscript{asws}, He \textsuperscript{azwj} Takes a drink from beneath the Throne and Gives it to an Angel, and he quenches it (to his \textsuperscript{asws} father), and from that the Imam \textsuperscript{asws} is Created.'
So, when Allah sends that Angel, he inscribes between his eyes: \textit{And the Word of your Lord has been completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing} [6:115]. When that Imam passes away, the one who was before him, a minaret is raised for him by which he can visualise the deeds of the servants. Therefore, due to that, He will Argue by him against His creatures”. 49

He said: ‘Because a Caller Calls out to him from the atmosphere of the sky from the interior of the Throne from the high horizons: “O so and so son of so and so! Be first, for you are My elite from My creatures, and container of My Knowledge, and for the one who loves you I shall Obligate My Mercy, and Award of My Gardens, and Legalise My Vicinity. Then, by My Might and My Majesty! I shall Cause My severe Punishment to arrive to the one who is inimical to you, and even if I may Expand upon them in My world from the capacity of My sustenance’”.

He said: ‘When the voice of the Caller is terminated, he answers Him: ‘\textit{Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise} [3:18]’. When he has said it, Allah Gives him the knowledge of the former

49 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 3
ones and knowledge of the latter ones, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination (`ليلة القدر`).

5 ـ يُبر، بصائر الدرجات أحمد بن الحكيم عن أبي قاسم الشافعي عن محمد بن مروان عن أبي عبد الله قال، conditioned it by saying: “If Allah intended to, He would have."

(50) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 4

5 ـ يُبر، بصائر الدرجات أحمد بن الحكيم عن أبي قاسم الشافعي عن محمد بن مروان عن أبي عبد الله قال، conditioned it by saying: “If Allah intended to, He would have."

(51) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 5

5 ـ يُبر، بصائر الدرجات أحمد بن الحكيم عن أبي قاسم الشافعي عن محمد بن مروان عن أبي عبد الله قال، conditioned it by saying: “If Allah intended to, He would have."

(52) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 6
‘Abu Abdullah asws said: ‘The Imam asws hears the voice while within the lap of his asws mother as. When he asws falls to the ground, it is inscribed upon the right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].

When he asws grows, a pillar of light is established for him asws, from the sky to the earth. He asws sees the deeds of the servants by it. 53

‘From Abu Abdullah asws having said: ‘When Allah azwj Wants to capture (the soul of) an Imam asws and Created an Imam asws to be from after him asws, Sends down a drop of water beneath the Throne, to the earth, and it falls either upon a fruit or upon a vegetable. So, he asws earths that fruit, or that vegetable, the Imam asws from whom Allah azwj would be Creating the seed’.

He asws said: ‘So, Allah azwj Creates a seed from that drop in the Sulb, then it comes to be in the womb, and it stays in it for forty nights. When forty nights pass by for him asws, he asws hears the voice. When forty days pass by for him asws, it is inscribed upon the right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].

When he asws comes out to the earth, he asws is Given the wisdom and adorned with the knowledge and the dignity, and is clothed the prestige, and a lantern of light is made to be

53 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 7
for him asws he asws recognises by it the consciences and sees by it the deeds of the servants54.

The book) ‘Basaair Al Darajaa’ – Muhammad Bin Al Husayb, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Al Hassan Bin Rashid who said,

‘I heard Abu Abdullah asws said: ‘Allah azwj Blessed and Exalted, when He azwj Loves to Create the Imam asws, Commands an Angel to take a drink from water beneath the Throne and quench it to him asws (father asws). So, from that, the Imam asws is Created, and he asws remain forty days and night in the belly of his asws mother asws, nor hearing the voice. Then after that, he asws hears the speech.

When he asws is born, He azwj Sends that Angel and he write between his asws eyes: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]. When he asws passes away, the Imam asws who was from before him asws, a minaret of light is raised for this one asws. He asws looks by it at the deeds of the people. It is by this that Allah azwj would be Arguing with against His azwj creatures’.

The Imam asws from us asws hears the speech while in the belly of his asws mother asws. When he asws falls upon the ground, Allah azwj Sends an Angel and he write upon his asws upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]. Then a pillar of light is raised for him asws. He asws sees by it the deeds of the servants55.

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54 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 8
55 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 9
56 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 10
I entered to see Abu Abdullah\(^{asws}\) to bid him\(^{asws}\) farewell. He\(^{asws}\) said: 'Sit!', resembling being in anger, then said: 'O Is'haq! It is as if you see that I\(^{asws}\) am from these people. Do you not know that the Imam\(^{asws}\) from us\(^{asws}\) after the Imam\(^{asws}\) hears in the belly of his\(^{asws}\) mother\(^{asws}\)?

When his\(^{asws}\) mother\(^{asws}\) places him\(^{asws}\), Allah\(^{azwj}\) Inscribes upon his\(^{asws}\) right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]. When he\(^{asws}\) is a youth and grows, a pillar (of light) is established for him\(^{asws}\), from the sky to the earth. He\(^{asws}\) looks by it to the deeds of the servants’.\(^{57}\)

When he\(^{asws}\) stays in the belly of his\(^{asws}\) mother\(^{asws}\) for forty days, he\(^{asws}\) hears the voice. When four months pass by, it is written upon his\(^{asws}\) right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]. When he\(^{asws}\) falls from the belly of his\(^{asws}\) mother\(^{asws}\), he\(^{asws}\) is Given the wisdom and a lantern is made to be for him\(^{asws}\), he\(^{asws}\) sees their (people’s) deeds by it’’.\(^{58}\)

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\(^{57}\) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 11

\(^{58}\) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 12
‘From one of the two (5th or 6th Imam asws) having said: ‘The Imam asws tends to hear the voice while in the belly of his ascendant’s mother’. When he asws is detached from his ascendant’s mother asws, it is written upon his asws right shoulder: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].

When the matters are Delegated to him asws, a pillar of light is raised for him asws. He asws sees by it the deeds of the people’’. 59

(The book) ‘Basaair Al Darajaat’ – Ammar Bin Yunus, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

‘Abu Abdullah asws said: ‘O Muhammad! The Imam asws hears the voice while in the belly of his ascendant’s mother asws. When he asws is comes (to the world), a line is drawn upon his asws shoulder’.

Then he asws said: ‘Like that!’ by his asws hand, ‘And that is the Word of Allah azwj: ‘And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’’. 60

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazaz, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullah asws saying: ‘When Allah azwj Wants an Imam asws to be borne, he asws is brought seven leaves from the Paradise and he asws eats before he asws occurs. When he asws occurs in the womb, he asws hears the speech while in the belly of his ascendant’s mother asws’.

When she asws places him asws, a pillar of light is raised for him asws between the sky and the earth, and it is written upon his asws right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’’. 61
16 - بر، بصائر الدرجات عن نعيم بن مسلمة عن تحفيظ بن سليمان الدلائيّ عن أبيه عن أبي عبد الله ع قال: إذا استقرّت نطفة الإمام في الرحم أربعين ليلة نضجت واللهم عرضها من طور في طور، فإنه إذا ظل الرحم في طور أمه أتى عند الفتى له حين حينى فيكتب على عضدي الأيمن وثلاث كلمات ركبت صادقًا وعلّلها لسندًا للكلامه والظائع الطعيم.

(The book) ‘Basair Al Darajaat’ – Annad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father, ‘From Abu Abdullah asws having said: ‘When the seed of the Imam asws settles in the womb for forty nights, Allah azwj Establishes a pillar of light for him in the belly of his mother asws, When four months are complete for him asws in the belly of his mother asws, an Angel called Haywaan comes to him asws and writes upon his right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’.

17 - بر، بصائر الدرجات عن أحمد بن الحسين عن المختار بن زياد عن أبي جعفر محمد بن سهيم من أبيه عن أبي بصرة قلت في الحديث الذي وقعته في السنة التي ولدت فيه ابنته موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا واملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن نضع الظهر لله في الطعام والاصحاب وآثابنا وأملاتنا فلعن نتغفدي إذ أتاه رسول الله ﷺ في السنة التي ولدت فيه ابنه موسى، ثم لم نزلنا أن N

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja’far Muhammad Bin Suleym, from his father, from Abu Baseer who said, 'I was with Abu Abdullah asws during the year in which his son Musa asws was born. When we encamped at Al-Abwa, Abu Abdullah asws placed the lunch for us and for his companions, and he asws made more and better. While we were having lunch when a messenger of (Lady) Hameeda as said, ‘The pangs (of childbirth) have hit me’, and she instructed me that I should not precede you with this son of yours asws.

Abu Abdullah asws stood up joyful, cheerful. It was not long he asws returned to us, rolled up his sleeves from his arms, manifesting his teeth. We said, ‘May Allah azwj Keep your teeth laughing and delight your eyes! What happened to Hameeda as?

He asws said: ‘Allah azwj has Granted a boy to me and he is the best of the ones Allah azwj has Created, and she as informed with a matter I was more knowing with it than her. I said, ‘May I be sacrificed for you! And what did Hameeda as inform you about?’

He asws said: ‘She mentioned that when he fell from her belly, fell placing his hands upon the ground, raising his head towards the sky, so she informed her that that is a

62 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 16
sign of Rasool-Allah 
and a sign of the Imam

from after him

I said, ‘May I be

sacrificed for you

and what is that from signs of the Imam?

He

said: ‘When it was during the night in which my grandfather

was conceived in, a

comer came to the grandfather

of my

father

and he

was asleep. He came to

with a cup wherein was a drink finer than the water, and white than the milk, and softer than the butter, and sweeter than the honey, and colder than the snow, and quenched him

with it and instructed him

just as he

had instructed them.

So, he

stood up happy, cheerful and copulated, and my

father

was conceived.

And when it was during the night in which this son

of mine

was conceived, a comer came just as he had come to the grandfather

of my

father

and my

grandfather

and my

father

and quenched me

just as he had quenched them.

So, I

stood up happy, cheerful with the Knowledge of Allah

with what He

was to Grant me.

And a seed of the Imam

is from what I

shall inform you. When it settles in the womb

for forty nights, Allah

Establishes a pillar of light for him

in the belly of his

mother.

He

looks from it to the extent of his

sight. When four months are complete

for him

in the belly of his

mother,

an Angel called Haywaan comes to him

and writes upon his

right upper arm:

And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing.

And when it was during the night in which this son

of mine

was conceived, a comer came just as he had come to the grandfather

of my

father

and my

grandfather

and my

father

and quenched me

just as he had quenched them.

So, I

stood up happy, cheerful with the Knowledge of Allah

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He

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sight. When four months are complete

for him

in the belly of his

mother,

an Angel called Haywaan comes to him

and writes upon his

right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].
When he asws falls from the belly of his asws mother, places his asws hand upon the ground, raising his asws head towards the sky. So, when he asws places his asws hand to the ground, he asws takes possession of all knowledge Allah azwj had Sent down from the sky to the earth.

And as for raising his asws head towards the sky, so a Caller Calls out from the interior of the Throne from the direction of the Lord azwj of Mighty, from the high horizons, with his asws name and name of his asws father asws, saying: “O so and so! Be firm, may Allah azwj Affirm you asws! Magnificent is what He azwj has Created you asws. You azwj are My azwj elite from My azwj creatures, and place of My azwj secrets, and container of My azwj Knowledge. For you asws and for the ones in your asws Wilayah, I azwj shall Obligate My azwj Mercy, and Settle in My azwj Paradise, and Legalise My azwj vicinity. Then, by My azwj Mighty! I asws shall Cause the most severe of My azwj Punishments to arrive to the ones who are inimical to you asws, and even if I azwj Expand upon them from My azwj capacious sustenance!”
I heard Abu Al-Hassan Musa asws saying: ‘When Al-Reza asws was Blessed, this son asws of mine asws was born circumcised, clean, Purified; and there isn’t anyone from the Imams asws being Sent except as circumcised, clean Purified, but Musa asws will pass upon the correct Sunnah and follow the upright (Religion)”.

Abu Abdullah asws said: ‘And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’, then said: ‘This is a phrase regarding the Imams asws in particular’.

Then he asws said: ‘O Yunus! The Imam asws, Allah azwj Created him asws by His azwj Hands, not followed by anyone other than him asws, and He azwj Makes him asws hear and see in the belly of his asws mother as until when he asws come to the ground, Incribes on his shoulder: And the Word of your Lord has been Completed, [6:115] – the Verse”.

Abu Ja’far asws said: ‘Do not be speaking regarding the Imam asws, for the Imam asws hears the speech while he asws is in the belly of his asws mother as. When she as he asws places him asws, the Angel write between his asws eyes: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]. When he asws stands with the Command,

65 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 19
66 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 20
Allah \(\text{azwj}\) Raises for him \(\text{asws}\) a minaret in every city, he \(\text{asws}\) looks by it to the deeds of the creatures”.\(^67\)

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, from Ibn Masoud, from Abdullah Bin Ibrahim Al Ja’far who said,

‘I heard Is’haq son of Ja’far \(\text{asws}\) saying: ‘I heard my father \(\text{asws}\) saying: ‘The successor \(\text{asws}\) when their \(\text{asws}\) mothers bear them, a phase resembling the unconsciousness hits her \(\text{asws}\). She \(\text{asws}\) stands during that day of hers \(\text{asws}\), if it was daytime, or her \(\text{asws}\) night, if it was night-time, then she \(\text{asws}\) sees a man in her \(\text{asws}\) dream giving her \(\text{asws}\) glad tidings with a knowledgeable forbearing boy.

So, she \(\text{asws}\) becomes happy at that. Then she \(\text{asws}\) wakes up from her \(\text{asws}\) sleep and hears from her \(\text{asws}\) right hand side in a side of the house, a voice saying: ‘You \(\text{as}\) are bearing good and you \(\text{as}\) will be coming to good, and come with good. I give you \(\text{as}\) glad tidings of a knowledgeable, forbearing boy’. And she \(\text{as}\) finds lightness in her \(\text{as}\) body she \(\text{as}\) does not find after that abstention (expansion) from her \(\text{as}\) side and her \(\text{as}\) belly.

When it was the ninth one from her \(\text{as}\) months, she \(\text{as}\) hears an intense hiss (sound) in the house. When it was the night in which she \(\text{as}\) would be Blessed with, a Noor (light) appears for her \(\text{as}\) in the house. She \(\text{as}\) sees it, no one else sees it except his \(\text{asws}\) father \(\text{asws}\).

When she \(\text{as}\) give birth to him \(\text{asws}\), gives birth to him \(\text{asws}\) seated, and it opens for him \(\text{asws}\) until he \(\text{asws}\) comes out squatted. Then, after his \(\text{asws}\) falling, he \(\text{asws}\) turns around to the ground, and he \(\text{asws}\) does not miss the Qiblah until he \(\text{asws}\) would be facing it. Then he \(\text{asws}\) sneezes thrice gesturing with his \(\text{asws}\) finger with the Tawheed, and falls joyful, circumcised, fourth teeth from above and below, and incisors, laughing; and in front of him \(\text{asws}\) is like a golden ingot of light, and he \(\text{asws}\) stand his \(\text{asws}\) day and his \(\text{asws}\) night, golden (Noor) flowing from his \(\text{asws}\) hands.

\(^{67}\) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 21
And like that are the Prophets\textsuperscript{as} when they\textsuperscript{as} are Blessed (come to the world), and rather the successors\textsuperscript{asws} are clots from the Prophets\textsuperscript{as}.\footnote{Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 22}
CHAPTER 3 – THE SOULS WHICH ARE IN THEM\textsuperscript{asws}, AND THEY\textsuperscript{asws} ARE SUPPORTED BY THE HOLY SPIRIT AND NOOR (LIGHT): Surely We Revealed it during the Night of Pre-determination [97:1], AND EXPLANATION OF REVELATION OF THE CHAPTER REGARDING THEM\textsuperscript{asws}

The Verses – (Surah) Al Nahl: \textit{He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me} [16:2]

(Surah) Al Asra’a: \textit{And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little’} [17:85]

(Surah) Al Momnin - \textit{He Casts the Spirit from His Command upon the one He so Desires to from His servants,} [40:15]

(Surah) Al Naba: \textit{A Day on which the Spirit and the Angels would be standing in rows,} [78:38].

\textsuperscript{1} - فس، تفسير الفقي \textit{و يبتغونك غي من الروح فيهم من أمرو و ما أوينهم من العلم إلا قليلًا.}

\textsuperscript{2} - وفي ختم آخر هو من الملكون.

\textsuperscript{69} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 1
And in another news (Hadeeth): ‘He is from the Kingdom (Dominion of Allah)’.

Tafseer Al Qummi - Possessor of the Highest Levels of the Throne. He Casts the Spirit from His Command upon the one He so Desires to from His servants, [40:15]. He said, ‘The Holy Spirit, and he is especially for Rasool-Allah and the Imams’. (Not a Hadeeth)

Then Hezaww Teknonymed Amir Al Momineenasws, so Hezaww Said: but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52], and the evidence upon that the Noor is Amir Al Momineenasws are Hisasws Words: and follow the Light which descends with him [7:157] – the Verse’. (P.s. – This paragraph is not a Hadeeth)

I (Majlisi) am saying, ‘I shall bring in the chapter on aspects of their asws knowledges that Al-Sadiqasws said: ‘And from usasws there will be coming oneasws of an image more magnificent than Jibraeelas and Mikaeelas’. (Not a Hadeeth)
Tafseer Al Qummi – Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah asws regarding His azwj Words: (I Swear) by the sky and Al-Tariq [86:1].

He asws said: ‘The sky in this subject is Amir-Al-Momineen asws, and ‘Al-Tariq’ is the coming to the Imams asws, from the Presence of their Lord aswj, what occurs by the night and the day, and it is the Spirit which is with the Imams asws informing them asws.

He said, ‘And: (It is) the star of piercing brightness [86:3]? He asws said: ‘That is Rasool-Allah saww’. 74

7 - ن، عيون أخبار الرضا عليه السلام فيم الفضيي عن أبيه عن أحمد بن أحمد بن منبجي عن الأصحابي عن الحسن بن الحسن بن الحسن الحسن بن الحسن عن الزما عن قال: إن الله عز وجل أثينا باوروج مولك منه مدحه ليس كم تمثل من عين مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله وإن انتم مال من الله 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‘Amir Al-Momineen⁷⁷ asws having said: 'There is a river for Allah⁷⁷ azwj below His⁷⁷ azwj Throne, and below the river which is below His⁷⁷ azwj Throne, there is a Noor from His⁷⁷ azwj Noor, and in the two banks of the river there are two Created Spirit – the Holy Spirit and a Spirit from His⁷⁷ azwj Command, and for Allah⁷⁷ azwj there are ten clays from the Paradise and five from the earth’. He⁷⁷ asws explained the Gardens and explained the earth.

Then he⁷⁷ asws said: 'There is none from a Prophet⁷⁷ as nor any Angel except and from after its kneading (creation of body), it is blown into him from one of the two Spirits, and He⁷⁷ aswj Made the Prophet⁷⁷ saww Made it goodly with it with goodliness’.

I said to Abu Al-Hassan⁷⁷ asws, 'What is the kneading?’ He⁷⁷ asws said: 'The creation of other than us⁷⁷ asws People⁷⁷ asws of the Household, for Allah⁷⁷ azwj Created us from the ten clays altogether and Blew into us⁷⁷ asws from both the two Spirits together, and He⁷⁷ aswj Made it goodly with it with goodliness’.

And it is reported by others from Abu Al Samit who said,

‘Clay of the Gardens - Garden of Eden and Garden of Al Ma’wa, and Al Nueym, and Al Firdows, and Al Khud, and clay of the earth – Makkah, and Al Medina, and Al Kufa, and Bayt Al Maqdis, and Al Hayr’.⁷⁸ (Not a Hadeeth)

I heard Abu Abdullah⁷⁷ asws saying: ‘There is one⁷⁷ asws from us⁷⁷ asws who witnesses with a viewing, and from us⁷⁷ asws there is one⁷⁷ asws it reverberates in his⁷⁷ asws heart such and such, and from us⁷⁷ asws there is one⁷⁷ asws who hears like the falling chain falling in the tray’.

⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 9
⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 10
He (the narrator) said, ‘I said, ‘The ones who are witnesses, what are they?’ He asws said: ‘A creature more magnificent than Jibraeel as and Mikaeel as’. 79

‘From Abu Ja’far asws having said: ‘Abu Abdullah asws was asked from a family member about Surah: Surely, We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr). He asws said: ‘Woe be unto you! You have asked me about a great matter. Beware of asking about the like of this!’ So, the man stood up (and left).

He asws said: ‘I asws came to him asws one day and faced towards him asws and asked him asws. He asws said: ‘Surely We Revealed it as Noor with the Prophets as and the successors asws. They do not want any need from the sky nor from the earth except they mention it to that Noor, and he brings it to them asws.

It is from what Ali asws Bin Abu Talib asws mentioned from the needs that he asws said to Abu Bakr one day: And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]. So, I asws hereby testify that Rasool-Allah aswal passed away as a martyr, therefore beware of saying he asws died. By Allah azwj! He saww does come to you, so fear Allah azwj when the Satan la comes to you, for he la cannot resemble him saww.

Abu Bakr sent him asws away and said, ‘By Allah azwj if he saww comes to me, I will obey him saww and exit from what I am in’.

He asws said: ‘And Amir Al-Momineen asws mentioned to that Noor and it ascended to the souls of the Prophets as’, and there was Muhammad saww having worn the face of the Noor and he saww came and said: ‘O Abu Bakr! Believe in Ali asws and in eleven from his asws sons asws.'
They\textsuperscript{asws} are like me\textsuperscript{asws} except for the Prophet-hood and repent to Allah\textsuperscript{azwj} by returning what is in your hands to them\textsuperscript{asws}, for there is no right for you in it'. Then he\textsuperscript{asws} went and was not seen.

Abu Bakr said, 'Gather the people, for I want to address them with what I have seen and disavow to Allah\textsuperscript{azwj} from what I am in to you\textsuperscript{asws}, O Ali\textsuperscript{asws}, and you\textsuperscript{asws} grant me security'. He\textsuperscript{asws} said: 'You will not be doing it, and if you do not forget what you have seen, do so'.
So, the foremost, it is Rasool-Allah\textregistered{} and Allah\textregistered{} specialised him\textregistered{} from His\textregistered{} creatures, making five spirits to be in them\textregistered{}\textregistered{}. Aiding them with the Holy Spirit, by it the Prophets are sent. And He\textregistered{} aided them with the Spirit of the Eman, by it they are fearing Allah\textregistered{}. And He\textregistered{} aided them with the Spirit of the strength, by it they are strengthened upon obeying Allah\textregistered{}. And He\textregistered{} aided them with the spirit of desire, by it they are desiring obedience of Allah\textregistered{} and disliking being disobedient to Him\textregistered{}. And He\textregistered{} made to be in them the Spirit of socialising by which the people are going and coming.

And He\textregistered{} made the Eman to be in the Momineen, companions of the right hand, by it they are fearing Allah\textregistered{}, and made the Spirit of the strength to be in them they are strengthened upon the obedience of Allah\textregistered{} from Allah\textregistered{}, and made the Spirit of the desire to be in them, by it they are desiring obedience of Allah\textregistered{}, and made the Spirit of the socialising to be in them by which they are going to the people and coming’.\textsuperscript{81}

\textsuperscript{81} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 13

\textsuperscript{82} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 14
From Abu Ja’far⁸³ asws, he (the narrator) said, ‘I asked Abu Ja’far⁸³ asws him asws about the knowledge of the knowledgeable one asws. He⁸³ asws said: ‘O Jabir, In the Prophets asws and the Successors asws there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, they asws come to know all that is from underneath the Throne to what is below the Earth’. Then he⁸³ asws said: ‘O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport’⁸³.

I asked Abu Abdullah⁸³ asws, I said, ‘May I be sacrificed for you⁸³ asws! Are you⁸³ asws (ever) asked about something and its knowledge does not happen to be with you⁸³ asws?’

He⁸³ asws said: ‘That does happen sometimes’. I said, ‘How do you⁸³ asws deal (with it)?’ He⁸³ asws said: ‘The Holy Spirit comes to us⁸³ asws with it’.

I asked Al⁸³ asws Bin Al-Husayn⁸³ asws, ‘With which judgment are you⁸³ asws judging?’ He⁸³ asws said: ‘We⁸³ asws just with the judgment of the progeny of Dawood⁸³ as, and if something hinders us⁸³ as, we⁸³ asws receive it from the Holy Spirit’.

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⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 15
⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 16
⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 17
From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘Are you\textsuperscript{asws} (ever) asked about the thing and its knowledge does not happen to be with you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Sometimes that does happen’. I said, ‘How are you\textsuperscript{asws} dealing (with it)?’ He\textsuperscript{asws} said: ‘The Holy Spirit comes with it’\textsuperscript{87}.

He (the narrator) said, ‘I said, ‘So, by what are you\textsuperscript{asws} judging?’ He\textsuperscript{asws} said: ‘By the judgment of family of Dawood\textsuperscript{as}. When something is referred to us\textsuperscript{asws} which isn’t with us\textsuperscript{asws}, the Holy Spirit brings it to us\textsuperscript{asws}’\textsuperscript{88}.

\textsuperscript{86} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 18

\textsuperscript{87} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 19

\textsuperscript{88} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 20
When it is referred to us asws what isn’t in the Book of Ali asws, the Holy Spirit brings it to us asws, and Allah aswj inspires us asws with an inspiration’. 89

When it is mentioned to us asws, the Holy Spirit brings it to us asws, and Allah aswj inspires us asws with an inspiration’.

And Juayd was from the ones who had gone out with Al-Husayn asws at Karbala who said, ‘I said to Al-Husayn asws, ‘May I be sacrificed for you asws! By which thing are you asws judging?’

He asws said: ‘O Juayd! We asws judge by the judgment of family of Dawood as. When we asws are hindered by something, the Holy Spirit comes to us asws with it’. 90

said to Abu Abdullah asws, ‘May I be sacrificed for you asws! The people are alleging that Rasool-Allah saww diverted Ali asws to Al-Yemen in order to judge between them, so Ali asws said: ‘No case was referred to me except I asws judged regarding it by a Judgment of Allah aswj and judgment of Rasool-Allah saww’.

He asws said: ‘They speak the truth’. I said, ‘And how can that be so and the whole Quran had yet to be Revealed, and Rasool-Allah saww was absent from him asws?’ He asws said: ‘The Holy Spirit came to him asws with it’. 91

From Abu Ja’far asws the 2nd having said: ‘Abu Ja’far asws said: ‘The successors asws are narrated to (Muhaddis). The Holy Spirit narrates to them asws, and they are not seeing him.

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89 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 21
90 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 22
91 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 23
And Ali\textsuperscript{asws} used to present to the Holy Spirit whatever he\textsuperscript{asws} was asked about (the future), so he\textsuperscript{asws} would search within himself\textsuperscript{asws} and attain the correct answer, and he\textsuperscript{asws} would inform, and it would transpire just as he\textsuperscript{asws} would have said\textsuperscript{92}.

The book ‘Basaair Al Darajaat’ – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

I said to Abu Abdullah\textsuperscript{asws} asking him\textsuperscript{asws} about knowledge of the Imams\textsuperscript{asws} with what is in the outskirts of the earth, and he\textsuperscript{asws} was in his\textsuperscript{asws} house relaxing upon his\textsuperscript{asws} jacket.

He\textsuperscript{asws} said: ‘O Mufazzal! Allah\textsuperscript{azwj} Blessed and Exalted Made five spirits to be for the Prophet\textsuperscript{saww} – The spirit of life, by it he\textsuperscript{saww} observed the morality and intermingled with the people; and the spirit of strength, by it he\textsuperscript{saww} took initiatives and struggled; and the spirit of desires, by it he\textsuperscript{saww} ate and drank and went to the women from the Permissible; and the spirit of Eman, by it he\textsuperscript{saww} instructed and dispensed justice; and the Holy Spirit, by it he\textsuperscript{saww} bore the Prophet-hood.

When the Prophet\textsuperscript{saww} passed away, the Holy Spirit transferred and came to be in the Imam\textsuperscript{asws}, and the Holy Spirit neither sleeps, nor is heedless, nor indulges in vanities, nor errs, while the other four spirits do sleep, and indulge in vanities, and become heedless, and make mistakes, and the Holy Spirit is firm. He\textsuperscript{asws} sees by it in the east of the earth and its west, and its lands and its seas’.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! Can the Imam\textsuperscript{asws} take by his\textsuperscript{asws} hand what is at Baghdad?’ He\textsuperscript{asws} said: ‘Yes, and whatever is below the Throne’\textsuperscript{93}. 

\textsuperscript{92} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 24

\textsuperscript{93} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 25
‘Abu Ja’far\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the Prophets\textsuperscript{as} and the Imams\textsuperscript{asws} upon five spirits – The spirit of Eman, and the spirit of life, and the spirit of strength, and the spirit of desire, and the Holy Spirit. The Holy Spirit is from Allah\textsuperscript{azwj}, and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I\textsuperscript{asws} come to know, O Jabir, what is beneath the Throne to what is beneath the Earth’.\textsuperscript{94}

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I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Inform me about Words of Allah\textsuperscript{azwj} Blessed and Exalted: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52] A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53].

He\textsuperscript{asws} said: ‘O Abu Muhammad! (The Holy Spirit), by Allah\textsuperscript{azwj} is a creature more magnificent than Libraeel\textsuperscript{as} and Mikaeel\textsuperscript{as}, and it was with Rasool-Allah\textsuperscript{saww} informing him\textsuperscript{saww} and instructing him\textsuperscript{saww}, and it is with the Imams\textsuperscript{asws} informing them\textsuperscript{asws} and instructing them\textsuperscript{asws},\textsuperscript{95}.

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I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Blessed and Exalted: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]. He\textsuperscript{asws} said: ‘A creature from the creatures of Allah\textsuperscript{azwj} more

\textsuperscript{94} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 26

\textsuperscript{95} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 27
He saw said: ‘O Abdullah! The matter is more magnificent than that and more majestic. Have you not read the Book of Allah saw?’ I said, ‘Yes’. He saw said: ‘Have you read: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]? Are you viewing that he saw was in a state he saw didn’t know what the Book was nor the Eman?’ I said, ‘That is how we are reading it’.

He saw said: ‘Yes, he saw was in a state he saw did not know what the Book was nor the Eman until Allah saw Sent that Spirit, and Taught him saw through it, the knowledge and the understanding, and like that the Spirit flows when Allah saw Sends it to a servant to Teach him the knowledge and the understanding through it’. 98

(Derogatory)
31 - BR, بصاص الدراجات تُحْمَّد بن الحسن بن محمد بن سقٌف بن عَبْدَ اللَّه بن الْقَافِسِّ عن اِضْجَامَةَ بن مهْرَان قَالَ سُفْهَتْ أَنَّ عَبْدَ اللَّه بْن يَٰبِنْعُو بْنُ عَمَّالٍ، فَيَقُولُ إِنَّ
الْرُّوحَ خَلْقٌ أَعْظَمح مينْ جَبَِْئيِلَ وَ مييكَائيِلَ كَانَ مَعَ رَسحولي اللَّهي صِحْبِيحهح وَ يحسَدِّدحهح وَ هحوَ مَعَ 
الأَْئيمَّةي َحْبِيحهحمْ.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘I heard Abu Abdullahasws saying: ‘The (Holy) Spirit is a creature more magnificent than Jibraeelas and Mikaeelas. It was with Rasool-Allahsaww, instructing himsaww and guiding himsaww, and it is with the Imamsasws from after himsaww, 99

32 - BR, بصاص الدراجات تُحْمَّد بن الحسن بن محمد بن سقٌف بن عَبْدَ اللَّه بن الْقَافِسِّ عن اِضْجَامَةَ بن مهْرَان قَالَ سُفْهَتْ أَنَّ عَبْدَ اللَّه بْن يَٰبِنْعُو بْنُ عَمَّالٍ، فَيَقُولُ إِنَّ
الْرُّوحَ خَلْقٌ أَعْظَمح مينْ جَبَِْئيِلَ وَ مييكَائيِلَ كَانَ مَعَ رَسحولي اللَّهي صِحْبِيحهح وَ يحسَدِّدحهح وَ هحوَ مَعَ 
الأَْئيمَّةي َحْبِيحهحمْ.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘From Abu Abdullahasws, he (the narrator) said, ‘A man from hisasws family said to himasws, ‘Words of Allahazwj Mighty and Majestic: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].

قال فقال ملك مثلك من أهل الله ذلك الملك لم يصعد إلى السماء كم رسل الله و هو مع الأئمة بمستدههم.

He (the narrator) said, ‘Heasws said: ‘An Angel. Since Allahazwj Sent down that Angel, did not ascend to the sky. He was with Rasool-Allahsaww, and he is with the Imamsasws, informing themaswsr. 100

33 - BR, بصاص الدراجات تُحْمَّد بن الحسن بن محمد بن سقٌف بن عَبْدَ اللَّه بن الْقَافِسِّ عن اِضْجَامَةَ بن مهْرَان قَالَ سُفْهَتْ أَنَّ عَبْدَ اللَّه بْن يَٰبِنْعُو بْنُ عَمَّالٍ، فَيَقُولُ إِنَّ
الْرُّوحَ خَلْقٌ مينْ خَلْقي اللَّهي أَعْظَمح مينْ جَبَِْئيِلَ وَ مييكَائيِلَ كَانَ مَعَ رَسحولي اللَّهي صِحْبِيحهح وَ يحسَدِّدحهح وَ هحوَ مَعَ 
الأَْئيمَّةي َحْبِيحهحمْ.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘I said, ‘Words of Allahazwj: And like that We Sent down a Spirit unto you from Our Command. [42:52].’ Heasws said: ‘He is a creature more magnificent than Jibraeilas and Mikaeilas allocated with Muhammadasws, informing himasww and aiding himasww, and he is with the Imamsasws informing themasws and aiding themaswsr. 101

34 - BR, بصاص الدراجات تُحْمَّد بن الحسن بن محمد بن سقٌف بن عَبْدَ اللَّه بن الْقَافِسِّ عن اِضْجَامَةَ بن مهْرَان قَالَ سُفْهَتْ أَنَّ عَبْدَ اللَّه بْن يَٰبِنْعُو بْنُ عَمَّالٍ، فَيَقُولُ إِنَّ
الْرُّوحَ خَلْقٌ مينْ خَلْقي اللَّهي أَعْظَمح مينْ جَبَِْئيِلَ وَ مييكَائيِلَ كَانَ مَعَ رسل الله و هو مع الأئمة بمستدههم.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

99 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 31
100 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 32
101 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 33
‘From Abu Ja’far asws regarding Words of Allah aswj Mighty and Majestic: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]. He asws said: ‘A creature more magnificent than Jibraeel as and Mikaeel as. He was with Rasool-Allah saww informing him saww and aiding him asws, and he is with the Imams asws from after him saww’.  

I heard Abu Abdullah asws saying: ‘He was with Rasool-Allah saww, a creature more magnificent than Jibraeel as and Mikaeel as, inclining him asws and aiding him saww, and he is with the Imams asws from after him saww’. 

‘Abu Abdullah asws was asked by a man and I was present, about Words of Allah aswj the Exalted: And like that We Sent down a Spirit unto you from Our Command, [42:52]. He asws said: ‘Since Allah aswj Sent down that Spirit unto His aswj Prophet saww, he did not ascend to the sky and he is among us asws’. 

‘From Abu Ja’far asws regarding Words of Allah aswj Mighty and Majestic: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52]. Abu Ja’far asws said: ‘Since Allah aswj Sent down that Spirit unto His aswj Prophet saww, he did not ascend to the sky and he is among us asws’. 

102 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 34  
103 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 35  
104 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 36  
105 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 37
I was in the presence of Abu Abdullah asws and a man from his asws family entered to see him asws and said, ‘May Allahazwj Keep you asws well Words of Allahazwj Blessed and Exalted in Hisazwj Book: And like that We Sent down a Spirit unto you from Our Command. [42:52]’. He asws said: ‘That is among us asws since Allahazwj Sent him down to the earth and has not ascended to the sky’.

I heard Abu Ja’farasws and he asws had been asked about Words of Allahazwj Blessed and Exalted: And like that We Sent down a Spirit unto you from Our Command. [42:52]. Heasws said: ‘The Spirit which Allahazwj Said: And like that We Sent down a Spirit unto you from Our Command. [42:52], he descended from the sky unto Muhammadaswsw, then did not ascend to the sky since it had descended to the earth’.

I said to Abu Abdullahasws, ‘Inform me about the knowledge which youasws know, is it something youasws are learning from the mouths of men, one from the other, or something written with youasws from Rasool-Allah-azwj?’

Heasws said: ‘The matter is more magnificent than that. Have you not heard the Words of Allahazwj Mighty and Majestic in Hisazwj Book: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]?'

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106 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 38
107 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 39
He (the narrator) said, ‘I said, ‘Yes (I have)’. He said: ‘When Allah gave him that Spirit, he came to know with it, and like that when it ends up to a servant, he comes to know of that knowledge and the understanding displayed with himself’.

(I had heard A hadith from Jabir and my heart was disturbed regarding these and I was straitened with intense straitening. I said, ‘By Allah! The rest is near, and I am strong upon it’, so I bought a camel and went out to Al-Medina and sought the permission to see Abu Abdullahasws. Heasws permitted for me. When heasws looked at me, said: ‘May Allahaswj have Mercy on Jabir. He was truthful upon usasws, and may Allahaswj Curse Al-Mugheira, for he was lying upon usasws.’

He (the narrator) said, ‘Then heasws said: ‘Among usasws is the Spirit (which was with) Rasool-Allahsaww’. 41

Heasws said: ‘The matter is more magnificent than that and more majestic. Have you not heard Words of Allahaswj Blessed and Exalted: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]?’

(41:41) - بر، بصائر الدرجات أحمد بن محمد عن الحسن بن محمد عن محمد بن Satan عن أبي الخلال قال، كنت سمحت فأخرجني ابن أحداث

(42:41) - خص، منتخب البصائر بر، بصائر الدرجات أبو محمد عن عثمان بن عثمان عن علي بن عثمان عن عثمان بن محمد الفضيل عن أبي حنفة قال، سألت أنا عبد الله عن العلم ما هو أعلم يتلقع العلم من أقوام الرجل أو في كتاب عندنكم تلقعون فتعلمون منه

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al Hallal who said,

Heasws said: ‘Among usasws is the Spirit (which was with) Rasool-Allahsaww’. 109

Heasws said: ‘The matter is more magnificent than that and more majestic. Have you not heard Words of Allahaswj Blessed and Exalted: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]?’

(108) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 40

(109) Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 41
Then he asws said: ‘And which thing are your companions saying regarding this Verse? He saww was in a state he saww did not know what the Book was nor the Eman until Allah azwj Sent that Spirit to him saww which Allah azwj Gives to ones He azwj so Desires to. So, when Allah azwj Gives it to a servant, he asws knows the understanding and the knowledge’. 110

43- أَمَّا هَذَا الْمَلَائِكَةَ بِالرُّوحَ مِنْ أَمْوُه مِنْ نَبِيٍّ مَنْ نَبِيَتِي رَبُّهُ مَثْلَ اسْتِعْبَدَ اللَّهُ مِنْ هَذَا الْمَلَائِكَةِ، وَاللَّهُ بِكُلِّ شَيْءٍ عُلِّمَ نَبِيٌّ مَعْلُومُ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Ibn Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52].

And there did not worship Allah azwj any Angel, nor a Prophet as, nor a human being, nor Jinn except with the testimony that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj, and Allah azwj did not Create any creature except for the worship’. 111

44- فِي رَجُلٍ أَتَى عَلَى الْأَلْبَانِ بِعِشَابَةِ عَنْ أَمْرِ اللَّهِ مَعْلُومٍ وَ مَعْلُومُ عَلَى اسْتِعْبَدَ اللَّهُ مِنْ هَذَا الْمَلَائِكَةِ، وَ الْلَّهُ بِكُلِّ شَيْءٍ عُلِّمَ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Muhammad Bin Isa, from Ali Bin Asbat, from Al Husayn Bin Abu Al A’ala, from Sa’ad Al Iskaf who said,

‘A man came to Ali asws Bin Abu Talib asws asking him asws about the (Holy) Spirit, ‘Isn’t he Jibraeel as?’ Ali asws said to him: ‘Jibraeel as is from the Angels, and the (Holy) Spirit is other than Jibraeel as’, and he asws repeated that upon the man.

110 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 42
111 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 43
He said to him\textsuperscript{asws}, 'You\textsuperscript{asws} have said a mighty word. There is no one who claims that the Spirit is other than Jibraeel\textsuperscript{as}. Ali\textsuperscript{asws} said to him: 'You have strayed, reporting from the people of straying. Allah\textsuperscript{azwj} Blessed and Exalted is Saying to His\textsuperscript{azwj} Prophet\textsuperscript{asww}: The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] He Sends down the Angel with the Spirit [16:2] – and the Spirit is other than the Angels'.\textsuperscript{112}

The book) 'Muntakhab Al Basair' (and) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja'far Muhammad Bin Suleyman, from his father, from Abu Baseer who said,

'I was with Abu Abdullah\textsuperscript{asws} and there was a mention of something from the matters of the Imams\textsuperscript{asws} when he\textsuperscript{asws} is Blessed (to the world). He\textsuperscript{asws} said: 'And the visitation of the Spirit is Obligation during the Night of Pre-determination (Laylat Al-Qadir)'.

I said, 'May I be sacrificed for you\textsuperscript{asws}! Isn't Jibraeel\textsuperscript{as} the Spirit?' He\textsuperscript{asws} said: 'Jibraeel\textsuperscript{as} is from the Angels, and the Spirit is a creature more magnificent than the Angels. Isn't Allah\textsuperscript{azwj} Saying: The Angels and the Spirit descend [97:4]'.\textsuperscript{113}

(The book) 'Basair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Dawood, from Abu Haroun Al Abdy, from Muhammad bin Al Asbagh Bin Nubata who said,

'A man came to Amir Al-Momineen\textsuperscript{asws} and said, 'There are people claiming that the servant does not commit adultery and he is a Momin, nor does he steal and he is a Momin, nor drink the wine and he is a Momin, nor consume the interest and he is a Momin, nor shed the Prohibited blood and he is a Momin.

This has been grievous upon me and my chest has been troubled to the extent of the claim that this servant who prays Salat to my Qiblah, and calls my call, and marries in my family and I marry in his (family), and inherits me and I inherit him, and he would exit from the Eman due to the few sins which hit him?'

\textsuperscript{112} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 44
\textsuperscript{113} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 45
Ali asws said to him: ‘Your brother spoke the truth. I asws heard Rasool-Allah saww saying: ‘Allahazwj Created the creatures and it was upon three categories, and Descended them to three stages, and that is Hisazwj Word: So the companions of the right hand [56:8] And the companions of the left hand [56:9] And the foremost are the foremost [56:10].

As for what you mentioned of the foremost ones, it is the Prophetsas, Messengersas and non-Messengersas. Allahazwj Made five spirits to be in themas – The Holy Spirit, and the spirit of Eman, and the spirit of strength, and the spirit of desire, and the spirit of the body.

With the Holy Spirit, the Prophetsas, Messengersas and non Messengersas are Sent; and with the spirit of Eman theyas worshipped Allahazwj and did not associate anything with Himazwj, and with the spirit of strength theyas fought against theiras enemies and dealt with theiras livelihoods; and with the spirit of desire they attained pleasures from the food and married the Permissible from the young women; and with the spirit of body they observed the morality and mingled with the people.

Then Heazwj Said: Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253]. Then Said regarding theiras community: and He Aids them with a Spirit from Him [58:22]. Heazwj is Saying that Heazwj Honoured themas by it and Merited themas over the ones besides themas.

And as for what you mentioned of the companions of the right hand, they are the Momineen truly. Heazwj Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him’. He said, ‘And what situations are these?’
Ali \textit{asws} said: ‘As for the first of these, it is as Allah \textit{azwj} Said: \textit{and from you is one who is returned to the worst age so that he does not know anything, after knowing.} [16:70]. This is a deficiency from it of all the spirits, and he isn’t from the one who exits from the Religion of Allah \textit{azwj} because the Doer with him has Returned him to the worst of his age, so he neither recognises the Salat of its timing, nor is he able for the (Salat) Tahajjud at night, nor Fasting by the day, nor standing in rows with the people (for Jihad).

So this is a deficiency from the spirit of Eman, and nothing will harm him, if Allah \textit{azwj} so Desires, and deficiency from it of the spirit of strength, so he is not able to fight against his enemies, nor able to seek the livelihood, and a deficiency from it of the spirit of desire. So, if he were to pass by the daughters of Adam \textit{as}, he will not turn to her and will not stand, and there remains the spirit of body, so he avoids the immorality and mingles with the people until the Angel of death comes to him.

This is a better state because Allah \textit{azwj} Did that with him, and there had come upon him situation during his strength and his youth he had thought of committing sins, so the spirit of strength had encouraged him, and the spirit of desire had adorned it for him, and the spirit of body had guided him until he fell into the sin. If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah \textit{azwj} will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah \textit{azwj} will Make him enter the Fire of Hell.

And as for the companions of the left hand, they are the Jews and the Christians. Words of Allah \textit{azwj} the Exalted: \textit{Those whom We have Given the Book are recognising him just as they are recognising their own sons}; in their own homes, \textit{and a party of them are concealing the Truth while they are knowing} [2:146] \textit{The Truth is from your Lord}, – the Rasool \textit{saww} from Allah \textit{azwj} to them with the truth, \textit{therefore do not become from the doubting ones} [2:147].
فَلَمَّا جَحَدُوا مَا عَرَفحوا ابْتَلَّهَ يُ الَّهْي بِذَلكَ الذَّمِّ فَسَلَبَهْ رَحْوَ الإْيِمَانِ وَ أَسْكَنَ أَبْدَانَهْ.

ثَلََثَةَ أَرْوَاحٍ رَحْوَ الْقَلْوِي وَ رَحْوَ الشَّهْوَةِ وَ رَحْوَ الْبَدْنِ.

ソ, when they rejected what they had recognised, Allahazwj Nullified that and Condemned them. Heazwj Confiscated their spirit of the Faith, and Let three spirits reside in their bodies – spirit of the Strength, and spirit of the Desire, and spirit of the Body, then Heazwj Likened them to the cattle. Heazwj Said: *Surely, they are only like the cattle. But, they are more straying of the way [25:44]*, because the animals are rather being carried by the spirit of strength, and they react by spirit of the desire, and they move around by spirit of the body’.

The questioner said to himasws, ‘Youasws have revived my heart, by the Permission of Allahazwj the Exalted’’.114

And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].’ Heasws said: ‘An Angel more magnificent than Jibraeelas and Mikaeelas. It did not happen to be anyone from the past apart from Muhammadas, and he is with the Imamasas, inclining themasws and informing themasws, and it isn’t that all what is sought is found’’.115

And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].’ Heasws said: ‘An Angel more magnificent than Jibraeelas and Mikaeelas. It did not happen to be anyone from the past apart from Muhammadas, and he is with the Imamasas, inclining themasws and informing themasws, and it isn’t that all what is sought is found’’.115

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Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as}. It did not happen to be with anyone from the past apart from Muhammad\textsuperscript{saww} and it is with the Imams\textsuperscript{asws}, and it isn’t that all what is sought is found’’.\textsuperscript{117}

(50) – بر، بصائر الدرجات أحمد بن محمد عن الأهوذي عن ابن أبي عمرو عن خلف بن البخاري عن عبده.

\textsuperscript{117} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 49

(51) – بر، بصائر الدرجات أحمد بن محمد عن الأهوذي عن فضالة عن عمر بن أبي الأكثري عن أبي بصر قال: فلست لأبي عبد الله ع السائلون عن الروح في النور من أخر زيب ومما أوتيتمن من العلم إلا قلناً قال هو خلق أعظم من جبريل و ميكائيل كان مع رسول الله صلى الله عليه وسلم وهو معنا أهل البيت.

\textsuperscript{118} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 50

\textsuperscript{119} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 51

\textsuperscript{120} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 52
I said, *and Blew into him from His Spirit. [32:9]*. He asws said: ‘From His Power’.121

54 - بر، بصائر الدرجات إن إبراهيم بن هاشم عن أبي عمران عن يوسة عن أبا سلمان عن أبي تفصير قال: سألت أنا عن الله عَنْ قوله

ِْرَاهييمَ بْني هَاشيمٍ عَنْ يَُْيََ بْني أَبِي عيمْرَانَ عَنْ يحونحسَ عَني ابْني

قَالَ: سَْيَسَلْتح أَبَا عَبْدي اللَّهي ع عَنْ ق َوْليهي

عَزَّ وَ جَلَّ وَ يَسَُْلِحونَكَ عَني الرُّوحي قحلي الرُّوحح مينْ أَمْري رَبِِّ

قَالَ خَلْقٌ أَعْظَمح مينْ جَبَِْئييلَ وَ مييكَائييلَ كَانَ مَعَ رَسحولي اللَّهي ص وَ هحوَ مَ

الْمَلَكحوتي

122

55 - بر، بصائر الدرجات أن عيسى بن الحسنائي، من جبريل ليس من أهل الدنيا، وإنما هو من الأنبياء والرسل، فهذا من الروايات.

قَالَ إينَََّا ا لرُّوحح خَلْقٌ مينْ خَلْقيهي لَهح بَصَرٌ وَ ق حوَّةٌ وَ تَأْيييدٌ يََْعَلحهح اللَّهح فِي ق حلحوبي الرُّسحلي وَ الْمحؤْمينييَ

123

56 - بر، بصائر الدرجات أحمد بن محمد من أفاضل بن عمرو بن أبي المناف، عن أبي اسحاق، عن خليفة بن راشد، عن أبي عبيدة اللَّه

ميثْلَهح.

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57 - بر، بصائر الدرجات أحمد بن محمد وأبي زيد بن أبي قصي بن خالد بن يزيد بن أبي عبيدة اللَّه، عن أبي اسحاق، عن خليفة بن راشد، عن أحمد بن عمرو بن زيد، عن السيدة خديجة، وعن عمر بن الخطاب رضي الله عنه.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from yahya Bin Abu Imran, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullah asws about Words of Mighty and Majestic: And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85]. He asws said: ‘A creature more magnificent than Jibraeel as and Mikaeel as who was with Rasool Allah saww and is with the Imams asws, and it is from the Kingdoms’’.122

(The book) ‘Basaair Al Darajaat’ – Ibn Isa, from Al Husayn Al Qalanasy who said,

‘I heard him asws saying regarding this Verse: And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85]. He asws said: ‘An Angel more magnificent than Jibraeel as and Mikaeel as who was with Rasool Allah saww and is with the Imams asws, and he isn’t as you are thinking of’’.123

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Al Husayn Bin Abu Al A’ala, from Abu Baseer – similar to it”.124

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad and In Yazeed, from Ibn Fazzal, from Abu Jameela, from Muhammad al Halby,

‘From Abu Abdullah asws regarding Words of Mighty and Majestic: And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85]. He asws said: ‘Allah azwj Blessed and Exalted is One, ‘Samad’ (solid), and the ‘Samad’ is a thing which has any interior for it, and rather the Spirit is a creature from His azwj creatures having vision for it

121 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 53
122 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 54
123 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 55
124 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 56
and strength and support. Allahazwj Makes it to be in the hearts of the Messengersas and the Momineen”.125

From Muhammad Bin Uzafir Al Sayrafi, from the one who inform him,

‘From Abu Abdullahasws having said: ‘Allahazwj Blessed and Exalted Created the Holy Spirit and did not Create any creature more of more proximity to Himazwj than it isn’t the more honourable of the creatures to Himazwj. Whenever Heazwj Wants a matter, Heazwj Casts it to it, and Casts it to the start, and it flows with it’.126

From Abu Abdullahasws regarding Words of the Exalted: better than a thousand months [97:3]. Heasws said: ‘From the kingdom of clan of Umayya’.

Heasws said: ‘And Hisazwj Words: The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] – i.e., from the Presence of their Lordazwj unto Muhammadasws and Progeny of Muhammadasws with every matter, ‘Salam’’.127

And it is reported as well, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, by his chain,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘Myasws father Muhammadasws Bin Aliasws said to measws: ‘Aliasws Bin Abu Talibasws recited: Surely We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr), and in hisasws presence were Al-Hassanasws and Al-Husaynasws. Al-Husaynasws said to himasws: ‘O fatherasws! It is as if it is a sweet from yourasws mouth’.

He was father over the Prophetsws, his)
He asws said to him asws: ‘O son asws of Rasool-Allah saww and my asws son asws! I asws know regarding it what you asws do not know. When it was Revealed, your asws grandfather Rasool-Allah saww sent for me asws, then recited it unto me asws, then struck upon my asws right shoulder and said: ‘O my asws brother, and my asws successor asws and in charge of my asws community after me asws and battler against my asws enemies up to the Day of Qiyamah! This Chapter is for you asws from after me asws, and for your asws children asws from after you asws.

And it is reported from Abu Ja’far asws the 2nd having said: ‘Ali asws was saying: “There would not gather (from the Clan of) Al-Taymi (Abu Bakr) and (from the Clan of) Al-Adwy (Umar) in the presence of Rasool-Allah saww and he saww recited: Surely, We Revealed it [97:1] (Surah Al-Qadr) with humbleness and crying, so they would both be saying: ‘How intense is your asws soft-heartedness for this Chapter!’}

So Rasool-Allah saww was saying: ‘(It is) due to what my eyes see, and my saww heart feels, and due to what the heart of this one asws would see from after me saww. So, they were both saying, ‘What is that which your asws heart is seeing, and what is that which his asws heart would see?’ He asws said: ‘So he saww wrote for them both in the sand: The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]’.

He asws said: ‘Then he saww was saying: ‘Does there remain anything after His aswj Words: every matter?’ And they were both saying, ‘No’. So, he saww was saying: ‘Do you two know who they descend upon with that?’ They were saying, ‘You saww, O Rasool-Allah saww!’ He saww was saying: ‘Yes’.

128 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 60
So he was saying: ‘Would there happen to be a Night of Pre-determination (Laylat Al-Qadr) (to come) after me?’ So, they both were saying, ‘Yes’. So he was saying: ‘So would that affair be descending during it?’ So, they were saying, ‘Yes’. So he was saying: ‘Unto whom?’ So, they were saying, ‘We don’t know’. So he was saying: ‘If you don’t know, so know, it is this one, from after me’.

He said: ‘So it was such that they both (the two from the Clans of Taymi and Adwy) recognised that night (Laylat Al-Qadr) from the intensity of what entered into them from the awe’.

And it is reported by this chain,

‘From Abu Ja’far having said: ‘O community of Shias! Argue by (utilising the Chapter: Surely We Revealed it [97:1] (Surah Al-Qadr), you would be winning, for by Allah, it is a Proof of Allah Blessed and Exalted upon the creatures, after Rasool-Allah, and it is a Chief of your Religion, and it is a peak of our teachings.

O community of Shias! Argue by (utilising the Chapter): Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2], for it is for the Masters of the Command (Wali Al-Amr(s)) in particular, after Rasool-Allah. O community of Shias! Allah Blessed and Exalted is Saying: and there is no community except a warner has been among them [35:24].

It is said, ‘O Abu Ja’far! The warner of this community is Muhammad! He said: ‘You speak the truth! And was there a warner while he was alive, from the ones sent in the horizons of the earth?’ The questioner said, ‘No’.

Abu Ja’far said: ‘What is your view if the one he sent, wasn’t his warner just as was a warner in his sending from Allah the Exalted?’ He said, ‘Yes (he was)’. He said: ‘So like that, did not pass away except and for him was one he sent as a warner. So, if you were to say, no, then Rasool-Allah would have wasted the ones in the lineages of the men from his community’.

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129 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 61
The questioner said, ‘Wouldn’t the Quran suffice them?’ He\textsuperscript{asws} said: ‘Yes, if they were to find an interpreter for it’. He said, ‘Or didn’t Rasool-Allah\textsuperscript{saww} interpret it?’ He\textsuperscript{asws} said: ‘Yes, but he\textsuperscript{saww} interpreted it to one man, and interpreted the glory of that man to the community, and he is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

The questioner said, ‘O Abu Ja’far\textsuperscript{asws}! It is as if this matter is special, the generality cannot bear it’. He\textsuperscript{asws} said: ‘Yes, Allah\textsuperscript{azwj} Refused to be worshipped except secretly until there came the beginning of its reason in which His\textsuperscript{azwj} Religion was to be manifested, just as Rasool-Allah\textsuperscript{saww} was with Khadeeja\textsuperscript{asws}, concealing, until he\textsuperscript{saww} was Commanded with the proclamation’. The questioner said, ‘Is it befitting for the master of this Religion that he\textsuperscript{saww} conceals?’ He\textsuperscript{asws} said: ‘Or didn’t Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} conceal on the day he\textsuperscript{asws} professed Islam with Rasool-Allah\textsuperscript{saww} until His\textsuperscript{azwj} Command appeared?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So, like that, we\textsuperscript{asws} are Commanded until the Book reaches its term’.

And it is reported as well by this chain,

‘From him\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted has Created The Night of Pre-Determination (Laylat Al-Qadr), as the first of what He\textsuperscript{azwj} Created the world, and Created during it the first Prophet\textsuperscript{saww} to be and the first successor\textsuperscript{as} to be, and He\textsuperscript{azwj} had Decreed that it would happen to be during every year, the interpretation of the matters would be descending in it up to its like in the following year.

So, the one who rejects that, then he has refuted against Allah\textsuperscript{azwj} the Exalted His\textsuperscript{azwj} Knowledge, because the Prophets\textsuperscript{as} and the Rasools\textsuperscript{as} and the Muhaddasoon (ones Narrated to from Allah\textsuperscript{azwj} cannot stand except if there happens to be upon them a proof with what would be coming to them during that night along with the proof of which would be coming to them with Jibraeel\textsuperscript{as}.'}

\textsuperscript{130} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 62
He (the narrator) said, 'I said, 'And the Muhaddasoon as well, Jibraeel\textsuperscript{as} comes to them, or other from the Angels?'

He\textsuperscript{asws} said: ‘As for the Prophets\textsuperscript{as} and the Rasools\textsuperscript{as}, there is no doubt in that, and there is no escape for the ones besides them, from the first day in which the earth was Created up to the end of the perishing of the world, from there happening to be a Divine Authority upon the people of the earth, the Commands coming during that night to the ones most beloved from His\textsuperscript{azwj} servants, and he\textsuperscript{asws} would be the Divine Authority.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! The Angles and the Spirit had descended unto Adam\textsuperscript{as} during the Night of Pre-determination. And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! Adam\textsuperscript{as} did not pass away except and there was a successor\textsuperscript{as} for him\textsuperscript{as}, and everyone from the Prophets\textsuperscript{as} after Adam\textsuperscript{as}. The Commands had come to him\textsuperscript{as} during it, and he\textsuperscript{as} described it to his\textsuperscript{as} successor\textsuperscript{as} from after him\textsuperscript{as}.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj} that the Prophet\textsuperscript{as} used to order with what had come to him\textsuperscript{saww} from the Commands during that night, from Adam\textsuperscript{as} to Muhammad\textsuperscript{saww}: ‘I\textsuperscript{as} hereby bequeath to so and so', and Allah\textsuperscript{azwj} has Said in His\textsuperscript{azwj} Book to the Master of the Command from after Muhammad\textsuperscript{saww} in particular: \textit{Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them,} - up to His\textsuperscript{azwj} Words: \textit{they are the transgressors [24:55]}.

He\textsuperscript{azwj} is Saying: ‘I\textsuperscript{azwj} shall Make you Caliphs of My\textsuperscript{azwj} Knowledge and My\textsuperscript{azwj} Religion and My\textsuperscript{azwj} servants after Your\textsuperscript{azwj} Prophet\textsuperscript{saww}, just as I\textsuperscript{azwj} had Made Caliphs the successors\textsuperscript{as} of Adam\textsuperscript{as} from after him\textsuperscript{as} until the Prophet\textsuperscript{as} to follow him\textsuperscript{as} was Sent’.

\textbf{Worship Me and do not associate anything with Me! [24:55].} He\textsuperscript{azwj} is Saying: ‘Worship Me\textsuperscript{azwj} with the belief that there will be no Prophet\textsuperscript{saww} after Muhammad\textsuperscript{saww}, so the one who says other than that, \textit{so these ones, they are the transgressors [24:55].}'}
He aswj has Enabled the Masters asws of the Command (Wali Al-Amr) after Muhammad asaww with the Knowledge, and we asws are they, therefore ask us asws, so if we asws ratify you, be acknowledging, and you will not be doing so. As for our asws knowledge, so it is apparent, and as for the appearance of our asws era in which the Religion would be manifested from us asws until there does not happen to be any differing between the people, so there is a term for it from the passing of the nights and the days. When it comes, it would be manifested, and it would be one command.

And I asws swear by Allah aswj! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allah aswj Made them to be the witnesses upon the people, for Muhammad asaww to be a witness upon us asws and for us asws to be a witness upon our asws Shias, and for our asws Shias to be a witness upon the (generality of the) people. Allah aswj Mighty and Majestic Refuses that there should happen to be a differing in His aswj Judgment, or between the people asws of His aswj Knowledge, there be a contradiction’.

Then Abu Ja’far asws said: ‘The merit of the Eman of the Momin in total is: Surely, We revealed it [97:1] (Chapter 97) and in its interpretation, upon the one who is unlike him in the Eman with it, is like the merit of the human being upon the beasts. And Allah aswj Mighty and Majestic Defends with the believers in it from the rejecters of it in the world, in order to perfect the Punishment of the Hereafter for the ones He aswj Knows there is no repentance from them, as He aswj Defends by the fighters from the sitters.

و لا أظلم في هذا الإمان جهادا إلا الحج والعمرة والجوار.

And I asws do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness”.131

And I asws do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness’.

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131 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 63
'From Abu Ja'far asws the 2nd having said: 'Abu Abdullah asws said: “While my father asws was performing Tawaaf of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his seven (circuits) until he made him enter into a house by the side of Al-Safa. So he sent for me, and we became three.

So, he said, ‘Welcome, O son of Rasool-Allah! Then he placed his hand upon my head and said, ‘May Allah Bless you, O trustees of Allah after his forefathers! O Abu Ja'far! If you so desire, so inform me and if you so desire, I shall inform you, and if you so desire, ask me, and if you so desire, I shall ask you, and if you so desire, ratify me, and if you so desire, I shall ratify you.'

He said: ‘All of that I like’. He said, ‘So beware of speaking by your tongue during my questioning by a matter with something else in your consciousness’. He said: ‘But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah Mighty and Majestic Refused that there should be a Knowledge for Him wherein is a differing’.

He said, ‘This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?’ He said: ‘But, the totality of the knowledge, so it is with Allah Mighty and Majestic is His Mention, and as for what is a must for the servants from it, so it is with the successors’. 

He said: ‘So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, ‘This is what I wanted, and for it I came over. You claim that knowledge is what there is no differing therein, from the knowledge with the successors, so how do they know it?’ He said: ‘Just as how Rasool-Allah used to know it except that they are not seeing what Rasool-Allah used to see, because he was a Prophet, and they are Muhaddisoun, and it was so that he would be a delegate to Allah Mighty and Majestic and he would hear the Revelation, and they are not hearing'.
You speak the truth, O son of Rasool-Allah! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah? So my father smiled and said: ‘Allah Mighty and Majestic Refuses that anyone should have notification of His Knowledge except for the one examined for the Eman with it, just as He Ordained upon Rasool-Allah that he be patient upon the harm of his people, and he should not fight against them except by His Command.'

I would love it if your eyes happen to be with the Mahdi of this community, and the Angels with the swords of the family of Dawood, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones’. Then he brought out a sword, then said: ‘Here, this is from those.'

He said: ‘My father said: ‘Yes. By the One Who Chose Muhammad over (all) the human beings!’ The man returned his turban and said, ‘I am Ilyas. I did not ask you about your matter and there was ignorance with me from it, apart from that I loved it that this Hadeeth takes place, as a strengthening for your companions, and I shall inform you with a Verse you recognise it, if they were to debate with it, they would win’. My father said to him: ‘If you so desire, I shall inform you with it’. He said, ‘I do desire it’.

He said: ‘Our Shias, if they were to be saying to the people is opposition to us that Allah Mighty and Majestic is Saying to His Rasool [97:1] We have indeed revealed this in the Night of Predestination – up to its end. So, did Rasool-Allah know anything
from the knowledge which he saww did not know during that night, or Jibraeel as came with it during other than it? So, if they would be saying, ‘No’, then say to them, ‘So was it inevitable from what he saww knew that he saww should manifest it?’ So, they would be saying, ‘No’.

Then say to them, ‘So was there, regarding what Rasool-Allah saww did manifest, from the Knowledge of Allah azwj, Mighty is His Mention, any differing?’ So, if they say, ‘No’, then say to them, ‘Therefore the one who judges by a Judgment of Allah azwj wherein is a differing, so has he opposed Rasool-Allah saww?’ They would be saying, ‘Yes’. If they say, ‘No’, so they have broken their first speech.

Say to them, ‘[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge’. If they say, ‘Who are the ones firmly rooted in the Knowledge?’ Then say, ‘The ones in whose knowledge there is no differing’. If they say, ‘So who is that?’ So, say, ‘Rasool-Allah saww was an owner of that. So did he saww deliver or not?’ If they say, ‘He saww did deliver’, then say, ‘He saww passed away and the Caliph from after him saww had knowledge wherein there was no differing?’

If they say, ‘No’, so say, ‘A Caliph of Rasool-Allah saww is Assisted, and Rasool-Allah saww would not leave behind anyone except the one who judged by his saww judgment, and except one who would happen to be similar to him saww except for the Prophet-hood, and if it was so that Rasool-Allah azwj did not leave anyone behind regarding his saww knowledge, so he saww would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after him saww’.

If they say to you, ‘The knowledge of Rasool-Allah saww was from the Quran’, so say, [44:1] Ha Meem! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning – up to His azwj Words [44:5] surely We are the Senders (of Messages)’.
If they say to you, ‘Allah azwj Mighty and Majestic does not Send a Message except to a Prophet asws’, so say, ‘This [44:4] Therein every wise affair is made distinct, it is from the Angels and the Spirit who descend from a sky to a sky or from a sky to the earth?’ If they say, ‘From a sky to a sky’, so there isn’t anyone in the sky who returns from obedience to disobedience. If they say, ‘From sky to the earth’, the people of the earth are more needy of the creatures to that. Then say, ‘Is there a must for them to have a chief they would be going to for the judgments?’ If they say, ‘So the Caliph, he is their judge’. Then say, ‘[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light – up to His asws Words in it they shall be abiding. By my asws life! There is neither in the sky nor in the earth, a Guardian of Allah azwj, Mighty is His Mention, except that he asws is Assisted, and the one who is Assisted would not err, and there is neither in the sky nor in the earth, an enemy of Allah aswj, Mighty is His aswj Mention except that he is Abandoned, and the one who is Abandoned would not be correct (in his judgments).

Just as it is inevitable for there to be a Revelation which descends from the sky for the people of the earth to be judged with, like that, it is inevitable for there to be a Guardian asws.

If they say, ‘We do not recognise this’, say to them, ‘Say whatever you so like to. Allah azwj Mighty and Majestic Refused that after Muhammad asww He asww should leave the servants and there is no Divine Authority upon them’.

Abu Abdullah asws said: ‘Then he asws paused, so he (Ilyas as) said: ‘Over here, O son asws of Rasool-Allah assww, is a vague door. What is your asws view if they were to say, ‘The Divine Authority is the Quran’?’

He asws said: ‘Then I asws would be saying to them: ‘The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are people asws who are ordering and prohibiting,’ and I asws would be saying: ‘There would get presented to some people of the earth, a difficulty which is not in the Sunnah, and the judgment wherein there is no differing, and it isn’t in the Quran, Allah aswj refused that (situation to occur) for His aswj Knowledge, for that strife to appear in the earth and there is no refutation for it in His aswj Judgment, and a relief for its people’.
He (Ilyas as) said: ‘Over here you asws are winning, O son asws of Rasool-Allah saww! I as testify that Allah azwj, Mighty is His azwj Mention had Known of what would be hitting the creatures from difficulties in the earth, or regarding themselves from the Religion, or something else, so He azwj Placed the Quran as Evidence’.

He asws said: ‘So the man (Ilyas as) said: ‘Do you asws know, O son asws of Rasool-Allah saww the Evidence, what it is?’ Abu Ja’far asws said: ‘Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment’. So he asws said: ‘Allah azwj Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn’t in His aswj earth from His azwj Judgment which can be judged with the correctness with regards to that very difficulty’.

He asws said: ‘(It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one): So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]’. The man (Ilyas as) said: ‘I as testify that you Imams asws are the owners of the wisdom wherein there is no differing’. Then the man stood up and went, and I asws did not see him (again)”.

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132 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 64
And from Abu Abdullah asws having said: ‘While my asws father asws was seated and there were a number (of people) in his asws presence, when he asws laughed until his asws eyes shed tears, then he asws said: ‘Do you know what made me asws laugh?’ They said, ‘No’.

He asws said: ‘Ibn Abbas claimed that he is from those, Surely, those who say, ‘Our Lord is Allah!, then they are steadfast [41:30]’. I asws said to him, ‘Have you seen the Angels, O Ibn Abbas, informing you with its Wilayah being for you in the world and the Hereafter with the safety from the fear and the grief?’

He asws said: ‘He said: ‘Allah azwj Blessed and Exalted is Saying: But rather, the Momineen are brothers, [49:10], and the entirety of the community is included in this’. So I asws laughed, then said: ‘You speak the truth, O Ibn Abbas! I asws adjure you with Allah azwj! Is there any differing in the Judgment of Allah azwj, Majestic is His azwj Mention?’ He said, ‘No’.

I asws said: ‘What do you view regarding a man who strikes the fingers of a man with the sword until they fall off, then he goes to another man comes and cuts off his palm, so he comes with him to you, and you are a judge, how will you deal with it?’

He said, ‘I shall say to this cutter to give the wergild of his palm, and I shall say to the cut one to reconcile with him (the cutter of the fingers) upon what he likes, and I shall send him to two just ones’.

I asws said: ‘There has come differing in the Judgment of Allah azwj, Majestic is His azwj Mention, and the first word is broken. Allah azwj, Mighty is His azwj Mention Refused for anything from the legal punishments to be innovated among His azwj creatures. Its interpretation isn’t in the earth. The cutter of the palm would be cut originally, then he (victim) would be give the wergilds of the fingers. That is how the Judgment of Allah azwj descended in the night during which the Commands descend.'
If you reject it after having heard from Rasool-Allah saww then Allah azwj will Enter you into the Fire, just as He asws Blinded your vision on the day you rejected upon Ali asws Bin Abu Talib asws. He said, ‘So that is why my sight was blinded’.

He asws said;’ And what will let you know of that? By Allah azwj! His sight was blinded only from the touch of a wing of an Angel. He asws said: ‘So I asws laughed, then left him that day of his to the ridiculousness of his intellect. Then I asws met him, so I asws said: ‘O Ibn Abbas! You have not spoken as truthfully as yesterday’.

You said, ‘I do not view it except as being with Rasool-Allah saww’. So, the Angel who narrated to him asws appeared to you and said: ‘You are lying, O servant of Allah azwj! You saw my eyes which Ali asws narrated to you with, and his asws eyes did not see him, but his asws heart retained and it resonated in his asws ears. Then he touched you with his wing, and you were blinded’.

He asws said: ‘Ibn Abbas said, ‘Whatever we differed regarding anything, and its Judgment is with Allah azwj’. I asws said to him: ‘Is the Judgment of Allah azwj in a Judgment from His azwj Judgments, with two matters?’ He said, ‘No’. I asws said, ‘Over here you are destroyed and will destroy (others)’.133

And by this chain from Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic Says regarding the Night of Predestination (Laylat Al-Qadr) During it, every wise matter is made distinct [44:4]’.

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133 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 65
He\textsuperscript{asws} said: ‘During it Descends the Command for each matter, and there is never single Command for two things, but rather each thing has its own Order. (Thus) anyone who issues an order which is not different, so his order would be from the Orders of Allah azwj and the one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master\textsuperscript{asws} of the Command (Wali Al-Amr\textsuperscript{asws}) explaining the matters, year by year.

Then he\textsuperscript{asws} recited: \textit{And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]}\textsuperscript{134}.

And by this chain from Abu Abdullah\textsuperscript{asws} having said: ‘‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was saying: \textit{We have Revealed this in the Night of Pre-determination [97:1]. Allah\textsuperscript{azwj} Mighty and Majestic Spoke the Truth. Allah\textsuperscript{azwj} Revealed the Quran during the Night of the Pre-determination (Laylat Al-Qadr)}.\textit{And what make you realise what the Night of Pre-determination is?} [97:2] – Rasool-Allah\textsuperscript{saww} said: ‘‘I\textsuperscript{saww} don’t know’. Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{The Night of Pre-determination is better than a thousand months [97:3]} – wherein there is no Night of Pre-determination.”

\textsuperscript{134} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 66
He asked Rasool-Allah \( ^{saww} \): “Do you know why it is better than a thousand months?” He \( ^{saww} \) said: ‘No’. He \( ^{aww} \) said: ‘Because Therein come down the Angels and the Spirit by Allah’s Permission of all matters \([97:4]\); and when Allah \( ^{aww} \) Mighty and Majestic Permits for something, so it has Pleased Him \( ^{aww} \), \[97:5\] Peace! Such it is till the emergence of the dawn. He \( ^{aww} \) is Saying: “They are greeting upon you \( ^{saww} \), O Muhammad \( ^{saww} \), My \( ^{aww} \) Angels and My \( ^{aww} \) Spirit with My \( ^{aww} \) Greetings, from the beginning of their descent up to the emergence of the dawn’.

Then He \( ^{aww} \) said in (another) part of His \( ^{aww} \) Book: And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular \( [8:25] \), in particular regarding We have Revealed this in the Night of Pre-determination \([97:1]\).

He \( ^{aww} \) said in (another) part of His \( ^{aww} \) Book: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful \([3:144]\).

He \( ^{aww} \) is Saying in the first Verse that Muhammad \( ^{saww} \), when he \( ^{saww} \) passes away, the people of the opposition to the Command of Allah \( ^{aww} \) Mighty and Majestic would be saying, ‘The Night of Pre-determination (Laylat Al-Qadr) expired along with Rasool-Allah\(^{saww}\)’. So this is a Fitna hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, ‘It (Laylat Al-Qadr) did not go away, then it would be inevitable that there would happen to be for Allah \( ^{aww} \) Mighty and Majestic a Command during it. And when they acknowledge with the Command, there cannot happen to be an escape from there being a Master\(^{aww}\) for it’.

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

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135 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 67
He asws said: ‘And a man said to Abu Abdullah asws, ‘O son asws of Rasool-Allah saww! Do not be angry upon me’. He asws said: ‘Why would that be so?’ He said, ‘Due to what I want to ask you asws about’. He asws said: ‘Say (it)’. He said, ‘And you will not get angry’. He asws said: ‘And I asws will not get angry’.

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

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

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

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

The man said, ‘Can you explain this to me?’ He asws said: ‘Rasool-Allah saww did not pass away but after preserving the total knowledge and its explanation.’ The man said, ‘That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?’ He asws said: ‘The Command and the easiness in what he saww already knew about.’
The questioner said, ‘What happens to them asws during the Night of Predestination (Laylat Al-Qadr), is it the knowledge other than what they asws already knew?’ This is what they asws have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah aswj Mighty and Majestic.’

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

The questioner said, ‘Can we say that one from the successors asws knows what the other successor asws does not know?’ He asws said: ‘No, no Prophet as passes away but his knowledge gets known to the successor asws, and it is on him asws that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he asws will judge among the servants.’

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

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

The questioner said, ‘O Abu Ja’far asws, Do you asws think that the Prophet saww received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?’
He asws said: ‘It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet as passed away or the successor asws except that the successor asws gets to know it all, and as for the knowledge that you have asked about, Allah azwj Mighty and Majestic Disdains that the successors asws will tell anyone about it except to themselves asws.’

The questioner said, ‘O son asws of the Rasool-Allah saww, how do I recognise the Night of Predetermination taking place every year?’ He asws said: ‘When the month of Ramadhan comes, recite the Chapter Al-Dukhan one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.

And Abu Ja’far asws said: ‘For what (reason) are you seeing the ones whom Allah azwj Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans la and their pairs to be more than what you are seeing the Caliphs of Allah azwj whom Allah azwj Sent for the justice and the correctness from the Angels?’ O Abu Ja’far! And how can anything be more numerous than the Angels are?’ He asws said: ‘(It is) what Allah azwj Mighty and Majestic has Desired it to be’.

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

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

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

But, the one who does not believe in what is regarding the Night of Pre-determination (\textit{Laylat Al-Qadr}) is a denier, and the one who believes in The Night of Pre-determination but other than our\textsuperscript{asws} viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us\textsuperscript{asws}, and the one who does not says so, so he is a liar.

Surely, Allah\textsuperscript{azwj} Mighty and Majestic is more Magnificent that He\textsuperscript{azwj} would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn’t descend unto anyone, so it cannot happen that something would descend upon nothing, and if they were to say and they will be saying, that this isn’t anything, so they would have strayed a far straying'\textsuperscript{136}.

\textbf{COMMENTS}

قال أمير المؤمنين ع لَا آية في كتاب الله لأخبر بما يكون إلى يوم القيامة.

Amir Al-Momineen\textsuperscript{asws} said: ‘Had it not been for a (particular) Verse in the Book of Allah\textsuperscript{azwj}, I\textsuperscript{saww} would have informed with what will be happening up to the Day of Qiyamah’.

I (Majlisi) am saying, ‘And it is reported by the sheikh Sharaf Al Deen in the book ‘Taweel Al Ayaat Al Bahira’, by his chain from Muhammad Jamhour, from Safwan, from Abdullah Bin Muskan, from Abu Baseer,

\textsuperscript{136} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 68
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Words of Mighty and Majestic: \textbf{better than a thousand months [97:3]}: ‘It is government of clan of Umayya’. 

وَ قَالَ لَيْلَةٌ مينْ إيمَامٍ عَدْلٍ خَيرٌْ مينْ أَلْفي شَهْرٍ مينْ محلْكي بَنِّي أحمَيَّةَ

And he\textsuperscript{asws} said: ‘A night from a Just Imam\textsuperscript{asws} is better than a thousand months from the kingdom of clan of Umayya’.

وَ قَالَ نَزَّلح الْمَلَائِكَةَ وَ الرُّوحَ فيها إِذْنَ رَبِّيِّمُ أَنَّهُ كُنْتُمْ عَمَّا طَلَّبْتُمْ مَنَاتَّ مِنْ أَمْرٍ صَلََامٍ

And he\textsuperscript{asws} said: ‘\textbf{The Angels and the Spirit descend during it by Permission of their Lord [97:4]}, i.e., from the Presence of their Lord\textsuperscript{azwj} unto Muhammad\textsuperscript{saww}, with every matter, ‘Salam’.

وَ رَوَى أَيْضاً عَنْ مُحَمَّدي بْنِ جَمُّح أَنَّهُ عَنْ محوسَى بْنِ بَكْرٍ عَنْ زحزَارَةَ عَنْ حِحْرَانَ قَالَ:

And it is reported as well, from Muhammad Bin Jamhour, from Musa Bin Bakr, from Zurara, from Humran who said,

‘I asked Abu Abdullah\textsuperscript{asws} about what is made to be distinct during the Night of Pre-determination, ‘Is it what Allah\textsuperscript{azwj} had Pre-determined regarding it?’

قَالَ لَِّ ت َنَزَّلح الْمَلَائِكَةَ وَ الرُّوحَ فيها إِذْنَ رَبِّيِّمُ أَنَّهُ كُنْتُمْ عَمَّا طَلَّبْتُمْ مَنَاتَّ مِنْ أَمْرٍ صَلََامٍ

He\textsuperscript{asws} said: ‘The Power of Allah\textsuperscript{azwj} cannot be described except that He\textsuperscript{azwj} Said: \textbf{During it, every wise matter is made distinct [44:4]}, and how can it happen to be wise except what Allah\textsuperscript{azwj} Makes to be distinct? And the Power of Allah\textsuperscript{azwj} the Glorious cannot be described because He\textsuperscript{azwj} Brings into being whatever He\textsuperscript{azwj} so Desires.

وَ أَمَّا قَوْلهُ كُنْتُمْ عَمَّا طَلَّبْتُمْ مَنَاتَّ مِنْ أَمْرٍ صَلََامٍ

And as for His\textsuperscript{azwj} Words: \textbf{The Night of Pre-determination is better than a thousand months [97:3]}, it means (Syeda) Fatima\textsuperscript{asws}. And His\textsuperscript{azwj} Words: \textbf{The Angels and the Spirit descend during it [97:4]}, and the Angels in this place are the Momineen, those who are possessing the knowledge of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and the Spirit is the Holy Spirit, and it is with (Syeda) Fatima\textsuperscript{asws}.

من كُلّ أَمْرٍ صَلََامٍ بَيْلِقْ مِنْ كُلّ أَمْرٍ مَّتَّى مِنْ أَمْرٍ مَّتَّى مَنْ عُفِّبَتْ مِنْ أَمْرٍ مَّتَّى.
He said, ‘And in this meaning is what is reported by the sheikh Abu Ja’far Al Tusi, from his men, from Abdullah Bin Ajlan Al Sakuny who said,

I heard Abu Ja’far asws say: ‘The house of Ali asws and (Syeda) Fatima asws is from the Chamber of the Rasool Allahsaww, and the roof of their asws house is the Throne of the Lordsawwj of the Worlds, and underneath their asws house is a sliding hatch leading to the Throne through which the Revelation and the Angels ascend, bringing to them asws the Revelation morning and night, and every hour and every moment, and the regiment of the Angels does not get cut off; a regiment comes up and a regiment goes down.

And surely, Allah aswja Blessed and Exalted Uncovered the skies for Ibrahimas until the Throne was seen, and Allah aswja Increased his as vision, and Allah aswja Increased the strength of visions of Muhammadas and Aliasws and (Syeda) Fatimaasws and Al-Hassanasws and Al-Husayan asws, and they asws used to see the Throne, and they asws did not find the roof of their asws house other than the Throne.

So theirasws house was roofed by the Throne of the Beneficent and the Angels ascended as per the Words of Allah aswj Mighty and Majestic: The Angels and the Spirit descend during it by Permission of their Lord, of every matter, Salam [97:4].’ I said, ‘From every matter?’ He asws said: ‘With every matter.’ I said, ‘This is Revelation?’ He asws said: ‘Yes’.

I said, ‘And it is reported from Abu Zarrra having said, ‘O Rasool-Allah sawwj! Is the Night of Pre-determination a thing happened upon the era of the Prophetsas, the Commands

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137 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 69
138 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 70
descending upon them as, and when they as passed away, it was Raised?' He saww said: ‘No, but it is up to the Day of Qiyamah”’. 139

And it has come in the Hadeeth of the Mi’raj (Ascension),

‘From Al-Baqir asws having said: ‘When there was an ascension with the Prophet saww and Allah azwj the Glorious Taught him saww the Azaan and the Iqamah and the Salat, and when he saww prayed Salat, the Glorious Commanded him saww to recite in the first Cycle with (Surah) Al-Hamd and (Surah) Al-Tawheed, and Said to him saww: “This is My azwj Attribution”.

And in the second (Cycle), with (Surah) Al-Hamd and Surah Al-Qadr and Said: “O Muhammad saww! This is your saww attribution and attribution of People asws of your saww Household up to the Day of Qiyamah”’. 140

And from Al-Sadiq asws having said: ‘It (Laylat Al-Qadr) is to remain up to the Day of Qiyamah because if it were to be Raised (withdrawn), the Quran (would also) be Raised (withdrawn)’’. 141

139 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 71
140 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 72
141 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 73
CHAPTER 4 – THEIR\textsuperscript{asws} SITUATIONS DURING THE YEARS

1 - ب، بصائر الدراجات على بن إسماعيل عن محض بن عمر عن علي بن أبي طالب: أَيَّتَهُمَا حَفَظُرَ عَفْدَ خَرَّ عَلَىٰ أَوْفِيَّةٍ وَ أَخْتَدَدَ النَّظَرِ إِلَيْهِ وَ إِلَىٰ رَأْسِهِ وَ إِلَىٰ رَيْلِهِ لأَصِيفٍ فَأَصِفَّ فَأَصِفَّتَا يَمِثَّرُ. 

(The book) ‘Basair Al Darajaat’ – Ali Bin Ismail, from Muhammad bin Umar, from Ali Bin Asbat who said,

‘I saw Abu Ja’far\textsuperscript{asws} and he\textsuperscript{asws} had come out, and I stared in looking at him\textsuperscript{asws}, and to his\textsuperscript{asws} head, and to his\textsuperscript{asws} legs, so I could described his\textsuperscript{asws} stature to our companions at Egypt.

فَخَرَّ سَاجِدًا وَ قَالَ إِنَّ اللَّهَ أَحْتَجَّ فِي الإِمَامَةِ وَ أَحْتَجَّ فِي النَّبِيَّةِ وَ لَمْ يُحِلَّ أَنْ يُحْيِي إِلَّاٰ أَنْ يُحْيِي وَ هُوَ أَيَّ سَبْعِي سَنَةً. 

He\textsuperscript{asws} fell down in Sajdah and said: ‘Allah\textsuperscript{azwj} Argued regarding the Imamate with the like of what He\textsuperscript{azwj} Argued regarding the Prophet-hood. Allah\textsuperscript{azwj} the Exalted Said: \textit{and We Gave him the Wisdom as a boy} [19:12]; and Allah\textsuperscript{azwj} Said: \textit{when he reaches his maturity and reaches forty years} [46:15]. So, it is allowed that the Wisdom be given when he is a boy, and it is allowed that he be given, and he is forty years old’’.\textsuperscript{142}

Tafseer Al Ayyashi, from Ali Bin Asbat,

‘From Abu Ja’far\textsuperscript{asws} the 2nd, he (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! They (people) are saying regarding the (your\textsuperscript{asws}) young age’.

فَمَا عَسَى أَنْ يُحَكِّمُوا إِنَّ اللَّهَ يُحَكِّمُ وَ هُوَ لَا يُحَكِّمُ إِلَّاٰ أَنْ يُحَكِّمَ وَ هُوَ أَيَّ سَبْعِي سَنَةً.

He\textsuperscript{asws} said: ‘And which thing are they saying? Allah\textsuperscript{azwj} the Exalted is Saying: \textit{Say: ‘This is my way. I call to Allah upon an insight, I and the ones who follow me} [12:108]. By Allah\textsuperscript{azwj}! No one followed him\textsuperscript{asws} except Ali\textsuperscript{asws} and he\textsuperscript{asws} was a boy of seven years, and my\textsuperscript{asws} father\textsuperscript{asws} passed away and I\textsuperscript{asws} was a boy of seven years.

فَإِنَّكَ عَسِى أَنْ يُعْلِمُهُ اللَّهُ فَإِنَّ عَلَيْهِ مَا كَانَ يُعْلِمُ إِلَّاٰ أَنْ يُعْلِمَ وَ هُوَ أَيَّ سَبْعِي سَنَةً.

So, what can they possibly say and Allah\textsuperscript{azwj} is Saying: \textit{But no! By your Lord! They are not believing until they make you a judge} – up to His\textsuperscript{azwj} Words: \textit{and they accept submissively} [4:65]\textsuperscript{143}.

\textsuperscript{142} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 1
\textsuperscript{143} Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 2
I arrived at Al-Medina and I wanted (to go to) Egypt, and I entered to see Abu Ja’far Muhammad asws Bin Ali-Al-Reza asws, and there he asws was of five (cubits), and I went on to wish to describe him asws to our companions at Egypt.

He asws looked at me and said: ‘O Ali! Allah azwj Took regarding the Imamate just as He azwj Took regarding the Prophet-hood, so the Glorious Said about Yusuf as:

**And when he reached his maturity, We Gave him Wisdom and Knowledge; [12:22],** and Said about Yahya as: **and We Gave him the Wisdom as a boy [19:12].**

4- كما، الكافي محمد بن علي بن علي بن إسحاق قال: فلما أتى عيسى بابن بلال، قال الله تعالى: وليست بذلك بأس، إذ قال الله تعالى: فلما أتى عيسى بابن بلال، قال الله تعالى: وليست بذلك بأس.

5- كنا الكافيًّا على النحو زيجماً عن النحو عن أبي يزيد عن أبي عيسى، من وثق كل شيء عن أبي يزيد عن أبي عيسى، فقلنا وقد أتى طلبت إليه والله ما أطيب غلام حسن فيم كتب القرآن إلا أختتم عليه مثلاً.
'From Abu Abdullah asws. Abu Baseer said, ‘I entered to see him asws and there was a five-year old boy with me, not an adult yet. He asws said: ‘How would it be with you when it is argued upon you with the like of his years’’.  

(The book) ‘Al Kafi’ – The number, from Sahl, from Ali Bin Mahziyar, from Ibn Bazie who said,

‘I asked him asws, meaning Abu Ja’far asws, about something from the matters of the Imam asws. I said, ‘Can the Imam asws be a boy of less than seven years?’ He asws said: ‘Yes, and less than five years’’.  

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146 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 5
147 Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 6
CHAPTERS ON SIGNS OF THE IMAM\textsuperscript{asws}, AND HIS\textsuperscript{asws} DESCRIPTION, AND HIS\textsuperscript{asws} CONDITIONS AND WHAT IS BEFITTING TO BE ATTRIBUTED TO HIM\textsuperscript{asws} AND WHAT IS NOT APPROPRIATE

CHAPTER 1 – THE IMAMS\textsuperscript{asws} ARE FROM QUREYSH, AND WHY IS THE IMAM\textsuperscript{asws} NAMED AS ‘IMAM’

1- ن، عيون أخبار الرضا عليه السلام بإسناد الشافعي عن الرضا عن أبي بكر قَالَ قَالَ النَّبِيُّ صasws: ‘The Imams are from Quraysh’.

2- مع، معاني الأخبار صلى الله عليه وسلم انامه إيماماً لأيَنَّهح قحدْوَةٌ ليلنَّاسي إيماماً لَسَمَّانَا بهي لَسَمَّانَا بهي

3- شي، تفسير العياشي عن حشي بن المحمّد عن أبي عبد الله عِنْ قَوْلِ اللَّهُ إِنِّي جَعَلْتُ لِلنَّاسِ إِسْمَاً قَالَ اللَّهُ ﷺ لَهُمْ تَأْمُّونَ إِنِّي أَنَّمَا أُعْمَلْ بِهِ لِسَانًا إِيَّهَا.

Tafseer Al Ayyashi – From Hisham Bin Al Hakam,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: “I will Make you an Imam for the people”. [2:124]. He\textsuperscript{asws} said: ‘If Allah\textsuperscript{azwj} Knew of a name superior than it, He\textsuperscript{azwj} would have Named him\textsuperscript{as} with it’.

\textsuperscript{148} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 1
\textsuperscript{149} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 2
\textsuperscript{150} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 3
CHAPTER 2 – THERE CANNOT HAPPEN TO BE TWO IMAMS\textsuperscript{asws} IN ONE TIME EXCEPT ONE OF THE TWO WOULD BE SILENT

And from these is that there would not happen to be one of the two Divine Authorities with the speaking, and the judging, and the instructing, and the forbidding, than the other one would. So, when that was like that, it would be Obligated upon them both that they initiate with the speech, and it wouldn’t be for one of them that he precedes his counterpart with anything, when both of them were of one legally regarding the Imamate.

So, if the silence is allowed for one of the two, the silence would be allowed for the other similar to that, and when the silence is allowed for both of them, the rights and the rulings would be invalidated, and the legal punishments would be suspended, and the people would become as if there is no Imam asws for them’. 151

2- ك، إكمال الدين أبي عن أحمد بن إدريس عن أبي عيسى عن التلبيط عن خلاد بن شممان عن ابن أبي يعقوب الله سالى أبا عبد الله ع هل يترك الآخرين يعبرون إمام قال لا فتكون إمامان قال لا إلا وأحدهما صامت.

(The book) ‘Ikmal Al Deen’ – My father, from Ahmad Bin Idrees, from Abu Isa, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

‘He asked Abu Abdullah asws, ‘Is the earth (ever) left without an Imam asws?’ He asws said: ‘No’. I said, ‘Can there happen to be two Imams asws?’ He asws said: ‘No, except one of the two would be silent’. 152

3- ك، إكمال الدين الطالقانيع عن ابن عقيدة عن علي بن الحسن بن عفان عن أبي بن هشام عن سالم قال: فتكون إمامان في وقت قال لا إلا أن يكون أحدهما صامداً فأموهما لصاحبه و الآخرين ناطقى إمامان و أن يكون إمامان ناطقين في وقت واحد فلا.

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father, from Hisham Bin Salim who said,

‘I said to Al-Sadiq asws, ‘Can there happen to be two Imams asws in (one) time?’ He asws said: ‘No, except if one of the two happens to be silent, a follower of his asws companion, and the other would be a speaking Imam asws of his asws companion. And as for there happening to be two speaking Imams asws in one time, so no’. 153

4- ك، إكمال الدين ابن المتكول عن محمد الطالقانى عن ابن أبي الهلال عن ابن أبي أمية عن أبي عبد الله ع في قول الله ع ل و ب ح م م ث و ن ق م ب ر ف نقل البكر المتكول عن إمام الصامت و الناطق الشيخ الإمام التالقاني.

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ali Bin Abu Hamza, from Abu Baeere,
‘From Abu Abdullah\(^{\text{asws}}\) regarding Words of Allah\(^{\text{awj}}\) Mighty and Majestic: and an abandoned well and a constructed palace (deserted) [22:45], He\(^{\text{asws}}\) said: ‘The abandoned well is the silent Imam\(^{\text{asws}}\), and the constructed palace (deserted) is the speaking Imam\(^{\text{asws}}\).’ 154

5 - بر، بصائر الدرجات ملتزمين بن التراث عن عين أبي يعمر عن أبي عبد الله ع قال: لا يكون إمامان إلا و أخذها صامتلاً لا يتكلم حتى يقضي الأول.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A’ala, from Ibn Abu Yafour,

From Abu Abdullah\(^{\text{asws}}\) having said: ‘There cannot happen to be two Imams\(^{\text{asws}}\) except and one of the two would be silent, not speaking until the first one passes away’.

6 - بر، بصائر الدرجات ملتزمين بن عبد الجبار عن ملتزمين بن إسماعيل عن علي بن النضري عن عبد الله بن زرارة قال: فلتا لأبي عبد الله ع ليرك الأرض بغفر إمام قال لا فلتا تكون الأرض و فيها إمامان قال لا إلا إمامان أحدهما صامت لا يتكلم و يتكلم الذيقلله و الإمام يغفر للإمام الذي يبلغه.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ubeyd Bin Zurara who said,

‘I said to Abu Abdullah\(^{\text{asws}}\), ‘Is the earth left without an Imam\(^{\text{asws}}\)?’ He\(^{\text{asws}}\) said: ‘No’. We said, ‘Can the earth be such and there are two Imams\(^{\text{asws}}\) therein?’ He\(^{\text{asws}}\) said: ‘No, except of the two Imam\(^{\text{asws}}\)s, one of the two would be silent, not speaking, and he\(^{\text{asws}}\) will speak, the one who was before him\(^{\text{asws}}\), and the Imam\(^{\text{asws}}\) recognises the Imam\(^{\text{asws}}\) who is to be after him\(^{\text{asws}}\).’

7 - ك، إكمال الدين أبي عن سعد و الحميزي معًا عن إبراهيم بن مهنيز عن أحمد علي بن أبي أحمد علي بن الحسين بن أبي الفضل ع قال: فلتا لتكون الأرض يغفر إمام قال لا فلتا أفيكون إمامان في وقت واحد قال لا إلا و أخذهما صامتا فللتا الإمام يغفر الإمام الذي يبلغه ثم يغفر الإمام الذي ينعيه في ذلك.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, and Al Himeyri both together, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeiry, from Al Husayn Bin Abu A’ala,

‘From Abu Abdullah\(^{\text{asws}}\), he (the narrator) said, ‘I said to him\(^{\text{asws}}\), ‘Can the earth happen to be without an Imam\(^{\text{asws}}\)?’ He\(^{\text{asws}}\) said: ‘No’. I said, ‘So, can there happen to be two Imams\(^{\text{asws}}\) in one time?’ He\(^{\text{asws}}\) said: ‘No, except and one of the two would be silent’. I said, ‘So, the Imam\(^{\text{asws}}\) recognises the Imam\(^{\text{asws}}\) to be from after him\(^{\text{asws}}\)?’ He\(^{\text{asws}}\) said: ‘Yes’. I said, ‘Al-Qaim\(^{\text{asws}}\) is an Imam\(^{\text{asws}}\)?’ He\(^{\text{asws}}\) said: ‘Yes, an Imam\(^{\text{asws}}\) son\(^{\text{asws}}\) of an Imam\(^{\text{asws}}\), and you will be proclaimed with him\(^{\text{asws}}\) before that’.

8 - بر، بصائر الدرجات ملتزمين بن إسماعيل عن أحمد بن البصر عن الحسن بن أبي الفضل ع قال: فلتا لأبي عبد الله ع تكون الأرض وفيها إمامان قال لا إلا إمامان صامتلاً لا يتكلم و يتكلم الذيقلله.

154 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 4
155 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 5
156 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 6
157 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 7
(The book) ‘Basair Al Darajaat’ – Ali Bin Ismail, from Ahmad Bin Al Nazar, from Al Husayn Bin Abu Al A’ala who said,

‘I said to Abu Abdullah١٥٨, ‘Can the earth be such and there are two Imams١٥٨ in it?’ He١٥٨ said: ‘No, except a silent Imam١٥٨ not speaking, and he١٥٨ will be speaking, the one١٥٨ who is before him١٥٨’. ١٥٨
CHAPTER 3 – PUNISHMENT OF THE ONE WHO CLAIMS THE IMAMATE WITHOUT RIGHT, OR RAISES A FLAG OF TYRANNY, OR OBEDIES A TYRANNICAL IMAM

1- Thus, in the commercial matters and in the religious affairs, the imam of the religion of Allah, the most noble of men, the religion of Allah which is founded on the truth. A man makes a claim to the imamate but he does not have a legitimate claim. He declares himself the imam of the religion of Allah, the most noble of men, the religion of Allah which is founded on the truth. Therefore, the imam of the religion of Allah, the most noble of men, the religion of Allah which is founded on the truth, will punish all the citizens of the religion of Allah, the most noble of men, the religion of Allah which is founded on the truth, who obey a tyrannical imam who is not with Allah, and even if the citizens in their acts are righteous and pious. He will forgive all the citizens of the religion of Allah, the most noble of men, the religion of Allah which is founded on the truth, who obey an imam from Allah, the most noble of men, the religion of Allah which is founded on the truth, and even if the citizens in their acts are unjust and evil.159

2- Some of the believers are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18].160

3- Some of the believers are like back-breakers, from these is an imam (leader) disobeying Allah and his orders are followed.161

Tafseer Al Ayyashi – From Al Sumaly,
From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘There are three to whom \textit{nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]} – the one who rejected an Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}, or called to an imam from other than Allah\textsuperscript{azwj}, or claimed that so and so, and so and so (Abu Bakr & Umar) had a share in Al-Islam”.\textsuperscript{162}

\begin{itemize}
\item With permission of the authors, \textit{Bihar Al Anwaar} Volume 25, The book of Imamate, P 3 Ch 3 H 4
\item \textit{Bihar Al Anwaar} Volume 25, The book of Imamate, P 3 Ch 3 H 5
\item \textit{Bihar Al Anwaar} Volume 25, The book of Imamate, P 3 Ch 3 H 6
\end{itemize}
‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who claims the Imamate, and he isn’t from its rightful ones, so he is a Kafir’’.\textsuperscript{165}

8 - ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَني ابْني أَبِي الَْْطَّابي عَنْ عَبْدي الرَّحَِْني بْني أَبِي هَاشيمٍ عَنْ دَاوحدَ بْني ف َرْقَدٍ عَنْ أَبِي عَبْدي اللَّهي ع قَالَ: ‘مَني ادَّعَى الإْيمَامَةَ وَ لَيْسَ بيإيمَامٍ فَقَدْ افْتََْى عَلَى اللَّهِ وَ عَلَى رَسحوليهي وَ عَلَيْنَا."

9 - ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَني ابْني أَبِي الَْْطَّابي عَني ابْني سينَانٍ عَنْ يَُْيََ أَخيي أحدَيٍَْ عَني الْوَلييدي بْني صَبييحٍ قَالَ سَْيعْتح أَبَا عَبْدي اللَّهي ع ي َقح ولح إينَّ هَذَا الأَْمْرَ لََّ يَدَّعييهي غَيرْح صَاحيبيهي إيلََّّ ب َتََْ اللَّهح عحمحرَهح.

166 - ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَني ابْني أَبِي الَْْطَّابي عَني ابْني سينَانٍ عَنْ يَُْيََ أَخيي أحدَيٍَْ عَني الْوَلييدي بْني صَبييحٍ قَالَ سَْيعْتح أَبَا عَبْدي اللَّهي ع ي َقح ولح إينَّ هَذَا الأَْمْرَ لََّ يَدَّعييهي غَيرْح صَاحيبيهي إيلََّّ ب َتََْ اللَّهح عحمحرَهح.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who claims the Imamate and he isn’t an Imam\textsuperscript{asws}, so he has fabricated upon Allah\textsuperscript{azwj} and upon His\textsuperscript{saww} Rasool\textsuperscript{saww} and upon us\textsuperscript{asws},’.\textsuperscript{166}

167 - ‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The command (Imamate), none would claim it apart from its owner except Allah\textsuperscript{azwj} would Shorten his age’’.\textsuperscript{167}

10 - شَي، تفسير العياشي عَنْ عَلييِّ بْني مَيْمحونٍ الصَّائيغي عَني ابْني أَبِي ي َعْفحورٍ قَالَ سَْيعْتح أَبَا عَبْدي اللَّهي ع ي َقحولح ثَلََثَةٌ لَّ ي َنْظحرح اللَّهح إيلَيْهيمْ ي َوْمَ الْقييامَةي وَ لََّ ي حزَكِّيهيمْ وَ لََحمْ عَذابٌ أَلييمٌ مَني ادَّعَى إيمَامَةً مينَ اللَّهي لَيْسَ لَهح وَ مَنْ جَحَدَ إيمَاماً مينَ اللَّهي وَ مَنْ قَالَ إينَ ليفحلََنٍ وَ فحلََ نٍ فِي الإْيسْلََمي نَصييباً.

Tafseer Al Ayyashi – From Ali Bin Maymoun Al Saig, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘There are three to whom \textit{nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]} – One who claimed the Imamate from Allah\textsuperscript{azwj} not being for him, and one who rejects an Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}, and one who says for so and so, and so and so (Abu Bakr & Umar), there is a share in Al-Islam’’.\textsuperscript{168}

11 - بَي، اللعبة للمعاصري ابْنَ غَائِدةٍ عن نَحْمَةٍ مُّفَطَّلِ مِنَ إِبْرهِمٍ عَنْ نَحْمَةٍ مُّفَطَّلِ مِنَ عَبْدُ اللَّهِ مِنْ رَازَةٍ عَنْ مَرْضَانٍ الْقَحِّي عَنْ حَمْرَانَ الأَشْعَرِيِّ عَنْ حَمْرَانَ مُحَمَّدٍ عِلْلَةٍ.

(The book) ‘Al Ghayba’ of Al Numani – From Muhammad in Al Mufazzal Bin Ibrahim, from Muhammad Bin Abdullah Bin Zurara, from Marzuban Al Qummi, from Humran Al Ash’ary,
'From Ja’far Bin Muhammad asws – similar to it’. 169

12 - similarly, the verse of the Fathers: ‘You have been gathered from all the corners of the earth’.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far asws: And who is more unjust than the one who fabricates a lie upon Allah, or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’; [6:93]. He asws said, ‘One who claims the Imamate besides the Imam asws’ 170.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Muhammad Bin Ziyad, from Ja’far Bin Ismail, from Al Husayn Bin Ahmad Al Muqry, from Ibn Zabyan who said,

‘Abu Abdullah asws said regarding Words of Allah aswjd Mighty and Majestic: And on the day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60]. He asws said: ‘One who claims that he is an Imam aswsw, and he isn’t an Imam aswsw’ 171.

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja’far Al Razaz, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb,

‘From Abu Ja’far Al-Baqir asws regarding His aswjd Words: And on the day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60]. He asws said: ‘The one who says, ‘I am an Imam’, and he is not an Imam aswsw’.

He (the narrator) said, ‘I said, ‘And even if he was an Alawiite?’ He asws said: ‘And even if he was an Alawiite’. I said, ‘And even if he was from the sons of Ali asws Bin Abu Talib aswsw?’ He asws said: ‘And even if he was from the sons of Ali asws Bin Abu Talib aswsw’ 172.

169 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 11
170 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 12
171 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 13
172 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 14
From Abu Ja'far asws having said: ‘Every flag raised before flag of Al-Qaim asws, its owner is a tyrant’.  

From Abu Ja'far asws said: ‘One who claims our asws position, meaning the Imamate, so he is a Kafir’, or said: ‘An associator (Mushrik)’.  

From Abu Ja'far asws having said: ‘Every flag raised before rising of Al-Qaim asws, its owner is a tyrant’.  

I heard Abu Abdullah asws saying: ‘One who goes out calling the people and among them there is one who is superior than him, so he has strayed, an innovator’.  

173 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 15  
174 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 16  
175 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 17  
176 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 18
CHAPTER 4 – SUMMARY REGARDING ATTRIBUTES OF THE IMAM \( \text{asws} \) AND CONDITIONS OF THE IMAMATE

The Verses – (Surah) Al Baqarah: *He said: Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]*

(Surah) Yunus\( ^{asw} \): *Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?* [10:35].

(The books) ‘Ma’any Al Akhbar’ (and) ‘Al Khisaal’ (and) ‘Uyoon Akhbar Al Reza \( ^{asw} \)’ – Al Talaqany, from Ahmad Al Mandany, from Ali Bin Al Hassan Bin Fazzal, from his father,

‘From Abu Al-Hassan Ali \( ^{asw} \) Bin Musa Al-Reza \( ^{asw} \) having said: ‘For the Imam \( ^{asw} \) there are signs. He \( ^{asw} \) would happen to be the most knowledgeable of the people, and the wisest of the people, and the most pious of the people, and the most forbearing of the people, and the bravest of the people, and the most generous of the people, and most worshipping of the people.

And he \( ^{asw} \) comes to (the world) circumcised, and would happen to be clean, and he \( ^{asw} \) would see from behind him \( ^{asw} \) just as he \( ^{asw} \) would see from in front of him \( ^{asw} \), and there would not happen to be a shadow for him \( ^{asw} \).

And when he \( ^{asw} \) falls to the ground from the lap of his \( ^{asw} \) mother \( ^{as} \), falls upon his palms, raising his \( ^{asw} \) voice with the two testimonies; and he \( ^{asw} \) does not have wet-dreams, and his \( ^{asw} \) eyes sleep but his \( ^{asw} \) heart does not sleep, and he \( ^{asw} \) happens to be one narrated to (from Allah \( ^{awj} \) – a Muhaddasa), and the armour of Rasool-Allah \( ^{saww} \) fits upon him \( ^{asw} \), and neither is urine seen for him \( ^{asw} \) nor any faeces because Allah \( ^{awj} \) Mighty and Majestic has
Allocated the earth with devouring whatever comes out from him asws, and his asws aroma would be more aromatic than the aroma of musk;

And he asws would be the foremost of the people from them with their own selves, and the kindest upon them than their own fathers and mothers, and he asws would be the most intense of the people in being humble to Allah azwj Mighty and Majestic, and would be the most taking of the people with what they have been Commanded with, and the most refraining of the people from what they have been Forbidden from;

And his asws supplications would happen to be Answered to the extent that even if he asws were to supplicate against a rock it would split into two halves, and he asws would happen to have weapons of Rasool-Allah saww with him asws and his saww sword Zulfiqar, and there would happen to be a manuscript with him asws having names of their asws Shias in it up to the Day of Qiyamah, and a manuscript having names of their asws enemies in it up to the Day of Qiyamah;

And he asws would happen to have the (book) ‘Al-Jami’e with him asws, its length is of seventy cubits, wherein is entirety of what the children of Adam as could be needy to, and he asws would happen to have with him asws the (book) ‘Al-Jafr’, the large and the small (from) skin of a goat and skin of a ram wherein is the entirety of the knowledges, to the extent of (compensation) of the scratch wound, and to the extent of the lashing, and the half-lash, and a third of a lashing, and he asws would have the parchment of (Syeda) Fatima asws with him asws. 177

2- لئ، الاختصال ن، خيرون أخبار الرضا عليه السلام وَ في حديثٍ آخر أنّ الإمام تميّز بروح القدس وَ نبّة وَ نين الله وَ خَلَّ عفوةٌ منْ ثُرٍ ثَرِى فيه اخْتِرافٌ عّلَى إِلَّهِ لَكَ بَ عْلَ毅ْ ام وَ بِنْسَطْتْ نَظُرَ فيِهِ. 178

(The books) ‘Al-Khisaal’ (and) ‘Uyoon Akhbar Al-Reza asws in another Hadeeth: ‘The Imam asws is supported by the Holy Spirit, and between him asws and Allah azwj Mighty and Majestic there is a pillar of light, he asws sees in it the deeds of the people, and all what he asws could be needy to for evidence, notified to him asws and spread out for him asws, so he asws knows, and withdrawn from him asws, so he asws would not know”.

177 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 1
178 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 2
'I was seated with Abu Al-Hassanارب and he called his son, and he was little, and he sat him in his lap and said to me: 'Bare him and remove his shirt'. So, I removed it. He said to me: 'Look between his shoulders'.

We were with Al-Reza at Merv. So, we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So, they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master and let him know of the contests of the people regarding it.

He smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah Mighty and Majestic did not Capture (the soul) of His Prophet until He Completed the Religion for him and Revealed the Quran unto him wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. The Mighty and Majestic Said We have not neglected in the Book of anything [ال 6:38].
And He\textsuperscript{azwj} Revealed regarding the Farewell Hajj, and it is at the end of his\textsuperscript{saww} age \textit{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 the matter of the Imamate is from the completion of the Religion. And he\textsuperscript{asws} did not pass away until he\textsuperscript{as} clarified to his\textsuperscript{saww} community the information of their Religion and explained to them the ways and left them upon a direction of the way of the Truth, and he\textsuperscript{saww} established Al\textsuperscript{asws} for them as a flag and an Imam\textsuperscript{asws}.

And he\textsuperscript{saww} did not neglect anything for them which the community would be needy to except that he\textsuperscript{saww} clarified it. So, the one who claims that Allah\textsuperscript{azwj} Mighty and Majestic did not Perfect His\textsuperscript{azwj} Religion, so he has rejected the Book of Allah\textsuperscript{azwj}, and the one who rejects the Book of Allah\textsuperscript{azwj}, so he is a disbeliever in it.

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.

Surely the Imamate is what Allah\textsuperscript{azwj} Mighty and Majestic Specialised Ibrahim\textsuperscript{as} the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He\textsuperscript{azwj} Ennobled him\textsuperscript{as} with, and was Intense in Mentioning with it, thus He\textsuperscript{as} Said \textit{I will Make you an Imam of the people}. So, the Friend said in joyfulness with it \textit{And from my offspring?} Allah\textsuperscript{azwj} the Blessed and High Said \textit{He Said: My Covenant cannot be attained by the unjust [2:124]}. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites\textsuperscript{asws}.

Then Allah\textsuperscript{azwj} Honoured him\textsuperscript{as} by Making it (the Imamate) to be among his\textsuperscript{as} offspring of the elite people\textsuperscript{asws} and the Purified ones, so He\textsuperscript{azwj} Said: \textit{And We Bestowed to him I\textsc{sh}a\textsc{q} and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73].}
So, it (Imamate) did not cease to be among his offspring, being inherited, by one from the other, generation after generation until Allah Made the Prophet to inherit it. So the Majestic and Exalted Said: 

_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]._

Thus, it (Imamate) would be in the children of Ali in particular, up to the Day of Judgment, where there would be no Prophet after Muhammad. So it (Imamate) came to be among his offspring, the clean, those whom Allah had Given the Knowledge and the Eman, in the Words of the Exalted: 

_And those Given the Knowledge and the Eman would say: ‘You have tarried up to the Day of the Resurrection, [30:56]._

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the Momineen. The Imamate is the developing base of Al-Islam and its high branch. By the Imam is completed, the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

The Imamate permits the Permissible of Allah, and prohibits the Prohibitions of Allah, and he establishes the Legal Penalties of Allah, and he protects the Religion of Allah and invites to the Way of his Lord by the Wisdom and the good advice and is the eloquent Divine Authority.
The Imam

The Imam is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the wastelands and the tossing of the seas.

The Imam is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him, so he would be destroyed.

The Imam is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

The Imam is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

The Imam is a trustee of Allah among His creatures and His Divine Authority upon His servant in His Country, and the Inviter to Allah and the defender of the Sanctity of Allah.

The Imam is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enrager of the hypocrites, and destroyer of the disbelievers.

The Imam is a reformer of the disbelievers and the enemy of the oppressors, and a trustworthy custodian of the knowledge, and a guardian of the religion, and a protector of the Muslims, and a helper of the truth, and a defender of the faith, and a guide to the Straight Path, and a light to the believers.
The Imam\textsuperscript{asws} is one of his\textsuperscript{asws} time. Neither can anyone resemble him\textsuperscript{asws} nor can a scholar be equivalent to him\textsuperscript{asws}, nor can a replacement be found for him\textsuperscript{asws}, nor is there an example for him\textsuperscript{asws}, nor a match. He\textsuperscript{asws} is specialised with the (Divine) merits, all of it, without there being a seeking from him\textsuperscript{asws} for it nor being attained. But a specialisation as the Grace of the Endower.

So who is that who can reach the recognition of the Imam\textsuperscript{asws}, or is able to choose him\textsuperscript{asws}? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his\textsuperscript{asws} glories, or a merit from his\textsuperscript{asws} merits and are acknowledging the frustration and the deficiency.

And how can he\textsuperscript{asws} be described with all of it or attributed with his\textsuperscript{asws} qualities, or anything from his\textsuperscript{asws} matters be understood, or someone can be found to stand in his\textsuperscript{asws} place and be needless with his\textsuperscript{asws} needlessness? No! How and where, and he\textsuperscript{asws} is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny\textsuperscript{asws} of the Rasool\textsuperscript{saww} Muhammad\textsuperscript{saww}? By Allah\textsuperscript{azwj}! They are belying their own selves and the falsehoods have induced them.

So, they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So, it will not increase them from it except for remoteness. \textit{May Allah Fight them! How deluded they are [9:30].}

And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam\textsuperscript{asws} from an insight \textit{And the
Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38].

And the Mighty and Majestic Said: And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36].

And Said: What is the matter with you? How are you judging? [68:36] Or is there a Book with regards to it, you are learning (from)? [68:37] If it is there for you in it, then why are you choosing (a leader)? [68:38] Or is there an oath for you upon Us reaching up to the Day of Judgment, that for you would be whatever you decide? [68:39] Ask them, which of them can be a leader with that? [68:40] Or are there associates for them, then let them come with their associates if they were truthful [68:41].

And the Mighty and Majestic Said: So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]. Or and there is a seal upon their hearts, so they don’t understand [9:87]. Or those who are saying, ‘We hear’, and they are not listening [8:21] Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23]. Or They said: ‘We hear and we disobey’. [2:93]. But, That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].
فَكَيْفَ لََحمْ بياخْتييَاري الإْيمَامي وَ الإْيمَامِ عَالَيٌ لََّ يََْهَلح داعي
لَّ يَنْكحلح مَعْدينح الْقحدْسي وَ الطَّهَارَةي وَ النُّسحكي وَ الزَّهَادَةي وَ الْعيلْمي وَ الْعيبَادَةي مَُْصحوصٌ بيدَعْوَة
الرَّسحولي ص وَ هحوَ نَسْلح الْمحطَهَّرَةي الْبَتحولي لََّ مَغْمَزَ فييهي فِي نَسَبٍ وَ لََّ يحدَانييهي ذحو حَسَبٍ فِي الْبَيْتي مينْ قحرَيْشٍ وَ الذِّرْوَةي مينْ هَاشيمٍ وَ الْعيتَْْةي مينْ دلي الرَّسحولي وَ الرِّضَا مينَ اللَّهي

So how can there be a choice for them to choose the Imam asws, and the Imam asws is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool asw, and of the lineage of the purified, the chaste (mother). There would neither be a blemish in him asws regarding a lineage, nor can he equate with him asws, the one with the noble descent among the households of Quraysh, and he asws is of the offspring from Hashim asws, and the family of the Rasool asw, and the Pleasure from Allah azwj.

He asws is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah azwj Mighty and Majestic, an adviser to the servants of Allah azwj, a protector of the Religion of Allah azwj.

إنَّ الأَْنْبييَاءَ وَ الأَْئيمَّةَ ي حوَف ِّقحهحمح اللَّهح وَ ي حؤْتييهيمْ مينْ مَُْزحوني عيلْميهي وَ ححكْميهي مَا لََّ ي حؤْتييهي غَيرَْهحمْ ف َيَكحونح عيلْمحهحمْ ف َوْقَ كحلي عيلْمي أَهْلي زَمَانِييمْ فِي ق َوْليهي

Surely the Prophets as and the Imams asws are Harmonised by Allah azwj, and He azwj Gave them from the treasures of His Knowledge and His Wisdom what He azwj did not Give to other than them asws. Thus, their asws knowledge would happen to be above the knowledges of the people of the time. In His azwj Words of the Exalted: Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?’ [10:35].

وَ قَالَ عَزَّ وَ جَلَّ لينَبييِّهي ص وَ كانَ فَضْلح اللَّهي عَلَيْكَ عَظييماً

And Hisazwj Words, of the Blessed and Exalted: And the one who is Given the Wisdom, so he has been Given abundant good [2:269]. And Hisazwj Words regarding Talut: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].

وَ قُلْلَ غَرْبَوَ خَلَّ لَِّبْيِ ص وَ كَانَ فَضْلح اللَّه عَلَيْكَ عِظييماً

And Heazwj Said to Hisaww Prophet: and the Grace of Allah was great upon you [4:113].
And He azwj Said regarding the Imams asws from the People asws of the Household of His saww Prophet asws, and his saww family, and his saww offspring: 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] 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].

And the servant, when Allah aswj Mighty and Majestic Chooses him asws for the affairs of His aswj servants, Expands his chest for that, and Places springs of wisdom in his asws chest, and Inspires the Knowledge with an Inspiration. So after it, he asws neither tires of answering (based on opinions), nor does he asws get confused with regards to it from the correct answer.

Thus, he asws is infallible, Assisted, Harmonised, Protected. He asws is secure from the mistakes, and the slips, and the short-comings. Allah aswj Specialises him asws with that in order for him asws to become His aswj Divine Authority upon His aswj servant, and His aswj witness upon His aswj creatures, and: That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].

So are they able upon the likes of this, so that they would be choosing him asws, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and asws swear by the House of Allah aswj, the Truth, and they flung the Book of Allah behind their backs, as if they were not knowing [2:101]. And in the Book of Allah aswj is the Guidance, and the Healing.

So they threw it and followed their own opinions, and Allah aswj Condemned them, and Abhorred them, and Criticised them, so the Mighty and Majestic Said: But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50].
And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8].

And Said: a hateful atrocity in the Presence of Allah and the presence of those who believe. Like that Allah Seals upon every heart of an arrogant tyrant [40:35]. And May Allahazwj Send Salawat upon the Prophetsaww Muhammadsaww, and his Progenyasws, and submit abundant greetings’’.

From Abu Al-Hassan Al-Maazy (7th Imamasws), he (the narrator) said, ‘I entered to see himasws and said, ‘May I be sacrificed for youasws! By what is the Imamasws recognised?’

Heasws said: ‘By (certain) characteristics. As for the first of these, it is a thing preceding from hisasws fatherasws and the people recognise it and nominated himasws as a flag for them until heasws becomes the Divine Authority upon them, because Rasool-Allahaasw nominated Alasws and the people recognised himasws, and like that is the Imamate. The people are recognising them and theyasws (the Imams) have been nominated for them until they (the people) recognise himasws, and heasws is asked, so heasws answers, and if they are silent from himasws, heasws initiates and informs the people with what would be tomorrow, and heasws speaks to the people every language’.

Heasws said to me: ‘O Abu Muhammad! Right now, before you arise, a sign will come to you, you will be content to it’. By Allahazwj! I did not wait long before a man from the people of Khurasan entered. The Khurasani spoke in Arabic and heasws answered in Persian. The Khurasani said to himasws, ‘May Allahazwj Keep youasws well! Nothing prevented me from speaking to youasws in my language except that I (thought youasws were not good at it’.

Heasws said: ‘Glory be to Allahazwj! When Iasws am not good an answering you, then what is myasws merit over you?’

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Then he**asws** said: ‘O Abu Muhammad! The Imam**asws** is such, no speech is hidden unto him**asws** from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam**asws** is recognised by this, so if there does not happen to be this characteristic in him**asws**, then he isn’t an Imam**asws**.

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Amir-ul-Momineen Asws from after him SAW, then Al-Hassan Asws, and Al-Husayn Asws, and the Imams Asws from the sons Asws of Al-Husayn Asws up to the Day of Judgement.

He (the narrator) said, ‘Al-Mamoun looked at him SAW and said to him SAW, ‘O Abu Al-Hassan Asws! Increase for us from what Allah azwj has Made to be for you Asws People Asws of the Household’.

Al-Reza Asws said: ‘Allah azwj Mighty and Majestic has Aided us Asws with a Spirit from Him azwj, Holy, Pure, not being an Angel. It did not happen to be with anyone from the ones past except with Rasool-Allah SAW, and it is with the Imams Asws from us Asws instructing them Asws and inclining them Asws, and it is a pillar of light between us Asws and Allah azwj Mighty and Majestic’.

Al-Mamoun said to him Asws, ‘O Abu Al-Hassan Asws! It has reached me that there is a group who are exaggerating regarding you (Imams Asws) and they are exceeding the limit regarding you Asws.’

So Al-Reza Asws said: ‘My Asws father Musa Asws Bin Ja’far Asws narrated to me Asws, from his Asws father Asws Ja’far Asws Bin Muhammad Asws, from his Asws father Muhammad Asws Bin Ali Asws, from his Asws father Ali Asws Bin Al-Husayn Asws, from his Asws father Al Husayn Asws Bin Ali Asws, from his Asws father Ali Asws Bin Abu Talib Asws having said: ‘Rasool-Allah SAW said: ‘Do not raise me SAW above my SAW right, for Allah Aswj the Exalted Took me SAW as a servant before He Aswj Took me SAW as a Prophet SAW’.

Allah Aswj the Exalted Said: ‘It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79] And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80].
And Ali asws said: ‘Two are destroyed regarding me asws – and there is no fault of mine asws – one of excessive love an one of excessive hatred, and asws disavow to Allah azwj the Exalted from the one who are exaggerating regarding us asws, so he raises us asws above our asws limit, like the disavowing of Isa as Bin Maryam as from the Christians.

Allah azwj Mighty and Majestic Said: And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]

I did not say to them except what You Commanded me with, ‘Worship Allah, my Lord and your Lord’, 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 You are a Witness upon all things [5:117].

And the Mighty and Majestic Said: The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172]

The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. [5:75] - and its Meaning is that both of the used to defecate. So, the one who claims the Lordship for the Prophets as, or claim Lordship for the Imams asws or Prophet-hood, or Imamate for other than the Imams asws, then we asws disavow from him in the world and the Hereafter’.
Al-Mamoun said, ‘O Abu Al Hassan\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding the Return (Raj’at)?’

ف َقَالَ الرِّضَا ع إين َّهَا الَْْ قح وَ قَدْ كَانَتْ فِي الأْحمَمي السَّاليفَةي وَ نَطَقَ بِيَا الْقحرْدنح وَ قَدْ قَالَ رَسحولح اللَّهِ ص يَكحونح فِي هَذيهي الأْح

Al-Reza\textsuperscript{asws} said: ‘It is the truth, and it has happened in the previous communities, and the Quran has Spoken with it, and Rasool-Allah\textsuperscript{saww} had said: ‘It will be happening in this community all what has happened in the previous communities, step of the slipper with the slipper, and the arrow with the arrow (in a quiver)’.

وَ قَالَ ع إيذَا خَرَجَ الْمَهْدييُّ مينْ وحلْديي ن َزَلَ عييسَى ابْنح مَرْيََ ع فَصَلَّى خَلْفَهح

And he\textsuperscript{asws} said: ‘When the Mahdi\textsuperscript{asws} from my\textsuperscript{asws} sons\textsuperscript{asws} emerges, Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} would descend and pray Salat behind him\textsuperscript{asws}.

وَ قَالَ ع بَدَأَ الإْيسْ لََمح غَريباراً وَ سَيَعحودح غَريباراً فَطحوبََ ليلْغحرَبَاءي قييلَ يَا رَسحولَ اللَّهِ عُ يَرْجيعح الَْْ يحكَذِّبح

And he\textsuperscript{asws} said: ‘Al-Islam began as a stranger (poor people accepted it) and will be returning to be a stranger (return to poor ones)’. It was said, ‘O Rasool-Allah\textsuperscript{saww}! Then what is that which will be happening?’ He\textsuperscript{saww} said: ‘Then the truth will return to its rightful ones’.

ف َقَالَ الْمَأْمحونح يَا أَبَا الَْْسَني فَمَا ت َقحولح فِي الْقَائيلييَ بيالت

Al-Mamoun said, ‘What are you\textsuperscript{asws} saying regarding the ones speaking with the reincarnation?’ He\textsuperscript{asws} said: ‘One who says with the re-incarnation, he is a Kafir (disbeliever) in Allah\textsuperscript{azwj} the Magnificent, belying the Paradise and the Fire’.

ف َقَالَ الْمَأْمحونح فَمَا ت َقحولح فِي الْمحسحوخي قَالَ الرِّضَا ع أحولَُيكَ ق َوْمٌ غَضيبَ اللَّهِ عَلَيْهيمْ فَمَسَخَهْمْ ف َعَاشحوا ثَلََثَةَ أَيَّامٍ ُحَّ مَاتحوا وَ لََْ ي َتَنَاسَلحوا فَمَا يحوجَدح فِي الدُّن ْيَا

Al-Mamoun said, ‘O Abu Al-Hassan\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding the ones speaking with the reincarnation?’ He\textsuperscript{asws} said: ‘They are a people Allah\textsuperscript{azwj} was Wrathful upon them, so He\textsuperscript{azwj} Morphed them and they lived for three days, then they died, and they did not procreate. So, whatever you find in the world from the monkeys and the pigs and other than that from what the name ‘morphed ones’ falls upon, it is similar to it, it is not Permissible to eat it and benefitting with it’.

ف َقَالَ الْمَأْمحونح لََّ أَب ْقَانييَ اللَّهِ ب َعْدَكَ يَا أَبَا الَْْسَني وَ اللَّهِ مَا يحوجَدح الْعيلْمح الصَّحييحح إيلََّّ عينْدَ أَهْلي هَذَا الْبَيْتي وَ إيلَيْكَ ان ْتَهَى عحلحومح دبَائيكَ فَجَزَاكَ اللَّهِ عَني

Al-Mamoun said, ‘May Allah\textsuperscript{azwj} not Make me to remain after you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}!’ By Allah\textsuperscript{azwj}, the correct knowledge cannot be found except with the People\textsuperscript{asws} of this Household, and the knowledge of your\textsuperscript{asws} forefathers\textsuperscript{asws} had ended up to you\textsuperscript{asws}. May Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws} goodly on behalf of Al-Islam and its people’.
Al-Hassan Bin Jahm (narrator) said, ‘When Al-Reza asws stood up, I followed him asws. He asws went to his asws house, so I entered to see him asws and said to him asws, ‘O son asws of Rasool Allah saww! The Praise is for Allah asw! Who Granted to you from the beautiful view of the commander of the faithful (Al-Mamoun) what carried you asws upon what I saw from him (Al-Mamoun) honouring you asws and his accepting your asws word’.

He asws said: ‘O Ibn Al-Jahm! Let it not deceive asws avoided upon him, from his honouring me asws and listening from me asws, for he will soon be killing me asws with the poison, and he is being unjust to me asws. I asws recognise that by the pact pacted to me asws from my asws forefathers asws, from Rasool-Allah asw, so conceal this upon me asws for as long as I asws am alive’.

Al-Hassan Bin Al-Jahm said, ‘So, I did not narrate to anyone with this Hadeeth until Al-Reza asws passed away, killed by the poisoning, and was buried in the house of Humeyd Bin Qahtaba Al-Taie in the spot in which was the grave of Haroun (Al-Rasheed), to his side’.

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182 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 6
183 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 7
He asws said: ‘For the Imam asws there are (certain) signs – he asws would happen to be the eldest son asws of his asws father asws, and there would be the merit in him asws; and when the rider of Al-Medina arrives, he says, ‘To whom did so and so (previous Imam asws) bequeath?’ They (people) would say, ‘To so and so’. And the weapons (of Rasool-Allah asw) are among us asws at the status of the casket was among the children of Israel, circling with the weapons wherever they may be’. 184

9 - لِ، الْصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّاري عَني الأَْشْعَرييِّ عَنْ مُحَمَّدي بْني الْوَلييدي عَنْ حََِّادي بْني عحثْمَانَ عَ

He asws said: ‘Three of the arguments which will not be gathering in a man except if he was the owner of this command. He asws would happen to be the foremost of the people with the ones before him asws, and would happen to have the weapons of Rasool-Allah asw with him asws, and would happen to be the owner of the apparent bequest which, when (someone) arrives at Al-Medina asking the general Muslims and the children, ‘To whom did so and so (previous Imam asws) bequeath?’ They would say, ‘To so and so’’. 185

10 - ل، الخصال أَبِي عَنْ أَحَِْدَ بْني إيدْرييسَ عَني ابْني عييسَ عَنْ مُحَمَّدي بْني سينَا

He asws said: ‘I said to Abu Abdullah asws, ‘What is the argument against the claimant of this command (Imamate) without right?’

11 - ل، الخصال أَبِي عَنْ أَحَِْدَ بْني إيدْرييسَ عَني ابْني عييسَ عَنْ مُحَمَّدي بْني سينَا

I said to Abu Abdullah asws, ‘By what can the owner of this command (Imamate) be recognised?’ He asws said: ‘By the tranquillity and the dignity and the knowledge and the bequest’.

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184 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 8
185 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 9
186 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 10
‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? When your\textsuperscript{asws} scholar of People\textsuperscript{asws} of the Household passes away, by which thing are they recognising who would come after him\textsuperscript{asws}?\’\textsuperscript{187}

He\textsuperscript{asws} said: ‘By the guidance, and the silence, and the acknowledgment of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww} with the merits, and he\textsuperscript{asws} would not be asked anything from what is between its (Quran’s) two covers, except he\textsuperscript{asws} will answer regarding it’\textsuperscript{187}.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Wants to Create an Imam\textsuperscript{asws}, Allah\textsuperscript{azwj} Takes a drink by His\textsuperscript{aswj} Hand from beneath His\textsuperscript{aswj} Throne and Hands it over to an Angel from the Angels, and he arrives with it to the Imam\textsuperscript{asws}. The Imam\textsuperscript{asws} from after him\textsuperscript{asws} becomes from it.

When forty days pass upon him\textsuperscript{asws}, he\textsuperscript{asws} hears the voice while he\textsuperscript{asws} is in the belly of his\textsuperscript{asws} mother\textsuperscript{as}. When he\textsuperscript{asws} is Blessed (comes to the world), he\textsuperscript{asws} is Given the knowledge and it is written upon his right upper arm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].

So, when the command arrives to him\textsuperscript{asws} (Al-Qaim\textsuperscript{asws}), Allah\textsuperscript{azwj} would Assist him\textsuperscript{asws} with three hundred and thirteen Angels, the number of the people of Badr, and they would be with him\textsuperscript{asws} and with them would be seventy men and twelve captains. As for the seventy, he\textsuperscript{asws} will send them to the horizons calling the people to what the first one\textsuperscript{asws} had called them to, and Allah\textsuperscript{azwj} will Make lanterns to be for him\textsuperscript{asws} in every place, he\textsuperscript{asws} will see their deeds by it\textsuperscript{188}.\textsuperscript{188}

\textsuperscript{187} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 11
\textsuperscript{188} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 12
From Abu Abdullah asws having said: ‘Ten characteristics are from the attributes of the Imam asws – The infallibility, and the texts, and he asws would happen to be the most knowledgeable of the people, and their most fearing of Allah azwj, and their most knowledgeable with the Book of Allah azwj, and he asws would be the owner of the apparent bequest, and there would happen to be for him asws, the miracles and the evidences, and his asws eyes would sleep but his asws heart would not sleep, and there would not happen to be any shadow for him asws, and he asws will see from behind him asws just as he asws sees from in front of him asws.189

He asws said: ‘By (certain) characteristics. The first of these is text from Allah azwj Blessed and Exalted upon him asws, and his asws being nominated as a flag for the people until he asws happens to be a Divine Authority upon them, because Rasool-Allah azwj nominate Ali asws; and the people would recognise him asws by his asws name and his asws eyes, and like that are the Imams asws, the first nominates the second; and if he asws is asked he asws will answer, and if he is silent from, he asws would initiate, and he asws would inform the people with what would be happening tomorrow (future), and he asws would speak to the people in every tongue and language’’.190

The book ‘Al Khisaal’ – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

‘From Abu Abdullah asws having said: ‘Ten characteristics are from the attributes of the Imam asws – The infallibility, and the texts, and he asws would happen to be the most knowledgeable of the people, and their most fearing of Allah azwj, and their most knowledgeable with the Book of Allah azwj, and he asws would be the owner of the apparent bequest, and there would happen to be for him asws, the miracles and the evidences, and his asws eyes would sleep but his asws heart would not sleep, and there would not happen to be any shadow for him asws, and he asws will see from behind him asws just as he asws sees from in front of him asws’.189

The book ‘Ma’any Al Akhbar’ – Ibrahim Bin Haroun Al Absy, from Ibn Uqda, from Ja’far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud who said,

‘I asked Abu Ja’far Al-Baqir asws, ‘By what is the Imam asws recognised?’

He asws said: ‘By (certain) characteristics. The first of these is text from Allah azwj Blessed and Exalted upon him asws, and his asws being nominated as a flag for the people until he asws happens to be a Divine Authority upon them, because Rasool-Allah azwj nominate Ali asws; and the people would recognise him asws by his asws name and his asws eyes, and like that are the Imams asws, the first nominates the second; and if he asws is asked he asws will answer, and if he is silent from, he asws would initiate, and he asws would inform the people with what would be happening tomorrow (future), and he asws would speak to the people in every tongue and language’’.190

The book ‘Al Tawheed – My father, from Sa’ad, from Ibn Isa, from Ibn Abu Umery, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,
‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘Recognise Allahazwj by Allahazwj, and the Rasoolasws with the Message, and the Masterasws of the Command (Ul Al-Amr) with the good, the justice, and the favour’. 191

16 - Be, my Lord’s messenger! And all the affairs of the Messenger’s house are dear to Me. I am keeping account of your good deeds. If you act in accordance with the truth, I will reward you and will not allow you to pass from me. If you act otherwise, I will not allow you to pass from me. Allahazwj says: ‘I will Make you an Imam for the people’ [2:124].

Abu Abdullah asws said: ‘They (people) are denying the Imamasws of Obligatory obedience and are rejecting himasws. By Allahazwj! There is no status in the earth more magnificent in the Presence of Allahazwj than the Obligatory obedience.

Ibrahimas was such, the Commands from Allahazwj were being Revealed to himas for a long time and heas was not of Obligatory obedience until there was a Change of Decision for Allahazwj that Heazwj Honours himas and Magnify himas, so Heazwj Said: “I will Make you an Imam for the people” [2:124].

So Ibrahimas recognised what was in it of the merit, He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124].’

Abu Abdullahasws said: ‘I.e., but rather it is youras offspring, it cannot happen to be in others’. 192

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191 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 15
192 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 16
Thus, the children of the Rasool saww would become followers and the children of the enemies of Allah aswj and enemies of His awj Rasool saww would be the ones followed, and the Rasool saww was foremost with this merit than others, and more rightful.

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193 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 17
And from these is that the people, when they have acknowledge to the Rasool saww, with the Message, and acquiesced (agreed) to him saww with the obedience, no one from them would be arrogant that his children should be followed and his offspring should be obeyed, and that would not be magnified in the selves of the people.

And when it was in other than the descent of the Rasool saww, each one of them would have it within himself that he is foremost than others, and the arrogance would enter into them from that, and their selves would not be capacious with the obedience to the one who is below them. So, that would become an inviter for them to the mischief and the hypocrisy and the differing’’. 194

194 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 18

195 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 19
Each one testifies for its companion with the ratification. The Imam\(\text{asws}\) speaks on behalf of Allah\(\text{azwj}\) Mighty and Majestic in the Book with whatever Allah\(\text{azwj}\) has Obligated in it upon the servants, from the obedience to Allah\(\text{azwj}\), and obedience of the Imam\(\text{asws}\) and his\(\text{asws}\) Wilayah and Obligation of his\(\text{asws}\) rights Allah\(\text{azwj}\) Mighty and Majestic Showed, from the completion of His\(\text{azwj}\) Religion and manifestation of His\(\text{azwj}\) Command, and the Argumentation by His\(\text{azwj}\) Divine Authority, and the illumination by His\(\text{azwj}\) Light in the mines of His\(\text{azwj}\) elite people and Chosen people of His\(\text{azwj}\) best ones.

فَأَوْضَحَ اللَّهُ بِهِ لِأَهْلِهِ الْدَّيْنَ وَ جَعَلَهُ مَهْدًّا لِلْأَسْلَامِ

So Allah\(\text{azwj}\) Clarified by the Imams\(\text{asws}\) of guidance from the People\(\text{asws}\) of the Household of our Prophet\(\text{saww}\), about His\(\text{azwj}\) Religion, and Delivered by them\(\text{asws}\) about the way of His\(\text{azwj}\) Manifesto and Opened by them\(\text{asws}\) the hidden springs of His\(\text{azwj}\) Knowledge.

فَمَنْ عَرَََ مِنَّ أَهْلِهِ الْعَرْقَةَ فَجَعَلَهُ لَكَ فَلْتَحْبِبْهُ وَ جَعَلَهُ مَهْدًّا لِلْأَسْلَامِ

So, from the ones from the community of Muhammad\(\text{asww}\) who recognises the Obligation of the rights of his Imam\(\text{asws}\) would find the taste of sweetness of his Eman and would know the superiority of elegance of his Islam, because Allah\(\text{azwj}\) Nominated the Imam\(\text{asws}\) as a flag for His\(\text{azwj}\) creatures and Made him\(\text{asws}\) a Divine Authority upon the people of His\(\text{azwj}\) world. Allah\(\text{azwj}\) Crowned him\(\text{asws}\) the crown of dignity, and Overwhelmed him\(\text{asws}\) from the Noor of the Subduer extending by a means to the sky.

لا يَتَّقِلِفُ عَلَى مَوَادِهِ وَ لا يَبْدُوْلُ عَلَى مَا عِنْدَ اللَّهِ أَنْ يَقْبُحُ الْجَهَّاَزَ وَ يَعْقِبُ الْعِبَادَ الْعَزَّ الْعَزِيزَ إِلَّا بِعِيْنِ إِنيْ يَعْلَمُ أَنَّ اللَّهَ نَصَبَ

Neither can its resource be terminated nor can what is in the Presence of Allah\(\text{azwj}\) Blessed and Exalted be attained except by an aspect of the means of his\(\text{asws}\) way, nor will Allah\(\text{azwj}\) Accept the deeds except by one having recognised him\(\text{asws}\) .

فَهُوَ عَلَى مَا يَرَى مِنَ الْمَظْهَرِ وَ مَعْلُومٍ مِنْ أَنْاسِهِ وَ الْبَصَارَةِ الْحَقِيقَةِ وَ الْقِرَآنِ وَ الْعَلْيَانِ

He is a knower of whatever is referred to him\(\text{asws}\) from confusion (from) the Revelation, and the blindness (from) the Sunnahs, and the doubts of the Fitna (discord), and Allah\(\text{azwj}\) would not happen to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115], and it would become the far-reaching Proof from Allah\(\text{azwj}\) upon the servants”. 196

(196) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 20

بَيْنَ الْحَلَّةَ وَ الْعَلْيَانِ
‘Abu Ja’far\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} from us\textsuperscript{asws} looks from his\textsuperscript{asws} behind just as he\textsuperscript{asws} looks from his\textsuperscript{asws} front’’. \textsuperscript{197}

(Bihar Al Anwaar – Volume 25, The book of Imamate, P 3 Ch 4 H 21)

22 - بر، بصائر الدرجات أحمد بن موسى عن الحسن بن علي الخوشاب عن علي بن خشان عن عبد الرحمن بن كثير قال: قال أبو حفص عن يعو و
أثني عدادة خجاعة من السمعة فومنا يقتولا على شن و ثلاث فلهنفأ أراكه من خفيف كما أراكه من بين يدي فمن نسي عنده في نفسه ما شاء فإن الله يعطيه.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Musa, from Al Hassan Bin Ali Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘Abu Ja’far\textsuperscript{asws} said one day and we in his\textsuperscript{asws} presence, were a group from the Shias: ‘Arise and disperse from me\textsuperscript{asws} in two and threes, for I\textsuperscript{asws} can see you all from behind me\textsuperscript{asws} just as I\textsuperscript{asws} see you from my\textsuperscript{asws} front, so let a soul be at ease within himself for Allah\textsuperscript{azwj} Introduces him to me\textsuperscript{asws}.’’ \textsuperscript{198}

(Bihar Al Anwaar – Volume 25, The book of Imamate, P 3 Ch 4 H 22)

197 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 21
198 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 22
199 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 23
‘Abu Abdullah asws said: ‘And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]. Then he asws said: ’This is a phrase regarding the Imams asws in particular’.

Then he asws said: ‘O Yunus! The Imam asws, Allah azwj Created him asws by His azwj Hands, not followed by anyone other than him asws, and He azwj Made him asws see and hear in the belly of his asws mother until when he asws comes to the ground, it is written between his asws shoulders: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’.

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

‘From Abu Abdullah asws: ‘What the Imamate is rightful with is the purification and the cleanliness from the sins and the (acts of) disobedience by the grave sins which Obligate the Fire. Then the radiating knowledge with the entirety of what the community would be needy to, from its Permissible(s) and its Prohibitions, and the knowledge of its Book, its special and its general, and the decisive and the allegorical, and the subtle of its knowledge, and its strange explanations, and its Abrogating and its Abrogated’.

I said, ‘And what is the argument that the Imam asws cannot happen to be except a knowledgeable one with these things which you asws mentioned?’

He asws said: ‘Words of Allah azwj regarding the ones Allah azwj Permitted for them regarding the governance and Made them to be its rightful ones: Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks [5:44]. These are Imams asws besides the Prophets as those who are nourishing the people with their asws knowledge. And as for the Monks, they are the scholars besides the Rabbis.

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200 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 24
Then He azwj Informed Saying: *with what they had preserved from the Book of Allah, and they were witnesses over it* [5:44], and did not Say, ‘With what they carried (studied) from it’. 201

‘From Abu Abdullah asws in a sermon of his asws mentioning in it the state of the Imams asws and their asws attributes. He asws said: ‘Allah azwj Blessed and Exalted Clarified his azwj Religion by the Imams asws of guidance from People asws of the Household of His azwj Prophet saww and Manifest by them asws the way of His azwj Manifesto and Opened for them asws the hidden springs of His azwj Knowledge.

So, the one from the community of Muhammad asws who recognises the Obligation of the rights of his Imam asws would find the taste of the sweetness of his Eman and know the merits of the elegance of his Islam. Allah azwj Nominated the Imam asws as a flag for His azwj creatures and Made him asws a Divine Authority upon the people of His azwj obedience. Allah azwj Crowned him asws the crown of dignity and Overwhelmed him asws from Noor of the Subduer extending by a means from the sky.

Neither can its resource be terminated nor can what is in the Presence of Allah azwj Blessed and Exalted be attained except by an aspect of the means of his azwj way, nor will Allah azwj Accept the deeds except by one having recognised him asws.

So he asws is a knower of whatever is referred to him asws of the difficulties of the Revelation, and the intricacies of the Sunnahs, and the doubtful matters of the Religion. Allah azwj did not Cease to Choose them asws for His azwj creatures, from the sons asws of Al-Husayn asws, from the posterity of each Imam asws. He azwj Chooses them asws and Selects them asws and is Pleased with them asws for His azwj creatures and Chooses them asws for Himself azwj (His azwj Message).
Every time an Imam \textsuperscript{asws} from them \textsuperscript{asws} passes away, the Mighty and Majestic Nominates from his \textsuperscript{asws} posterity, an Imam \textsuperscript{asws}, a knowledgeable one, an explainer, and a radiant guide, and a custodian Imam \textsuperscript{asws} and a knowledgeable Divine Authority, Imams \textsuperscript{asws} from Allah \textsuperscript{azwj}. Guiding with the Truth and by it they are dispensing justice [7:181], Divine Authorities of Allah \textsuperscript{azwj} and His \textsuperscript{asw} Callers, and His \textsuperscript{asw} shepherds upon His \textsuperscript{azwj} Callers, and His \textsuperscript{azwj} shepherds upon His \textsuperscript{azwj} creatures, Making a Religion for the servants by their \textsuperscript{asws} guidance, and easing the country by their \textsuperscript{asws} Noor, and growing the trees by their \textsuperscript{asws} Blessings.

And Allah \textsuperscript{azwj} Made them \textsuperscript{asws} as life of the people, and lamps for the darkness, and foundations of Al-Islam, the Determination of Allah \textsuperscript{azwj} flowing with that in them \textsuperscript{asws} upon its Decrees. So, the Imam \textsuperscript{asws}, he \textsuperscript{asws} is the Chosen, the Selected, and the Nominated guide, and the Desired custodian. Allah \textsuperscript{azwj} Chose him \textsuperscript{asws} for that and Made him \textsuperscript{asws} upon (in front of) His \textsuperscript{azwj} Eyes in the (realm of the) particles, among the Created beings when He \textsuperscript{azwj} Created him \textsuperscript{asws} as a shadow before Creating his \textsuperscript{asws} person on the right of the Throne.

Beloved with the wisdom in the knowledge of the unseen with Him \textsuperscript{azwj}, and Selected him \textsuperscript{asws} for his \textsuperscript{asws} Purity as a remaining one from Adam \textsuperscript{as}, and a Choice from the offspring of Noah \textsuperscript{as}, and Chose from the family of Ibrahim \textsuperscript{as}, and a line of descent from Ismail \textsuperscript{as}, and an elite from family of Muhammad \textsuperscript{saww}.

He \textsuperscript{asws} did not cease to be looked after by an Eye of Allah \textsuperscript{azwj} protected by His \textsuperscript{azwj} Angels defending him \textsuperscript{asws} from the darkness of the darks, and the blowing (spells) of every mischief-maker turning it away from him \textsuperscript{asws} the evils casts, freeing (him \textsuperscript{asw}) from the disasters, veiling from all the immoralities by the forbearance and the righteousness during his \textsuperscript{asws} remaining, attributed to the chastity and the knowledge and the merit at its ending attributed to him \textsuperscript{asws} the instructions of his \textsuperscript{asws} father \textsuperscript{as}, being silent from the speaking during his \textsuperscript{asws} lifetime.
So when the period of his asws father asws expires, the Determinations of Allah azwj ends up to His azwj Desire and the Intention comes from the Presence of Allah azwj regarding him asws to his asws love, and the period of his asws father asws reaches its peak and he asws passes away, and the Command of Allah azwj comes to him asws from after him asws, and Allah azwj Collars him asws His azwj Religion and Makes him asws a Divine Authority upon His azwj servant and a custodian in His azwj country;

و أىَّدَه بِةِرَحْوَهِهِ وَ أَعْطَاهُ عِلْمَه وَ اسْتَوْدَعَهُ سِيرَّهْ وَ اسْتَدَبَّ لِي عَظِيمَه وَ اسْتَحْفَظَهُ عِلْمَه وَ اسْتَخْبَأَهُ حَيْكَمْتَه وَ اسْتَعْهَا لِي دِينَه وَ حَبَّاهُ مَنْ آهِجَ سَحْبِهِ وَ فَرْأَيْضَه وَ حَوْدَهُ

And He azwj Aids him asws with the (Holy) Spirit, and Gives him asws His azwj Knowledge and Entrusts him asws His azwj secrets, and Assigns him asws His azwj Commands, and Gives him the superior explanation of His azwj Knowledge, and Nominates him asws as a flag for His azwj Creatures, and Makes him asws a Divine Authority for the people of His azwj Religion, and the custodian upon His azwj servants

Allah azwj is Pleased with him asws as an Imam asws for them preserving His azwj Knowledge and holding His azwj Wisdom, and taking care of His azwj Religion, and Gifts him asws the programs of His azwj Ways, and His azwj Obligations, and His azwj legal punishment.

فَقامَ بِالْعَدْلي عِنْدَ تَََيرُّي أَهْلي الَْْهْلي وَ تََْبييري أَهْلي الَْْدَلي بيالنُّوري السَّاطِعِ وَ الشِّفَاءِ النَّافِعِ بيالَْْقِّ الأَْبِلْجي وَ الْبَيَاني مِنْ كِلْ مَُْرَجٍ عَلَى طَرِييَّةِ الْمَنْحِيِّ الَّذيي مَضَي عَلَيْهِ الصَّادِيقُونَ مِنْ دَبَائيهي فَلَيْسَ يََّهَلح حَقَّ هَذَا الْعَالَي إِيلَّّ شَقيٌّ وَ لََّ يََّحَدِهح إيلَّّ غَويٌّ وَ لََّ يَصِحْدُّ عَنْه إيلَّّ جَريٌءٌ عَلَى اللَّهِ جَلَّ وَ عَلَٰ. 202

So he asws stands with the justice at the confusion of the people of ignorance, and guiding the people of arguments with the shining Noor and beneficial intercession with the clear truth, and the explanation of every way out upon the path of the manifesto, that which the truthful ones from his asws forefathers asws had passed upon. Thus, no one will ignore the right of this knowledgeable one asws except a wretched, nor will anyone reject him asws except a debaucher, nor would anyone hinder from him asws except one audacious upon Allah azwj Majestic and Exalted”.

202 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 26

And He azwj Aids him asws with the (Holy) Spirit, and Gives him asws His azwj Knowledge and Entrusts him asws His azwj secrets, and Assigns him asws His azwj Commands, and Gives him the superior explanation of His azwj Knowledge, and Nominates him asws as a flag for His azwj Creatures, and Makes him asws a Divine Authority for the people of His azwj Religion, and the custodian upon His azwj servants

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So he asws stands with the justice at the confusion of the people of ignorance, and guiding the people of arguments with the shining Noor and beneficial intercession with the clear truth, and the explanation of every way out upon the path of the manifesto, that which the truthful ones from his asws forefathers asws had passed upon. Thus, no one will ignore the right of this knowledgeable one asws except a wretched, nor will anyone reject him asws except a debaucher, nor would anyone hinder from him asws except one audacious upon Allah azwj Majestic and Exalted”.202
And he asws will be recognised by the Permissible(s) and the Prohibitions and by the needs of the people to him asws and he asws will not be needy to anyone, and the weapons of Rasool-Allah saww. I said, ‘Can it happen to be except a successor asws son asws of a successor asws?’ He asws said: ‘No, it cannot happen to be except a successor asws and a son asws of a successor asws. 203

The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, and Muhammad Bin Al Hassan Bin Muhammad, altogether from Al Hassan Bin Muhammad Bin Jamhour, from Suleyman Bin Sama’at, from Abu Al Jaroud who said,

I said to Abu Ja’far asws, ‘When the standing Imam asws from the People asws of the Household passes away, then by which thing can he asws be recognised, the one to come after him asws?’

He asws said: ‘By the guidance, and the being silent and looking at the ground, and the acceptance of the Progeny asws of Muhammad saww to him asws with the merit, and he asws will not be asked about anything except he asws will explain’’. 204

The book) ‘Kashf Al Ghumma’ - ‘From the book ‘Al Dalaail’ of Al Himeyri, from Muhammad Bin Al Aqra’a who said,

‘I wrote to Abu Muhammad asww asking him asws about the Imam asws, ‘Does he asws have wet dreams?’ And I said within myself after what the Book has detailed the wet dreams as being Satanic, and Allah azwj has Sheltered His aszw Guardians asws from that.

The answer came: ‘The Imams asws, their asws state during the sleep is (same as) their asws state during the wakefulness, the sleep does not change anything from them asws. Allah azwj has Sheltered His aszw Guardians asws from misfortunes of Satan as just as you discussed within yourself’’. 205

203 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 27
204 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 28
205 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 29
From Abu Al-Hassan\textsuperscript{asws} (Al-Reza\textsuperscript{asws}), Safwan said, "Ibrahim and Ismail, two sons of Abu Sammal entered to see him\textsuperscript{asws}. They greeted him\textsuperscript{asws} and informed him\textsuperscript{asws} of their situation and situation of the people of their households regarding this command (Imamate), and they asked him\textsuperscript{asws} about Al-Hassan\textsuperscript{asws} (Musa\textsuperscript{asws}). He\textsuperscript{asws} informed them that he\textsuperscript{asws} had passed away. They said, 'Did he\textsuperscript{asws} bequeath?' He\textsuperscript{asws} said: 'Yes'. They said, 'To you\textsuperscript{asws}?' He\textsuperscript{asws} said: 'Yes'.

قال، فإن الناس قد أختلفوا علينا فاستين الله يطاعة أبي الحسن ع إنا كان حيا فإنا كان إنما تولي إلى إنا فما خال من كان هذا خال مؤمن هو

They said, 'The people have differed upon us, and we make is a Religion with being obedience to Abu Al-Hassan\textsuperscript{asws} (Musa\textsuperscript{asws}), if he\textsuperscript{asws} was alive, for he\textsuperscript{asws} was our Imam\textsuperscript{asws}, and if he\textsuperscript{asws} had expired, then his\textsuperscript{asws} successor\textsuperscript{asws}, the one\textsuperscript{asws} he\textsuperscript{asws} had bequeathed to would be our Imam\textsuperscript{asws}. So, what is the state of the one who state was this, is he a Momin?'

قال، فاذ تعن잎 حاجتينهم الله من دم و لا يعترف إنا مات حيإنا و حي إنا مات فوصيتنا الذي أعطي إنا فما خال من أندونان أستلهم ع

He\textsuperscript{asws} said: 'Yes, and it has come to you all that the one who dies and did not recognise his Imam\textsuperscript{asws}, dies a death of the Pre-Islamic period', and he is a Kafir'. They said, 'Why do you refer to him as a Kafir? What is his state?' He\textsuperscript{asws} said: 'Are you intending that I\textsuperscript{asws} should stray you?' They said, 'So, by which thing can we present evidence upon the people of the earth?'

قال، فاذ تعنWindowSize error 12

He\textsuperscript{asws} said: 'Ja'far\textsuperscript{asws} was saying: 'You will come to Al-Medina and you will be saying, 'To whom did so and so bequeath?' They would say, 'To so and so', and the weapons (of Rasool-Allah\textsuperscript{saww}) are with us\textsuperscript{asws} at the status of the ark among the children of Israel, going wherever the household of the command goes'. And they said, 'So the weapons (are with) one who recognises it?'

إنا يا حبال الله فاذ تعنین أبو الحسن ع يبديي أن أستغني عن الشيء فيستندبنا يبديي أنا يا حبال الله ع

Then they said, 'May Allah Make us to be sacrificed for you\textsuperscript{asws}! Inform us with something we can present as evidence with, for the man used to come to Abu Al-Hassan\textsuperscript{asws} (Musa\textsuperscript{asws}) intending to ask him\textsuperscript{asws} about something, and he\textsuperscript{asws} would initiate with him, and would come to Abu Abdullah\textsuperscript{asws}, and he\textsuperscript{asws} would initiate with him before he even asked him\textsuperscript{asws}'.
He asws said: ‘That is how you used to seek from Ja’far asws and Abu Al-Hassan asws.

Ibrahim said to him asws, ‘Ja’far asws did not mention it, and he asws had passed away, and the Shias had united upon him asws and upon Abu Al-Hassan asws (Musa asws), and today they are differing’.

He asws said: ‘They had not united upon him asws. How could they have united upon him asws and your elders and your great ones are saying regarding Ismail, and they are viewing that he drank such and such, and they are saying he is the best?’ They said, ‘Ismail asws was not included in the bequest’.

He asws said: ‘He had been included in the book of charities, and he was an Imam asws’. Ismail Bin Abu Sammal said to him asws, ‘He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22], the such and such, and I explored his oath and it cheered me. I claim that you asws aren’t like that, and for me is what the sun emerges upon’, or said, ‘the world and whatever is in it’, and I have informed you asws of our situation’.

Ibrahim said to him asws, ‘We have informed you of our situation, so what would be the state of the one who was like this, is he a Muslim?’ He asws withheld and was silent’.

(The book) ‘Rajial Al Kashy’ – Abu Al Hassan Ali Bin Muhammad Bin Quteyba said,
From Abu Al-Hassan asws, ‘The (beautiful) voice was mentioned in his asws presence, so he asws said: ‘Ali asws Bin Al-Husayn asws used to recited Quran (aloud), and sometimes a passer by would pass by, and he would be stunned by the beauty of his asws voice; and the Imam asws, if he asws were to manifest anything from that, the people would not be (able to) bear from its beauty’.

I said, ‘And Rasool-Allah aswj did not happen to pray Salat (leading) the people and raise his saww voice with the Quran’. He asws said: ‘Rasool-Allah saww was loading upon the people behind him saww with what they could tolerate’.

I and Abu Ubeyda entered to see Abu Ja’far asws. He asws said: ‘O maid! Bring me asws pillows’. I said, ‘But, we shall sit’. He asws said: ‘O Abu Khalifa! Do not return the prestige, because the prestige is such, none shall return it except a donkey’. I said to Abu Ja’far asws, ‘How would it be for us with the Master of this command (Imamate) until we recognise?’

(This is not a Hadeeth)  

207 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 31  
208 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 32
He (the narrator) said, ‘So he\textsuperscript{asws} said: ‘Words of Allah\textsuperscript{azwj} the Exalted: \textit{Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41]. When you see this man (Al-Qaim\textsuperscript{asws}) from us\textsuperscript{asws}, then follow him\textsuperscript{asws}, for he\textsuperscript{asws} is your Master\textsuperscript{asws}.}

I (Majlisi) say, ‘I shall be coming with in the book of the Quran, from the interpretation of Al Numani, by his chain from Ismail, from Jabir,\textsuperscript{8}

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘And the Imam\textsuperscript{asws} is the rightful of the Imamate. There are (certain) signs for him\textsuperscript{asws}. From these is that he\textsuperscript{asws} would be known to be infallible from the sins, all of these, its minor ones and its major ones, neither having slipped during the youthful (years), nor mistaken in the answering nor erring, nor forgetting, nor playing with anything from the matters of the world.

And the second is that he\textsuperscript{asws} would happen to be the most knowledgeable of the people with the Permissible(s) of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prohibitions, and the variety of His\textsuperscript{azwj} Judgments, and His\textsuperscript{azwj} Commands, and His\textsuperscript{azwj} Forbiddances, the entirety of what the people would be needy to him\textsuperscript{asws}. Thus, the people would be needy to him\textsuperscript{asws} and he\textsuperscript{asws} would be needless from them.

And the third is that he\textsuperscript{asws} would be the bravest of the people, because he\textsuperscript{asws} is a category of the Momineen which they would be returning to if defeated from the armed forces, the people would be defeated to his\textsuperscript{asws} defeat.

And the fourth is that he\textsuperscript{asws} would be the most generous of the people and even if all the people of the earth are stingy, because if the selfish one is in charge upon it, he would be selfish with what is in his hands from the wealth of the Muslims.

The fifth is the infallibility from the entirety of the sins, and with that he\textsuperscript{asws} is distinguished from the followers, those who are not infallible, because if he\textsuperscript{asws} were not to be infallible, could not be relied upon, that he\textsuperscript{asws} might enter into what the people are entering into, from the grave sins, the destroyers, and the lustful desires; and if he\textsuperscript{asws} were to enter into
these things, he asws would not be able to argue upon the one he asws will be establishing the legal punishments, so he asws would then become a followed follower Imam asws, and it is not allowed that an Imam asws happen to be with these characteristics.

And as for the Obligation of his asws being the most knowledgeable of the people, so if he asws were not to be knowledgeable, he asws would not be safe from overturning the Judgments and the differing upon the difficult judgment. So he asws would either not answer about these or answer about these, then he asws would answer with its opposite.

And as for the Obligation of him asws being the bravest of the people, it is due to what we asws have brought before, because it is not correct that he asws be defeated and bring down Wrath from Allah azwj the Exalted, and this is not correct that it happen to be an attribute of the Imam asws.

And as for the Obligation of him asws being the most generous of the people, it is due to what we asws have brought before, and that it not appropriate with the Imam asws.

And the Hadeeth continues with its length until he asws said: ‘A refutation upon the permissibility of the analogy and the opinion, and that when they (people) are frustrated from establishing the judgments upon what Allah azwj Revealed in His aswj Book, and turned away from taking it from its rightful ones, from the ones Allah azwj the Glorious Obligated their asws obedience upon His aswj servants, from the ones asws who neither slip, nor make mistakes, nor forget, those Allah azwj Revealed the Book upon them asws, and Commanded the community with referring the confusing judgments to them asws, and (instead) they sought the government desiring regarding the debris of the world, and they rode upon the path of their ancestors, from the ones who claimed the status of the Guardians asws of Allah azwj, necessitating the frustrations to them, so they claimed that the opinions and the analogies are obligatory’.

(The book) ’Al Kafi’ – Ali, from his father, from Ibn Abu Umayr, from Hisham Bin Salim and Hafs Bin Al Bakhtary,
'From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘It was said to him\textsuperscript{asws}, ‘By which thing is the Imam\textsuperscript{asws} recognised?’

قال بالعربية الطاهرة و بالفصل إذ الإمام لا يستطيع أحد أن ينفع عليه في مثة ولا ينفع وإذا كتبات وأثناء النادي وما أشبهه.

He\textsuperscript{asws} said: ‘By the apparent bequest, and by the merit that the Imam\textsuperscript{asws} is such not one has the ability to taunt up on him\textsuperscript{asws} regarding the mouth (talk), nor the belly, nor the private parts (immorality), so he\textsuperscript{asws} could be called a liar, and that he is eating wealth of the people, and what resembles that’'. \textsuperscript{210}

اذا الامام فقال محترم الولدأ و حسن المشاكل ولا يهلم ولا يلتئث.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘What are the signs of the Imams\textsuperscript{asws}, the one to be after the (current) Imam\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Clean of birth, and good upbringing, and he\textsuperscript{asws} neither indulges in vanities nor play (sport)’. \textsuperscript{211}

(الكتاب) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ahmad Bin Umar,

‘From Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the evidence upon the Master of this command (Imamate). He\textsuperscript{asws} said: ‘The evidence upon him\textsuperscript{asws} is the greatness, and the merit, and the bequest. When riders arrive at Al-Medina and they said, ‘To whom did so and so bequeath?’ It would be said, ‘To so and so’, and the weapons would circle wherever they\textsuperscript{asws} may be. As for the question, so there isn’t any argument in it’”. \textsuperscript{212}

(الكتاب) ‘Nahj Al-Balagah’ – Amir Al-Momineen\textsuperscript{asws} said in one of his\textsuperscript{asws} sermons: ‘And you have known that it is not befitting there should happen to be upon the private parts, and the bloods, and the booties, and the judgments, and imam of the Muslims who is stingy, for he would be insatiable regarding their wealth, nor the ignorant, for he would stray them by his ignorance, nor the rude, for he would isolate them with his rudeness, nor one fearful

\textsuperscript{210} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 34
\textsuperscript{211} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 35
\textsuperscript{212} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 36
of the government, for he would take a people besides a people, nor a bribe-taken regarding the judgment, for he would do away with the rights and pause with these without termination (prolong the case), nor the one who suspends the Sunnah, for he would destroy the community’. 213

And he asws would see from his asws behind just as he asws see from his asws front; and his asws excrement would be like the aroma of musk; and the ground is allocated with consuming with concealing it and invalidating it; and when he asws wears the armour of Rasool-Allah saww, it would fit upon him asws, and when someone else from the people wears it, it would either be too long or too short, increasing upon him by a palm’s width; and he asws would be a Muhaddas (One Narrated to by Allah azwj) up to the expiry of his asws term’. 214

And it is supported by what I (Majlisi) shall be coming with in many Ahadeeth that the Prophet saww said: ‘It is not Permissible for anyone that he be with sexual impurity in this Masjid except (there is no condition for) I saww, and Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the one who was from my saww family for he asws is from me saww’. 215

And in another Hadeeth: ‘Indeed! This Masjid is not Permissible for one with sexual impurity except for (there is no condition for) Muhammad saww and his saww Progeny asws’. 216

213 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 37
214 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 38

Allah azwj Choose him asws and Makes to be in him asws whatever He azwj so Desires to, and due to that, Obligates the obedience to him asws and the Wilayah upon the entirety of His azwj creatures. Therefore, he asws is His azwj Guardian (in charge) in His asws skies and His asws earth, having Taken the Pact with that for him asws upon the entirety of His azwj servants. So, the one who precedes upon him has disbelieved in Allah azwj from above His azwj Throne, and he asws does whatever He azwj so Desires, and when Allah azwj Desires (anything), he asws desires (as well).

And it is written upon his asws upper arm: ‘And the Word of your Lord has been Completed, truly and justly; [6:115]. He asws is the true and the just, and a pillar of light is set up for him asws, from the earth to the sky. He asws sees in it the deeds of the servants, and he asws adorns the prestige, and knows the consciences, and is notified upon the hidden matters, and he asws sees what is between the east and the west. So, nothing is hidden to him asws from the realms of the kingdom and the Kingdoms; and he asws is Given the talk (language) of the birds at his asws Wilayah.

So, this is the one whom Allah azwj Chooses for His azwj Face, and Selects him asws for His azwj hidden matters, and Supports him asws with His azwj Word, and Indoctrinates him asws (with) His aswj Wisdom, and Makes his asws heart a place of His azwj Desire, and Calls for him asws with the Authority, and Submits (creatures) for him asws with the Command, and Judges with the obedience to him asws, and that is because the Imamate is inheritance of the Prophets as, and status of the elites, and Caliphate of Allah azwj and caliphate of Rasool-Allah saww.

So, it is a protection, and Wilayah, and authority, and guidance, and it is the complete Religion, and outweighing of the scales. The Imam asws is evidence of the aimers, and a minaret of the guided, and way of the travellers, and a sun shining in the hearts of the spiritualists. His asws Wilayah is a cause for the salvation, and obedience to him asws is
Obligatory during the lifetime, and an apparatus after the deaths, and honour of the Momineen, and intercession of the sinners, and salvation of the ones who love them asws.

And he asws is success of the repentant, because it is head of Al-Islam, and perfection of the Eman, and recognition of the limits and the rulings, and clarification of the Permissible(s) from the Prohibitions. It is a rank that cannot be attained except by one asws whom Allah azwj Chooses, and Advances him asws, and Places him asws in charge and Makes him a judge.

His asws Wilayah, it is a protection of the frontiers, and management of the affairs, and counter of the days and the months. The Imam asws is the fresh water to the thirsty, and pointer upon the guidance. The Imam asws is Purified from the sins, notified upon the hidden matter. The Imam asws, he asws is the sun emerging upon the servants with the rays, so neither the hands not the sights can attain him asws, and it is an indication with Words of the Exalted: 

And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].

And the Mominoun (is a reference to) Ali asws and his asws family. The honour is for the Prophet saww and the family asws, and the Prophet saww and the family are not separate regarding the honour up to the end of times. They asws are the head of the circle of Eman, and pivot of the existence, and sky of generosity, and nobility of the existing ones, and noble illumination of the sun, and light of His azwj moon, and origin of the honour, and the glory, and initiation, and its meaning and its construction.

The Imam asws, he asws is the glow of the lantern, and the way, and the manifesto, and the streaming water, and the overflowing ocean, and the shining moon, and the abundant well, and the clear manifesto of the paths, and the evidence of the blindness of the destroyed ones, and the pouring cloud, and the roaming rain, and the perfect full moon, and the meritorious evidence, and the shading sky, and the majestic bounty, and ocean which does not deplete;
And the nobility which cannot be described, and the abundant spring, and the garden rained upon, and the fragrant flower, and the beautiful moon, and the luminous regulations, and the aromatic scent, and the righteous deed, and the profitable store, and the clear manifesto, and the delicate perfume, and the compassionate father.

He is a shelter of the servants during the difficulties, and the judge, and the instructor and the forbidden, a custodian of Allah upon the creatures and His trustee upon the creatures, a Divine Authority of Allah upon His servants, and praised in His earth and His country, Purified from the sins, freed from the faults, notified upon the hidden matters.

The understandings and the intellects are confused, and the understandings are lost in what I am saying. The great ones are belittled, and the scholars fall short, and the poets are frustrated, and the eloquent are muted, and the preachers are contradictory, and the linguists are frustrated, and the earth and the sky are humbled from describing the glory of the Guardians.

And can be recognised, or described, or known, or understood, nor realised, or controlled, one who is a ray of the Majesty of the Greatness, and nobility of the earth and the sky. More majestic is the position of Progeny of Muhammad from the description of the describers, and attribution of the attributers.
from the ones who turned and fled [70:17], and the Magnificent, the Exalted Veil of Allah asws. So, where is the choosing from this? And where are the intellects from this? And who is who can recognise, or describe one asws whom I asws have described?

They thought that (Imamate) is in other than Progeny asws of Muhammad asw. They lied and their feet slipped, and they took the calf as a lord, and the Satan la as a party. All that is in hatred for the house of elites, and house of the Infallibles, and envy of the mines of the Message and the Wisdom, And when the Satan adorned their deeds for them [8:48], there was destruction for them and remoteness.

How can they (people) choose an imam, an ignoramus, an idol worshipper, a coward on the day of crowding, and the Imam asws is such that it is Obligatory that he asws happens to be knowledge not ignorant, and brave not an abstainer (from battling), neither is an affiliation higher upon him asws nor can any lineage condemn him asws. So, he asws is among the peaks of Quraysh, and the nobility from Hashim as, and the peak from the Infallibles, and the self from the Rasool asw, and the Pleased from Allah azwj, and the Word from Allah azwj.

He asws is the noblest of the nobles, and the branch from Abd Manaf as, a knower of the politics, one standing with the government of Obligatory obedience up to the Day of the House. Allah azwj Deposits His aswj Secrets in his asws heart and Notifies his asws tongue with it. He asws is infallible, harmonised, not being a coward, nor ignorant.

But they (people) left him asws, O Tariq, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].

And the Imam asws, O Tariq, is a royal human, and of heavenly body, and a Divine Command, and a Holy soul, and of lofty position, and a majestic Noor, and a hidden secret.
He\textsuperscript{asws} is a king of the Divine Self, of additional beautiful attributes, a knower with the hidden matters specialised from Lord\textsuperscript{azwj} of the worlds, and Nominated from the truthful, the trustworthy (Rasool\textsuperscript{saww}), and all this is for Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}. No participant participates in it, because they\textsuperscript{asws} are the mines of Revelation, and meaning of the interpretation, and special ones of the Majestic Lord\textsuperscript{azwj}, and landing place of the trustworthy Jibraeel\textsuperscript{as}, elites of Allah\textsuperscript{azwj} and His\textsuperscript{asws} Word.

(They\textsuperscript{asws}) are the tree of the Prophet-hood, and the mine of elites, the spring of words, and the peak of evidence, and the decisive Message, and Noor of the Majesty, Side of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Depository, and a place of Words of Allah\textsuperscript{as}, and the keys of wisdom, and lantern of Mercy of Allah\textsuperscript{azwj} and springs of His\textsuperscript{azwj} Bounties, the Way to Allah\textsuperscript{azwj}, and the Salsabeel, and the fairness of the straightness, and the upright manifesto, and the Zikr of the Wise, and the honourable Face, and the ancient Noor.

(They\textsuperscript{asws} are) the people of nobility, and the uprightness, and the advancement, and the reverence, and the superiority, caliphs of the honourable Prophet\textsuperscript{saww}, and sons of the Kind, the Merciful, and trustees of the Exalted, the Magnificent, \textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]}, the magnificent peak, and the straightest path.

One who recognizes them\textsuperscript{asws} and takes from them\textsuperscript{asws}, so he would be from them\textsuperscript{asws}, and to it is the indication with His\textsuperscript{azwj} Words: \textit{So, the one who follows me, then he is from me, [14:36].} Allah\textsuperscript{azwj}) Created them\textsuperscript{asws} from the Noor of His\textsuperscript{azwj} Magnificence and Made them in charge of the affairs of His\textsuperscript{azwj} Kingdom. Thus, they\textsuperscript{asws} are treasured Secrets of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Guardians\textsuperscript{asws}, the ones of Proximity, and His\textsuperscript{azwj} Command between the (letter) ‘Kaaf’ and the (letter) ‘Noon’ (\textit{Kun} = Be).

And they\textsuperscript{asws} are speaking on His\textsuperscript{azwj} behalf, \textit{and they are only acting by His Command [21:27].} The knowledge of the Prophets\textsuperscript{as} is in their\textsuperscript{asws} know, and secrets of the successors\textsuperscript{as} are among their\textsuperscript{asws} secrets, and honour of the Guardians in among their\textsuperscript{asws} honour, like the
drop is in the ocean, and the particle in the wilderness, and the skies and the earth in the presence of the Imam asws are like his asws hand from his asws palm.

He asws recognises its apparent from its hidden, and knows its righteous from its immoral, and its wet from its dry, because Allah azwj Taught His asws Prophet saww knowledge of had happened and what is to happen, and the successors asws, the Selected ones asws inherited that preserved secret, and one who denies that, so he is wretched, accursed. Allah azwj Curses him, and the cursing ones cures him.

And how can Allah aswj Obligate upon His aswj servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden from? And if the words from Progeny asws of Muhammad asww were to be scattered to seventy directions, and all what is in the Zikr of the Wise, and the Honourable Book, and the ancient speech from a Verse mentioning in it the Eye, and the Face, and the Hand, and the Side, so the intended from it is the Guardian asws, because he asws is the Side of Allah aswj, and Face of Allah aswj meaning Right of Allah aswj and Knowledge of Allah aswj.

And the Eye of Allah aswj and Hand of Allah aswj, so they are the Side of the Exalted and the Face of the Pleasure, and the saturating fountain, and the even path, and the means to Allah aswj, and the means to His aswj Pardon and His aswj Pleasure, secret of the One, the First.
And the decisive address, and His āzwj evidence, and treasure of the Revelation, and its preservation, and the Verse of Zikr, and its translation, and the mine of Revelation, and its termination. They āswns are the top stars, and the top Noors, shining from the sun of (Syeda) Fatima āswns’s infallibility in the sky, the magnificence of Muhammad āswnw, and the branches of the Prophet-hood growing in the lofty tree, the praise-worthy, and secrets of Divinity, deposited in the structures of the mortals, and his āswns pure offspring and the Hashemite family, the guides, the guided, they are the best of the Created beings [98:7].

So, they āswns are the Imams āswns, the pure, and the family are the infallibles, and the offspring are the honourable, and the rightly guided caliphs, and the great ones, the truthful, and the selected successors āswns, and the tribe Pleased with, and the Guided guides, and the resplendent from the family of Ta Ha (Muhammad āswnw), and Yaseen (Muhammad āswnw), and Divine Authorities of Allah āzwj upon the formers one s and the latter ones.

Their āswns names are Inscribed upon the trees, and upon the leaves of the trees, and upon the wings of the birds, and upon the doors of the Paradise, and the Fire, and upon the Throne, and the skies, and upon the wings of the Angels, and upon the Veils of Majesty, and the pavilions of honour, and the Beauty.

And the birds glorify with their āswns names and the fish in the depths of the oceans seek Forgiveness for their āswns Shias, and that Allah āzwj did not Create anyone except and He āzwj Took the acknowledgment upon him with the Lordship āzwj, and the Wilayah for the pure offspring, and the disavowing from their āswns enemies, and the earth did not calm down until it was written upon it with the Light: “There is no god except Allah āzwj, Muhammad āswnw is Rasool āzwj of Allah āzwj, Ali āswns is Guardian āswns of Allah āzwj,’ 215.

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215 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

1. – ك، إكمال الدين عليٍّ بن أحمد الدقاق عن الكثابين عن عليٍّ بن تشنام عن أحمد بن الإمام الباجي عن أحمد بن

فتي المعروف بِبَيْتٍ عن محمد بن خادم عن عبد الله بن أبي بكر بن عائشة عن عبد الكولين بن عمر المعفي عن حياة الإياليقية قالت رأيت

أمير المؤمنين عِ شريعة الحنفية ومُعْنَى دَرْعٍ يَضْرِبُ بِهِ دَابَّةٌ جَزَّرُهُ بِبَيْتٍ الجَزَّرِاءِيِّ والزبداجهاريِّ والأَضَافَرِيِّ والطَّافَيِّ وَ فِيُّهُمْ بِبَيْتٍ نَصِيبَةٌ بين إِسْرَائِيْلِ وَ إِسْرَائِيْلٍ

بني مروان

(The book) ‘Ikmal Al Deen’ – Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Musa, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya Al Marouf Bu rad, from Muhammad Bin Khudami, from Abdullah Bin Ayoub, from Abdullah Bin Hisham, from Abdul Kareem Bin Umar Al Jufy, from Habab Al Walibiya who said,

‘I saw Amir Al-Momineen asws among the elite law (Shariya) enforcer and with him was a whip of his asws having two branches to it. He asws was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he asws was saying to them: ‘O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!’

فِي يَبْعَدَطِ الْخَلْفَةُ عَلَى الْأَمْيَلِ مُمَهَّدٍ، وَ مَا جَلَّدَ بَنِّي مَرْوَانَ فَقَالَ لَهُ أَقْوَامُ حُلُبَةَ اللِّحْبَةَ وَ فَتَلُومَانِي الْشَّوَارِيِّبَ وَ الزِّمْرَاءِيِّ وَ الطَّافِيِّ وَ يُقَلُّونُ لَهُمْ بِبَيْتٍ نَصِيبَةٌ بين إِسْرَائِيْلِ وَ إِسْرَائِيْلٍ

Furat Bin Akhnaf stood up to him asws and said, ‘O Amir Al-Momineen asws! What is the army of the Clan of Marwan?’ He asws said to him: ‘People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed’.

فُؤَدَ الْحَمْرَاءَ مُثَكَّتَ بَيْنَهُمْ فَقُلْتُ لَهُ أَقْوَامُ حُلُبَةَ اللِّحْبَةَ وَ فَتَلُومَانِي الْشَّوَارِيِّبَ وَ الزِّمْرَاءِيِّ وَ الطَّافِيِّ وَ يُقَلُّونُ لَهُمْ بِبَيْتٍ نَصِيبَةٌ بين إِسْرَائِيْلِ وَ إِسْرَائِيْلٍ

I had not seen a speaker speaking better than him asws. Then I followed him asws and did not cease missing his asws footsteps until he asws sat in an open space of the Masjid. I said to him asws, ‘O Amir Al-Momineen asws! What is the evidence of the Imamate? May Allahazwj have Mercy on you asws!’

فِي يَبْعَدَطِ الْخَلْفَةُ عَلَى الْأَمْيَلِ مُمَهَّدٍ، وَ مَا جَلَّدَ بَنِّي مَرْوَانَ فَقَالَ لَهُ أَقْوَامُ حُلُبَةَ اللِّحْبَةَ وَ فَتَلُومَانِي الْشَّوَارِيِّبَ وَ الزِّمْرَاءِيِّ وَ الطَّافِيِّ وَ يُقَلُّونُ لَهُمْ بِبَيْتٍ نَصِيبَةٌ بين إِسْرَائِيْلِ وَ إِسْرَائِيْلٍ

He asws said: ‘Bring me asws that pebble’, and he asws gestured by his asws hand to a pebble. I came over to him asws with it, and he asws imprinted in it with his asws ring for me, then said to me: ‘O Hababat! Whenever a claimant claims the Imamate and he asws is able to imprint just as you saw, then know that he asws is an Imam of Obligatory obedience, and the Imam asws is such that nothing escapes from him asws which he asws wants’.

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She said, 'Then I left, until such times as Amir Al-Momineen\textsuperscript{asws} passed away. I went over to Al-Hassan\textsuperscript{asws}, and he\textsuperscript{asws} was in the seat of Amir Al-Momineen\textsuperscript{asws} and the people were asking him\textsuperscript{asws}. He\textsuperscript{asws} said: 'O Hababa Al-Wailibiya!' I said, 'Yes, my Master\textsuperscript{asws}!' He\textsuperscript{asws} said: 'Give me what is with you'. I gave it (the imprinted) pebble, and he\textsuperscript{asws} imprinted in it just as Amir Al-Momineen\textsuperscript{asws} had imprinted (beforehand).

She said, 'Then I went over to Al-Husayn\textsuperscript{asws} and he\textsuperscript{asws} was in the Masjid of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} told me to come near and welcomed me, then said to me: 'Regarding the evidence upon what you want, are you (still) wanting the evidence of the Imamate?' I said, 'Yes, O my Chief!' He\textsuperscript{asws} said: 'Give me what is with you'. I gave the pebble to him\textsuperscript{asws}, and he\textsuperscript{asws} imprinted in it.

She said, 'Then I went over to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and there had reached with me the age that I was shaking, and I had counted that in those days I was one hundred and thirteen years old. I saw him\textsuperscript{asws} performing Ruk'u and Sajda, and was pre-occupied with the worship, so I despaired from the evidence. He\textsuperscript{asws} gestured towards me with the index finger, and my youth returned to me.

I said, 'My Chief! How much from the world has passed and how much remains?' He\textsuperscript{asws} said: 'As for what has passed, so yes, and as for what remains, so no'. Then he\textsuperscript{asws} said to me: 'Give me what is with you'. I gave the pebble to him, and he\textsuperscript{asws} imprinted in it for me.

Then I went over to Abu Ja'far\textsuperscript{asws}, and he\textsuperscript{asws} imprinted in it for me. Then I went over to Abu Abdullah\textsuperscript{asws}, and he\textsuperscript{asws} imprinted in it for me. Then I went over to Abu Al-Hassan Musa\textsuperscript{asws}, and he\textsuperscript{asws} printed in it for me. Then I went over to Al-Reza\textsuperscript{asws}, and he\textsuperscript{asws} imprinted in it for me.'
And Hababa lived after that for nine months upon what Muhammad Bin Hisham mentioned”.216

‘From Muhammad Bin Ismail son of Musa Bin Ja’far asws said, ‘It is narrated to me by my father, from his father Musa Bin Ja’far asws, from his father Ja’far asws Bin Muhammad asws, from his father Muhammad asws Bin Al asws: ‘Hababat Al-Walibiyah, Ali asws supplicated for her and her youth returned to her, and he asws gestured by his asws finger and she menstruated at that time, and on that day there were one hundred and thirteen years’.”217

Abu Muhammad asws said: ‘This is from the sons of the Bedouin woman, owner of the pebble in which my asws forefathers asws had imprinted in with their asws seals, and I asws shall be imprinting it (as well)’. Then he asws said: ‘Give it’. So he brought out a pebble and in the side from it was a smooth place. He asws took it and brought out his asws ring and imprinted in it, and it is as if I am reading the seal at the moment of Al-Hassan asws Bin Ali asws.

I said to the Yemeni, ‘I have not seen you at all before this’. He said, ‘No, by Allah asws, and I have been desirous of seeing him asws for a long time, until now. A youth came to be and

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216 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 1
217 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 2
said, ‘Arise and enter!’ So, I entered, then he went and he was saying, ‘May the Mercy of Allah and His Blessings be upon you, People of the Household, Offspring, one being from the other; [3:34].

I testify that your right is Obligatory like the Obligation of the right of Amir Al-Momineen and the Imams from after him, may the Salawat of Allah be upon them all, and the wisdom and the Imamate have ended up to you, and you are a Guardian of Allah who, there is no excuse for anyone to be ignorant of him.

I asked his name and he said, ‘My name is Mihjah Bin Al-Salt Bin Uqba Bin Sam’an Bin Ghanim Bin Umm Ghanim, and she is the Bedouin woman, the Yemenite, owner of the pebble in which Amir Al-Momineen had sealed in it’.

And Abu Hashim Al-Ja’fary said regarding that (a poem), ‘By the pebble trail, our Master sealed the pebble, for it Allah is Clear with the evidence and the purity, and Gave it as Signs of the Imamate, all of them, like Musa, and splitting of the sea, and the (shining) hand, and the staff, and Allah was not Deficient with the proofs for the Prophets and miracles, except the successor had these (as well). So the one who was suspicious of that, then he has been deficient from the matter in reading the evidence and its examination’.

Regarding the couplets, Abu Abdullah bin Ayyash said this, ‘Umm Ghanim owner of the pebble is other than that owner of the pebble, and she is Umm Al Naday, Hababat Bint Ja’far Al-Walibiya Al-Asadiya, and she is other than the first owner of the pebble in which Rasool-Allah saww and Amir Al-Momineen had sealed in. She is Umm Suleym, and she was an inheritor of the books. Thus, these are three, and for each one of them is a Hadeeth having been reported, and the book is not prolonged with its mention’.
The book) ‘Al-Ghayba’ of the sheikh Al-Tusi – Sa’ad, from Abu Hashim Al-Ja’fary – similar to it up to his words, ‘Amir Al-Momineen\textsuperscript{asws} sealed in it’.

(The book) ‘Al-Kafi’ – Muhammad Bin Abu Abdullah, and Ali Bin Muhammad, from Is’haq Bin Muhammad al Nakahe, from Al Ja’fary – similar to it up to his words, ‘Owner of the pebble in which Amir Al-Momineen\textsuperscript{asws} sealed, and grandchildren up to the time of Abu Al-Hassan\textsuperscript{asws}’.

One of our companions came to him to let him know that Ja’far Bin Ali had written a letter to him introducing himself and letting him know that he is the one standing after his brother, and that the knowledge of the Permissible(s) and the Prohibitions, whatever one can be needy to, and other than that from the knowledges, all of them.

Ahmad Bin Is’haq said, ‘When I read the letter, I wrote to Master\textsuperscript{asws} of the time and provided the letter of Ja’far Bin Darjih. The answer came out to me regarding that: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. Your letter came to me\textsuperscript{asws}, may Allah\textsuperscript{azwj} Make you remain, and the letter which is regarding Darjih, and my\textsuperscript{asws} recognition encompassed the entirety of what it included upon the differing of the words and repetition of the mistake regarding it, and had\textsuperscript{asws} managed it, I\textsuperscript{asws} would have paused upon part of what you paused upon, from it.

And the Praise is for Allah\textsuperscript{azwj} Lord of the world, (all) praises, there being no associate for Him\textsuperscript{azwj} upon His\textsuperscript{azwj} Favours to us and His\textsuperscript{azwj} Grace upon us. Allah\textsuperscript{azwj} Mighty and Majestic

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\textsuperscript{218} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 3
Refused for the truth except as complete, and for the falsehood except to vanish, and He\textsuperscript{azwj} is a Witness upon me\textsuperscript{asws} with what I\textsuperscript{asws} am mentioning, and for me\textsuperscript{asws} against you all with what I\textsuperscript{asws} am saying, when we shall gather on a Day there is no doubt in it and He\textsuperscript{azwj} Questions us about was we had differed in, and that He\textsuperscript{azwj} did not Make any Imam\textsuperscript{asws} to be for the writer of the letter to one written to, nor upon you, nor upon anyone from the creatures in their entirety, nor any obedience, nor responsibility, and I\textsuperscript{asws} shall be clarifying for you the summary you can be sufficing with, if Allah\textsuperscript{azwj} so Desires.

O this, may Allah\textsuperscript{azwj} have Mercy on you! Allah\textsuperscript{azwj} the Exalted did not Create the creatures in vain nor neglecting them in vain, but He\textsuperscript{azwj} Created them by His\textsuperscript{azwj} Power and Made hearing and sight and a heart and understanding to be for them. Then He\textsuperscript{azwj} Sent to them the Prophets as bearers of glad tidings and as warners [2:213], and Commanded them (people) with obeying him\textsuperscript{as}, and Forbade them from disobeying him\textsuperscript{as}, and Introduced to them what they were ignorant of from the matters of their Creator, and their religion.

And Sent down a Book to them\textsuperscript{as} and Sent Angels to them\textsuperscript{as} and Differentiated between them\textsuperscript{as} and the ones He\textsuperscript{azwj} had Sent them\textsuperscript{as} to, by the merit which is for them\textsuperscript{as} upon them, and what He\textsuperscript{azwj} Gave them\textsuperscript{as} from the apparent evidence, and the clear proofs, and the overcoming Signs.

From them\textsuperscript{as} was one He\textsuperscript{azwj} Made the fire to be cool and safe upon him\textsuperscript{as} and Took him\textsuperscript{as} as a friend, and from them\textsuperscript{as} was one He\textsuperscript{azwj} Spoke to in a Conversation, and Made his\textsuperscript{as} staff to be a clear serpent, and from them\textsuperscript{as} was one who revived the dead by the Permission of Allah\textsuperscript{azwj} and cured the blind and the leper, by the Permission of Allah\textsuperscript{azwj}, and from them\textsuperscript{as} was one He\textsuperscript{azwj} Taught the speech of the birds and Gave from all things.

Then He\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} as a mercy to the worlds and Completed His\textsuperscript{azwj} Favours by him\textsuperscript{saww} and Ended His\textsuperscript{azwj} Prophets\textsuperscript{as} by him\textsuperscript{saww}, and Sent him\textsuperscript{saww} to the people, all of them, and Manifested from his\textsuperscript{saww} truthfulness what appeared, and Manifested from his\textsuperscript{saww} signs and markings what appeared.
Then He azwj Caused him saww to pass away, praised, happy, fortunate, and Made the command (Imamate) from after him saww to his saww brother and cousin and successor and inheritor, Ali asws Bin Abu Talib asws then to the successors asws from his asws sons asws, one after another, reviving His azwj Religion by them asws, and Completed His aswj Noor with them asws, and Made between them and their asws brothers and their asws uncles, and near ones. The near ones are with relationships, for there to be known by it the Divine Authority and the ones under the authority.

And (differentiate) the Imam asws from the follower, by Fortifying them asws from the sins, and Freeing them asws from the faults, and Cleaning them asws from the filth, and Removing them asws from the confusion, and Made them asws as treasurers of His azwj Knowledge, and Depositories of His azwj Wisdom, and a place of His aswj Secrets, and Aided them asws with the evidences.

And had it not been that, the people would be upon the sameness, and the Command of Allah azwj Mighty and Majestic would be claimed by everyone, and the truth would not be recognised from the falsehood, nor the knowledge from the ignorance.

And this had been claimed (in the past) by the false claimant lying upon Allah azwj with what he claimed, and I asws do not know of any situation whereby it has been a fulfilment for him that his claim has completed by pondering in the Religion of Allah azwj. By Allah azwj! Neither did he recognise a Permissible from a Prohibited, nor could he differentiate between a mistake and a correctness, or by knowledge. He did not know a truth from a falsehood, nor a Decisive from an Allegorical, nor did he know a limit of the Salat and its timings, or by piety.

Allah azwj is a Witness upon his neglecting the Obligatory Salat for forty days claim that was for seeking the sorcery, and perhaps his experience would lead to you and inform you, and these ways are denied methods, and the traces of him disobeying Allah azwj Mighty and Majestic are well known, or with a sign, so let him come with it, or a proof, so let him establish it, or with evidence, so let him mention it.
Say: ‘Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].

Therefore seek that Allahazwj should harmonise you away from this unjust one of what he has mentioned to you, and his trial, and ask him for a Verse from the Book of Allahazwj interpreting it, or a Salat manifesting its limitations and what is Obligated in these two, in order to know his state, and his worth, and his exposure and his imperfections would be manifested to you, and Allahazwj will Reckon him.

May Allahazwj Preserve the truth upon its rightful ones, and Settle it in its settling place, and Allahazwj Mighty and Majestic has Refused for the Imamate to happen to be in two brothers after Al-Hassanasws and Al-Husaynasws. And when Allahazwj Permit for usasws regarding the word, the truth will appear and the falsehood will fade away and recede from you; and to Allahazwj and Majestic hope regarding the sufficing and the beautiful making, and the Wilayah, and ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]’. 219

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Kaseer, in a lengthy Hadeeth,
‘A man entered Al-Medina asking about the Imam asws, and they pointed him to Abdullah Bin Al-Hassan (Al-Basry). He asked him suspiciously, then went out. (Then) they pointed him to Ja’far asws Bin Muhammad asws, and he aimed for him asws.

When Ja’far asws looked at him, said: ‘O you! You were enticed (tried to be deceived) and entered this city of ours asking about the Imam asws. A youth from the sons of Al-Hassan met you and guided you to Abdullah Bin Al-Hassan (Al-Basry), and you asked him suspiciously, then went out. So, if you so desire, I asws shall inform you about what you asked him and what he replied to you. Then a youth from the sons of Al-Husayn asws met you and they said to you, ‘O you! If you see fit, then meet Ja’far asws Bin Muhammad asws, then do so’.

He said, ‘You asws speak the truth. It has happened as you asws mentioned’. I asws said to him: ‘Return to Abdullah Bin Al-Hassan (Al-Basry) and ask him about the armour of Rasool-Allah saww, and his saww turban’.

The man went and asked him about the armour of Rasool-Allah saww and the turban. He took an armour from a casket of his and wore it, and it was too large. He said, ‘That is how Rasool-Allah saww used to wear the armour’. He returned to Al-Sadiq asws and informed him.

He asws said: ‘He did not speak the truth’. Then he asws brought out a ring and struck the ground with it, and there were the armour and the turban fell from the interior of the ring. Abu Abdullah asws wore the armour and there it was up to half his asws leg. Then he asws wore the turban, and there it was a loose fit.

Then he asws removed them and returned them into the stone, then said: ‘That is how Rasool-Allah saww used to wear these. This isn’t from what is spun in the earth. It is a treasure of Allah azwj in the ‘Kun’ (Created by Saying the Word ‘Kun’ – Come into Existence), and the treasure of the Imam asws is in his ring, and that Allah azwj, in His azwj Presence the world is like a plate, and in the presence of the Imam asws, it is like a parchment, and had the matter not
been like this, we\textsuperscript{asws} would not be Imams\textsuperscript{asws}, and we\textsuperscript{asws} would be like the rest of the people”.\textsuperscript{220}

I was a woman who had read the Torah and the Evangel, and I recognised the successors\textsuperscript{as} of the Prophets\textsuperscript{as}, and I loved to know the successor\textsuperscript{asws} of Muhammad\textsuperscript{saww}. When I arrived riding at Al-Medina, I came to Rasool-Allah\textsuperscript{saww}, and left behind the riding animal with Al-Hayy.

I said, ‘O Rasool-Allah\textsuperscript{saww}! There is none from a Prophet\textsuperscript{saww} except and there are two caliphs for him\textsuperscript{saww} – a caliph who dies before him\textsuperscript{saww} and a caliph who dies after him\textsuperscript{saww}, and the caliph during the life-time of Musa\textsuperscript{as} was Haroun\textsuperscript{as}, and he\textsuperscript{as} passed away before Musa\textsuperscript{as}. Then his\textsuperscript{as} successor\textsuperscript{as} after his\textsuperscript{as} passing away was Yoshua\textsuperscript{as} Bin Noon\textsuperscript{as}.

And the successor\textsuperscript{as} of Isa\textsuperscript{as} during his\textsuperscript{as} lifetime was Kalib bin Youhanna\textsuperscript{as}, and Kalib passed away during the lifetime of Isa\textsuperscript{as}, and his\textsuperscript{as} successor\textsuperscript{as} after his\textsuperscript{as} expire was Shamoun Bin Hamoun Al-Saffa\textsuperscript{as}, a son\textsuperscript{as} of the paternal aunt of Maryam\textsuperscript{as}, and I have looked into the former Books, but did not find for you\textsuperscript{asws} except one successor\textsuperscript{asws} during your\textsuperscript{saww} lifetime and after your\textsuperscript{saww} expiry. So, explain to me yourself\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}, who is your\textsuperscript{saww} successor\textsuperscript{asws}?’

\textsuperscript{220} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 5
Rasool-Allah saww said: ‘There is one successor asws for me saww during my saww lifetime and after my saww expiry’. I said to him saww, ‘Who is he?’ He saww said: ‘Bring me saww a pebble’. So, I raised a pebble to him saww from the ground and he saww placed it between his saww palms, then rubbed it by his saww hand like flour powder. Then he saww kneaded it and made it to be a red ruby, stamped it with his saww ring, and the engraving appeared in it for the onlookers (to see).

Then he saww gave it to me and said: ‘O Umm Suleym! One who has the ability like this, so he is my saww successor asws.

She said, ‘Then he saww said to me: ‘O Umm Suleym! My saww successor asws is one is needless by himself asws in the entirety of his asws situations, just as I am needless’. So, I looked at Rasool-Allah asww, and he asww had struck his asww right hand to the roof and his asww left hand to the ground, standing, neither bending in one state to the ground, nor raising himself asww by a side of his asww foot.

I went out and saw Salman ra protecting Ali asws and turning with his ra cleverness besides the others from the family of Muhammad saww and his saww companions, upon the young-ness of his asws age. I said within myself, ‘This Salman ra is a master of the former Books before me, a companion of the successors as, and with him asws is knowledge not reaching me, so no doubt he asws is my Master asws.

So I went to Ali asws and said: ‘Are you asws successor asws of Muhammad saww?’ He asws said: ‘Yes, what do you want’. I said, ‘What is the sign of that?’ He asws said: ‘Give me a pebble’.

She said, ‘So I raised a pebble to him asws from the ground and he asws placed it between his asws palms, then rubbed it by his asws hand and made it to be like the flour powder, then he asws kneaded it and made it a red ruby, then stamped it. The engraving appeared in it for the
onlookers (to see). Then he asws walked towards his house and I followed him asws to ask him asws about that which Rasool-Allah saww had done.

He asws turned towards me and did similar to that which he saww had done, so I said, ‘Who is your successor, O Abu Al-Hassan?’ He asws said: ‘One who will do similar to this’.

Umm Suleym said, ‘I met Al-Hassan Bin Ali asws and said, ‘Are you the successor of this father of yours’, and I was astounded from his being so young and asking him along with, I used to recognise the twelve Imams, and their father being their chief and their most superior, and I had found that in the former Books.

He asws said to me: ‘Yes, I am the successor of my father’. I said, ‘And what is the sign of that?’ He asws said: ‘Bring me a pebble’.

She said, ‘So I raised a pebble to him and he placed it between his palms, then rubbed it like the flour powder, then kneaded it and made it to be a red ruby, then stamped in it, then handed it over to me. I said to him, ‘So, who is your successor?’ He asws said: ‘One who does similar to this which I have done’.

Then he extended his right hand until it exceeded the rooftops of Al-Medina, and he was standing, then he lowered his left hand and struck the ground with it from without having bent or ascended. I said within myself, ‘Who can be seen to be his successor?’

I went out from his presence and met Al-Husayn asws, and I had recognised his attributes from the ancient Books and nine from his sons as successors by their description, apart from that I denied his appearance due to the smallness of his age.
I went near him asws and he asws was at the side room of the Masjid. I said to him asws, ‘Who are you asws, O my Master asws!’ He asws said: ‘I am your sought one, O Umm Suleym! I am a successor asws of the successors asws, and I asws am a father asws of nine guiding Imams asws, and I asws am a successor asws of my asws brother Al-Hassan asws, and my asws brother asws is a successor asws of my asws grandfather saww Rasool-Allah saww.

I was astounded from his asws words, so I said, ‘What is a sign of that?’ He asws said: ‘Bring me asws a pebble’. So I raised a pebble to him asws from the ground.

Umm Suleym said, ‘I looked at him asws, and he asws had placed it between his asws palms and rubbed it to be like the flour powder, then kneaded it and made it to be a red rubies, and stamped it with his asws ring (insignia), and affirmed the engraving in it, then handed it to me and said to me: ‘Look into it, O Umm Suleym, do you see anything in it?’

Umm Suleym said, ‘I looked and there (I could see) Rasool-Allah saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws and nine Imams asws, successors asws from sons asws of Al-Husaya asws. Their asws names had come consecutively except for two of them asws – one of these being ‘Ja’far’ and the other one ‘Musa’, and that is how I had read in the Evangel.

I was astounded and said within myself, ‘Allah azwj has Given me the evidence and He azwj had not Given to the ones before me, so I said, ‘O my Master asws! Can you give me another sign?’ He asws smiled, and he asws was seated, then he asws stood up and extended his asws right hand towards the sky. By Allah azwj, it was as if it was a pillar of fire burning the air until it covered my eyes, and he asws was standing, neither paying any attention to it nor kneeling down.

I fell down and was shocked, and I did not wake up except I saw in his asws hand a branch of myrtle striking my nostril with it. I said within myself, ‘What is that I can say to him asws after
this?’ And I stood up and by Allah I still find, up to this time of mine, the aroma of that myrtle branch, and by Allah it is with me, neither having dried up nor having lost anything from its aroma, and I bequeathed my family that they should place it in my palm (when I die).

I said, ‘O my Master! Who is your successor?’ He said: ‘One who does similar to my deed’. She said, ‘I lived up to the days of Ali Bin Al-Husayn."

Zarr Bin Hubeysh said especially besides others, and it was narrated to me by a group of the penitents having heard this speech from the complete of its Hadeeth from them Mayna, a slave of Abdul Rahman Bin Awf, and Saeed bin Jubeyr, a slave of the clan of Asad hearing her saying this, and it was narrated to me by Saeed Bin Al Musayyab Al Makhzumy with a part of it, she said,

‘I went to Ali Bin Al-Husayn and he was standing in his house, praying Salat, and he used to be prolonged in it, and would not coil during it, and he used to pray a thousand Cycles during the day and the night.

I sat down for a while, but he did not digress from his Salat, so I intended to arise (and leave). When I thought of it, it appeared from me to turn to the ring in his finger, upon it was an Ethiopian stone, and there it was written, ‘Be in your place, Umm Suleym! I shall give you what you have come for’.

She said, ‘He quickened in his Salat. When he greeted (performed Salam), said to me: ‘O Umm Suleym! Bring me a pebble’, from without me having asked him about what I had come for. I handed to him a pebble from the ground. He took it and made it to be between his palms and made it to be like the flour, then kneaded it and made it to be a red ruby, then stamped it (insignia) and affirmed the engraving in it.

By Allah! I looked at the people in their eyes just as I had seen them on the day of Al-Husayn. I said to him, ‘So, who is your successors? May Allah Make me to
be sacrificed for you \textsuperscript{asws}. He \textsuperscript{asws} said: ‘The one who does similar to what \textsuperscript{asws} have done, and you will not be coming across from after me \textsuperscript{asws}, the like of me \textsuperscript{asws}.

قَالَ لَمْ يَفْغِلْ مَا كَانَ مَالًا مِنْ رَوْعَةِ اللَّهِ وَ عَلِيْهِ وَ الخَيْبَةِ صَلُواَ عَلَيْهِمْ فَلَمَّا خَرَجَ فِي النَّيْبَ وَ مَنْدُونَ دُعُوَّةٍ نَاطِقًا بِأَمَامٍ قَالَ لِيْتِكُنَّ قَالَ أَنْ تَفْعَلْ مِثْلَ مَا كَانَ قَبْلَهُ مِنْ رَسُولِ اللَّهِ وَ عَلِيَّ وَ أَخَاهٍ وَ أَخُوهُ وَ أَخَاهُشَ خَيْبَةٍ فَإِذَا هُوَ وَاقِعٌ فِي مُرْتَبَةٍ فَارْجِعْ إِلَيْهِ وَ نَمْطَةَ أَمَامٍ فَإِذَا هُوَ وَاقِعٌ فِي النَّيْبَ وَ مَنْدُونٍ دُعُوَّةٍ نَاطِقًا بِأَمَامٍ

Umm Suleym said, ‘I forgot to ask him \textsuperscript{asws} to do the like of what had been done before him \textsuperscript{asws} from Rasool-Allah \textsuperscript{asww}, and Ali \textsuperscript{asws}, and Al-Hassan \textsuperscript{asws}, and Al-Husayn \textsuperscript{asws}. When I went out from the house and walked a long way, he \textsuperscript{asws} called out to me: ‘O Umm Suleym!’ I said, ‘At your \textsuperscript{asws} service!’ So, I returned, and there he \textsuperscript{asws} was standing in the middle of the yard of his \textsuperscript{asws} house. Then he \textsuperscript{asws} walked and entered the house, and he \textsuperscript{asws} was smiling.

قَالَ ارْجِعْيِ يَا أحمَّ سحلَيْمٍ فَاَُْرَقَتْ الْيَطان وَ سَيَكَكَ وَ الْمَديَّةِ وَ غَابَتْ يَدُه عَنِّّٰ نَادَيْنِي وَ قَالَ خَلَّتْ يَا أحمَّ سحلَيْمٍ فَنَاوَلْنِّي وَ مَنْذُوُّ الْلَّهِ فَإِذَا لَمْ أُجِدْ تِمُّهُ فِي مَنْزِلِي وَ قَحْرَهُ وَ فَصُوْصٌ كَانَتْ لِي مِنْ جَزْعٍ فِي حَقِّ لِي فِي مَنْزِلِي

Then he \textsuperscript{asws} said: ‘Be seated, O Umm Suleym’. I sat down. He \textsuperscript{asws} extended his \textsuperscript{asws} right hand and the houses and the gardens and markets of Al-Medina reverberated, and his \textsuperscript{asws} hand disappeared from me. Then he \textsuperscript{asws} said: ‘Take it, O Umm Suleym!’ and by Allah \textsuperscript{azwj}, he \textsuperscript{asws} gave me a bag in which were Dinars and two ear-rings of gold, and stones (for rings) which were mine from a part in a box of mine in my house.

قَالَ خَلَّتْ يَا سَيِّدي آنَّا الحَقّ فَأَعْرِفْتُهُ وَ أَمَّا مَا فِيهِ مِنْ غَيرُ آنِيِّ أَعْرِفْتُهُ وَ أَمَّا مَا فِيهِ غَيْرُ آنِيِّ فَأَعْرِفْتُهُ وَ أَعْرِفْتُهُ وَ أَعْرِفْتُهُ قَلَّتِيِّ ثَقِيلًَ قَالَ خَلَّتْهُ وَ أَمَّا مَا فِيهِ مِنْ غَيرُ آنِيِّ فَلَمْ أُجِدْهُ فِي مَوْضِعِهِ فَإِذَا الحَقّ حَقِّي

I said, ‘O my Master \textsuperscript{asws}! As for the ear-rings, I recognise it, and as for what is in it, I don’t know what is in it other than that I find it to be heavier’. He \textsuperscript{asws} said: ‘Take these and go on your way’.

قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَشَدْتُ قَالَ الحَقّ أَجَدَ الحَقّ فَإِذَا الحَقّ حَقِّي

She said, ‘I wen out from his \textsuperscript{asws} presence and entered my house, and I aimed to go near the box but could not find it in its place, so the box (in my hand) was my box’.

قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَشَدْتُ قَالَ حَقَّ مَعْرِفَتِهِمْ بِالْبَصِيرَةِ وَ الْمِدْرَاسةِ فِيهِمْ مِنْ ذَلِكِ الْيَوْمِ وَ الحَمْدُ إِلَيْهِ رَبِّ الْعالِمِينَ

She said, ‘Thus I recognised them \textsuperscript{asws} as is the right of their \textsuperscript{asws} recognition, with the insight and the guidance in them \textsuperscript{asws}, from that day (onwards), and the Praise is for Allah \textsuperscript{azwj}, Lord \textsuperscript{azwj} of the worlds’.

\footnote{Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6}
CHAPTER 6 – THEIR\textsuperscript{asws} INFALLIBILITY AND NECESSITY OF THE INFALLIBILITY OF THE IMAM\textsuperscript{asws}

The Verse – (Surah) Al Baqarah: \textit{He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]}

\textbf{(Not a Hadeeth)}\textsuperscript{222}

\textbf{2nd Paragraph} – (The book) \textit{Uyoon Akhbar Al Reza\textsuperscript{asws}} – Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Tatana, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,

\textit{‘It was narrated to me by my Master Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘One whom it cheers that he looks at the stick of red ruby which Allah\textsuperscript{azwj} Mighty and Majestic Planted by His\textsuperscript{azwj} Hand, and become attached with it, then let him be in the Wilayah of Ali\textsuperscript{asws} and the Imams\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws}, for they\textsuperscript{asws} are the Choice of Allah\textsuperscript{azwj} Mighty and Majestic and are His\textsuperscript{azwj} elites, and they\textsuperscript{asws} are infallible from every sin and mistake’\textsuperscript{223}}

\textbf{3rd Paragraph} – (The book) \textit{Uyoon Akhbar Al Reza\textsuperscript{asws}} – Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Tatana, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,

\textit{‘It was narrated to me by my Master Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘One whom it cheers that he looks at the stick of red ruby which Allah\textsuperscript{azwj} Mighty and Majestic Planted by His\textsuperscript{azwj} Hand, and become attached with it, then let him be in the Wilayah of Ali\textsuperscript{asws} and the Imams\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws}, for they\textsuperscript{asws} are the Choice of Allah\textsuperscript{azwj} Mighty and Majestic and are His\textsuperscript{azwj} elites, and they\textsuperscript{asws} are infallible from every sin and mistake’\textsuperscript{223}}

\textsuperscript{222} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 1
\textsuperscript{223} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 2
(The book) ‘Kunz’ of al Karajaky – It was narrated to me by the judge Aseyd Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Anaky, from Ahmad Bin Muhammad Bin Safwat, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza, from his uncle, from his father, from his grandfather,

‘From Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, from him\textsuperscript{saww} having said: ‘Jibraeel\textsuperscript{as} informed me\textsuperscript{saww} about the two writers (Angels) of Ali\textsuperscript{asws} that they have not written any sin against Ali\textsuperscript{asws} since they accompanied him\textsuperscript{asws}.

And it is narrated to me by Al Sulamy, from Al Atky, from Saeed Bin Muhammad Al Jazramy, from Al Hassan Bin Muhammad Bin Abdul Rahman Bin Sadafy, from Muhammad Abdul Rahman, from Ahmad Bin Ibrahim Al Awfy, from Ahmad Bin Abu Al Hakam Al Abrahaimy, from Shareek Bin Abdullah, from Abu Al Wafa, from Muhammad Bin Ammar Bin Yasser, from his father who said,

‘I heard the Prophet\textsuperscript{saww} saying: ‘The two preservers (Recording Angels) of Ali\textsuperscript{asws} would be priding over the rest of the preservers with their existence with Ali\textsuperscript{asws}, and that is because they did not ascend to Allah\textsuperscript{azwj} Mighty and Majestic with anything from him He\textsuperscript{azwj} could be Wrathful upon’”.

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It was said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So, what is the meaning of the infallible (Masoom)?’ He\textsuperscript{asws} said: ‘It is the one holding fast to the Rope of Allah\textsuperscript{azwj}, and the rope of Allah\textsuperscript{azwj}, it is the Quran, not separating up to the Day of Qiymah, and the Imam\textsuperscript{asws} guides to the Quran and the Quran Guides to the Imam\textsuperscript{asws}, and that is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: 

\textit{Surely this Quran Guides to that which is most upright [17:9]}’.

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\textsuperscript{224} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 3
\textsuperscript{225} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 4
\textsuperscript{226} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 5
I said to Hisham Bin Al-Hakam, 'What is the meaning of your words that the Imam asws cannot happen to be except an infallible?' He said, 'I asked Abu Abdullah asws about that and he asws said: 'The Infallible, he asws is the one abstained with Allah azwj (by the Inclination of Allah azwj) from the entirety of the Prohibitions of Allah azwj, and the Blessed and Exalted has Said: And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]'.

Tafseer Al Qummi - So, those were their houses, having fallen down due to their injustices. [27:52]. He said, 'The caliphate can neither happen to be in the family of so and so, nor family of so and so, nor family of Talha nor family of Al Zubeyr'. (Not a Hadeeth)

From Al-Sadiq asws: 'The Prophets as and their as successors as, there are no sins for them as because they asws are infallible, Purified'.

Among what Al-Reza asws wrote to Al-Mamoun: ‘Allah azwj the Exalted did not Obligate obedience of one He aswj Knew would be unjust to them and stray them, nor did He aswj Choose for His aswj Message nor Selected from His aswj servants one He aswj Knew would disbelieve in Him aswj and His aswj worship and would worship the Satan la besides Him aswj’.

Words of Allah: ‘My Covenant cannot be attained by the unjust [2:124]’ - Meaning by it that the Imamate cannot be correct for the one who had
worshipped idols, or images, or associated with Allah azwj for the blink of an eye, and even if he had become a Muslim after that.

And the injustice is placing of the thing in other than its (proper) place, and the greatest injustice is the Shirk (association with Allah azwj). Allah azwj Mighty and Majestic Said: surely, the association (Shirk) is a gross injustice [31:13]. And like that, it is not correct for the Imamate to be for the one who has indulged in something from the Prohibitions, whether it was small or big, and even if he had repented from it after that.

And like that, he cannot establish the legal punishment, one in his side a legal punishment is applicable. So, when the Imam asws cannot happen to be except an infallible, and you cannot know his asws infallibility except by a text from Allah azwj Mighty and Majestic upon it, upon the tongue of His aswj Prophet saww, because the infallibility isn't apparent in his asws body, so you can see it, like the black and the white, and whatever resembles that, and it is hidden, not being recognised except by the Introduction by the One Who Knows the hidden matters, Mighty and Majestic’. 231 (Not a Hadeeth)

231 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 10

232 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 11
'Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am a supplication of my\textsuperscript{father}\textsuperscript{Ibrahim}\textsuperscript{as}. We said, ‘O Rasool-Allah\textsuperscript{saww}! And how did you\textsuperscript{saww} come to be a supplication of your\textsuperscript{father}\textsuperscript{Ibrahim}\textsuperscript{as}?’ He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Ibrahim\textsuperscript{as} “I will Make you an Imam for the people” [2:124].’

But, Ibrahim\textsuperscript{as} underestimated the happiness, so he\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! And how did you\textsuperscript{as} come to be a supplication of your\textsuperscript{father}\textsuperscript{Ibrahim}\textsuperscript{as}?’ He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{as} that: “O Ibrahim\textsuperscript{as}! Yes. I\textsuperscript{azwj} cannot Give you\textsuperscript{as} a Promise and not Fulfil it for you\textsuperscript{as} with it”.

He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! What is the Promise which You\textsuperscript{azwj} cannot Fulfil for me\textsuperscript{as} with it?’ He\textsuperscript{azwj} said: “I\textsuperscript{awj} cannot Give you\textsuperscript{as} a Promise for the unjust ones from your\textsuperscript{as} offspring”. He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! And who is the unjust one from my\textsuperscript{as} children who will not (be able to) attain Your\textsuperscript{azwj} Promise?’ He\textsuperscript{azwj} said: “The one who does Sajdah to an idol from besides Me\textsuperscript{azwj}, I\textsuperscript{azwj} will not Make him an Imam, ever, nor is it correct that he happens to be an Imam”. Ibrahim\textsuperscript{as} said: ‘and Keep me and my sons away from worshiping the idols [14:35] Lord! These have led many of the people astray; [14:35]’.

The Prophet\textsuperscript{saww} said: ‘So the supplication ended up to me\textsuperscript{as} and to my\textsuperscript{saww} brother Ali\textsuperscript{asws}. No one from us\textsuperscript{asws} ever did Sajdah to an idol, at all. Thus, Allah\textsuperscript{azwj} Took me\textsuperscript{saww} as a Prophet\textsuperscript{aww}, and Ali\textsuperscript{asws} as a successor\textsuperscript{asws}.’

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The books ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al Reza\textsuperscript{asws}’ – Al Warraq, from Sa’ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Khalid, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘I\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and nine from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, are Purified, infallible’.”

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‘We were at Makkah and the Hadeeth flowed regarding Words of Allah\textsuperscript{azwj}: And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124].’ He said,
‘Completed these by Muhammad⁴⁴⁰, and Ali⁴⁴⁰, and the Imams⁴⁴⁰ from sons⁴⁴⁰ of Ali⁴⁴⁰ in the Words of Allah⁴⁴⁰: ‘Offspring, one being from the other [3:34].

Then He⁴⁴⁰ Said: ‘He Said: “I will Make you an Imam for the people”. He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]. He said, ‘And will an unjust one happen to be from my offspring?’ He said, ‘Yes, so and so, and so and so, and so and so, and the ones who follow them’.

He⁴⁴⁰ said: ‘O Lord⁴⁴⁰! So, Make to be for Muhammad⁴⁴⁰ and Ali⁴⁴⁰ what You⁴⁴⁰ Promised me⁴⁴⁰, and Hasten Your⁴⁴⁰ Help to them⁴⁴⁰, and to it is an indication by His⁴⁴⁰ Words: And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130] – The Religion (Millat), is the Imamate.

When he⁴⁴⁰ had settled his⁴⁰ offspring at Makkah, he⁴⁰ said: Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, [14:37], to: the fruits, the ones from them who believing [2:126], so he⁴⁰ made an exclusion of the ones who believe, fearing that He⁴⁰ would be saying “No”, to him⁴⁰, just as He⁴⁰ had Said to him⁴⁰ during the first supplication: ‘He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124].

When Allah⁴⁰ Said: ‘“And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination” [2:126]. He⁴⁰ said: ‘O Lord⁴⁰! And who are the ones You⁴⁰ Granted them enjoyment?’ He⁴⁰ said: “Those who disbelieve in My Signs, so and so, and so and so, and so and so”.[²³⁵]

Tafseer Al Ayyashi – From Hareez, from the one who mentioned it.

²³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 14
‘From Abu Ja’far

regarding Words of Allah

My Covenant cannot be attained by the unjust [2:124] – i.e., an Imam cannot happen to be unjust’. 236

And I disobeyed You by my hearing, and if You had so Desired, You could have Deafened me by Your Might; and I disobeyed You with my hands, and if You had so Desired, You could have paralysed me; and I disobeyed You with my private parts, and if You had so Desired, You could have sterilised me (Made me impotent) by Your Might; and I disobeyed You by my legs, and if Your had so Desired You could have Mutilated me by Your Might; and I disobeyed You with the entirety of my limbs which You favoured with upon me, and this did not happen to be Your Recompense from me

‘I heard Abu Abdullah saying: ‘Allah Blessed and Exalted Took Ibrahim as a servant before He Took him as a Prophet, and that Allah Took him as a Prophet before He Took him as a Rasool, and that Allah Took him as a Rasool before He Took him as a Friend, and that Allah Took him as a Friend before He Took him as an Imam. Therefore, when the things were gathered for him, He Said: “I will Make you an Imam for the people” [2:124].’

236 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 15
237 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 16
He asws said: ‘So from its greatness in the eyes of Ibrahim as He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]. The foolish one cannot become the Imam of the pious’.

And Ibrahim as was a Prophet as and he as was not an Imam until Allah azwj Said: He Said: “I will Make you an Imam for the people”. He said: ‘And from my offspring?’ Meaning by that, it would happen to be in his as sons. He asw said “My Covenant cannot be attained by the unjust, meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam asw”.

And a Prophet as who sees during his as dream, and hears the voice, and sees the Angel, and he as has been Sent to a group, little or large, just as Allah azwj Said “And We sent him to a hundred thousand, or exceeding (that) [37:147]” He asws said: ‘They exceeded by thirty thousand. And there is a Prophet as who sees in his as sleep, and hears the voice, and sees with his as eyes during the wakefulness, and he asw is the Imam asw like the Determined Ones (Ul Al Azm Rasools).

Meaning by that, it would happen to be in his as sons. He asw said “My Covenant cannot be attained by the unjust, meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam asw”.

From them asws having said: ‘The Prophets as and the Rasools as are upon four levels. So there is a Prophet as who gets the News in his as self not with the aid of other than it. And there is a Prophet as who sees during the sleep and hears the voice, and does not see with his as eyes to anyone during the wakefulness, and upon him as is an Imam as like what Ibrahim as was upon Lut as.

Meaning by that, it would happen to be in his as sons. He asw said “My Covenant cannot be attained by the unjust, meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam asw”.

And Ibrahim as was a Prophet as and he as was not an Imam until Allah azwj Said: He Said: “I will Make you an Imam for the people”. He said: ‘And from my offspring?’ Meaning by that, it would happen to be in his as sons. He asw said “My Covenant cannot be attained by the unjust, meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam asw”.

18- حصر الإختصاع أبو محمد الحسن بن خزيمة الخليلي عن النبي محمد عن ابن عيسى علیه السلام عن عبد معاذ بن معاذ و نظم عنه ع قال إن النابیان والرسولين على أربعة طبقات فهي نبيا في نفسه إلی يرى وما يسمع وما يعلَّم في البطلة و ما يبعث إلى أحد و عليه إمام بل إنما كان إبراهيم ع على لوط.

19- حصص الإختصاع عن أبي حفصة عن قال سمعت النبي محمد عن النبي جبريل عن أن يكون إبراهيم ع صللا على لوط و إن الله أخذ إبراهيم صللا على لوط و إن الله أخذ إبراهيم صللا على إبراهيم


238 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 17

239 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 18
‘Allah ﷺ Took Ibrahim ﷺ as a servant before Taking him ﷺ as a Prophet ﷺ, and Took him ﷺ as a Prophet ﷺ before Taking him ﷺ as a Rasool ﷺ, and Took him ﷺ as a Rasool ﷺ before Taking him ﷺ as a Friend, and Allah ﷺ Took Ibrahim ﷺ as a Friend before Taking him ﷺ as an Imam ﷺ.

When the things were gathered for him ﷺ and his ﷺ hands possessed, He ﷺ Said: ‘I will Make you an Imam for the people’. [2:124]. So, from its greatness in the eyes of Ibrahim ﷺ, he ﷺ said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust.

Kitab Husayn Bin Saeed, and (the book) ‘Al Nawadir’ of Al Jowhari, from Habeed Al Khas’amy who said,

‘I heard Abu Abdullah ﷺ saying: ‘We ﷺ tend to sin and forget, then we ﷺ repent to Allah ﷺ with a repentance’.’

Rasool-Allah ﷺ said: ‘The supplication (of Ibrahim ﷺ) ended up to me ﷺ and to Ali ﷺ. Not one of us ﷺ has prostrated to an idol at all, so He ﷺ Took me ﷺ as a Prophet ﷺ and Took Ali ﷺ as a successor’.

And near to this report is what is reported by Al Nasfy Al Hanafi in Tafseer Al Madarik at the interpretation of the Verse of what consultation,

‘From Amir Al-Momineen ﷺ having said: ‘I asked Rasool-Allah ﷺ about an issue’ – up to he ﷺ said: ‘And what is the truth?’ He ﷺ said: ‘Al-Islam, and the Quran, and the Wilayah, when ending up to you’.

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – in Tafseer Al Sa’alby who said,
‘Ja’far asws Bin Muhammad Al-Sadiq asws said: ‘Words of Mighty and Majestic: ‘Ta Ha [20:1] – is the Purity of the People of the Household of Muhammad saww’. Then he asws recited: 

But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

I heard Abu Abdullah asws saying: ‘Allahazwj Mighty and Majestic did not Leave us asws to ourselves, and had He azwj Left us asws to ourselves, we asws have been like some of the people, but we asws are those Allahazwj Mighty and Majestic Said to us asws: “Supplicate to Me, I will Answer you [40:60]”.

(Not a Hadeeth)
CHAPTER 7 – MEANING OF (THE TERMS) ‘PROGENY asws OF MUHAMMAD saww (AAL-E-MUHAMMAD saww), AND ‘PEOPLE asws OF HIS saww HOUSEHOLD’ (AHL AL BAYT), AND ‘HIS saww FAMILY’ (ITRAT), AND HIS saww FAMILY HEADS’ (RAHT), AND ‘HIS saww CLAN’ (ASHEERA), AND ‘HIS saww OFFSPRING (ZURRIYAT)

الآيات ط: و أَمَّثِلْ أُهْلَكَ بِالْصَّلَاةِ وَ اصْطَبِيْ عَلَيْها

The Verses – (Surah Ta Ha): And enjoin your family with the Salat and be constant upon it. [20:132]

(Surah) Al Shoara - And warn your kindred, the near ones! [26:214].

Notes –

و روى أَبو منصور الخُرِّشْدِي قال: لَن تَزَلَّ هَذِهِ الآيَةَ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ مُتَسَلَّلَةً فالَّذِي كَانَ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمُ مُتَسَلَّلَةً فَيَبْتَغُونَ

And it is reported by Abu Saeed al Khudry who said,

‘When this Verse was Revealed, Rasool-Allah saww used to come to the door of (Syeda) Fatima asws and Ali asws for nine months at the time of every Salat and he saww was saying: ‘The Salat!, may Allah azwj Have Mercy on you asws all: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

و زياً إِنَّ عَفْدَةً بِإِسْتَهَادَهُ مِنْ طِرِيقَ كَبِيرٍ عَنْ أَهْلِ الْبَيْتِ عِنْهُمْ فَيَزِيدُهُمْ مِثلَ آبِي بَيْتَهُ وَ آبِي زَيْفٌ وَ فَال أَبُو حَفْصٍ عِنْ أَمْرِ اللهِ اتّهَبَ أَحْلَةُ ذُو

And it is reported by Ibn Uqda, by his chain from many ways,

‘From the People asws of the Household and others like Abu Barza, and Abu Rafie, and Abu Ja’far asws said: ‘Allah azwj the Exalted Commanded him saww that he saww specialises his saww family asws besides the (other) people for the people to know that his saww family asws, in the Presence of Allah azwj have a status which isn’t for the (other) people. So He azwj Commanded them asws with the general people, and Commanded them asws is particular’.

و وَ قِرَاءَةِ عِبَادِ اللَّهِ بِنِ مُسْعُودٍ وَ أَبْنِ أُهْلِ عَشِيرَاتِ الأَلْقَابِ وَ رَفَعَتْ بِنْتِهِمْ السَّحْلِيِّينَ وَ رَوَى ذَلِكَ عَنْ أَبِي عِبَادِ اللَّهِ
'And in the recitation of Abdullah Bin Mas'ud it is And warn your kindred, the near ones and your group of sincere ones! [26:214], and that has been reported from Abu Abdullahasws.

وَ قَالَ الرَّازييُّ وَ غَيرْحهح فِي تَفَاسييريهيمْ كَانَ رَسحولح اللَّهي ص بَعْدَ ن حزحولي ق َوْليهي ت َعَالََ وَ أْمحرْ أَهْلَكَ بيالصَّلَةي يَذْهَبح إيلََ فَاطيمَةَ وَ عَلييٍّ ع كحلَّ صَبَاحٍ وَ ي َقحولح الصَّلََةَ وَ كَانَ ي َفْعَلح ذَليكَ.

And Al-Razy and others said in their Tafseers, ‘Rasool-Allahsaww, after the Revelation of the Exalted: And enjoin your family with the Salat and be constant upon it. [20:132], used to go to (Syeda) Fatimaasws and Aliasws every morning and was saying: ‘The Salat!’, and heasaww used to do that’.

And by this chain, from himasws regarding Hisaswj Words: And your transfer among the Sajdah performers [26:219], heasws said: ‘Regarding Aliasws, and Hamzaasws, and Ja’farasws, and Al-Hassanasws, and Al-Husaynasws, and Peopleasws of hisasaww Household, may the Salawat of Allahazwj be upon themasws.

And Al-Razy and others said in their Tafseers, ‘Rasool-Allahsaww, after the Revelation of the Exalted: And warn your kindred, the near ones and your group of sincere ones! [26:214], and that has been reported from Abu Abdullahasws.

And Al-Razy and others said in their Tafseers, ‘Rasool-Allahsaww, after the Revelation of the Exalted: And enjoin your family with the Salat and be constant upon it. [20:132], used to go to (Syeda) Fatimaasws and Aliasws every morning and was saying: ‘The Salat!’, and heasaww used to do that’.

Zayd son of Aliasws (Bin Al-Husayn)asws, from his fatherasws, from his grandfatherasws having said: ‘Rasool-Allahsaww was in the house of Umm Salama’ra and Hareera (flour cooked with milk) was brought. Heasaww called Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws and theyasws ate from it.
Then he saww covered upon them asws with a Khaybari cloak, then said: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. Umm Salama ra said, ‘And am I ra with them asws, O Rasool-Allah saww?’ He saww said: ‘You ra are with/toward good (Paradise)’. 248

Then he saww covered upon them asws with a Khaybari cloak, then said: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. Umm Salama ra said, ‘And am I ra with them asws, O Rasool-Allah saww?’ He saww said: ‘You ra are with/toward good (Paradise)’. 248

So Allah azwj had Purified us asws from the immoralities, whatever is apparent from these and whatever is hidden [7:33]**). 249

From Umar son of All asws having said, ‘Al-Hassan Bin Ali asws addressed the people when Ali asws was killed. He asws said: ‘There has passed away during this night, a man whom the former ones did not preceded with knowledge, nor did the latter ones realise. He neither left upon the surface of the earth, yellow (gold) nor white (silver), except for seven hundred Dirhams, being a remainder from his asws award (received). He asws intended to acquire a servant for his asws family’. 249

Then he asws said: ‘O you people! One who recognises me asws, so he has recognised me asws and one who did not does not recognise me asws, so I asws am Al-Hassan asws Bin Ali asws, and I asws am a son asws of the giver of glad tidings and the warner, the caller to Allah azwj by His azwj Permission, and the radiant lamp.**)
أنا من أهل البيت الذي كان ينزل فيه جبريل و يصعد و أنا من أهل البيت الذين أذهب الله علّهم الرحمن و طهورهم نظروها.

I am from People of the Household in which Jibraeel descended and ascended, and I am from People of the Household from which Allah Removed the uncleanness from them and Purified them with a Purification’.

The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muzaffar Bin Yunus Bin Mubarik, from Abdul A’ala Bin Hammad, from Abdul Jabbar Bin Al Abbas, from Ammar Al Duhny, from Amrah Bint Af’aie, 'From Umm Salama' having said, ‘This Verses (33:33) was Revealed in my house, and in the house there were seven – Jibraeel, Mikael, and Rasool-Allah saww, and Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, may the Salawat of Allah be upon them.

And she said, ‘And I was at the door, so I said, ‘O Rasool-Allah saww! Am I not from People of the Household?’ He saww said: ‘You are upon good. You are from wives of the Prophet saww’, and he saww did not say: ‘You are from People of the Household’.

And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38], then gestured to his chest and said: ‘By Allah saww! We are offspring of Rasool-Allah saww’.  

We entered to see Abu Abdullah asws. He asws said to us: ‘Who are you all from?’ We said to him asws, ‘From the people of Al-Kufa’. He asws said to us: ‘There is no city from the cities, nor a country from the countries with more people loving us asws than the people of Al-Kufa are.

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250 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 5
251 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 6
252 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 7
الله azwj has Guided you all to a matter the people are ignorant of. You answered us asws and the people hated us asws, and you ratified us asws and the people believed us asws, and you followed us asws and the people opposed us, so Allah azwj Made your lives to be our asws lives, and your deaths as our asws pas singing away.

I asws testify upon my asws father asws that he asws was saying: ‘There is nothing between one of you his eyes being delighted with except that his soul reaches over here’, and he asws gestured by his asws hand to his asws throat, and Allah azwj has Said in His azwj Book: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]. So we asws are offspring of Rasool-Allah saww’.

Tafseer Al-Qummi - And warn your kindred, the near ones! [26:214]. He asws said: ‘It was Revealed as: and your group of sincere ones! [26:214], and they are Ali asws Bin Abu Talib asws, and Hamza asws, and Ja’far asws, and Al-Hassan asws and Al-Husayn asws and Progeny of Muhammad saww’.

From Al-Sadiq asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws was asked about meaning of words of Rasool-Allah saww: ‘I am leaving behind among you all the two weighty things, Book of Allah azwj and my saww family asws’, ‘Who is the family (itrat)?’

He asws said: ‘I asws, and Al-Hassan asws, and Al-Husayn asws, and the nine Imams asws from sons asws of Al-Husayn asws, ninth of them asws being their asws Mahdi asws, and their asws Qaim asws, not
separating from the Book of Allah\textsuperscript{azwj} nor will it separate from them\textsuperscript{asws} until they\textsuperscript{asws} return to Rasool-Allah\textsuperscript{saww} at his\textsuperscript{saww} Fountain’’.\textsuperscript{255}

11– مع، معاني الأخبار أبي عن سعد عن محمد بن الحسن عن حفظ الله في تذكره عن الحسن بن أبي العلاء عن عبد الله بن ميمونة قال: فلث لابي عبد الله إن الله تعالى طالبهم صلى على محمد و آله بني يعقوب فوم نحن أن نذكر

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Muhammad Bin Al Hassan, from Ja’far Bin Bashir, from Al Husayn Bin Abu Al A’ala, from Abdullah Bin Maysara who said,

’I said to Abu Abdullah\textsuperscript{asws}, ‘We are saying, ‘O Allah\textsuperscript{azwj}! Send Salawat upon Muhammad\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household’’, so a group says, ‘We are Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} (Aal – Muhammad\textsuperscript{saww})’.

He\textsuperscript{asws} said: ‘But rather, Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, is the one Allah\textsuperscript{azwj} Mighty and Majestic Prohibited unto Muhammad\textsuperscript{saww} marrying him’ (the blood relatives).\textsuperscript{256}

12– مع، معاني الأخبار أبي عن سعد عن محمد بن الحسن عن حفظ الله في تذكره عن الحسن بن أبي العلاء عن عبد الله بن ميمونة قال: فلث لابي عبد الله إن الله تعالى طالبهم صلى على محمد و آله بني يعقوب فوم نحن أن نذكر

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Muhammad al Attar, from Al Ash’ary, from Ibrahim Bin Is’haq, from Muhammed Bin Suleyman Al Daylami, from his father who said,

’I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Who is the Progeny\textsuperscript{asws} (Aal)?’ He\textsuperscript{asws} said: ‘Offspring of Muhammad\textsuperscript{saww}’.

He (the narrator) said, ’I said, ‘So, who are the People\textsuperscript{asws} (Al Ahl)?’ He\textsuperscript{asws} said: ‘The Imams\textsuperscript{asws}. I said, ‘Words of Mighty and Majestic: and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]’ He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It does not mean except his (Abu Bakr) daughter’’.\textsuperscript{257}

13– مع، معاني الأخبار أبي عن سعد عن ابن أبي مسعود عن الحسن بن علي بن فضال عن علي بن أبي ثيجة عن أبي بكر تعبد: فلث لابي عبد الله عن من أن شاء المقصود قوم ركبته فلث من أهل بني يعقوب فوم نحن أن نذكر

(The books) ‘Al Amaali’ (and) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Abu Hamza, from Abu Baseer who said,

’I said to Abu Abdullah\textsuperscript{asws}, ‘Who are the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘His\textsuperscript{saww} offspring’. I said, ‘Who are People\textsuperscript{asws} of his\textsuperscript{saww} Household?’ He\textsuperscript{asws} said: ‘The

\textsuperscript{255} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 10
\textsuperscript{256} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 11
\textsuperscript{257} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 12
Imams\textsuperscript{asws}, the successors\textsuperscript{asws}. I said, ‘Who are his\textsuperscript{asw} family (Itrat)?’ He\textsuperscript{asws} said: ‘Companions of the cloak (Panjatan)’.

I said, Who is his\textsuperscript{asw} community (Ummah)?’ He\textsuperscript{asws} said: ‘The Momineen, those who ratified whatever he came with from the Presence of Allah\textsuperscript{azwj}, the one adhering with the two weighty things which they have been Commanded with to be adhering with – Book of Allah\textsuperscript{azwj} and his\textsuperscript{asw} family\textsuperscript{asws} (Itrat), People\textsuperscript{asws} of the Household, those Allah\textsuperscript{azwj} Kept Away the uncleanness from them\textsuperscript{asws} and Purified them\textsuperscript{asws} with a Purification, the two Caliphs upon the community, peace be upon them\textsuperscript{asws}’.

\[\text{(This is not a Hadeeth)}\] \textsuperscript{259}

Tafseer Al Ayyashi – From Bashir Al Dahhan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Give anything to anyone from the Messengers\textsuperscript{as} except and He\textsuperscript{azwj} Gave it to Muhammad\textsuperscript{asw}, and Allah\textsuperscript{azwj} had Given Muhammad\textsuperscript{asw} just as He\textsuperscript{azwj} had Given the Messengers\textsuperscript{as} from before him\textsuperscript{asw}. Then he\textsuperscript{asws} recited this Verse: ‘And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]’’ \textsuperscript{260}

Tafseer Al Ayyashi – From Ali Bin Umar Bin Aban Al Kalby,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘I testify upon my\textsuperscript{asws} father\textsuperscript{asws} that he\textsuperscript{asws} was saying: ‘There is nothing between one of you and his exultation, or seeing what his eyes would be delighted with except his soul reaching this’, and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} throat.

258 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 13
259 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 14
260 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 15
Allahazwj Said in Hisazwj Book: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]

17 - Shu, تفسير العياشي عن المفضلة بن صالح عن خطيب عن قال قال رسول الله ص خلق الله الخلق فتايب فتأليف فتيمًا وأمسك فثما ثم قسم ذلك الهميم على ثلاثة ملائمين أو ألق تلتين وأمسك لننما ثم الخمار من ذلك الليل فثما ثم الخمار من قرئين نبى عين المطلوب ثم الخمار من نبى عين المطلاق.

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih,

‘From Ja’farasws Bin Muhammadasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Created the creatures in two sections. Heasws cast a section and Withheld a section. Then Heasws Divided that section upon three (portions of one) third. Then Heazwj Cast two thirds and Withheld a third. Then Heasws Chose Quraysh from that third, then Chose the Clan of Abdul Muttalibasws from Quraysh, then Chose Rasool-Allahsaww from Clan of Abdul Muttalibasws.

Weasws are hissaww offspring. So, if the people says, ‘There did not happen to be any offspring for Rasool-Allahsaww, they are rejecting, and Allahazwj has Said: ‘And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]. Weasws are hissaww offspring’.

He (the narrator) said, ‘I said, ‘I testify that yousaww are hissaww offspring’. Then I said to himasws, ‘Supplicate to Allahazwj for me, may I be sacrificed for youasws, that heazwj Makes me to be with youasws in the world and the Hereafter’. So heasws supplicated that for me. And I kissed the inside of hisas hand (palm)’

(Uncertain – Hadeeth or not and derogatory)

18 - وَ رُوِّيَ مَعْطَضَبٌ عَنْ آخَرِهِمْ قَالَ: عَنْ دَوَّارِ رَسُولِ اللَّهِ صَلَّى اِلَيْهِ وَ سَلَّمَ: عِنْدَ مَنْ عِنْدَهُمْ فِي الْحُرُمِ بَلْ يَقْرَأُونَ عَلَيْهِمْ بَلْ يَقْرَأُونَ عَلَيْهِمْ فِي الْحُرُمِ وَ فِي رُوَايَاتِيًّ".

261 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 16
262 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 17
263 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 18
He asws said: ‘It was Revealed regarding Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. Rasool-Allah saww used to come to the door of (Syeda) Fatima asws every dawn, so he asws was saying: ‘The greetings be upon you asws, the People of the Household, and the Mercy of Allah azwj and His Blessings. The Salat, may Allah azwj have Mercy on you asws: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’. 

Al-Mamoun said, ‘Inform me about the meaning of this Verse: Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]’. The scholars said, ‘Allahazwj Mighty and Majestic Intended by that, the community, all of it’. Al-Mamoun said, ‘What are you asws saying, O Abu Al-Hassan asws?’

Al-Reza asws said: ‘I asws am not saying as what they are saying, but I asws am saying Allahazwj Mighty and Majestic Intended with that, the pure family’. Al-Mamoun said, ‘And how can it mean the family, from besides the community?’

Al-Reza asws said to him: ‘If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allahazwj Blessed and Exalted: 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].

264 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 19
Then all of them would be gathered in the Paradise. So the Mighty and Majestic Said: *Gardens of Eden, they shall be entering these wearing therein bracelets of gold* [35:33]. Thus that is for the inheritance for the Purified Family, not others apart from them.

Al-Mamoun said, ‘Who are the clean family?’ Al-Reza said: ‘The ones Allah has Described in His Book. The Mighty and Majestic Said: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you; and they are the ones Rasool-Allah said: ‘I am leaving behind among you the two weighty things, Book of Allah and my family, People of the Household. Indeed, and these two will never separate until they return to me at the Fountain, therefore look at how you all are dealing with me regarding these two. O you people! Do not (try) to teach them, for they are more knowing than you are.’

The scholars said, ‘Inform us, O Abu Al-Hassan, about the family, are they the Progeny or other than the Progeny?’ Al-Reza said: ‘They are the Progeny.’

The scholars said: ‘So, as for this, Rasool-Allah preferred from it, for he community is my Family’. And those were his companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny of Muhammad is his community.

But Abu Al-Hassan said: ‘You all inform me, is charity prohibited upon the Progeny’. They said, ‘Yes’. He said: ‘So, is it Prohibited upon the community?’ They said, ‘No’. He said: ‘This is the difference between the Progeny and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?’

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?’ They said, ‘And from where is it, O Abu Al-Hassan?’
So he said: ‘From the Words of Allah Might and Majestic: And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26]. So, the inheritance of the Prophet-hood and the Book is for the Guided ones, apart from the transgressors.

But, do you know that Noah, when he asked his Lord, Elevated is His Mention, so he said: ‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45], and that Allah Mighty and Majestic had Promised him that He would Rescue his family.

Then his Lord Mighty and Majestic Said to him: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones” [11:46].

Al-Mamoun said, ‘Did Allah Merit the family (of Rasool Allah) above the rest of the community?’

Al-Reza said to him: ‘In the Words of the Mighty and Majestic: ‘Surely, Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]’. And the Mighty and Majestic Said in another place: 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].
Then He aswj Returned the Address in the footsteps of this to the rest of the Momineen, so He aswj Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], meaning then ones He aswj Paired them asws with the Book and the Wisdom, and they asws were envied upon, thus were His aswj Words: 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] – meaning the obedience to the Chosen one, the Pure. The Kingdom over here is the obedience to them asws.

The scholars said, ‘Inform us, did Allah aswj the Exalted Explained the Choosing in the Book?’

Al-Reza asws said: ‘He aswj has Explained the Choosing in the apparent besides the esoteric in twelve situations and places. The first of that are the Words of Mighty and Majestic: And warn your kindred, the near ones and your group of sincere ones! [26:214]. That is how it was in the recitation of Ubayy Bin Ka’ab, and it is proven in the Parchmen of Abdullah Bin Masoud, and this is a raised status, and great merit, and high nobility when Allah asws Mighty and Majestic Means the Progeny asws with that, thus He aswj Mentioned it to Rasool-Allah asw.

So this is one, and the second Verse regarding the Choosing are Words of Mighty and Majestic: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], and this is the merit which cannot be rejected by any stubborn one originally, because it is a merit after awaited cleansing. This is the second.

And as for the third, it is where Allah aswj Distinguishes the clean ones from His aswj creatures. He aswj Commanded His aswj Prophet saww with the imprecation by them asws in the Verse of the Imprecation. Allah aswj Mighty and Majestic Said: O Muhammad asw! So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come,
let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

فَأَبَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ السَّنَّةَ وَ الْهَسَنَى وَ فَاطِمَةَ عَََ بِيْنَ فِيْهِمَا رَثَّى كُلُّ قَالْبٍ عَلَى بَيْنَهُمَا وَ الْمَلَكُ حَالَتَهُمَا عَلَى بَيْنَهُمَا

The Prophet ﷺ advanced Ali ﷺ and Al-Hassan ﷺ and Al-Husayn ﷺ and (Syeda) Fatima ﷺ and paired their selves with himself ﷺ. Do you know what is the meaning of His ﷺ Words: and ourselves and yourselves? The scholars said, ‘It means by it himself ﷺ.

فَقَالَ أَبَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ السَّنَّةَ وَ الْهَسَنَى وَ فَاطِمَةَ عَََ بِيْنَ فِيْهِمَا رَثَّى كُلُّ قَالْبٍ عَلَى بَيْنَهُمَا وَ الْمَلَكُ حَالَتَهُمَا عَلَى بَيْنَهُمَا

Abu Al-Hassan ﷺ said: ‘But rather it means by it Ali ﷺ Bin Abu Talib ﷺ; and from what is evidenced upon that by the words of the Prophet ﷺ in order to finish off the clan of Waliyah, or to send a man to them like himself ﷺ, meaning Ali ﷺ Bin Abu Talib ﷺ, and it means by the sons Al-Hassan ﷺ and Al-Husayn ﷺ, and it means by the women, (Syeda) Fatima ﷺ.

فَقَالَ أَبَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ السَّنَّةَ وَ الْهَسَنَى وَ فَاطِمَةَ عَََ بِيْنَ فِيْهِمَا رَثَّى كُلُّ قَالْبٍ عَلَى بَيْنَهُمَا وَ الْمَلَكُ حَالَتَهُمَا عَلَى بَيْنَهُمَا

This is a specialisation, no one preceded them ﷺ regarding it, and a merit no mortal can match them in it, and a nobility no creatures can precede them ﷺ to it, when the self of Ali ﷺ is included in his ﷺ self. So, this is the third.

وَ أَمَّا الرَّابِعَةِ فَإِيَخْرَاجُ الْمُسْلِمِينَ مِنْ مَسْتَعْدَى مَا خَلََ الْعَيْتَانِ حَتَّى يَكُتُبَ النَّاسُ فِي ذَلِكَ وَ يَكُتُبَ الْعَبَّاسُ فِي ذَلِكَ وَ يَقُولُ يَا رَسُولُ اللَّهِ حَلَّتَنَا فِي ذَلِكَ وَ يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ السَّلَّمُ مَا أَنَا تَرَكْتُكَ وَ أَخْرَجْتَنَا فَوَأَرْجِحَتْنَا قَبْلَةً

And as for the fourth, it is his ﷺ throwing out the people from his ﷺ Masjid apart from the family ﷺ, to the extent that the people spoke regarding that, and Al-Abbas spoke saying, ‘O Rasool-Allah ﷺ! You ﷺ are leaving Ali ﷺ and are throwing us out!’ Rasool-Allah ﷺ said: ‘I ﷺ did not leave him ﷺ and threw you out, but Allah ﷺ Mighty and Majestic Left him ﷺ and Threw you all out’.

فَهَذَا وَ فِي هَذَا تِبْيِينُ عَلَى أَنْ أَنَّهُمْ قَالُوا لَنْ نُؤْتَنَا أَفْلَحَنا أَفْلَحْتُمُمْ قَاوَلَا هَاتِبَ

And in this is explanation of his ﷺ words to Ali ﷺ: ‘You ﷺ are from me ﷺ at the status of Haroun ﷺ from Musa ﷺ. The scholars said, ‘And where is this from the Quran?’

فَقَالَ أَبَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ السَّنَّةَ وَ الْهَسَنَى وَ فَاطِمَةَ عَََ بِيْنَ فِيْهِمَا رَثَّى كُلُّ قَالْبٍ عَلَى بَيْنَهُمَا وَ الْمَلَكُ حَالَتَهُمَا عَلَى بَيْنَهُمَا

Abu Al-Hassan ﷺ said: ‘I ﷺ shall find it for you all Quran (Verse) regarding that. I ﷺ shall recite it for you’. Then said, ‘Give!’

فَقَالَ أَبَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ السَّنَّةَ وَ الْهَسَنَى وَ فَاطِمَةَ عَََ بِيْنَ فِيْهِمَا رَثَّى كُلُّ قَالْبٍ عَلَى بَيْنَهُمَا وَ الْمَلَكُ حَالَتَهُمَا عَلَى بَيْنَهُمَا

And in this explanation of his ﷺ words to Ali ﷺ: ‘You ﷺ shall be from me ﷺ in the status of Haroun ﷺ from Musa ﷺ. The scholars said, ‘And where is this from the Quran?’
He\textsuperscript{asws} said: ‘The Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87].} So in this Verse is a status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, and in it as well is a status of Ali\textsuperscript{as} from Rasool-Allah\textsuperscript{saww}.

And along with this apparent evidence regarding the words of Rasool-Allah\textsuperscript{saww} where he\textsuperscript{saww} said: ‘Indeed! Surely, this Masjid is not Permissible for one with sexual impurity except for Muhammad\textsuperscript{as} and his\textsuperscript{saww} Progeny\textsuperscript{asws}.

The scholars said, ‘O Abu Al-Hassan\textsuperscript{asws}! This is the narration and the explanation which cannot be found except with you\textsuperscript{asws}, O group of the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{saww}.

So he\textsuperscript{asws} said: ‘And who can deny us\textsuperscript{asws} that, and Rasool-Allah\textsuperscript{saww} has said: ‘I\textsuperscript{asws} am the City of the Knowledge and Ali\textsuperscript{as} is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?’ And with regards to what I\textsuperscript{asws} have clarified, and explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah\textsuperscript{azwj} Mighty and Majestic, the praise upon that. So, this is the fourth.

And the fifth Verse is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And give to the one with kinship his right, [17:26],} it is a specialisation Allah\textsuperscript{azwj} the Mighty, the Subduer, Specialised them\textsuperscript{asws} with it, and Chose them\textsuperscript{asws} over the community. When this Verse was Revealed unto Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} said: ‘Call Fatima\textsuperscript{asws} for me\textsuperscript{saww}. She\textsuperscript{asws} was called for him\textsuperscript{saww}.

So he\textsuperscript{saww} said: ‘O Fatima\textsuperscript{asws} I! She\textsuperscript{asws} said: ‘Here I\textsuperscript{asws} am, O Rasool-Allah\textsuperscript{saww} I!’ He\textsuperscript{saww} said: ‘This here is Fadak from what has neither been attacked upon by a cavalry nor riders, and it is for me\textsuperscript{saww} in particular excluding the Muslims, and I\textsuperscript{saww} have made it to be for you\textsuperscript{asws}, due to what Allah\textsuperscript{azwj} has Commanded me\textsuperscript{saww} with, therefore take it for you\textsuperscript{asws} and for your\textsuperscript{asws} children’. So, this is the fifth.
And the sixth Verse is the Word of Allahazwj: ‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23], and this is a specialisation of the Prophetas up to the Day of Qiyamah, and specialisation of Progenyasws besides others, and that is because Allahazwj Mighty and Majestic has Narrated in the Mention of Noahas in Hisazwj Book: And, O people! I do not ask you for wealth upon it. Surely, my Recompense is only upon Allah, and I will not drive away those who are believing. They will meet their Lord, but I see you as an ignorant people [11:29].

And the Mighty and Majestic Narrated from Hudas having said: O people! I do not ask you for a Recompense upon it; surely my Recompense is only upon the One Who Originated me, so will you not understand? [11:51].

And the Mighty and Majestic Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23], and Allahazwj did not Obligate theirasws cordiality except and heazwj Knew that theyasws would not be returning from the Religion, ever, nor returning to a straying ever!

And other is that if a man happens to be cordial to a man and an enemy to one of his family members, the heart of the man will not be submit to him. Therefore, Allahazwj Mighty and Majestic Love that there should not happen to be anything in the heart of the Momineen against Rasool-Allahsaww, so Allahazwj Obligated cordiality of the kinship upon them. So, the one who takes with it and loves Rasool-Allahsaww, would love Peopleasws of hissaww Household (as well), Rasool-Allahsaww would not be able to hate him.

And one who neglects it and does not take with it and hates Peopleasws of hissaww Household, then it would be upon Rasool-Allahsaww to hate him, because he would have neglected an Obligation from the Obligations of Allahazwj Mighty and Majestic. So, which merit and which nobility can precede this or similar to it?
Allah⁷⁵ Mighty and Majestic Revealed this Verse unto His⁷⁵ Prophet⁷⁵⁶⁷⁸⁹: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23]. Rasool-Allah⁷⁵⁶⁷⁸⁹ stood up among his⁷⁵⁶⁷⁸⁹ companions. He⁷⁵⁶⁷⁸⁹ praised Allah⁷⁵⁶⁸⁹ Mighty and Majestic except Revealed to him⁷⁵⁶⁷⁸⁹ and extolled upon Him⁷⁵⁶⁷⁸⁹ and said: ‘O you people! Allah⁷⁵⁶⁸⁹ Mighty and Majestic has Obligated for me⁷⁵⁶⁷⁸⁹ and Obligation upon you all, so will you be fulfilling it?’ But no one answered him⁷⁵⁶⁷⁸⁹.

He⁷⁵⁶⁷⁸⁹ said: ‘O you people! It is neither gold, nor silver, nor foodstuff, nor drinks’. They said, ‘Give, then!’ So, he⁷⁵⁶⁷⁸⁹ recited this Verse upon them. They said, ‘As for this, so yes’. But most of them were not loyal with it, and Allah⁷⁵⁶⁸⁹ Mighty and Majestic did not Send any Prophet⁷⁵⁶⁷⁸⁹ except Revealed to him⁷⁵⁶⁷⁸⁹ and he⁷⁵⁶⁷⁸⁹ should not as his⁷⁵⁶⁷⁸⁹ people for any recompense, because Allah⁷⁵ Mighty and Majestic would Fulfil the Recompense of the Prophets⁷⁵⁶⁷⁸⁹.

And Muhammad⁷⁵⁶⁷⁸⁹ is such, Allah⁷⁵⁶⁷⁸⁹ Mighty and Majestic Obligated his⁷⁵⁶⁷⁸⁹ cordiality upon his⁷⁵⁶⁷⁸⁹ community and Commanded him⁷⁵⁶⁷⁸⁹ that he⁷⁵⁶⁷⁸⁹ makes it to be his⁷⁵⁶⁷⁸⁹ recompense regarding them⁷⁵⁶⁷⁸⁹ for them to be cordial to him⁷⁵⁶⁷⁸⁹ regarding his⁷⁵⁶⁷⁸⁹ kinship, with recognition of their⁷⁵⁶⁷⁸⁹ merits which Allah⁷⁵⁶⁷⁸⁹ Mighty and Majestic Obligated for them⁷⁵⁶⁷⁸⁹, for the cordiality rather happens to be upon a measurement of recognition of the merits.

When Allah⁷⁵⁶⁷⁸⁹ Mighty and Majestic Obligated that was heavy due to the heaviness of the Obligation of obedience, so a group adhered with it. Allah⁷⁵⁶⁷⁸⁹ Took their Covenant upon the loyalty, and the people of wretchedness and the hypocrisy were obstinate and reneged regarding that, and they changed it from its limit which Allah⁷⁵⁶⁷⁸⁹ had Limited it. They said, ‘The relatives, they are the Arabs, all of them, and the people of his⁷⁵⁶⁷⁸⁹ call (nation).

So, upon which of the two states one would be, we know that the cordiality, it is for the relatives, and the ones closest from the Prophet⁷⁵⁶⁷⁸⁹ would be foremost with the cordiality, and all what is closeness of the relationship, the cordiality would be upon its measurement. And they were not fair with the Prophet⁷⁵⁶⁷⁸⁹ of Allah⁷⁵ regarding his⁷⁵⁶⁷⁸⁹ protection and his⁷⁵⁶⁷⁸⁹ kindness.
And what Allah\textsuperscript{azwj} has conferred with it upon his\textsuperscript{saww} community from what the tongues would be frustrated from describing the thanks upon it, and that they should be cordial to him\textsuperscript{saww} regarding his\textsuperscript{saww} offspring and People\textsuperscript{asws} of his\textsuperscript{saww} Household, and that He\textsuperscript{awwj} Made them\textsuperscript{asws} among them at the status of the eyes from the head, as protection for Rasool-Allah\textsuperscript{saww} regarding them\textsuperscript{asws}, and love for him\textsuperscript{saww}.

So how, and the Quran is speaking with it and calling to it, and that Ahadeeth prove that they\textsuperscript{asws} and the People\textsuperscript{asws} of the cordiality, and the ones\textsuperscript{asws} Allah\textsuperscript{azwj} has obligated their\textsuperscript{asws} cordiality, and promised the Recompense upon it. But no one was loyal with it.

So, this is the cordiality, no Momin would come with it sincerely except the Paradise would be obligated for him due to the words of Allah\textsuperscript{azwj} Mighty and Majestic in this Verse: \textit{And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22] That is the Glad Tidings which Allah gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23], interpreted and explained.'}
They went out, and the hypocrites said, ‘Nothing carried Rasool-Allah<sup>saww</sup> upon neglecting what we had presented to him<sup>saww</sup> except to urge us upon his<sup>saww</sup> relatives from after him<sup>saww</sup>. It is only a thing he<sup>saww</sup> has fabricated in his<sup>saww</sup> gathering’. And that, from their words, was grievous, so Allah<sup>azwj</sup> Mighty and Majestic Revealed this Verse: **Or are they saying, He has fabricated a lie upon Allah? [42:24]** – the Verse.

And He<sup>azwj</sup> Revealed: **Or they are saying, ‘He has fabricated it’. Say: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful’ [46:8]**.

So, the Prophet<sup>saww</sup> sent a message to them and said: ‘Has anything new occurred?’ They said, ‘Yes, by Allah<sup>az</sup> <sup>wj</sup>, O Rasool Allah<sup>saww</sup>! Some of us had said a disgusting talk, we disliked it’. So, Rasool Allah<sup>saww</sup> recited the Verse to them. They cried and their crying intensified.

Then Allah<sup>azwj</sup> Mighty and Majestic Revealed: **And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25]**. So this is the sixth.

And as for the seventh Verse, it is the Word of Allah<sup>azwj</sup> Blessed and Exalted: **Surely, Allah<sup>azwj</sup> and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, and the obstinate ones from them had known that when this Verse was Revealed, it was said, ‘O Rasool Allah<sup>saww</sup>! We have recognised the submission to you<sup>saww</sup>, but how is the Salawat upon you<sup>saww</sup>?’

He<sup>saww</sup> said: ‘Say, ‘O Allah<sup>azwj</sup>! Send Salawat upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, just as You<sup>az</sup> <sup>wj</sup> Sent Salawat upon Ibrahim<sup>as</sup> and the progeny of Ibrahim<sup>as</sup>, You<sup>azwj</sup> are the Praised One, the Glorified One’. Is there any different (Hadeeth) between you all, O community of people, regarding this?’ They (Scholars) said, ‘No’.
Al-Mamoun said, ‘This is what there is no differing in it, originally, and the community is united upon it. Is there regarding the Progeny asws, anything clearer than this, in the Quran?’


Abu Al-Hassan asws said: ‘Allah azwj Mighty and Majestic Gave Muhammad saww and Progeny asws of Muhammad saww a merit from that no one can reach its essence and its description except one using his intellect, and that is because Allah azwj Mighty and Majestic did not Greet unto anyone except unto the Prophets as.

The Blessed and Exalted Said: Greetings be upon Noah among the nations [37:79]; and Said: Greetings be upon Ibrahim [37:109]; and Said: Greetings be upon Musa and Haroun [37:120], and did not Say Greetings upon the Progeny of Noah as, or upon the Progeny of Musa as, or upon the Progeny of Ibrahim as, and the Mighty and Majestic Said: Greetings be on Progeny of Yaseen [37:130]. The Progeny asws of Yaseen means the Progeny asws of Muhammad saww. 

Al-Mamoun said, ‘I have come to know that in the mine of Prophet-hood is a commentary of this and its explanation’.

He asws said: ‘So, this is the seventh, and as for the eighth, so Allah azwj Mighty and Majestic is Saying: And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin [8:41]. Thus, He azwj Paired the portion of the relatives with His azwj Portion and the portion of His azwj Rasool saww. 

فهذا فضل أيضاً بين الألواح والأثر لأن الله عز وجل خلقهم في حي وحانت الناين في حي دون ذلك وردني هم ما رضين لبقيهم واصتفاههم فيه.
Thus, this is a merit as well between the Progeny\textsuperscript{asws} and the people, because Allah\textsuperscript{azwj} Exalted Made them\textsuperscript{asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them\textsuperscript{asws} what He\textsuperscript{azwj} was Pleased for Himself, and Chose them\textsuperscript{asws} with regards to it. He\textsuperscript{azwj} Began with Himself\textsuperscript{asws}, then with His\textsuperscript{azwj} Rasool\textsuperscript{as}, then with the relatives.

Therefore, everything which was from Al-Fey\textsuperscript{as} and the booty and other than that from what the Majestic and Mighty is Pleased for Himself\textsuperscript{azwj}, Necessitated for them. So He\textsuperscript{azwj} Said and His\textsuperscript{azwj} Word is the Truth [8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.

This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah\textsuperscript{azwj} which Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].

And as for His\textsuperscript{azwj} Words: and the orphans and the needy [8:41], so the orphan is when the amount of his share is cut-off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah\textsuperscript{azwj} Mighty and Majestic, nor (richer) than His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

He\textsuperscript{azwj} Made a share for Himself\textsuperscript{azwj} from it and a share for His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Whatever He\textsuperscript{azwj} was Pleased for Himself\textsuperscript{azwj}, and for His\textsuperscript{azwj} Rasool\textsuperscript{saww}, He\textsuperscript{azwj} was Pleased for them\textsuperscript{asws}. And similar to that is Al-Fey. Whatever He\textsuperscript{azwj} was Pleased from it for Himself\textsuperscript{azwj} and for His\textsuperscript{azwj} Prophet\textsuperscript{saww}, He\textsuperscript{azwj} was Pleased for the near relatives, just as He\textsuperscript{azwj} Informed them regarding the booty. So He\textsuperscript{azwj} Began with Himself\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Rasool\textsuperscript{as}, and their\textsuperscript{asws} share is Paired with the Share of Allah\textsuperscript{azwj} and the share of His\textsuperscript{azwj} Rasool\textsuperscript{saww}. 
Similar to that is the obedience. He\textsuperscript{azwj} Said: \textit{O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you} [4:59]. He\textsuperscript{azwj} Began with Himself\textsuperscript{azwj} before, then with His\textsuperscript{asws} Rasool\textsuperscript{saww}, then with the People\textsuperscript{asws} of his\textsuperscript{saww} Household. And similar to that is the Verse of the Wilayah: \textit{But rather, only Allah is your Guardian and His Rasool and those who believe} [5:55]. He\textsuperscript{azwj} Made their\textsuperscript{asws} Wilayah with the obedience to the Rasool\textsuperscript{saww}, being paired with His\textsuperscript{azwj} obedience, just as He\textsuperscript{azwj} Made their\textsuperscript{asws} share with the share of the Rasool\textsuperscript{saww} paired with His\textsuperscript{azwj} Share in the booty and Al-Fey.

So the Blessed and Exalted, how great is His\textsuperscript{azwj} Bounty upon the People\textsuperscript{asws} of this Household. When the story of the charity came, He\textsuperscript{azwj} Removed His\textsuperscript{azwj} Rasool\textsuperscript{saww} and Removed the People\textsuperscript{asws} of his\textsuperscript{saww} Household, and He\textsuperscript{azwj} Said: \textit{But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer. Being an Ordinance from Allah; and Allah is Knowing, Wise} [9:60].

So, can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself\textsuperscript{azwj}, or for His\textsuperscript{azwj} Rasool\textsuperscript{saww}, or for the relatives? Because, when He\textsuperscript{azwj} Removed Himself\textsuperscript{azwj} from the Charity, and Removed His\textsuperscript{azwj} Rasool\textsuperscript{saww}, (also) Removed the People\textsuperscript{asws} of his\textsuperscript{saww} Household. No! But, He\textsuperscript{azwj} Prohibited upon them\textsuperscript{asws}, because the charity is Prohibited upon Muhammad\textsuperscript{saww} and the his\textsuperscript{saww} Progeny\textsuperscript{asws}, and it is the dirt of the people. It is Not Permissible for them\textsuperscript{asws} because they\textsuperscript{asws} are clean from every filth and grime.

When Allah\textsuperscript{azwj} Cleaned them\textsuperscript{asws} and Chose them\textsuperscript{asws}, was Pleased for them\textsuperscript{asws} what He\textsuperscript{azwj} was Pleased for Himself\textsuperscript{azwj}, and Disliked for them\textsuperscript{asws} whatever He\textsuperscript{azwj} Disliked for Himself\textsuperscript{azwj}, Mighty and Majestic. So this is the eighth.

And as for the right, so we\textsuperscript{asws} are the People\textsuperscript{asws} of Al-Zikr, the ones Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{therefore ask the people of Al Zikr if you don’t know} [16:43]. So we\textsuperscript{asws} are the \textit{people of Al Zikr}, and you all should be asking us\textsuperscript{asws} if you do not know.
The scholars said, ‘But rather, what Allah has Meant by that are the Jews and the Christians!’ Abu Al-Hassan said: ‘Glory be to Allah! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!’

Al-Mamoun said, ‘So, is there an explanation with you which is different from what they are saying, O Abu Al-Hassan?’

He said: ‘Yes. Al Zikr is Rasool-Allah and we are its People. And that is explained in the Book of Allah where He is Saying in Surah Al Talaaq: therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]. So Al Zikr is Rasool-Allah, and we are its People. So this is the ninth.

And as for the tenth, it is the Word of Allah Mighty and Majestic in the Verse of the Prohibition: Prohibited unto you are your mothers, and your daughters, and your sisters – up to its end. Inform me. Is it correct for my daughter or a daughter of my daughter, and whatever is lineaged from my lineage to Rasool-Allah that he could marry her if he had been alive?’ They said, ‘No’. He said: ‘Then inform me, if it was a daughter of one of you, would it be correct for him that he marries her, if he was alive?’ They said, ‘Yes’.

He said: ‘Thus, in this is a clarification that we are from his Progeny and you aren’t from his Progeny, or else your daughter would have been Prohibited unto him just as my daughters would have been Prohibited unto him, because we are from his Progeny and you are from his community. So, this is the difference between the Progeny, and the community, because the Progeny is from it, and the community, when it does not happen to be from the Progeny, it isn’t from it. So, this is the tenth.'
And as for the eleventh, it is the Words of Allah\textsuperscript{azwj} Mighty and Majestic in \textit{Surah Al-Mo’min} is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh: \textit{And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and he has come to you with the proofs from your Lord? [40:28].} And he was a cousin of Pharaoh, and so he attributed to Pharaoh what he attributed, and did not add to it with his Religion.

And like that, He\textsuperscript{azwj} Specialised us\textsuperscript{asws}, when we\textsuperscript{asws} happen to be from the progeny\textsuperscript{asws} of Rasool-Allah\textsuperscript{sws} by our\textsuperscript{asws} birth from him\textsuperscript{sws} and the people are generalising us\textsuperscript{asws}. This is the difference what is between the Progeny\textsuperscript{asws} and the community. So, this is the eleventh.

And as for the twelfth, it is the Words of Mighty and Majestic: \textit{And enjoin your family with the Salat and be constant upon it [20:132].} Allah\textsuperscript{azwj} Mighty and Majestic Specialised us\textsuperscript{asws} with this specialisation when He\textsuperscript{azwj} Commanded us with the community with establishing the Salat. Then He\textsuperscript{azwj} Specialised us besides the community.

Rasool-Allah\textsuperscript{sws} used to come to the door of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}, after the Revelation of this verse, for nine months, every day during the presence (of the time) for every Salat, five times. He\textsuperscript{sws} was saying: ‘The Salat! May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}!’ And Allah\textsuperscript{azwj} has notHonoured anyone from the offspring of the Prophets\textsuperscript{as} by the like of this, the Honour which we\textsuperscript{asws} have been Honoured by, and specialised us\textsuperscript{asws} apart from all of their\textsuperscript{as} Households’.

Al-Mamoun and the scholars said, ‘May Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws} goodly – the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{sws} – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your\textsuperscript{asws} possession’\textsuperscript{265}.  

\begin{flushright} 
\textsuperscript{265} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 20  
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قال أبو غزالة:ريدوش بن الحسين بن الحسين بن علي بن أبي طالب كان رجلاً ميتاً من الأشجاع، وكان يعلم أن رضوان الله عليه شهد تلاوة النبي صلى الله عليه وسلم وكان يعلم أنه شهد تلاوة النبي صلى الله عليه وسلم.

(Not a Hadith although part of it is from Umm Salama\(\text{saw}\))

وعن أنس قال: كان رضوان الله عليه رفعت على المدينة ستة أشهر، وقيل: сто أربعة أشهر، وقيل: ثلاثة أشهر. فكان يراقبه على أخذه، فلما أتى إليها، أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، فلما أتى إليها، F:\Arabic\Documents\Bihar Al Anwaar\Volume 25\Page 210 - Bihar Al Anwaar Volume 25\Page 210.html
وَ دلح يس وَ دلح حم وَ دلح زينْدييقَةَ وَ دلح فيرْعَوْنَ دلح ديينيهي وَ دلح محرَاميرٍ وَ الآْلح الْبِححوجح وَ الأَْن ْبَاري وَ الْْييرَةي ف َقَدْ أَمْلَلْتح دلح اللَّهي وَ دلح مُحَّمَّدٍ وَ دلح الْقحرْدني وَ دلح

And from (the book) ‘Musnad’ of ibn Hanbal –

‘From Umm Salama’\(^3\) having said, ‘While Rasool-Allah\(^saww\) was in my\(^a\) house one day when the servant said, ‘Ali\(^asws\), and (Syeda) Fatima\(^asws\), and Al-Hassan\(^asws\) and Al-Husayn\(^asws\) are at the door!’

فَأْقَلَ فِي قَبْلِ هَذَا يَقْلَبَهُ وَ وَصِيفُهُ سَأَمَدَ في هُنَاكَ وَ حَدِيْثٌ فِيهِ سُهْلٌ وَ عَظِيمٌ وَ حَسَنٌ وَ مُحَدِّثٍ وَ مَجَلُّ في فُصُولِهِ، وَ لَيْنَ أَنْ يُقْبَلَهُ أَنْ يُقْبَلَهُ، وَ لَيْنَ أَنْ يُقْبَلَهُ أَنْ يُقْبَلَهُ. 

He\(^saww\) said: ‘Arise and leave me\(^saww\) alone with People\(^asws\) of my\(^saww\) Household’. So\(^r\) arose and move aside from the house nearby, and there entered Ali\(^asws\), and (Syeda) Fatima\(^asws\) and Al-Hassan\(^asws\) and Al-Husayn\(^asws\), and they\(^asws\) were both young boys. He\(^saww\) took the two children and placed them\(^asws\) in his\(^saww\) lap and kissed them\(^asws\).
She \(^{a}\) said, ‘He \(^{aww}\) saww hugged Ali \(^{asws}\) with one of his \(^{saww}\) hands, and (Syeda) Fatima \(^{asws}\) with the other hand. He \(^{aww}\) saww kissed (Syeda) Fatima \(^{asws}\) and kissed Ali \(^{asws}\) and covered upon them \(^{asws}\) a black cloth and said: ‘O Allah \(^{azwj}\)! To You \(^{azwj}\), not to the Fire, I \(^{saww}\) saww and People \(^{asws}\) of my \(^{saww}\) Household’.

She \(^{a}\) said, ‘And I \(^{a}\), O Rasool-Allah \(^{saww}\)?’ He \(^{saww}\) saww said: ‘And you \(^{ra}\)’.

An argument \(^{266}\)

From Ibn Abbas regarding Words of the Exalted: ‘And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21].’ He saww said, ‘It was Revealed regarding the Prophet \(^{saww}\) saww, and Ali \(^{asws}\) saww, and (Syeda) Fatima \(^{asws}\) saww, and Al-Hassan \(^{asws}\) and Al-Husayn \(^{asws}\),’ \(^{267}\)

I (Majlisi) am saying, ‘It is reported by Ibn Bateeq in (the book) ‘Al Umda’, by his chain from Al Sa’alby, from his Tafseer, by his chain up to,

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\(^{266}\) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 21

\(^{267}\) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 22
‘Umm Salama ra (said), ‘Rasool-Allah saww said to (Syeda) Fatima asws: ‘Come to me saww with your asws husband asws, and your asws two sons asws. She asws came with them asws and he saww threw a cloak upon them asws, then raised his saww hands and said: ‘O Allah azwj! They asws are Progeny asws of Muhammad saww, so Make You aswj Salawat, and Your aswj Blessings to be upon Progeny asws of Muhammad saww’, for You aswj are the Praised One, the Glorified One’.

She ra said, ‘I ra raised the cloak in order to enter to be with them asws, but he saww pulled it away and said: ‘You ra are upon good’.

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The book) ‘Kunz Al Fawaid’ of Al Karajaky – From Al Mufeed who said,

‘It is reported that when Al-Mamoun travelled to Khurasan, the Imam Al-Reza Ali asws Bin Musa asws was with him. While they were travelling when Al-Mamoun said to him asws, ‘O Abu Al-Hassan asws! I am thinking about something, so bring about a correct result for me regarding it. I am thinking regarding our matter and your asws matter, and our lineage and your asws lineage, and I found one merit therein, and I see the differing of our Shias regarding that to be carried upon the opinions and the prejudices’.

Abu Al-Hassan Al-Reza asws said to him: ‘There is an answer for this speech, if you so desire I asws shall mentioned it to you, and if you so desire, I asws shall withhold’. Al-Mamoun said to him asws, ‘I am not saying it except to know what is with you asws regarding it’.

Al-Reza asws said: ‘asws adjure you with Allah aswj, O commander of the faithful! If Allah aswj the Exalted were to (re) Send His aswj Prophet saww Muhammad saww and he saww comes out to us from behind a hill from these hills, and proposes to you for your daughter, would you marry her to him saww?’

He said, ‘O, Glory be to Allah aswj! And is there anyone who would turn Rasool-Allah saww away?’ Al-Reza asws said to him: ‘Do you view it would be Permissible for him saww to propose to me asws (regarding my asws daughter)?’

268 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 23
Al Mamoun was silent for a while, then said, ‘By Allahazwj! Youasws are of womb relationship with Rasool-Allahsaww yesterday’. 269

And it is reported that when (The caliph Haroun) Al-Rasheed performed Hajj and encamped in Al-Medina, the clan of Hashim, and the remaining one of the Emigrants and the Helpers, and faces of the people gathered to him, and among the people was the Imam Abu Al-Hassan Musaasws Bin Ja’farasws.

Al-Rasheed said to them, ‘Arise with us to visit Rasool-Allahasw’. Then he got up leaning upon a hand of Abu Al-Hassan Musaasws Bin Ja’farasws until he ended up to the grave of Rasool-Allahasw and paused at it and said, ‘Greetings be unto yousaww, O Rasool-Allahasw! Greetings be unto yousaww, O son of an uncle’ – priding upon the Arab tribes, those who were present with him, and to be tall upon them with the lineage.

He (the reporter) said, ‘Abu Al-Hassan Musaasws removed hisasws hand from his hand and said: ‘Greetings be unto yousaww, O Rasool-Allahasw! Greetings be unto yousaww, O fathersaww!’

He (the narrator) said, ‘The face of Rasheed changes, then he said, ‘O Abu Al-Hassanasws! Surely this, it is the pride!’ 270

269 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 24
270 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 25
عزّ وَ جَلَّ أَنَّ السَّنَّ وَ الْغَيْمَ مُحَمَّدٍ رَسُولُ اللَّهِ فَجَعَلْهُ أَصِيبَتْهُ فِي ذَلِكَ فَلَمْ أَجِدْ فِي الْقَرْنِ الْأَوَّلِ مُحَمَّدٍ رَسُولُ اللَّهِ عَلَيْهِمَا نِعْمَةً فَأَخْرَجَهُ فِي جَزَائِرٍ وَ أَجَدَّهُ عَلَى عَلَيْهِمَا نِعْمَةً وَ أَجَدَّهُ عَلَى عَلَيْهِمَا نِعْمَةً وَ مَعَهُ عَليٌّ وَ فَاطِمَةُ وَ السَّنَّ وَ الْغَيْمَ قَالَ الشَّعْبِيُّ فَكَأَنَّا أَهْدَى إِلَيْهِ قَلْبِي بِرَأْيِي وَ قَدْ خَلَصَ يَُّيَ وَ كَانَ الْجَّاجح حَافِظًا فِي ذَلِكَ وَ قَالَ لَهُ اللَّهُ إِنَّ هَذَا لَْ حَدِيثٌ فِي ذَلِكَ بَليِّغَةٌ وَ لَكِنْ لَيْسَ مِنْ هَذَا أَحْتَجُّ لَهُ عَلَيْهِ مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ قَالَ يَُّيَ وَ مَنْ حَاجَّكَ فِي ذَلِكَ وَ مَا جاءَكَ الْغَيْمُ مُحَمَّدٍ رَسُولُ اللَّهِ عَلَيْهِ مَا عَلَاهُ الْعَيْنُ مَا نَادَى مَعَهُ وَ أَبْنَاءَهُ وَ أَبْنَاءَكَ وَ نِسَاءَهُ وَ نِسَاءَكَ وَ أَنْفَسَتَهُ وَ أَنْفَسَتَهُ وَ أَنْفَسَتَهُ وَ أَنْفَسَتَهُ وَ أَوَّلَهَا حَمِّيَّةً فِي ذَلِكَ وَ فَما حَاجَّكَ فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ Q نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ قَالَ نَعَمَ قَالَ الشَّعْبِيُّ فَغَمَّنِّي وَ قَلَّ وَ هَكَلَتْ أَمَا كَانَ فِي الَّذِي مَا زَعَبَهُ الْجَّاجح مَا يَُّجُرُّ يَُّيَ وَ يَحْضِرُهُ إِلَيْهِ بِأَيْضًا فِي ذَلِكَ فَلَكَ عَشَرَةَ دِرْهَمٍ وَ إِنْ لَّا تَأْتي بِيَا فَأَنَا فِي حِيْلٍ مَنْ دَمِكَ Q

(Arguments of a jurist Al Shabi)271

بِهَرَ الأَنْوَار، عَلِيْهُمَا نَعَمَ جَلَّ وَ عَلِيْهُمَا نَعَمَ بِهَرَ الأَنْوَار، عَلِيْهُمَا نَعَمَ جَلَّ وَ عَلِيْهُمَا نَعَمَ بِهَرَ الأَنْوَار، عَلِيْهُمَا نَعَمَ جَلَّ وَ عَلِيْهُمَا نَعَمَ بِهَرَ الأَنْوَار، عَلِيْهُمَا نَعَمَ جَلَّ وَ عَلِيْهُمَا نَعَمَ Bihari Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 26

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CHAPTER 8 – ANOTHER REGARDING THAT EVERY LINEAGE, AND AFFILIATION WOULD BE TERMINATION EXCEPT LINEAGE OF RASOOL-ALLAH (S.A.W) AND HIS\textsuperscript{saww} AFFILIATIONS

1 – مَا، الأمامي الشافعي الطوسي انَّ الصَّلْبَ عن النَّسَبَ وَ السبَب منقطع إلا نسب رسول الله ص و سببه
2 – مَا، الأمامي الشافعي الطوسي المُفَيدَ عن ابن سَعْدَ عن حَبْلَل عن حَبْلَل بن محمد بن علي بن مَعَّنَى بن عائض بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن مَعَّنَى بن عائض بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن عاكِرَة.

3 – مَا، الأمامي الشافعي الطوسي أبو عمر عن ابن جعفر عن حَبْلَل عن حَبْلَل بن محمد بن علي بن مَعَّنَى بن عائض بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن عاكِرَة.

(I heard Rasool-Allah\textsuperscript{saww} saying upon the pulpit: ‘What is the people who are saying that the relatives of Rasool-Allah\textsuperscript{saww} will not be interceded for on the Day of Qiyamah? Yes, by Allah\textsuperscript{azwj}! My\textsuperscript{saww} relatives would be connected in the world and the Hereafter.

And I\textsuperscript{saww}, O you people, I\textsuperscript{saww} shall stay away from you on the Day of Qiyamah at the Fountain. So, when you come, the man would say, ‘O Rasool-Allah\textsuperscript{saww}! I am so and so, son of so and so’’, and I\textsuperscript{saww} shall be saying: ‘As, for the lineage, I\textsuperscript{saww} have recognised it, but after me\textsuperscript{saww} you took to the left and turned upon your heels backwards’.

272 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 1
273 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 2
From the Prophet, having said: ‘Are you alleging that the relationship of the Prophet of Allah would not befit its people on the Day of Qiyamah? Yes, by Allah! My relationship is connected in the world and the Hereafter’.

Then he said: ‘O you people! I shall stay away from you at the Fountain! So, when a man comes and stands saying, ‘O Prophet of Allah! I am so and so, son of so and so’, and another one say, ‘I am so and so, son of so and so’, I shall be saying: ‘As for the lineage, so have recognised, but you innovated after me and turned around on your heels backwards’. 274

(Please note the next five Ahadeeth are from Shafi’i book and you will see the problem straight away)

(4) Mad, the eminence of those Ahmad ibn Ahmed ibn Abi Talib Muhammad ibn Amr, from Ali Bin Muhammad, from Al Hassan Bin Ahmad Bin Saeed, from Al Hassan Bin Hashim Al Harrany, from Muhammad Bin Talha, from Abdullah Bin Umar, from Zayd, from Al Minhal Bin Amro, from Ibn Jubeyr, from Ibn Abbas, and Umar Bin Al Khattab who said,

‘Umar Bin Al-Khattab proposed to Ali for Umm Kulsoom, but he postponed upon him due to her young age. He said to him, ‘I do not intend the marital relationship, but I heard Rasool-Allah saying: ‘Every affiliation and lineage would be termination on the Day of Qiyamah apart from my affiliation and my lineage. Every people would be bound to their fathers, apart from the children of (Syeda) Fatima, for am their father and their binding’. 275

(5) Mad, the eminence of those Ahmad ibn Ahmed ibn Abi Talib Muhammad ibn Ahmad Bin Usman, from Ali Bin Muhammad, from Al Hassan Bin Ahmad Bin Saeed, from Al Hassan Bin Hashim Al Harrany, from Muhammad Bin Talha, from Abdullah Bin Umar, from Zayd, from Al Minhal Bin Amro, from Ibn Jubeyr, from Ibn Abbas, and Umar Bin Al Khattab who said,
‘Rasool-Allah \text{saww} said: ‘Every affiliation and lineage would be terminated on the Day of Qiyamah except what was from my \text{saww} affiliation and my \text{saww} lineage’.\textsuperscript{276}

And from the mentioned book, by his chain to Ibn Umar who said,

‘Rasool-Allah \text{saww} said: ‘When Allah \text{azwj} Created the creatures, Chose the Arabs, and chose Quraysh, and Chose the Clan of Hashim. Thus I \text{saww} am the Choice from a Choice. Indeed! Love Quraysh and do not hate it for you will be destroyed.

And as well from the mentioned book – From Al Hassan Bin Ahmad, from hila’ Bin Muhammad, from Ismail Bin Ali, from his father, from his brother Deobel, from Sufyan Al Sowry,

‘From Abu Abdullah Ja’far Bin Muhammad \text{asws} from his \text{asws} father, Muhammad Bin Ali \text{asws}, ‘Umar Bin Al Khattab said, ‘I heard the Prophet \text{saww} saying: ‘All affiliations and lineages would be terminated on the Day of Qiyamah except my \text{saww} affiliation and my \text{saww} lineage’.\textsuperscript{277} (And why would the Imam \text{asws} quote from Umar Bin Al Khattab when he \text{asws} was cursing him in the Salat?)

And as well, it is reported from the mentioned book, by his chain up to Ibn Umar who said,

‘Umar Bin Al Khattab ascended the pulpit and said, ‘O you people! By Allah \text{azwj}, nothing carried me upon pressurising Ali Bin Abu Talib \text{asws} regarding his \text{asws} daughter (Umm Kulsoom) except I heard Rasool-Allah \text{saww} saying: ‘Every affiliation and lineage and in-law

\textsuperscript{276} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 5
\textsuperscript{277} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 6
\textsuperscript{278} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 7
relationships would be terminated except my\textsuperscript{saww} affiliation and my\textsuperscript{saww} in-law relationships\textsuperscript{279}.

(Umar Bin Al Khattab proposed to Ali Bin Abu Talib\textsuperscript{asws} for his\textsuperscript{asws} daughter (Umm Kulsoom), but he\textsuperscript{asws} suspended to him due to her young age and said, \textsuperscript{asws}I have counted her for a son of my\textsuperscript{asws} brother\textsuperscript{asws} Ja'far\textsuperscript{asws}."

Umar said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my\textsuperscript{saww} affiliation and my\textsuperscript{saww} lineage, and every son of a woman, their binding would be to their father apart from the sons of Fatima\textsuperscript{asws}, for I\textsuperscript{saww} am their father and I\textsuperscript{saww} am their binding’.\textsuperscript{280}"

\textsuperscript{279} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 8

\textsuperscript{280} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 9
CHAPTER 9 – THE IMAMS\textsuperscript{asws} ARE FROM THE OFFSPRING OF AL-HUSAYN\textsuperscript{asws}, AND THAT THE IMAMATE AFTER HIM\textsuperscript{asws} IS IN HIS\textsuperscript{asws} POSTERITY AND CANNOT HAPPEN TO BE IN TWO BROTHERS

I said to Ali Sadiq Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘Is Al-Hassan\textsuperscript{asws} superior or Al-Husayn\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Al-Hassan\textsuperscript{asws} is superior than Al-Husayn\textsuperscript{asws}. I said, ‘So how did the Imamate from after Al-Husayn\textsuperscript{asws} came to be besides the sons of Al Hassan\textsuperscript{asws}?’

So he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Loved for the Sunnah of Musa\textsuperscript{as} and Haroun\textsuperscript{as} to flow in Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. Do you not see that the two of them\textsuperscript{as} were both associates in the Prophet-hood just as Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are both associates in the Imamate?’ Allah\textsuperscript{azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun\textsuperscript{as} and did not Make it to be in the sons of Musa\textsuperscript{as}, although Musa\textsuperscript{as} was superior than Haroun\textsuperscript{as}.

I said, ‘Can there be two Imams\textsuperscript{asws} at any one time?’ He\textsuperscript{asws} said: ‘No, except that one of the two would be silent and follow his\textsuperscript{asws} companion\textsuperscript{asws}, and the other one would be a speaking Imam\textsuperscript{asws} for his\textsuperscript{asws} companion\textsuperscript{asws}. As for there being two speaking Imams\textsuperscript{asws} at any one time, so no’.

I said, ‘So will Imamate come to be in two brothers after Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No, but it is flowing in the posterity of Al-Husayn\textsuperscript{asws}, just as Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{And He Made it a Word to remain in his posterity}'}
[43:28], then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement”.

From Abu Abdullah

‘From Abu Abdullah

‘From Abu Abdulla

And Allah will never Exit that knowledgeable one (from the world) until he sees among his children one would know similar to his knowledge, or whatever Allah so Desires’.

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'Ali Bin Abu Hamza entered to see Abu Al-Hassan Al-Reza
\(^{asws}\) and said to him \(^{asws}\), 'You \(^{asws}\) are an Imam \(^{asws}\)?' He \(^{asws}\) said: 'Yes'. He said to him \(^{asws}\), 'I heard your \(^{asws}\) grandfather Ja'far \(^{asws}\) Bin Muhammad \(^{asws}\) saying: 'The Imam \(^{asws}\) cannot happen to be except and there would be a posterity for him \(^{asws}\)'.

He \(^{asws}\) said: 'Are you forgetting, O sheikh, or oblivious? Ja'far \(^{asws}\) did not say it like that. But rather Ja'far \(^{asws}\) said: 'The Imam \(^{asws}\) cannot happen to be except and for him \(^{asws}\) there is a posterity, except the Imam \(^{asws}\) who came out to Al-Husayn Bin Ali \(^{asws}\) for he \(^{asws}\) is not a posterity for him \(^{asws}\)'.

He said to him \(^{asws}\), 'You \(^{asws}\) speak the truth, may I be sacrificed for you \(^{asws}\)! That is how I heard your \(^{asws}\) grandfather \(^{asws}\) saying.'

'I heard Abu Abdullah \(^{asws}\) saying: 'Allah \(^{azwj}\) Refused to Make the Imamate to be for two brothers after Al-Hassan \(^{asws}\) and Al-Husayn \(^{asws}\). But rather, it is in the posterity, and posterity of the posterity'.'

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286 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 6
287 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 7
288 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 8
From Abu Abdullah asws having said: ‘The Imamate will never return to be in two brothers after Al-Hassan asws and Al-Husayn asws, ever! It is flowing from Ali asws Bin Al Husayn asws just as the Mighty and Majestic Said: and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Mominun and the Emigrants, [33:6]. Thus it cannot happen to be after Ali asws Bin Al-Husayn asws except in the posterity, and posterity of the posterity’.  

He asws said: ‘When it presented to Al-Husayn asws what presented from the Commands of Allah azwj, he asws was not allowed to return it to a son of his asws brother asws, nor bequeath with it among them due to the Words of Allah azwj: and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6].’

Thus it cannot happen to be after Ali asws Bin Al-Husayn asws except in the posterity, and posterity of the posterity’.  

His asws sons asws were closer in relationship than sons of his asws brother asws, and they asws were foremost with the Imamate. So, this Verse exited the sons of Al-Hassan asws from it and the Imamate came to be to Al-Husayn asws, and the Verse Judged with it for them, so it would be among them asws up to the Day of Qiyamah”.

The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Al Awju, from Abu Hureyra (well-known fabricator) who said,
‘I asked Rasool-Allah saww about His azwj Words: And He Made it a Word to remain in his posterity [43:28]. He saww said: ‘The Imamate is Made to be in the posterity of Al-Husayn asws. Nine from the Imams asws will be coming out from his asws lineage, from them asws being the Mahdi asws of this community’.  

(Ibn Aban, son of Ali asws, Bin Abu Talib asws, from Abu Abdullah asws, said, ‘I said to him asws, ‘If the event (of death) happens, and may Allah azwj not Show me, so with whom shall I accept as an Imam asws?’ He asws gestured towards his asws son asws Musa asws.  

I said, ‘So, if it occurs with his asws son, then with whom shall I accept as an Imam asws?’ He asws said: ‘With his asws son’. Then one, so one’.  

And in the copy of Al-Safwany: ‘The like that forever!’  

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad and Al Himeyri both together from Ibrahim Bin Hashim, from Muhammad Bin Ja’far asws, from Abdul Hameed Bin Nasr, from Abu Ismail,  

291 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 11  
292 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 12  
293 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 13
'From Abu Abdullah asws having said: ‘The Imamate cannot happen to be in two brothers after Al-Hassan asws and Al-Husayn asws, ever! But rather, it is in the posterity, and posterity of the posterity’.

The book) ‘Ilal Al Sharaie’ – Ahmad Bin Al Hass an, from Ahmad Bin Yahya, from Ibn Habeeb, from Ibn Bahloul, from Ali Bin Hassan, from Abdul Rahman Bin Al Musanna Al Hashimy who said, ‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! From where did the merit come from for the sons asws of Al-Husayn asws over the sons of Al-Hassan asws, and they asws are both flowing from one tree?’

He asws said: ‘I asws do not see you taking with it. Jibraeel as as descended unto Muhammad saww, and Al-Husayn asws had yet to be Blessed, and said to him saww, ‘A boy would be come for you saww, your saww community would be killing him asws from after you saww’. He saww said: ‘O Jibraeel as! There is no need for me saww regarding him asws’. He as addressed him saww thrice.

Then he saww called Ali asws and said to him asws: ‘Jibraeel as informed me saww from Allah azwj Mighty and Majestic that you saww would be Blessed with a boy, your saww community would be killing him asws from after you saww. He asws said: ‘There is no need for me asws regarding him, O Rasool-Allah saww’. He saww addressed Ali asws thrice.

Then he saww said: ‘The Imamate will happen to be in him asws and in his asws sons asws, and the inheritance, and the treasury’. So he saww sent a message to (Syeda) Fatima asws: ‘Allah azwj Gives you saww glad tidings of a boy, my saww community would be killing him asws from after me saww. (Syeda) Fatima asws said: ‘There isn’t any need for me asws regarding him asws, O father saww!’ He saww addressed her asws thrice.

Then he saww sent a message to her asws: ‘There is no escape from the Imamate happening to be in him asws, and the inheritance, and the treasury’. She asws said to him saww: ‘I asws am pleased from Allah azwj Mighty and Majestic’.
She was blessed with Al-Husayn. She carried him for six months, then placed him. No new-born had been blessed at six months apart from Al-Husayn Bin Ali and Isa Bin Maryam.

Umm Salama took the responsibility, and Rasool-Allah used to come to him during every day and placed his tongue in the mouth of Al Husayn, and he would suck it until he was saturated. Allah Mighty and Majestic Caused his flesh to grow from the flesh of Rasool-Allah, and he did not breast-feed any milk from (Syeda) Fatima nor from others, at all.

When Allah Blessed and Exalted Revealed regarding him:

and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15], had he said; 'And rectify my offspring for me', all of them would have been Imams, but it was particularised like this”.

The book ‘Al Ilal Al Sharaie’ – My father, from Sa’ad, from Al Khashab, from Ali bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

‘I said to Abu Abdullah, ‘What does Allah Mighty and Majestic Mean by His Words: But rather, Allah Intends to Keep the uncleanliness away from you, People of the Household, and Purify you (with) a Purification [33:33]?’

He said: ‘It was Revealed regarding the Prophet, and Amir Al-Momineen, and Al-Hassan, and Al-Husayn, and (Syeda) Fatima. When Allah Mighty and Majestic Caused His Prophet to pass away, it was Amir Al-Momineen, then Al-Hassan, then Al-Husayn.

295 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 15
Then the interpretation of this Verse occurred: and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6], and Ali asws Bin Al-Husayn asws was an Imam asws. Then it flowed in the Imams asws from his asws sons asws, the successors asws. So, obeying them asws is obeying Allah azwj and disobeying them asws is disobeying Allah azwj Mighty and Majestic’.  

Then it flowed in the Imams asws from his asws sons asws, the successors asws. So, obeying them asws is obeying Allah azwj and disobeying them asws is disobeying Allah azwj Mighty and Majestic’.  

From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6], ‘Regarding whom was it Revealed?’  

I said, ‘Is there any share in it for sons of Ja’far asws?’ He asws said: ‘No’. I repeated to him asws the bellies (sons) of Abdul Muttalib asws, during all that he asws said: ‘no’, and I forgot the sons of Al-Hassan asws. So, I entered to see him asws after that and said, ‘Is there any share in it for sons of Al-Hassan asws?’ He asws said: ‘O Abu Abdul Rahman! There is no share for any Muhammady in it apart from us asws’.  

I heard Abu Abdullah asws saying: ‘Allah azwj Mighty and Majestic Specialised Ali asws with the successor-ship of Rasool-Allah saww and what was his asws share for it. Al-Hassan asws and Al-Husayn asws acknowledged to him asws with that.

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296 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 16
297 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 17
Then the successor-ship is for Al-Hassan \textsuperscript{asws} and Al-Husayn \textsuperscript{asws} submitted to Al-Hassan \textsuperscript{asws} of that, until the Command was delegated to Al-Husayn \textsuperscript{asws}. No one can contend him \textsuperscript{asws} regarding it, from the precedence like what is for him. And Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws} was rightful of it due to the Words of Allah \textsuperscript{awj} Mighty and Majestic: \textit{and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah} [33:6]. So, it cannot happen to be after Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws} after that except in the posterity, and in posterity of the posterity’. \textsuperscript{298}

\textsuperscript{298}Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 18

\textit{From Abu Ja'far} \textsuperscript{asws} regarding Words of Allah \textsuperscript{awj} Mighty and Majestic: ‘\textit{And He Made it a Word to remain in his posterity, [43:28].} He \textsuperscript{asws} said: ‘In posterity of Al-Husayn \textsuperscript{asws}. This command did not cease to be, since it was delegated to Al-Husayn \textsuperscript{asws}, transferring from a son \textsuperscript{asws} to a son \textsuperscript{asws} not returning to a brother and an uncle, and not one of them \textsuperscript{asws} knew except and for him \textsuperscript{asws} was a son \textsuperscript{asws}, and Abdullah exited from the world and there was no son for him, and did not remain between his companions except for a month’. \textsuperscript{299}

\textsuperscript{299}Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 19

\textit{Not a Hadeeth} \textsuperscript{300}

\textsuperscript{300}Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 20
I entered to see Abu Abdullahasws. Heasws said: ‘O Fuzeyl! Do you know in which thing Iasws was looking?’ I said, ‘No’. Heasws said: ‘Iasws was looking in the book of (Syeda) Fatimaasws, and there isn’t any king (ruler) ruing except and he is written with his name and name of his father. Iasws did not find anything in it for sons of Al-Hassanasws.’

The Imamate cannot happen to be in two brothers after Al-Hassanasws and Al-Husaynasws, and it is flowing in the posterity, in posterity of Al-Husaynasws.

I asked Abu Al-Hassan Al-Rezasws, I said to himasws, ‘For which reason did the Imamate come to be in the sonsasws of Al-Husaynasws besides sons of Al-Hassanasws?’ Heasws said: ‘Because Allahazwj Mighty and Majestic Made it to be in sonsasws of Al-Husaynasws, and did not Make it to be in the sons of Al-Hassanasws, and Allahazwj He cannot be questioned about what He Does, [21:23].

‘From Abu Abdullahasws having said: ‘When (Syeda) Fatimaasws was blessed Al-Husaynasws, Rasool-Allahazwj said to herasws: ‘O Fatimaasws! Allahazwj had Gifted youasws a boy hisasws name is Al-Husaynasws, myasws community would be killing himasws.

301 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 21
302 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 22
303 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 23
She asws said: ‘There is no need for me asws regarding him asws. He saww said: ‘Allah azwj Mighty and Majestic has Promised me saww that He awj will Make the Imams asws to be from his sons asws. She asws said: ‘asws am pleased, O Rasool-Allah saww’.

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The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Ahmad Al Saybati, from Al Barqy, from Al Nakhaie, from Al Nowfaly, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: And He made it a Word to remain in his posterity, [43:28]. He asws said: ‘It is the Imamate. Allah azwj Mighty and Majestic Made it to be in posterity of Al-Husayn asws, remaining up to Day of Qiyamah’.

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The books) ‘Ikmal Al Deen’ (and) ‘Ma’any Al Akhbar’ (and) ‘Al Khisaal’ – Al Daqqaq, from Al Alawy, from Ja’far Bin Muhammad Al Fazary, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Al Mufazzal who said,

‘I said to Al-Sadiq asws, ‘Inform me about Words of Allah azwj Mighty and Majestic: And He made it a Word to remain in his posterity, [43:28]. He asws said: ‘It means the Imamate by that. Allah azwj Made it to be in posterity of Al-Husayn asws up to the Day of Qiyamah’.

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He (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah saww! So, how come the Imamate came to be in sons of Al-Husayn asws besides sons of Al-Hassan asws, and they asws are both together sons asws of Rasool-Allah saww, and his saww grandsons asws and chiefs of youths of the inhabitants of the Paradise?’

He asws said: ‘Musa as and Haroun as were both Prophets as, Messengers as, two brothers as, but Allah azwj Made the Prophet-hood to be in the lineage of Haroun as besides 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?’

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304 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 24
305 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 25
So, the Imamate is a Caliphate of Allah\textsuperscript{azwj} Mighty and Majestic. It isn’t for anyone that he should be saying, ‘Why did Allah\textsuperscript{azwj} Make it to be in the lineage of Al-Husayn besides the lineage of Al-Hassan\textsuperscript{asws}?’ Because Allah\textsuperscript{azwj}, He\textsuperscript{azwj} is the Wise in His\textsuperscript{azwj} Deeds: \textit{He cannot be questioned about what He Does, and they would be Questioned [21:23]".}\textsuperscript{306}

\textsuperscript{306} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 26
CHAPTER 10 – NEGATION OF THE EXAGGERATION REGARDING THE PROPHET \textsuperscript{saww} AND THE IMAMS \textsuperscript{asws}, AND EXPLANATION OF THE MEANING OF THE DELEGATION, AND WHAT IS NOT BEFITTING TO BE ATTRIBUTED TO THEM \textsuperscript{asws} AND WHAT IS BEFITTING

The Verses – (Surah) Aal-e-Imran: 

\textbf{It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching} [3:79]

\textbf{And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)?} [3:80]

(Surah) Al Nisaa: 

\textbf{O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth.} [4:171]

(Surah) Al Maidah: 

\textbf{They have committed Kufr, those who are saying, ‘Surely Allah, He is the Messiah Isa Bin Maryam’.} [5:17]

Up to His\textsuperscript{asw} Words: 

\textbf{Say: ‘O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way} [5:77]

(Surah) Al Ra’ad: 

\textbf{Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?’ Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’} [13:16]
(Surah) Al Roum: *Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40].*

1- كَانَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثۡلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثۡلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثۡلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا Кَانَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا Кَانَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا Кَانَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا

2- كَانَ رَسُولُ اللَّهِ صَلَّى الْهَمَّاتِ عَلَى مَجَالِدِهِ وَ كَانَ مِثْلُهُ مَنْ كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا كَانَ لَمّۡا يَكْذِبُ عَلَى عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ الْمُؤَذِّنُ لَمّۡا

Abu Abdullahasws said: ‘Weasws, Peopleasws of the Household are truthful, (but) not being free from a liar belying upon usasws and dropping ourasws truthfulness with his lying upon us in the presence of the people.

Rasool-Allahasww was the most truthful one of the created beings and (even then) Musaylama used to lie upon himasww, and Amir Al-Momineenasws was the most truthful of the ones Allahasw Created after Rasool-Allahasww, and heasws was one who used to be belied upon and Abdullah Bin Sabaasl, may Allahazwj Curse himasw would work in belying hisasws truthfulness with whatever he could fabricate upon himasws from the lies. And Abu Abdullah Al-Husaynasws Bin Aliasws had been tried by Al-Mukhtar.

Then Abu Abdullahasws mentioned Al-Haris the Syrian, and Bunan, so heasws said: ‘They were both lying upon Alasws Bin Al-Husaynasws.

Then heasws mentioned Al-Mugheira Bin Saeed and Bazie and Al-Sarry, and Abu Al-Khattab, and Ma’mar, and Basshar Al-Shaeeeri, and Hamza Al-Tirmizi, and Saeed Al-Nahdy, so heasws said: ‘May Allahazwj Curse themasw. Weasws are not vacant from a liar belying upon usasws, or one of frustrated opinion. Allahazwj Suffices usasws as a Supporter against every liar, and will Make them taste the heat of iron’’. 307

307 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 1
Destroyed is the daughter of Abu Al Khattab! When he had buried her, notified Yunus Bin Zabyan in her grave, so he said, The greetings be upon you, O daughter of Rasool Allah s.a.w.w.* (Not a Hadeeth)

I heard a man from Al-Tayyara discussing with Abu Al-Hassan Al-Reza asws about Yunus Bin Zabyan having said, ‘In one of the nights I was in the Tawaaf when there was a call from above my hear, O Yunus! I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14]. So, I raised my head and there was (ج)’.  

Abu Al-Hassan asws was angered with anger he asws could hardly resist himself, then said to the man: ‘Get out from me asws! May Allah azwj Curse you and Curse the ones you discuss with, and Curse Yunus Bin Zabyan, a Curse followed by a thousand Curses, each Curse from these Making you reach the bottom of Hell. I asws testify that no one called out to him except Satan la.

As for Yunus, he will be with Abu Al-Khattab in the severest of the Punishments and their companions paired to that Satan la with Pharaoh la and progeny of Pharaoh la, in the severest of Punishments. I asws heard that from my asws father asws.

Yunus said, ‘The man stood up from his asws presence, and he had not reached the door except ten steps until there was unconsciousness upon him, fell back and was carried off as dead.

308 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 2
Abu Al-Hassan\textsuperscript{asws} said: ‘An Angel came to him having a pole in his hand, and he struck him upon his head with a strike his organs were overturned and he was thrown back, and Allah\textsuperscript{azwj} Hastened his soul to the chasm (of Hell) and he met his companion who narrated him, Yunus Bin Zabyan, and he saw the Satan who had shown it to him’. 309

The book ‘Al Manaqib’ of Muhammad Bin Ahmad Bin Shazan, by his chain to,

‘Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Your\textsuperscript{asws} example in my\textsuperscript{saww} community is an example of the Messiah Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}. His\textsuperscript{saww} people separated into three sects – a sect of the believers, and they are the disciples, and a sect being inimical to him\textsuperscript{as}, and they are the Jews, and a sect of exaggerators regarding him\textsuperscript{as}, so they exited from the faith.

And my\textsuperscript{saww} community will be separating regarding you\textsuperscript{asws} into three sects – a sect of your\textsuperscript{asws} Shias, and they are the Momineen, and a sect of your\textsuperscript{asws} enemies, and they are the doubters, and a sect exaggerating regarding you\textsuperscript{asws}, and they are the rejecters; and you\textsuperscript{asws} will be in the Paradise, O Ali\textsuperscript{asws}, and your\textsuperscript{asws} shias, and ones who loves your\textsuperscript{asws} shias, while your\textsuperscript{asws} enemies and the exaggerators would be in the Fire’’. 310

And my\textsuperscript{saww} community will be separating regarding you\textsuperscript{asws} into three sects – a sect of your\textsuperscript{asws} Shias, and they are the Momineen, and a sect of your\textsuperscript{asws} enemies, and they are the doubters, and a sect exaggerating regarding you\textsuperscript{asws}, and they are the rejecters; and you\textsuperscript{asws} will be in the Paradise, O Ali\textsuperscript{asws}, and your\textsuperscript{asws} shias, and ones who loves your\textsuperscript{asws} shias, while your\textsuperscript{asws} enemies and the exaggerators would be in the Fire’’. 311

From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{saww}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Do not raise me\textsuperscript{saww} above my\textsuperscript{saww} right, for Allah\textsuperscript{azwj} the Exalted Took me\textsuperscript{saww} as a servant before He\textsuperscript{azwj} Took me\textsuperscript{saww} as a Prophet\textsuperscript{saww}’. 311

And my\textsuperscript{saww} community will be separating regarding you\textsuperscript{asws} into three sects – a sect of your\textsuperscript{asws} Shias, and they are the Momineen, and a sect of your\textsuperscript{asws} enemies, and they are the doubters, and a sect exaggerating regarding you\textsuperscript{asws}, and they are the rejecters; and you\textsuperscript{asws} will be in the Paradise, O Ali\textsuperscript{asws}, and your\textsuperscript{asws} shias, and ones who loves your\textsuperscript{asws} shias, while your\textsuperscript{asws} enemies and the exaggerators would be in the Fire’’. 311

(T)he book ‘Al Nawadir’ of Al Rawandy by his chain,

(T)he book ‘Al Amaali’ of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Al Attar, from his father, from Ahmad Bin Muhammad Al Barqy, from Al Abbas Bin Marouf, from Abdul Rahman Bin Muslim, from Fuzeyl Bin Yasaar who said,
‘Al-Sadiq asws said: ‘Be careful upon your youths that the exaggerators may not spoil them, for the exaggerators are evil creatures, belittling the Magnificence of Allah azwj and claiming lordship for servants of Allah asws. By Allah azwj! The exaggerators are more evil than the Jews and the Christians and the Magians, and those who are associating (committing shirk)’.

Then he asws said: ‘To us asws the exaggerators will return, but we asws will not accept him, and with us the reducer (Muqassir) will catch up with, and we asws will accept him’. It was said to him asws, ‘How is that so, O son asws of Rasool Allah saws?’

He asws said: ‘The exaggerator (Ghaali) is used to neglecting the Salat, and the Zakat, and the Fasts, and the Hajj, so he would not be able upon leaving his habits and upon returning to obedience of Allah azwj Mighty and Majestic, ever, but the reducer (Muqassir), when he recognises, would work (hard) and (start to catch-up and) obey”.

(312)

The book) ‘Al Amaali’ of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ali Bin Muhammad al Alawy, from Ahmad bin Ali Bin Ibrahim, from his father, from his grandfather Ibrahim Bin Hashim, from Ahmad Al Azdy, from Abdul Samad Bin Bashir, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen asws said: ‘O Allah azwj! I asws are disavowing from the exaggerators (Ghulaat) like the disavowment of Isa as Bin Maryam as from the Christians. O Allah azwj! Abandon them forever and do not Help anyone from them!’

(313)

(The book) ‘Uyoon Akhbar Al Reza asws – Al Famy, from Muhammad Al himeyri, from his father, from Ibn Hashim, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza asws having said: ‘The one who speak with the resemblance (of Allah azwj) and the Compulsion (by Allah azwj), so he is a Kafir, a Polytheist, and we asws are disavowed from him in the world and the Hereafter.

بي أعبان خالد إنما وضع الأخطار عنا في الشهيد و الجابر العلاء الدين صغرنا عظمة الله تعالى فهم أحلمهم فقد أنعبنا و من أبغيهم فقد أخبنا و من والاهم فقد عداونا و من خادهم فقد ألوا”

312 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 6
313 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 7
O Ibn Khalid! But rather the Ahadeeth regarding the resemblance and the Compulsion have been placed from us\(^{\text{asws}}\) by the exaggerators, those who are belittling the Magnificence of Allah\(^{\text{azwj}}\) the Exalted. The one who loves them so he has hated us\(^{\text{asws}}\), and one who hates them so he has loved us\(^{\text{asws}}\), and one who befriends them so he has been inimical to us\(^{\text{asws}}\), and one who is inimical to them so he has befriended us\(^{\text{asws}}\); and one who connects with them so he has cut us\(^{\text{asws}}\) off, and one who cuts them off so he has connected with us\(^{\text{asws}}\), and one who is disloyal to them so he has been righteous with us\(^{\text{asws}}\), and one who ratifies them so he has belied us\(^{\text{asws}}\), and one who gives them so he has deprived us\(^{\text{asws}}\), and one who deprives them so he has given us\(^{\text{asws}}\). O Ibn Khalid! One who was from our\(^{\text{asws}}\) Shias, so he should neither be a friend from them nor a helper\(^{\text{asws}}\).

And one who does favours to them so he has been evil to us\(^{\text{asws}}\), and one who is evil to them so he has favoured to us\(^{\text{asws}}\), and one who ratifies them so he has belied us\(^{\text{asws}}\), and one who belies them so he has ratified us\(^{\text{asws}}\), and one who give them so he has deprived us\(^{\text{asws}}\), and one who deprives them so he has given us\(^{\text{asws}}\). O Ibn Khalid! One who was from our\(^{\text{asws}}\) Shias, so he should neither be a friend from them nor a helper\(^{\text{asws}}\).

(9) – The book) ‘Al Ihtijaj’ – And from what has come out from the Master\(^{\text{asws}}\) of the time, (12\(^{\text{th}}\) Imam\(^{\text{asws}}\)) may the Salawat of Allah\(^{\text{azwj}}\) be upon him\(^{\text{asws}}\), a refutation against the exaggerators, from the signed letters in answer to a letter written to him\(^{\text{asws}}\) upon the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy: -

‘O Muhammad Bin Ali! Allah\(^{\text{azwj}}\) Mighty and Majestic is more Exalted than what they are describing of His\(^{\text{azwj}}\) Glory and His\(^{\text{azwj}}\) Praise. We\(^{\text{asws}}\) aren’t participants in His\(^{\text{azwj}}\) Knowledge, nor in His\(^{\text{azwj}}\) Power, but none know the hidden matters apart from Him\(^{\text{azwj}}\), just as He\(^{\text{azwj}}\) has Said in His\(^{\text{azwj}}\) Book, Blessed and Exalted: \textit{Say: ‘The ones in the skies and earth do not know the unseen except Allah, [27:65].}’

\(^{314}\) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 8
And I asws and the entirety of my asws forefathers asws from the former ones, Adam as, and Noah as, and Ibrahim as, and Musa as, and the latter ones, Muhammad saww Rasool-Allah saww, and Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and other from the Imams asws, all of them reaching up to my asws days, and ending up to my asws era, are (all) servants of Allah azwj Mighty and Majestic.

Allah azwj Mighty and Majestic is Saying: And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124] He shall say, ‘Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: “Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!”

O Muhammad Bin Ali! They have hurt us asws, the ignorant Shias, and their fools, and one whose religion is a wing of the mosquito is more preferable (to us asws) than him.

And I asws keep Allah aswj as Witness, Who there is no god except Him aswj, and suffice with Him aswj as Witness, and Muhammad saww His aswj Rasool saww, and His aswj Angels, and His aswj Prophets as, and His aswj Guardians asws, and I asws keep you as witness, and I asws keep as witness the one who hears this letter of mine asws, I asws disavow to Allah aswj and to His aswj Rasool saww from the one who says that we asws know the hidden matters (Ghayb), or we asws participate with Allah aswj in His aswj Kingdom, or He aswj has Permitted for us asws the place which Allah aswj has Nominated for us asws and Created us asws for it, or transgress with us asws from what I asws have interpreted for you and explained it in the middle of my asws letter.

And I asws keep you as witnesses that every one we asws are disavowing from, so Allah aswj is Disavowed from him, and (so are) His aswj Angels, and His aswj Rasool saww, and His aswj Guardians asws, and make this signed letter which is in this letter to be as an entrustment in your posterity and the necks of the ones who hear it, and do not conceal it from anyone from ones in my asws Wilayah, and my asws Shias until this signed letter appears to all of my asws
loyalists, perhaps Allahazwj would Turn them around, and they would be returning to the Religion of Allahazwj, the Truth, and they would desist from what they are not knowing to Hisazwj Command, not reach its ending.

فَكَلَّمُ مِنْ فَهْمِ كَبِيرِي وَ لَمْ يَرْجِعِ إِلَى مَا قَدْ أَمَرَهُ وَ نَهَاهُ فَلَقِدْ خَلَّتْ عَلَيْهِ الْلَّعْنَةُ مِنْهُ وَ مِنْ ذَكَرْتِ مِنْ عَبْدِهِ الصَّالِحِينَ.

So, everyone who understands myasws letter and does not return to what Iasws have instructed him and forbidden him with, then he has released the Curse from Allahazwj upon him, and (the curse) from the ones Heazwj Mentioned as being from Hisazwj righteous servantsasws.

(315) Then heasws turned towards me and said: ’O Abdul Salam! When the people, all of there were to be ourasws slaves, upon what (basis) are they relating it from usasws? From whom are weasws informing them?’ I said, ’O sonasws of Rasool-Allahsaww! Youasws speak the truth."

Then heasws said: ’O Abdul Salam! Are you a denier of what Allahazwj Mighty and Majestic has Obligated for usasws of the Wilayah, just as others are denying it?’ I said, ’Allahazwj Forbid! But I am an acknowledger with yourasws Wilayah’.

315 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 9
316 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 10
(The book) ‘Qurb Al Asnad’ – Haround, from Ibn Sadaqa,

‘From Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘Two types (of people) will not be attaining my saww intercession – a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade from it, without repenting nor removing (it)’’. 317

12 - ب، قرب الإساد الطَّيَاليسييُّ عَني الْفحضَيْلي بْني عحثْمَانَ قَالَ سَْيعْتح أَبَا عَبْدي اللَّهي ع ي َقحولح

13 - ل، الخصال ابْنح الْوَلييدي عَنْ مُحَمَّدٍ الْعَطَّاري عَني الأَْشْعَرييِّ عَنْ مُحَمَّدي بْني عَبْدي الَْْبَّاري رَف َعَهح إيلََ

14 - ل، الخصال ابن النُّور التَّيْلُانييُّ عَني الأَْشْعَرييِّ عَنْ مُحَمَّدي بْني عَبْدي الَْْبَّاري رَف َعَهح إيلََ

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Abdul Jabbar, raising it to

‘Rasool-Allah saww having said: ‘Two (types of) men will not be attaining my saww intercession – a companion of a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade’’. 319

317 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 11
318 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 12
319 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 13
My asws father asws narrated to me asws from his asws father asws, from his asws grandfather asws that Rasool-Allah asw said: ‘Two types from my asw community, there is no share for them in Al-Islam – the exaggerator and the Qadiriites (Fatalists)’. 320, 321

15 - ل، الخصاص الأزغمانية قال أمير المؤمنين ع. إِلَّاَّ أَمْرُ وَ أَلْوَافُ فِي نَا قُوَّبُوا إِنَّ غَيْبَةَ مُثْلُوَبُونَ وَ قُوَّبُوا فِي فَضْلِنَا ما فَضَّلَنَا:

(The book) ‘Al-Khisaal’ – ‘The four hundred (Ahadeeth)’ – Amir Al-Momineen asws said: ‘Beware of the exaggeration regarding us asws. Say we asws are servants being Nourished, and say in our asws merits whatever you so desire to’. 322

16 - ل، الخصاب أبي وأبي ولد معا عن محمد العطار و أخوه بن إدريس معا عن الأشخري عن أبي يهود عن الحسن بن علي بن فضائل بن أبي زيد عن رجل عن أبي عبد الله ع. فهل أن أشتكك على من من نزل الشيطان نزل على كتب أمي بأيام قال لهم هم سعة النفسة وبيان و صادق و خير أثبت من شدة البزينة والحوار الشامى و عبد الله بن الحارث و أبي الحصوب.

(The book) ‘Al Khisaal’ – My father and Ibn Al Waleed both together, from Muhammad Al Attar and Ahmad Bin Idrees both together from Al Ash’ary, from Ibn Yazeed, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Abu Yazeed, from a man,

‘From Abu Abdullah asws regarding Words of Mighty and Majestic: Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222]. He said, ‘They are seven – Al-Mugheira, and Bayan, and Said, and Hamza Bin Umar Al-Berbery, and Al-Haris the Syrian, and Abdullah Bin Al-Haris, and Abu Al-Khatab’. 323

و وَ رَوَى بِعِيْشَةَ غَلِيْتُونَ فِي يِكَمْحُ وَ يِكَمْحُونَ فِي يِكَمْحُونَ الْأَّسْفُلِ الْأَسْفُلِ

And it is reported by his chain from Zurara,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘May Allah aswj Curse Bunan Al-Bayyan, and surely Bunan, may Allah asw Curse him’, used to belied upon my asws father asws. I asws testify that my asws father Ali asws Bin Al-Husayn asws was a righteous servant’. 323

17 - ن، عن أميرха رضي الله عنه نقل الساقي عن أبيه عن أحمد بن علي الأشخري عن الحسن بن الحسن قال: قال المتأملون لفترة ع تلمع أن

Quem se revelou em Víkem e também em Víkem. 323

(The book) ‘Uyoon Akhbar Al Reza asws’ – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jahm who said,

‘Al-Mamoun said to Al-Reza asws, ‘It has reached me that there are people who are exaggerating regarding you (Imams asws) and are exceeding the limit regarding you asws all’.

320 A fatalist is someone who feels that no matter what he or she does, the outcome will be the same because it’s predetermined.
321 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 14
322 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 15
323 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 16
Al-Reza asws said: 'It is narrated to me asws by my asws father Musa asws Bin Ja'far asws, from his asws father Ja'far asws Bin Muhammad asws, from his asws father Muhammad asws Bin Ali asws, from his asws father Ali asws Bin Al-Husayn asws, from his asws father Al-Husayn asws Bin Ali asws, from his asws father Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘Do no raise me above my saww right, for Allah azwj Blessed and Exalted Took me saww as a servant before He azwj Took me saww as a Prophet saww.

Allah azwj Blessed and Exalted Said: It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79] And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80].

And Ali asws said: ‘Two are destroyed regarding me asws, and there is no son for me asws – a fabricating loving one, and a fabricating hater, and we asws disavow to Allah azwj Mighty and Majestic from the ones who exaggerate regarding us asws raising us asws above our asws limit, like the disavowment of Isa Bin Maryam as from the Christians’.

Allah azwj Mighty and Majestic: And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116].

I did not say to them except what You Commanded me with, ‘Worship Allah, my Lord and your Lord’; 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 You are a Witness upon all things [5:117].
And the Mighty and Majestic Said: The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172].

And the Mighty and Majestic Said: The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. [5:75] – and its meaning is that both of them were excreting. So, the one who claims Lordship for the Prophets asws or claims Lordship for the Imams asws, or Prophet-hood, or Imamate for other than the Imams asws, so we asws are disavowed from him in the world and the hereafter”. 324

Then he asws said: ‘May Allahazwj Curse the exaggerators. Indeed, they would be (like) Christians. Indeed, they would be (like) Qadirites (Fatalists). Indeed, they would be (like) Murjiites. Indeed, they would be (like) Haruriya’.

Then he asws said: ‘Neither sit with them, nor ratify them, and disavow from them, Allahazwj Disavowed from them”. 325

I asked Abu Al-Hassan Al-Rezaasws about the exaggerators and the Mufawwiza (believers in delegation)’.
He\textsuperscript{asws} said: ‘The exaggerators are Kafirs, and the Mufawwiza are Polytheists. One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or married into them, or marries to them, or shelters them, or secures them upon an amnesty, or ratifies their Ahadeeth, or supports them with (even) half a word, exits from Wilayah of Allah\textsuperscript{azwj} Mighty and Majestic, and Wilayah of the Rasool\textsuperscript{saww}, and our\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household’.\textsuperscript{326}

(The books) ‘Al-Ihtijaj’ (and) ‘Tafseer of the Imam\textsuperscript{asws} – Regarding Words of the Exalted: \textit{other than those You are Wrathful upon nor of the straying ones} [1:7] - Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Commanded His\textsuperscript{azwj} servants that they should ask Him\textsuperscript{azwj} for the path of the ones whom He\textsuperscript{azwj} has Bestowed Bounties upon, and they are the Prophets\textsuperscript{as}, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him\textsuperscript{azwj} from the path of those whom He\textsuperscript{azwj} is Wrathful upon, and they are the Jews, those whom Allah\textsuperscript{azwj} the Exalted Said regarding them: \textit{Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon?} [5:60].

And that they should be seeking Refuge with Him\textsuperscript{azwj} from the path of the straying ones, and they are those Allah\textsuperscript{azwj} the Exalted Said regarding them: \textit{Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way} [5:77] – and they are the Christians’.

Then Amir Al-Momineen\textsuperscript{asws} said: ‘Everyone who commits Kufr with Allah\textsuperscript{azwj}, so he is the one (Allah\textsuperscript{azwj} is) Wrathful upon, and he has strayed from the Way of Allah\textsuperscript{azwj}’.

And Al-Reza\textsuperscript{asws} said similar to that, and added in it, so he\textsuperscript{asws} said: ‘The one who exceeds with Amir Al-Momineen\textsuperscript{asws} (with more than) servitude (to Allah\textsuperscript{azwj}), so he is from the ones upon whom is the Wrath, and from the straying ones’.

\textsuperscript{326} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 19
And Amir Al-Momineen\textsuperscript{asws} said: ‘Do not exceed with us\textsuperscript{asws} (any more than) the servitude (to Allah\textsuperscript{azwj}), then you can be saying whatever you so desire to, and you will never be reaching (our description). And beware of the exaggeration like the exaggeration of the Christians, for I\textsuperscript{asws} am disavowed from the exaggerators’.

He\textsuperscript{asws} said: ‘So a man stood up to him\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Describe your\textsuperscript{asws} Lord\textsuperscript{azwj} to us, for the ones before (among) us are differing upon us’. So Al-Reza\textsuperscript{asws} said: ‘It is so that the one who describes his Lord\textsuperscript{azwj} with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Divine Manifesto, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful’.

Then he\textsuperscript{asws} said: ‘Recognise Him\textsuperscript{azwj} with what He\textsuperscript{azwj} has Introduced Himself\textsuperscript{azwj} as. Recognise Him\textsuperscript{azwj} from other than sighting, and describe Him\textsuperscript{azwj} with what He\textsuperscript{azwj} Described Himself\textsuperscript{azwj} with, (but) from without an image. He\textsuperscript{azwj} cannot be grasped by the sensory perception, and cannot be compared with the people. He\textsuperscript{azwj} is known by the remote signs without resembling Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is close by in His\textsuperscript{azwj} remoteness without an equal (Who can be far but near at the same time).

Neither can His\textsuperscript{azwj} eternality be visualised, nor can He\textsuperscript{azwj} be resembled with His\textsuperscript{azwj} creatures, nor is He\textsuperscript{azwj} unjust in His\textsuperscript{azwj} Judging the creatures to what He\textsuperscript{azwj} Knows from them of their submissions, and upon what He\textsuperscript{azwj} Veils in the hidden of His\textsuperscript{azwj} past Books, they are not doing any differently to what He\textsuperscript{azwj} (already) Knew from them, nor are they intending other than Him\textsuperscript{azwj}

Thus, He\textsuperscript{azwj} is close by without being attached, and remote without being detached. He\textsuperscript{azwj} is real and (but) cannot be resembled. He\textsuperscript{azwj} is the One but without being of several (subdivided parts). He\textsuperscript{azwj} is known by the Signs and is affirmed by the marks. So there is no god apart from Him\textsuperscript{azwj}, the Greatest, the Loftiest’.

فَقَالَ أَميِيرح الْمحؤْمي

سَيْفَةَ الْعِرْضْوَةَ ُحَّ قحولحوا مَا شَيْتْمْ وَ لَّنْ تَبْلحغحوا وَ إييَّاكحْمْ وَ الْغحلحوَّ كَغح

لحوِّ النَّصَارَى فَإينيِّ بَرييءٌ مينَ الْغَالييَ

أَحعَرِّفحهح ِيَا عَرَََّ بيهي ن َفْسَهح أحعَرِّفحهح مينْ غَيرْي رحؤْيَةٍ وَ أَصيفحهح ِيَا وَصَفَ بيهي ن َفْسَهح أَصيفحهح مينْ غَيرْي صحورَةٍ لََّ يحدْرَكح بيالَْْوَاسِّ وَ لََّ يََحوزح في قَضييَّتيهي الَْْلْقح إيلََ مَا عَليمَ مينْهح مْ محنْقَادحونَ وَ عَلَى مَا سَطَرَ فِي الْمَكْنحوني مينْ كيتَابي

وَلََّ ي حتَوَهَّمح دَيمْحومَتحهح وَ لََّ يمحَثَّلح بِيَلييقَتيهي وَ لََّ يََحوزح في قَضييَّتيهي الَْْلْقح إيلََ مَا عَليمَ مينْهح مْ محنْقَادحونَ وَ عَلَى مَا سَطَرَ فِي الْمَكْنحوني مينْ كيتَابي
So the man said, ‘May my father and my mother (be sacrificed for) you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! There is one with me who is pretending your\textsuperscript{asws} Wilayah and is claiming that these, all of these are descriptions of Ali\textsuperscript{asws}, and that he\textsuperscript{asws} is Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’.  

He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So when Al-Reza\textsuperscript{asws} heard it, his\textsuperscript{asws} limbs trembled and his veins sweated, and he\textsuperscript{asws} said: ‘Glorious is Allah\textsuperscript{azwj}! Glorious is Allah\textsuperscript{azwj} from what the unjust ones and the Kafir are saying, Loftier, Exalted!’  

Or wasn’t Ali\textsuperscript{asws} eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he\textsuperscript{asws} was praying Salat, humbly, submissively in front of Allah\textsuperscript{azwj} Mighty and Majestic, abjectly, and to Him\textsuperscript{azwj} he\textsuperscript{asws} was supplicating frequently, penitently.

Is the one who was upon these characteristics happen to be God?’ So if this one is a god, then there wouldn’t be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these’.

So, the man said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! They are claiming that Ali\textsuperscript{asws}, when he\textsuperscript{asws} manifested the miracles from himself\textsuperscript{asws} – which none is able upon apart from Allah\textsuperscript{azwj} the Exalted – so he\textsuperscript{asws} is god, and when he\textsuperscript{asws} appeared to them with the characteristics of the one who can create (make people born again), the frustrated ones (normal people), he\textsuperscript{asws} clothed (himself\textsuperscript{asws} with that upon them, and tested them in order for them to recognise him\textsuperscript{asws} (as being god), and for their Eman in him\textsuperscript{asws} (as being god) be a matter of choice from their own selves’.  

Al-Reza\textsuperscript{asws} said: ‘The first of what is over here – they are not distancing from the ones, this (argument) can be turned over upon them’.

So he\textsuperscript{asws} said: ‘When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his
associates in it are the weak ones (of understanding), the needy ones – the miracles did not happen to be his\textsuperscript{asws} deeds (but from Allah\textsuperscript{azwj}).

Therefore, knew by this that those which were manifest from him\textsuperscript{asws}, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His\textsuperscript{azwj} creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak’.

Then Al-Reza\textsuperscript{asws} said: ‘They are the straying \textit{Kafirs}. They do not give (opinions) except from their ignorance by a measurement of their own selves, until their fascination intensifies with it, and their reverence (from the people) becomes a lot, due to what happens from it. So they dominate with their corrupt opinions, and they are deficient upon their intellect, travelling with it in other than the Obligatory way, until they belittle the Power of Allah\textsuperscript{azwj}, and despise His\textsuperscript{azwj} Commands, and misjudge His\textsuperscript{azwj} Magnificent Glory.

When he is not knowing that He\textsuperscript{azwj} the Powerful by His\textsuperscript{azwj} Own Self, the Rich by His\textsuperscript{azwj} own Self which His\textsuperscript{azwj} Power isn’t a pseudonym (false name), nor is His\textsuperscript{azwj} Richness an enrichment, which if one so desires, impoverishes him, and if one so desires, enriches him, and one so desires, frustrates him after the power, and the poverty after the richness.

So they looked at a servant whom Allah\textsuperscript{azwj} had Specialised with His\textsuperscript{azwj} Power in order to manifest by it, his\textsuperscript{asws} merit in His\textsuperscript{azwj} Presence, and Preferred him\textsuperscript{asws} in order to Obligate by it His\textsuperscript{azwj} Divine Authority upon His\textsuperscript{azwj} creatures, and in order to Make whatever He\textsuperscript{azwj} Gave him\textsuperscript{asws} from that as a Reward upon his\textsuperscript{asws} (acts of) obedience, and a motive of following his\textsuperscript{asws} orders. And a \textit{Momin} worships Him\textsuperscript{azwj} as the one (Momin) being saved from mistaking the one who is appointed upon them as a Divine Authority, and for them he\textsuperscript{asws} would be a (role) model.

Thus, they were (posing) like seekers to king from the kings of the world, so that it would be yielding his grace, hoping to attain it, and they are wishing for the worldly gains in his shade,
and living famously, and the revolving around his family members (to gain) a lot of his gifts, which might make them needless from the dogs of the world, to save them from being exposed by being with the gains, and villainous demands.

So, while they are asking around about the path to be taken by the king in order to observe him, and having directed their desires towards him, and interested their hearts in seeing him – when it is said, ‘He would be emerging upon you among his army, and his convoy, and his cavalry, and his infantry. So when you do see him, give him from the reverence as he deserves it, and from the acknowledgement with the kingdom which obligates it.

And beware of naming anyone else by his name, or revering anyone besides him like revering him, for you would have understated the king of his rights, and it would be a contempt upon him, and due to that you would (end up) deserving from him the grievous of his punishments’. So they said, ‘We will be doing like that with our striving and our strength (when we do see the king)’.

So it was not long before one of his (king’s) servants emerged upon them, among a cavalry which had been annexed for him, as its chief, and infantry men which had been made to be for him as his entourage, and wealth which he (the king) had gifted him with. So they (people) looked at him, and they were seeking the king, so they deemed it as a lot, what they saw to be with this servant, from the bounties of its chief, and they raised him (in their eyes) from that he (actually) happened to be the one who had been bestowed bounties upon with what they found to be with him, a servant.

So they faced towards him and welcomed him with the welcoming of the king and they named him with his name, and they were rejecting that there would happen to be a king above him, or a king for him. So the servant who had been bestowed bounties upon, faced them, and (so did) the rest of his army, with the rebuke and the forbidding from that, and the disavowing from what they were naming him (the servant) with.
And they informed them that it is the king, he is the one who bestowed these bounties upon him, and specialised him with it, and that your words with what you are saying – it would obligate the anger of the king upon you and his punishment, and you would lose everything you had done from its aspect. And these people turned around belying them and rejecting their words upon them.

But, they did not cease to be like that until the king was angered upon them due to what they had named his servant with (that he was the king), and attired his kingdom upon him, and they lowered him (the king) of his right of reverence. So he ushered all of them to his prison and allocated with them one who would punish them with the most evil of punishments.

So, similar to that are they who are finding Amir Al-Momineen asws (as being god) – a servant whom Allahazwj Honoured with in order to Manifest Hisazwj Grace, and Establish Hisazwj Proof – but their Creator was small in their presence that Heazwj would Make Aliasws to be a servant of Hisazwj, and (instead) they enlarged/referred to Ali asws to be greater than that Allahazwj Mighty and Majestic would happen to be a Lordazwj for him asws.

So they named him asws with other than his asws name, but he asws forbade them and (so did) his asws followers from the people of his asws nation (Religion), and his asws Shias, and they said to them, ‘O you all! Ali asws and his asws sons asws are honourable servants, created beings, Masterminded (Perfectly Created). They are not able upon anything except what Allahazwj the Lordazwj of the Worlds, Enables them asws upon it.

And they asws are not controlling anything except what Allahazwj (Caused them asws to) control. They are neither controlling death, nor life, nor growth, nor capture (of a soul), nor extending, nor movement, nor stillness – except what Allahazwj Enabled them asws upon it and Honoured them asws (with), and that their asws Lordazwj and their asws Creator is more Majestic from having the characteristics of the ones coming into being, and more Exalted than having the attributes of the limited ones. And that the one who take them asws – or one of them asws as Lordazwj besides Allahazwj, so he is from the Kafirs and he has strayed from the correct Way’. 
However, the people refused except (to be upon their) whims, and they stretched in their obstinacy, (wandering) blindly. Thus, their *Eman* was invalidated and their hopes were dashed, and they would be remaining in the painful Punishment’’.  

The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed – From Al Husayn Bin Hamza Al Alawy, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Marouk Bin Ubeyd, from Muhammad Bin Zayd Al Tabary who said,

‘I was standing by the head of Al-Reza Ali asws Bin Musa asws at Khurasan, and in his asws presence was a group from the Clan of Hashim asws, from them being Is’haq Bin Al-Abbas Bin Musa. He asws said to him: ‘O Is’haq! It has reached me that you all are saying that the people are slaves of ours asws? No, by my saww relationship with Rasool-Allah saww I asws did not say it at all, nor have I asws heard it from anyone of my asws forefathers asws, nor has it reached me asws from any one of them asws having said it. But, we asws are saying the people are servants of ours asws in the obedience of loyalty to us asws in the Religion. Let the one present deliver to the absentee’’.

The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Burda,

‘From Abu Abdullah asws, and from Ja’far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said, ‘Abu Abdullah asws having said: ‘O Ismail! Place some water for me asws in the ablution place’. He said, ‘So I said within myself, ‘I am saying such and such regarding him asws’, and he asws entered the ablution place to perform Wud’u.

He (the narrator) said, ‘It was not long before he asws came out and said: ‘O Ismail! Do not raise the building above its strength for it would collapse. Make us asws to be created beings and say regarding us asws whatever you so desire to, for you will never reach’.’
Ismail said, ‘And I was saying he asws is (this), and I was saying and I was saying’ (words of exaggerations).

(Explanation by Majlisi) – Such and such, i.e. he asws is Lord asw, and Sustainer, and Creator, and like this just as it is intended by his word, ‘I was saying he asws is, and I was saying’). 329

329 – كش، رجال الكشي حَِْ دَوَيْهي عَنْ مُحَّمَّدي بْني عييسَى عَني النَّضْري بْني سحوَيْدٍ عَنْ يَُْيََ الَْْلَبِيِّ عَنْ أَبييهي عيمْرَانَ قَالَ سَْيعْتح أَبَا عَبْدي اللَّهي ع ي َقحولح لَعَنَ اللَّهح أَبَا الَْْطَّابي وَ لَعَنَ اللَّهح مَنْ قحتيلَ مَعَهح وَ لَعَنَ اللَّهح مَنْ بَقييَ مينْهحمْ وَ لَعَنَ اللَّهح مَنْ دَخَلَ قلْبَهح رَحَِْةٌ لََحمْ

330 – كش، رجال الكشي حَِْدَوَيْهي عَنْ أَ يُّوبَ بْني نحوحٍ عَنْ حَنَاني بْني سَدييرٍ عَنْ أَبِي عَبْدي اللَّهي ع قَالَ: كحنْتح جَاليساً عينْذَ أَبِي عَبْدي اللَّهي ع وَ محيَسِّرٍ عينْذَهح وَ ََْنح فِي سَنَةي ثََْانٍ وَ ثَلََثييَ وَ ميائَةٍ ف َقَالَ لَهح محيَسِّرٍ بَيَّاعٍ الزُّطِّيِّ جحعيلْتح في دَاكَ عَجيبْتح ليقَوْمٍ كَانحوا يَأْتحونَ مَعَنَا إيلََ هَذَا الْمَوْضيعي فَان ْقَطَعَتْ دثَارحهحمْ وَ فَنييَتْرَجح

331 – And who are they?’ I said, ‘Abu Al-Khattab and his companions’. And he asws was reclining, so he asws sat up and raised his asws finger towards the sky, then said: ‘Upon Abu Al-Khattab, is the Curse of Allah and the Angels and of the people, altogether [3:87]. I asws testify by Allah asw that he is a Kafir, mischief maker, Polytheist, and he will be Resurrected with Pharaoh lb in the severest of the Punishment, morning and evening [40:46]’. 331

330 Bhār Al Anwār – V 25, The book of Imamate, P 3 Ch 10 H 22
331 Bhār Al Anwār – V 25, The book of Imamate, P 3 Ch 10 H 23
25- كش، رجال الكشي وحدثت فتح جبريل بن أحمد خليلي بن مهدي بن عيسى بن علي بن الحكيم بن عيسى بن علي بن عطمان بن زارع، قال أبو عبد الله.

(The book) ‘Rijal Kashy’ – It is found in the handwriting of Jibrael Bin Ahmad, ‘It is narrated to me by Muhammad bin Isa, from Ali Bin Al Hakam, from Hammad Bin Usman, from Zurara who said,

‘Abu Abdullah asws said: ‘Inform me asws about Hamza (Bin Ammar the exaggerator), does he claim that my asws father asws comes to him?’ I said, ‘Yes’.

He asws said: ‘He is lying, by Allah azwj! No one came to him except Al-Mutakawwin la. Iblees la overcomes a Satan la called Mutakawwin la who comes to the people in whichever image he la so desires, in an image of an old one or if he la so desires in image of a young one. (However) No by Allah azwj! He la is not able to come in the image of my asws father asws.

26- كش، رجال الكشي سعد عن علي بن إبليس عن أبيه على بن عائشة بن عائشة، وابن زيدي وحسن بن سعيد عن أبي عمير azwj.

(The book) ‘Rijal al Kashy’ – Sa’ad from Abdullah Bin Ali Bin Aamir, by a chain of his,

‘From Abu Abdullah asws having said: ‘By Allah azwj! Iblees la appeared to Abu Al-Khattab upon images of Al-Medina, or the Masjid, so it is as if I asws am looking at him and he is saying, ‘O you will win now! O you will win now!’”

27- كش، رجال الكشي سعد بن أحمد بن محمد، عن أبيه وابنه يزيد وحسن بن سعيد جميعًا عن ابن أبي حمزة عن إبراهيم بن عبد الحميد عن خلف بن عروة اللثمي قال: ثبت حاليًا عند أبي عبد الله ع قال لزوجته حينما رفع إلى رأسه وتشبع على رأسه وقال له بالفارسية “يا بسير

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Ahmad Bin Muhammad, from his father, and Ibn Yazeed, and Al Husayn Bin Saeed altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Hafs Bin Amro Al Makhhaie who said,

‘I was seated in the presence of Abu Abdullah asws and a man said to him asws, ‘May I be sacrificed for you asws! Abu Mansour narrated to me that he was raised to his Lord azwj and He azwj Caressed upon his head and said to him in Persian: ‘O son!’”

331 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 24
332 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 25
333 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 26
Abu Abdullah\textsuperscript{asws} said to him: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} from my\textsuperscript{asws} grandfather\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} said: ‘Iblees\textsuperscript{la} has taken thrones in what is between the sky and the earth, and taken the Zabaniyya Angels of Hell of the same number. When Iblees\textsuperscript{la} calls a man, so he answers him\textsuperscript{la}, he\textsuperscript{la} treads on his heels, and takes footsteps towards him, Iblees\textsuperscript{la} appears to him; and Abu Mansour was a messenger of Iblees\textsuperscript{la}. May Allah\textsuperscript{azwj} Curse Abu Mansour. May Allah\textsuperscript{azwj} Curse Abu Mansour!’ – thrice\textsuperscript{334}.

I entered to see Abu Ja’far\textsuperscript{asws} and he\textsuperscript{asws} asked me: ‘What is with you from the Ahadeeth of the Shias?’ I said, ‘There are a lot of things with me from these. I had thought of igniting a fire for these, then burn them’. He\textsuperscript{asws} said: ‘And why did you give out what is denied from these. These are dangerous for the minds of the people.’

He\textsuperscript{asws} said to me: ‘(It was) not (even) for the knowledge of the Angels when they said, Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]’\textsuperscript{335}.

‘From Abu Ja’far\textsuperscript{asws} having said: ‘O Abu Hamza! Do not place Ali\textsuperscript{asws} below what Allah\textsuperscript{azwj} has Placed him\textsuperscript{asws} nor raise him\textsuperscript{asws} above what Allah\textsuperscript{azwj} has Raised him\textsuperscript{asws}. It suffices for Ali\textsuperscript{asws} that he\textsuperscript{asws} will be fighting the people of the world and get the people of the Paradise married’\textsuperscript{336}.

I was in the presence of Abu Abdullah\textsuperscript{asws} one day and he\textsuperscript{asws} said to me: ‘O Kamil! Make for us\textsuperscript{asws} a Lord\textsuperscript{azwj} we\textsuperscript{asws} turn to and say regarding us\textsuperscript{asws} whatever you so desire to’.

\textsuperscript{334} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 27
\textsuperscript{335} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 28
\textsuperscript{336} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 29
He asws said: ‘I said, ‘We should make a Lordazwj to be for youasws to be turning to and we can say regarding you (Imamsasws) whatever we so desire?’ He asws sat upright then said: ‘And it may be so that weasws have said from ourasws knowledge whatever has come out to you is only a thousandth of (that which is) untold’.”


Al-Sadiqasws: ‘The exaggerators are evil creatures of Allahazwj, belittling Magnificence of Allahazwj and alleging the Lordship for servants of Allahazwj. By Allahaswj! The exaggerators are more than the Jews, and the Christians, and the Magians, and those who are associating (committing Shirk)”.

It is reported by Ahmad Bin Hanbal in (the book) ‘Al Mubtada’, and Abu Al Sa’adat in (the book) ‘Fazail Al Ashara’ –

‘The Prophetasws said: ‘O Aliasws! Yourasws example in this community is like an example of Isaas Bin Maryam. A group loved himas so they fabricated regarding himas, and a group hated himas so they fabricated regarding himas.”

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337 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 30
338 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 31
339 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 32
340 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 33
He (the narrator) said, ‘So the Revelation descended: And when an example is struck for the son of Maryam, then your people are laughing loudly’ [43:57].

Abu Saeed Al-Waiz regarding the nobility of the Prophet: ‘Had I not feared that it would be said regarding you (Ali) what the Christians are saying regarding the Messiah, I would say today regarding you such words, not assembly of the Muslims would pass by except they would take the dust of your slippers, and remnants of your Wud’u to be healed by it, but it suffices you that you happen to be from me and I inherit you – the Hadeeth. It is reported by Abu Baseer from Al-Sadiq.

Amir Al-Momineen said: ‘Two are destroyed regarding me, a lover who exaggerates and a hater who says (reduces)’.

And from him: ‘The (types of) men are destroyed regarding me – a loving one fabricating praising me with what isn’t for me, and a hating one, my glory carries him upon hating me.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – It is reported that seventy men from Al-Zut came to him, meaning Amir Al-Momineen after his fighting people of Al-Basra (Battle of the Camel), calling him (God) in their language and they performed Sajdah to him.

He said to them: ‘Woe be unto you all, Do not do it! But rather I am a Created being like you all’. But they refused to him. He said: ‘If you do not retract from what you are saying regarding me and repent to Allah, I will kill you all’.

341 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 34
342 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 35
343 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 36
344 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 37
He (the narrator) said, ‘But they refused, so he\textsuperscript{asws} dug out pits for them and ignited fire. So, Qanbar used to carry the man after the man upon his shoulders and throw him into the fire.

Then he\textsuperscript{asws} said (a couplet): ‘\textsuperscript{asws}, when \textsuperscript{asws} saw a detestable matter, \textsuperscript{asws} (ignited fire and called Qanbar, then \textsuperscript{asws} (ordered him) to dig a pit so he dug it, and Qanbar squashed the deniers with a squashing’.

\textsuperscript{345} (This is not a Hadith but a narration from a book)

\textsuperscript{39} The book ‘Rijal Al Kashy’ – Muhammad Bin Qawlawiya, from Sa’ad, from Muhammad Bin Usman, from Yunus, from Abdullah Bin Sinan, from his father,

‘From Abu Ja’far\textsuperscript{asws}: ‘Abdullah Bin Saba used to claim the Prophet-hood and alleged that Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} is Allah\textsuperscript{azwj}, Exalted than that. That reached Amir Al-Momineen\textsuperscript{asws}, so he\textsuperscript{asws} called him and asked him. He acknowledged with that and said, ‘Yes, You\textsuperscript{asws} are He\textsuperscript{azwj}, and I am a Prophet\textsuperscript{asws}.’

Then he\textsuperscript{asws} revived that man, his name is Muhammad Bin Nusayr Al-Numeyri Al-Basry, alleging that Allah\textsuperscript{azwj} did not appear except in this time period, and He\textsuperscript{azwj} is Ali\textsuperscript{asws} alone. So the group ‘Al-Nusayriya’ are attributed to him, and they are a permissive group neglecting the (acts of) worship, and the Laws, and permitting the Forbiddances and the Prohibitions, and from their words is: ‘The Jews are upon the truth and we aren’t from them, and the Christians are upon the truth and we aren’t from them’.

\textsuperscript{345} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 38
Amir Al-Momineen asws said to him: ‘Woe be unto you! The Satan la mocked from you, therefore retract from this, may your mother be bereaved of you, and repent’. But he refused. So, he asws imprisoned him and asked him to repent for three days, but he did not repent. Then he asws burnt him with the fire and said: ‘The Satan la drew his attention and used to come to him and cast that in his mind’.

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346 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 39
347 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 40
348 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 41

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truthful tone of the people, and the most truthful of the Created beings, all of them, and Musaylam used to lie upon him

And Amir Al-Momineen was the most truthful of the ones Allah Created after Rasool-Allah, and he was the one belied upon, and worked upon in belying his truthfulness, and fabricating the lie upon Allah by Abdullah Bin Saba’.

‘From Abu Ja’far having said: ‘When Ali was free from fighting the people of Al-Basra (battle of the camel), seventy men came to him from Al-Zut, and they greeted unto him and spoke to him in their language, and he responded to them in their language and said to them: ‘I am not as you are saying. I am a servant of Allah, a Created being’.

He (Abu Ja’far) said: ‘They refused and said to him: ‘You, You are He!’ He said to them: ‘If you do not retract from what you are saying and repent to Allah the Exalted, I will kill you all’.

He (Abu Ja’far) said: ‘They refused to retract or repent, so he ordered that pits be dug out for them. Those were dug. Then he made holes to one of these to the other, then had them thrown into these. Then he covered their heads, then ignited the fire in a pit from these not having anyone in it. The smoke entered upon them, and they died’.


349 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 42
350 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 43
‘Abu Khalid Al-Kabuly said to me, ‘As for I, I shall narrate a Hadeeth to you. You should not report it while I am alive, you will kiss my forehead, and if I die before you see fit (to report), you will seek Mercy for me and supplicate for me. I heard Ali

\[\text{Asws}~\text{Bin Al Husayn}\]

\[\text{Asws}~\text{saying:}\]

إِنَّ الْيَهحودَ أَحَبُّوا عحزَيْراً حَتََّّ قَالحوا فييهي مَا قَالحوا فَلََ عحزَيْرٌ مينْهحمْ وَ لََّ هحمْ مينْ عحزَيْرٍ وَ إي

The Jews loved Uzair\[\text{as}\] to the extent that they said regarding him\[\text{ra}\] what they said. Neither is Uzair\[\text{as}\] from them nor are they from Uzair\[\text{as}\]. And the Christians loved Isa\[\text{as}\] to the extent that they said regarding him\[\text{as}\] what they said. Neither is Isa\[\text{as}\] from them, nor are they from Isa\[\text{as}\], and Is\[\text{as}\] am upon a Sunnah from that. A group of our\[\text{asws}\] Shias will be loving us\[\text{asws}\] to the extent that they would be saying regarding us\[\text{asws}\] what the Jews said regarding Uzair\[\text{as}\], and what the Christians said regarding Isa\[\text{as}\] Ibn Maryam\[\text{as}\]. Neither are they from us\[\text{asws}\] nor are we\[\text{asws}\] from them\[\text{as}\]. 351

351 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 44

352 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 45
Abu Abdullah asws said one day to his companions: ‘May Allahazwj Curse Al-Mugheira Bin Saeed, and may Allahazwj the Jewess who he used to go to, learning the sorcery from her, and the sleight of hand, and the illusion. Al-Mugheira belied upon my fatherasws, so Allahazwj Confiscated his Eman, and a group belied upon me asws, what is the matter for them? May Allahazwj Make them taste the heat of the iron.'

By Allahazwj! We are not except servants of the Oneazwj Who Created usasws, and Chose usasws. Weasws are neither able upon the harm nor benefit unless Heazwj Mercies usasws, it would be due to Hisazwj Mercy, and if Heazwj were to Punish usasws (followers) it would be due to (their) sins. By Allahazwj! There is no argument for usasws against Allahazwj, nor is there freedom with usasws from Allahazwj.

And weasws will be passing away, and be buried in graves, and Publicised, and Resurrected, and Paused, and Questioned. Woe be unto the! What is the matter for them? May Allahazwj Curse them! They have hurt Allahazwj, and hurt Hisazwj Rasoolasww in hisasww grave, and Amir Al-Momineenasws, and (Syeda) Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and Al-Kasir Bin Al-Husaynasws, and Muslimasws Bin Aliasws, may the Salawat of Allahazwj be upon themasws.

And hereasws am in your midst, flesh of Rasool-Allahasww, and skin of Rasool-Allahasww Iasws spend the night upon myasws bed fearful, apprehensive, terrified of being safe, and Iasws an awed. They are sleeping upon their beds and Iasws am fearful at dawn, apprehensive. Iasws am worried between the mountains and the prairies (grassland).

Iasws disavow to Allahazwj from what the new messenger slave of the clan of Asad Abu Al-Khattab says, may Allahazwj Curse himasw, and if they were tempted by usasws and weasws had...
instructed them with that, it would be the Obligation that they do not accept it. So, how come they are seeing me asws fearful, apprehensive, they are claiming me asws as Allah azwj upon them? And I asws disavow from them.

أَحْشِهِمْ دِعَ حَمْ أَنِّ أَمْ رُحُوٌ وَلَدَ

I testify that I asws am a person Rasool-Allah saws has begotten me asws, and there is no freedom with me asws from Allah azwj. If I asws were to obey Him azwj, He azwj will be Merciful to me asws, and if I asws were to disobey Him azwj, He saws would Punish me asws with severe Punishment, or the severest of His azwj Punishments”.

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47 - كُنْ، رُكِّابُ الكَيْمِي الْجَسَدِ الَّذِيْنَ يُزَادُونَ عَنْ مَعْتِمٍ عَنْ عَيْنٍ عَيْنٍ وَ الْطَيْبِيَّةِ عَنْ ابْنِ آبِي غُمَيْرٍ قَالَ حَلَّقَهُ عَنْهُ أَنْ أَتْحَمَّلَهُ أَحْدَهُ إِنْ كَانَ لَهُ مُحَمَّدٌ بْنَ حَمَدُ أَوْ أَشَدُّ عَذَابِهِ

I said to Abu Abdullah asws, ‘Abu Haroun Al-Makfuf claims that you asws said to him: ‘If you want Al-Qadeem (the Ancient), so that no one can come across Him azwj, and if you want the one who create and sustains, so that is Muhammad asws Bin Ali asws.

فَقَالَ كَذَبَ عَلَيْهِ عَلَيْهِ الْلَّهِ ﺔُنَّ مَا مِنْ خَالِقٍ إِلَّا الْلَّهُ ﺔُنَّ لَّ شَرِيعَةٌ ﺔُنَّ عَلَى الْلَّهِ ﺔُنَّ يُحْذِيزُنَا الْمَوْتَ وَ الْأَيْنَ ﺔُنََّ يَلْهَكُنَا الْخَالِقُ الْكَيْمِيُّ مُهْلَكٌ. أَنْ يَقْلِلُنَا ﺔُنَّ إِلَى ﺔُنَّ لَّ يُقَلِّلُ إِلَى ﺔُنَّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ ﺔُنََّ 

He asws said: ‘He is lying upon me asws, may Allah azwj Curse him! There is no Creator except Allah azwj Alone. There is no associate for Him azwj. It is a right upon Allah azwj that He azwj Makes us asws taste the death. By the One azwj Who will not die, He azwj is Allah azwj, Creator of the creation, Fashioner of the created beings’.

48 - كُنْ، رُكِّابُ الكَيْمِي الْجَسَدِ الَّذِيْنَ يُزَادُونَ عَنْ مَعْتِمٍ عَنْ عَيْنٍ عَيْنٍ وَ الْطَيْبِيَّةِ عَنْ ابْنِ آبِي غُمَيْرٍ قَالَ حَلَّقَهُ عَنْهُ أَنْ أَتْحَمَّلَهُ أَحْدَهُ إِنْ كَانَ لَهُ مُحَمَّدٌ بْنَ حَمَدُ أَوْ أَشَدُّ عَذَابِهِ

Ibn Abu Yafour and Moalla Bin Khunays discussed, so Ibn Abu Yafour said, ‘The successors asws are scholars, righteous, pious’. And Ibn Khunays said, ‘The successors asws are Prophets asw.

354 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 47
He (the narrator) said, ‘So they both entered to see Abu Abdullah\textsuperscript{asws}. When they settled in their seats, Abu Abdullah\textsuperscript{asws} initiated them by saying: ‘O Abdullah! Disavow from what you said that we\textsuperscript{asws} are Prophets\textsuperscript{as}.’

So when only I and him remained in the gathering, I said to Abu Abdullah\textsuperscript{asws}, ‘Abu Al-Khattab has reported such and such from you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘He is lying’. So I went on to narrate what he had reported, thing by thing, from what I had heard and had disliked, except I asked about it, and he\textsuperscript{asws} went on saying: ‘He is lying!’

And Abu Al-Khattab crept and struck his hand to the beard of Abu Abdullah\textsuperscript{asws} and struck his\textsuperscript{asws} hand, and I said, ‘Move away your hand from his\textsuperscript{asws} beard!’ Abu Al-Khattab said, ‘O Abu Al-Qasim! I will not stand’. Abu Abdullah\textsuperscript{asws} said to him: ‘(What) is your need?’, to the extent that he\textsuperscript{asws} said it three times, all that Abu Abdullah\textsuperscript{asws} was saying to him: ‘(What) is your need?’

Abu Abdullah\textsuperscript{asws} said: ‘But rather I wanted is that he would be saying to you informing me\textsuperscript{asws} and keeps you silent. Deliver such and such to my\textsuperscript{asws} companions, and deliver such and such to them’.

He (the narrator) said, ‘I said, ‘And I cannot memorise this, so can I say what I can memorise, and what I do memorise, I say good, whatever presents to me?’ He\textsuperscript{asws} said: ‘Yes, the corrector isn’t a liar’.

355 *Bihar Al Anwaar* – V 25, The book of Imamate, P 3 Ch 10 H 48
'I was in the presence of Abu Al-Hassan\textsuperscript{asws}, I and Yahya Bin Abdullah Bin Al-Husayn. Yahya said, ‘May I be sacrificed for you\textsuperscript{asws}! They (people) are claiming that you\textsuperscript{asws} know the hidden matters (Ghayb)’. 

He\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj}! Place your hand upon my\textsuperscript{asws} head, for by Allah\textsuperscript{azwj} for there has not remained any hair in my\textsuperscript{asws} head body nor in my\textsuperscript{asws} head except it is standing’.

He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}, it is not except (by) a narration from Rasool-Allah\textsuperscript{saww},\textsuperscript{357}’.

When the group of people exclaimed Tabiyyah (\textit{Labbayk Allahumma Labbayk} to Imam Sadiq\textsuperscript{as}) at Al-Kufa, I entered to Abu Abdullah\textsuperscript{asws} and informed him\textsuperscript{asws} with that. He\textsuperscript{asws} fell down in Sajdah and adhered his\textsuperscript{asws} chest with the ground and wept, and went on seek refuge with his\textsuperscript{asws} fingers saying, ‘But, a servant of Allah\textsuperscript{azwj}, a bondman’, many times. Then he\textsuperscript{asws} raised his\textsuperscript{asws} head and his\textsuperscript{asws} tears were flowing upon his\textsuperscript{asws} beard, so I regretted upon my informing him\textsuperscript{asws}.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! And what is upon you\textsuperscript{asws} from that?’

He\textsuperscript{asws} said: ‘O Musadif! If Isa\textsuperscript{as} had been silent from what the Christians said regarding him\textsuperscript{saww}, it would have been a right upon Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Deafen his\textsuperscript{as} hearing and

\textsuperscript{356} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 49
\textsuperscript{357} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 50
Blinds his sight, and if Deafens my hearing and Blinds my sight”.

I said to Abu Abdullah, ‘They (people) are saying’. He said: ‘And what are they saying?’ I said, ‘They are saying, ‘He knows the drops of rain, and the number of stars, and the leaves of trees, and the weight of what is in the ocean, and the number of grains of sand’.

He raised his hand towards the sky and said: ‘Glory be to Allah! No, by Allah! No one knows this except Allah’.

‘Raising it to Abu Abdullah having said: ‘Ja’far Bin Waqid and a number of companions of Abu Al-Khattab were mentioned and it was said, ‘He had come to me’ hesitantly, ‘And said, ‘Regarding them (is Revealed): And He is the One Who is God in the sky and God in the earth, [43:84]. He said it is the Imam.

Abu Abdullah said: ‘By Allah! May Allah not Shelter me and him under one roof of a house, ever! They are the eviler than the Jews, and the Christians, and the Magians, and those who associate (Polytheists). By Allah! Their belittling the Magnificence of Allah does not belittle Him by anything at all!

And if Uzair had entertained in his chest what the Jews said, his name would have been Deleted from the Prophet-hood. By Allah! If Isa had accepted with what the Christians said, Allah would have Made him inherit the muteness up to the Day of Qiyamah.

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358 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 51
359 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 52
By Allahazwj! If i asws were to accept with what the people of Al-Kufa are saying regarding measws, the ground would seize measws, and i asws am not except a servant, neither able upon harming anything nor benefitting’.360

By Allahazwj! If Iasws were to accept with what the people of Al-Kufa are saying regarding measws, the ground would seize measws, and Iasws am not except a servant, neither able upon harming anything nor benefitting’.

360 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 53
361 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 54
362 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 55

From Abu Abdullahasws having said: ‘Bunan, and Al-Sary, and Bazie, may Allahazwj Curse them! The Satanlā appeared to them in an image of a human as beautiful as can be, from his head to his navel’.

He (the narrator) said, ‘I said, ‘Bunan was interpreting this Verse: And He is the One Who is God in the sky and God in the earth, [43:84]. The one who is in the earth is other than the god of the sky, and god of the sky is other than god of the earth, and that god of the sky is greater than god of the earth, and that the people of the earth are recognising the merit of god of the sky and are revering him’.

Heasws said: ‘By Allahazwj! Heazwj is not except Allahazwj Alone. There is no associate for Himazwj in the skies, and Heazwj is God in the earths. Bunahas lied, may Allahazwj Curse him! He has belittled Allahazwj, Majestic is Hisazwj Majesty, and belittled Hisazwj Magnificence’.

(He asws said: ‘By Allahazwj! Heazwj is not except Allahazwj Alone. There is no associate for Himazwj in the skies, and Heazwj is God in the earths. Bunahas lied, may Allahazwj Curse him! He has belittled Allahazwj, Majestic is Hisazwj Majesty, and belittled Hisazwj Magnificence’.

361 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 56

(He asws said: ‘By Allahazwj! Heazwj is not except Allahazwj Alone. There is no associate for Himazwj in the skies, and Heazwj is God in the earths. Bunahas lied, may Allahazwj Curse him! He has belittled Allahazwj, Majestic is Hisazwj Majesty, and belittled Hisazwj Magnificence’.

‘Abu Abdullahasws said and mentioned the companions of Abu Al-Khattab and the exaggerators’. Heasws said to me: ‘O Mufazzal! Neither sit with them, nor eat with them, nor drink with them, nor shake their hands, nor give them inheritance’.

Lībtaθī al-klībī.

And they both said, It was narrated to us by Al Anbary, from Ibn Abu Umeyr, from Hisham Bin Salim,
‘From Abu Abdullah asws and he asws mentioned the exaggerators and said: ‘Among them is one who belies to the extent that the Satan becomes needy to his lies’’. 363

57- كش، رجال الكشي تعجب بن مسعود عن عند الله بن محمد بن خالد عن الوشاع عن بعض أصحابنا عن أبي عبد الله عق: قال آنا أطهار ت أعجب بالله، أت وضح النعمة فقلت أحدن: أحلم أن أطهار وضح النعمة.

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Abdullah in Muhammad Bin Khalid, from Al Washa, from one of our companions,

‘From Abu Abdullah asws having said: ‘One who says that we asws are Prophets as, so upon him be the Curse of Allah aswj, and one who doubts regarding that, so upon him be the Curse of Allah aswj’’. 364

58- كش، رجال الكشي تعجب بن الحسين بن بن ثابت وتعجب بن قبوله معا عن عند الله بن عبد الله بن بني آدم. رضوان الله عليه. من بني آدم، وذلكل لنا أمر الله. وكان يكذب على أبي بعدها أن: أبا بني الحسين كان.

(The book) ‘Rijal Al Kashy’ – Al Husayn Bin Al Hassan Bin Bundar and Muhammad Bin Qawlawiya both together, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘May Allah aswj Curse Bunan Al-Tabban, and that Bunan, may Allah aswj Curse him used to lie upon my asws father asws. I asws testify that my asws father asws All asws Bin Al-Husayn asws was a righteous servant’’. 365

59- كش، رجال الكشي تعجب بن الحسين بن الحسين بن الموسى عن عند الله بن يزيد بن غسان بن منازع بن عيشة بن أبي بن مسعود بن مشكاة عن تأكد من أصحابنا عن أبي عبد الله. عق: قلี่ على أبي بني آدم قال: لعن الله على من يدعو في النعمة وله. من أهل الدنيا، وليحالة وليما وليما وليما وليما.

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Muhammad Bin Al Husayn, and Al Hassan Bin Musa, from Safwan Bin Yahya, from Ibn Muskan, from the one who narrated it, from our companions,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘May Allah aswj Curse Al-Mugheira Bin Saeed! He used to lie upon my asws father asws, so Allah aswj Made him taste the heat of the iron. May Allah aswj Curse the one who says regarding us asws what we asws are not saying regarding ourselves asws, and may Allah aswj who removes us asws from the servitude of Allah aswj Who Created us asws, and to Him aswj is our asws return and our asws Hereafter, and in His aswj Hand are our asws forelocks’’. 366

60- كش، رجال الكشي تعجب بن مسعود عن عند الله بن مصعب بن غسان بن أبي بني آدم قال: قال آنا أطهار ت أعجب بالله، أت وضح النعمة فقلت أحدن: أحلم أن أطهار وضح النعمة.
‘Abu Abdullah\textsuperscript{asws} said to me: ‘O Abu Muhammad! Disavow from the one who claims that we\textsuperscript{asws} are lords’. I said, ‘I disavow to Allah\textsuperscript{azwj} from him’. He\textsuperscript{asws} said: ‘Disavow from the one who claims that we\textsuperscript{asws} are Prophets\textsuperscript{as}. I said, ‘I disavow from him’’.\textsuperscript{367}

\begin{flushright}
(61) – كش، رجال الكشمي حَِْدَوَيْهي وَ إيب ْرَاهييمح عَنْ مُحَمَّدي بْني عييسَى عَنْ مُحَمَّدي بْني أَبِي عحمَيرٍّ عَنْ مُحَمَّدي بْني حَِْزَةَ قَالَ أَبحو جَعْفَرٍ مُحَمَّدح بْنح عييسَى وَ لَقَدْ لَقييتح مُحَمَّداً رَف َعَهح إي لََ أَبِي عَبْدي اللَّهي ع قَالَ:
\begin{itemize}
\item جَاءَ رَجلٌ إيلََ رَسحولي اللَّهي ص ف َقَالَ السَّلََمح عَلَيْكَ يَا رَبِِّ ف َقَالَ مَا لَكَ لَعَنَكَ اللَّهح رَبِِّ وَ رَبُّ كَ اللَّهح أَمَا وَ اللَّهي لَكحنْتَ مَا عَليمْتحكَ لََْبَاناً فِي الَْْرْبي لَُييماً فِي السِّلْ
\end{itemize}
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(62) – كش، رجال الكشمي حَِْدَوَيْهي وَ إيب ْرَاهييمح عَنْ مُحَمَّدي بْني عييسَى عَنْ مُحَمَّدي بْني أَبِي عحمَيرٍّ عَنْ مُحَمَّدي بْني خَاليدٍ الْبَِْ قَيّ عَنْ أَبِي طَاليبٍ الْقحمِّيِّ عَنْ حَنَاني بْني
\begin{itemize}
\item سَدييرٍ عَنْ أَبييهي قَالَ:
\item ق حلْتح لأيَبِي عَبْدي اللَّهي ع إينَّ ق َوْماً ي َزْعحمحونَ أَنَّكحمْ دلَيَةٌ ي َتْلحونَ عَلَيْنَا بيذَليكَ ق حرْدناً يا أَي ُّهَا الرُّسحلح كحلحوا مينَ الطَّيِّباتي وَ اعْمَلحوا صالْياً إينيِّ ِيا
\end{itemize}
\end{flushright}

368 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 61
He (the narrator) said, ‘I said, ‘So, what are you (Imams asws)? May I be sacrificed for you asws’.

He asws said: ‘Treasurers of Knowledge of Allah azwj, and Interpreters of Revelation of Allah azwj, and we asws are an infallible people. Allah azwj Commanded (people) to be obedient to us asws and Prohibited (them) to disobey us asws. We asws are the far reaching Argument upon the ones below the sky and above the earth’.

And it is supported by what is reported by Al Kulyani, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

‘I said to Abu Abdullah asws, ‘There are people who are claiming that you (Imams asws) are gods. They are reciting a Quranic Verse upon us for that: And He is the One Who is God in the sky and God in the earth [43:84]’.

He asws said: ‘O Sadeyr! My asws hearing, and my asws sight, and my asws skin, and my asws flesh, and my asws blood, and my asws hair are disavowed, and so is Allah azwj Disavowed from them. They are neither upon my asws Religion, nor upon Religion of my asws forefathers asws. And by Allah azwj! Allah azwj will not Gather me asws and them on the Day of Qiyamah, except and He azwj would be Wrathful upon them’.

He (the narrator) said, ‘And there is a group with us claiming that you (Imams asws) are Rasools as, reciting upon that A Quranic Verse with that: O you Rasools! Eat from the good things [23:51]’ – and continued the Hadeeth up to the end of what has passed’.

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(The book) ‘Rijal Al Kashi’ – Muhammad Bin Al Hassan Al Burasy and Usman Bin Hamid both together, from Muhammad Bin Yazdad, from Muhammad Bin Al Husayn, from Musa Bin Yasser, from Abdullah Bin Shareek, from his father who said,

‘While Ali asws was in the presence of a wife of his asws from Anza, and she is Umm Amro, when Qanbar came to him asws and said, ‘There are ten people at the door claiming that you asws are their Lord azwj’. He asws said: ‘Let them enter!’

قال فَلَثَ وَ عَنْدَا قُوَّمٌ يَقْرَأُونَ عَلَيْنَا يَقْرَأُونَ عَلَيْنَا كَذَلِكَ لَا صِلَائِلٌ كُلَّا مِنَ السَّيِّدِينَ وَ مَنْ تَحَدَّى اللَّهَ لَيَكُونَ لَهِ عَذَابٌ أَخْبَارٌ وَ لَا يَكُونُ لَهُ مُسْلِمٌ”.

369 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 62
He (the narrator) said, ‘When they entered to see him, he said to them: ‘What are you saying?’ They said, ‘You are our Lord, and you are the One Who Created us, and you are the One Who sustains us’.

He said: ‘Woe be unto you, do not do so! But rather, I am a Created being like you’. But they refused to do so (retract). He said to them: ‘Woe be unto you! My Lord is Allah! Woe be unto you! Repent and retract!’ They said, ‘We will not retract from our word, you are our Lord. You are sustaining us, and you created us’.

He said: ‘O Qanbar! Bring me the workers’. He came to him with ten men with the tools and the lanterns. He ordered that they should dig in the ground. When they had dug a pit, he ordered with the firewood and the fire, and dropped it in until it became inflamed, igniting. He said to them: ‘Repent!’ They said, ‘We will not retract’. So Ali threw one of them (into the burning pit), then threw the remainder of them into the fire.

Ali said (a couplet): ‘When I saw an evil thing, I ignited my fire and called Qanbar’.

‘I was in the presence of Abu Abdullah and a man of good appearance sought permission to see him. He said: ‘Fear the foolish ones!’ They did not converge in the ground until he went out. I asked about him, and found him to be an exaggerator’.
‘Hujr Bin Zaida and Aamir Bin Juza’at Al-Azdy entered to see Abu Abdullahasws and they said to himasws: ‘May we be sacrificed for youasws! Al-Mufazzal Bin Al-Umar is saying you (Imamsasws) are able upon sustaining the servants’.

فُقِاهَ وَ اللَّهي مَا يَحقِّرح أَرْزَاقَنَا إِلَّا اللَّه وَ لَقَدْ احْتَجْحَنا إِلَّا طَعَامٍ لِيَعِييَالِي فَضَاقَ صَدْري وَ أَبْلَغَتْ إِلَّا الْفِيْكْرَةَ فِي ذَلِكَ حَتََّّ أَحْرَزْحُنَّ قحوت َهْ لَعَنَهْ اللَّه وَ بَريئَ مِنْهْ بَريئَ مِنْهْ رَسُولُ اللَّه وَ الْمُهْدِي بْنِ عيَسَى عَنْ عَليِّ بْنِ الْكَحْلَيْنِ يَاكَوْنِي لَعَنَهْ اللَّه وَ بَريئَ مِنْهْ

Heasws said: ‘By Allahazwj! No one is able upon sustaining us except Allahazwj, and Iasws had been needy to a meal for myasws dependants, so myasws chest straitened and the thought reached to measws regarding that until Iasws acquired their daily sustenance. So, at that, myasws self was good. May Allahazwj Curse him and Iasws am disavowed from him’.

قَالَّ أَ فَنَلْعَنْهُ وَ نَتَبََِّأَ مِنْهُ قَالَ نَعَمْ فَلَعَنَّاهُ وَ بَريئَ نَا مِنْهُ بَريئَ مِنْهُ اللَّه وَ رَسُولُ اللَّه وَ الْمُهْدِي بْنَ عيَسَى عَنْ عَليِّ بْنِ الْكَحْلَيْنِ يَاكَوْنِي لَعَنَهْ اللَّه وَ بَريئَ مِنْهْ

They said, ‘Shall we curse him and disavow from him?’ Heasws said: ‘Yes, curse him, and weasws are disavowed from him, Allahazwj and Hisazwj Rasoolasws are disavowed from him’.

(Not a Hadeeth)373

كَانَوا يَأْتحُونَ مِنْ ذَلِكَ بِيذَلِكَ مَنْ هَلَكَ وَ مِنْهُمْ مَنْ أَنْكرَ وَ هَؤحلََّءي مِيثْلح الْمحفَضَّلي بْني عحمَرَ وَ ب ح نَانٍ وَ عحمَرَ النَّبَطييِّ وَ غَيرْيهيمْ ذَكَرحوا أَنَّ جَعْفَراً حَدَّثَهُمْ أَنَّ مَعْريفَةَ الإْيمَامي تَكْفَيَ مِنْ الصَّوْمي وَ الصَّلََةي وَ حَدَّثَهُمْ عَنْ أَبيهِ عَنْ جَدِّهِ وَ أَنَّهَ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ أَنَّهَ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ أَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ Aَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ Aَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ Aَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ Aَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ بْنَ عيَسَى عَنْ جَدِّهِ وَ Aَنَّهُ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ B

(Not a Hadeeth)373

(I said, ‘There are people who are claiming that Ja’farasws Bin Muhammadasws was weak of the Hadeeth’. He said, ‘I shall inform you of the story. Ja’farasws Bin Muhammadasws was a righteous man, a Muslim, devout. A group of ignoramuses surrounded himasws, entered to see himasws and going out from hisasws presence, and saying, ‘Ja’farasws Bin Muhammadasws narrated to us’, and they were narrating Ahadeeth, all of them being reprehensible, false topics upon Ja’farasws’, for the people to be eating with that, and they were taking the Dirhams from them.

كَانَوا يَأْتحُونَ مِنْ ذَلِكَ يُكَذِّبُونَ مَنْ حَدَّثَهُمْ وَ يَأْتحُونَ مِنْ ذَلِكَ بِيذَلِكَ مَنْ هَلَكَ وَ مِنْهُمْ مَنْ أَنْكرَ وَ هَؤحلََّءي مِيثْلح الْمحفَضَّلي بْني عحمَرَ وَ ب ح نَانٍ وَ عحمَرَ النَّبَطييِّ وَ غَيرْيهيمْ ذَكَرحوا أَنَّ جَعْفَراً حَدَّثَهُمْ أَنَّ مَعْريفَةَ الإْيمَامي تَكْفَيَ مِنْ الصَّوْمي وَ الصَّلََةي وَ حَدَّثَهُمْ عَنْ أَبيهِ عَنْ جَدِّهِ وَ أَنَّهَ حَدَّثَهُمْ عَنْ أَبْوَيْمِي الْقيَامَةِ أَنَّ مَعْربَةَ الْمَهْدَيَّ B

372 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 65
373 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 66
They were coming from that with every evil, and the public heard that from them. From them was one who was destroyed, and from them was one who denied, and they are like Al-Mufazzal Bin Umar, and Bunan, and Umar Al-Nabaty and others. They narrated that Ja’far narrated to them that recognition of the Imam asws suffices from the Fasts, and the Salat, and narrated from his asws father asws, from his asws grandfather asws, and he asws narrated to them before the Day of Qiyamah.

And that Ali asws is in the clouds flying with the wind, and that he asws spoke after the death, and that he asws was moving upon the washed, and that god of the sky and god of the earth is the Imam asws. So they made an associate for Allah azwj, out of ignorance, straying.

By Allah azwj! Ja’far asws did not say anything from this at all! Ja’far asws was fearful of Allah azwj and more pious than that. The people heard that and they wasted it, and had you seen Ja’far asws, you would have known that he asws was (exceptional) one of the people’. 374

*I, and Mufazzal Bin Umar, and some people from our companions were at Al-medina, and we had spoken regarding the Lordship (being for the Imams asws). We said, ‘Let us pass by the door of Abu Abdullah asws until we ask him asws’. We paused at the door, and he asws came out to us and he asws was saying: But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]’.* 375

374 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 67
375 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 68
a Lord for us, we are worshipping, and if we do not worship Him, He would Punish us.

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From Abu Abdullah having said: ‘O Murazim! Who is Bashar?’ I said, ‘Seller of barley’. He said: ‘May Allah Curse Bashar!’ Then he said to me: ‘O Murazim! Tell them, ‘Woe be unto you all! Repent to Allah, for you are Kafirs, Mushrikeen (Polytheists)’.

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He said: ‘The Jews said what they said, and they professed Oneness of Allah, and the Christians said what they said and they professed Oneness of Allah, and Bashar said a grievous word. So when you proceed to Al-Kufa, say to him, ‘Ja’far Bin Muhammad is saying to you: ‘O Kafir! O mischief-maker! O Polytheist! I am disavowed from you!’

Murazim said, ‘When I proceeded to Al-Kufa, I placed down my belongings and went to him. I called the maid and said, ‘Say to Ismail, this is Murazim’. He came out to me. I said to him, ‘Ja’far Bin Muhammad is saying to you: ‘O Kafir! O mischief-maker! O Polytheists! I am disavowed from you!’

He said to me, ‘And my Master has remembered me’. I said, ‘Yes, he remembered you with this which I said to you’. He said, ‘May Allah Recompense you with Deal with you gladly, and I accept his calling me (what) he did’.

376 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 69
377 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 70
(Note of Al Kashy) 378

(Case of Al Kashy) – Al Husayn Bn Al Hassa Bn Bundar, from Sa’ad, from Ibn Abu Al Khattab and Al Khshab, from Safwan Bin Yahya, from Is’haq Bin Ammar who said

‘Abu Abdullah asws said: ‘Bashar Al-Shaeeri is a Satan la son asws of a Satan la. He came out from the sea to deviate my asws companions’. 379

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Muhammad Bn Isa Bn Ubeyd, from Yunus, from Is’haq Bin Ammar who said,

‘Abu Abdullah asws said to Bashar Al-Shaeeri: ‘Get out from me asws, may Allah aswj Curse you! May Allah aswj not shade me asws and you under one roof of a house, ever!’

When he went out, he asws said: ‘Woe be unto him! Indeed, he said what with the Jews said. Indeed, he said with what the Christians said. Indeed he said with what the Magians said, or with what theSabees said. By Allah aswj! No one has belittled Allah aswj like the belittling of this immoral one. He is a Satan la son of a Satan la coming out from the ocean in order to deviate my asws companions and my asws Shias.

Be cautious of him and let the one present deliver to the absentee I asws am a servant of Allah aswj son asws of a servant of Allah aswj, a bonded slave son asws of a maid. The Sulb(s) and the wombs included me asws, and I asws shall be dying and I asws will be Resurrected, then

378 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 71
379 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 72
Paused, then Questioned. By Allah azwj! I asws will ask about what this liar said regarding me asws, and claimed upon me asws.

O woe be to him, what is the matter with him? May Allah azwj terrify him. He feels safe upon his bed, and I asws am alarmed and worried about my asws sleep. Or, don't you know I asws did not say that? I asws am saying that in order to be clam in my asws grave’.

(The book) ‘Rijal Al Kashy’ – Tahir Bin Isa, from Al Shujair, from Al Husayn Bin Bashar, from Dawood Al Raqy who said,

‘Dawood said to me, ‘Do you see what the exaggerators, the fliers are saying, and was they are mentioned about the Thursday police about Amir Al-Momineen asws, and what is being told from his asws companions from him asws? So that, by Allah azwj, greater than it would be shown to me, by he (Al-Sadiq asws) has instructed me not to mention it to anyone’.

He (the narrator) said, ‘And I said to him, ‘I have become old and my bones are brittle and I would love to end my life by being killed among you all’. He said, ‘And there is no escape from it. If it does not happen now, it would happen in the future’.

(380) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 73
(381) Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 74
And this Muhammad Bin Bashir is from the people of Al-Kufa, from the clan of Asad and there are companions for him. They said that Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} did not die, and was not imprisoned, and he\textsuperscript{asws} had disappeared and veiled, and he\textsuperscript{asws} is Al-Qaim\textsuperscript{asws}, the Mahdi\textsuperscript{asws} and he\textsuperscript{asws} is in occultation at the time having appointed Muhammad Bin Bashir as caliph and made him his\textsuperscript{asws} successor\textsuperscript{asws}, had given him his\textsuperscript{asws} ring what his citizens could be needy to from the matters of their religion and their world, and had delegated to him the entirety of his\textsuperscript{asws} affairs, and had made him stand in his\textsuperscript{asws} place, thus Muhammad Bin Bashir is the Imam\textsuperscript{asws} after him\textsuperscript{asws}, 382 (A historical report)

(The book) ‘Rijal Al-Kashy’ – Muhammad Bin Qawlawiyah, from Sa’ad Bin Abdullah Al-Qummi, from Muhammad Bin Isa Bin Ubeyd, from Usman Bin Isa Al Kilabi having heard Muhammad Bin Bashir saying,
I heard the one who asked Abu Al-Hassan asws the 1st saying, ‘I hear Muhammad Bin Bashir saying you asws aren’t Musa asws Bin Ja’far asws the one you asws as our Imam asws and our Divine Authority between us and Allah azwj the Exalted’.

He (the narrator) said, ‘He asws said: ‘May Allah azwj Curse him!’ – Thrice – ‘May Allah azwj Make him taste the heat of the iron! May Allah azwj Kill him with the most wicked of killings what can be’.

I said to him asws, ‘May I be sacrificed for you asws! When I heard that from him or isn’t his blood Permissible for me just as the blood of the insulter of Rasool-Allah saww and Imam asws is Legalised?’ He asws said: ‘Yes, Permissible, by Allah azwj, Permissible, by Allah azwj is his blood, and Legalised for you, and for the one who heard that from him’.

I said, ‘Or wasn’t that an insult to you asws?’ He asws said: ‘This one insulted Allah azwj and insulted Rasool-Allah saww and my asws forefathers asws and insulted me asws, and which insult is deficient from this nor exceeds this word?’

(A view of the exaggerator Muhammad Bin Bashir)
I said, ‘What is your view when I did not fear and I close my eyes with that, distancing, and do not do it and do not kill him, what burden would be upon me?’

ف َقَالَ يَكحونح عَلَيْكَ ويزْرحهح أَضْعَافاً محضَاعَفَةً مينْ غَيرْي أَنْ ي َنْقحصَ مي

He asws said: ‘There would happen to be upon you a double burden from without there being a reduction of anything from a burden. Do you not know that the most superior rank of the martyrs on the Day of Qiyaamah would be for the one who helps Allah azwj and His Rasool saww in the absence and repel from Allah azwj and His Rasool saww.

Then he asws said: ‘O Ali! There is no one who is audacious by deliberating the lying upon us except Allah azwj. Make him taste heat of the iron. Bunan lied upon Ali asws Bin Al-Husayn asws, so Allah azwj Made him taste heat of the iron, and Al-Mugheira Bin Saeed lied upon Abu Ja’far asws, so Allah azwj Made him taste heat of the iron, and Abu Al-Khattab lied upon my asws father asws, so Allah azwj Made him taste heat of the iron, and Muhammad Bin Bashir, may Allah azwj Curse him, lied upon me asws. I asws disavow to Allah azwj from him.

O Allah azwj I asws hereby disavow to You azwj from what Muhammad Bin Bashir is claiming regarding me asws. O Allah azwj I ask You azwj to Finish me asws from this uncleanness, the filth, Muhammad Bin Bashir, for the Satan has participated regarding him in the womb of his mother’.

قَالُ عَلَيَّ لَنْ أَحْكُمُ عَلَى نَفْسِي فَمَا رَأَيْتُ أَحَدًا قَدْ أَرْضَاهُ بِأَنَّ يَأْسُوا فَلَوْنَ أَنْ يَتَحَلِّلَنِّي مِنْ تَحْطِيمَتِينَ نَبِيّ لَهَا
Ali Bin Abu Hamza said, ‘I did not see anyone being killed with any killing eviler than Muhammad Bin Bashir, may Allahazwj Curse him’.

‘He wrote to himasws (Muhammad Bin Al-Askariasws), ‘There are people who are speaking and reciting Ahadeeth and are attributing these to youasws and to yourasws forefathersasws wherein is what would constrict the hearts and it is not allowed for us to reject these when these are being reported from yourasws forefathersasws, nor to accept these due to what is in it.

And they are attributing the earth to a people mentioned that they are from the ones in yourasws Wilayah, and it is a man called Ali Bin Hasika, and another called Al-Qasim Al-Yaqtteeny, and (it is) from their words that they are saying that the Words of Allahazwj Mighty and Majestic: *Surely, the Salat prevents from the immoralities and the evil, [29:45]*, its meaning is a man, not Ruk’u and the Sajdahs;

And similar to that is the Zakat, its meaning is that man, not the number of Dirhams, not extracting the wealth; and things from the Obligation and the Sunnahs and the (acts) of disobedience, interpreting it and making it upon the limit which I mentioned. So, if youasws view fit, if youasws could explain to us and confer upon us with what would be the safety in it for the ones in yourasws Wilayah and their salvation from these words (beliefs) which exit them to the destruction’.

Heasws wrote: ‘This isn’t ourasws Religion, so isolate him’.

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385 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 78
386 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 79
I wrote to him\textsuperscript{asws} (Al-Askar\textsuperscript{asws}), ‘May I be sacrificed for you\textsuperscript{asws}! There is a group with us who are differing regarding recognition of your\textsuperscript{asws} merits with differing words, the hearts get constricted from these and the chests are constricted to these, and they are reporting Ahaadeeth regarding that, it is not allowed for us to acknowledge with these due to what is therein from the grievous words, not is it allowed to reject these nor fight against these when they have been attributed to your\textsuperscript{asws} forefathers.

Thus, we are pausing upon these from that because they are saying and are interpreting meanings of the Words of Mighty and Majestic: \textit{Surely, the Salat prevents from the immoralities and the evil, [29:45]}, and Words of Mighty and Majestic: \textit{And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]}.

The Salat, its meaning is a man, neither Ruku’u nor Sajdahs, and like that is the Zakaat. Its meaning is that man, neither number of Dirhams nor extraction of wealth, and things resembling these from the Obligation and the Sunnahs and the (acts of) disobedience. They are interpreting these and making these to be upon this limit which I mentioned.

So, if you\textsuperscript{asws} see fit, if you\textsuperscript{asws} could confer upon the ones in your\textsuperscript{asws} Wilayah with what is their safety in it and the their salvation from the words which is taking them to the faults and the destruction; and those who are claiming these things are claiming that they are Guardians\textsuperscript{asws}, and are calling to their obedience, from them is Ali Bin Hasaka and Al Qasim Al Yaqteeny. So, what are you\textsuperscript{asws} saying regarding accepting from them all?’

\textit{فَكَتَبَ إلَيْهِ نَصْرُ بْنُ الصَّبَّاحِي عَلَيَّ بْنُ حَسَكَةَ الَّوَازِحَ كَانَ أحسْتَادَ الْقَاسِمِيَّ شَعَرَانِيَّ ميَنَ الْغَانِمَيْنِ الْكَبَرَانِيَّ مَرَّتينَ}.

Nasr Bin Al Sabbah said, ‘Ali Bin Hasaka Al Jawaiz was a teacher of Al Qasim Al Shaeeri, from the senior exaggerators, the Accursed’\textsuperscript{387}.

\textsuperscript{387} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 80
The book) ‘Rijal Al Kashy’ – Sa’ad, from Sahl Bin Ziyad Al Admy, from Muhammad Bin Isa who said,

‘Abu Al-Hassan Al-Askari asws wrote to me, initiating from him asws: ‘May Allah azwj Curse Al-Qasim Al-Yaqteeny, and may Allah azwj Curse Ali Bin Hasaka Al-Qummi. The Satan appeared to Al-Qasim and revealed to him suggesting flowery words, deceiving [6:112]’.

The book) ‘Rijal Al Kashy’ – Al Husayn bin Al Hassan Bin Bundar Al Qummi, from Sahl Bin Ziyad Al Admy who said,

‘One of our companions wrote to Abu Al-Hassan Al-Askari asws, ‘May I be sacrificed for you asws, O my Master asws! Ali Bin Hasaka is claiming he is from your asws friends, and that you asws are the first, the ancient, and he is your asws door, and your asws Prophet. You asws have ordered him to be claiming to that and claiming that the Salat, and the Zakat, and the Hajj, and the Fast, all of that are your asws recognitions.

And recognition of the one who was in a state similar to Ibn Hasaka regarding what he claims from the delegated authority and the Prophet-hood, so he is a complete Momin. The bondage with the Fasting, and the Salat, and the Hajj is dropped from him, and he mentioned the entirety of the Laws of the Religion in the meaning of that, all of it what he affirms to you asws, and there aren’t a lot of people to it. So, if you asws see fit if you asws could confer upon the ones in your asws Wilayah with an answer regarding that, to keep them away from the destruction’.

He (the narrator) said, ‘He asws wrote: ‘Ibn Hasaka lies! May the Curse of Allah azwj be upon him. And it should suffice you that I asws do not recognise him as being from my asws friends. What is the matter with him? May Allah azwj Curse him. By Allah azwj! Allah azwj did not Send Muhammad saww and the Prophets as from before him saww except with the uprightness, and the Salat, and the Zakat, and the Hajj, and the Fasts, and the Wilayah, and Muhammad saww did not call except to Allah azwj alone, there being no associates for Him azwj.’

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388 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 81
And like that are we, the successors, from his sons, servants of Allah. We do not associate anything with Him. If we obey Him, He is Merciful to us, and if we were to disobey Him, He would Punish us. There is no argument for us against Allah, but the Argument is for Allah against us, and upon the entirety of His creatures.
Allah^{azwj} curse him. The Satan^{la} mocked him and deviated him. So, may Allah^{azwj} Curse the one who accepts that from him.

O Muhammad! If you are able to fracture his head with a rock, then do so, for he has hurt me^{asws} in the world and the Hereafter’.

Abu Amro said, ‘A sect spoke with the Prophet-hood being for Muhammad Bin Nuseyr Al-Fihry Al-Numeyri, and that is because he claimed that he was a Prophet^{as}, a Rasool^{as}, and that Ali^{asws} Bin Muhammad Al-Askari^{asws} had sent him, and he was saying with the reincarnation and the exaggeration regarding Abu Al-Hassan^{asws}, and speaking regarding him^{asws} with the Lordship.

And he spoke with the neutralisation of the Prohibitions and Permitting the marriage of the men with each other in their backs, and said he is from the doer, and the one done with is one of the desires and the good things. Allah^{azwj} did not Prohibit anything from that; and Muhammad Bin Musa Bin Al Hassan Bin Furat strengthened his cause and supports him, and mentioned that one of the people saw Muhammad Bin Nuseyr with his own eyes and a slave of his was upon his back, and he reproached him upon that. He said: ‘This is from the pleasures, and it is from the humbleness of Allah^{azwj}, and it is from the humbleness of Allah^{azwj} and leaving the compulsion, and the people separated after him into sects’.

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85- كُلَّ رجل بالكشميريّي نَخْتَدَدَ بنْ قَوْلِهِ وَ الصَّمَدِيَّي بنْ الحَسَنِيّي بنْ مَلْتَداَّرْ الفَجِّيّي عنْ سَعَدُّ بنْ عَبْدِ اللهِ عنْ يَزِيهِمْي بنْ مَهْريِّي وَ نَخْتَدَدَ بنْ عَبْسَيْي بنْ عِيْسَيْي بنْ عِمَّرِيّي بنْ عَلِييّي بنْ مَهْريِّي وَ رَأَيْتُهُمْ عَنْ سَعَدِيّي بْنِ مَلْتَداَّرْ الفَجِّيّي عنْ سَعَدِيّي بْنِ عَبْسَيْي وَ رَأَيْتُهُمْ عَنْ زُكَارِيّي بْنِ عَبْسِيّ وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي بْنِ عَلِييّي وَ رَأَيْتُهُمْ عَنْ عُثْمَانِيّي Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 84
Then he\textsuperscript{asws} said: ‘This Abu Al-Amro and Ja’far Bin Waqid and Hashim Bin Abu Hashim, they are devouring the people through (using) us\textsuperscript{asws}, and have become callers calling the people what Abu Al-Khattab had called to. May Allah\textsuperscript{azwj} Curse him and Curse them with him, and Curse the ones from them before that. O Ali\textsuperscript{asws}! Do not hesitate from cursing them, may Allah\textsuperscript{azwj} Curse them, for Allah\textsuperscript{azwj} has Cursed them’.

Then he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dislikes to cursing the one whom Allah\textsuperscript{azwj} has Cursed, so upon him is Curse of Allah\textsuperscript{azwj}’.

86\textsuperscript{392} (The book) ‘Rijal Al Kashy’ – Al Husayn Bin Al Hassan Al Qummi, from Sa’ad, from Al Ubeydi, from Yunus who said,

‘Abu Al-Hassan Al-Reza\textsuperscript{asws} said: ‘O Yunus! Are you not seeing Muhammad Bin Furat and he is lying upon me\textsuperscript{asws}? I said, ‘May Allah\textsuperscript{azwj} Distance him, and Crush him and Make him wretched’.

392 - Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 85
393 - Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 86
Allah aswj! There is no one who lies upon us asws except and Allah aswj Makes him taste heat of the iron") 394

88- كَذَٰلِكَ سَمَعَ مَا نَذَرَ الْمُجَّازَةَ قَالَ لَيْتَمَا أَحَدًا مِّنْهُمْ يُشْعَبَ قَدْ خَلَّتْ مِنْهُمْ مَا يُقَلْلُهُ مِنْهُمْ مِنْ عَنْهُمْ ... 89- كَذَٰلِكَ كَوَّنَ اللَّهُ قَلَاعًا لَّيْسَ لَّهُ حُقّ مَثَلَّهُ وَ دُفِينَتْ نَفْسَاهُمَا فِي الْحَيَاةِ الْعَالِمَةِ وَ لَوْ أَنَّ اللَّهَ مَجِلَّ وَ عَزّ مَعَهُ مَوَّالٍ لَا يَضِيعُ عَمَّا كَانَ مَعَهُمَا وَ لَا يَعْلَمُ عَمَّا كَانَ مَعَهُمَا.}

(Not a Hadeeth) 395

89- حَسْبُ الإِحْصَايٍ صُحْبَةِ الَّذِينَ لَا تَعْلَمُونَ مِمَّا مَثَلُّهُ وَ لَوْ أَنَّ اللَّهَ مَجِلَّ وَ عَزّ مَعَهُ مَوَّالٍ لَا يَضِيعُ عَمَّا كَانَ مَعَهُمَا وَ لَا يَعْلَمُ عَمَّا كَانَ مَعَهُمَا.}

(Not a Hadeeth) 396

90- كَذَٰلِكَ كَوَّنَ اللَّهُ قَلَاعًا لَّيْسَ لَّهُ حُقّ مَثَلَّهُ وَ دُفِينَتْ نَفْسَاهُمَا فِي الْحَيَاةِ الْعَالِمَةِ وَ لَوْ أَنَّ اللَّهَ مَجِلَّ وَ عَزّ مَعَهُ مَوَّالٍ لَا يَضِيعُ عَمَّا كَانَ مَعَهُمَا وَ لَا يَعْلَمُ عَمَّا كَانَ مَعَهُمَا.}

Al Kafi – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya,

‘From one of the companions of Abu Abdullah asws having said, ‘Abu Abdullah asws came out to us angered. He asws said: ”I went out for some need, so some black people of Al-Medina presented themselves to me asws. They shouted at me asws as:

‘Here I am (Labbaik) O Ja’far asws Bin Muhammad asws, here I am (Labbaik)!’ So asws returned back to my asws house, in a fearful panic from what they had said, until I asws prostrated to my asws Lord aswj and rubbed my asws face to Him aswj, and humbled myself asws to Him aswj, and distanced myself asws (from them) to Him aswj from what they had shouted to me asws.

وَ لَوْ أَنَّ عِيسَى ابْنَ مَرْيَََ عَدَا مَا قَالَ اللَّهُ فِيهِ إِذَا أَصْلَحَ ضَرْعُومَا لَا يَشْمَعُ بَعْدَهَا بَعْدَهَا وَ غَمِيْ عَنْهَا لَا يَبْعَرُ بَعْدَهَا بَعْدَهَا وَ خَرَسُ حَسَسًا لَا يَتَكَلَّمُ بَعْدَهَا بَعْدَهَا لَمْ يَقُولَ لَعَنَ اللَّهُ أَبَا الَْْطَّابٍ وَ قَتَلَ يَلَي لَحَمْ.}

And if Isa as Ibn Maryam as had added anything to what Allah aswj had Said regarding him as, then he as would have become deaf and would not have been able to hear anything after that ever, and become blinded and would not have been able to visualise anything after that ever, and would have become dumb and would not have been able to speak anything after that ever’. Then he asws said: ‘May Allah aswj Curse Abu Al-Khattaab and kill him with the iron’.

394 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 87
395 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 88
396 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 89
397 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 90
91- كش، رجل الكشي أحمد بن عُليَّ السَّلحولِيُّ عن ابن عييسى عن عُنْبَسَةَ بن محَصّعْبَ بن أبي الخطاب

The book) ‘Rijal Al Kashy’ – Ahmad Bin Ali Al Saluly, from Ibn Isa, from Safwan, from Anbasah Bin Mus’ab who said,

‘Abu Abdullah asws said to me: ‘Which thing did you hear from Abu Al-Khattab?’

He said (I said), ‘I heard him saying that you placed your asws hand upon his chest and said to him: ‘Retain and you will not forget!’; and you asws know the hidden matters (Ghayb), and you asws said to him, ‘You are a (treasure) chest of our asws knowledge, and place of our asws secrets, a trustee upon our asws lives and our asws deaths’.

He asws said: ‘No, by Allah azwj, nothing from my asws body touched his body except his hand, and as for His azwj words that I asws said I asws know the hidden matters (Ghayb), by Allah azwj the One azwj Who there is no god except He azwj! I asws do not know, and Allah azwj will not Rescue me asws during my asws death, nor Bless me asws during my asws lifetime if I asws had said that to him’.

And as for his words that I asws said he is a (treasure) chest of our asws knowledge, and place of our asws secrets, and a trustee upon our asws lives and our asws deaths, so, may Allah azwj no Rescue me asws during my asws death, nor Bless during my asws life, if I asws had said to him anything from this at all!’

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398 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 91
There have been killed with Abu Ismail, meaning Abu Al-Khattab, seventy Prophets, all of them sighted (Allah azwj), and one Prophet was destroyed regarding him'.

And that Al-Mufazzal said, ‘We entered to see Abu Abdullah asws and we were twelve men, and Abu Abdullah asws went on to greet man by man from us, and he asws named each man from us by a name of a Prophet, and said to one of us: ‘Greetings be unto you, O Noah as!’ and said to one of us: ‘Greetings be unto you O Ibrahim as – and the last one he asws greeted upon, he asws said: ‘Greetings be unto you, O Yunus as’. Then he asws said: ‘There is no choosing between the Prophets’. 399

I entered to see Abu Abdullah asws, so I greeted and sat down. He asws said to me: ‘And Abu Al-Khattab was in this gathering of your and with him were seventy men, and each one had something paining him, so I had pity on them. I asws said to them: ‘Shall I asws inform you all with merits of the Muslim?’ I asws did not count their young ones, except he said, ‘Yes, may I be sacrificed for you’! 400

399 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 92
400 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 93
I\textsuperscript{asws} said: ‘From merits of the Muslims is that it is said for him, ‘So and so is a recited of the Book of Allah\textsuperscript{azwj} Mighty and Majestic’, and ‘So and so is with a share from devoutness’, and ‘So and so is striving in his worship to his Lord\textsuperscript{azwj}’. So, these are merits of the Muslim. What is the matter with you all and the governance? But rather the Muslims are one head. Beware of the men, for the men are destroyers of the men.

I\textsuperscript{asws} heard my\textsuperscript{asws} father\textsuperscript{asws} saying that a Satan\textsuperscript{la} called Al-Muzhib comes in every image except he\textsuperscript{la} cannot come in an image of a Prophet\textsuperscript{as} nor a successor\textsuperscript{asws} of a Prophet\textsuperscript{as}, and I\textsuperscript{asws} do not reckon it except and he\textsuperscript{la} had appeared to your master (Abu Al-Khattab), therefore be cautious of him’.

It reached me\textsuperscript{asws} that they had been killed with him. May Allah\textsuperscript{azwj} Distance them and Crush them. Surely his destruction is not upon Allah\textsuperscript{azwj} except he destroys (himself)’.

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\textsuperscript{401} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 94
DETAIL REGARDING THE EXPLANATION OF THE DELEGATION AND ITS MEANINGS

1 - نعوب أحيان الرضا عليه السلام خايلات عليه عب عن أبيه عن ناصر الخالدي قال: فلما انتشرت ع ما تقوم في التفويض فقال إن الله تبارك و تعالى فوض إلى نيتي صلى الله عليه وسلم ما أثناكم الإشول فأخذوه وما فاكح الله على ذلك الحلم والزوال فلا

(The book) Uyoon Akhbar Al-Reza asws – Majaylawiya, from Ali, from his father, from Yasser Al Khadim who said,

'I said to Al-Reza asws, 'What are you asws saying regarding the delegation?' He asws said: Allah azwj Blessed and Exalted Delegated to His azwj Prophet saww, the matter of His azwj Religion, so He azwj Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. As for the creation and the sustenance, so no'.

ثم قال ع إن الله عز و جل خلق كل شئ وهو يقول ع و جل الذي خلقه ثم زاله ثم يزيله هذا من شركائهم من يعقل من ذلكم من شهد سبحانه و تعالى عما يشركون.

Then he asws said: 'Allah azwj Mighty and Majestic is Creator of all things and the Mighty and Majestic is Saying: Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]'.

2 - نعوب أحيان الرضا عليه السلام خايلات عليه عب عن أبيه عن الناظر بن أحمد عن العباس بن أحمد بن القاسم عن الحسن بن سهيل عن محمد بن حامد بن زيد بن معاذ بن النعمان بن الحسين بن سهيل بن معاذ بن معاذ بن معمر، قال: سألت أبي الحسن بن علي عن الغلائ و المالفوضة فقال: الغلائل فهي الكافرون و المالفوضة فهي الشيعة و الباطنية و المفسلون

(The book) Uyoon Akhbar Al-Reza asws – Muhammad Bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Abbas Bin Muhammad Bin Al Qasim, from Al Hassan Bin Sahil, from Muhammad Bin Hamid, from Abu Hashim Al Ja’fary who said,

'I asked Abu Al-Hassan Al-Rezaasws about the exaggerators (Ghulat) and the believers in the ‘المافوضة’ delegation (Mufawwiza). He asws said: 'The exaggerators are Kafirs, and the believers in the delegation are Polytheists.

من خالفهم أو خالفتهم أو عادتهم أو عادتهم أو أتاههم أو رجحهم أو زواجتهم إليهم أو أسهمهم أو المفاوضة على أشياء أو صنفت خطأتهم أو أو أفعالهم، يشترط كلمة خرج من ولاية الله عز و جل و ولاية رسول الله ص و ولايتنا أجل التعب.

One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or marries from them, or marries to them, or shelters them, or entrusts them upon an entrustment, or ratifies their Hadeeth, or supports them with half a word

402 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 1
exits from the Wilayah of Allah⁵⁴ⁱ Mighty and Majestic and Wilayah of Rasool-Allah⁵⁴⁴ and our⁵⁴⁴ Wilayah of People⁵⁴⁴ of the Household⁵⁴⁴, ⁴⁰⁳

3- ن، عيون أخبار الرضا عليه السلام تَُييمٌ الْقحرَشييُّ عَنْ أَبييهي عَنْ أَحَِْدَ بْني عَلييٍّ الأَْنْصَارييِّ عَنْ يَزييدَ بْني عحمَيرْي بْني محعَاوييَةَ الشَّامييي قَالَ:

He⁵⁴⁴ said: ‘One who alleges that Allah⁵⁴⁴ Mighty and Majestic Does our deeds then Punishes us upon these, so he has spoken with the Compulsion, but one who alleges that Allah⁵⁴⁴ Mighty and Majestic has Delegated the matters of the Creating and the sustenance to His⁵⁴⁴ Divine Authorities, so he has spoken with the Delegation, and the speaker with the Compulsion is a Kafir, and the speaker with the Delegation is a Polytheist’.

4- ج، الاحتجاج أَبحو الَْْسَني عَلييُّ بْنح أَحَِْدَ الدَّلََّّلح الْقحمِّيُّ قَالَ

And they contended regarding that with severe contention. A speaker said, ‘What is the matter with you all you are not referring it to Abu Ja’far Muhammad Bin Usman and ask him about that, for him to place the truth for you regarding it? Surely, he is the path to the

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⁴⁰³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 2
⁴⁰⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 3
Master of the Time (Al-Qaim asws)’. So the community agreed with Abu Ja’far and submitted and answered to his words. They wrote the issue to him and sent it to him.

فَخَرَجَ إلَيْهِمْ مَنْ جَيْهَتَهِ تَوْقِيقًا لِلْحَنْظُلِ إِنَّ اللَّهَ لَتَعَالَى هُوَ الَّذِي خَلَقَ الأُنْسَانَ وَ قَسَمَ الأَزْوَاجَ لِأُمَّةِ لَهُ لَسْتَ بِهِمْ لَا خَالٌ فِي جَسَمِ لِئَلَّا كَمِثْلِهِ شَيْءٌ وَ هَوْهُ الشَّيْبَيْنِ الْبَيْضَيْنِ

A signed letter came to them his (Al-Qaim asws’s) direction, its script was: ‘Allah azwj the Exalted, He azwj is the One azwj Who Creates the bodies and Distributes the sustenance, because He azwj isn’t with a body nor does He azwj permeated into a body, There isn’t anything like Him, and He is the Hearing, the Seeing [42:11].

As for the Imams asws, they asws are asking Allah azwj the Exalted, so He azwj Creates, and they asws are asking Him azwj, so He azwj Sustains in answer to their asws asking, and in Reverence to their asws rights’.

The book ‘Basaair Al-Darajaat’ – Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Abdul Samad Bin Bashir, from Abdullah Bin Suleyman,

‘From Abu Abdullah asws, he (the narrator) said, ‘A man asked him asws about the Imams asws, ‘Does Allah azwj Delegate to him asws just as He azwj had Delegated to Suleyman as?’ He asws said: ‘Yes’. And that is because a man had asked him about an issue, so he asws answered regarding it, and another man asked him about that very issue and he asws replied with an answer other than the first, then another one asked him asws about it, and he asws answered with other than the first two answers, then said: This is Our Gift, so either confer or give without a Reckoning [38:39] - and like this it is in the recitation of Ali asws.

He (the narrator) said, ‘I said, ‘May Allah azwj Keep you well! So when he asws answered them with these answers, the Imam asws had recognised them?’

قال فَلْتَ أُصْلِحْكُ اللَّهُ فِي جَوَابِهِمْ بِهِمَا الجِوَابَ بِمَذْهَبِهِمْ الإِمَامُ

405 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 4
He asws said: ‘Glory be to Allah azwj! Have you not heard the Words of Allah azwj the Exalted in His azwj Book: *Surely, in that are Signs for the distinguishers* [15:75], and they are the Imams asws, *And it is on an enduring way* [15:76], not coming out from it, ever!’

Then he asws said: ‘Yes. The Imam asws, when he asws looks at a man, recognises him asws and recognises his asws colour, and if he asws hears his voice from behind a wall, recognises him and recognises what he is, because Allah azwj is Saying: *And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned* [30:22].

They asws are the scholars, and doesn’t hear anything from the tongues except he asws recognises him whether he is a saved one or a destroyed one. So, due to that, he asws answers them with that which he asws answers them with”.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

‘From Abu Ja’far asws having said: ‘Allah azwj Created Muhammad saww as a servant. He azwj Educated him saww until when he saww reached forty years (of age), Revealed to him saww and Delegated the things to him saww. He azwj Said: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain* [59:7]’.”

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far asws and Abu Abdullah asws both saying: ‘Allah azwj Delegated to His aswj Prophet saww, the matters of His aswj creatures in order to see how their obedience would be’. Then he asws recited this Verse: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain* [59:7]’.”

406 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 5
407 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 6
408 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 7
A man said to him ḥ, ‘Rasool-Allah ᴳʷʷ placed these from without anything having come with regards to it?’ He ḥ said: ‘Yes, in order to know who obeys the Rasool ᴳʷʷ and (who) disobeys him ᴳʷʷ.’

From Abu Abdullāh ḥ, he (the narrator) said, ‘I heard him ḥ saying: ‘Allah ᴡ ḥ Educated His ᴳʷ⨁ until He ᴳ⨁ Established him ᴳʷ⨁ upon what He ᴳ⨁ Wanted, the Delegated to him ᴳ⨁, so He ᴳ⨁ Said: And whatever the Rasool gives you, so take it, and whatever he ᴳ⨁ forbids you from, then refrain [59:7]. So, whatever Allah ᴡ ḥ had Delegated to His ᴳ⨁, so He ᴳ⨁ has Delegated it to us ᴳ⨁.’

Musa Bin Aḥṣeym asked him ḥ, meaning Abu Abdullāh ḥ, about a Verse in Book of Allah ᴡ ḥ. He ḥ informed him with it. He had not departed until another man entered and asked him ḥ about that very Verse exactly, and he ḥ informed him with different to what he ḥ had informed him.

Ibn Aḥeym said, ‘Something entered me from that what Allah ᴡ ḥ so Desired to the extent that my heart was almost rendered with the knives and I said, ‘I left Abu Qatada at Syria. He did not err regarding one letter the ‘Waaw’, and it’s like, and I have (instead) come to one mistaken with this mistake, all of it’.

409 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 8
410 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 9
While I was like that when another one entered to see him asws and asked him asws about that very (issue), and he asws informed him different to what he asws had informed me, and the one who had asked him asws after me.

There was a flash in me and I came to know that, that was deliberate from him asws, and I discussed within myself with something. Abu Abdullah asws turned towards me and said: ‘O Ibn Asheym! Do not do such and such’, and he asws narrated to me of the matter which I had discussed within myself.

Then he asws said: ‘O Ibn Asheym! Allah azwj Delegated to Suleyman as Bin Dawood as, so He aswj Said: ‘This is Our Gift, so either confer or withhold, without a Reckoning [38:39]. And He aswj Delegated to His aswj Prophet saww, so He aswj Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. Whatever He aswj had Delegated to His aswj Prophet saww, so He aswj has delegated to us asws’.

O Ibn Asheym! So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, [6:125]. Do you know what the constriction is?’ I said, ‘No’. He asws by his asws hand and his asws fingers pressed something: ‘The grip from which nothing can come out from it, nor can anything enter into it’.411

11- برصاص الدراجات في نواية بحمد بن سانان قال قال أبو عبد الله غ فلا و الله ما فوض الله إلى أخبر من خلفه إلا إلى الرسل و إلى الأئمة ع فقال إنه إذا إنك الكتاب والحق تفخمنا بين الناس ما أراك الله و هو خليفة في الأوصياء.

(The book) ‘Basaair Al Darajaat’ in the miscellaneous (Chapter) – Muhammad Bin Sinan who said,

‘Abu Abdullah asws said: ‘No, by Allah azwj! Allah azwj did not Delegate to anyone from His azwj creatures except to the Rasool saww and to the Imams asws. He azwj Said: We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; [4:105], and it flows regarding the successors asws, 412

12- خصص، الاحصاص بر، بصاص الدراجات اتخذ بن محمد بن محمد بن عبد الله ع بن عبد الله بعدو ديمان قال سمعنا أنا خافر ع يقول من خلفه للذين أسنتهم من أهل الطالين فهو له خلال، فإن الأئمة بنا فقونته إلينا وأنا أخافو فهو خارج و ما خافو فهو خارج.

411 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 10
412 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 11
I heard Abu Ja'far\textsuperscript{asws} saying: ‘One to whom we\textsuperscript{asws} permit something he attains from the deeds of the unjust ones, so it is Permissible for him, because the Imams\textsuperscript{asws} from us\textsuperscript{asws}, it is delegated to them\textsuperscript{asws}. Thus, whatever they\textsuperscript{asws} Permit, so it is Permissible, and whatever they\textsuperscript{asws} prohibit, so it is Prohibited’.\footnote{Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 12}

(From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Educated His\textsuperscript{asww} Prophet\textsuperscript{asww} upon His\textsuperscript{asww} Love: And you are upon magnificent morals [68:4], then Delegating to him\textsuperscript{asww}’, so He\textsuperscript{azwj} Said; ‘And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7], and Said: There is one who obeys the Rasool, so he has obeyed Allah, [4:80]’.}

He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘And surely, the Prophet\textsuperscript{asww} of Allah\textsuperscript{azwj} delegated to Ali\textsuperscript{asws} and entrusted him\textsuperscript{asws}. You (Shias) submitted and the people rejected, and Allah\textsuperscript{azwj} will Suffice you all, if you speak when we\textsuperscript{asws} speak, and you are silent when we\textsuperscript{asws} are silent, and we\textsuperscript{asws} are in between you and Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} has not Made any good to be for anyone in opposition to our\textsuperscript{asws} instructions’.’

(Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 13)
‘I heard Abu Ja’far asws mentioning that Ali asws is in (Islam) as was the status of Suleyman as Bin Dawood as. Allah azwj the Exalted Said: *This is Our Gift, so either confer or withhold, without a Reckoning [38:39]*’.

Abu Abdullah asws said: ‘When you see Al-Qaim asws giving one hundred thousand to a man and gives one Dirham to another, do not dislike it in your chest for the Command (of Allah azwj) has been Delegated to him asws.

‘A group of the (believers in) Delegation and the reducers (Muqassirs) diverted Kamil Bin Ibrahim Al-Madany to Abu Muhammad asws. Kamil said, ‘I said within myself, ‘I shall ask him asws, ‘None can enter the Paradise except one who recognises as my recognition and says with my words (beliefs)’. He (the narrator) said, ‘When I entered to see my Master asws Abu Muhammad asws, I looked at soft white clothes upon him asws. I said within myself, ‘A Guardian asws of Allah azwj and His aswj Divine Authority is wearing from the soft clothes and instructing us with the consolating the brethren and forbidding us from wearing like it’.

He asws said (while) smiling: ‘O Kamill’, and uncovered his asws forearm, and there was black coarse sackcloth upon his asws skin, he asws said: ‘This is for Allah aswj, and this is for you all’.

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415 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 14
416 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 15
I greeted and sat down to a door having a curtain upon it. A wind came and uncovered its end, there I was by a youth as if he was a piece of the moon, from the sons of four years or similar to it. He\textsuperscript{asws} said to me: ‘O Kamil Bin Ibrahim!’ I shuddered from that and was inspired to say, ‘At your service, O my Master\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘You came to a Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Divine Authority to ask him\textsuperscript{asws}, ‘Will anyone enter the Paradise except one who recognises as your recognition and speaks with your words (beliefs)’. I said, ‘Yes, by Allah\textsuperscript{azwj}!’

Then he\textsuperscript{asws} was silent from me for a while, then said: ‘And you came to ask him\textsuperscript{asws} about the words (beliefs) of Al-Mufawwiza (believers in delegation). They are lying, but our\textsuperscript{asws} hearts are containers of Desires of Allah\textsuperscript{azwj}. So when He\textsuperscript{azwj} Desires, we\textsuperscript{asws} desire, and Allah\textsuperscript{azwj} is Saying: And you (Imams) are not desiring except if Allah so Desires. [76:30]’

I stood up and went out and did not see him\textsuperscript{asws} (Al-Qaim\textsuperscript{asws}) after that. Abu Nueym said, ‘I met Kamil and asked him about this Hadeeth, and he narrated to me with it’\textsuperscript{417}.
I recited in the presence of Abu Ja’far\textsuperscript{asws} the Words of Allah\textsuperscript{azwj} \textbf{There isn’t anything for you from the matter [3:128]}. He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}! There is for him\textsuperscript{saww} in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I inform you that Allah\textsuperscript{azwj} Blessed and High, when He\textsuperscript{azwj} Commanded His\textsuperscript{asws} Prophet\textsuperscript{saww} that he should manifest the Wilayah of Ali\textsuperscript{asws}, he\textsuperscript{saww} thought regarding the enmity of his\textsuperscript{saww} people for him\textsuperscript{asws}, and recognised it with them.

And that is what Allah\textsuperscript{azwj} had Graced him\textsuperscript{saww} with against them in all of his\textsuperscript{saww} characteristics. He\textsuperscript{asws} was the first on who expressed belief in Rasool-Allah\textsuperscript{saww} and in what he\textsuperscript{saww} was Sent with, and to help the people for the Sake of Allah\textsuperscript{azwj} the High and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and killed both their enemies, and was most hateful to the one who opposed them, and his\textsuperscript{asws} Knowledge was superior which no one else had, and countless merits and honours which cannot be counted.

So when the Prophet\textsuperscript{saww} thought regarding the enmity of his\textsuperscript{saww} people against him\textsuperscript{asws} with regards to these qualities, and their envy against him\textsuperscript{asws} he\textsuperscript{saww} was constricted from that. So Allah\textsuperscript{azwj} the High Informed him\textsuperscript{saww} that \textbf{There isn’t anything for you from the matter [3:128]}, but rather, the matter regarding it is for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Make Ali\textsuperscript{asws} to be his\textsuperscript{saww} successor\textsuperscript{asws} and the Master of the Command after him\textsuperscript{saww}.

So, this is what Allah\textsuperscript{azwj} Means. And how can there not be anything for him\textsuperscript{saww} from the affair, and Allah\textsuperscript{azwj} had Delegated to him\textsuperscript{saww} that whatever he\textsuperscript{saww} were to permit so it is Permissible, and whatever he\textsuperscript{saww} were to forbid so it is Prohibited. His\textsuperscript{azwj} Words: \textbf{And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]}\textsuperscript{418}.

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Tafseer Al Ayyashi – From Jabir who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘His\textsuperscript{azwj} Words to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: \textbf{There isn’t anything for you from the matter [3:128]}, interpret it for me’.

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\textsuperscript{418} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 17
He (the narrator) said, ‘Abu Ja’far asws said: ‘Allah azwj said it for a thing, and Allah azwj Wanted it for a thing. O Jabir! Rasool-Allah saww was eager that Ali asws would happen to be upon the people from after him saww, and in the Presence of Allah azwj it was different to what Rasool-Allah saww had wanted’.

أَ لََْ أَتْلح عَلَيْكَ يَا مُحَّمَّدح فييمَا أَن ْزَلْتح مينْ كيتَابِي إيلَيْكَ اللَّهُ ص الأَْمْرَ إيلَيْهِ.

He (the narrator) said, ‘I said, ‘So what is the meaning of what?’ He asws said: ‘Yes, it means by that Words of Allah azwj to His rasaw: “There isn’t anything for you from the matter [3:128], O Muhammad saww, regarding Ali asws. The Command regarding Ali asws and others is up to Me azwj. Did I asws not recite to you, O Muhammad, regarding what was Revealed from My azwj Book to you saww: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] – up to His azwj Words: and He will Make known the liars [29:3]’. He asws said: ‘Rasool-Allah saww delegated the command to him asws’.

Tafseer Al Ayyashi – From Al Jarmy,

‘From Abu Ja’far asws having recited: There isn’t anything for you from the matter [3:128], whether you saww turn to them or punish them, for they are unjust’.

(From the book) ‘Kashf Al Ghumma’ from (the book) ‘Manaqib’ of Al Khawarizmy, from Jabir who said,

‘When Allah azwj Created the skies and the earth, Called these, and they answered. He azwj Presented my saww Prophet-hood and Wilayah of Amir Al-Momineen Ali asws Bin Abu Talib asws, and both accept these two. Then He azwj Created the creatures and Delegated the matters of the Religion to us asws. The fortunate is the one who is fortunate by us asws, and the wretched is the one who is wretched by us asws. We asws are the permiters of His azwj Permissible(s) and prohibitors of His azwj Prohibitions’.

From the book ‘Riyaz Al Jinan’ of Fazl Bin Mahmou, by the chain from Muhammad Bin Sinan who said,
'I was in the presence of Abu Ja'far asws and mentioned the differing of the Shias, so he asws said: 'Allah azwj did not cease to be singular, individual in the Oneness. Then He azwj Created Muhammad saww and Ali asws and (Syeda) Fatima asws. They asws remained for a thousand aeons (eras). Then He azwj Created the things and Made them asws witness its creation, and Caused obedience to them asws to flow upon these, and Made regarding them asws whatever He azwj so Desired.

And He azwj Delegated the matters of the things to them asws regarding the judgment, and the proceedings, and the guidance, and the instructing, and the forbidding among the people, because they asws are the rulers, and for them asws is the command and the governance (Wilayah), and the guidance.

They asws are His aswj door, and His aswj deputies, and His aswj barriers. They asws are permitting what He azwj Desires and are prohibiting what He azwj Desires, and are not doing except what He azwj Desires: they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].

So this is the Religion, one who precedes it would drown in the sea of excesses, and one who stays behind from these ranks which Allah azwj has Ranked them asws regarding it would vanish in the land of carelessness and would not be loyal to Progeny asws of their asws rights regarding what is Obligated upon the Momineen, from recognising them asws.

Then he asws said: ‘Take it, O Muhammad, for it is from the treasured knowledge and its hidden!’"422

22 - خصص، الإختصاص الطَّيَالِسييُّ وَ ابن أبي الخَطَّابَ غَيْرِ ابنِ يَسَانٍ غَيْرِ عَلَيْهِ مَرَّةٍ يَدْخُلُ عَلَيْهِ بَيْنَهُ بِهِ نَبِيُّ الْمَهْدِيِّ مَرَّةٍ فَرَوْى قَالَ: تَلُؤُّ عَلَى أَيْنَ كَفَّارُ عِنْدَ اللّهِ أَرْحَامَ الْكَبْرَاءِ لَا يَكُونُ كَتْبُهُ مِنَ الْأَمْرِ أَرْحَامَ عِنْدَ اللّهِ مَرَّةً كَثِيرًا يَكُونُ عَلَى غَيْرِ إِحْدَاهُ عِنْدَ اللّهِ أَرْحَامَ أَرْحَامًا كَثِيرًا كَلَّمَهُ اللّهُ مَنْ تَكُوِّنُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِلَا يَكُونُ لَهُ مِنْ أَرْحَامِ الْكَبْرَاءِl

(The book) ‘Al Ikhtisaas’ of Al Tayalisi, and Ibn Abu Al Khattab, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel, from Jabir Bin Yazeed who said,

‘This Verse was recited unto Abu Ja’far asws, from Words of Allah aswj: There isn’t anything for you from the matter [3:128]. He asws said: ‘Rasool-Allah saww was eager that Ali asws should
happen to be Master of the Command (Wali Al-Amr) from after him saww. So, that is which Allahazwj Means: There isn’t anything for you from the matter [3:128]. And how can there not happen to be anything for him saww from the matter and Allahazwj has Delegated to him, so Heazwj Said that whatever the Prophet saww permits so it is Permissible, and whatever the Prophet saww prohibits, so it is Prohibited”. 423

I said, ‘Is the one who drinks wine like the one who drinks an intoxicant?’ Heasws said: ‘(Yes it’s the) Same’. I considered that as great (major issue). Heasws asked from me: ‘Don’t consider that to be grievous. When Allahazwj Educated Hisasws Prophet saww (with the best morality) and Heazwj Completed it, Heazwj Delegated it to him saww (the Religion). Allahazwj Sanctified Mecca, and the Rasool-Allahsaww included in it the ancestors. Allahazwj Permitted for himsaww all of that. Allahazwj Prohibited the wine, and the Rasool-Allahsaww prohibited all intoxicants. Allahazwj Permitted that for himsaww; and Allahazwj Obligated the obligations from the lineages and that the Rasool-Allahsaww included in it the ancestors. Allahazwj Permitted for himsaww all of that. Then heasws said to him: ‘O Fazeyl, they have distorted (Tahreef), and what have they distorted There is one who obeys the Rasool, so he has obeyed Allah [4:80]’’ 424


(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed Al Qandy, from Abdullah Bin Sinan,

‘From Abu Abdullahasws, he (the narrator) said, ‘I said to himasws, ‘How did Amir Al-Momineenasws deal with the drinker of wine?’ Heasws said: ‘Heasws applied the legal punishment on him’. I said, ‘And if he returned to it?’ Heasws said: ‘Heasws applied the legal punishment on him three times, and if he returned to it, heasws killed him’.

I said, ‘Is the one who drinks wine like the one who drinks an intoxicant?’ Heasws said: ‘(Yes it’s the) Same’. I considered that as great (major issue). Heasws asked from me: ‘Don’t consider that to be grievous. When Allahazwj Educated Hisasws Prophet saww (with the best morality) and Heazwj Completed it, Heazwj Delegated it to him saww (the Religion). Allahazwj Sanctified Mecca, and the Rasool-Allahsaww included in it the ancestors. Allahazwj Permitted for himsaww all of that. Allahazwj Prohibited the wine, and the Rasool-Allahsaww prohibited all intoxicants. Allahazwj Permitted that for himsaww; and Allahazwj Obligated the obligations from the lineages and that the Rasool-Allahsaww included in it the ancestors. Allahazwj Permitted for himsaww all of that. Then heasws said to him: ‘O Fazeyl, they have distorted (Tahreef), and what have they distorted There is one who obeys the Rasool, so he has obeyed Allah [4:80]’’ 424

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,
'I was in the presence of Abu Ja’far asws, the 2nd, and the differing of the Shias flowed (discussion), so he asws said: 'O Muhammad! Allah Bawj Blessed and Exalted did not cease to be singular, Individual with His Oneness. Then He Bawj Created Muhammad asws and Ali asws and (Syeda) Fatima asws. They asws remained for a thousand aeons. Then He Bawj Created the entirety of the things and Made them asws witness its creation, and Flowed obedience to them asws upon these and Delegated its affairs to them asws.'

So, they asws are permitting whatever they asws so desire, and they asws are prohibiting whatever they asws desire, and they asws are never desiring except if Allah Bawj Blessed and Exalted so Desires'.

Then he asws said: 'O Muhammad! This is the Religion which one who precedes it, reneges, and one who stays behind from it is obliterated, and one who necessitates it would catch up. Take it to you, O Muhammad!'"425

And Al-Reza asws was saying in his asws supplication: 'O Allah Bawj! I asws disavow from the might and the strength (being for me asws), and there is no might nor strength except with You Bawj. O Allah Bawj! I asws seek Refuge with You Bawj and disavow to You Bawj from those who are claiming for us asws what isn’t for us with right.'

O Allah Bawj! I asws disavow to You Bawj from those who are saying regarding us asws what we asws did not say it regarding ourselves asws. O Allah Bawj! For You Bawj is the Creating and from You Bawj

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425 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 24
is the sustenance, *(It is)* You we worship And You do we seek Assistance (from) [1:5]. You\textsuperscript{aswj} are our\textsuperscript{asws} Creator and Creator of our\textsuperscript{asws} forefathers\textsuperscript{asws} the former ones, and our\textsuperscript{asws} forefathers\textsuperscript{asws} the latter ones.

O Allah\textsuperscript{aswj}! The Lordship is false except with You\textsuperscript{aswj}, and the Divinity is not correct except for You\textsuperscript{aswj}, so Curse the Christians those who are belittling Your\textsuperscript{aswj} Magnificence, and Curse the scoffer for speaking of Your\textsuperscript{aswj} Forming. O Allah\textsuperscript{aswj} I\textsuperscript{asws} am Your\textsuperscript{aswj} servant and son\textsuperscript{asws} for Your\textsuperscript{asws} servant. We\textsuperscript{asws} do not control any benefit for ourselves\textsuperscript{asws}, nor any harm, nor death, nor life, nor Resurrection.

O Allah\textsuperscript{azwj}! One who claims we\textsuperscript{asws} are Lords, so we\textsuperscript{asws} are disavowed from him, and one who claim that the creating is up to us\textsuperscript{asws}, and the sustaining is up to us\textsuperscript{asws}, so we are disavowed from him, like the disavowment of Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as} from the Christians.

O Allah\textsuperscript{aswj}! We\textsuperscript{asws} did not call them to what they are claiming, therefore do not Seize us\textsuperscript{asws} with what they are saying, and Forgive us\textsuperscript{asws} of what they are claiming and do not Leave upon the earth any dwelling of theirs. *Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]*

And it is reported from Zurara having said,

‘I said to Al-Sadiq\textsuperscript{asws}, ‘A man from the sons of Abdullah Bin Saba is speaking with the delegation (of Allah\textsuperscript{azwj}).’ He\textsuperscript{asws} said: ‘And what delegation?’ I said, ‘That Allah\textsuperscript{aswj} Blessed and Exalted Created Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and Delegated to them\textsuperscript{asws}, and they\textsuperscript{asws} create and sustain, and cause to die and (make to) live’. He\textsuperscript{asws} said: ‘He is lying, enemy of Allah\textsuperscript{azwj}.’

When I returned to him, I recited this Verse to him which is in Surah Al Ra’ad: *Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?* Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16].
When I returned to the man and informed him, it was as if I had made him swallow a stone’, or said, ‘As if he was mute’.
CHAPTER 11 – NEGATION OF THE FORGETFULNESS FROM THEM

1 - Ibn Asim narrates from Al-Mawardi that from the Hadith of Al-Muadh bin Jabal that ‘Abdullah ibn Zaid said: ‘It was narrated to me that the Messenger of Allah (peace be upon him) said: ‘When you see me performing Salat, then do not think that I have forgotten anything. But rather think that I have performed it in order to complete the Salat that I have performed before you’.\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 1}

(The book) ‘Uyoon Akhbar Al Reza\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 2} – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Harwy who said,


He\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3} said: ‘They are lying, may Allah\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3} Curse them! The One who does not Forget, He\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3} is Allah\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3}, there is no god except He\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3}.\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3}’ (Derogatory)


3 - Ibn Mahboub, from Hammad, from Rabie, from Al Fuzeayl who said,


Notes by Majlisi –

قد مر في صفات الإمام عن الرضا فهم معصوم مؤيد مصدق قد أمن من الخطاو والزلال والمار. 

\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 1}
\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 2}
\footnote{Bihar Al Anwaar – V 25, The book of Imama, P 3 Ch 11 H 3}
It has passed in the description of the Imam\textsuperscript{asws} from Al-Reza\textsuperscript{asws}, he\textsuperscript{asws} is infallible, Supported harmonised, Protected having been Secured from the mistakes, and the slips and the stumbles'.

And I shall be bringing in Tafseer Al Numani, the in the book of the Quran, by his chain from Ismail Bin Jabir, ‘From Al-Sadiq\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said in explanation of the description of the Imam\textsuperscript{asws} – From these is that the Imam\textsuperscript{asws} knows, the one\textsuperscript{asws} in charge upon it, that he\textsuperscript{asws} is infallible from the sins, all of them, its minor ones and its major ones.

He\textsuperscript{asws} neither errs is issuing verdicts, nor mistakes in answering, nor forgets, nor mistakes, nor plays with anything from the matters of the world’, and continued the Hadeeth up to he\textsuperscript{asws} said: ‘They turned away from taking the rulings from its rightful ones, from the ones Allah\textsuperscript{azwj} had Obligated the obedience to them\textsuperscript{asws}, from the ones\textsuperscript{asws} who neither slip, nor make mistakes, nor forget’’.
CHAPTER 12 – IT FLOWS FOR THEM\textsuperscript{asws} FROM THE MERITS AND THE OBEDIENCE LIKE WHAT FLOWED FOR RASOOL-ALLAH\textsuperscript{azwj}, AND THEY\textsuperscript{asws} ARE EQUAL IN THE MERITS

1 – Майами إلائي للفضلانى الأمنى عن الأمنى بعَ زي حسن عن مراعاة الأمنى أنفسه عن مراعاة التزامه عن وحيد الأجر، حديث من حنيف بن الأرقم بن علي بن محمد بن عبد الاله بن مبارك بن عبد الله، قال: دخلت أنا وسليمان بن الخطاب على أبي عبد الله حضرموت في تجربة جعلت بها سليمان، أنا أحدثهما ما حدث عن أمير المؤمنين علي بن أبي طالب عَبَّر به وما لم أنفعه عينه حسن ما خرج لي رسول الله ص ورسوله الفضل على جميع من خلق الله

The book) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed, from Al Hassan Bin Hamza, from Nasr Bin Al Hassan Al Warameety, from Sahl, from Muhammad Bin Al Waleed Al Sayrafi, from Saeed Al A’araj who said,

‘I and Suleyman Bin Khalid entered to see Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and he\textsuperscript{asws} initiated me saying: ‘O Suleyman! Whatever has come from Amir Al-Momineen Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, take with it, and whatever has been forbidden from him\textsuperscript{asws}, end up from it. It flows for him\textsuperscript{asws} from the merits what had flowed for Rasool-Allah\textsuperscript{saww}, and for His\textsuperscript{azwj} Rasool\textsuperscript{saww} is the merit upon the entirety of the ones Allah\textsuperscript{azwj} Created.

The one who faults upon Amir Al-Momineen\textsuperscript{asws} regarding anything is like the faulter upon Allah\textsuperscript{azwj} and upon His\textsuperscript{asws} Rasool\textsuperscript{saww}, and the rejecter upon him\textsuperscript{asws} regarding anything small or bid, is upon a limit of the association (Shirk) with Allah\textsuperscript{azwj}.

Amir Al-Momineen\textsuperscript{asws} is a door of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} cannot be accessed except from it, and His\textsuperscript{asws} Way - which if one adheres with another, is destroyed. Similar to that flow the rulings of the Imams\textsuperscript{asws} after him\textsuperscript{asws}, one after one. Allah\textsuperscript{azwj} Made them\textsuperscript{asws} as cornerstones of the earth, and they\textsuperscript{asws} are the far-reaching argument upon the ones above the earth, and ones beneath the soil.

Do you not know that Amir Al-Momineen\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} am the distributor for Allah\textsuperscript{azwj} between the Paradise and the Fire, and I\textsuperscript{saww} am the greatest differentiator, and I\textsuperscript{asws} am the owner of the staff (of Musa\textsuperscript{as}), and the branding iron, and the entirety of the Angels has acknowledged to me\textsuperscript{asws}, and (so did) the (Holy) Spirit with the like of what they had acknowledged to Muhammad\textsuperscript{saww}, and I\textsuperscript{asws} have carried like the load of Muhammad\textsuperscript{saww}, and it is the Load of the Lord\textsuperscript{azwj}.'
And (on the Day of Qiyamah) Muhammad saww would be Called and clothed and told to speak, so he saww will speak, and I saws will be Called and clothed and told to speak, so I saws shall speak; and I saws have been Given characteristics no one before me asws has been Given. I saws know the afflictions and the judgment and the decisive address!" 430

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty,

‘From Al-Reza asws having been written to, said: ‘Abu Ja'far asws said: ‘The Eman is not complete for a servant until he recognises that it flows for their asws last one asws what flows for their asws first one asws, regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibition, same, and for Muhammad sannah and Amir Al Momineen asws are their asws merits’. 431

(The book) ‘Basaair Al Darajaat’ – Ali Bin Hassan, from Abu Abdullah Al Rayyahi, from Abu Al Samit Al Halwany,

‘From Abu Ja'far asws having said: ‘A merit of Amir Al-Momineen asws is whatever he asws came with, take with it, and whatever he asws forbade from, end from it, and it flows for him asws of the obedience after Rasool-Allah sannah like that which flowed for Rasool-Allah sannah, and the merit is for Muhammad sannah.

The one advancing in front of him asws is like the one advancing in front of Allah azwj and His azwj Rasool sannah, and the one (trying to be) superior to him asws is like the one (trying to be) superior upon Allah azwj and upon His azwj Rasool sannah, and the rejecter to him asws in anything minor or major is upon a limit of the Shirk (association) with Allah azwj.

إِنَّ رَسُولَ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمَ رَجِلًا مِّنْ تَابِعِيْهِ نَفَسًا عَلَى حَدِّ الشِّرْكِ وَلاَ يَخْرُجُ عَنْهُ وَلَكِنَّ حَيَّاً وَلَكِنَّ حَيَّاً. إِذَا رَكَبَ رِماَدُ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمَ سَائِرًا عَلَى مَسْلَكِهِ وَلَكِنَّ حَيَّاً وَلَكِنَّ حَيَّاً.

Rasool- Allah aswj is a door of Allah aswj which He aswj cannot be accessed except from it, and His aswj Way which one who travels in - it would arrive to Allah aswj, and like that was/is Amir Al-Momineen asws from after him sannah, and it flows in the Imams asws, one after one.

430 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 1
431 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 2
Allahazwj Made them asws cornerstones of the earth lest it convulses with its inhabitants, and pillars of Al-Islam, and Hisazwj connectors upon the Way of Hisazwj Guidance. Neither can anyone guide except by theirasws guidance nor can he stray outside from guidance except by being deficient of theirasws rights; and as trustees of Allahazwj upon what Heazwj Sent down from the knowledge, or excuse or warning, and the far-reaching arguments upon the ones in the earth.

It flows from Allahazwj for their last one like that which flows for theirasws first one, and no one can arrive to anything from that except by Assistance of Allahazwj.

And Amir Al-Momineenasws said: ‘Iasws am the distributor of the Paradise and the Fire. No entering one can enter except upon one of myasws two distributions, and Iasws am the greatest differentiator, and Iasws am the Imamasws of the ones after measws and the fuller of the one who were before measws, and no one can precede measws except Ahmadasws, and Iasws and himasws are upon one way except that heasws would called by hissaww name.

And Iasws have been Given the six – knowledge of the deaths and the afflictions, and the doctrines, and the lineages, and the decisive address, and Iasws am in charge of the Returns and the government of the governments, and Iasws am the owner of the staff (of Musaas), and the branding iron, and the walker who shall speak to the people’.

And the book) ‘Ikmal Al Deen’ – Majaylawiya, from his uncle, from Al Barqy, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumali,

‘From Abu Ja’farasws fatherasws, from hisasws grandfatherasws Al-Husaynasws having said: ‘Iasws and myasws brotherasws entered to see myasws grandfather Rasool-Allahsaww. Heasws made measws sit upon hissaww thigh and seated myasws brotherasws Al Hassanasws upon hissaww other thigh.

432 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 3
Then he \textit{saww} kissed us \textit{asws} and said: ‘By my \textit{saww} father \textit{asws}! You \textit{asws} two are from the Imams \textit{asws}, grandsons \textit{asws}. Allah\textit{azwj} has Chosen you \textit{asws} both from me \textit{saww}, and from your \textit{asws} father \textit{asws}, and from your \textit{asws} mother \textit{asws}, and Chosen from your \textit{asws} lineage, O Husayn \textit{asws}, nine Imams \textit{asws}, the ninth of them \textit{asws} being their Qaim \textit{asws}, and all of them \textit{asws} regarding the merits and the status are equal in the Presence of Allah\textit{azwj} the Exalted’.  433

\footnotesize

433 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 4

434 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 5

435 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 6
‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘We\textsuperscript{asws}, regarding the knowledge, and the bravery are equal, and regarding the awards, are upon a measurement of what we\textsuperscript{asws} decree’.\textsuperscript{436}

8- بر: بصائر الدرجات أَحَِْدح بْنح مُحَّمَّدٍ عَني الأَْهْ يَُْيََ عَنْ أَيُّوبَ بْني الْْحرِّ عَنْ أَبِي عَبْدي اللَّهي ع أَوْ عَمَّنْ رَوَاهح عَنْ أَبِي عَبْدي اللَّهي

(Question: Can Abu Abdullah\textsuperscript{asws}, or from the one who reported it, from Abu Abdullah\textsuperscript{asws}, We said: 'The Imams\textsuperscript{asws}, some of them\textsuperscript{asws} are more knowledgeable than some?' He\textsuperscript{asws} said: ‘Yes, and their\textsuperscript{asws} knowledge with the Permissible and the Prohibitions and interpretation of the Quran, is one’.\textsuperscript{438}

9- بر: بصائر الدرجات أَحَِْدح بْنح مُحَّمَّدٍ عَني الأَْهْ يَُْيََ عَنْ أَيُّوبَ بْني الْْحرِّ عَنْ أَبِي عَبْدي اللَّهي ع أَوْ عَمَّنْ رَوَاهح عَنْ أَبِي عَبْدي اللَّهي صلَّى الله عليه وَ سَلَّم

(Question: Can Abu Abdullah\textsuperscript{asws}, or from the one who reported it, from Abu Abdullah\textsuperscript{asws}, We said: 'The Imams\textsuperscript{asws}, some of them\textsuperscript{asws} are more knowledgeable than some?' He\textsuperscript{asws} said: ‘Yes, and their\textsuperscript{asws} knowledge with the Permissible and the Prohibitions and interpretation of the Quran, is one’.\textsuperscript{438}

10- حا: المفسِّر المفيد أَبحو غَاليبٍ الزُّرَاريي عَني الْْيمْيرَييِّ عَني الَْْسَني بْني عَلييٍّ عَني الَْْسَني بْني زَكَرييَّا عَنْ مُحَّمَّدي بْني سينَانٍ وَ يحونحسَ بْني ي َ عْقحوبَ عَنْ عَبْدي...

(Question: Our\textsuperscript{asws} first one is a pointer upon our\textsuperscript{asws} last one, and our\textsuperscript{asws} last one is a ratifier of our\textsuperscript{asws} first one, and the Sunnah among us\textsuperscript{asws} is one. Allah\textsuperscript{azwj} the Exalted, when He\textsuperscript{azwj} Judges with a Judgment, Flows it’.\textsuperscript{439}

11- حم: الإحصاء أَبحو غاليبٍ الزُّرَاريي عَني الْْيمْيرَييِّ عَني الَْْسَني بْني عَلييٍّ عَني الَْْسَني بْني زَكَرييَّا عَنْ مُحَّمَّدي بْني سينَانٍ وَ يحونحسَ بْني ي َ عْقحوبَ عَنْ عَبْدي...

(Question: I heard Abu Abdullah\textsuperscript{asws} saying: ‘Amir Al-Momineen\textsuperscript{asws} was a door of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} cannot be accessed except from it, and His\textsuperscript{azwj} Way which one who travels with another, would be destroyed; and like that it flows for the Imams\textsuperscript{asws} of guidance, one after one.

\textsuperscript{436} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 7
\textsuperscript{437} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 8
\textsuperscript{438} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 9
\textsuperscript{439} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 10
Allah\textsuperscript{azwj} Made them\textsuperscript{asws} cornerstones of the earth lest it convuls with its inhabitants, and His\textsuperscript{azwj} far-reaching argument upon the ones above the earth and ones beneath the soil”. 440

12 - حصن، الإحصصائين بني آدم، عن الصفار عن أحمد بن محمد و محمذ عن خالد الحبيب عن الزناد عن قال أبو عبد الله عز زال

(First book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, and Muhammad Bin Abdul Hameed, from Al Bazanty, 441

From Al-Reza\textsuperscript{asws} having said: ‘Abu Abdullah\textsuperscript{asws} said: ‘We\textsuperscript{asws} all flow one flow regarding the obedience and the commands, and some of us\textsuperscript{asws} are greater than some’. 441

13 - حصن، الإحصصائين محمذ بن بنيي عن بنيي عن بنيي عن أبو عبد الله عز قال: لين شه: نزْ فِي الطَّاعِي وَ الأَمْري مَرَى وَاحَدٍ وَ بَعْضٍ نََْريي نََْريي فِي الطَّاعِي وَ الأَمْري مَرَى وَاحَدٍ وَ بَعْضٍ.

(First book) ‘Al Ikhtisaas’ – Muhammad Bin Isa, from Yunus, from one of his men, 442

From Abu Abdullah\textsuperscript{asws} having said: ‘There isn’t anything coming from the Presence of Allah\textsuperscript{azwj}, except it began with Rasool-Allah\textsuperscript{asws}, then with Amir Al-Momineen\textsuperscript{asws}, then with ones\textsuperscript{asws} from after him\textsuperscript{asws}, for the knowledge of their\textsuperscript{asws} last one\textsuperscript{asws} to be from their\textsuperscript{asws} first one\textsuperscript{asws}, and their\textsuperscript{asws} last one\textsuperscript{asws} cannot happen to be more knowledgeable than their\textsuperscript{asws} first one\textsuperscript{asws}. 442
said to me: ‘O Abu Al-Sabbah! A servant will not find the reality of Eman until he knows that for the last of us asws is what is for the first of us asws’.

15- خصص، الإختصاص عن ماليكي بني عاجييّة قال: فلما أن أيا عابود الله ع العائبة يتناقشون قال أما في الجنة والجحون علمهم فيه سواء و هم يتناقشون فيما سوى ذلك.

(The book) ‘Al Ikhtisaas’ – From Malik Bin Atiya who said,

‘I said to Abu Abdullah asws, ‘The Imams asws are (of different) seniority?’ He asws said: ‘As for regarding the Permissible(s) and the Prohibitions, their asws knowledge regarding it is equal, and they asws are (of different) seniority regarding what is besides that’.

16- خصص، الإختصاص عن آحمد بن عمر الجليلي قال قال أبو حفص ع لا يشتكيل عن دينه إلا أن الذي يجري لأوّلنا و هم في الطاعة والجحون والجحون سواء و هم يتناقشون و أمر المؤمنين ع فضلهما.

(The book) ‘Al Ikhtisaas’ – From Ahmad Bin Umar Al Halby who said,

‘Abu Ja’far asws said: ‘The Eman will not be complete for a servant until he recognises that it flows for our asws last one what flows for our asws first one, and they asws are equal regarding the obedience, and the Divine Authority, and the Permissible(s), and the Prohibitions, and for Muhammad saww and Amir Al-Momineen asws is their asws superiority’.

I am saying, ‘It is reported by Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan in the book ‘Al Manaqib’, from Habbat Al Urny,

‘From Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘saww am chief of the former ones and the latter ones, and you asws, O Ali asws, and chief of the creatures after me. Our asws first one is like our asws last one, and our asws last one is like our asws first one’.

17- أقول إلى عائبة قال قال رسول الله ص من أحب بن علي بن الحسن بن علي بن الحسن بن علي بن الحسن بن علي يثابون بما يثابون أوّلنا وأخِرنا و هم يتناقشون وبيننا في النعمة أهل الجحون و أهل الجحون.

And from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Ali saww Bin Abu Talib asws is the most superior of the Creatures of Allah sawj apart from me saww, and Al-Hassan asws and Al-Husayn asws are chiefs of the youths of the inhabitants of the Paradise, and their asws father asws is better than them asws, and (Syeda) Fatima asws is chieftess of the women of the worlds, and Ali asws is my saww in-law, and if I saww
were to find for (Syeda) Fatima<sup>asws</sup> anyone better than Ali<sup>asws</sup>, I<sup>saww</sup> would not have married her<sup>asws</sup> to him<sup>asws</sup>, 447

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Muhtazar’, from the book ‘Al Mazār’ of Muhammad Bin Aleel Al Ha’iry, from his chain from Muhammad Bin Yahya Al Attar, from Ahmad Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Al Hajjaj, from Yunus Bin Wahab Al Qasry who said,

‘I entered Al-Medina and went to Abu Abdullah<sup>asws</sup>. I said, ‘May I be sacrificed for you<sup>asws</sup>! I have come to you<sup>asws</sup> and did not visit Amir Al-Momineen<sup>asws</sup> (grave)’.

He<sup>saww</sup> said: ‘Evil is what you have done! Had you not been from our<sup>asws</sup> Shias, I<sup>saww</sup> would not have even looked at you. You did not visit the one whom Allah<sup>azwj</sup> Visits with the Angels, and the Momineen<sup>asws</sup> are visiting him<sup>asws</sup>?’ I said, ‘May I be sacrificed for you<sup>asws</sup>! I did not know that’.

He<sup>saww</sup> said: ‘Then know that Amir Al-Momineen<sup>asws</sup> is more superior in the Presence of Allah<sup>azwj</sup> than the Imams<sup>asws</sup>, all of them<sup>asws</sup>, and for him<sup>asws</sup> is the Reward of their<sup>asws</sup> deeds and they<sup>asws</sup> are being meritorious upon a measurement of their<sup>asws</sup> deeds’.

And it is reported by Al Karajaky in (the book) ‘Kunz Al Fawaid’ – From Al Husayn Bin Muhammad Bin Ali Al Sayrafi Al Baghdadi, from Muhammad bin Umar Al Jiani, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aban, from Abu Maryam, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> is my<sup>saww</sup> Lord<sup>azwj</sup>. There is no Emirate for me<sup>saww</sup> along with Him<sup>azwj</sup>, and I<sup>saww</sup> am a Rasool<sup>saww</sup> of my<sup>saww</sup> Lord<sup>azwj</sup>, there is no Emirate with me<sup>saww</sup>, and Ali<sup>saww</sup> is a Guardian<sup>asws</sup> (Wali) of the ones who were in his<sup>asws</sup> Wilayah, and there is no Emirate with him<sup>asws</sup>, 449

447 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 18
448 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 19
449 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 20
He said, ‘And it is narrated to us by Abu Al Hassan Muhammad Bin Ahmad bin Shazan, from Ahmad bin Muhammad, from Muhammad Bin Ja’far, from Muhammad bin Al Husayn, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar, from Ibn Jubeyr, from Ibn Abbas who said,

‘The green (blue sky) does not shade and the dust (ground) does not carry after me saww anyone more superior than Ali asws Bin Abu Talib asws, and he asws is an Imam saws of my saww community, and its Emir, and he asws is my saww successor asws, and my saww Caliph upon it. One who follows him asws after me asws would be guided, and one who is guided by others would stray and deviate.

Surely, I saws am the Prophet saws, the Chosen one. I saws do not speak with the merits of Ali asws Bin Abu Talib asws from the personal desire, Surely, it is only a Revelation He Revealed [53:4], the (Trustworthy) Spirit descended with it, the one Selected by the One azwj For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6].

(Related to Hadeeth, just a commentary)

450 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 21
‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, the Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}, and Chose me\textsuperscript{saww} from the Messengers\textsuperscript{as}, and Chose from me Al\textsuperscript{as}, and Chose from Ali\textsuperscript{as} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and Chose from Al-Husayn\textsuperscript{asws} the successors\textsuperscript{asws}.\textsuperscript{451}

They\textsuperscript{asws} are preventing from the Revelation, alterations of the exaggerators, and the falsifications of the falsifiers, and interpretations of the ignorant ones. Their\textsuperscript{asws} ninth one is their\textsuperscript{asws} Qaim\textsuperscript{asws}, their\textsuperscript{asws} hidden one and their apparent one, and he\textsuperscript{asws} is their\textsuperscript{asws} superior one\textsuperscript{afj\.\textsuperscript{451}}

And from him, from Zayd Al Shaham who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘But rather, is Al-Hassan\textsuperscript{asws} superior or Al-Husayn\textsuperscript{asws}?\textsuperscript{451}

He\textsuperscript{asws} said: ‘The superiority (merit) of our\textsuperscript{asws} first one is attached with the merit of our\textsuperscript{asws} last one, and merit of our\textsuperscript{asws} last one is attached with the merit of our\textsuperscript{asws} first one, and all of it is a merit for him\textsuperscript{asws}.

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Expand in the answer to me, for by Allah\textsuperscript{azwj}, I did not ask you\textsuperscript{asws} except to as a seeker’.\textsuperscript{451}

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are from a good tree. Allah\textsuperscript{azwj} Formed us\textsuperscript{asws} from one clay. Our\textsuperscript{asws} merit is from Allah\textsuperscript{azwj} and our\textsuperscript{asws} knowledge is from Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are His\textsuperscript{azwj} trustees upon His\textsuperscript{azwj} creatures, and the callers to His\textsuperscript{azwj} Religion, and the doormen in what is between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creatures. Shall I\textsuperscript{asws} increase for you, O Zayd?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘Our\textsuperscript{asws} creation is one, and our\textsuperscript{asws} knowledge is one, and our\textsuperscript{asws} merit is one, and all of us\textsuperscript{asws} are one in the Presence of Allah\textsuperscript{azwj} the Exalted’.\textsuperscript{451}

\textsuperscript{451} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 22
فقال أخبرني بعدئكم فقال لله: أخبرني عبّدَّتيكَ ومُحَمَّدٌ وَ أَوْسُطُنا مُحَمَّدٌ وَ أَوْسُطُنا مُحَمَّدٌ.

He (the narrator) said, ‘Inform me with your number’. He said: ‘We are twelve. That is how we were around the Throne of our Lord in the beginning of our creation. The first of us is Muhammad, and our middle one is Muhammad (Al-Baqir), and our last one is Muhammad (Al-Qaim).’.
CHAPTER 13 – THEIR\textsuperscript{asws} STRANGE DEEDS AND SITUATIONS, AND OBLIGATION OF THE SUBMISSION TO THEM\textsuperscript{asws} IN THE ENTIRETY OF THAT

(Surah) Al-Kahf: \textit{He said: ‘You will never be able on being patient with me}\ [18:67]

\begin{quote}
And how can you have patience upon what news you have not been narrated with?’ [18:68]
\end{quote}

\textit{He said: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’} [18:69]

\textit{He said: ‘So if you were to follow me, then you will not question me about anything until I narrate to you of it with a mention\ [18:70] – up to the end of the story.}\n
\begin{itemize}
  \item 1- محتبب البصائر من تدعى عني أبني عيسى إيلَّ الصوفين فيهم من السمع والبراءة من منطق الأعمال.
  \item 2- محتبب البصائر من تدعى عني أبني عيسى إيلَّ الصوفين فيهم من منطق الأعمال.
\end{itemize}

(The book) 'Muntakhab Al Basaair' – Sa’ad, from Ibn Isa, by his chain to Al Mufazzal who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Whatever (Hadeeth) comes to you from us\textsuperscript{asws} from what is allowed to be among the people, and you do not know it, and do not understand it, and do not reject it, and refer it back to us\textsuperscript{asws}; and whatever (Hadeeth) comes to you from us\textsuperscript{asws} from what is not allowed to be among the people, then reject it and do not refer it to us\textsuperscript{asws}, 453.'

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Yahya Bin Zakariya,

\begin{footnote}
453 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 1
\end{footnote}
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘One whom it cheers that he completes the Eman, so let him say, ‘The word from me in the entirety of the things, is the word of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, regarding whatever they\textsuperscript{asws} are being secretive and regarding what they\textsuperscript{asws} are announcing, and regarding whatever has reached me and regarding what has not reached me’.\textsuperscript{454}

3- خص، منتخب البصائر سَعْدٌ عَني ابْني عييسَى وَ ابْني أَبِي الَْْطَّابي وَ غَيرْيهُيَا عَني الْبَزَنْطييِّ عَنْ هيشَامي بْني سَالَيٍ عَني ابْني طَرييفٍ قَالَ:

ق حلْتح لأيَبِي جَعْفَرٍ ع مَا ت َقحولح فييمَنْ أَخَذَ عَنْكحمْ عيلْماً ف َنَسييَهح

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, and Ibn Abu Al Khattab, and other from Al Bazanty, from hisham Bin Salim, from Ibn Tarey who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘What are you\textsuperscript{asws} saying regarding the one who takes knowledge from you\textsuperscript{asws} and forgets it’.

قال لا خُلُقَة علِّيَّة إِنَّمَا الخُلُقَة علِّيَّة عَنْ مِنْ شَيْءٍ مَنْ حَدِيثاً فَأَلْكُرَة أَوْ تَلْعَبَتْ فَلَمَّا بَيْنِي وَ كَفَرَ فَزَاكُ رَسُولُ اللّهِ ﷺ مُؤَسِّعٌ عَلَّمَكُمْ

He\textsuperscript{asws} said: ‘There is no argument against him. But rather, the argument is against the one who hears a Hadeeth from us\textsuperscript{asws} and denies it, or it reaches him but he does not believe in it and disbelieves. As for the (sin of) forgetfulness, it is dropped from you all’.\textsuperscript{455}

4- خص، منتخب البصائر سَعْدٌ عَني ابْني أَبِي الَْْطَّابي وَ الَْْشَّابي وَ الْيَقْطيينِّيِّ عَني ابْني أَسْبَا ٍ عَني ابْنِي عَمييرَةَ عَني الَْْضْرَمييِّ عَني الَْْجَّاجي الَْْيْبَِييِّ

قَالَ:

ق ح لْتح لأيَبِي عَبْدي اللَّهِ ع إينَّا نَكحونح فِي الْمَوْضيعي ف َيرحْوَى عَنْكحمح الَْْدييثح الْعَظييمح ف َيَقحولح ب َعْضحنَا ليبَ عْضٍ الْقَوْلح ق َوْلَححمْ ف َيَشحقُّ ذَليكَ عَلَى ب َعْضينَا

(The book) ‘Muntakhab Al Basaair’ – From Ibn Abu Al Khattab, and Al Khashab, and Al Yaqteeny altogether from Ibn Asbat, from Ibn Amerya, from Al Hazramy, from Al Hajaj Al Khyberi who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘We happen to be in a place and narrated the great Hadeeth from you\textsuperscript{asws}, so some of us say to each other, ‘The word is their\textsuperscript{asws} word’, and that is grievous upon some of us’.

فقال كَأَنَّكَ تحرييدح أَنْ تَكحونَ إيمَاماً ي حقْتَدَى بيكَ أَوْ بيَهِي مَنْ رَدَّ إيلَيْنَا ف َقَدْ سَليمَ

He\textsuperscript{asws} said: ‘It is as if you want to become an imam to be followed with you or with him. One who refers to us\textsuperscript{asws} so he is safe’.\textsuperscript{456}

5- خص، منتخب البصائر سَعْدٌ عَني ابْني عييسَى وَ ابْني أَبِي الَْْطَّابي وَ الَْْشَّابي وَ الْيَقْطيينِّيِّ عَني ابْني أَسْبَا ٍ عَني ابْنِي عَمييرَةَ عَني الَْْضْرَمييِّ عَني الَْْجَّاجي الَْْيْبَِييِّ

قَالَ هحمح الأَْئيمَّةح وَ يََْريي فييمَني

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Baseer,
‘From Abu Abdullah asws regarding Words of Allah azwj Mighty and Majestic: **Surely, those who say, ‘Our Lord is Allah’, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, [41:30]**, he asws said: ‘They asws are the Imams asws and it flows regarding ones from our asws Shias who are steadfast and submit to our asws commands, and conceal our asws Ahadeeth in the presence of our asws enemies, the Angels would welcome them with the glad tidings from Allah azwj with the Paradise.

وَقَدْ وَاللَّهِ مَضَى أَقْوَامٌ كَانحوا عَلَى ميثْلي مَا أَنْتحمْ عَلَيْهيه مَيْنتَ الدِّيني اسْتَقَامحوا وَ سَلَّمحوا لأيَمْري

And by Allah azwj, people have passed having been upon the like of what you (Shias) are upon, from the Religion. They were steadfast, and they submitted to our asws commands, and concealed our asws Ahadeeth, and did not broadcast these in the presence of our asws enemies, and did not doubt in it, just as you all are doubting, so the Angels received them with the glad tidings from Allah azwj with the Paradise’.

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خص، منتخب البصائر بيالإْيسْنَادي عَني ابْني مَُْبحوبٍ عَنْ ََييلي بْني دَرَّاجٍ (The book) ‘Muntakhab Al Basaair’ – By the chain from Ibn Mahboub, from Jameel Bin Darraj, from Al Haza’a who said,

‘I heard Abu Ja’far asws saying: ‘The most beloved of my asws companions to me asws are their most understanding ones, and their most devout ones, and their most concealing of our asws Hadeeth.

وَإِنَّ أَسْوَأَهِمْ عُلُودٌ خَالٌ وَ أَمْقَتَهِمْ إِلَّي الَّذيي إيذَا سَْيعَ الَْْدييثَ ي حنْسَبح إيلَيْنَا وَ ي حرْوَى عَنَّا ف َلَمْ يَُْتَميلْهح ق لْبحهح وَ اََْأَزَّ مينْهح جَحَدَهح وَ أَكْفَرَ مَنْ دَانَ بيهي وَ لَّ

And their evilest of state in my asws presence, and their most abhorrent to me asws is the one who, when he hears the Hadeeth attributed to us asws and is being reported from us, so his heart does not tolerate it and he is constricted from it, he rejects it and disbelieves the ones who make a Religion with it, and he does not know, perhaps the Hadeeth has come out from us asws, and to us asws is the attribution. Thus, by that, he becomes outside (exited) from our asws Religion’.

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خص، منتخب البصائر بيالإْيسْنَادي عَني ابْني مَُْبحوبٍ عَنْ ََييلي بْني دَرَّاجٍ (The books) ‘Muntakhab Al Basaair’ (and) ‘Al Kharaij Wa Al Jaraih’ – Ali Bin Abdul Samad, from his father, from Al Seyyid Abu Al Barkat Ali Bin Al Husayn Al Jowzy, from Al Sadoq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir who said,

457 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 5
458 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 6
'Abu Ja’far asws said: ‘Rasool-Allah saww said: ‘A Hadeeth of Progeny of Muhammad tends to be great, difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Messenger of Prophet, or a servant whose heart has been Tested by Allah azwj for the Eman.

فَمَا وَرَدَ عَلَيْك مِنْ حَدِيثٍ مِنْ حَدِيثِ الصَّارِحِ مِنَ الْعَلَامَةِ غَيْرَةً فَلْتَلْبِسَنَّهُ الْمَلَائِكَةُ وَ الْقَرْنَةُ وَ الْمُجَلِّلَةُ فَأَقْرَأْهَا فَوْرًا إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْأَزْمَيْنِ نَيْلًةً مِنَ الْعَلَامَةِ

So, whatever is referred to you all, from the Ahadeeth of Progeny of Muhammad and your hearts incline to it and you recognise it, then accept it, and to what your hearts get constricted and you dislike it, then refer it to Allah azwj and to the Rasool and to the scholar from Progeny of Muhammad.

وَ إِنَّمَا الْأَفْلَاحِ أَنْ يُحَدِّ كُلُّ حَدِيثٍ مِنْ حَدِيثِ الصَّارِحِ مِنْ حَدِيثِ الرَّسُولِ مِنْ حَدِيثِ الصَّارِحِ مِنْ حَدِيثِ الرَّسُولِ إِلَى اللَّهِ إِلَى الرَّسُولِ إِلَى الْأَزْمَيْنِ نَيْلًةً مِنَ الْعَلَامَةِ

And rather the destroyed one be he to whom one of you narrates the Hadeeth or with something he cannot tolerate it, so he says, ‘By Allah! This cannot be! By Allah! This cannot be!’ And the denial of their merits, it is the Kufri'.

8- خصصquir policeman, guard, police officer, officer, persons in charge of the different departments from Abu Hzayn Ibn Aswad Bin Saeed who said, ‘Abu Ja’far asws said to me: ‘O Aswad Bin Saeed! Between us and every land there is a thread like a thread for the construction. So, when we are Commanded in the land with a Command, we pull that thread, and the land comes with its wells and its markets and its houses until we implement in it whatever we have been Commanded with, from the Commands of Allah azwj the Exalted’.

9- خصصquir policeman, guard, police officer, officer, persons in charge of the different departments (The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ibn Isa, from Ibn Abu Nasr, from Muhammad Bin Humran, from Al Aswad Bin Saeed who said,

‘From Al-Sadiq asws, he (the narrator) said, ‘I heard him saying: ‘From us, People of the Household, are ones to whom the world is like this’, and he linked by his hands, ten (fingers)’ (i.e., encompasses the world)’.

459 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 7
460 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 8
461 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 9
10 - خصص، الإحصاص، بصاص الدرجات عَلييُّ بْنح إيسَْْاعييلَ عَنْ محوسَى بْني طَلْحَةَ عَنْ حَِْزَةَ بْني عَبْدي الْمحطَّليبي بْنح إَبْن عِبْدَ اللَّهِ الْْحعْ

قَالَ:

ِّلْهُنَّ مَعَ عَلَى الرِّضَا ع وَ مَعيي صَحييفَةٌ أَوْ قيرْطَاسٌ فييهي عَنْ جَعْفَرٍ ع أَنَّ الدُّن ْيَا محثِّلَتْ ليلْْيمَامي فِي ميثْلي فيلْقَةي الَْْوْزَةي ف َقَالَ يَا حَِْزَاهذَا وَ اللَّهي حَقٌّ فَان ْقحلحوهح

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(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al Jufy who said,

‘I entered to see Al-Reza\textsuperscript{asws} and with me was a parchment or paper, in it was from Ja’far\textsuperscript{asws}:

‘The world is resembled for the Master\textsuperscript{asws} of this command in like a segment of the walnut shell’. He\textsuperscript{asws} said: ‘O Hamza! That, by Allah\textsuperscript{azwj}, is true’. So I transferred (copied) it to a (treated) skin (for permanent recording)’.

11 - خصص، الإحصاص، بصاص الدرجات عَبْدح اللَّهِ بْنح مُحَمَّدٍ عَمَّنْ رَوَاهح عَنْ مُحَمَّدي بْني خَاليدٍ عَنْ حَِْزَةَ بْني عَبْدي اللَّهِ الَْْعْفَرييِّ عَنْ أَبِي الَْْسَني ع وَ ق حلْتح جحعيلْتح فيدَاكَ إينَّ أَصْحَاب َنَّا رَوَوْا حَدييثاً مَا أَنْكَرْتح هح غَيرَْ أَنيِّ أَحْبَبْتح أَنْ أَسَْْعَهح مينْكَ

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(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘The world is resembled to the Imam\textsuperscript{asws} in like a segment of the walnut shell, so whatever thing presents from it, and he\textsuperscript{asws} can take from its ends just as one of you tend to take from above his table meal whatever he so desires to, so nothing from it is too far (for him\textsuperscript{asws})’.

12 - خصص، الإحصاص، بصاص الدرجات عَبْد الح الله بْنح مُحَمَّدٍ عَمَّنْ رَوَاهح عَنْ مُحَمَّدي بْني خَاليدٍ عَنْ حَِْزَةَ بْني عَبْدي اللَّهِ الَْْعْفَرييِّ عَنْ أَبِي الَْْسَني ع قَالَ: كَتَبْتح فِي ظَهْري قيرْطَاسٍ أَنَّ الدُّن ْيَا مِحَثَّلَةٌ ليلْْيمَامي كَفيلْقَةي الَْْوْزَةي فَدَف َعْتحهح إيلََ أَبِي الَْْس

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(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al Ja’fari,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I wrote in the back of a paper, ‘The world is resembled for the Imam\textsuperscript{asws} like a walnut shell’, and I handed it over to Abu Al-Hassan\textsuperscript{asws} and said, ‘May I be sacrificed for you\textsuperscript{asws}? Our Companions are reporting a Hadeeth what I deny, apart from that I would love to hear it from you\textsuperscript{asws}.’

قَالَ ف َنَظَرَ فييهي ُحَّ طَوَاهح حَتََّّ ظَنَنْتح أَنَّهح قَدْ شَقَّ عَلَيْهي ُحَّ قَالَ هحوَ حَقٌّ فَحَوِّلْهح فِي أَدييٍَ

He (the narrator) said: ‘He\textsuperscript{asws} looked into it, then folded it until I thought it had been grievous upon him\textsuperscript{asws}. Then he\textsuperscript{asws} said: ‘It is true, so transfer it in a (treated) skin (for permanent recording)’.
I was in the presence of Abu Abdullah (asws) when a man from the scholars of the people of Al-Yemen entered. Abu Abdullah (asws) said: ‘O Yemeni! Are there scholars among you?’ He said, ‘Yes’. He (asws) said: ‘So, which thing has reached from the knowledge of your scholars?’

He said, ‘He tends to travels in one night a travel distance of two months, of the flight of the bird and the effects would remain’.

He (asws) said to him: ‘A scholar (asws) of Al-Medina is more knowledgeable than your scholars’. He said, ‘And which thing has reached from the knowledge of your scholars at Al-Medina?’

He (asws) said: ‘He (asws) travels in one morning the travel distance of a year, like the sun when Commanded. Today he (asws) is not Commanded, but when he (asws) is Commanded he (asws) would cut (the distance of) twelve suns, and twelve moons, and twelve easts, and twelve wests, and twelve lands, and twelve seas, and twelve worlds’.

He (the narrator) said, ‘There did not remain in the hands of the Yemeni and he did not know what he should be saying, and Abu Abdullah (asws) stopped’.

I was in the presence of Abu Abdullah (asws) and a man from the people of Al-Yemen entered. He (asws) said to him: ‘O brother of the people of Yemen! Are there scholars with you?’ He said, ‘Yes’. He (asws) said: ‘So what has reached from the knowledge of your scholars?’

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465 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 13
He said, ‘He travels in a night the travel distance of two months, of the flight of the bird and the effects would remain’. 

Abu Abdullah asws said: ‘A scholar asws of Al-Medina is more knowledgeable than your scholars’. He said, ‘So what has reached from the knowledge of a scholar of Al-Medina?’ He asws said: ‘He asws travels in an hour of the day a travel distance of a year until he cuts twelve thousand worlds like this world of yours. They are not knowing that Allah azwj Created Adam as, nor Iblees la'.

He said, ‘There are recognising you (Imams asws)’? He asws said: ‘Nothing has been Obligated upon them except our asws Wilayah and the disavowment from our asws enemies’.

(From Abu Abdullah asws having said: ‘A man asws from us asws prays the evening Salat at Al-Medina, and comes to the people of Musa as regarding something they are quarrelling between them, and returning from its night and prays the morning Salat at Al-Medina’.

One day I was seated in the presence of Abu Ja’far asws, and he asws turned to me and said to me: ‘O Jabir! Is there a donkey for you to cut through what is between the east and the west in one night?’ I said to him asws, ‘No, may I be sacrificed for you asws!’ He asws said: ‘I asws do know a man asws at Al-Medina having a donkey for him asws. He asws rides and goes to the east and the west in a night’.

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466 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 14
467 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 15
468 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 16
17 - حصن، الإحصاص بر، بصائر الدرجات صلى الله عليه وسلم، وابن مالك صلى الله عليه وسلم، وابن الحارث عن أبي نصير قال: قال الله ﷺ إن الأوسمان، لتغول كلم الأحزاب، ونعلم ما نعلم من أصحابهم.

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Salama Bin Al Khatab, from Suleyman Bin Sama’at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Haris, from Abu Baseer,

‘Abu Abdullah asws said: ‘The successors asws, the earth (land) gets folded for them asws, and they asws know what is in the presence of their asws companions’.

18 - حصن، الإحصص بر، بصائر الدرجات الجَّالح عَني اللُّؤْلحؤيّ عَني ابْني سينَانٍ عَني الْعَلََءي عَنْ مُحَمَّدي بْني محسْلي مٍ قَالَ سَْيعْتحهح يَقحولح إينيِّ لأََعْريَح رَجحلًَ من أهل المدينة أَحَِْدح بْنح مُحَمَّدٍ عَني الْبَِْقييِّ عَنْ ب َعْضي أَصْحَابينَا عَنْ يحونحسَ بْني ي َعْقحوبَ عَنْ أَبِي عَبْدي اللَّهي قَالَ:

إينَّ رَجحلًَ مَن أَتَى قَوْمَ محوسَى فِي شَيْءٍ كَانَ بَيْنَهِمْ فَأَصْلَحَ بَيْنَهِمْ فَمَرَّ بَيْنَهِمْ مَعْقحولٍ عَلَيْهِ ثييَابٌ محسحوحٌ مَعَهَ عَشَرَةٌ محوَكَّلييَ بي هي يَسْتَقْبَلح بيهي فِي الشِّتَاءي الشِّمَالَ وَ يَصحبُّونَ عَلَيْهِ الْمَاءَ الْبَاريدَ وَ يحوقَدح حَوْلَهح النِّيرَانح كحلَّمَا مَاتَ مينَ الْعَشَرَةي واحيدٌ أَضَاََ أَهْلح الْقَرْيَةي إيلَيْهي دخَرَ فَالنَّاسح يمَحوتحونَ وَ الْعَشَرَةح لََّ ي َنْقحصحونَ ف َقَالَ مَا أَمْرحكَ قَالَ إينْ كحنْتَ عَاليماً فَمَا أَعْرَفَكَ بِي

Every time one of the ten died, the people of the town added another. The people were dying and the ten were not being reduced. He asws said: ‘What is your affair?’ He said, ‘If you asws were a scholar, so what is your asws recognition with me?’

469 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 17
470 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 18
A’la’a said, ‘Muhammad Bin Muslim said, ‘And they are reporting that he is the son of Adam as, and they are reporting that Abu Ja’far asws was the Master of this matter’.

‘I went to him asws. I said, ‘Lays Al-Murady narrated to me a Hadeeth from you asws’. He asws said: ‘And what is it?’ I said, ‘He informed me from you asws that you asws were with Abu Ja’far asws in a door of a shed when a Bedouin from the people of Al-Yemen passed by. Abu Ja’far asked him: ‘Who is a scholar of the people of Al-Yemen?’ He went on to narrated about the soothsayer, and the sorcerer, and their like.

He asws said to him: ‘But I asws will inform you asws about a scholar of the people of Al-Medina. He asws goes to the emergence of the sun and comes in one night. He asws went to it at night and there was a man tying up a man, and there were ten (men) allocated with him. As for during the cold, they were sprinkling the cold water upon him and they rested him, and as for in during the summer, they were pouring the (hot) oil upon his head and facing him towards the sun.

He asws said to the ten: ‘Who are you all and what is this (going on)’? They said, ‘We do not know except we are allocated with him. So, whenever one of us dies, another one replaces him’. He asws said to the man: ‘Who are you?’ He said, ‘If you asws a scholar, so you asws have already recognised me, and if you asws do not happen to be a scholar, then I won’t inform you asws’. Then he asws passed by your Furaat (a river)’. I said, ‘Our Furaat is the Furaat of Al-Kufa’. He asws said: Yes, your Furaat is the Furaat of Al-Kufa, and had I asws not abhorred being publicised to you, I asws would have knocked on your door’. He remained silent”.

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471 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 19
472 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 20
(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Dawood Al Nahdy, from Ali Bin Ja’far,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) heard him\textsuperscript{asws} saying: ‘If there was Permission for us\textsuperscript{asws}, we\textsuperscript{asws} would inform of our\textsuperscript{asws} merits’.

قَالَ ق حلْتح لَهح الْعيلْمح مينْهح قَالَ ف َقَالَ لِي الْعيلْمح أَيْسَرح مينْ ذَليكَ.

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘The knowledge is from it?’ He\textsuperscript{asws} said to me: ‘The knowledge is the least from that’”\textsuperscript{473}

22- بر، بصائر الدرجات تبتسم الشاكر عن عن عتبة الحسن عن علي بني أبي حزرة عن أبي بكر عن عقيلة العلم على

(22) (22)

473 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 21

474 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 22

475 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 23
He said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my father Al-Husayn, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal', and what emerges from Hell;

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: ‘And what emerges from Hell and what emerges from Laza’).

And I do not pass by this mountain during my journey and I pause at it except I see the two of them (Abu Bakr & Umar) seeking my help, and I look at the killers of my father, and I say to them: ‘But rather they did what laid the foundation. You did not show us any mercy when you were rulers, and killed us and deprived us, and leapt upon our rights, and tyrannised with the command upon us. May Allah not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah is not the least unjust to the servants’.

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I pause at them in order to calm down some of what is in my heart, and sometimes I tread the mountain in which both of them are, and it is mount Al-Kamad’.

He said, ‘I said to him, ‘May I be sacrificed for you! When you do tread the mountain, what do you hear?’

And Pus from private parts of prostitutes
He
\textsuperscript{asws} said: ‘I
\textsuperscript{asws} hear their voices calling out, ‘Ascend to us, we want to speak to you
\textsuperscript{asws}, for we repent!’, and I
\textsuperscript{asws} hear a shouter shouting in answer to them, and says to them: ‘\textit{Go away into it and do not speak to Me!}’ [23:108].

He (the narrator) said, ‘I said to him
\textsuperscript{asws}, ‘May I be sacrificed for you
\textsuperscript{asws}? And who are with them?’

He
\textsuperscript{asws} said: ‘Every pharaoh (ruler) insolent upon Allah
\textsuperscript{azwj}, and Allah
\textsuperscript{azwj} has Told about his deed, and everyone who teaches Kufr to the servants’. I said, ‘Who are they?’

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us
\textsuperscript{asws}, and assisted against us
\textsuperscript{asws} by his tongue, and his hand, and his wealth’.
occur before they happen, and pray Salat with us ASWS, and supplicate for us ASWS, and cast their wings upon us ASWS, and our ASWS children roll upon their wings, and they prevent the animals from arriving to us ASWS.

وَ تَأْتيينَا مِيَّا فِي الأَْرْضي وَ ي َقحومح غَيرْحهح إيلََّّ أحتيينَا بِيَبَِيهي وَ كَيْفَ سييرَتحهح فِي الَّذيينَ قيبَلَهح وَ مَا مينْ أَرْضٍ مينْ سيتَّةي أَرَضييَ إيلََ السَّابيعَةي إيلََّّ وَ نح ن حؤْتَى بِيَبَِيهيمْ

And they come to us ASWS from what is in the earth of every vegetation during its season, and quench us from the water of every land. We ASWS find that in our ASWS containers. And there is none from a day nor an house nor a time of Salat except and we ASWS wake up for it, and there is none from a night coming to us ASWS except and the news of every land is with us ASWS and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels.

وَ مَا مَليكٌ يمَحوتح فِي الأَْرْضي وَ ي َقحومح غَيرْحهح إيلََّّ أحتيينَا بِيَبَِيهي وَ كَيْفَ سييرَتحهح فِي الَّذيينَ قيبَلَهح وَ مَا مينْ أَرْضٍ مينْ سيتَّةي أَرَضييَ إيلََ السَّابيعَةي إيلََّّ وَ ََْنح ن حؤْتَى بِيَبَِيهيمْ

And there is no king dying in the earth and another one stand except his news comes to us ASWS, and how his way is among those before him, and there is no firmament from the six firmaments up to the seventh except and we ASWS are given their news’.

فَقُلْتُ لَه جَعَلْتُ هَذاك فَنَّا شَتَهِي هذَا الجَنِّ

I said to him ASWS, ‘May I be sacrificed for you ASWS! What is at the peak of this mountain?’

فَقَالَ لَّ إينَََّا ي حلْقَى ذَاكَ إيلََ صَاحيبي الأَْمْري وَ إينَّا لَنَحْميلح مَا لََّ ي َقْديرح الْعيبَادح عَلَى الْْحكحومَةي فييهي ف َنَحْكحمح فييهي فَمَنْ لََْ ي َقْبَلْ ححكحومَتَنَا جَبََِتْهح الْمَلََئيكَةح عَلَى ق َوْلينَا وَ أَمَرَتي الَّذيينَ يَُْفَظحونَ نَاحييَتَهح أَنْ ي حقْسيرحوهح فَإينْ كَانَ مينَ الْْينِّ مينْ أَهْلي الْْيلَََي وَ الْكحفْري أَوْث َقَتْهح وَ عَذَّب َتْهح حَتََّّ تَصييرَ إيلََ مَا حَكَمْ نَا بيهي

He ASWS said: ‘To the sixth firmament, and in it is Hell upon a valley from its valleys, upon it are more guards than the stars of the sky, and drops of rain, and number of what is in the ocean, and number of the soil. Each Angel from them has been allocated with something, and he is established upon it, not separating from it’.

فَقُلْتُ جَعَلْتُ هَذاك إِلَّكَم جَعِيمًا يُقَفُونَ الأَخْبَار

I said, ‘May I be sacrificed for you ASWS! Are they casting the news to all of you (Imams ASWS)?’

فَقَالَ لَا إِنَّا يَلْقَى ذاك إِلَّا مِنْ خِصَاصِ السُّادِسَةِ وَ إِلَّا نَحْملُ مَا لَا نَقْديرُ عَلَيْهِ عَلَى الْْحكحومَةي وَ أَمَرُّ الَّذينَ يَُّفَظحونَ نَاحييَتَهح أَنْ ي حقْسيرحوهح فَإينْ كَانَ مينَ الْْينِّ مينْ أَهْلي الْْيلَََي وَ الْكحفْري أَوْث َقَتْهح وَ عَذَّب َتْهح حَتََّّ تَصييرَ إيلََ مَا حَكَمْ نَا بيهي

He ASWS said: ‘No, but rather they are casting that to the Master of the Command, and we ASWS are carrying what the servants are not able to, upon the judgments in it, so we ASWS judge in it. The one who does not accept our ASWS judgments, the Angels force him upon accepting us ASWS, and I ASWS order those who are preserving its areas to compel him. So, if he was from the Jinn from the people of opposition and the Kufr, I ASWS deal with him and punish him until he comes to our ASWS judgment with him’.
I said, ‘May I be sacrificed for you’asws! Does the Imamasws see what is between the east and the west?’

Heasws said: ‘O Ibn Bakr! How can heasws be a Divine Authority upon what is between its ends if heasws cannot see them nor judge regarding them?’ And how can there heasws be a Divine Authority upon an absent people, if heasws is unable upon them, nor are they able upon himasws? And how can heasws perform on behalf of Allahazwj and a witness upon the people if heasws cannot see them? And how can heasws be a Divine Authority upon them if heasws is veiled from them, and heasws is a mechanism between them and Himazwj that heasws is to stand with the Command of hisazwj Lordasws among them?

And Allahazwj is Saying: And We did not Send you except to all of the people [34:28], Meaning by it the ones upon the earth, and the Divine Authority from after the Prophetasws would be standing in hisasws place, and it is the evidence upon what the community is quarrelling regarding him, and heasws would be seizing with the rights of the people, and the standing with the Command of Allahazwj and the justice for one from the other.

So when there does not happen to be with them one who can implement Hisazwj Word, and Heazwj is Saying: We will be Showing them Our Signs in the horizons and within their own selves, [41:53]. So, which Sign are there in the horizons apart from usasws. Allahazwj Shows these to the people of the horizons. And Heazwj Said: And We did not Show them a Sign but it was greater than its counterpart, [43:48]. So which Sign is greater than usasws.

By Allahazwj! The Clan of Hashimasws and Quraysh recognise what Allahazwj has Given usasws, but the envy has destroyed them just as it destroyed Ibleesa, and they are coming to usasws when they are desperate, and they are fearing upon themselves so they are asking usasws and weasws advise to them, and they say, ‘We testify that you (Imamsasws) are the people of knowledge’. Then they go out and say, ‘We have not seen anyone more straying than the ones who follow themasws, and their words are being accepted’.
I said, ‘May I be sacrificed for you asws! Inform me about Al-Husayn asws, if exhumed, would they find anything in his asws grave?’

He asws said: ‘O Ibn Bakr! How mighty is your question! Al-Husayn asws is with his asws father asws and his asws mother asws, and his asws brother asws Al-Hassan asws in the house of Rasool-Allah asws. They asws are living just as the living do, and they asws are being sustained just as one gets sustained. If it had been exhumed during his asws days, you may have found (something). As for today, so he asws is alive in the Presence of his asws Lord aswj, looking at his asws soldiers, and looking at the Throne, when he asws would be Commanded to be carry it.

And he asws is on the right of the Throne, adhering, saying: ‘O Lord aswj! Fulfil for me asws what You aswj Promised me asws. And he asws is looked at his asws visitors, and he asws is cognizant with them, and with their names, and names of their fathers, and with their ranks, and with their status in the Presence of Allah aswj from each of you with his son, and what is in his journey, and he asws sees the ones crying (upon) him asws, so he asws seeks Forgiveness for him and asks his asws forefathers asws to seek Forgiveness for him.

And he asws is saying: ‘If only you knew, o crying one, what is Prepared for you, you be joyful more than what you are alarmed’, and they seek Forgiveness for him for Mercy for him, everyone who hears his crying, from the Angels in the sky and in the confusion, and he turns and there is no sin upon him’’. 477

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477 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 24
He said, ‘I was in Syria worshipping Allah in the place where it is said the head of Al-Husayn is buried. One night while I was in my place facing towards the prayer niche, mentioning Allah, when I looked at a person in front of me. I looked at him, so he said to me, ‘Stand! So I stood up and he walked with me a little, and there I was in Masjid Al-Kufa. He said, ‘Do you recognise this Masjid?’ I said, ‘Yes, this is Masjid Al-Kufa’. He prayed Salat and I prayed Salat, then he went out and I went out with him.

He walked with me a little, and there we were in Masjid of the Rasool. He greeted unto Rasool-Allah, and I greeted, and he prayed Salat and I prayed Salat with him.

Then he went out and I went out with him. He walked with me a little, and there we were at Makkah, and he performed Tawaaf of the House (Kabah), and I performed Tawaaf with him.

He went out and walked with me a little, and there I was (back) in my place which I was worshipping Allah in Syria, and the person disappeared from my eyes. I was astounded from what I had seen.

When it was during the following year, I saw that person. So I was joyful with him, and he called me over, so I answered me, and he did just as he had done in the first year. When he wanted to separate from me at Syria, I said, ‘I ask you by the One Who Enabled you upon what I saw! Who are you?’ He said, ‘I am Muhammad Bin Ali Bin Musa Bin Ja’far.

So I narrated to the ones who were come to me, with his news. That was raised to Muhammad Bin Abdul Malik Al-Zayyat, and he sent (security forces) to me, and seized me and handcuffed my in the iron, and carried me to Al-Iraq, and I was imprisoned just as you see, and claimed the impossible upon me’.
I said, ‘I shall raise the story from you to him’. He said, ‘Raise it’. So I wrote a story on his behalf, explaining his matter in it, and raised it to Al-Zayyat, and he (Al-Zayyat) signed in its back, ‘Say to the one asws who brought you out from Syria in one night to Al-Kufa, to Al-Medina, to Makkah, to get you out from my prison’.

Ali Bin Khalid said, ‘That grieved me, of his instruction, and I felt pity for him, and I left grieving. When it was morning, I went to the prison in order to know his state and instruct him with the patience and the consolation, but I found the army, and the prison guards, and the warden of the prison, and a lot of people from the general public rushing.

I asked about them and about the state, and it was said that the one carried from Syria, to soothsayer, is missing since yesterday from the prison, and it isn’t known whether the ground submerged with him or the bird kidnapped him, and this messenger, meaning Ali Bin Khalid, was a Zaydiite. So he said (believed) in the Imamate, and his beliefs were good’.

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478 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 25
So, two of them isolated and he\\textsuperscript{asws} narrated to one. He stood up having lost his mind and went on his direction and his two companions spoke to him, but he did not respond to them with anything and they left’. 479

(479) – Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 26

The book) ‘Al Kharaij Wa Al Jaraih’ – By this chain, said,

‘A man came to Al-Husayn\\textsuperscript{asws} Bin Ali\\textsuperscript{asws} and said ‘Narrate to me with your\\textsuperscript{asws} merits, those which Allah\\textsuperscript{azwj} has Made to be for you\\textsuperscript{asws}. He\\textsuperscript{asws} said: ‘You will never (be able to) tolerate its load’. He said, ‘Yes, narrate to me, O son\\textsuperscript{asws} of Rasool-Allah\\textsuperscript{saww}! I will bear it’.

فَحَدَّثَهِ بِيَدييثٍ فَمَا فَرَغَ الْْحسَيْح ع مينْ حَدييثيهي حَتََّّ اب ْيَضَّ رَأْسح الرَّجحلي وَ لْيْيَتحهح وَ أحنْسييَ الَْْدييثَ ف َقَالَ الْْحسَيْح ع أَدْرَكَتْهِ رَحَِْةح اللَّهي حَيْثح أحنْسييَ الَْْدييثَ

So he\\textsuperscript{asws} narrated to him a Hadeeth. Al-Husayn\\textsuperscript{asws} was not (even) free from narrating it until the head (hair) of the man and his beard had turned white, and he forgot the Hadeeth. Al-Husayn\\textsuperscript{asws} said: ‘The Mercy of Allah\\textsuperscript{azwj} came across him when he forgot the Hadeeth’.

فَحَدَّثَهِ بِيَدييثٍ فَمَا فَرَغَ الْْحسَيْح ع مينْ حَدييثيهي حَتََّّ اب ْيَضَّ رَأْسح الرَّجحلي وَ لْيْيَتحهح وَ أحنْسييَ الَْْدييثَ ف َقَالَ الْْحسَيْح ع أَدْرَكَتْهِ رَحَِْةح اللَّهي حَيْثح أحنْسييَ الَْْدييثَ

Then he\\textsuperscript{asws} said: ‘\\textsuperscript{asws} am the man who Allah\\textsuperscript{azwj} the Exalted Says: When the earth is shaken with its earthquake [99:1] – the Verses. I\\textsuperscript{asws} am the human being who,\\textsuperscript{asws} will be saying to it: ‘What is the matter with you?’ On that Day it would narrate its news [99:4], to me\\textsuperscript{asws} it shall narrate’’. 481

وَ فِي خَبٍَِ دخَرَ أَنَّهح قَالَ لَوْ كَانَتي الزَّلْزَلَةَ الَّتِي ذَكَرَهَا اللَّهح فِي كيتَابيهي لأََجَاب َتْنِّي وَ لَكينَّهَا لَيْسَتْ بيتيلْكَ

And in another Hadeeth, he\\textsuperscript{asws} said: ‘If it had been the earthquake which Allah\\textsuperscript{azwj} Mentioned in His\\textsuperscript{azwj} (Book), it would have answered me\\textsuperscript{asws}, but it isn’t that one’. 482

Then he\\textsuperscript{asws} said: ‘\\textsuperscript{asws} am the man who Allah\\textsuperscript{azwj} the Exalted Says: When the earth is shaken with its earthquake [99:1] – the Verses. I\\textsuperscript{asws} am the human being who,\\textsuperscript{asws} will be saying to it: ‘What is the matter with you?’ On that Day it would narrate its news [99:4], to me\\textsuperscript{asws} it shall narrate’’. 481

And in another Hadeeth, he\\textsuperscript{asws} said: ‘If it had been the earthquake which Allah\\textsuperscript{azwj} Mentioned in His\\textsuperscript{azwj} (Book), it would have answered me\\textsuperscript{asws}, but it isn’t that one’. 482

479 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 26
480 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 27
481 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 28
482 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 29
And in a report of Saeed Bin Al-Musayyab, and Abayah Bin Rabie. ‘Ali\textsuperscript{asws} hit the ground with his\textsuperscript{asws} legs, and it moved, so he\textsuperscript{asws} said: ‘Calm down, for it doesn’t mean you’. Then he\textsuperscript{asws} recited: \textit{On that Day it would narrate its news [99:4]}' 483

فَخَلَسَ فِي هَذِهِ مُنَتَّبِهٍ فَقَطَّرَ إِلَى عُلَيٍّ عِنْ يُمَّنِّيَ وَ هَوَّهُ بِقَبْلِ هَذِهِ مُصَلَّفُ وَ عَضَّ طَرَشَ فَوْهَ لَ نَفْسَهُ فِي الْكَوْفَةِ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Hureyra complained to Amir Al-Momineen\textsuperscript{asws} of the longing for his children. He\textsuperscript{asws} instructed him to closed the eyes with a blindfold. When he opened it, he was in Al-Medina in his house. He sat therein congratulating. Then he looked at Ali\textsuperscript{asws} in his roof and he\textsuperscript{asws} was saying: ‘Come, let us leave’, and he\textsuperscript{asws} blindfolded him, and he found himself in Al-Kufa.

فَاسْتَعْجَبَ أَبحو جَعْفَرٍ فَقَالَ أَمييرح الْمحؤْمينييَ ع إينَّ دصَفَ أَوْرَدَ تََْتاً مينْ مَسَافَةي شَهْرَ يْني ِييقْدَاري طَرْفَةي عَيٍْ إيلََ سحلَيْمَانَ وَ أَنَا وَصييُّ رَسحولي اللَّهي ص

(The book) ‘Al Ikhtisaas’ – Abdullah Bin Aamir Bin Saeed, from Al Rabie, from Ja’far Bin Bashir, from Yunus Bin Yaqoub,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A man from us went to people of Musa\textsuperscript{as} regarding something which was between them, and reconciled between them, and returned’’. 485

فَقَالَ أَبحو جَعْفَرٍ ذَاكَ أَمييرح الْمحؤْمينييَ ع أَ لََْ تَسْمَعْ قَوْلَ رَسحولي اللَّهي ص فِي عَلييٍّ ع وَ اللَّهي لَتَ بْلحغَنَّ الأَْسْبَابَ وَ اللَّهي لَتَْْكََََّ السَّحَابَ

(The book) ‘Al Ikhtisaas’ – Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel Bin Jameel, from Jabir Bin Yazeed,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘O Jabir! Is there a donkey for you to travel with you and reach with you from the east to the west in one day?’ I said, ‘May I be sacrificed for you\textsuperscript{asws}, O Abu Ja’far\textsuperscript{asws}! And where can this be for me?’

فَقَالُ أَبحو جَعْفَرٍ ذَاكَ أَمييرح الْمحؤْمينييَ ع أَ لََْ تَسْمَعْ قَوْلَ رَسحولي اللَّهي ص فِي عَلييٍّ ع وَ اللَّهي لَتَ بْلحغَنَّ الأَْسْبَابَ وَ اللَّهي لَتَْْكََََّ السَّحَابَ

Abu Ja’far\textsuperscript{asws} said: ‘That is Amir Al-Momineen\textsuperscript{asws}. Have you not heard the words of Rasool-Allah\textsuperscript{asws} regarding Ali\textsuperscript{asws}: ‘By Allah\textsuperscript{azwj}! You\textsuperscript{asws} will be reaching the causes. By Allah\textsuperscript{azwj}! You will be riding the clouds’’. 486

\begin{itemize}
\item[483] Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 30
\item[484] Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 31
\item[485] Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 32
\end{itemize}
The book 'Al Ikhtisaas' – Ibn Abu Al Khattab, from Musa Bin Sa’dan, from Hafs Al Abyaz Al Tammar who said,

‘I entered to see Abu Abdullahasws during the days Moalla Bin Khunays had been killed, and he, may Allahazwj have Mercy on him, was crucified. Heasws said to me: ‘O Hafs! Iasws instructed Al-Moalla Bin Khunays with a matter, but he opposed measws and was tried with the iron. I looked at him one day and he was bleak, grieving, so Iasws said: ‘What is the matter with you, O Moalla? It is as if you remembered your family, and your wealth and your dependants’. He said, ‘Yes’.

Iasws said: ‘Come near measws’. So he came near, and Iasws wiped his face and said: ‘Where do you see (yourself to be)?’ He said, ‘I see myself in my house. This is my wife, and those are my children’. So, Iasws left him until he was filled from them and was cheerful from it, until he attained what the man attains from his family.

Then Iasws said to him: ‘Come near measws, and Iasws wiped his face and Iasws said: ‘Where do you see (yourself to be)?’ He said, ‘I see myself with youasws in Al-Medina, and this is yourasws house’. Iasws said to him: ‘O Moalla! There are Ahadeeth for usasws, one who preserves it upon usasws, Allahazwj would Protect him upon his Religion and his world.

O Moalla! Do not become captives in the hands of the people with ourasws Ahadeeth, if they desire they confer upon you and they desire they would kill you. O Moalla! One who conceals the difficult ones from ourasws Ahadeeth, Allahazwj would Make a light to be between his eyes, and Allahazwj would Grace him the honour among the people, and one who broadcasts the difficult ones from ourasws Ahadeeth, would not die until he bites the weapons, or dies with a rope (hanging). O Moalla! And you will be killed, so be prepared’.

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486 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 33
487 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 34
I asked Abu Abdullah\textsuperscript{asws} about the Fountain. He\textsuperscript{asws} said: ‘It is a fountain (its dimensions are) what is between Busra to Sana’a. Would you like to see it?’ I said to him\textsuperscript{asws}, ‘Yes’.

He (the narrator) said, ‘He\textsuperscript{asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his\textsuperscript{asws} leg, and I looked at a river flowing from this side of his\textsuperscript{asws} - water which was whiter than snow, and from this side of his\textsuperscript{asws} was milk whiter than the snow, and it is middle was wine more beautiful that ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! Where does this come out from, and from where is its flow?’

He\textsuperscript{asws} said: ‘These are springs which Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river’.

And I saw trees in this banks wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He\textsuperscript{asws} approached one of them and gestured by his\textsuperscript{asws} hand to quench him\textsuperscript{asws}.

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he\textsuperscript{asws} drank. Then he\textsuperscript{asws} gave it and gestured to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he\textsuperscript{asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.
And I looked into the cup and in it were three types of drink, so I said to him asws, ‘May I be sacrificed for you asws! I have not seen a day like today at all, and I had not view that the matter could be like this!’

ف َقَالَ هَذَا مينْ أَقَلِّ مَا أَعَدَّهح اللَّهح ليشييعَتينَا إينَّ الْمحؤْمينَ إيذَا ت حوحفَِِّ صَارَتْ رحوححهح إيلََ هَذَا النَّهَري وَ رَعَتْ فِي رييَاضيهي وَ شَريبَتْ مينْ شَرَابيهي وَ إينَّ عَدحوَّنَا إيذَا ت حوحفَِِّ صَارَتْ رحوححهح إيلََ وَاديي ب َرَهحوتَ فَأحخْليدَتْ فِي عَذَابيهي وَ أحطْعيمَتْ مينْ زَقُّوميهي وَ سحقييَتْ مينْ حَِييميهي فَاسْتَعييذحوا بياللَّهي مينْ ذَليكَ الْوَاديي .

He asws said: ‘This is from the least of what Allah azwj has Prepared for our asws Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our asws enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His aswj Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah azwj from that valley’.

The book) ‘Ilal Al Sharai’ – Ali Bin Hatim, from Ismail Bin Ali Bin Qadama, from Ahmad Bin Ali Bin Nasih, from Ja’far Bin Muhammad al Armany, from Al Hassan Bin Abdul Wahhab, from Ali Bin Hadeed Al Madainy, from the one who narrated it, from Al Mufazzal who said,

‘I asked Ja’far asws Bin Muhammad asws about the child laughing from without wonderment and crying from without there being any pain.

ف َقَالَ يَا محفَضَّلح مَا مينْ طيفْلٍ إيلََّّ وَ هحوَ ي َرَى الإْيمَامَ وَ ي حنَاجييهي ف َبحكَاؤحهح ليغَيْبَةي الإْيمَامي عَنْهح وَ ضَحيكحهح إيذَا أَق ْبَلَ إيلَيْهي حَتََّّ إيذَا أحطْليقَ ليسَانحهح أحغْليقَ ذَليكَ الْبَابح عَنْهح وَ ضحريبَ عَلَى ق َلْبيهي بيالنِّسْيَاني .

He asws said: ‘O Mufazzal! There is no child except and he sees the Imam asws and he asws whispers to him. So its crying is to the absence of the Imam asws from him, and its laughter is when he asws comes to him, until his tongue is freed (starts talking), that door is closed from it, and the forgetfulness hits upon its heart’.

Kitab Al Mukhtasar of Al Hassan Bin Suleyman – from what is reported from Kitab Nawadir Al Hikma, raising it to Ammar Bin Yasser who said,

‘Rasool-Allah saww said: ‘On the night there was an ascension with me saww to the sky and I saww came to be like a measurement of two bows or nearer [53:9], Allah azwj Mighty and Majestic Revealed to me saww: “O Muhammad saww! Who is the most beloved of My azwj creatures to you saww?” I saww said: ‘O Lord sawwj! You sawwj are more Knowing’. The Mighty and Majestic Said: “I aswj am more Knowing but I azwj Want to Hear it from your sawwj mouth”.

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488 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 35
489 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 36
I said: ‘Son of my uncle Ali Bin Abu Talib’. So Allah Mighty and Majestic Revealed to me: “Turn around!” I turned around and there was Ali standing with me, and the veils of the skies had been torn, and Ali was standing raising his head listening to what He Said. So I fell down to Allah the Exalted in Sajdah'.

From Kitab Labaat of Ibn Shareefa Al Wasity, raising it to Maysam al Tammar who said,

‘While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali Bin Abu Talib which is intensely difficult, so where can we happen to be like that? I heard him saying: ‘Our Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Messenger Prophet, or a servant whose heart Allah has Tested for the Eman’.

I immediately stood up and went over to Ali and I said, ‘O Amir Al-Momineen! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you, I am constriicted by it, and I am uneasy’. He said: ‘And what is it?’ I informed him, and he smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

Allah the Exalted Said to the Angels: And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I know what you do not know [2:30]. So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah! This is greater than that’.

490 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 37
He asws said: ‘And another is Musa as. Allah azwj Mighty and Majestic Revealed the Torah unto him as, so he as thought that there is no one more knowledgeable than him as. But, Allah azwj Mighty and Majestic Informed: “There is someone among My azwj creatures who is more knowledgeable than you as, and that is because He azwj Feared the self-conceitedness upon His azwj Prophet as. So he as called upon his as Lord azwj (to introduce) him as to the scholar. So Allah azwj Gathered him as with Al-Khizr as. He (Al-Khizr as) punctured the ship, and Musa as could not bear that. And he as killed the boy and Musa as could not bear that. And he as straightened the wall, and he as could not bear it.

And as for the Momineen, so our Prophet saww grabbed me asws by my asws hand on the Day of Ghadeer khumm and he asws said: ‘O Allah azwj! The one whose Master I saww was, so Ali asws is his Master’. So, do you see them bearing that, except for the one whom Allah azwj Rescued from them? Therefore, receive glad tidings, then receive glad tidings (again), for Allah azwj has Particularised you all with what He azwj did not Particularise the Angels with, and the Prophets as, and the Mursils as with regards to what you are bearing from the orders to Rasool-Allah saww and his saww knowledge.

So narrated of our asws merits and there is no blame, and of our asws great matters and there is no sin’.

He asws said: ‘Rasool-Allah saww said: ‘We asws are the community of the Prophets as, we asws address the people upon a measurement of their intellects’’. 491

And it is reported as well from the book ‘Al Ikhtisaas’ of Ibn Al Bitreeq, raising it to Al Haris who said,

‘Ali asws said: ‘We asws People asws of the Household, cannot be compared with the people’. A man stood up and went to Abdullah Bin Al-Abbas and informed him with that. He said, ‘Ali asws speaks the truth, or isn’t it to that the Prophet saww cannot be compared with the people?’

Then Ibn Abbas said, ‘This Verse was Revealed regarding Ali asws: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’’. 492

491 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 38
And from the book 'Manhaj Al Tahqeeq Ila Sawa’a Al Tareeq' – From Al Bazanty, from Muhammad Bin Humran, from Aswad Bin Saeed who said,

'It was in the presence of Abu Ja’far asws and heasws said initiating from without I having asked himasws: ‘Weasws are Divine Authorities of Allahazwj, and weasws are door of Allahazwj, and weasws are tongue of Allahazwj, and weasws are Face of Allahazwj, and weasws are Eye of Allahazwj among Hisazwj creatures, and weasws are Master of the Command of Allahazwj among Hisazwj servants’.

Then heasws said: ‘O Aswad Bin Saeed! And between every land is a string like a string for the building. So, when weasws are Commanded regarding ourasws matter, weasws pull that string and the land comes to usasws with its wells, and its markets, and its houses, until weasws implement in it what weasws have been Commanded from the Commands of Allahazwj the Exalted’.493

And from him, raising it to Ibn Abu Umeyr from Al Mufazzal,

‘From Abu Abdullahasws having said: ‘If there was Permission for usasws to teach the people ourasws state in the Presence of Allahazwj, and ourasws status from Himazwj, you would not be able to bear it’.

He said to himasws, ‘Regarding the knowledge?’ Heasws said: ‘The knowledge is the least from that. The Imamasws is a nest of the Intentions of Allahazwj Mighty and Majestic. Heasws does not desire except one Allahazwj Desires’.

And from (the book) ‘Nawadir Al Hikma’ – raising it to Is’haq Al Qummi who said,

‘Abu Abdullahasws said to Humran Bin Ayn: ‘O Humran! The world, and the skies and the earth(s) in the presence of the Imamasws are only like this’ – and heasws gestured by hisasws

492 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 39
493 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 40
494 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 41
hand to his\textsuperscript{asws} palm. ‘He\textsuperscript{asws} knows it’s apparent, and its hidden, and its interior, and its outside, and its wet and its dry’\textsuperscript{495}.

(\textit{The book}) ‘\textit{Al Mukhtasar}', from (\textit{the book}) ‘\textit{Nawadir Al Hikma}' – raising it to Abu Baseer who said,

‘I was in the presence of Abu Abdullah\textsuperscript{asws}, and Al-Mufazzal Bin Umar entered and said, ‘There is a question, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} said: ‘Ask, O Mufazzal!’ He said, ‘What is the ultimate knowledge of the scholar?’

He\textsuperscript{asws} said: ‘You have asked something enormous, and you have asked something mighty. The skies of the world in the second sky is not except like a chink of an armour thrown in the wilderness land (desert), and like that is every sky in the presence of another sky, and like that is the seventh sky in the presence of the darkness. Neither the darkness in the presence of the light, nor all of that in the air, nor the earth(s) one in the other, nor similar to that, all of it, in the knowledge of the scholar, meaning the Imam\textsuperscript{asws}, is like a handful of mustard pulverised as powder. Then it is hit with the water until when it was mixed, and was foam. A pinch is taken by your finger.

And knowledge of the scholar in the Knowledge of Allah\textsuperscript{azwj} the Exalted except like a handful of mustad pounded as powder, then hit with the water until when it is mixed and they desired to grab from it with the head of a needle, a grabbing’.

Then he\textsuperscript{asws} said: ‘It should suffice you from this explanation with its little, and you will again with the Ahadeeth of the matters’\textsuperscript{496}.

And from the book of the seyyid Hassan Bin Kabash, by his chain from Abu Baseer who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘O Abu Muhammad! With us\textsuperscript{asws} there are such secrets from the Secrets of Allah\textsuperscript{azwj}, and knowledge from the Knowledge of Allah\textsuperscript{azwj}, neither an Angel of

\textsuperscript{495} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 42
\textsuperscript{496} Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 43
Proximity bear it, nor a Messenger Prophet\textsuperscript{as}, nor a Momin who heart Allah\textsuperscript{azwj} has Tested for the Eman.

وَ اللَّهِ مَا كَلَّفَ اللَّهُ حَ أَحَداً ذَليكَ الْْيمْلَ غَيرَْنَا وَ لََّ اسْتَعْبَدَ بيذَليكَ أَحَداً غَيرَْنَا

By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} has not Encumbered anyone with carrying that apart from us\textsuperscript{asws}, nor did He\textsuperscript{azwj} Entrust anyone with that apart from us\textsuperscript{asws}.

وَ إِنَّ عَدَّنا سِرَّاً مِنْ سَرِّ اللَّهِ وَ عَلَّماً مِنْ عِلْمِ الله أَمَرَنَا اللَّهُ يَتَبْلييغيهُ فَيَعْطَعَ عَنَّ اللَّهِ عَزَّ وَ خَلَقَ حَاَلَ مَا أَمَرَنَا بِبِتَبْلييغيهُ

And with us\textsuperscript{asws} there are such secrets from Secrets of Allah\textsuperscript{azwj}, and knowledge from the Knowledge of Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} had Commanded us\textsuperscript{asws} with delivering it. So we\textsuperscript{asws} delivered on behalf of Allah\textsuperscript{azwj} Mighty and Majestic what He\textsuperscript{azwj} had Commanded us with delivering it.

ما نََيدح لَهح مَوْضيعاً وَ لََّ أَهْلًَ وَ لََّ حََِّالَةً يَُْميلحونَهح حَتََّّ خَلَاقَ اللَّهح لذَليكَ أَق ْوَاماً خحليقحوا مي

We\textsuperscript{asws} neither found a place for it, nor a rightful one, nor a bearer to bear it, until (such time as) Allah\textsuperscript{azwj} Created a people for them, Created from the clay Muhammad\textsuperscript{saww} and his\textsuperscript{saww} offspring had been Created from, and from the Noor Allah\textsuperscript{azwj} Created Muhammad\textsuperscript{saww} and his\textsuperscript{saww} offspring had been Created from, and Made them with the remnants of Mercy He\textsuperscript{azwj} had Made Muhammad\textsuperscript{saww} from.

فَلَّغْنَاهحمْ عَني اللَّهِ عَزَّ وَ جَلَّ مَا أَمَرَنَا بِبِتَبْلييغيهُ فَقَبَلَحوهح وَ احْتَمَلحوا ذَليكَ وَ بَلَغَهحمْ ذَليكْرحنَا فَمَالَتْ ق حلحوب حهحمْ إيلََ مَعْريفَتينَا وَ حَدييثينَا

So we\textsuperscript{asws} delivered to them on behalf of Allah\textsuperscript{azwj} Mighty and Majestic what we\textsuperscript{asws} had been Commanded with delivering it, and they accepted it and bore that, and we\textsuperscript{asws} delivered that to them on our\textsuperscript{asws} behalf and they accepted it and bore it; and we\textsuperscript{asws} delivered our\textsuperscript{asws} Zikr to them and their hearts inclined to our\textsuperscript{asws} recognition and our\textsuperscript{asws} Ahadeeth.

فَلَوْ لََّ أَن َّهحمْ خحليقحوا مينْ هَذَا لَمَا كَانحوا كَذَليكَ وَ لََّ وَ اللَّهي مَا احْتَمَلحوهح

Had they not been Created from this, they would not have been like that, and no by Allah\textsuperscript{azwj}, they would not have tolerated it.

فَلَلَوْ لََّ أَنَّ اللَّهَ خَلَقَ ق َوْماً لْيَهَنَّمَ وَ النَّاري فَأَمَرَنَا أَنْ ن حبَلِّغَهحمْ كَمَا بَلَّغْنَاهحمْ فَاََْأَزُّوا مينْ ذَليكَ وَ ن َفَرَتْ ق حلحوب حهحمْ وَ رَدُّوهح عَلَيْنَا وَ لََْ يَُْتَميلحوهح وَ كَذَّبحوا بيهي وَ قَالحوا

Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created a people for Hell and the Fire, so He\textsuperscript{azwj} Commanded us\textsuperscript{asws} to deliver to them just as we\textsuperscript{asws} had delivered to them, but they were constricted from that and their hearts were alienated, and they rejected upon us\textsuperscript{asws} and did not tolerate it, and they belied it and they said, ‘(He is) a lying magician!’ [40:24], so Allah Sealed upon their hearts, so they don’t know [9:93], and their tongues of that.
Then Allahazwj Freed their tongues with some of the truth, so they are speaking with it, while their hearts are in denial, for that to become a defence from Hisazwj friend and people of Hisazwj obedience. And had it not been that, Allahazwj would not have been worshipped in Hisazwj earth.

So weasws instructed with the refraining from them, and the concealment from them. Therefore conceal from the ones Allahazwj has Commanded with the refraining from, and veil from the ones Allahazwj has Commanded with the veiling and the concealment from.

He (the narrator) said, ‘Then heasws raised hisasws hand and cried and said: ‘O Allahazwj! They are a small group [26:54], so Make their lives to be ourasws lives, and their deaths to be ourasws deaths, and do not Let enemies of Yoursaswj to overcome upon them, so weasws would end up being agonised by them, for if Youaswj were to let (them to) overcome usasws, Youaswj will not be worshipped in Youraswj earth, ever!’r497

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497 Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 44