BIHAR AL-ANWAAR

Volume 26

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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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1 - The first and the last of the Prophet’s companions mentioned his name in a book of Hadiths, together with some of the hadiths. Also in the book of Prophet’s companions, this Hadith is mentioned: Ameen’s Prophet mentioned to His companions that: ‘Ameen saw this book of Ateeq, which contained many hadiths. He said, ‘As for me, I found it as well in the book of Ateeq inclusive of a lot of Ahadeeth, said, ‘It is reported from Muhammad Bin Sadaqa having said, ‘Abu Zarr Al-Ghfary\textsuperscript{ra} asked Salman Al-Farsi\textsuperscript{ra}, ‘O Abu Abdullah! What is the recognition of the Imam Amir Al-Momineen\textsuperscript{asws} with the luminance (Nooraniya)\textsuperscript{1}?\textsuperscript{1} He\textsuperscript{ra} said, ‘O Jundab\textsuperscript{ra}! Come with me\textsuperscript{ra} until we both ask him\textsuperscript{asws} about that’.

He\textsuperscript{ra} said, ‘We\textsuperscript{ra} went to him\textsuperscript{asws}, but could not find him\textsuperscript{asws}, so we waited for him\textsuperscript{asws} until he\textsuperscript{asws} came. He\textsuperscript{asws} said: ‘What have you\textsuperscript{ra} two come for?’ (We\textsuperscript{ra}) said, ‘We have come to you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, to ask you\textsuperscript{asws} about your\textsuperscript{asws} recognition with the luminance’.

He\textsuperscript{asws} said: ‘Welcome to both of you\textsuperscript{ra} a Custodian pacted to His\textsuperscript{asw} Religion. You\textsuperscript{asws} are not reducers. By my\textsuperscript{asws} life! That is Obligatory upon every male and female believer’.

Then he\textsuperscript{asws} said: ‘O Salman\textsuperscript{ra}, and O Jundab\textsuperscript{ra}!’ They\textsuperscript{ra} said, ‘At your\textsuperscript{asws} service, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘No one can have complete Eman until he recognise me\textsuperscript{asws} the essence of my\textsuperscript{asws} recognition with the luminance. When he does recognises me\textsuperscript{asws} with this, then Allah\textsuperscript{aswj} would Test his heart with the Eman, and Expand his chest for Al-Islam, and he would

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\textsuperscript{1} As a Al-Noor – the Divine Light
become a recogniser, insightful, and the one who is deficient from that, so he is a doubter and suspicious.

O Salman\(^{1}\) and O Jundab\(^{1}\)! They\(^{2}\) said, ‘At your\(^{asws}\) service, O Amir Al-Momineen\(^{asws}\)!’

He\(^{asws}\) said: ‘My\(^{asws}\) recognition with the luminance (Nooraniya) is recognition of Allah\(^{azwj}\) Mighty and Majestic. My\(^{asws}\) recognition with the luminance, it is the pure Religion which Allah\(^{azwj}\) the Exalted Said: \textit{And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5].} He\(^{asws}\) is saying, they had not been commanded except with the Prophet-hood of Muhammad\(^{asww}\), and it is the upright, the Mohammedan, the easy.

And His\(^{azwj}\) Words: \textit{they should be establishing the Salat}, so the one who establishes my\(^{asws}\) Wilayah, so he has established the Salat, and establishing my\(^{asws}\) Wilayah is difficult, becomes more difficult, none can tolerate it except an Angel of Proximity, or a Messenger Prophet\(^{as}\), or a Momin servant whose heart Allah\(^{azwj}\) has Tested for the Eman. Thus, the Angel who does not happen to be of Proximity, would not tolerate it, and the Prophet\(^{as}\) when he\(^{as}\) is not a Messenger\(^{as}\) would not tolerate it, and the Momin when he does not happen to be Tested, would not tolerate it’.

I said, ‘O Amir Al-Momineen\(^{asws}\)! who is the Momin, and what is his peak, and what is his limit, until I\(^{ra}\) recognise him?’

He\(^{asws}\) said: ‘O Abu Abdullah\(^{ra}\)! I\(^{ra}\) said, ‘At your\(^{asws}\) service, O brother\(^{asws}\) of Rasool-Allah\(^{asww}\)!’

He\(^{asws}\) said: ‘The Tested Momin, he is the one who, nothing from our\(^{asws}\) instructions are referred to him except he expands his chest for accepting it, and does not doubt and is not suspicious.'
O Abu Zarr Ṣa'īd! I am a servant of the Mighty and Majestic and His azwj Caliph upon His azwj servants. Do not make us asws to be lords and say in our asws merits whatever you desire to, for you will not be reaching its essence of what is in us asws nor its peak, for Allah azwj Mighty and Majestic has Given us asws greater and more magnificent than what your descriptions can described, or can occur upon the heart of one of you. So, when you recognise me asws like this, then you are Mominee’.

Salman ra said, ‘I asws said, ‘O brother asws of Rasool-Allah saww! And one had established the Salat (if he) establishes your asws Wilayah?’

He asws said: ‘Yes, O Salman ra! Verification of that are by Word of the Exalted in the Mighty Book: And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]. The patience is Rasool-Allah saww and the Salat is establishment of my asws Wilayah.

From these, Allah azwj the Exalted Said: and it is certainly a difficult thing [2:45], and did not say, ‘And these two are difficult things’, because the Wilayah is difficult to bear except upon the humble ones, and the humble ones, they are the Shias, the insightful, and that is because the people of ideologies form the Mūjītes, and the Qadīrites, and the khawārijites and others from the Nasībis (Hostile ones) are acknowledging to Muhammad saww, there is no differing between them, and they are differing regarding my asws Wilayah, denying that, rejecting it, except for the few, and they are those who Allah azwj Described in His azwj Mighty Book, so He azwj Said: it is certainly a difficult thing except upon the humble ones [2:45].

And Allah azwj the Exalted Said in another place in His azwj Mighty Book regarding Prophethood of Muhammad saww and regarding my asws Wilayah. The Mighty and Majestic Said: and an abandoned well and a constructed palace (deserted) [22:45]. The constructed palace is Muhammad saww and the abandoned well is my asws Wilayah. They abandoned it and rejected it.
And one who does not acknowledge with my asws Wilayah, his acknowledge with Prophet-hood of Muhammad saww would not benefit him, except these two are paired, and that is because the Prophet saww is a Messenger Prophet saww, and he saww is Imam of the people, and Ali asws from after him saww is Imam asws of the people, and successor asws of Muhammad saww, just as the Prophet saww said to him asws: ‘You asws are from me saww at the status of Haroun as from Musa as except there is no Messenger Prophet as after me saww.

وَ أَوَّلُنَا مَُُمَّد  وَ أَوْسَطُنَ ا مَُُمَّد  وَ آخِرُنَا مَُُمَّد  فَمَنِ اسْتَكْمَلَ مَعْرِفَتِِ ف َهُوَ عَلَى الدِّينِ الْقَيِّمِ كَمَا قَالَ اللَّهُ ت َعَالَ وَ ذلِكَ دِينُ الْقَيِّمَةِ وَ سَأُبِّينُ ذَلِكَ بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And the first one of us asws is Muhammad saww, and our middle one is Muhammad asws, and our asws last one is Muhammad asws. The one who perfects my asws recognition, so he is upon the correct religion just as Allah azwj the Exalted Said: and that is the correct Religion [98:5], and I asws shall be explaining that with the Support of Allah azwj and His azwj Inclination.

يا سلمان و يا جندب قلبا يامير المؤمنين صلوات الله عليه

O Salman ra and O Jundab ra! 'They ra said, 'At your asws service, O Amir Al-Momineen asws, may the Salawat of Allah azwj be upon you asws!'

وَ قَدْ وَجَّهَ أَبَا بَكْرٍ بِبَََاءَةَ ِِلَ مَكَّةَ ف َنَزَلَ جَبََْئِيلُ ع ف َقَالَ يَا مَُُمَّدُ قَالَ لَبَّيْكَ قَالَ ِِن

And he saww had diverted Abu Bakr with (Surah) Bara’at to Makkah. Jabreel as descended and said: ‘O Muhammad saww!’ He saww said: ‘Here I saww am!’ He as said: ‘Allah azwj Commanded you saww to execute it or a man from you saww’. So he saww sent me asws for returning Abu Bakr, and I asws returned him. So he found (objection) within himself and said, ‘O Rasool-Allah saww! Has the Quran (Verse) been Revealed regarding me?’ He saww said: ‘No, but none should execute it except I saww or Ali asws.

يا سلمان و يا جندب قلبا يامير المؤمنين صلوات الله عليه

O Salman ra and O Jundab ra! They said, ‘At your asws service, O brother asws of Rasool-Allah saww.'
He asws said: ‘One who is not correct for carry a parchment to convey it on behalf of Rasool-Allah saww, how can he be correct for the Imamate?

O Salman ra! I asws and Rasool-Allah saww were one Noor. Rasool-Allah saww became Muhammad saww the Chosen one, and I asws became his asws successor asws the nominated one, and Muhammad saww became the speaking one and I asws became the silent one, and there is no escape in any era from the eras for them to be a speaking one and a silent on in it.

O Salman ra! Muhammad saww became the warner and I asws became the guide, and this is the Word of Mighty and Majestic: *But rather, you are a Warner, and for every people there is a Guide [13:7]*, Rasool-Allah saww is the warner and I asws am the guide.

Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8] The Knower of the unseen and the seen, the Great, the Most High [13:9] Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10] For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11].

He ra said, ‘He asws struck his asws one hand upon the other and said: 'Muhammad saww became in charge of the Gathering and I asws became in-charge of the Resurrection, and Muhammad saww became in-charge of the Paradise and I asws became in-charge of the Fire. I asws shall be saying to it: 'Take this one and leave this one!' Muhammad saww became in-charge of the earthquakes and I asws became in-charge of the Guarded Tablet. Allah azwj Mighty and Majestic Inspired me asws with knowledge of whatever is in it.
Yes, O Salman ra and O Jundab ra! And Muhammad saww became *Ya Seen [36:1] By the Wise Quran [36:2]*, and Muhammad saww became *Noon and the Pen, [68:1]*, and Muhammad saww became *Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]*, and Muhammad saww became in-charge of the evidences, and i asws became in-charge of the miracles and the Signs.

And Muhammad saww became last of the Prophets as and i asws, (became) last of the successors asws, and i asws am the *Straight Path [1:6]*, and i asws am the *Magnificent News, [78:2] Which they are differing in? [78:3]*, and not one differed except regarding my asws Wilayah; and Muhammad saww became in-charge of the call and i asws became in-charge of the sword, and Muhammad saww became a Messenger Prophet saww and i asws became in-charge of the matter of the Prophet saww.

And Muhammad saww became last of the Prophets as and i asws, and I asws became last of the Prophets as and I asws am the Straight Path [1:6], and I asws am the Magnificent News, [78:2] Which they are differing in? [78:3], and not one differed except regarding my asws Wilayah; and Muhammad saww became in-charge of the evidences, and I asws became in-charge of the miracles and the Signs.

Allah azwj Mighty and Majestic Said: *He Casts the Spirit from His Command upon the one He so Desires to from His servants, for him to warn of the Day of the Meeting [40:15]*, and it is a Spirit Allah azwj does not Give it nor Casts this Spirit except upon an Angel of Proximity, or a Messenger Prophet saww, or a Selected successor asws.

So, the one whom Allah azwj Gives this Spirit, so He azwj has Manifested him from the people and Delegated the power to him, and he (can then) revive the dead, and knows whatever has happened, and what is to happen, and travels from the east to the west and from the west to the east in a blink of any eyes, and knows what is in the consciences and the hearts, and knows what is in the skies and the earth.

O Salman ra and O Jundab ra! And Muhammad saww became the Zikr which Allah azwj Mighty and Majestic Said: *Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]*. I asws have been Given knowledge of the deaths and the afflictions, and the Decisive Address/Speech, and I asws have been Entrusted knowledge of the Quran, and what will be transpiring up to the Day of Qiyamah.
And Muhammad saww established the Divine Authority to the people, and I asws was (Appointed) a Divine Authority of Allah azwj Mighty and Majestic. Allah azwj Made to be for me what He azwj did not Make to be for anyone, from the former ones and the latter ones, neither for a Messenger Prophet saww nor for an Angel of Proximity.

وَأَنَا الَّذِي حََِلْتُ نُوحاً فِِ السَّفِ

He asws said: ‘I asws am the one whom carried Noah as in the ship by the Command of my asws Lord azwj, and I asws am the one who extracted Yusuf as from the belly of the whale by the Permission of my asws Lord azwj, and I asws am the one who caused Musa as Bin Imran as to cross the sea by the Command of my asws Lord azwj, and I asws am the one who extracted Ibrahim as from the fire by the Permission of my asws Lord azwj, and I asws am the one who caused its rivers to flow and flow its springs and planted its trees by the Permission of my asws Lord azwj.

And I asws am a punishment on the day of the shadow, and I asws am the caller from a place nearby which the two heavyweights, the Jinn and the humans, would hear and a people would understand it. I asws shall name every tyrannous people and the hypocrites in their own language, and I asws am Al-Khizr as, scholar of Musa as, and I asws am the teacher of Suleyman as Bin Dawood as, and I asws am Zulqarnayn as, and I asws am the Power of Allah azwj Mighty and Majestic.

O Salman ra and O Jundab ra! They ra said, ‘At your asws service, O Amir Al-Momineen asws!’

قَالَ ع أَنَا الَّذِي حََِلْتُ نُوحاً فِِ السَّفِ

He asws said: ‘Our asws deceased are not dead, and our asws hidden ones are not hidden, and our asws killed ones are never killed.'
O Salman ra and O Jundab ra! They said, ‘At your service, may the Salawat of Allah be upon you.

قال ع أنا أمير كل مؤمن و مؤمنة من مضى و من بقي و أخذت بروح العظيمة و إنما أنا عبد من عيب الله لا نسلون أرضا و قولوا في قضينا ما يصنعون فكلكم لن تطلعوا من فضاننا ما خلالة الله لنا و لا مغتدار العصر.

He asws said: ‘I am Emir of every male and female believer, from the ones past and from the ones remaining, and I am supported by the magnificent Spirit, and rather I am a servant from the servants of Allah. Do not name us as lords and say regarding our merits whatever your hearts desire (for) you will never be reaching from our merits, its essence, what Allah has Made it to be for us, not (even) a tenth of the tenth.

لأن آيات الله و دلائله و حجج الله و خلفاؤه و أئمةه و وجه الله و عين الله يباع الله عبادة و يباع و من بين خلقه طهارة و اختبارا و استعفافا

(This is) because we are Signs of Allah and His Evidence, and Divine Authorities of Allah, and His Caliphs, and His Trustees, and His Imams, and Face of Allah and Eye of Allah, and Tongue of Allah. By us Allah will Punish His servants and by us He will Reward (them); and from between His creatures, He Cleansed us, and Chose us, and Selected us.

و لو قال قائل و كفأ و كفر و أشتك لأنا لا نسأل عنه و ليس لنا يباع الله عبادة و ليس لنا يباع و من بين خلقه طهارة و اختبارا و استعفافا

And if a speaker were to say, ‘Why, and how, and regarding what?’ He would blaspheme (commit Kufr) and associate (commit Shirk), because He cannot be questioned about what He Does but they will be Questioned.

O Salman ra and O Jundab ra! They said, ‘At your service, O Amir Al-Momineen, may the Salawat of Allah be upon you!’

قال ع من اسم بما فلئت و صدقت بما بيثت و فـصـرـت و شـرـحـت و أوضـحـت و فـرـعـت فـي حـيام الله فـي إـليـام و شـرـح صدرة الإسلام و هو عاونت مستنصر قد أنهى و بلغ و كمل

He asws said: ‘One who believes in what say and ratifies with what have explained and interpreted and commented and clarified and enlightened, and proved, so he is a Momin whose heart Tested for the Eman and Expanded his chest for Al-Islam, and he would be an insightful recogniser who has peaked and reached and perfected.

و من شاك و عذر و حذى و وقف و حكي و أذات فهو مختار و نابي
And one who doubts, and is obstinate (stubborn), and rejects, and pauses, and is confused, and is suspicious, so he is a reducer (Muqassir), and hostile (Nasibi).

O Salman⁷ and O Jundab⁶! They⁴ said, ‘At your⁸ service, O Amir Al-Momineen⁷⁹⁵⁶, may the Salawat of Allah⁸⁷⁷⁵⁷⁶ be upon you¹⁸¹⁸⁷¹⁷¹¹!‘

He⁸ said: ‘I⁸ cause to live and die by the Permission of my⁸ Lord⁸⁷⁷⁵⁷⁶, and I⁸ am a knower with the consciences of your hearts, and the Imams⁸ from my⁸ children would be knowing and doing this, whenever they love and want, because all of us⁸ are one. Our⁸ first one is Muhammad⁸⁷⁷⁵⁷⁶, and our⁸ last one is Muhammad⁸⁷⁷⁵⁷⁶, and our⁸ middle one is Muhammad⁸⁷⁷⁵⁷⁶, and all of us⁸ are Muhammad⁸⁷⁷⁵⁷⁶.

Do not separate between us⁸, and we⁸, when we⁸ desire, Allah⁸⁷⁷⁵⁷⁶ Desires, and when we⁸ dislike, Allah⁸⁷⁷⁵⁷⁶ Dislikes. The woe of all woes is for the ones who denies our⁸ merits, and our⁸ specialisation, and what our⁸ Lord⁸⁷⁷⁵⁷⁶ Allah⁸⁷⁷⁵⁷⁶ has Given us⁸, because the one who denies anything from what Allah⁸⁷⁷⁵⁷⁶ has Given us⁸, so he has denies the Power of Allah⁸⁷⁷⁵⁶ Mighty and Majestic, and His⁸ Desire regarding us⁸.
He\textsuperscript{asws} said; ‘Our\textsuperscript{asws} Lord\textsuperscript{azwj} Mighty and Majestic has Given us\textsuperscript{asws} knowledge of the Magnificent Name which if we\textsuperscript{asws} desire we\textsuperscript{asws} can pierce the skies and the earth, and the Paradise and the Fire and we\textsuperscript{asws} can ascend with it to the sky and descend with it to the earth, and to west and east, and end with it to the Throne and sit upon it in front of Allah\textsuperscript{azwj} Mighty and Majestic.

وَ تَطَبَّعَنَا كُنِّيْمَنَّ شَهَاءَ الحَقِّ الذِّي أُحْكَمَ فِيهِ مَنْ يَشَاءُ وَ مَنْ يَضْرِبُ وَ تَمْلَكُ الْإِسْتِبْصَارِ حَتَّى نُعِينَهُمَا بِمَا كَانَ عَلَّمَنَا وَ خَصَّنَا بِهِ وَ مَعَ هَذَا كُلِّهِ نَأْكُلُ وَ نَشْرَبُ وَ نََّْشِي فِِ الَِْسْوَاقِ وَ ن َعْمَلُ هَذِهِ الَِْشْيَاءَ بِأَمْرِ رَبِّنَا

And all things obey us\textsuperscript{asws}, even the skies, and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and the oceans, and the Paradise, and the Fire.

Allah\textsuperscript{azwj} Gave us\textsuperscript{asws} all of that by the Magnificent Name which He\textsuperscript{azwj} Taught us\textsuperscript{asws} and Specialised us\textsuperscript{asws} with it; and along with all of it, we\textsuperscript{asws} eat, and drink, and walk in the markets, and we do these things by the Permission of our\textsuperscript{asws} Lord\textsuperscript{azwj}.

And we\textsuperscript{asws} are servants of Allah\textsuperscript{azwj}, the Honoured ones, those, \textit{They do not precede Him in speech and they are only acting by His Command [21:27]}, and Made us\textsuperscript{asws} infallible, Purified, and Merited us\textsuperscript{asws} upon most of His\textsuperscript{azwj} servants, the Momineen. So we\textsuperscript{asws} are saying: ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43] - meaning the rejectors of all what Allah\textsuperscript{azwj} has Given us\textsuperscript{asws} of the merits and the Favours.

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O Salman\textsuperscript{ra} and O Jundab\textsuperscript{ra}! So this is my\textsuperscript{asws} recognition with the Al-Noor (luminance), therefore adhere with it, for no one from people has reach a limit of the insight until he recognises me\textsuperscript{asws} with the Al-Noor (the luminance). When he does recognise me\textsuperscript{asws} with it, he would be insightful, matured, perfect, having had splashed from the knowledge and progressed a level from the merits, and been notified upon a secret from the Secrets of Allah\textsuperscript{azwj}, and the hidden of His\textsuperscript{azwj} Treasures’.

2 Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 1
And it is narrated to me by my father, from the mentioned book, said, 'It is narrated to us by Ahmad Bin Ubeydullah who said, 'It is narrated to us by Suleyman Bin Ahmad who said, 'It is narrated to us by Muhammad Bin Ja’far who said, 'It is narrated to us by Muhammad Bin Ibrahim Bin Muhammad al Nawsily who said, 'It was informed to be by my father, from Khalid, from Jabir Bin Yazeed Al Jufy and said, 'It was narrated to us by Abu Suleyman Ahmad who said, 'It was narrated to us by Muhammad Bin Saeed, from Abu Aseed, from Sahl Bin Ziyad who said, 'It was narrated to us by Muhammad Bin Sinan, from Jabir Bin Yazeed Al Jufy who said,

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

Jabir Bin Yazeed Al-Jufy said, ‘I complained of the clan of Umayya and their loyalists to the manifest Imam asws, purest of the pure, and chief of the ascetics, and caliph of Allah azwj upon the servants, Ali asws Bin Al-Husayn asws. I said, ‘O son asws of Rasool-Allah asww! They are killing us from beneath every stone and clod, and they are uprooting our foundations, and they are openly cursing our Master asws Amir Al-Momineen asws upon the pulpits and the minarets and the markets and the streets, and they are disavowing from him asws to the extent they are gathering in the Masjid of Rasool-Allah asww and are cursing Ali asws openly.

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

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

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

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

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

He said: ‘O Jabir! Had it not been for the known time, and the Decreed term, and the Pre-determined Determination, and by Allah these creatures would have been overturned in the blink of an eye! No, but in a moment. No, but in a flash, But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].’
He (the narrator) said, ‘I said to him asws, ‘O my Master asws! And why are you doing this with them?’ He asws said: ‘What was presented to my asws father asws yesterday and the Shiias complaining to him asws of what they are facing from the Nasibis, the accursed, and the Qadirites, and the reducers’.

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

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

Then he (the narrator) said, ‘Take an end of the thread and walk slowly, and beware, then beware of moving it!’ So I took an end of the thread and walked slowly. He saww said: ‘Stop, O Jabir!’ So, I stopped. He asws moved the thread with a soft movement, and I did not think he asws had moved it due to the slightness of its movement. Then he asws said: ‘Give me asws an end of the thread’.

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

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

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

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

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

He asws said: ‘O Jabir! What is the state of the people?’ I said, ‘O my Master asws! Do not ask O son asws of Rasool-Allah saww! The houses are ruined, and the castles, and the people are dead, and I saw them being without mercy, so be merciful to them’. He asws said: ‘May Allah aswj not Mercy them, ever! A remainder have been left upon you. Had it not been that, asws would not have mercy of our asws enemies and enemies of our asws friends’. 
Then he asws said: ‘Crushing, crushing, remoteness, “Away with the unjust people!”’ [11:44].

By Allah azwj I! Had I asws moved a small movement, they would have all been destroyed, and its top would have been made to be its bottom, and there would have neither remained a house, nor a castle’. But my chief and my Master asws had instructed me not to move it severely.

Then he asws ascended the minaret and the people could not see him asws, and called out at the top of his voice: ‘O you strayers, the beliers!’ The people thought it was a voice from the sky, and they fell down to their faces and their hearts flew, and they were saying in their Sajdahs, ‘The safety! The safety!’ Then he recited this Verse: That was Our Recompense due to their rebellion, [6:146].

Then he asws recited afterwards what was Revealed: So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, Marked (for Punishment) in the Presence of your Lord, to the extravagant (people) [51:34]. And he asws recited: and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].

He (the narrator) said, ‘And the veiled women came out during the second earthquake from their veils, uncovering the heads, and the children were crying and shouting and no one turned around. When Al-Baqir asws sighted, he asws hit his hand to the thread and gathered it in his palm, and the earthquake settled. Then he asws grabbed my hand, and the people were not seeing him, and we exited from the Masjid, and there were people who had gathered to a door of the blacksmith’s shop.'
And they were a lot of people and they were saying, ‘We have not heard the like of this period from the activeness’. One of them said, ‘Yes, it has been active a lot’. And others said, ‘Yes, by Allah azwj! There are a lot of voices, and speech, and shouting, but by Allah azwj we will not stop upon the speech’.

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

Jabir said, ‘O son asws of Rasool-Allah saww! What is this thread in which are the wonders?’

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

Allah azwj Contrived us asws from Noor of His Self. No mortal can be compared with us asws. By us asws Mighty and Majestic Saved you, and by us asws Guide you, and by Allah azwj we asws pointed you all to your Lord azwj, therefore stand upon our asws orders and our asws forbiddances, and do not reject all what is referred to you from us asws, for we asws are greater, and more majestic, and more magnificent, and higher than the entirety of whatever is referred to you.
Whatever you understand, praise Allah⁷⁸⁷ upon it, and whatever you are ignorant of, so allocates its matter to us⁸⁹⁹ and say, ‘Our Imams⁹⁰⁰ are more knowing with what they⁹⁰¹ are saying’.

He (the narrator) said, ‘Then the governor of Al-Medina came riding to us and around him were his guards and they were calling us among the people, ‘Community of people! Presence the son⁹³² of Rasool-Allah⁹³³, Ali⁹³⁴ Bin Al-Husayn⁹³⁵, and draw closer to Allah⁹³⁶ Mighty and Majestic, perhaps Allah⁹³⁷ would Turn the Punishment away from you all!’

When they sighted Muhammad⁹⁸⁶ Bin Ali Al-Baqir⁹⁸⁷, they rushed towards him⁹⁸⁸ and said, ‘O son⁹⁹⁰ of Rasool-Allah⁹⁹¹! Do you⁹⁹² not see what has befallen with the community of Muhammad⁹⁹³? They are destroyed and perished to their last one! Where is your⁹⁹⁴ father⁹⁹⁵, until we ask him⁹⁹⁶ to come out to the Masjid and we can draw closer to Allah⁹⁹⁷ by him⁹⁹⁸, for Allah⁹⁹⁹ would Turn the Punishment away from you all!’

Muhammad⁹⁸⁶ Bin Ali⁹⁸⁷ said to them: ‘Allah⁹⁸⁸ will do so, Allah⁹⁹⁰ Willing! Correct yourselves and upon you is with the beseeching, and the repentance, and the piety, and the shunning from what you are upon, But no one feels secure from the Plan of Allah only the people (who are) losers [7:99]’.

Jabir said, ‘We came to Ali⁹⁸⁷ Bin Al-Husayn⁹⁸⁸ and he⁹⁸⁹ was praying Salat. So we waited for him⁹⁹⁰ until he⁹⁹¹ was free from his⁹⁹² Salat, and turned to face us. He⁹⁹³ said: ‘O Muhammad⁹⁹⁴! What is the news of the people?’ He⁹⁹⁵ said: ‘That has been Shown from the Power of Allah⁹⁹⁶ Mighty and Majestic what they have not ceased to be astonished from it’.

Jabir said, ‘Their ruler has asked us to ask you⁹⁹⁷ to be present at the Masjid until the people gather and are supplicating and beseeching to Allah⁹⁹⁸ Mighty and Majestic and are asking Him⁹⁹⁹ for the removal (of tremor).
He (the narrator) said, ‘He\textsuperscript{asws} smiled, then recited: ‘Or, did not the Rasools come to you with the clear proofs?’ They would say, ‘Yes’. They will say: ‘Then (you) supplicate’. And a supplication of the Kafirs is only during straying [40:50] And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111].

I said, ‘My Master\textsuperscript{asws}! Strange, they don’t know from where it came’.

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

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

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

And it is the Word of the Exalted: ‘If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink’ [18:109]. And He\textsuperscript{azwj} recited as well: \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].

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

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

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

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

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

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in all there are what is between the thousand and two thousand, but I used to think there are more than one hundred thousand in the outskirts of the earth and its areas’.

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

I said, ‘O my Chief! And what is recognition of His Spirit?’ He said: ‘That one recognises every one whom Allah the Exalted has Specialised with this Spirit, so this one is perfect, not deficient. He does whatever he desires by the Permission of Allah. He travels from the east to the west in one moment. He ascends to the sky by it and descends by it to the earth, and he does whatever he so desires, and wants’.

I said, ‘O my Master! Find for me the explanation of this Spirit from the Book of Allah the Exalted, and it is from a Command the Exalted Specialised Muhammad .’ He said: ‘Yes. Recite this Verse: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52]. Words of the Exalted: They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him [58:22]’. 
I said, ‘May Allahazwj Relieve from youasws just as youasws have relieved from me, and harmonised me upon the Spirit and the Command’. Then I said, ‘O my Masterasws! May the Salawat of Allahazwj be upon youasws! Most of the Shias are reducing, and I do not recognise anyone from my companions to be upon this description’.

قَالَ يَا جَابِرُ فَإِنْ لََْ ت َعْرِفْ مِنْهُمْ أَحَداً فَإِنِِّّ أَعْرَفُ مِنْهُمْ ن َفَراً قَلََئِلَ يَأْتُونَ وَ يُسَلِّمُونَ وَ يَتَعَلَّمُو

The Exalted: and Allah does whatsoever He so Desires to [14:27] And Allah Judges, there is no Postponement of His Judgment, [13:41], nor any repeller to His Judgment, He cannot be questioned about what He Does, and they would be Questioned [21:23].

قَالُوا ن َعَمِّْنَّ اللَّهَ يَفْعَلُ ما يَشاءُ وَيََْكُمُ ما يُرِيدُ ق ُلْتُ الَْْمْدُ لِلَّهِ قَدِ اسْتَبْصَرُوا وَ عَرَفُوا وَبَلُغُوا قَالَ يَا جَابِرُ أَمَا ِِنَّهُمِّْ خْوَانُكَ وَقَدْ بَقِيَتْ عَلَيْهِمْ بَقِيَّةَ أَتُقِرُّونَ أَي ُّهَا النَّفَرُ أَنَّ اللَّهَ تَعَالَ يَفْعَلُ ما يَشاءُ وَيََْكُمُ ما يُرِيدُ وَلا مُعَقِّلُِّهِ وَلا رَادَّ لِقَضَائِهِ وَلا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ

They said, ‘Yes, Allahazwj Does whatever Heazwj Desires and Judges whatever Heazwj Wants’. I said, ‘The Praise is for Allahazwj! They are insightful and recognising and reached’.

قَالَ جَابِرُ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ يَا جَابِرُ سَلْهُمْ هَلْ يَقْدِرُ مَُُمَّدَ أَنْ يَصِيرَ بِصُوَرَتِِ قَالَ جَابِرُ فَسَاَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا

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

قَالُوا يَأْمَرُ مَنِي إِنِّ اللَّهُ يَفْعَلُ ما يَشاءُ ما يَشَاءُ وَيََْكُمُ ما يُرِيدُ وَهُمْ يُسْئَلُونَ

They said, ‘Yes, Allahazwj Does whatever Heazwj Desires and Judges whatever Heazwj Wants’. I said, ‘The Praise is for Allahazwj! They are insightful and recognising and reached’.

قَالَ جَابِرُ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ يَا جَابِرُ سَلْهُمْ هَلْ يَقْدِرُ مَُُمَّدَ أَنْ يَصِيرَ بِصُوَرَتِِ قَالَ جَابِرُ فَسَاَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا

Heasws said: ‘O Jabir! Do not be hasty with what you don’t know’. So, I remained confused. Ask them, is Aliasws Bin Al-Husaynasws is able upon becoming in the image of hisasws sonasws Muhammadasws?’

قَالَ جَابِرُ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ يَا جَابِرُ سَلْهُمْ هَلْ يَقْدِرُ مَُُمَّدَ أَنْ يَصِيرَ بِصُوَرَتِِ قَالَ جَابِرُ فَسَاَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا
Jabir said, ‘I asked them. They withheld and were silent. He\textsuperscript{asws} said: ‘O Jabir! Ask them, ‘Muhammad\textsuperscript{asws} is able upon becoming with my\textsuperscript{asws} image?’ I asked them and they withheld and were silent.

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

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

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

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

The Imam\textsuperscript{asws} said: ‘Do not be astounded from the Power of Allah\textsuperscript{azwj}. I\textsuperscript{asws} am Muhammad\textsuperscript{saww} and Muhammad\textsuperscript{asws} is me\textsuperscript{asws}. And Muhammad\textsuperscript{asws} said: ‘O people! Do not be astounded from the Command of Allah\textsuperscript{azwj}. I\textsuperscript{asws} am Al\textsuperscript{asws} and Al\textsuperscript{asws} is me\textsuperscript{asws}, we\textsuperscript{asws} are all one from one Noor, and our\textsuperscript{asws} souls are from Commands of Allah\textsuperscript{azwj}. The first of us\textsuperscript{asws} is Muhammad\textsuperscript{saww}, and our\textsuperscript{asws} middle one is Muhammad\textsuperscript{asws}, and our\textsuperscript{asws} last one is Muhammad\textsuperscript{asws}, and all of us\textsuperscript{asws} are Muhammad\textsuperscript{saww}'.
He (the narrator) said, ‘When they heard that, they fell down to their faces in Sajdah and they were saying, ‘We believe in your asws Wilayah, and your asws secrets, and your asws announcements, and we acknowledge your asws specialisations’.

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

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

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

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

Jabir said, ‘So I was gloomy, by Allah azwj, with severe gloom, and I said, ‘O son asws of Rasool-Allah saww! What is a right of the Momin upon his Momin brother?’
He said: ‘He is happy to his happiness when he is happy, and grieves to his grief when he grieves, and he implements his affairs, all of it, and attains it, and he is not distressed to anything from the debris of the perishable world until he equalises him and they both flow in the good and the evil as one unit’.

قُلْتُ يَا سَيِّدِي فَكَيْفَ أَوْجَبَ اللَّهُ كُلَّ هَذَا لِلْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ
I said, ‘O my Master! How come Allah Obligated all this for the Momin upon his Momin brother?’

قَالَ عَلَِِّنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لَِِبِيهِ وَ أُمِّهِ عَلَى هَذَا الَِْْمْرِ لاَ يَكُونُ أَخَاهُ وَ هُوَ أَحَقُّ بَِِا يمَْلِكُهُ
He said: ‘Because the Momin is a brother of the Momin of his brother and his mother upon this matter. He does not happen to be his (biological) brother, and he is more rightful with whatever he owns’.

قَالَ جَابِرُ سُبْحَانَ اللَّهِ وَ مَنْ يَقْدِرُ عَلَى ذَلِكَ قَالَ عَلَََّ أَنْ يُرِيدُ أَنْ يَقْرَعَ أَبْوَابَ الْجَنَّاتِ وَ يَعَانِقَ الْهُوَارَ الْحُورَ الْجَنَّانِ وَ يَجِبْعُ مَعَنَا في دَارِ السَّلَََمِ
Jabir said, ‘Glory be to Allah! And who is able upon that?’ He said: ‘One who wants to knock on the doors of the Gardens, and hug the beautiful Houries, and be gathered with us in the House of Peace’.

قَالَ جَابِرُ فَقُلْتُ هَلَكْتُ وَ اللَّهِ يَا ابْنَ رَسُولِ اللَّهِ لِّيِسْرُرْتُ فِٰ حُقُوقِِّ وَ لَأَعْلَمْ أَنَّهُ يُلْزَمُنِ عَلَى التَّقْصِيرِ كُلُّ هَذَا وَ لاَ عُشْرُ وَ أَنَا أَتُوبُ ِِلَ اللَّهِ تَعَالَ يَا ابْنَ رَسُولِ اللَّهِ مَُِّا كَانَ مِنِِّ مِنَ التَّقْصِيرِ فِِ رِعَايَةِ حُقُوقِِّ الْمُؤْمِنِينَ
Jabir said, ‘I said, ‘I am destroyed, by Allah, O son of Rasool-Allah, because I have been deficient regarding the rights of my brethren, and I did not know that it would necessitate me upon the reduction. All this and not even a tenth of it, and I repent to Allah the Exalted, O son of Rasool-Allah, from what has happened from me, from the reduction in consideration of the rights of my brethren, the Momineen’.

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3 Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2
CHAPTERS ON THEIR ASWS KNOWLEDGE

CHAPTER 1 – ASPECTS OF THEIR ASWS KNOWLEDGE AND WHAT IS WITH THEM ASWS FROM THE BOOKS, AND IT GETS RESONATED IN THEIR ASWS EARS AND REVERBERATES IN THEIR ASWS HEARTS

1- شا، الإرشاد ج، الاحتجاج كان الصادق ع يقول علمنا غابر و مزبور و نكت في القلوب و نقر في الأذان، و إن بانًا الحفر الأحمر و الحفر الأبيض و مصحف قابلة ع و عنانًا الجامع فيها جميع ما تحتاج اللسان إلبه

(The books) ‘Al-Irshad’ (and) ‘Al-Ihtijaj’ – Al-Sadiq asws was saying: ‘Our ASWS knowledge is ancient and hymned, and it reverberates in the hearts and resonates in the ears, and that with us ASWS is (the book) ‘Al-Jafr’ the red, and ‘Al-Jafr’ the white, and Parchment of (Syeda) Fatima asws, and with us ASWS is (the book) ‘Al-Jamie’ wherein is the entirety of whatever the people could be needy to’.

فَسُئِلَ عَنْ تَفْسِيرِ هَذَا الْكَلََمِ فَقَالَ أَ مَا الْغَابِرُ فَالْعِلْمُ بَِِا يَكُونُ وَ أَمَّا الْمَزْبُورُ فَالْعِلْمُ بَِِا كَانَ وَ أَمَّا النَّكْتُ فِِ الْقُلُوبِ ف َ هوَ الِْْلَْْامُ وَ أَمَّا النَّقْرُ فِِ الَِْسََْاعِ فَحَدِيثُ الْمَلََئِكَةِ ع نَسْمَعُ كَلََمَهُمْ وَ لاَ ن َرَى أَشْخَاصَهُمْ

So I asked him ASWS about the interpretation of this speech, he ASWS said: ‘As for the ancient, it is the knowledge with what would be transpiring, and as for the hymned, it is the knowledge of what has happened, and as for that which reverberates in the hearts, it is the inspiration, and as for the resonance in the ears, it is narrations of the Angels. We ASWS hear their speech and do not see their persons.

وَ أَمَّا الَْْفْرُ الَِْحَِْرُ فَوِعَاء  فِيهِ سِلََحُ رَسُولِ اللَّهِ ص وَ لَنْ يََْرُجَ حَتََّّ ي َقُو مَ قائِمُنا أَهْلَ الْبَيْتِ وَ أَمَّا الَْْفْرُ الَِْب ْيَضُ فَوِعَاء  فِيهِ ت َوْرَاةُ مُوسَى وَ ِِنَِْيلُ عِيسَى وَ زَبُورُ دَاوُدَ وَ كُتُ ُ اللَّهِ الُِْولَ

And as for ‘Al-Jafr’ the red, it is a container wherein are weapons of Rasool-Allah saww, it will never emerge until the rising of our ASWS Qaim asws, of People of the Household, and as for Al-Jafr the white, it is a container wherein are the Torah of Musa as, and Evangel of Isa as, and Psalms of Dawood as, and the former Books of Allah azwj.

وَ أَمَّا مُصْحَفُ فَاطِمَةَ ع فَفِيهِ مَا يَكُونُ مِنْ حَادِثٍ وَ أَسََْاءُ مَنْ يمَْلِكُ أَنْ ت َقُومَ السَّاعَةُ وَ أَمَّا الَْْامِعَةُ ف َهُوَ كِتَاب  طُولُهُ سَبْعُونَ ذِرَاعًا ِِمْلََءُ رَسُولِ اللَّهِ ص مِنْ ف َلْقِ فِيهِ وَ خَُِّ عَلِيِّ بْنِ أَبِِ طَالِ بِيَدِهِ فِيهِ وَ اللَّهِ جََِيعُ مَا تََْتَاجُ ِِلَيْهِ النَّاسُ ِِلَ ي َوْمِ الْقِيَامَةِ حَتََّّ ِِنَّ فِيهِ أَرْشَ الَْْ دْشِ وَ الَْْلْدَةِ وَ نِصْفِ الَْْلْدَةِ.
And as for Parchment of (Syeda) Fatima asws, in it what events would be transpiring, and names of the ones who would rule up to the Establishment of the House, and as for Al-Jamie, it is a book, its length is of seventy cubits. Rasool-Allah saww dictated it from his saww tongue and written by Ali asws Bin Talib asws with his asws hand. By Allah azwj! In it is the entirety of the people could be needy up to the Day of Qiyamah, to the extent that it is compensation for a scratch, and the whipping, and half the whipping”.

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Abu Al Qasim Bin Shibt, from Zafar Bin Hamduweyn, from Ibrahim Bin Is’haq, from Ali Bin Mahziyar, and Hamdawiya, from his men, and others from Dawood Bin Farqad, from Al Haris Al Nazary who said,

‘I said to Abu Abdullah asws, ‘That which the Imam asws is asked about and there isn’t anything with him asws regarding it, from where does he asws know it?’ He asws said: ‘It reverberates in the heart a reverberation, or resonates in the ears a resonance’.

And it was said to Abu Abdullah asws, ‘When the Imam asws is asked, how does he asws answer?’ He asws said: ‘Inspiration, or hears, and sometimes it would be both together’.

The book ‘Al Amaali’ of the sheikh Al Tusi, by the chain from Ibrahim, from Ibn Isa, from Abdullah Bin Al Salt, and Muhammad Bin Khalid, from Ali Bin Al Numan, from Yazeed Bin Is’haq, from Abu Hamza who said,

‘From us asws there is one asws it is reverberated in his asws heart, and from us asws there is one who is given during his asws sleep, and from us asws there is one who hears the sound like the sound of the chains in the tray, and for us asws there is one asws to whom comes an image more magnificent than Jibraeel as and Mikaeel as.

And Abu Abdullah asws said: ‘From us asws there is one it is reverberated in his asws heart, and from us asws there is one it is cast into his asws heart, and from us asws there is one who is addressed’.

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4 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 1
5 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 2
And he asws said: ‘From us asws there is one who sees a witnessing, and from us asws there is one it is reverberated in his asws heart, such and such, and from us asws there is one who hears just as the falling chains in the tray’.

قَالَ قُلْتُ وَ الَّذِي يُعَايِنُونَ مَا هُوَ قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبََْئِيلَ وَ مِيكَائِيلَ

He (the narrator) said, ‘I said, ‘And the ones who are witnessing, what is it (they asws witness)?’ He asws said: ‘A creature more magnificent than Ibriael as and Mikaeel as’.

قَالَ قُلْتُ وَ الَّذِي يُعَايِنُونَ مَا هُوَ قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبََْئِيلَ وَ مِيكَائِيلَ

(The book) ‘Uyoon Akhbar Al-Reza asws, by the three chains to Al-Reza asws, from his asws forefathers asws having said; ‘Rasool-Allah asaww said: ‘A wing of a bird does not flap in the air except and with us asws is its knowledge’.

قَالَ قُلْتُ وَ الَّذِي يُعَايِنُونَ مَا هُوَ قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبََْئِيلَ وَ مِيكَائِيلَ

‘From Abu Abdullah asws having said: ‘In a Parchment of the legal penalties is a third of the whipping. One who exceed that, upon him would be a legal penalty of one lash’.

قَالَ قُلْتُ وَ الَّذِي يُعَايِنُونَ مَا هُوَ قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبََْئِيلَ وَ مِيكَائِيلَ

‘From Abu Abdullah asws, he (the narrator) said, ‘I said, ‘The people are mentioning that there is such a Parchment with you asws, its length is of seventy cubits, wherein is whatever the people could be needy to, and that this, it is the knowledge’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ هَذَا هُوَ الْعِلْمُ الَّذِي يََْدُثُ فِِ كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Abu Abdullah asws said: ‘This, it isn’t the knowledge, but rather it is a trace from Rasool-Allah asaww. The knowledge (are the events) which occur during every day and night’.

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6 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 3
7 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 4
8 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 5
9 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 6
7 - بر، بصائر الدرجات إنشرح بين طبقين عن النبي ﷺ أو غيره عن بن حزائ بن أعبيد ﷺ قالت ﷺ لأبي عبد الله ﷺ عن نفسه:

التوزّعة والإجابة والثبوت وما في الصحيح إلا صحّة رواه وموسي قال ﷺ: فّلّث إنما هو، العلم الآخر ﷺ بن حزائ لّم لا يَّنَّى تغريماً ما كان و لكن ما يَّحْذِثُ بالمضر، والنهار علةً عدننا أعضم.

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, or someone else, from Bishr, from Humran, from Ayn who said,

‘I said to Abu Abdullah ﷺ ‘With you ﷺ is the Torah, and the Evangel, and the Psalms, and whatever is in The Parchments of Ibrahim and Musa [87:19]’? He ﷺ said: ‘Yes’. I said, ‘Surely this, it is the greatest knowledge’. He ﷺ said: ‘O Humran! If it happens to be other than what has (already) happened, but what events occur at night and the day, its knowledge, in our ﷺ presence, is more magnificent’.

8 - بر، بصائر الدرجات الحسن بن سعيد بن سنين، عن أبي عمر، عن أبي عبد الله ﷺ، أنه سُئِلَ عن الأمية، قال: تلك صفحة سبعون ذراعاً في عرض الدِّيمِ مثل الفََّالِجِ فِيهَا كل ما يَّتَاجُ النَّاسُ لِيه و لَيْسَ مِنْ قَضِيَّةٍ إلَّا هِيَ فِيهَا حَتَّّ أَرْشُ الدِّشَّ.

(The book) ‘Basair Al Darajaat’ – Al Hassan Bin Ali Bin Al Numan, from his father Ali Bin Al Numan, from Bakr Bin Karb who said,

‘We were in the presence of Abu Abdullah ﷺ and we heard him ﷺ saying: ‘But, by Allah ﷺ! With us ﷺ is what we ﷺ cannot be needy to the people, and the people are needy to us ﷺ. With us ﷺ is a Parchment of seventy cubits in the handwriting of Ali ﷺ and dictated by Rasool-Allah ﷺ, may the Salawat of Allah ﷺ be upon them ﷺ and their ﷺ children. In it is from every Permissible and Prohibition. You tend to come to us ﷺ and enter to see us ﷺ, and we ﷺ recognise your good ones from your evil ones’.

9 - بر، بصائر الدرجات أحمد بن الحسن بن سنين بن سعيد عن أبي عليّ بن زيد بن أبي عبد الله ﷺ يقال ﷺ: أنا أنادى أبي عبد الله ﷺ: إننا لصحيحه سبعون ذراعاً في عرض الأميد مثل فََّالِجِ فِيهَا كُلُّ ما يَّتَاجُ النَّاسُ لِيه و لَيْسَ مِنْ قَضِيَّةٍ إلَّا هِيَ فِيهَا حَتَّّ أَرْشُ الدِّشَّ.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Mahboub, from Ali Bin Raib,

‘From Abu Abdullah ﷺ, he ﷺ was asked about the (book) Al-Jamie. He ﷺ said: ‘That is a parchment of seventy cubits in a width of a thigh of a huge camel. In it is all what the people could be needy to, and there isn’t any judgment except and it is in it, to the extent of the compensation of a scratch’.

10 - بر، بصائر الدرجات أحمد بن الحسن بن سنين بن سعيد عن أبي عليّ بن زيد بن أبي عبد الله ﷺ يقال ﷺ: أنا أنادى أيها آل و فِيهَا كُلُّ ما يَّتَاجُ النَّاسُ لِيه و لَيْسَ مِنْ قَضِيَّةٍ إلَّا هِيَ فِيهَا حَتَّّ أَرْشُ الدِّشَّ.

References:
10 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 7
11 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 8
12 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 9
I heard Abu Abdullah\textsuperscript{asws} saying: ‘With us is the Parchment, its length is of seventy cubits, dictated by Rasool-Allah\textsuperscript{saww} and written by Ali\textsuperscript{asws} by his\textsuperscript{asws} own hand. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch’\textsuperscript{13}.

Abu Abdullah\textsuperscript{asws} said: ‘O Abu Muhammad! With us is (the book) ‘Al-Jamie’, and what will make them know what is Al-Jamie?’ I said, ‘May I be sacrificed for you\textsuperscript{asws}! And what is Al-Jamie?’

He\textsuperscript{asws} said: ‘A Parchment, its length is of seventy cubits, by (a measurement of) cubits (forearm’s length) of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} dictated it from the lips of his\textsuperscript{saww} mouth, and Ali\textsuperscript{asws} wrote it by his\textsuperscript{asws} right hand. In it is every Permissible and Prohibition, and all things the people could be needy to, to the extent of the compensation of a scratch’\textsuperscript{14}.

From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} gestured towards a large house and said: ‘O Humran! In this house there is a Parchment, its length is of seventy cubits, in the handwriting of Ali\textsuperscript{asws} and dictated by Rasool-Allah\textsuperscript{saww}. If the people were to make us\textsuperscript{asws} as rulers, we\textsuperscript{asws} would judge with what Allah\textsuperscript{azwj} Revealed not returning to what is in this Parchment’\textsuperscript{15}.

13 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 10
14 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 11
15 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 12
‘From Abu Abdullah \textsuperscript{asmw}, he (the narrator) said, ‘I heard him \textsuperscript{asws} saying: ‘With us \textsuperscript{asws} there is a Parchment, its length is of seventy cubits, dictated by Rasool-Allah \textsuperscript{saww} and written by the hand of Ali \textsuperscript{asws}, and in it is the entirety of what the people could be needy to, to the extent of the compensation of a scratch’.\textsuperscript{16}

أَحَمْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ فَضَالَةَ عَنِ الْقَاسِمِ بْنِ ب ُرَيْدٍ عَنْ مَُُمَّدِ بْنِ مُسْلِمٍ قَالَ

And I asked him \textsuperscript{asws} about inheritance of the knowledge, ‘What does it reach. Is it comprehensive of the knowledge or is there interpretation in it of all things from these matters regarding which the people are speaking, like the divorce, and the Obligations?’

He \textsuperscript{asws} said: ‘Ali \textsuperscript{asws} wrote down the knowledge, all of it, the judgments and the Obligations. If our \textsuperscript{asws} command appears, there will not happen to be anything except there would be a Sunnah regarding it, we \textsuperscript{asws} shall be accomplishing’\textsuperscript{17}.

(الكتاب) ‘بِسْالِرْ الْدِّرَاجَاتِ’ – أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ عَلِيِّ بْنِ أَبِِ حَِْزَةَ عَنْ أَبِِ بَصِيرٍ قَالَ:

And I heard him \textsuperscript{asws} saying: ‘With us there is a Parchment called Al-Jamie. There is none from a Permissible nor a Prohibition except there would be a Sunnah regarding it, we \textsuperscript{asws} shall be accomplishing’\textsuperscript{18}.

\textsuperscript{16} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 13
\textsuperscript{17} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 14
\textsuperscript{18} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 15
'From Abu Ja’far asws, he (the narrator) said, ‘Abu Ja’far asws brought out a Parchment to me wherein was the Permissible and the Prohibitions and the Obligations. I said, ‘What is this?’ He asws said: ‘This is a dictation of Rasool-Allah saww and handwritten (text) of Ali asws by his hand’.

He (the narrator) said, ‘I said, ‘Does it not decay?’ He asws said: ‘It does not decay’. I said, ‘And what do you teach?’ He asws said: ‘And whatever he teaches, it is from Al-Jamie or from Al-Jamie’.

Yaqoub Bin Is’haq Al Razy, from Abu Imran Al Armany, from Abdullah Bin Al Kham, from Mansour Bin Jazim, and Abdullah Bin Abu Yafour who said,

‘Abu Abdullah asws said: ‘With us asws there is a Parchment, its length is of seventy cubits, wherein is whatever one can be needy to, to the extent of the compensation of a scratch’.

We were in the presence of Abu Abdullah, around seventy men, and we heard him asws saying: ‘By Allah azwj! With us asws there is a Parchment, its length is of seventy cubits. Allah azwj has not Created any Permissible nor a Prohibition, except it is in it, to the compensation of a scratch’.

From Abu Ja’far asws. Abu Ja’far asws said: ‘With me asws there is a Parchment wherein are nineteen parchments. Rasool-Allah saww had gifted it’.

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19 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 16
20 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 17
21 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 18
22 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 19
I entered to see him asws and in his asws hand was a Parchment. He asws covered it from me with his asws pallium, then brought it out and read it out to me: ‘What the Messengers as had been narrated with like the sound of the chains, or like whispering of the man to his companion’.

Abu Abdullah asws brought out a Parchment to us, an ancient from the Parchments of Ali asws, and therein was what we were saying. When we sat down, we witnessed it’.

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying, and Ibn Shubrama (the judge) was mentioned, so Abu Abdullah asws said: ‘Where is it from Al-Jamie? Rasool-Allah saww dictated it and Ali asws wrote it. In it are the Permissible(s) and the Prohibitions to the extent of the compensation of a scratch’.

I heard Abu Abdullah asws saying: ‘With us asws there is a Parchment wherein is whatever one could be needy to, to the extent that therein is the compensation of a scratch’.

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23 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 20
24 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 21
25 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 22
26 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 23
'From Abu Ja'far asws having said: ‘I was in his asws presence and he asws called for Al-Jamie. Ja'far asws looked into it, and there in it was, the woman who had died and left her husband, there wasn’t any her for her apart from him. He asws said: ‘For him is the wealth, all of it’".  

27 (The book) ‘Basair Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aban, from Abdul Rahman Bin Abu Abdullah,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘In the house there is a Parchment, its length is of seventy cubits. Allah aswj has not Created any Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch’".  

28 (The book) ‘Basair Al Darajaat’ – Ibn Mahboub, from Al Qasim Bin Urwa, and Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Qasim Bin Urwa, from Abu Al Abbas,

‘From Abu Abdullah asws having said: ‘By Allah aswj! With us asws there is a Parchment, its length is of seventy cubits wherein is the entirety of what the people could be needy to, to the extent of the compensation of a scratch, dictated by Rasool-Allah saww and Ali asws wrote it by his asws hand, may the Salawat of Allah aswj be upon him asws’.

29 (The books) ‘Al Ikhtisaas’ (and) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from Al Hassan Bin Rashid who said,

‘I heard Abu Ibrahim (7th Imam asws) saying: ‘Allah aswj Revealed to Muhammad saww: “Your saww days have perished, and your saww world is gone, and you saww are required to meet your saww Lord aswj!”

The Prophet saww raised his saww hand extending towards the sky and said: ‘O Allah aswj! With You aswj is that which You aswj Promised me aswj. You aswj do not break the promised’.
Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww}: “If you\textsuperscript{saww} were to come to (Mount) Ohad with one whom you\textsuperscript{saww} trust with!” So, he\textsuperscript{saww} repeated the supplication. Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww}: “Go! You\textsuperscript{saww} and son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as}, until you\textsuperscript{asws} come to Ohad, then climb upon his\textsuperscript{asws} back and make the Qiblah to be in your\textsuperscript{saww} back, then call the animals of the mountain, you\textsuperscript{saww} will be answered.

Then deliberate to a young female sheep from them, and it is called Al-Jafra when its horns emerge, and its neck veins are swelled with blood, and it is which is for you\textsuperscript{saww}. Instruct the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as} to stand to it and slaughter it, and skin it from the direction of the neck, and overturn its interior, and you\textsuperscript{saww} will find it tanned.

And \textsuperscript{azwj} shall Send to you\textsuperscript{saww} the (Holy) Spirit and Jibraeel\textsuperscript{as}, and with him\textsuperscript{as} would be ink and a pen, and the ink isn’t from the inks of the earth. The ink would remain and the skin would remain. The earth will not consume it nor will the soil decay it. It will only increase in freshness every time apart from that it would be preserved, veiled.

Then Revelation would come letting you\textsuperscript{saww} know with whatever has happened and whatever will be happening, and you\textsuperscript{saww} should dictate it to the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as} and let him\textsuperscript{asws} write, and ink it with that ink!”

So, he\textsuperscript{saww} went until he\textsuperscript{saww} ended up to the mountain and did what he\textsuperscript{saww} had been Commanded to, concurring with what his\textsuperscript{saww} Lord\textsuperscript{azwj} had Described to him\textsuperscript{saww}. When he\textsuperscript{saww} in the skin of the sheep, Jibraeel\textsuperscript{as} and the Trustworthy Angel descended, and a number of the Angels whose number cannot be accounted except by Allah\textsuperscript{azwj}, and the ones who were present at that gathering.

Then Ali\textsuperscript{asws} placed the skin in front of him\textsuperscript{asws} and the ink came to him\textsuperscript{asws}, and the ink was green like the appearance of the vegetables, and radiant. Then the Revelation descended
unto Muhammad saww, and he saww went on to dictate to Ali asws, and Ali asws wrote. He saww described every ear and whatever would be in it, and informed him asws with the apparent and the esoteric, and informed him asws all what had happened and what would be happening up to the Day of Qiyamah.

And he saww interpreted to him asws the things none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]. He saww informed him asws with the two happenings (past and future), from the Guardians asws of Allah azwj from his asws offspring for ever up to the Day of Qiyamah, and informed him asws with every enemy who will happen to be for them asws during every era from the eras, until he asws understood all of that and wrote it.

Then he asws informed him asws with the matters of what would be occurring upon him asws from after him saww. So, he asws asked him saww about these, he saww said: ‘The patience! The patience, and bequeath to the Guardians asws with the patience, and bequeath to their asws Shias with the patience, and their lineages until the relief emerges, and he asws informed him asws with the portents of his asws times, and portents of his asws sons asws, and sign which will take place in the kingdom of the Clan of Hashim as.

Thus, from this book are extracted the Ahadeeth of the epic events, all of them, and the successor asws, when the Command is Given to him asws, became speaking with the wonders”.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Safwan Bin Yahya, from one of his men,

‘From Al-Sadiq asws having said: ‘By Allah azwj! We asws have been Given knowledge of the former ones and the latter ones’. A man from his asws companions said to him asws, ‘May I be sacrificed for you asws! Is there with you (Imams asws) knowledge of the hidden matters (Ghayb)’

30 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 27
He\textsuperscript{asws} said to him: ‘Woe be to you! I\textsuperscript{asws} am more knowing of what is in the ribs (Sulb) of the men and the wombs of the women. Woe be unto you all! Expand your chests in order for your eyes to see and awaken your hearts. We\textsuperscript{asws} are the Divine Authorities of Allah\textsuperscript{azwj} the Exalted among His\textsuperscript{asw} creatures, and that will never be capacious except the chest of every strong Momin, his strength being like the strength of mount Tahama, except by Permission of Allah\textsuperscript{azwj}.

By Allah\textsuperscript{azwj}! If I\textsuperscript{asws} want to count for you all every pebble upon it, I would inform you, and there is none from a day and night except and the pebble tends to beget just as these people beget. By Allah\textsuperscript{azwj}! You will be hating each other after me\textsuperscript{asws} to the extent that you will consume/destroy each other’.

(31) By Allah\textsuperscript{azwj}! I\textsuperscript{asws} am more knowing of what is in the skies, and more knowing of what is in the earth, and more knowing of what is in the world, and more knowing of what is in the Hereafter’. Then he\textsuperscript{asws} saw changes (surprise) of the group, so he\textsuperscript{asws} said: ‘O Bukeyr! I\textsuperscript{asws} know that from the Book of Allah\textsuperscript{azwj} the Exalted when He\textsuperscript{azwj} Said: And We Revealed the Book unto you as a clarification of all things, [16:89]’.

(32) By Allah\textsuperscript{azwj}! I\textsuperscript{asws} grabbed upon his\textsuperscript{asws} own upper arm and said: ‘O Abu Abdullah\textsuperscript{asws}! This is skin of Rasool-Allah\textsuperscript{saww}, and by Allah\textsuperscript{azwj} these are veins of Rasool-Allah\textsuperscript{saww}, and by Allah\textsuperscript{azwj} this is his\textsuperscript{saww} flesh, and these are his\textsuperscript{saww} bones.

(30) By Allah\textsuperscript{azwj}! I\textsuperscript{asws} having said: ‘O Jabir! If we\textsuperscript{asws} had been narrating to you all with our\textsuperscript{asws} opinions and our\textsuperscript{asws} whims, we\textsuperscript{asws} would be from the destroyed ones, but we\textsuperscript{asws} narrated
to you with Ahadeeth we^asws have treasured from Rasool-Allah^saww, and as they (people) are hoarding their gold and their silver". 33

31 - حنص، الاحتمال ابتينى عن الأهواري عن فضالة عن ابن داراج عن الفضيل عن أبي حفص عن النبي ﷺ قال: إنا على ينبرين من رينا بها

32 - حنص، الاحتمال ابتينى عن ابن أبي عمير عن مرازم عن ابن عبد الله قال:

33 - بر، بصائر الدرجات ابتينى عن ابن أبي عمارة عن بعض أصحابه عن أحمد بن طاهر الجليلي عن أبي بصير قال:

34 - حنص، الاحتمال ابتينى عن ابن جعفر عن الهاوي عن فضال عن ابن داراج عن الفضيل عن أبي عمير عن رسول الله ﷺ

35 - حنص، الاحتمال ابتينى عن ابن يزيد عن ابن أبي عمر عن مرام عن ابن عبد الله:

36 - حنص، الاحتمال ابتينى عن أحمد بن عبد البال عن الحازم عن ثعلبة عن عبد الله بن هلال قال: قال أبو عبد الله ﷺ:

Abu Abdullah^asws said: 'O Abu Muhammad! By Allah^azwj Rasool-Allah^saww taught a thousand doors, there opened up for him^asws a thousand doors from each door'. I said, to him^asws, 'This, by Allah^azwj, is the knowledge!' He^asws said: 'It is knowledge, and it isn’t that' 36

(I) 'Al Ikhtisaas' – Ibn Isa, from Al Ahwazy, from Fazala, from Iban Darraj, from Al Fuzeyl,

(II) 'Al Ikhtisaas' – Ibn Yazeed, from Iban Abu Umeyr, from Murazim,

(III) 'Basaair Al Daraajat' – Ibn Isa, from Al Ahwazy, from one of his companions, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

'I entered to see Abu Abdullah^asws. I said to him^asws, ‘The Shias are narrating that Rasool-Allah^saww taught Ali^asws a door, a thousand doors opened from it’.

Abu Abdullah^asws said: 'O Abu Muhammad! By Allah^azwj Rasool-Allah^saww taught a thousand doors, there opened up for him^asws a thousand doors from each door'. I said, to him^asws, 'This, by Allah^azwj, is the knowledge!' He^asws said: 'It is knowledge, and it isn’t that’. 36

(I) 'Al Ikhtisaas' – Ibn Isa, from Muhammad Bin Abdul Jabbar, from Al Hujayl, from Sa‘alba, from Abdullah Bin Hilal who said,

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33 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 30
34 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 31
35 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 32
36 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 33
‘Abu Abdullah asws said: ‘Rasool-Allah saww taught Ali asws a door, a thousand doors opened from it’. 37

(The book) ‘Al Ikhtisaas’ – Ibn Isa and Ahmad Bin Al Hassan Bin Fazzal, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah asws – similar to it’ 38

(The book) ‘Al Ikhtisaas’ – Ibn Yazeed, and Ibn Hashim, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali,

‘From Abu Ja’far asws having said: ‘Ali asws said: ‘Rasool-Allah saww has taught me asws a thousand doors, each door opened a thousand doors’’. 39

(The book) ‘Al Ikhtisaas’ – Al Yaqteeny and Ibrahim Bin Is’haq, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Ibn Nubata,

‘From Amir Al-Momineen asws having said: ‘Rasool-Allah saww taught me asws a thousand doors from the Permissible(s) and the Prohibitions, from what had happened and from what is to happen up to the Day of Qiyamah. Each door from it opened a thousand doors. So that is a thousand (over) thousand doors, to the extent that he saww taught knowledge of the deaths and the afflictions, and the decisive address’. 40

(The book) ‘Al Ikhtisaas’ – Ibn Isa and Ibn Abdul Jabbar, from Ibn Bazie, from Mansour Bin Yunus, from Al Sumali,

‘From Ali asws Bin Al-Husayn asws having said: ‘Rasool-Allah saww taught Ali asws a thousand letters. The thousand letters opened a thousand letters, and a thousand letters from these opened a thousand letters’. 41
39 - حفص، الاحصاص ابن عيسى وابن هاشم عن عثمان بن عيسى عن ابن أبي عبيد الله عن أبي أبي عبيدة الله عن قال: "علِم رسول الله صلى الله عليه وسلم عَلِيّاً حرفًا يفتح ألف حرف كله يفتح ألف حرف.

(The book) ‘Al Ikhtisaas’ – Ibn Isa and Ibn Hashim, from usman Bin Isa, from Ibn Bukeyr, from Ibn Abu Abdullah,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww taught Aliasws a letter, opening up a thousand letters, each letter from these opened a thousand letters’’.

40 - حفص، الاحصاص ابن عيسى وابن أبي الخطاب وابن عبد المطلب جمعا عن ابن نبيبع عن متعلص بن موسى عن الثمالي عن عليّ بن الحسن عن قال: "علِم رسول الله صلى الله عليه وسلم عليّاً حرفًا يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله.

(The book) ‘Al Ikhtisaas’ – Ibn Isa, and Ibn Abu Al Khattab, and Ibn Abdul Jabbar, altogether from Ibn Bazie, from Mansour Bin Yunus, from Al Sumaly,

‘From Aliasws Bin Al-Husaysaww having said: ‘Rasool-Allahsaww taught Aliasws a phrase, it opened up a thousand phrases, and each phrase of the thousand phrases opened a thousand phrases’’.

41 - حفص، الاحصاص الحسن عن الثمالي عن محمد بن سنان عن إسحاق بن خيار وعبد الكريم بن عن عبد الحسين بن أبيالثيم عن أبي عبد الله عن قال: "أوصى رسول الله صلى الله عليه وسلم عليّاً حرفًا يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله.

(The book) ‘Al Ikhtisaas’ – Al Hajjal, from Al Lului, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww bequeathed to Aliasws with a thousand phrases, each phrase opened a thousand phrases’’. 43

42 - حفص، الاحصاص ابن عيسى وابن الحسن بن عليّ بن الثماني عن عليّ بن الثماني عن ابن شهاب عن عبد الله بن عبد الله بن مسلم عن أبي حفص عن قال: "بعثه يقول إن رسل الله صلى الله عليه وسلم عليّاً حرفًا يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله.

(The book) ‘Al Ikhtisaas’ – Ibn Isa and Al Hassan Bin Ali Bin Al Numan, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim, from Muhammad Bin Muslim,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying: ‘Rasool-Allahsaww gave among the people, and heasws gave, and gave, and wasws Peopleasws of the Household, with usasws is the fortress of knowledge and the doors of wisdom and the illumination of the matter’’. 45

43 - حفص، الاحصاص ابن يزيد وابن ياقتني عن زيد بن القاضي عن يحيى بن سأله عن قال: "فأولم ابن عبد الله عَلِيّاً حرفًا يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله يفتح ألف حرف كله.

(The book) ‘Al Ikhtisaas’ – Ibn Yazeded and Al Yaqteeny, from Ziyad Al Qindy, from Hisham Bin Salim who said,

42 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 39
43 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 40
44 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 41
45 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 42
'I said to Abu Abdullah asws, 'With the general Muslims there are Ahadeeth of Rasool-Allah saww, something correct'. He saww said: 'Yes. Rasool-Allah saww gave (among) the people, and gave, and gave, and with us asws is the fortress of knowledge, and decisive detail of what is between the people’.

Abu Abdullah asws said: 'Rasool-Allah saww had gave among the people, and gave, and gave, consulting such and such, and with us asws, People asws of the Household is the origin of the knowledge and its tags, and its illumination, and its ties’.

He asws said: 'Perhaps you do not see that Rasool-Allah saww gave the people, and gave', and he asws gestured by his asws hand from his asws right and from his asws left, and from in front of him asws, and from behind him asws, 'And we asws, People of the Household, with us asws is the fortress of knowledge, and illumination of the matter, and detail of what is between the people’.
‘I heard Abu Abdullah asws saying: ‘We asws, People asws of the Household, with us asws is the fortress of knowledge, and traces of the Prophet-hood, and knowledge of the Book, and detail of what is between the people’’. 49

So, the one who recognises us, his recognition would benefit him and his deeds would be Accepted from him, and one who does not recognise us, Allah aswJ would not benefit him with recognition of what he knows, and his deeds would not be Accepted from him’’. 50

‘From Abu Ja’far asws having said: ‘It was so that whenever a matter was referred to Ali asws not having been Revealed in the Book, nor there being a Sunnah (for it), threw (drew lots) and got it right’. 51

Abu Ja’far asws said: ‘And these are the dilemmas’’. 51

‘I heard Abu Ja’far asws saying: ‘It so happened that whenever a matter was referred to Ali asws, the Book had not come with it and a Sunnah had not informed with it, stoned regarding it, meaning drew lots, and got it right’.

49 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 46
50 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 47
51 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 48
Then he asws said: ‘O Abdul Raheem! And these are the dilemmas’.

From one of the two (5th or 6th Imam asws having said: ‘With us asws there is a Parchment from the Book of Ali asws, or Parchment of Ali asws’, its length is of seventy cubits, and we asws follow what is in it. We asws do not return it’.

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying, and Ibn Shubruma (the judge) regarding Fatwas he had issued with: ‘Where is it from Al-Jamie dictated by Rasool-Allah saaw, written by Ali asws, wherein is the entirety of the Permissible(s) and the Prohibitions, to the extent of the compensation of a scratch’.

I heard Abu Abdullah asws saying: ‘The knowledge of Ibn Shubruma (the judge) is lost in the presence of Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible and the Prohibition. The people of analogy sought the knowledge by the analogy, so it did not increase them from the truth except remoteness, and surely the Religion of Allah aswj cannot be attained with the analogy’.

52- بر، بصائر الدرجات محذوف بن عيسى عن الأفرازي عن فضيلة عن قاسم بن بريك عن عبد الرحمن بن الحذاء عن حضرته يقال: إن عيدها صحفه من كتاب عجيب عن مستخف عن طولما بينغون ذراعا فخُنن لCaps لغه ما فيها فلعدوها.

53- بر، بصائر الدرجات محذوف بن عيسى عن الأفرازي عن فضيلة عن قاسم بن بريك عن أبي عبد الله عن قصيدة بن المهدية في الفئة ألفية بين هو من الجامعة إلقاء رسول الله صلى الله عليه وسلم عن أبي عبد الله عن قصيدة بن المهدية.

54- بر، بصائر الدرجات محذوف بن عيسى عن الأفرازي عن فضيلة عن قاسم بن بريك عن أبي عبد الله عن قصيدة بن المهدية في الفئة ألفية بين هو من الجامعة إلقاء رسول الله صلى الله عليه وسلم عن أبي عبد الله عن قصيدة بن المهدية.

55- بر، بصائر الدرجات محذوف بن عيسى عن الأفرازي عن فضيلة عن قاسم بن بريك عن أبي عبد الله عن قصيدة بن المهدية في الفئة ألفية بين هو من الجامعة إلقاء رسول الله صلى الله عليه وسلم عن أبي عبد الله عن قصيدة بن المهدية، فإن الجامعة لم تتب أخذ كلاما فيها علمه الحال والحكم إذ أضحاه القضاة طلوا العلم بالقياس فلم يزدهر من الحكمة إلا نفاذ و إن الدين لا يعنى بالقياس.

The book ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Al Ahwazy, from Fazalat, from Qasim Bin Bureyd, from Muhammad.
I heard Abu Abdullah\textsuperscript{asws} saying: ‘Jibraeel\textsuperscript{as} came to Rasool-Allah\textsuperscript{saww} with a Parchment, sealed with seven seals of gold, and instructed that when his\textsuperscript{saww} term (death) present, he\textsuperscript{saww} should hand it over to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so he\textsuperscript{asws} would work with whatever is in it, and it is not allowed to others, and that he\textsuperscript{asws} should instruct every successor\textsuperscript{asws} from after him\textsuperscript{asws} that he\textsuperscript{asws} should open his\textsuperscript{asws} seal and work with whatever is in it, and it is not allowed for others’.\textsuperscript{56}

‘Abu Ja’far\textsuperscript{asws} said to me: ‘O Fuzeyl! With us\textsuperscript{asws} is the Book of Ali\textsuperscript{asws} of seventy cubits. There is nothing upon the earth anyone can be needy to except and it is in it, to the extent of the compensation of a scratch, then he\textsuperscript{asws} wrote by his\textsuperscript{asws} hand upon his\textsuperscript{asws} thumb (continuously)’’.\textsuperscript{57}

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘But rather the ones who were before you were destroyed due to the analogy, and Allah\textsuperscript{azwj} Blessed and Exalted did not Cause His\textsuperscript{azwj} Prophet\textsuperscript{saww} to pass away until He\textsuperscript{azwj} Perfected for him\textsuperscript{saww} the entirety of his\textsuperscript{saww} Religion regarding His\textsuperscript{azwj} Permissible (s) and His\textsuperscript{azwj} Prohibitions.

فَجَاءَكُمْ بَِِا تََْتَاجُونَ ِِلَيْهِ فِِ حَيَاتِهِ وَ تَسْتَغِيثُونَ بِهِ وَ بِأَهْلِ بَيْتِهِ بَعْدَ مَوْتِهِ وَ ِِن َّهَا مَُْبِيَّة  عِنْدَ أَهْلِ بَيْتِهِ حَتََّّ ِِنَّ فِيهِ لََِرْشَ الَْْدْشِ ثَُُّ قَالَ ِِنَّ أَبَا حَنِيفَةَ مَُِّنْ ي َقُولُ قَالَ عَلِيٌّ وَ قُلْتُ أَنَا. So he\textsuperscript{saww} came to you with whatever you could (possibly) be needy to, and seek help with, and with People\textsuperscript{asws} of his\textsuperscript{saww} Household with after his\textsuperscript{saww} passing away, and it is cached

\textsuperscript{56} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 53
\textsuperscript{57} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 54
\textsuperscript{58} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 55
with People\textsuperscript{asws} of his\textsuperscript{asws} Household, to the extent that in it is the compensation of the scratch\textsuperscript{59}.

57 - بر، بصائر الدراجات أحمد بن محمد بن علي بن عبيد الرحمن بن محمد الأسد بن عنبسة الهاشمي. قال: سمعت أنا علی بن علی عليه السلام يقول: إن في الكتاب الذي أهل رأسول الله صلى الله عليه وسلم بكلمة علی علی بن إسحاق، إن كان في شيء، شوئ في النساء.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abdul Raheem Bin Muhammad Al Asady, from Anbasa Al Aabid who said,

’I heard Abu Abdullah\textsuperscript{asws} saying: ‘In the Book which Rasool-Allah\textsuperscript{saww} dictated and Ali\textsuperscript{asws} wrote it. If there was anything inauspicious in anything, so it is in the women (In a copy – the tongue)’\textsuperscript{60}.

58 - بر، بصائر الدراجات أحمد بن محمد بن علي بن عبيد الرحمن بن محمد بن منان بن علي بن عبد الله، قال: سمعته يقول: إن علمنا جلداً سبعون ذراعاً أتمل رأسول الله صلى الله عليه وسلم عليه وسلم وخطه علي علي عليه وسلم. إن فيها جميع ما تحتاجان إليه حتى أرذ الدهش.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan, ‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘With us\textsuperscript{asws} is a skin of seventy cubits dictated by Rasool-Allah\textsuperscript{saww} and written by Ali\textsuperscript{asws} by his\textsuperscript{asws} hand, and in it is the entirety of what they (people) could be needy to, to the extent of the compensation of a scratch’\textsuperscript{61}.

59 - بر، بصائر الدراجات إبراهيم بن هاشم بن حطير بن محمد بن علی بن علی بن إسحاق، قال: سمعت أبو علي بن إسحاق رضي الله عنه يقول: في كتاب علي علي عليه السلام، على كل شيء يحتاج إليه حتى أرذ الدهش والأرذ.

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah, ‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘In the Book of Ali\textsuperscript{asws} is everything one can be needy to, even the compensation of the scratch, and the (half) scratch’\textsuperscript{62}.

60 - بر، بصائر الدراجات إبراهيم بن هاشم، عن حنفي بن أبي عمران بن عوام بن يونس، قال: سمعت أنا علي عليه السلام يقول: ما حلق الله خلولاً ولا خاليناً إلا وله خلق دهش، وما كان من الطريقي وما كان من الدور، حتى أرذ الدهش وما بازوة و الجُلُده، ونصف الدهش.

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hammad who said,

’I heard Abu Abdullah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} did not Create a Permissible nor a Prohibition except and for it there is a limit like a limit of the house. So, whatever was from the street,

\textsuperscript{59} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 56
\textsuperscript{60} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 57
\textsuperscript{61} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 58
\textsuperscript{62} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 59
so it is from the street, and whatever was from the house, so it is from the house, even the compensation of a scratch and what is besides it, and the lashing and half a lashing’’. 63

61 - بر، بصائر الدرجات محمد بن عيسى عن الحسن عن فضالة عن أبي صبص عن أبي عبد الله ع قال: مسحه يقوم. و ذكر ابن شبرمة في مسألة: فقال أبو نمو من الجامعة أغلى رزول الله ص و خطبه عليه فيهما جميع الحالات و الحزام حالي أزن الخدش فيهما.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Is, from Al Hassan, from Fazalat, from Abu Baseer, From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying, and Ibn Shubruma (the judge) was mentioned regarding his Fatwas. He asws said: ‘Where is it from Al-Jamie dictated by Rasool-Allah asaww and written by Ali asws by his asws hand. In it is entirety of the Permissible(s) and the Prohibitions, even the compensation of a scratch is in it’’. 64

62 - بر، بصائر الدرجات محمد بن أحمد عن أحمد بن الحسن عن أبي مسنان عن أبي الجارود عن أبي خلفر ع قال: إن الخدشين ع لما خدشتين السماحة دعا النائبة الكبرى فاقتتله إلها كاذبا ملما و خفية طاهرة و خفية بائنة و كان عليه بن الحسنين شتة لا يرويها إلا لما يه. فاقتته النائبة الكبيرة إلى علي بن الحسن عن ثم صار ذلك الكتاب إلنا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Sinan, from Abu Al Jaroud, ‘From Abu Ja’far asws having said: ‘Al-Husayn asws’, when it presented him asws that which presented him asws, called his asws daughter the elder (Syeda) Fatima asws and handed over a wrapped book to her asws, and an apparent bequest and a hidden bequest, and Ali asws Bin Al-Husayn asws was hidden to what was seen due to what (illness) was with him asws (Syeda) Fatima asws handed over the book to Ali asws Bin Al-Husayn asws. Then that book came to us asws.

I said, ‘So what is in that book?’ He asws said: ‘By Allah asw! In is the entirety of what the children of Adam as could be needy to, up to the end of the world’.

63 - بر، بصائر الدرجات أحمد بن محمد بن يحيى بن إسماعيل عن مستور عن أبي الجارود عن مللة و زاد في أجهزه و الله إني فيه المعحلة حتى إن. فيه أزن الخدش.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Mujammad, from Muhammad Bin Ismail, from Mansour, from Abu Al Jaroud, ‘From him asws – similar to it, and there is an addition in its end: ‘By Allah asw! In it are the legal penalties, even the compensation of a scratch is in it’’. 65

64 - بر، بصائر الدرجات و عن خانم عن طفلة بن زبيد قال: دخلت على أبي عبد الله ع فقال: اصطب ع نظر فسمعته عليه ثم قال إن عذنا لأزن هذا، فإنا دودة.

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63 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 60
64 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 61
65 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 62
I entered to see Abu Abdullah asws. He asws gestured by his asws finger upon the back of his asws palm and wiped upon it, then said: ‘With us asws is the compensation of this and what is below it’.

From Abu Abdullah asws having said: ‘Ali asws did not leave out anything except he asws wrote it, even the compensation of a scratch’.

From Abu Abdullah asws having been asked about (the book) ‘Al-Jamie’. He asws said: ‘That is a Parchment of seventy cubits in the expanded display’.

What is the matter with them and your all, and what are they wanting from you, and why are they faulting you saying, ‘The rejecters’ (Al-Rafiza). Yes, by Allah azwj! You reject the lie and follow the truth.

But, by Allah azwj! With us asws is what we asws are not needy to anyone, and the people are needy to us asws. With us asws is the Book dictated by Rasool-Allah asws and Ali asws wrote it with his asws hand, Parchment the length of it is of seventy cubits. In it is every Permissible and Prohibition’.
67 - بر، وصار الدرجات تحدث في خانان و يطلعون بن إسكان في عيني بن عثمان بن أبي عمرو بن أبي الوليد بن مالك بن أنس بن أمية بن عثمان بن عطاء بن أبي عكاشة بن أبي رزق بن أبي الأعرج بن مروان بن رستم الله الصديق، و نعم يقول البلغة و يطلعون بن رستم الله الصديق في حمامات السيف، إذ خرج على ع و نعم في حاله.


’We were with Ali asws at a residence and we discussed that Ali asws inherited the sword from Rasool-Allah sallallahu ‘alayhi wa sallam, and some were saying it was the mule, and some said he asws inherited a Parchment in the sheath of the sword, when Ali asws came out and we were discussing him asws.

He asws said: ‘And I asws swear by Allah sawt! If I asws were to be stirred and permitted, I asws would narrated to you until the year passes by, not repeating a word. And I asws swear by Allah sawt! With me asws are a lot of Parchments, a segment (from) Rasool-Allah sallallahu ‘alayhi wa sallam and People of his sawt Household, and among these is a Parchment called Al-Abyat, and nothing has arrived upon the Arabs anything severer upon them than it, and in it are sixty tribes from the lowly Arabs, not having any share for them in the Religion of Allah azwj.

68 - بر، وصار الدرجات تحدث في خانان و يطلعون بن أبي عمرو بن أبي الوليد بن مالك بن أنس بن أمية بن عثمان بن عطاء بن أبي عكاشة بن أبي رزق بن أبي الأعرج بن مروان بن رستم الله الصديق، و نعم يقول البلغة و يطلعون بن رستم الله الصديق في حمامات السيف، إذ خرج على ع و نعم في حاله.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

’I heard Abu Abdullah asws said: ‘With me asws is (the book) ‘Al-Jafr’ the white’. We said, ‘And which thing is in it’?

He (the narrator) said, ‘He asws said to me: ‘Psalms of Dawood as, and Torah of Musa as, and Evangel of Isa as, and Parchments of Ibrahim as, and the Permissible(s) and the Prohibitions, and Parchment of (Syeda) Fatima asws. I asws do not claim Quran is in it, and in it is what the people could be needy to us asws, and we asws are not needy to anyone, to the extent that in it is the lashing, and the half lash, and a third of the lash, and a quarter of the lash, and the compensation of a scratch, and with me asws is (the book) the red Al-Jafr’.

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70 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 67
He asws said: ‘I said, ‘May I be sacrificed for you asws! And which thing is in the red Al-Jafr?’ He asws said: ‘The weapons, and that it is opened for the blood (retaliation). The owner of the sword opens it for the killing’.

Abdullah Bin Abu Yafour said to him asws, ‘May Allah azwj Keep you asws well! Do the sons of Al-Hassan asws recognise this?’ He asws said: ‘Yes, by Allah azwj, just as the night recognises it is a night, and the day that it is a day, but the envy carried them and they sought the world, and had they sought the truth, it would have been better for them’.

The book ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, and Ahmad Bin Muhammad, form Muhammad Bin Abdul Malik who said,

'We were in the presence of Abu Abdullah asws around sixty men, and he asws was in out middle, and Al-Khaliq Bin Abdul Rabb came and said to him asws, 'I was seated with Ibrahim Bin Muhammad and they mentioned that you asws said: ‘With us asws there is the Book of Ali asws.

He asws said: ‘No, by Allah azwj! Ali asws did not leave any book, and if Ali asws had left a book, it is not except two frightening ones, and I asws would love it to be with this boy of mine asws, I asws would not mind upon it’.

He (the narrator) said, ‘Abu Abdullah asws sat up, then turned towards us and said: ‘By Allah azwj! It is not as they are saying. These are the two ‘Jafirs’ (red and white), written. No, by Allah azwj, these are the two frightening ones. Upon them are their description and their poems, included in these writing in one of them, and in the other are the weapons of Rasool-Allah aswsw.

And with us aswsw, by Allah azwj, is a Parchment, its length is of seventy cubits. Allah azwj had not Created any Permissible and Prohibition except and it is in it, to the extent that in it is the compensation of a scratch’.

71 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 68
And he asws said by his asws nail upon his asws forearm: ‘And with us asws there is a Parchment of (Syeda) Fatima asws. But, by Allah azwj, it is not the Quran’.

He asws said: ‘A Parchment, its length is of seventy cubits, by the cubit of Rasool-Allah asaww, and he asaww dictated from the lips of his asaww mouth, and Ali asws wrote it with his asws right hand. In it is every Permissible and Prohibition, and everything the people could be needy to, to the extent of the compensation of a scratch’.

Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 69
And he asws struck his hand to me and said: ‘Will you permit me asws, O Abu Muhammad?’ I said, ‘May I be sacrificed for you asws! I am for you asws, so do what you asws like’. He asws prodded me with his hand and said: ‘Even the compensation of this’, as if he asws was angry.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! By Allah azwj, this is the knowledge!’ He asws said: ‘It is knowledge, and it isn’t that’. Then he asws was silent for a while, then said: ‘With us asws is (the book) ‘Al-Jafr’, and what would make them know what Al-Jafr is? Skin of a sheep or skin of a camel’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! By Allah azwj, this is the knowledge!’ He asws said: ‘A red container and red skin wherein is knowledge of the Prophets as and the successors as. I said, ‘By Allah azwj, this, it is the knowledge!’ He asws said: ‘It is knowledge, and it is not that’.

Then he asws was silent for a while, then said: ‘And with us asws is the Parchment of (Syeda) Fatima asws, and what would make them know what the Parchment of (Syeda) Fatima asws is? In it is like this Quran of yours’ – three times. ‘By Allah azwj! There is not even one phrase from your Quran but it is a thing Allah azwj Dictate upon her asws and Revealed to her asws.

He (the narrator) said, ‘I said, ‘By Allah azwj, this is the knowledge!’ He asws said: ‘It is knowledge, and it isn’t that’. Then he asws was silent for a while, then said: ‘With us asws is knowledge of what has happened and what is to happen up to the Establishment of the Hour’. I said, ‘May I be sacrificed for you asws! By Allah azwj, this is the knowledge!’ He asws said: ‘It is knowledge, and it is not that’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! So which thing is the knowledge?’ He asws said: ‘What occurs at night and the day, the matter after the matter, and the thing after the thing, up to the Day of Qiymah’.

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73 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 70
\textbf{71} -}{50} of \textit{Bihar Al Anwaar} \textit{Volume 26} 

71 - Bceans, by Bce of the grades stood by Imam Ali \textit{asws} about Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam \textit{asws} the Imam 

(Txt) ‘\textit{Basaair Al Darajaat}’ – Muhammad Bin Al Husayn, from Al Bazanty, from Hammad Bin Usman, from Al Bin Saeed who said, 

'I was seated in the presence of Abu Abdullah \textit{asws}, and with him\textit{asws} was Muhammad Bin Abdullah Bin Ali seated to his\textit{asws} side, and in the gathering were Abdul Malik Bin Ayn, and Muhammad Al-Tayyar, and Shihab Bin Abd Rabbih. A man from our companions said, ‘May I be sacrificed for you\textit{asws}! Abdullah Bin Al-Hassan (Al-Basry) is saying, ‘From us, regarding this command is what isn’t for others’. 

Abu Abdullah \textit{asws} after some speech: ‘Are you not wondering from Abdullah claiming that his father is Ali\textit{asws}? One who does not happen to be an Imam \textit{asws} and said there is no knowledge with us\textit{asws} and is ratified, by Allah\textit{azwj} there is no knowledge with him, but by Allah\textit{azwj}, – and he\textit{asws} gestured by his\textit{asws} hand towards his\textit{asws} chest – ‘With us\textit{asws} are weapons of Rasool-Allah\textit{saww}, and his\textit{saww} sword, and his\textit{saww} armour; 

And by Allah\textit{azwj} with us\textit{asws} is the Parchment of (Syeda) Fatima\textit{asws}. There is not Verse from the Book of Allah\textit{azwj} in it, and it is a dictation of Rasool-Allah\textit{saww} and Ali\textit{asws} wrote it with his\textit{asws} hand, and (the book) ‘\textit{Al-Jaf'ar}\textit{'} and what would make them know what it is, skin of sheep or skin of a camel?’ 

Then he\textit{asws} faced towards us and said: ‘Receive glad tidings! Are you not pleased that you will be coming on the Day of Qiyamah grabbing a side of Ali\textit{asws}, and Ali\textit{asws} grabbing a side of Rasool-Allah\textit{saww}' 

74 \textit{Bihar Al Anwaar} – V 26, The book of Imamate, P 4 Ch 1 H 71
‘Abu Abdullah asws was asked by one of our companions about (the book) ‘Al-Jafr’. He asws said: ‘It is an oxen skin filled with knowledge’. He said to him asws, ‘(The book) ‘Al-Jamie’?’ He asws said: ‘That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn’t any judgment except it is in it, even the compensation of a scratch’.

He said to him asws, ‘The Parchment of (Syeda) Fatima asws?’. He asws was silent for a long time, then said: ‘You are exploring about what you want (concerns you) and about what you don’t want (does not concern you).

(Syeda) Fatima asws remained after Rasool-Allah saww for seventy five days, and intense grief upon her asws father asww had entered her asws, and Jibraeel as was coming to her asws upon her asws father asww fatherly, and making her asws soul feel better, and informing her asws about her asws fathers asww, and his asww position, and informing her asws with what would be happening after her asws regarding her asws offspring, and Allah aswj wrote that. So, this is the Parchment of (Syeda) Fatima asws.

Abu Abdullah asws said to a group who had come to him asws and asked him asws about what Rasool-Allah asww had left behind and handed it to Ali asw, and about what Ali asw left behind and handed it to Al-Hassan asws: ‘Rasool-Allah asww had left behind a skin with us asw. It is not skin of a camel nor skin of a bull, nor skin of a cow, only skin of a sheep. In it is all what one could be needy to, even the compensation of a scratch.

And (Syeda) Fatima asws left behind a Parchment. It is not Quran, but a speech from the Speeches of Allah aswj having been Revealed unto her asws, dictated by Rasool-Allah asww and handwritten by Ali asw.

75 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 72
76 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 73

‘I was seated in the presence of Abu Abdullah asws and with him asws were some people from our companions. Molalla Bin Khunays said to him asws, ‘May I be sacrificed for you asws! What you asws are facing from Al-Hassan Bin Al-Hassan’

Then Al-Tayyar said to him asws, ‘May I be sacrificed for you asws! While I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan upon a donkey, there were some people from the Zaydiites around him. He said to me, ‘O you man! To me! To me, for Rasool-Allah saww said: ‘One who prays our Salat, and faces towards our Qiblah, and eats our slaughter, so that is the Muslim for whom there is responsibility of Allah azwj and responsibility of His azwj Rasool saww. One who desires can stay, and one who desires can depart’.

I said to him, ‘Fear Allah azwj and do not be deceived by the ones who are around you’. Abu Abdullah asws said to Al-Tayyar: ‘No one else said (anything) to him’ He said, ‘No’. He asws said: ‘Did he not say that Rasool-Allah saww had said that, and the Muslims are acknowledging to him saww with the obedience? When Rasool-Allah saww passed away and the differing occurred, that was cut off’.

Muhammad Bin Abdullah Bin Ali said, ‘The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your asws (book) ‘Jafr’ which you asws are claiming!’

He asws said: ‘The astonishment to Abdullah Bin Al-Hassan saying there isn’t a true Imam asws among us asws. He is not an Imam, nor was his father an Imam asws. He claims that Ali asws Bin Abu Talib asws did not happen to be an Imam asws, and keeps regarding that.
And as for his words regarding Al-Jaf’r, so rather it is a skin of an ox slaughtered for the (skin) to be like the bag wherein are books and knowledge what the people could be needy to up to the Day of Judgment, from Permissible(s) and Prohibitions Rasool-Allah sallallahu alayhi wasallam dictated it and Ali asws wrote it with his asws hand; and in it is the Parchment of (Syeda) Fatima asws. There is no Verse from the Quran in it; and with me asws is the ring (seal) of Rasool-Allah sallallahu alayhi wasallam, and his asws armour, and his asws sword, and his asws flag; and with me asws is (the book) ‘Al-Jaf’r’, upon the rubbing of the nose of the ones who nose may be rubbed!”

I was in the presence of Abu Abdullah asws and Muhammad Bin Abdullah Bin Ali said to him asws, ‘The astonishment to Abdullah Bin Al-Hassan!’ – Up to the end of the Hadeeth”.

I said to Abu Abdullah asws, ‘That which Jibraeel dictated to Ali asws, is it Quran?’ He asws said: ‘No’.

‘Abu Abdullah asws said: ‘With regards to the (Book) Al-Jaf’r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So let them be extracting the judgments of Ali asws and his asws Obligation if they were truthful.

(Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 74)

77 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 74
78 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 75
And ask them about (the inheritances of) the maternal aunts and the paternal aunts, and let them bring out the Parchment of (Syeda) Fatima asws, for therein is a bequest of (Syeda) Fatima asws, and with it are the weapons of Rasool-Allah saww. Allah Mighty and Majestic is Saying: *Come to me with a Book from before this or traces of knowledge, if you were truthful* [46:4].

79- بر، بصائر الدرجات أحمد بن محمد عن علي بن الحكيم أو غيره عن الحكيم عن النبي ﷺ عن حماد بن عثمان قال سمعت أنا عبد الله ﷺ يقول في ظهر الزاوية سنة ثانية و عشرين و مائة و ذلك لأني نظرت في مصحف فاطمة ع.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

‘I heard Abu Abdullah asws saying: ‘The atheists will appear in the year one hundred and twenty eight, and that is because I asws saw it in the Parchment of (Syeda) Fatima asws.

He (the narrator) said, ‘I said, ‘And what is the Parchment of (Syeda)Fatima asws?’ He asws said: ‘When Allah sawwj Blessed and Exalted Caused His sawwj Prophet sawwj to pass away, such grief entered upon (Syeda) Fatima asws from his sawwj expiry what no one knows except Allah azwj Mighty and Majestic. So He sawwj Sent an Angel to her asws to divert her asws gloom away from her asws, and narrating to her asws.

فشت ذلك إلى أمير المؤمنين ع قال لها إذ أحسست بذلك و سمعت الصوت فواعب في فاعلمته فجعل يكتب كلما سمع حتى أثبت من ذلك مصحتفا

She asws complained of that to Amir Al-Momineen asws. He asws said to her asws: ‘Whenever you asws feel that and hear the voice, tell me asws’. So, she asws let him asws know and he asws went on to write all what was hear until a Parchment was affirmed from that’.

قال ثم قال أما إنه ليس من الخلافة و الحزاب و لكن فيه علم ما يكون.

He (the narrator) said, ‘Then he asws said: ‘There isn’t anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening’.

78- بر، بصائر الدرجات أحمد بن محمد عن علي بن الحكيم أو غيره عن الحكيم عن النبي ﷺ عن حماد بن عثمان قال سمعت أنا عبد الله ﷺ يقول أنا وأيضاً إن جندنا ما نحتاج إلى أخذ و التم تجاوزون لينا إن جندنا لكننا إجلاء رسول الله ﷺ و خطبة عن مصبحفة فيها كلما خراب و خراب و إنكم لنأتون فلنعفون إني أخذوا به و لنعرف إذا تركوا.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, or someone else, from Al Bazanty, from Bakr Bin Karb Al Sayrafi who said,

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79 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 76
80 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 77
I heard Abu Abdullah asws saying: ‘But, by Allah azwj! With us asws there is what we asws are not needy to anyone and the people are needy to us asws. With us asws there is a book Rasool-Allah sallallahu alayhi wa sallam dictated it and Ali asws wrote it; a Parchment wherein is every Permissible and Prohibition, and you all tend to come to us asws ask us, and we asws recognise when they take with it and we asws recognise when they neglect it’.  

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Ali Bin Abu Hamza,  

‘From Abd Salih (7th Imam asws) having said: ‘With me asws there is the Parchment of (Syeda) Fatima asws. There isn’t anything in it from the Quran’.  

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from his father, from Abu Al Magra, from Anbasa Bin Mus’ab who said,  

‘We were in the presence of Abu Abdullah asws and one of the group praised upon him asws until it was from his words, ‘And He azwj Humiliates your asws enemies from the Jinn and the humans’.  

Abu Abdullah asws said: ‘We asws were such and our asws enemies were a lot, and we asws have become such and there is no enemy for us asws from our near of kin and ones who impersonate our asws love. They are belying upon us asws regarding (the book) Al-Jafr’.  

He (the narrator) said, ‘I said, ‘May Allah azwj Keep you asws well! And what is Al-Jafr?’ He asws said: ‘By Allah azwj! It skin of a goat, and skin of a sheep. One of them speaks with its counterpart. Therein are weapons of Rasool-Allah sallallahu alayhi wa sallam, and the Books, and Parchment of (Syeda) Fatima asws. But, by Allah azwj do not allege it is a Quran’.  

'From Abu Abdullah asws, he (the narrator) said, ‘It was mentioned to him asws an event (denial of Al-Jafr) by the sons of Al-Hassan asws, and we mentioned (the book) ‘Al-Jafr’. He asws said: ‘By Allah awj! With us asws are two skins, of a goat and a sheep, dictation of Rasool-Allah asw and writing of Ali asws.

And with us asws is a Parchment, its length is of seventy cubits. Rasool-Allah saww dictated it and Ali asws wrote it by his hand, and in it is the entirety of what one could be needy to, even the compensation of a scratch’.

The sons of Al-Hassan mentioned Al-Jafr and they said, ‘This is nothing’. That was mentioned to Abu Abdullah asws. He asws said: ‘Yes, these are two skins, a skin of a goat and a skin of a sheep, filled book in which is everything, even the compensation of a scratch’.

From Abu Abdullah asws, he (the narrator) said: ‘I heard him asws saying: ‘Woe be unto you all! Do you know what (the book) ‘Al-Jafr’ is? But rather is a skin of sheep, neither small not large. In it is handwriting of Ali asws and dictation of Rasool-Allah saww from the lips of his saww mouth. There is nothing one could be needy to except and it is in it, even the compensation of a scratch’.

From Abu Abdullah asws, he (the narrator) said: ‘Abdullah Bin Al-Hassan claims that there isn’t any knowledge with him except what is with the people’.

Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 81
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 82
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 83
He asws said: ‘By Allah azwj) Abdullah Bin Al-Hassan speaks the truth. There is no knowledge with him except what is with the people. But with us asws, by Allah azwj are (the books) ‘Al-Jamie’ wherein is the Permissible(s) and the Prohibitions, and with us asws is ‘Al-Jafir’. Does Abdullah Bin Al-Hassan even know what Al-Jafir is, a skin of camel or skin of sheep?

And with us asws is Parchment of (Syeda) Fatima asws. But, by Allah azwj, there is no phrase from the Quran in it, but Rasool-Allah sallallahu alaihi wasallam dictated it and Ali asws wrote it. How would Abdullah react when the people come to him from every horizon, to ask him?”

88 From Abu Abdullah asws having said regarding the clan of Umayya: ‘If you all, whenever you ask and argue with the matter, it would be move beloved to me asws if you were to be saying to them, ‘We aren’t as what has reached you, but we are a people seeking this knowledge with the one who is rightful of it, and one who is its master, and it is correct with the one it is, and it is (the book) ‘Al-Jafir’ with the one who it, and one who is its owner. So, if these happen to be with you, we shall pledge allegiances to you, and if it happens to be with others, then we shall seek it until we know’.”

87 I heard Abu Abdullah asws saying: ‘Abu Ja’far asws did not pass away until I asws took possession of the Parchment of (Syeda) Fatima asws’. 
I entered to see Abu Abdullah asws. He asws said to me: ‘Be seated’. So, I sat down. He asws struck his fingers upon the back of his palm and wiped upon it, then said: ‘With us asws is the compensation of this, and what is below it, and what is above it’.  

From Abu Abdullah asws, the (narrator) said, ‘They mentioned the sons of Al-Hassan and they mentioned (the book) ‘Al-Jafr’. He asws said: ‘By Allah azwj! With me asws are two skins, of a goat and of a sheep. Rasool-Allah saww dictated it and Ali asws wrote it by his hand; and with me asws is a skin of seventy cubits dictated by Rasool-Allah saww and written by Ali asws by his hand, and in it is the entirety of what the people could be needy to, even the compensation of a scratch’.  

From Abu Abdullah asws having said: ‘The Parchment of (Syeda) Fatima asws, there is nothing in it from the Book of Allah azwj, and rather it is a thing cast unto her asws after the passing away of her father saww’.  

Abu Ja’far asws said to me: ‘With us asws is (the book) ‘Al-Jamie’, and it is of seventy cubits wherein is everything even the compensation of a scratch, a dictation of Rasool-Allah saww and writing of Ali asws; and with us asws is (the book) ‘Al-Jafr’, and it is and it is written on the surface of skin until it was completely filled its space, and in it is what has happened and what will be happening up to the Day of Qiyyamah’.  

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90 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 87
91 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 88
92 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 89
93 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 90
91 - بر، بصائر الدرجات محمد بن إسماعيل عن ابن أبي عبيدة عن محمد بن سهيل عن داود بن سهيل، وليلي بن معيمر، وعلي بن أبي حمره. عن أبي الوليد بن مهدي قال: قال لي أبو عبد الله عنها وليد إلى نظر في مصحف فاطمة عليه السلام أثناء نزولهما أنها خياب النخل.


‘Abu Abdullah asws said to me: ‘O Waleed! I asws looked into the Parchment of (Syeda) Fatima asws just before, and did not find for the clan of so and so in it except like the dust of the slipper’. 94

92 - بر، بصائر الدرجات محمد بن الحسن عن أحمد بن محمد، عن علي بن الكام عن أبي بن عثمان، عن علي بن أبو حمز، عن أبي عبد الله. قال: فإن الله أن عبد الله بن الحسن يزعم أنه ليس عبده من العلم إلا ما عبد الناس.


‘From Abu Abdullah asws, he (the narrator) said, ‘It was said to him asws, ‘Abdullah Bin Al-Hassan claim that there isn’t any knowledge with him except what is with the people’.

قال صدق وله ما عبده من العلم إلا ما عبد الناس، وليكن عندنا وله الجامع فيها الخلاف و الحرام و عبدها الحفرة، فتذكري عبد الله ما شئت عبر أو شئت شأته.

He asws said: ‘By Allah azwj he speaks the truth! There is no knowledge with him except what is with the people, but with us asws, by Allahazwj is (the book) ‘Al-Jamie’ wherein are the Permissible(s) and the Prohibitions, and with us is (the book) ‘Al-Jafr’. Does Abdullah know whether it is skin of a camel or skin of a sheep?

وج璜نا مصحتنا فاطمة، أما ولى، ما فيه حفظ من القرآن، وكتبه إقلاة رسول الله ص و خط علي ع كلفت بصنع عبد الله إذا حاذ الناس من كن في بساتين

And with us is the Parchment of (Syeda) Fatima asws. But by Allah azwj, there is no phrase from the Quran in it, but Rasool-Allah saww dictated it and Ali asws wrote it. How would Abdullah deal with it when the people come to him from every place to ask him?

أما ترضون أن تقوموا يوم القيامة أجددين بخزانت يا ولى أجدلون بخزاقتئبا و نبين أجدلون بخزاقتئبا. 95

Are you not pleased what you (Shias) will be coming on the Day of Qiyamah grabbing by ourasws side (light), and weasws will be grabbing by a side (light) of ourasws Prophet saww, and ourasws Prophet saww will be grabbing with the Side (Light) of hisasww Lord azwj?

94 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 91
95 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 92
I heard Abu Abdullah\textsuperscript{saww} saying: ‘As for his words regarding (the book) ‘Al-Jafr’, but rather it is skin of an ox, tanned to be like the bag wherein are books and knowledge of what the people could be needy to up to the Day of Al Qiyamah, from the Permissibles or Prohibitions. Rasool-Allah\textsuperscript{saww} dictated it and Ali\textsuperscript{saww} wrote it’’.\textsuperscript{96}

\textsuperscript{96} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 93
Then she ra waited until Ali asws ruled, and she ra sent me saying, ‘Look at what this man asws does’. I went and sat in the Masjid. When Ali asws had addressed, he asws descended and saw me among the people. He asws said: ‘Go and see permission to see your mother ra.

He said, ‘I went out until I came to her ra and informed her ra and said, ‘He asws said to me: ‘Seek permission to see your mother ra’, and he asws is behind me, intending to see you ra’. She ra said, ‘And I ra, by Allah azwj, want to see him asws’. She ra permitted Ali asws and he asws entered. He asws said: ‘Give me asws the book which he saww had handed it to you ra with such and such sign’.

It is as if I am looking at my mother ra, until she ra stood up to a box of hers ra, inside it was a small box of hers ra. She ra extracted a book from inside it and handed it over to Ali asws. Then my mother ra said to me, ‘O my ra son, necessitate (stick to) him asws. By Allah azwj! I ra have not seen any Imam asws after your Prophet saww apart from him asws’. 97

95 - بر، بصائر الدرجات إبراهيم بن هاشيم عن حافر بن محمّد عن عبد الله بن ميمن عن حافر عن أبيه عن ابنا: في كتاب على ع كمrelative to[5]

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun,

‘From Ja’far asws, from his asws father asws having said: ‘In the book of Ali asws there is everything one could be needy to, even the compensation of a scratch and the bite’ . 98

96 - بر، بصائر الدرجات محمد بن حيدر الطالسي عن مسعود بن حسان بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحسن بن الحس... 97 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 94
98 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 95
apparent bequest. He said: ‘O my daughter! Place this in the eldest of my sons’. When Ali Bin Al Husayn returned, she handed it to him, and it is with us.

I said, ‘What is that book?’ He said: ‘What the children of Adam could be needy to since the world came into existence until it will perish’.

قُلْتُ مَا ذَاكَ الْكِتَابُ قَالَ مَا يََْتَاجُ ِِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتِ الدُّن ْيَا حَتََّّ ت َفْنََ

I said, ‘What is that book?’ He said: ‘What the children of Adam could be needy to since the world came into existence until it will perish’.

99

(THE BOOK) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Safwan, from Moalla Abu Usman, from Moalla Bin Khuneyns,

‘From Abu Abdullah having said: ‘The books were with Ali. When he travelled to Al-Iraq, he entrusted the books to Umm Salama. When Ali passed away, these were with Al-Hassan. When Al-Hassan passed away, these were with Al-Husayn. When Al-Husayn passed away, these were with my father’.

98

(THE BOOK) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Zurara, from Abdul Malik Bin Ayn who said,

‘Abu Ja’far showed me one of the books of Ali, then said to me: ‘For which thing were these books written?’ I said, ‘What opinion can I express regarding these?’ He said: ‘Give’. I said, ‘I know that one day your Qaim will rise, and he would love to act in accordance with what is in it’. He said: ‘You speak the truth’.

99

(THE BOOK) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

‘I heard Ja’far Bin Muhammad and the Salat was mentioned in his presence, he said: ‘In the Book of Ali is that which Rasool-Allah dictated. Allah Azwj Blessed and
Exalted will not Punish upon the abundance of the abundance of the Salat and the Fasts, but He^{asws} will Increase its Recompense”.\textsuperscript{102}

100- بر، بصائر الدرجات تخطَّةُ بن الحسن بن أبي هاشم عن عنئة العباد قال: كنت عبد الحسن بن عليَّ غَفِي بحفر بِن
تخطَّة و خادمُ تخطَّةُ بن عمران فسألَة كتابُ أرضٍ فقالَ عَلَى أحدَ ذلك من أبي عبد الله

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

‘We were in the presence of Al-Husayn Bin, uncle of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and Muhammad Bin Imran came to him and asked him the book of the earth (real estate). He said, ‘Until I take that from my father\textsuperscript{asws} Abu Abdullah\textsuperscript{asws}.’

He (the narrator) said, ‘I said, ‘What is the state of that with Abu Abdullah\textsuperscript{asws}?’ He said, ‘It came to be with Al-Hassan\textsuperscript{asws}, then with Al-Husayn\textsuperscript{asws}, then with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, then with Abu Ja’far\textsuperscript{asws}, then with Ja’far\textsuperscript{asws}. So we wrote it in his\textsuperscript{asws} presence’.\textsuperscript{103}

101- بر، بصائر الدرجات تخطَّةُ بن الحسن بن غَفِي بحفر بِن بن عليَّ بن عبد الملك قال: دعا أبو حفر بكتاب غَفِي
فَحَاء به غَفِي مثل فحَاء الرجل مَعْطُويٍّ فإذًا فيه أن النساء ليس من عقار الرجل إذًا هو ثُقاَوَتَةُ عنها: فقال أبو حفر بَعده
عليين بيدم و إتماد رسول الله.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Al Husayn, from Abu Makhlad, from Abdul Malik who said,

‘Abu Ja’far\textsuperscript{asws} called for the Book of Ali\textsuperscript{asws}, so Ja’far\textsuperscript{asws} came with it. (It was) like the thing of a man, and in it was, ‘The women, there isn’t anything for them from the real estate of the man when he dies from her’. Abu Ja’far\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! This is the handwriting of Ali\textsuperscript{asws} by his\textsuperscript{asws} hand, and Rasool-Allah\textsuperscript{swaw} had dictated it’\textsuperscript{104}

102- بر، بصائر الدرجات تخطَّةُ بن الحسن بن غَفِي بحفر بِن بن عليَّ بن عبد الملك بن أبي هاشم بن علي بن عبد الملك بن أبي سفيان قال: كنت رسول الله صَ كتباً قَدْ فَقَعَتْ إِلَى أم سلمة فقال: إذا أتى فَقَدْ فَقَعَ بَعْدُ على هذه الأحواض يعَيْبُ البَيْسُ فَأَتاَكَ بَعْدُ يَتَّبِعُهُ فَقَعَ بَعْدُ.

(The book) ‘Basaair Al Darajaat’ – Ibn Hisham, from Abdul Rahman Bin Hammad, from Ja’far Bin Imran Al Washa, from Abu Al Miqdam, from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{swaw} wrote a book and handed it to Umm Salama\textsuperscript{ra}. He\textsuperscript{swaw} said: ‘When I\textsuperscript{swaw} pass away, a man will return upon this wooden structure, meaning the pulpit, and he\textsuperscript{asws} will come to you seeking this book, so hand it over to him\textsuperscript{asws}.’

\textsuperscript{102} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 99
\textsuperscript{101} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 100
\textsuperscript{104} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 101
Abu Bakr stood up (became ruler) and did not come to her⁹, and Umar stood and did not come to her⁹, and Usman stood and did not come to her⁹, and Ali⁸ stood up, and he called out to her⁸ at the door. Sheⁱ⁰ said, ‘What is your need?’ He⁸ said: ‘The book which Rasool-Allah⁸ had handed it over to you⁰. She⁰ said, ‘Surely you⁰ are its (rightful) owner’.

She⁰ said, ‘But, by Allah⁸! The one who wrote it loved to gift it to you⁰. She⁰ brought out to him⁰. He⁰ opened it and looked into it, then said: ‘Surely, in this is new knowledge!’

(The book) ‘Basaa’ir Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Anbasa, from Al Husayn Bin Ali said,

‘A slave of theirs came and sought a book from him, so he said, ‘It is with Ja’far⁸. I said, ‘And why did it come to be with Ja’far⁸?’ He said, ‘It was with Ali⁰ Bin Al Husayn⁰, then it was with Abu Ja’far⁰, then today it is with Ja’far⁰’.

(The book) ‘Basaa’ir Al Darajaat’ – Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran, from Abdullah in Ayoub, from his father who said,

‘I heard Abu Abdullah⁰ saying: ‘He (Ali⁰) did not neglect his Shias and they would be needy to anyone regarding the Permissible(s) and the Prohibitions, to the extent that we⁰ find in his⁰ Book the compensation of a scratch’.

He (the narrator) said, ‘Then he⁰ said: ‘But you, if you were to see his⁰ Book, you would know that it is from the former Books’.”

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¹⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 102
¹⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 103
¹⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 104
I said to Abu Abdullah⁷⁸, ‘It has reached us that Rasool-Allah⁷⁸⁸ said to Ali⁷⁸⁸: ‘You⁷⁸ are my⁷⁸⁸ brother, and my⁷⁸⁸ companion, and my⁷⁸⁸ elite, and my⁷⁸⁸ successor, and my⁷⁸⁸ sincere one from my⁷⁸⁸ family, and my⁷⁸⁸ Caliph among my⁷⁸⁸ community, and I⁷⁸⁸ shall inform you⁷⁸ with what will be happening in it from after me⁷⁸⁸. O Ali⁷⁸, I⁷⁸⁸ love for you⁷⁸ what I⁷⁸⁸ love for myself⁷⁸, and I⁷⁸⁸ dislike for you⁷⁸ what I⁷⁸⁸ dislike for it’.

Abu Abdullah⁷⁸ said to me: ‘This is written with me⁷⁸ in the Book of Ali⁷⁸⁸, but yesterday I⁷⁸⁸ handed (buried it), where there was this fear, and it is when Al-Mugheira was crucified’.⁷⁸⁹

‘From Abu Abdullah⁷⁸ having said: ‘Abu Ja’far⁷⁸⁸ did not pass away until the Books had come to me⁷⁸⁸’.⁷⁸⁹

‘Abu Abdullah⁷⁸ having said regarding the clan of his⁷⁸ uncle: ‘And if they were to ask you and you were to answer them, this would have been more beloved to me⁷⁸ than for you to say to them that I⁷⁸⁸ am not as it has reached you, but we are a people who seek this knowledge from the one⁷⁸ who has it, and who is the owner of it. If this happens to be with you, then I will follow you to the one you are calling us to, and if this happens to be with others, we would seek it until we learn it from its owner’.
And said: ‘The Book used to be with Ali Bin Abu Talib. When he went to Al-Iraq, he entrusted the Book to Umm Salma. When he was martyred, it used to be with Al-Hassan, then it used to be with my father, but without any hesitation would say that Allah has Stated in His Book to the people: or traces of knowledge, if they were truthful’ [46:4].

(Pass by them. Let them call on the one with whom are the traces of knowledge if they were truthful’.

She said, ‘When Rasool-Allah passed away, Abu Bakr ascended the pulpit. She waited, and he did not ask her. When he died, Umar ascended. She waited, and he did not ask her. When Umar died, Usman ascended. She waited, and he did not ask her. When Usman died, Amir Al Momineen ascended.

When he had ascended and descended, he came and said: ‘O Umm Salama! Show me the book which Rasool-Allah gave you’. So, it was with him.

He (the narrator) said, ‘I said, ‘Which thing was that?’ She said, ‘All things the children of Adam could be needy to’.

Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 107

110 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 108
قَالَ قَلْتُ فَمَا فِيهِ يَرْحَُِكَ اللَّهُ قَالَ مَا يََْتَاجُ ِِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتِ الدُّن ْيَا ِِلَ أَنْ تَفِدَ مَا عِنْدَنَا

110 112

He (the narrator) said, ’I said, ’May Allahazwj have Mercy on youasws!‘ Heasws said: ’Whatever the children of Adamas could be needy to since the existence of the world up to its perishing‘.

(The book) ‘Basair Al Darajaat’ – Al Husayn Bin Ali, from Abdullah, from Ubeys Bin Hisham, from AL Hassan Bin Asheyyn, from Ali, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ’Weasws get increased during the night and day, and if weasws are not increase, what is with usasws would deplete‘.

Abu Baseer said, ’May I be sacrificed for youasws! Who comes to you (Imamasasws) with that?‘ Heasws said: ’From usasws there is oneasws who sees with hisasws eyes, and from usasws there is oneasws who it reverberates in hisasws heart, such and such, and from usasws there is oneasws who hears with hisasws ears a sound like the chain falling in the tray‘.

He (the narrator) said: ’May Allahazwj Make me to be sacrificed for youasws! Who comes to youasws with that?‘ Heasws said: ’It is a creature greater than Jibraeelas and Mikaeelasr‘.

111

(The book) ‘Basair Al Darajaat’ – One of our companions, from Muhammad Bin Hammad, from Ahmad Bin Razeyn, from Al Waleed Al Taify,

112 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 109
113 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 110
‘From Abu Abdullahasws having said: ‘From usasws there is one it is reverberated in hisasws heart, and from usasws there is oneasws who hears with hisasws ears, and from usasws there is oneasws whom it is resonated to (in hisasws ears), and it is superior than having listened’.”

"I heard Abu Abdullahasws saying: ‘From usasws there is oneasws it is resonated in hisasws ears, and from usasws there is oneasws who sees in hisasws dream, and from usasws there is one who hears the sound like the sound of the chain falling in the tray’.

From Abu Ja’farasws having said: ‘Aliasws used to act with the Book of Allahazwj Sunnah of hisasws Prophetasws. So, whenever the thing was referred to himasws which wasn’t in the Book nor in the Sunnah, Allahazwj Inspired himasws the truth regarding it with an Inspiration, and by Allahazwj that is from the dilemmas’.

‘I said to himasws, ‘May I be sacrificed for youasws! The Imams know what is harbourued (in the heart)?’ Heasws said: ‘By Allahazwj! Heasws knows what the Prophetsas and the Messengersas knew’. Then heasws said to me: ‘Shall I increase for you?’ I said, ‘Yes’. Heasws said: ‘And weasws are increased with what the Prophetas were not increased with’.

112 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 111
113 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 112
114 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 113
115 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 114
‘Abu Abdullah asws narrated to me that there was a small parchment in the sheath of the sword of Ali asws. Ali asws called Al-Hassan asws to him and handed it to him asws, and handed a knife to him and said to him asws: ‘Upon it’. But he asws was not able to open it, so he asws opened it for him asws, then said to him asws: ‘Read!’ Al-Hassan asws read the letters ‘Alif’, and the ‘Baa’, and the ‘Seen’, and the ‘Laam’, and letter after letter, then folded it and handed it to Al-Husayn asws.

But he asws was not able upon opening it, so he asws opened it for him asws, then said to him asws: ‘Read, O my asws son!’ He asws read it just as Al-Hassan asws had read, then folded it. He asws handed it to Al-Hanafiyya, but he was not able upon opening it. So, he asws opened it for him and said: ‘Read!’ But nothing came out from it, so he asws took it and folded it, then threw it from the sheath of the sword’.

He (the narrator) said, ‘I said to Abu Abdullah asws, ‘And which thing was in that Parchment?’ He asws said: ‘These are the letters which, each letter opens a thousand doors’.

Abu Baseer said, ‘Abu Abdullah asws said: ‘Nothing has come out from it except for two letters up to this moment’.

116 بر، بصائر الدرجات تخفّض بن عبد المطلب بن سنان بن يزيد بن يزيد بن يزيد بن عبيد اللّه عَلَّمَ إِذَا شَاءَ أَنْ يَعْلَمَ عَلِمَ

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Al Rabie Al Shamy who said,

‘Abu Abdullah asws said: ‘The scholar asws, when he asws desires to know, knows’.

117 بر، بصائر الدرجات أظهره الالهي بن سنن بن يزيد بن يزيد بن يزيد بن عبيد اللّه عَلَّمَ إِذَا شَاءَ أَنْ يَعْلَمَ عَلِمَ

(The book) ‘Basair Al Darajaat’ – Al Haysam Al Nahdy, from Al Luluie, from Safwan Bin Yahya, from Ibn Muskan, from Bureyd Bin Farqad Al Nahdy,

‘From Abu Abdullah asws having said: ‘The Imam asws, when he asws desires to know, knows’.

118 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 115
119 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 116
ير، بصائر الدرجات سَهْلُ بْنُ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يََْيََ عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِِ الرَّبِيعِ الشَّاَمِيِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

‘From Abu Abdullahasws – similar to it’. 121

ختص، الإحصاص بر، بصائر الدرجات أَحَِْدُ بْنُ المَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ فَضَالَةَ عَنْ دَاوُودَ بْنِ فَرْقَدٍ عَنِ الَْْارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ:

ق ُلْتُ لَِِبِِ عَبْدِ اللَّهِ ع وَ قَالَ مِثْلَهُ.

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Anmar Mar Sabaty, or from Abu Ubeyda, from Al Sabaty who said,

‘I asked Abu Abdullahasws about the Imamasws, ‘Does asws know the hidden matters (Ghayb)?’ Heasws said: No, but whenever heasws intends to know the thing, Allahazwj Let himasws know that’. 122

ير، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

ذَلِكَ.

(The book) ‘Basaair Al Darajaat’ – Imran Bin Musa, from Musa Bin Ja’far, from Amro Bin Saeed,

‘From Abu Abdullahasws having said: ‘Whenever the Imamasws intends to know a thing, Allahazwj Let himasws know that’. 123

ير، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ عَلِيِّ بْنِ أَبِِ حَِْزَةَ عَنْ أَبِِ بَصِيرٍ قَا:

ق ُلْتُ لَِِبِِ عَبْدِ اللَّهِ وَ قَالَ مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Dawood Bin Farqad, from Al Haris Bin Al Mugheira Al Nazary who said,

‘I said to Abu Abdullahasws ‘May I be sacrificed for youasws! That which the Imamasws is asked about and there isn’t anything with himasws regarding it?’ Heasws said: ‘It reverberates in hisasws heart with a reverberation, or resonates in the ears with a resonance’’. 124

ير، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ فَضَالَةَ عَنْ دَاوُودَ بْنِ فَرْقَدٍ عَنِ الَْْارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ:

قُلْتُ لأَبِي عَبْدِ اللَّهِ عُنْ مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,
‘Abu Abdullah asws said – and he said similar to it’. 125

123 بي، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عِيسَى بْنِ حَِْزَةَ الثَّقَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْ أَيْضَاءِ النَّارِ وَهُوَ مُحْيِي الْكَلِّمَاتِ، فَقَالَ: إِنَّا نَسْأَلُكَ أَحْيَاناً فِِ الَْْوَابِ وَ أَحْيَاناً تُطْرِقُ ثَُُّ تَُِيبُنَا قَالَ نَعَمْ إِنَّهُ يَكُنْتُ في أَذَانِنَا وَ قَلْبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ ِِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

(The book) ‘Basaair Al Darajaat’ – Imran Bin Musa, from Musa Bin Ja’far, from Amro Bin Saeed, from Isa Bin Hamza Al Saqafy who said,

'I said to Abu Abdullah asws, ‘We ask you asws, sometimes you asws are quick in the answering, and sometimes you asws lower your asws head then answer us’. He asws said: ‘Yes, it gets resonates in our asws ears and our asws hearts. So when it is resonated, we asws speak, and when it is withheld from us asws, we asws withhold’. 126

124 بي، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنِ الُْْسَينِْ بْنِ عَلِيِّ بْنِ يََْيََ الْمَدَائِنِِِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

127 بي، بصائر الدرجات سَلَمَةُ بْنُ الَْْطَّابِ عَنْ عَلِيِّ بْنِ مُيَسِّرٍ الْمَدَائِنِِِّ عَنِ الَْْسَنِ بْنِ يََْيََ الْمَدَائِنِِِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

128 بي، بصائر الدرجات مَُُمَّدُ بْنُ عَبْدِ الَْْمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الَْْارِثِ بْنِ الْمُغِيرَةِ قَالَ:

From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Inform me about the Imam asws, when he asws is asked, how does he asws answer?’ He asws said: ‘Inspiration, and the hearing, and sometimes both together’. 128

129 بي، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عِيسَى بْنِ حَِْزَةَ الثَّقَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْ أَيْضَاءِ النَّارِ وَهُوَ مُحْيِي الْكَلِّمَاتِ، فَقَالَ: إِنَّا نَسْأَلُكَ أَحْيَاناً فِِ الَْْوَابِ وَ أَحْيَاناً تُطْرِقُ ثَُُّ تَُِيبُنَا قَالَ نَعَمْ إِنَّهُ يَكُنْتُ في أَذَانِنَا وَ قَلْبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ ِِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Ali Bin Yaqteeny, from his father who said,

'I asked Abu Al-Hassan asws about a thing from the matters of the scholar asws. He asws said: ‘It reverberates in the heart and resonates in the ears, and they have happened both together’. 127

125 بي، بصائر الدرجات سَلَمَةُ بْنُ الَْْطَّابِ عَنْ عَلِيِّ بْنِ مُيَسِّرٍ الْمَدَائِنِِِّ عَنِ الَْْسَنِ بْنِ يََْيََ الْمَدَائِنِِِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

126 بي، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عِيسَى بْنِ حَِْزَةَ الثَّقَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْ أَيْضَاءِ النَّارِ وَهُوَ مُحْيِي الْكَلِّمَاتِ، فَقَالَ: إِنَّا نَسْأَلُكَ أَحْيَاناً فِِ الَْْوَابِ وَ أَحْيَاناً تُطْرِقُ ثَُُّ تَُِيبُنَا قَالَ نَعَمْ إِنَّهُ يَكُنْتُ في أَذَانِنَا وَ قَلْبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ ِِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Ali Bin Muyasser Al Madainy, from Al Hassan Bin Yahya Al Madainy,

From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Inform me about the Imam asws, when he asws is asked, how does he asws answer?’ He asws said: ‘Inspiration, and the hearing, and sometimes both together’. 128

127 بي، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عِيسَى بْنِ حَِْزَةَ الثَّقَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْ أَيْضَاءِ النَّارِ وَهُوَ مُحْيِي الْكَلِّمَاتِ، فَقَالَ: إِنَّا نَسْأَلُكَ أَحْيَاناً فِِ الَْْوَابِ وَ أَحْيَاناً تُطْرِقُ ثَُُّ تَُِيبُنَا قَالَ نَعَمْ إِنَّهُ يَكُنْتُ في أَذَانِنَا وَ قَلْبِنَا فَإِذَا نُكِتَ نَطَقْنَا وَ ِِذَا أَمْسَكَ عَنَّا أَمْسَكْنَا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah asws, ‘This knowledge which your asws scholar asws knows, is it a thing cast in his asws heart, or a resonance in his asws ears?’ He asws was silent until the people became heedless, then he asws said: ‘That and that’. 129

125 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 122
126 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 123
127 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 124
128 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 125
‘I said to Abu Al-Hassan asws, ‘Knowledge of your asws scholar asws, is it hearing, or inspiration?’ He asws said: ‘It happens to be hearing, and it happens to be inspiration, and they can both happen together’. 130

‘I said to Abu Abdullah asws, ‘What is the knowledge of your asws scholar asws, is it all cast into his asws heart, or a reverberation in his asws ears?’ He asws said: ‘A Revelation like Revelation or mother asws of Musa’. 131

‘I said to Abu Ibrahim (7th Imam asws), ‘Knowledge of your asws scholar asws, is it a thing cast into his asws heart, or resonated in his asws ears?’ He asws said: ‘It reverberates in the heart, and resonates in the hears, and they have both happened together’. 132

‘From Abu Abdullah asws having said: ‘By Allah azwj! Among us asws there is one it resonates in his asws ears, and reverberates in his asws heart, and the Angels shake his asws hand’. I said, ‘It used to happen, or (it happens) today?’ He asws said: ‘But today’. I said, ‘It used to happen, or
(it happens) today?’ He\textsuperscript{asws} said: ‘But, today. By Allah\textsuperscript{azwj}! O Ibn Al Najjashil’ – until he\textsuperscript{asws} said it thrice”\textsuperscript{133}.

131 بر، بصائر الدرجات المُنسَب بن علی عن إِبْنِ إِبْرَاهِيم بن محمد بن حمزَة عن أبيه و محمد بن أبي حمزَة عن مشايخه بن المشتهي قال:

حَدَّثْتُ لأَبِي عِبْدِ اللَّهِ عَنْ سُفْيَانَ بْنِ السِّمِّيقَةَ عَنْ عَلِيٍّ السَّائِرِ قَالَ: قُلْتُ لَِِبِِ نََّبِيَّاً وَ اللَّهُ ثَلََََّثَ.

 قال قُلْتُ لَِِبِِ الَْْسَنِ ع رُوِّينَا عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنَّهُ قَالَ:ِِغَابِر وَ مُزْبُورَ وَ نَكْتَ فِِ الْقُلُوبِ وَ نَقْرَ فِِ الَِْسََْاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لاَ نَبَيعَ بَعْدَ نَبِيِّنَا.\textsuperscript{134}

132 بر، بصائر الدرجات المُنسَب بن علی عن إِبْنِ إِبْرَاهِيم بن محمد بن حمزَة عن أبيه و محمد بن أبي حرمز عن مشايخه بن المشتهي قال: سأَلَّتُ الخَادُّمَ عَنْ مَبْلَغِ عِلْمِهِمْ.

سَأَلْتُ الصَّادِقَ ع عَنْ مَبْلَغِ عِلْمِهِمْ. قَالَ مَبْلَغُ عِلْمِنَا ثَلََََّثَ عَنْ مَبْلَغِ عِلْمِهِمْ.

فَأَمَّا الْمَاضِي فَمُفَسَّرَ وَ أَمَّا الْغَابِرُ فَمَزْبُورَ وَ أَمَّا الَْْادِثُ فَقَذْفَ فِِ الْقُلُوبِ وَ نَقْرَ.\textsuperscript{135}

133 بر، بصائر الدرجات المُنسَب بن علی عن إِبْنِ إِبْرَاهِيم بن محمد بن حمزَة عن أبيه و محمد بن أبي حرمز عن مشايخه بن المشتهي قال: قُلْتُ لأَبِي الحَُّمَس عَنْ رُوِّينَا عَنْ أَبِي عِبْدِ اللَّهِ عَنْ عَلِيٍّ السَّائِرِ قَالَ: وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لاَ نَبَيعَ بَعْدَ نَبِيِّنَا.

134 بر، بصائر الدرجات المُنسَب بن علی عن إِبْنِ إِبْرَاهِيم بن محمد بن حمزَة عن أبيه و محمد بن أبي حرمز عن مشايخه بن المشتهي قال: سأَلَّتُ الخَادُّمَ عَنْ مَبْلَغِ عِلْمِهِمْ.

سَأَلْتُ الصَّادِقَ ع عَنْ مَبْلَغِ عِلْمِهِمْ. قَالَ مَبْلَغُ عِلْمِنَا ثَلََََّثَ عَنْ مَبْلَغِ عِلْمِهِمْ.

فَأَمَّا الْمَاضِي فَمُفَسَّرَ وَ أَمَّا الْغَابِرُ فَمَزْبُورَ وَ أَمَّا الَْْادِثُ فَقَذْفَ Fِِ الْقُلُوبِ وَ نَقْرَ.\textsuperscript{135}

135 بر، بصائر الدرجات المُنسَب بن علی عن إِبْنِ إِبْرَاهِيم بن محمد بن حمزَة عن أبيه و محمد بن أبي حرمز عن مشايخه بن المشتهي قال: قُلْتُ لأَبِي الحَُّمَس عَنْ رُوِّينَا عَنْ أَبِي عِبْدِ اللَّهِ عَنْ عَلِيٍّ السَّائِرِ قَالَ: وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لاَ نَبَيعَ بَعْدَ نَبِيِّنَا.

I said to Abu Abdullah\textsuperscript{asws}, ‘I asked Abdullah Bin Al Hasan, and he claimed that there isn’t any Imam\textsuperscript{asws} among you all’. He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}! Among us\textsuperscript{asws} is one it is reverberated in his\textsuperscript{asws} heart, and resonated in his\textsuperscript{asws} hearts, and the Angels shake his\textsuperscript{asws} hand’.

He (the narrator) said, ‘I said, ‘Among you (Imams\textsuperscript{asws})?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}! Among us\textsuperscript{asws} today! Yes, by Allah\textsuperscript{azwj}! Among us\textsuperscript{asws} today!’ – thrice’\textsuperscript{134}.

I asked Al-Sadiq\textsuperscript{asws} about the reach of their\textsuperscript{asws} knowledge. He\textsuperscript{asws} said: ‘The reach of our\textsuperscript{asws} knowledge has three aspects – the past, the ancient, and the current. As for the past, it is interpreted, and as for the ancient, it is built up (over time), and as for the current, it is cast into the hearts, and resonated in the ears, and it is the superior of our\textsuperscript{asws} knowledge, and there is no Prophet\textsuperscript{as} after our Prophet\textsuperscript{as}.’

I said to Abu Al-Hassan\textsuperscript{asws}, ‘We are reporting from Abu Abdullah\textsuperscript{asws} that he\textsuperscript{asws} said: ‘Our\textsuperscript{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears’.”
He said: ‘As for the ancient, it is what preceded from our knowledge, and as for the built-up, it is what comes to us, and as for the reverence in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel’.  

He said: ‘The tranquillity is cast upon him and he knows that it is from the Angel, and if it had been from the Satan, it would be alarm, and if it was the Satan, O Zurara, he would not present to the Master of this Command.’

‘From Abu Abdullah. He said, ‘I heard him saying: ‘But rather, the knowledge is what occurs by the night and the day, day by day, and moment by moment’.’

‘I was with Abu Baseer in the presence of Abu Ja’far. Abu Baseer said to him, ‘By what does your scholar know? May I be sacrificed for you!’ He said: ‘O Abu Muhammad! Our scholar does not know the hidden matters (Ghayb), and had
Allah azwj Allocated our aws scholar to himself asws, he asws would be like one of you, but He aswj Narrates to him aws, moment after moment".  

137 بره بصاصو الدراجات أحده بنا نتمك عن الآحادي عن بعض أصحابنا عن أبي بصرى قال: فلما كُل للإي عبد الله ع حُفِّيظ فناً أيُّ شيء

هو العلم عَنْدُكم قال ما نكذب بالليل والنهار الآخر نُغدُّ الآخرُ و الشيء نُغدُّ الشيء إلى يوم القيامة.

139 يره بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ ب َعْضِ أَصْحَابِنَا عَنْ أَبِِ بَصِيرٍ قَالَ:  

"قلتُ لِِبِِ عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أيُّ شَيَءٍ  

ءٍ هوَ الْعِلْمُ عِنْدَكُمْ قَالَ مَا يََْدُ بِاللَّيْلِ وَ النَّهَارِ الَِْمْرُ ب َعْدَ الَِْمْرِ وَ الشَّيْءُ ب َعْدَ الشَّيْءِ ِِلَ ي َوْمِ الْقِيَامَةِ."

140 يره بصائر الدرجات عَبْدُ اللَّهِ بْنُ مَُُمَّدٍ عَنْ مَُُمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مَُُمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ ي َعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ  

"قلتُ أَبَا عَبْدِ اللَّهِ ع ي َقُولُ ِِنَّ عِنْدَنَا الصُّحِيفَة الَِْوْلَ صُحِيفَ  

ِِب ْرَاهِيمَ وَ مُوسَى ف َقَالَ لَهُ ضُرَيْس  أَ لَْ يْسَ هِيَ الَِْلْوَاحَ ف َقَالَ ب َلَى قَالَ ضُرَيْس  ِِنَّ هَذَا لَُْوَ الْعِلْمُ ف َقَالَ لَيْسَ هَذَا الْعِلْمَ ِِنَََّّا هَذِهِ الَِْثَرَةُ ِِنَّ الْعِلْمَ مَا  

بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ."

141 يره بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِِ الصَّبَّاحِ قَالَ  

حَدَّثَنِِ الْعَلََءُ بْنُ سَيَابَةَ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:  

ِِنَّا لَْ عْلَمُ مَا فِِ اللَّيْلِ وَ النَّهَارِ.

142 يره بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِِ الصَّبَّاحِ قَالَ  

حَدَّثَنِِ الْعَلََءُ بْنُ سَيَابَةَ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:  

ِِنَّا لَْ عْلَمُ مَا فِِ اللَّيْلِ وَ النَّهَارِ."

(139) (140) (141) (142)

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Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 136
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 137
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 138
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 139

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‘From Abu Abdullah asws having said: ‘We asws know what (occurs) during the night and the day’.

I said, ‘And wisdom, does it get cast into his asws chest, or resonated in his asws ears?’ He asws said: ‘That and that’.

Abu Abdullah asws said: ‘That and that’. Then he asws said: ‘An inheritance from Rasool-Allah sallallahu alayhi wasallam and from Ali asws Bin Abu Talib asws. Knowledge he asws becomes needless from the people by it, and the people are not needless from him asws.’
I said, ‘Inform me about the knowledge of your asws scholar asws’. He asws said: ‘Inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws’. I said, ‘We are narrating that it gets cast into their asws hearts, and resonated in their asws ears’. He asws said: ‘That and that’. 146

'I said, 'Inform me about the knowledge of your asws scholar asws'. He asws said: 'Inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws'. I said, 'We are narrating that it gets cast into their asws hearts, and resonated in their asws ears'. He asws said: 'That and that'. 146

I said, 'May I be sacrificed for you asws! What is that?' He asws said: ‘Inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws’. I said, 'Is it wisdom cast into his asws chest, or a thing resonating in his asws ears?' He asws said: 'Or that'. 147

From Abu Abdullah asws, he (the narrator) said, 'I heard him asws saying: 'The earth cannot be left except with a scholar asws knowing the Permissible(s) and the Prohibitions. The people would be needy to him asws and he asws would not be needy to them'.

I said, 'May I be sacrificed for you asws! What is that?' He asws said: 'Inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws'. I said, 'Is it wisdom cast into his asws chest, or a thing resonating in his asws ears?' He asws said: 'Or that'. 147

From Abu Ja'far asws, he (the narrator) said, 'I heard him asws saying: 'When the Prophet-hood of Muhammad saww expired and his saww days were completed, Allah azwj Revealed to him saww: "O Muhammad saww! Your saww Prophet-hood has expired, and your saww days are completed, so make the knowledge which is with you saww, and the Eman, and the Greatest Name, and inheritance of the knowledge, and the Ahadeeth of the Prophet-hood to be in the posterity from your saww offspring, just as I azwj did not Cut it off from the Households of the Prophets aswa'. 148

From Abu Ja'far asws, he (the narrator) said, 'I heard him asws saying: 'When the Prophet-hood of Muhammad saww expired and his saww days were completed, Allah azwj Revealed to him saww: "O Muhammad saww! Your saww Prophet-hood has expired, and your saww days are completed, so make the knowledge which is with you saww, and the Eman, and the Greatest Name, and inheritance of the knowledge, and the Ahadeeth of the Prophet-hood to be in the posterity from your saww offspring, just as I azwj did not Cut it off from the Households of the Prophets aswa'. 148

From Abu Ja'far asws, he (the narrator) said, 'I heard him asws saying: 'When the Prophet-hood of Muhammad saww expired and his saww days were completed, Allah azwj Revealed to him saww: "O Muhammad saww! Your saww Prophet-hood has expired, and your saww days are completed, so make the knowledge which is with you saww, and the Eman, and the Greatest Name, and inheritance of the knowledge, and the Ahadeeth of the Prophet-hood to be in the posterity from your saww offspring, just as I azwj did not Cut it off from the Households of the Prophets aswa'. 148

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad al Zuhry, from Al Qasim Bin Ismail Al Anbar, from Hafs Bin Aasim, and Nasr Bin Muzahim, and Abdullah Bin Al Mugheira, from Muhammad Bin Marwan Al Sudy, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

146 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 143
147 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 144
148 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 145
‘Amir Al-Momineen Ali asws Bin Abu Talib asws came out and we were seated in the Masjid, after his asws return from (the battle of) Siffeen, and before the day of (the battle of) Nahrawan. He asws sat down and we sat around him asws. A man said to him asws, ‘O Amir Al Momineen asws! Inform us about your asws companions’.

He asws said: ‘Ask’, and he asws mentioned a long story and said: ‘I asws heard from Rasool-Allah saww saying in a lengthy speech of his saww: ‘Allah aswJ Commanded me saww with loving four men from my saww companions’, and Commanded me asws to love them, and the Paradise is desirous for them’. So, it was said, ‘Who are they, O Rasool-Allah saww?’ He saww said: ‘Ali Bin Abu Talib asws’, then was silent.

He saww mentioned a long story, then said: ‘Call Ali asws for me saww! He saww devoted upon me asws and divulges secrets to me asws of a thousand doors, each door opening a thousand doors’.

The Amir Al-Momineen asws turned towards us and said: ‘Ask me asws before you lose me asws’, for by Allah aswJ Who Split the seed and Formed the person! asws am more knowing with the Torah than the people of the Torah, and asws am more knowing with the Evangel than the people of the Evangel, and asws am more knowing with the Qurah than the people of the Quran!

By the One aswJ Who Split the seed and Formed the person! There is no group reaching one hundred men up to the Day of Qiyamah except and asws recognise its guide and its usher. And ask me asws about the Quran, for in the Quran is an explanation of all things. In it is knowledge of the former ones and the latter ones, and that the Quran does not leave any
word for any speaker: but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7], and it is (the Knowledge) not with anyone (else).

And Rasool-Allahsaww was one of them (firmly rooted in the Knowledge). Allahazwj the Glorious had Taught himsaww, and Rasool-Allahsaww learnt it. Then it will not cease to be in hissaww posterity up to the Day of Judgement’. Then heasws recited and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]. So Iasws am of the status with Rasool-Allahsaww which Harounas had from Musaas except for the Prophet-hood, and the Knowledge will be in ourasws posterity until the Establishment of the Hour’. 149

‘From Abu Ja’farasws, from hisasws fatherasws having said: ‘Allahazwj did not Send any Prophetas except Heaswj Gave himasw from the knowledge, part of it, apart from the Prophetasws, for Heaswj Gave himasws from the knowledge, all of it, so Heazwj Said: ‘a clarification of all things, [16:89], and Said: And We Prescribed to him in the Tablets, Advice from all things [7:145], and Said: and the one who has Knowledge of the Book [13:43], and did not Inform that with him is (all the) knowledge of the Book, and one who does not occur from Allahazwj upon the entirety.

And Said to Muhammadasws: Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]. So this is the whole, and weasws are the Chosen ones.

And the Prophetasws said among what heasws asked hisasws Lordasws: ‘Lord! Increase me in knowledge!’ [20:114]. So this is the increase from the knowledge is with usasws which did not happen to be with anyone from the successorsas of the Prophetsas, nor offspring of the Prophetsas apart from usasws. Therefore, by this knowledge weasws know the deaths and the afflictions, and the decisive address’’. 150

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149 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 146
150 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 147
And from the book of Suleym Bin Qays, in a lengthy Hadeeth: ‘Amir Al-Momineen asws said: ‘O Talha! Every Verse Allah asws Revealed upon Muhammad saww is with me asws by the dictation of Rasool-Allah saww and written by my asws hand, and interpretation of every Verse Allah asws Revealed unto Muhammad saww, and every Permissible and Prohibition, or legal punishment, or judgment the community could be needy to up to the Day of Qiyamah is with me asws, written by dictation of Rasool-Allah saww and written by my asws hand, even the compensation of a scratch’.

Talha said: ‘Everything, from small or big, special or general, or had happened or will be happening up to the Day of Qiyamah, so it is written with you?’

He asws said: ‘Yes, and besides that. Rasool-Allah saww divulged secrets to me asws during his saww illness, being a key to a thousand doors regarding the knowledge, each door opening a thousand doors, and if the community after the passing away of Rasool-Allah aswj were to follow me asws and obey me asws, they would have eaten from their above and from beneath their legs. [5:66]’.

And it is reported by Al Hassan Bin Suleyman in Kitab ‘Al Mukhtasar’, from what is reported from ‘Kitab Nawadir Al Hikmah’, raising it to Ibrahim Bin Abdul Hameed, from his father,

‘From Abu Al-Hassan asws the 1st regarding Words of Allah aswj the Exalted: And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. [13:31]. Allah aswj the Exalted has Made us asws inherit this Quran, and in its what the mountain can be moved by it, and the cities can be traversed by it, and the dead can be revived by it.

١٤٨ و من كتب سليم بن قيس، في خطيب طويل أن أمير المؤمنين عن قال يا طلحة إن كل آية أنزلها الله على نامور ص يادي بإملاء رسول الله ص و خطي يدي وأولى كل آية أنزلها على نامور ص و خطي يدي و حرام أو حلال أو حكيم أو حكم تقننت إليه الأمة إلى يوم القيامة يادي مكتوب بإملاء رسول الله ص و خطي يدي حتى أزن الحش. 

١٤٩ وقال طلحة كل شيء من صغير أو كبير أو خاص أو عام أو كان أو يكون إلى يوم القيامة فهو مكتوب عنده.
Allah azwj the Exalted is Saying is His azwj Mighty Book: *And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]*, and the Exalted Said: *Then We Gave the Book as an inheritance to those We Chose [35:32]*. We asws are the one, Allah azwj Majestic is His azwj Name, has Chosen and Made us asws inherit this Book in which are all things*.152

And what is reported from the book ‘Minhaj Al Tahqeeq’, by his chain from Zayd Bin Sharaheel Al Ansary who said,

‘Rasool-Allah saww said to his companion: ‘Inform me saww with the most superior of you all!’ They said, ‘You are, O Rasool-Allah! He saww said: ‘You speak the truth. I saww am the most superior of you, but shall inform you with the most superior of your best ones, and the most advanced of you in submission, and the most abundant of you in knowledge, and the most magnificent of you in forbearance, Ali Bin Abu Talib asws.

By Allah azwj! saww have not been Entrusted with knowledge except and saww have entrusted it (to someone), nor have saww known anything except and saww have taught it, nor inherited anything except and saww have made it to be inherited, nor allocated with anything except and saww have allocated with it (someone), and saww have made the matters of my wives to be in his hand, and he asws is my caliph upon you all after me saww. So, if he asws were to get you to testify, then testify for him asws*.153

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152 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 149
153 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 150
CHAPTER 2 – THEY\textsuperscript{asws} ARE BEING NARRATED TO (UPDATED), MADE TO UNDERSTAND, AND THEY\textsuperscript{asws} RESEMBLING FROM THE ONES OF THE PAST, AND THE DIFFERENCE BETWEEN THEM\textsuperscript{asws} AND THE PROPHETS\textsuperscript{as}

1 – Ma al-amali fil-mishiy al-tawusii al-mufidh \textsuperscript{as} min al-yar\textsuperscript{as}, min al-khaddimi \textsuperscript{as} min abi hasam al-mughibi \textsuperscript{as}, fadall ma'ifat al-faza'il \textsuperscript{as} ya'qul.\footnote{Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 1}

(The book) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed, from Ali Bin Muhammad Al Bazaz, from Zakariya Bin Yahya Al Kashhi, from Abu Hashim AlJa’far who said,

‘I heard Al-Reza\textsuperscript{asws} saying: ‘The Imams\textsuperscript{asws} are the scholars, forbearing ones, truthful, understanding ones, Muhaddith (Narrated to/updated)’.\textsuperscript{154}

2 – Biru, bahs moistur berat min\textsuperscript{as} min abi al-muhaddith min al-mufidh.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Bazie,

‘From Abu Al-Hassan\textsuperscript{asws} – similar to it’.\textsuperscript{155}

3 – Ma al-amali fil-mishiy al-tawusii al-mufidh min al-yar\textsuperscript{as}, min al-khaddimi \textsuperscript{as} min abi hasam al-mughibi \textsuperscript{as}, fadall ma'ifat al-faza'il \textsuperscript{as} ya'qul.\footnote{Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 2}

(The book) ‘Al Amaali’ of the sheikh Al Tusi, by the preceding chain,

‘From him\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘There are eyes for us\textsuperscript{asws} not resembling the eyes of the people, and in these is Noor (light). There isn’t any share for the Satan \textsuperscript{as} in it’’.\textsuperscript{156}

4 – Ma al-amali fil-mishiy al-tawusii al-mufidh min al-yar\textsuperscript{as}, min al-khaddimi \textsuperscript{as} min abi hasam al-mughibi \textsuperscript{as}, fadall ma'ifat al-faza'il \textsuperscript{as} ya'qul.\footnote{Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 3}

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is’hag, from Abu Marouf, and Ibn Isa, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{as} was a Muhaddith (Narrated to/updated), and Salman\textsuperscript{as} was a Muhaddith’.

\textsuperscript{154} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 1
\textsuperscript{155} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 2
\textsuperscript{156} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 3
He (the narrator) said, ‘I said, ‘So what is a sign of the Muhaddith?’ He asws said: ‘An Angel comes to him and it reverberates in his heart, such and such’.”  

I entered to see Ali asws one day and he asws said to me: ‘O Hakam! Do you know what the sign by which Ali asws used to recognise the one who would be killing him asws, and by it he asws knew the great matters which had happened, narrating to the people with it?’

Al-Hakam said, ‘I said within myself, ‘I had paused upon the knowledge from the knowledge of Ali asws is more knowing with that, those great matters’, so I said: ‘No, by Allah aswj, I am not knowing with it. Inform me with it, O son of Rasool-Allah saww!’

He asws said: ‘By Allah aswj it is the Word of Allah aswj: And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52].’

I said, ‘And Ali asws was a Muhaddith?’ He asws said: ‘Yes, and every Imam asws from us, People asws of the Household, he asws is a Muhaddith’.  

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘From the People of my Household, there are twelve Muhaddith (Narrated to/updated)’. Abdullah Bin Zayd said to him, and he was a brother to me from his mother’s side, ‘Glory be to Allah aswj! Muhaddith!’ As if he was a denier of that.
Abu Ja’far asws turned towards him and said: ‘But, by Allah azwj! Your cousin afterwards had recognised that’. When he asws said that, the man was silent, so Abu Ja’far asws said: ‘It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet saww’.

The Muhaddith was mentioned in the presence of Abu Abdullah asws, so he asws said: ‘He asws hears the voice and does not see’. I said, ‘May Allah asw well! How does he asws know that it is the speech of the Angel?’ He asws said: ‘The tranquillity and the dignity comes to him asws until he asws knows that it is an Angel’.

I (Majlisi) am saying, ‘It has passed in the stories of Zulqarnayn as, from Al-Asbagh that Amir Al Momineen asws said, after mentioning his story: ‘And among you all is his example’.

From Ali asws Bin Al-Husayn asws having said: ‘The knowledge of Ali asws is in a Verse of the Quran’. He asws said, ‘And we concealed the Verse’. He (the narrator) said, ‘We used to study the Quran but we could not recognise the Verse. So I entered to see Abu Ja’far asws and said, ‘Al-Hakam Bin Uyayna narrated to us by Al Hakam Bin Uyayna, from Ali Bin Ismail, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira, from Humran who said, ‘It was narrated to us by Al Hakam Bin Uyayna, that: ‘Al Hakam Bin Uyayna narrated to us from Ali asws and Al-Husayn asws having said: ‘Knowledge of Ali asws is in a Verse of the Quran and we asws concealed the Verse’.

قَالَ أَقَرَّ بِهِ آيَةً مَّعِنَىًًٰ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لاَ نَبٍِِّ وَ لاَ مُّذَّبِحٍ قَالَ وَ كَانَ عَلِيٌّ ع مَُُدَّثاً قَالَ نَعَمَ أَنَّهُ كَلََّمَ الَّذِينَ كَانُوا عَلِيٌّ ع فِي آيَةٍ مِنَ الْقُرْآنِ وَ كَتَمْنَا الْْيَةَ فَلََ فَخَرَجْتُ عِلْمُ عَلِيٍّ ع فِِ آيَةٍ مِنَ الْقُرْآنِ وَ كَتَمْنَا الْْيَةَ
He\textsuperscript{asws} said: ‘Recite, O Humran!’ So I recited, \textit{And We did not Send a Rasool or a Prophet before you} [22:52]. Abu Ja’far\textsuperscript{asws} said: ‘\textit{And We did not Send any Rasool or a Prophet or a Muhaddith before you}’ [22:52]. I said, ‘And All\textsuperscript{asws} was a Muhaddith?’ He\textsuperscript{asws} said: ‘Yes.

I went to our companions and said, ‘I was right, Al-Hakam was concealing from us. Abu Ja’far\textsuperscript{asws} said that Ali\textsuperscript{asws} was a Muhaddith’. They said to me, ‘Don’t make up things, but we will ask the one who\textsuperscript{asws} narrated it’.

After that, I came to Abu Ja’far\textsuperscript{asws}. I said, ‘Did you\textsuperscript{asws} not narrate to me that Ali\textsuperscript{asws} was a Muhaddith?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘Who narrated it?’ He\textsuperscript{asws}: ‘An Angel narrated it’. I said, ‘I say that he\textsuperscript{asws} was a Prophet or a Rasool’. He\textsuperscript{asws} said: ‘No, but his\textsuperscript{asws} example is that of the successor of the Suleiman\textsuperscript{as} and the example of successor of Musa\textsuperscript{as}, and his\textsuperscript{asws} example is the example of Zulqarnayn’\textsuperscript{161}

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\textsuperscript{161} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 8

\textsuperscript{162} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 9
He \textit{asws} said: ‘Yes, we \textit{asws} find the knowledge of Ali \textit{asws} in a Verse from the Book of Allah \textit{azwj}: \textit{And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]}.’ We said, ‘It isn’t like that!’

ف َقَالُوا لَُّمْ جِئْتُكُمْ بِعَجِيبَةٍ قَالُوا مَا هِيَ ق ُلْتُ سََِعْتُ أَبَا جَعْفَرٍ ع ي َقُولُ كَانَ عَلِيٌّ ع مَُُدَّثاً قَالُوا مَا صَنَعْتَ شَيْئاً ِِلاَّ سَأَلْتَ هُ مَنْ يََُدِّثُهُ

I said, ‘He \textit{asws} is a Prophet \textit{as} then’. He \textit{asws} said: ‘No, like Al-Khizir \textit{as} and like Zulqarnayn \textit{as}’. 163

And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52], except when he \textit{asws} wishes, the Satan\textsubscript{i} throws in his\textsubscript{i} wish’. I said, ‘And which thing is the Muhaddith?’ He \textit{asws} said: ‘It is resonated in his\textsubscript{asws} ears, so he\textsubscript{asws} hears the clanging like the clang of the tray, or it is knocked upon his\textsubscript{asws} heart, so he\textsubscript{asws} hears an occurrence like the chain falling upon the tray’.  

مَا نَرْسَلْنَا مِنْ ق َبْلِكَ مِنْ رَسُولٍ وَ لاَ نَبٍِِّ وَ لاَ مَُُدَّثٍ

He \textit{asws} said: ‘In the Book of Ali \textit{asws} (it is): And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52], except when he \textit{asws} wishes, the Satan\textsubscript{i} throws in his\textsubscript{i} wish’. I said, ‘He \textit{asws} is a Prophet \textit{as} then’. He \textit{asws} said: ‘No, like Al-Khizir \textit{as} and like Zulqarnayn \textit{as}’. 163

ف َقَالَ لِِ يََُدِّثُهُ مَلَك  ق ُلْتُ ف َتَقُولُ ِِنَّهُ نَبٌِِّ قَالَ فَحَرَّكَ يَدَهُ هَكَذَا ثَُُّ قَالَ أَوْ كَصَاحِ ِ سُلَيْمَانَ أَوْ كَصَاحِ ِ مُوسَى أَوْ كَذِي الْقَرْنِينَِّ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ

I heard Abu Ja’far \textit{asws} saying Ali \textit{asws} was a Muhaddith’. They said, ‘We will not do anything until we ask him\textit{asws}, who narrated it’.

فَرَجَعْتُ لِِهِ فَلَتَقُلُ لَهُ مَا خَلَتْ أَصْحَابِِ بَِِا حَدَّثْتَنِ قَالُوا مَا صَنَعْتَ شَيْئاً ِِلاَّ سَأَلْتَ هُ مَنْ يََُدِّثُهُ

I returned to him\textit{asws} and said to him\textit{asws}, ‘I narrated to my companions with what you \textit{asws} had narrated to me. They said, ‘We will not do anything until we ask him\textit{asws}, who narrated it’.’

فَقَالُوا لَُّمْ جِئْتُكُمْ بِعَجِيبَةٍ قَالُوا مَا صَنَعْتَ شَيْئاً ِِلاَّ سَأَلْتَ هُ مَنْ يََُدِّثُهُ

He \textit{asws} said to me: ‘An Angel narrated it’. I said, ‘So you \textit{asws} are saying he\textit{asws} is a Prophet \textit{as}’. So he\textit{asws} moved his\textit{asws} hand like this, then said: ‘Or like the companion of Suleyman \textit{as}.

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163 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 10
like the companion of Musa\textsuperscript{as}, or like Zulqarnayn\textsuperscript{as}, or has it not reached you that he\textsuperscript{asws} said: ‘And among you is his example?’\textsuperscript{164}

12- بر، بصائر الدرجات أَبُّ مُعَذَّفٍ عَنْ عِنْدِ اللَّهِ عَلَى زُرَارَةَ عَنْ أَبِِ جَعْفَرٍ ع قَالَ: كُنْتُ بالذِّيْنِ فَلَمْ يُطَأَّبُوا عَلَى ذَٰلِكَ وَفَعَّلَ فِي نَفْسِهِمَا شَيْءًا مِّنْ أَمْرِ الْمُهَادِثِ فَأَيْتَبْ عَفَّاَتُهُمَا فَبِفَتْنَةٍ فَلَمْ يُنْبِئُهُمَا عَنْ ذَٰلِكَ.\\n\\nThe book) ‘Basaair Al Darajaat’ – Ibn Marouf, from hammad, from Rabie, from Zurara.

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I was in Al-Medina when they tied up their animals, and something occurred within myself from the matter of the Muhaddith, so I went to Abu Ja’far\textsuperscript{asws} and sought permission. He\textsuperscript{asws} said: ‘Who is this?’ I said, ‘Zurara’. He\textsuperscript{asws} said: ‘Enter!’

ثمَّ قالِ: كُنْتُ بِالْمَدِينَةِ فَلَمَّا شَدُّوا عَلَى دَوَابِِّمْ وَقَعَ فِِ نْفَـسِي شَيْءٌ مِّنْ أَمْرِ الْمُحَادِثِ فَأَتْيْتُ أَبَا جَعْفَرٍ ع فَأسْتَأْذَنتُ فَقَالَ مَنْ هَذَا؟ فَقُلْتُ زُرَارَةُ فَقَالَ ادْخُلْ (The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Safwan, from Abdullah Bin Muskan, from Hujr Bin Zaida, from Humran.

Then he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} had dictated to Ali\textsuperscript{asws} and fell asleep. And he\textsuperscript{saww} slept a short sleep. When he\textsuperscript{saww} woke up, looked at the book and extended his\textsuperscript{saww} hand. He\textsuperscript{saww} said: ‘Who dictated this to you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘You\textsuperscript{saww} did’. He\textsuperscript{saww} said: ‘No, but it was Jibraeel\textsuperscript{saww}’.\textsuperscript{165}

13- بر، بصائر الدرجات مَُُمَّدُ بْنُ الُْْسَينِْ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُِْرَانَ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:﴾

\textsuperscript{165}Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 15

(The book) ‘Basaair Al Darajaat’ – Ibn Abu Al Khattab, from Al Bazanty, from Abdul Kareem, from Ibn Abu Yafour who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘We are saying that Ali\textsuperscript{asws}, it was reverberated in his\textsuperscript{asws} heart, or his\textsuperscript{asws} chest, or in his\textsuperscript{asws} ears’. He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} was a Muhaddith’. I said, ‘Is there his\textsuperscript{asws} example among you?’ He\textsuperscript{asws} Ali\textsuperscript{asws} was a Muhaddith’.\textsuperscript{166}

164 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 11
165 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 12
166 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 13
When he reiterated to him \( \text{asws} \), he \( \text{asws} \) said: ‘Ali \( \text{asws} \), on the day of the (battle of) clan of Qureyza, and Al-Nazeer, Ibnaee\( \text{asws} \) was on his \( \text{asws} \) right and Mikaeel \( \text{asws} \) on his \( \text{asws} \) left, narrating to (updating) him \( \text{asws} \).  

15 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ مَُُمَّدِ بْنِ سِنَانٍ عَنِ الُْْسَينِْ بْنِ الْمُخْتَارِ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ سََِعْتُ أَبَا جَعْفَرٍ ع ي َقُولُ كَانَ عَلِيٌّ وَ اللَّهِ مَُُدَّثَا قَالَ قُلْتُ لَهُ اشْرَحْ لِِ ذَلِكَ أَصْلَحَكَ اللَّهُ قَالَ يَبْعَثُ اللَّهُ مَلَكاً يُوقِرُ فِِ أُذُنِهِ كَيْتَ وَ كَيْتَ وَ كَيْتَ .

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah \( 	ext{asws} \), he (the narrator) said, ‘I heard him \( 	ext{asws} \) saying: ‘By Allah \( 	ext{azwj} \)! Ali \( 	ext{asws} \) was a Muhaddith!’ I said to him \( 	ext{asws} \), ‘Expand that for me, may Allah \( 	ext{azwj} \) Keep you \( \text{asws} \) as well’. He \( 	ext{asws} \) said: ‘Allah \( 	ext{azwj} \) Sends an Angel to resonate such and such into his \( 	ext{asws} \) ears’.

16 - بر، بصائر الدرجات عَبْدُ اللَّهِ بْنُ الَْْشَّابِ عَنِ ابْنِ سَََاعَةَ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ أُذُنِيْنَةَ عَنْ زُرَارَةَ قَالَ سََِعْتُ أَبَا جَعْفَرٍ ع ي َقُولُ كَأَنَّ الَِْئِمَّةَ مِنْ آلِ مَُُمَّدٍ كُلُّهُمْ مَُُدَّث  مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ وُلْدِ عَلِيٍّ فِرَسُولُ اللَّهِ وَ عَلِيٌّ ع هَُِا الْوَالِدَانِ. 

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Al Khashab, from Ibn Sama’at, from Ali Bin Rabat, from Ibn Uzina, from Zurara who said,

‘I heard Abu Ja’far \( 	ext{asws} \) saying: ‘The twelve Imams \( 	ext{asws} \) from the Progeny \( 	ext{asws} \) of Muhammad \( 	ext{asww} \), all of them are Muhaddith, from the sons \( 	ext{asws} \) of Rasool-Allah \( 	ext{asww} \) and sons \( 	ext{asws} \) of Ali \( 	ext{asws} \). They \( 	ext{asws} \) (Rasool-Allah \( 	ext{asww} \) and Ali \( 	ext{asws} \) Ibn Abi Talib \( 	ext{asws} \)) are both the fathers \( 	ext{asws} \) (of all believers).

Abdul Rahman Bin Zayd spoke and denied that, and he was a brother of Ali \( 	ext{asws} \) Bin Al-Husayn \( 	ext{asws} \) to his \( 	ext{asws} \) mother \( 	ext{asws} \). Abu Ja’far \( 	ext{asws} \) struck his \( 	ext{asws} \) thing and said: ‘But your \( 	ext{asws} \) cousin was one \( 	ext{asws} \) of them \( 	ext{asws} \).’  

17 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَْْجَّالِ أَوْ غَيرِْهِ عَنِ الْقَاسِمِ بْنِ مَُُمَّدٍ عَنْ زُرَارَةَ قَالَ أَرْسَلَ أَبُو جَعْفَرٍ ع ِِلَ زُرَارَةَ أَعْلِمِ 

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Safwan Bin Yahya,

‘From Abu Al-Hassan Al-Reza \( 	ext{asws} \) having said: ‘Abu Ja’far \( 	ext{asws} \) was a Muhaddith’.  

18 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَْْجَّالِ أَوْ غَيرِْهِ عَنِ الْقَاسِمِ بْنِ مَُُمَّدٍ عَنْ زُرَارَةَ قَالَ أَرْسَلَ أَبُو جَعْفَرٍ ع إِلَى زِرَائِةَ أَعْلِمِ الحِكْمَةِ مِنْ عَلِيٍّ لَا نَحْصُوْنَهُ عَلَى عَلِيٍّ لَا نَحْصُوْنَهُ عَلَى عَلِيٍّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ لَا نَحْصُوْنَهُ عَلَى عَلِيٌّ L

167 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 14
168 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 15
169 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 16
170 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 17
Abu Ja’far asws sent a message to Zurara: ‘Let Al-Hakam Bin Uyayna know that the successors asws of Ali asws are Muhaddith’.

He used to recite: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52].

Abu Ja’far asws informed me that Ali asws was a Muhaddith. Our companions said, ‘We will not do anything until we ask him asws who narrated it’. So I decided to meet Abu Ja’far asws and I said, ‘You asws informed me that Ali asws was a Muhaddith’. He asws said: ‘Yes’. I said, ‘Who was the one who narrated it?’ He asws said: ‘An Angel’.

I said, ‘So can I say he asws was a Prophet as or a Rasool as?’ He asws said: ‘No, but say, ‘And example of his asws is the companion of Suleyman as, and companion of Musa as, and his example is an example of Zulqarnayn as. Have you not heard that Ali asws was asked about Zulqarnayn as, ‘Is he a Prophet as?’ He asws said: ‘No, but he was a servant who loved Allah awj so He awj Loved him as, and he asw advised (for the Sake of) Allah awj, and He (Allah awj) Advised him as. So this is his asws example’.”

Abu Ja’far asws informed me that Ali asws was a Muhaddith. Our companions said, ‘We will not do anything until we ask him asws who narrated it’. So I decided to meet Abu Ja’far asws and I said, ‘You asws informed me that Ali asws was a Muhaddith’. He asws said: ‘Yes’. I said, ‘Who was the one who narrated it?’ He asws said: ‘An Angel’.

I said, ‘So can I say he asws was a Prophet as or a Rasool as?’ He asws said: ‘No, but say, ‘And example of his asws is the companion of Suleyman as, and companion of Musa as, and his example is an example of Zulqarnayn as. Have you not heard that Ali asws was asked about Zulqarnayn as, ‘Is he a Prophet as?’ He asws said: ‘No, but he was a servant who loved Allah awj so He awj Loved him as, and he asw advised (for the Sake of) Allah awj, and He (Allah awj) Advised him as. So this is his asws example’.”
‘I said to Abu Abdullah asws, ‘Didn’t you asws narrate to me that Ali asws was a Muhaddith?’ He asws said: ‘Yes’. I said, ‘Who narrated to him asws?’ He asws said: ‘An Angel’. I said, ‘So, shall I say he asws was a Prophet or a Rasool as?’

He asws said: ‘No, but his asws example is an example of companion of Suleyman as, and example of companion of Musa as and example of Zulqarnayn as. Has it not reached you that Ali asws was asked about Zulqarnayn as and they said, ‘Was he asws a Prophet?’ He asws said: ‘No, but he as was a righteous servant who loved Allah azwj, so He azwj Loved him, and he advised (for the Sake of) Allah azwj, so He azwj Advised him. This is his asws example’.

I said to Abu Abdullah Ja’far asws, ‘What is the place of the scholars?’ He asws said: ‘Like Zulqarnayn, and companion of Suleyman as, and companion of Dawood as’.

From Abu Ja’far asws and Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘What are your positions, and from the ones you asws are resembling, from the past ones?’ He asws said: ‘Like companion of Musa as, and Zulqarnayn as. They were both scholars and they did not happen to be Prophets’.

I said to Abu Abdullah asws, ‘What is their status, are they Prophets as?’ He asws said: ‘No, but they as are scholar at the status of Zulqarnayn as in his knowledge, and like the status of the companion of Musa as, and like the status of the companion of Suleyman as’.

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174 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 21  
175 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 22  
176 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 23  
177 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 24
I asked Abu Abdullah asws about the Rasoolas and the Prophetas, and the Muhaddith. He asws said: ‘The Rasoolas is the one the Angels come to himas and deliver to himas on behalf of Allahazwj the Exalted; and the Prophetas is the one who sees in hisas dream. So, whatever heas sees, it is just as heas saw; and the Muhaddith is the one who hears the speech of the Angels, and it is resonated in hisas (ears), and reverberated in hisas heart’.

I asked Abu Ja’farasws about Words of Allahazwj Mighty and Majestic: and he was a Rasool, a Prophet [19:54], I said, ‘What is the Rasoolas from the Prophetas?’

Heasws said: ‘The Prophetasw, hes is the one who sees in hisas dream and hears the voice and does not see the Angel; and the Rasoolas sees the Angel and speaks to him’.

I said, ‘The Imamasws, what is hisasws status?’ Heasws said: ‘Heasws hears the voice and neither sees not witnesses’. Then heasws recited: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’.

I asked Abu Ja’farasws about the Rasoolas and the Prophetas and the Muhaddith. Heasws said: ‘The Rasoolas is the one whom the Angel comes to and narrates to himasws and heas speaks to him just as one of you narrates to his companion; and the Prophetas is the one who is come to in hisas dream, approximate to a dream of Ibrahimas’.

178 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 25
179 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 26
He (the narrator) said, ‘I said, ‘And what makes him\textsuperscript{asws} know that the one he\textsuperscript{asws} saw in his\textsuperscript{asws} dream, it is true?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Manifests it until he\textsuperscript{asws} knows it is true, and it is Revealed to him\textsuperscript{asws}; and Rasool-Allah\textsuperscript{saww} was a Prophet\textsuperscript{saww}; and the Muhaddith is the one who hears the voice and does not see anything’.

\textsuperscript{180} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 27

\textsuperscript{181} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 28
I said, ‘What makes him as know, when he as does see in his as dream that this is true?’ He asws said: ‘Allah asw Manifests it until he asw knows that, that is true; and the Muhaddith hears the voice and does not see anything’. 182

I heard Zurara asking Abu Ja’far asws, ‘Inform me about the Rasool as and the Prophet as, and the Muhaddith’.

فقال أبو خلف ع رسول الالذي بآيه جزيل فئة و يكلمة فهما الوصو...

Abu Ja’far asws said: ‘The Rasool as is the one Jibraeel as comes to him as, so he as sees him as, and speaks to himas. So this is the Rasool as.

And as for the Prophet as, he as sees in his as dream upon an approximation of what Ibrahim as saw, and approximate to what Rasool-Allah asww saw from the means of the Prophet-hood before the Revelation, until Jibraeel as came to him as from the Presence of Allah azwj with the Message.

And Muhammad asww, when the Prophet-hood was gathered for him asww and the Message came to him asww from the Presence of Allah azwj, Jibraeel as came with it and spoke to him as with it face to face; and from the Prophets as the is one from whom the Prophet-hood was gathered for him asww, and he saw in his as dream. The Spirit came to him as and he as spoke to it, and he was narrated to from without happen to see him during the wakefulness.

And as for the Muhaddith, he asws is the one who is narrated to, so he asws hears him and neither witnesses nor sees in his as dream’. 183

182 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 29
183 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 30
'From Abu Ja'far asws and Abu Abdullah asws regarding His aswj Words: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]. I said, ‘May I be sacrificed for you asws! This isn’t its recitation. So what is the Rasoolas, and the Prophetas, and the Muhaddith?’

Heasws said: ‘The Rasoolas is the one the Angels appears to himasws, so heasws speaks to him; and the Prophetas sees in the dream, and sometimes the Prophet-ship and the Messenger-ship is gathered for one; and the Muhaddith is the one who hears the voice and does not see the image’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! How does heasws know that the one whom heasws sees in the dream, it is the truth, and he is from the Angels?’ Heasws said: ‘The knowledge of that is affirmed, until heasws recognises it’.

And it is reported in (the book) ‘Al Kafi’, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Hassan, from Ali Bin Yaqoub

- Up to the end of the Hadeeth and in it heasws said: ‘Heasws is affirmed to that until heasws recognises it. Allahazwj has Ended the Books with your Book, and Ended the Prophetsas with your Prophetaswsw, 184

32 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَْْجَّالِ عَنْ ث َعْلَبَةَ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ ق َوْلِ اللَّهِ ت َبَارَكَ وَ ت َعَالَ وَ كانَ رَسُولاً نَبِيًّا مِنَ النَّبِِِّ قَالَ هُوَ الَّذِي يَرَى فِِ مَنَامِهِ وَ يُعَايِنُ الْمَلَكَ (The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hajjal, from sa'alba, from zurara who said,

'I asked Abu Ja'farasws about Words of Allahazwj Blessed and Exalted: and he was a Rasool, a Prophet [19:54], ‘Who is the Rasoolas from the Prophetas?’ Heasws said: ‘He (Rasoolas) is the one who sees in hisas dream and witnesses the Angel’.

I said, ‘Can the Prophetas happen to be without being a Rasoolas?’ Heasws said: ‘Yes, heas is the one who sees in hisas dream, and hears the voice, and does not witness’.

184 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 31
I said, 'So the Imam, what is his status?' He said: 'He hears the voice and neither sees (in the dream) nor witnesses'. Then he recited: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]'.

I asked Abu Abdullah about the Rasool and about the Prophet, and about the Muhaddith.

He said: 'The Rasool is the one who witnesses the Angel coming to him with the Message from his Lord saying: He is Commanding you with such and such', and the Rasool happens to be a Prophet with the Message; and the Prophet witnesses the Angel descending unto him with the news onto his heart, so he happens to be the blind to him, and sees him in his dream'.

I said, 'So what makes him know that the one whom he saw in his dream is true?' He said: 'Allah Manifests it until he knows that, that is true, and he does not witness the Angel; and the Muhaddith is the one who hears the voice, and does not see a witnessing'.

I asked him about the Words of the Exalted: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]. He said: 'The Rasool is the one whom Jibraeel comes to face to face, and he speaks to him, and he sees him just as one of you sees his companion.'
And as for the Prophet, he is the one whom he comes to in his dream, like the dream of Ibrahim, and approximate to what came to Muhammad, and from them is one for the Message is gathered for him, and Muhammad was such.

And as for the Muhaddith, he is the one who hears the speech of the Angel and neither sees nor does he come to him in the dream''.
‘From Al-Reza asws: ‘Abu Ja’far asws was a Muhaddith’.”

Abu Abdullah asws said: ‘Al-Hassan asws and Al-Husayn asws were both Muhaddith’.  

I said, ‘O Amir Al-Momineen asws! Can there be two Imams asws together?’ He asws said: ‘No, except and one of them asws would be silent, not speaking until the first one passes away’.  

Suleym the Syrian said, ‘I asked Muhammad Bin Abu Bakr, I said, ‘Ali asws was a Muhaddith?’ He said, ‘Yes’. I said, ‘Do the Angels narrate except to the Prophets as?’ He said, ‘Have you not read: And We did not Send any Rasool or a Prophet or a Muhaddith before you
?’ I said, ‘So Amir Al-Momineen asws was a Muhaddith?’ He said, ‘Yes, and (Syeda) Fatima asws was a Muhaddith, and did not happen to be a Prophet asws’.

(He asws said: ‘The Rasool as, Jibraeil as comes to him as and speaks to him as face to face, so he as sees him as just as the man sees his companion whom he speaks to. So this is the Rasool as.

And the Prophet as is one he (Angel) come to him in his as dream approximate to the dream of Ibrahim as, and approximate to what had come to Rasool-Allah saww from the slumber when Jibraeil as came to him saww. That is how the Prophet as is.

And from them as is one it is gathered for him as, the Message and the Prophet-hood, and Rasool-Allah saww was a Rasool as, a Prophet as. Jibraeil as used to come to him as speaking to him as face to face, and he as sees him as in the sleep. And the Prophet as is one who hears the speech of the Angel until he as witnesses him as, and narrates to him.

As for the Muhaddith, he asws is the one who hears and neither witnesses nor is he asws come to in the dream’. 193

192 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 39
193 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 40
'Al-Hakam Bin Uayyna is reporting from Ali\textsuperscript{as}\ asws Bin Al-Husayn\textsuperscript{as} that knowledge of Ali\textsuperscript{as} is in a Verse. We asked him, but he did not inform us'. Humran said, 'I asked Abu Ja'far\textsuperscript{as}\ asws, so he\textsuperscript{as}\ said: ‘Ali\textsuperscript{as} was at the status of the companion of Suleyman\textsuperscript{as}, and companion of Musa\textsuperscript{as} and he\textsuperscript{as} did not happen to be a Prophet\textsuperscript{as} nor a Rasool\textsuperscript{as}'.

Then he\textsuperscript{as}\ said: ‘And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’. Abu Ja’far\textsuperscript{as} was astounded’.\textsuperscript{194}

(I arrived at Al-Medina and I was a beardless youth. I entered the tent of Abu Ja’far\textsuperscript{as} at Mina and I saw a group sitting in the tent and in the middle of the gathering, there wasn’t anyone in it, and I saw a man seated in a corner having cupping performed, so I recognised by my sighting that he\textsuperscript{as} was Abu Ja’far\textsuperscript{as}.

I aimed to around him and greeted unto him\textsuperscript{as}. He\textsuperscript{as} returned the greetings unto me, and I sat down in front of him\textsuperscript{as} and the cupper was behind him\textsuperscript{as}. He\textsuperscript{as} said: ‘Are you from the clan of Ayn?’ I said, ‘Yes, I am Zurara Bin Ayn’. He\textsuperscript{as} said: ‘But rather I\textsuperscript{as}\ recognised you with the resemblance. Is Humran performing Hajj?’ I said, ‘No, and he conveys the greetings to you\textsuperscript{as}’.

He\textsuperscript{as} said: ‘He is from the Momineen, truly. He will not return, ever! When you meet him, then convey the greetings from me\textsuperscript{as} and say to him, ‘Why did you narrate to Al-Hakam Bin Uayyna from me\textsuperscript{as}? Surely the successors\textsuperscript{as} are Muhaddith. Do not narrate it to the like of him with a Hadeeth like this’. “}

\textsuperscript{194} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 41
Zurara said, ‘I praised Allahazwj and extolled upon Himazwj, so I said, ‘The Praise is for Allahazwj’. Heasws said: ‘The Praise is for Allahazwj’. I said, ‘I praise Himazwj and seek Hisazwj Assistance’. Heasws said: ‘Iasws praise Himazwj and seek Hisazwj Assistance’. So, every time I mentioned Allahazwj in a speech, heasws mentioned along with me just as I mentioned Himazwj, until I was free from my speech’.

195

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Al Hasany, from Idrees Bin Ziyad Al Hannat, from Al Hassan bin Mahboub, from Jameel Bin Salih, from Ibn Sowqat, from Ibn Uyayna who said,

‘Aliasws Bin Al-Husaynasws said to me: ‘Do you know what the Verse was by which Aliasws recognised the one who would kill himasws, and recognised the great matters by it which heasws used to narrate to the people with it?’

قال فلئلا و الله فأخبري وما ابتغى الله عز و جل وما أرسلنا من فتولاه ولا لبيع ولا لمحدث فكله

He (the narrator) said, ‘I said, ‘No, by Allahazwj! Inform me with it, O sonasws of RasoolAllahsaww!‘ Heasws said: ‘Words of Allahazwj Mighty and Majestic: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’. I said, ‘So Aliasws was a Muhaddith?’ Heasws said: ‘Yes, and every Imamasws from usasws, Peopleasws of the Household is a Muhaddith’.

196

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad in Al Husayn, from his father, from Safwan, from Dawood Bin Farqad, from Al Haris Al Nazary who said,

‘Al-Hakam Bin Uuyaynasws said to me, ‘My Master Aliasws Bin Al-Husaynasws said to me: ‘But rather, knowledge of Aliasws, all of it is in one Verse’.

قال فخرج حزن بن أعيين ليتيسني فوجد عليا ع قد قيب عقابل وأحبب عم علي ع علمني في آية واحدة

He (the narrator) said, ‘So Humran Bin Ayinsws went out to ask himasws and found Alisws (Bin Al-Husaynsasws) to have passed away, so he said to Abu Ja’farsasws, ‘Al-Hakam narrated from Alisasws Bin Al-Husaynasws that heasws said: ‘Knowledge of Aliasws, all of it is in one Verse’.

195 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 42
196 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 43
Abu Ja’far asws said: ‘And you do not know what it is?’ I said, ‘No’. He asws said: ‘It is the Word of the Exalted: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’.

I asked Abu Ja’far asws about the Rasool as and the Prophet as and the Muhaddith. He asws said: ‘The Rasool as is the one the Angels come to, and he as sees them delivering the Message to him as from Allah azwj; and the Prophet as sees in the dream, so whatever he as sees, it is just as he as had seen; and the Muhaddith is the one who hears the speech of the Angels and their narrations, and does not see anything, but it is resonated in his asws ears, and reverberated in his asws heart’.

‘Abu Abdullah asws said: ‘But rather the pause is upon us asws regarding the Permissible(s) and the prohibitions. As for the Prophet-hood, so no’.

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasars’, by his chain,

‘From Al-Reza asws, from his asws forefathers asws in a lengthy Hadeeth, said: ‘Amir Al-Momineen asws said in a speech to them: ‘And if you like, I asws can inform you all with what is greater than that’. They said, ‘Do so’.

197 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 44
198 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 45
199 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 46
He asws said: ‘One night I asws was beneath a tent along with Rasool-Allah saww and I asws counted sixty six groups of the Angels, each group of the Angels, I asws recognise them by their language and their descriptions, and their names, and their impacts’ .

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200 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 47
CHAPTER 3 – THEY asws ARE BEING INCREASED, AND HAD IT NOT BEEN THAT, IT WOULD DEPLETE WHAT IS WITH THEM asws, AND THEIR asws SOULS ASCEND TO THE SKY DURING THE NIGHT OF FRIDAY

1 - Ma'at Amali to the Imam Al Tusi - Ali Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ibn Bukeyr who said,

'I said to Abu Abdullah asws, 'Abu Baseer informed me that he heard you asws saying: 'If we asws are not increased, we asws would run out'. He asws said: 'Yes'. I said, 'Are you asws being increased something which wasn’t with Rasool-Allah asws?' He asws said: 'No. When it was that, to Rasool-Allah asws was Revelation, and to us asws updates'.

2 - Ma'at Amali to the Imam Al Tusi – by the chain from Ibrahim, from a group, from Ibn Fazzal, from Muhammad Bin Al Rabie, from Abdullah Bin Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah asws saying: 'If we asws are not increased, we asws would run out'.

He (the narrator) said, 'I said, 'Are you increased by things not being with Rasool-Allah asws?' He asws said: 'When it was that, it come to the Prophet asws and informed, then to Ali asws, then to his asws sons asws one after one until it ends up to the Master asws of this Command'.

3 - BiHar Al Anwar – V 26, The book of Imamate, P 4 Ch 3 H 1

201 BiHar Al Anwar – V 26, The book of Imamate, P 4 Ch 3 H 1
202 BiHar Al Anwar – V 26, The book of Imamate, P 4 Ch 3 H 2
‘From Abu Abdullah asws, he (the narrator) said, ‘I said, ‘How is the Imam asws increased?’ He asws said: ‘From us asws there is one it is resonated in his asws ears a resonance, and from us asws is one it is cast into his asws heart a casting, and from us asws is one who is addressed’.

I heard Abu Abdullah asws saying: ‘We asws are increased during the night and the day, and if we asws are not increased, what is with us asws would deplete’. Abu Baseer said, ‘May I be sacrificed for you asws! Who comes to you asws with it?’

I said to him asws, ‘Who is the one who comes to you asws with that?’ He asws said: ‘A creatures more magnificent than Jibraeel as and Mikaeel as’.

‘For us asws during the night of Friday there is a splendour from the splendours’. I said, ‘May I be sacrificed for you asws! Which splendour?’

He asws said: ‘It is Permitted for the Angels and the Prophets as and the deceased successors as, and the souls of the (living) successors as, and the successor asws who is between your midst. It ascends to the sky and they asws are performing Tawaaf of the Throne of their asws Lord azwj seven circuits, and they asws are saying: ‘Glorious, Holy, Lord azwj of the Angels and the Spirit!’ until when they asws are free (from it), they asws pray two Cycles Salat behind every Column, then they asws disperse.’

203 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 3
204 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 4
The Angels disperse with whatever Allah\textsuperscript{azwj} Places in them of the intense striving in glorification of what they saw, and Increases in their striving and their fear, similar to it.

And the Prophets\textsuperscript{as} and the successors\textsuperscript{asws} and the souls of the living disperse with their\textsuperscript{as} wonders intensified, and are joyful with intense happiness for themselves, and the successor\textsuperscript{asws} and the successors\textsuperscript{asws} having been inspired with inspirations from the knowledge, like knowledge of the immense proportions. There isn't anything suppressed of more intense joy from them\textsuperscript{asws}. By Allah\textsuperscript{azwj} For this, I\textsuperscript{asws} am mightier as a fortress in the Presence of Allah\textsuperscript{azwj} than such and such are with you'.

He\textsuperscript{asws} said: 'O Mahbour! By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} does not Inspire the acknowledgment with what you see except the righteous'. I said, 'By Allah\textsuperscript{azwj}! I do not have a lot of righteousness with me'.

He\textsuperscript{asws} said: 'Do not lie upon Allah\textsuperscript{azwj}', for Allah\textsuperscript{azwj} has (already) Named you as righteous Saying: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69] – meaning those who believe in us\textsuperscript{asws} and in Amir Al-Momineen\textsuperscript{asws} and His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and the entirety of His\textsuperscript{azwj} Divine Authorities upon him, and upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny, the goodly, the pure, the Chosen, the righteous, be the greetings'.\textsuperscript{205}

\textsuperscript{205} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 5
He said: ‘Whenever it is the night of Friday, Rasool-Allah comes to the Throne and the (deceased) Imams arrive with him, and we (living Imams) arrive with them. Our souls do not return to our bodies except with beneficial knowledge, and had it not been for that, it would deplete what is with us.’

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7) ‘Abu Abdullah having said: ‘For us, during every Friday night, a delegation to our Lord, so we do not descend except with exquisite knowledge’.

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8) ‘Abu Abdullah said: ‘O Abu Yahya! For us, during the nights of Fridays, there is a splendour from the splendours’.

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He (the narrator) said, ‘I said to him, ‘May I be sacrificed for you! And what is that splendour?’

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He said: ‘Permission is Given to the souls of the deceased Prophets, and souls of the deceased successors, and soul of the successor who is between your midst. They are ascended to the sky until they arrive at the Throne of their Lord, and they perform Tawaaf of it, seven circuits, and pray Salat at every Pillar from the Pillars of the Throne, two Cycles.'
Then these return to the bodies in which they were. So, the Prophets and the successor become filled up and are Given cheerfulness, and the successor, the one who is in your midst becomes increased in his knowledge like the immense proportions. 209

He said: ‘Whenever it was the Friday night, Rasool-Allah arrives at the Throne, and arrive with him. So, do not return except with beneficial knowledge, and had it not been that, it would deplete what is with us. 210

Our souls and souls of the Prophets arrive at the Throne every night of Friday, so we do not return to our bodies except with knowledge of immense proportions’. 211

Rasool-Allah said: ‘Our souls and souls of the Prophets arrive at the Throne every night of Friday, so the successors become such and they have been increased in their knowledge like of immense proportions from the knowledge’. 212

(The book) ‘Basaira Al Darajaat’ – Al Hassan Bin Ali Bin Numan, from Al Bazanty, from Safwan Bin Yahya who said,

I heard Abu Al-Hassan asws saying: ‘Ja’far asws was saying: ‘Had we asws not been increased we would run out’. 213

13 - بر، بصائر الدرجات أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضل عن الثعالب عن علي بن الحسن عن

(The book) ‘Basaira Al Darajaat’ – Ahmad Bin Muhammad, from Amro, from Al Ahwazy, from Al Nazar, from Yahya Halby, from Zareeh Al Muhariby who said, ‘Abu Abdullah asws said similar to it’.

14 - خصص، الإحصاص بر، بصائر الدرجات أحمد بن محمد بن عمير بن عبد儿科 العزيز عن محمد بن الفضل عن الثعالب عن علي بن الحسن عن

(The book) ‘Basaira Al Darajaat’ – Muhammad Bin Al Husayn, from Safwan Yahya, from Muhammad Bin Hakeem who said, ‘I heard Abu Al Hassan asws – similar to it’.

(The book) ‘Basaira Al Darajaat’ – Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, from Safwan, From Abu Al-Hassan Al-Reza asws, from Abu Abdullah asws – similar to it’. 214

‘From Ali asws Bin Al-Husayn asws, he (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! All what was with Rasool-Allah saww, so he saww had given it to Amir Al-Momineen asws after him saww, then Al-Hassan asws after Amir Al-Momineen asws, then Al-Husayn asws, then every Imams asws up to the establishment of the Hour?’

فقال: فلما جمعت هذا كلما كان عند رسول الله ص فقه أئمة ﷺ ﷺ بعده ثم الحسن بعد أيمن الموميين ثم الحسين ثم علي بن أبي طالب إلى أن تقوم الساعة.

He asws said: ‘Yes, along with the increase which occurs during every year, and during every month. Yes, by Allah azwj, and during every moment’. 215

213 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 12
214 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 13
215 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 14
15. I heard Abu Abdullah asws saying: ‘Weasws are increased during the night and day, and if weasws were not increased, it would depleted what is with usasws.’

16. The man said, ‘We are for Allah and we are returning to Him [2:156]! This is the Imamasws of the Obligatory obedience. I asked himasws a question, and heasws claims there isn’t anything with himasws regarding it.

Abu Abdullahasws listened attentively to the wall as if it was a human being speaking to himasws. Heasws said: ‘Where is the questioner of such and such and such issue?’ And the questioner has crossed the doorstep of the door. He said, ‘Here I am!’ Heasws said: ‘The word regarding it is like this’. Then heasws turned towards me and said: ‘If weasws are not increased, it would deplete what is with usasws.’

17. From Abu Al-Hassan Al-Rezasws having said: ‘Abu Ja’farasws said: ‘If weasws are not increased, it would deplete what is with usasws.’

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216 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 15
217 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 16
218 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 17
I asked Abu Abdullah, I heard you and you were saying more than once: ‘If we are not increased, we would run out’.

He said: ‘As for the Permissible(s) and the Prohibitions, by Allah, has Revealed it upon His Prophet with its perfection, and the Imam is neither increased regarding the Permissible(s) nor the Prohibitions’.

He (the narrator) said, ‘I said, ‘So what is this increase?’ He said: ‘Regarding the rest of the things besides the Permissible(s) and the Prohibitions’.

He (the narrator) said, ‘I said, ‘So you are being increased with things hidden from Rasool-Allah?’

He said: ‘No, but rather the Command emerges from the Presence of Allah, and the Angels comes with it to Rasool-Allah and says: ‘O Muhammad! Your Lord Commands you with such and such’. So he says: ‘Go with it to Ali’.

So he comes to Ali. He says: ‘Go with it to Al-Hassan’. He says: ‘Go with it to Al-Husayn’. He does not cease to be like that, going with it to one after one, until he comes to us.

The books ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Musa Bin Ja’far said, ‘I found in the handwriting of my father, meaning Ja’far Bin Muhammad Bin Abdullah reporting it, from Muhammad Bin Isa Al Ash’ary, from Muhammad Bin Suleyman Al Daylami, from his father who said,
I said, ‘So, you asws are being increased by things Rasool-Allah saww did not know?’ He asws said: ‘Woe be unto you! Can it be allowed that the Imam asws would know a thing Rasool-Allah saww does not know, and the Imam asws is from his saww direction?’ **219**

If we asws are not increased, we asws would run out. I said, ‘Are you asws increased anything Rasool-Allah saww did not know?’ He asws said: ‘Whenever it was that, it is presented unto Rasool-Allah saww, then to the Imam asws, then it ends up to us asws’. **220**

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘There isn’t anything emerging from Allah azwj until it begins with Rasool-Allah saww, then with Amir Al Momineen asws, then one after one, lest our asws last one become more knowledgeable than our asws first one’. **221**

‘I heard Abu Abdullah asws saying: ‘If we asws are not increased, we asws would run out’. I said, ‘May I be sacrificed for you asws!’ He asws said: ‘Whenever it was that, he (Angel) goes to Rasool-Allah saww and informs him saww. Then he goes to Ali asws and informs him asws, to one after one, until he ends up to the Master asws of this Command’. **222**

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219 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 18
220 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 19
221 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 20
222 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 21
‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘Can there happen to be with you\textsuperscript{asws} what did not come to be with Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘That is presented to him\textsuperscript{saww} when it occurs, then to the one after him\textsuperscript{saww}, one after one’.”\textsuperscript{223}

‘Abu Abdullah\textsuperscript{asws} said: ‘For Allah\textsuperscript{azwj} there are two (types of) Knowledge. There is a Knowledge He\textsuperscript{azwj} Manifests to His\textsuperscript{azwj} Angels and His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Rasools\textsuperscript{as}. So, whatever He\textsuperscript{azwj} Manifests to His\textsuperscript{azwj} Angels and His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Rasools\textsuperscript{as}, so know it; and there is a Knowledge He\textsuperscript{azwj} is being Exclusive with it. Whenever there is a change of Decision from Him\textsuperscript{azwj}, He\textsuperscript{azwj} Lets that to be known and Presents it to the Imams\textsuperscript{asws}, the ones who were from before us\textsuperscript{asws},’\textsuperscript{224}

‘Abu Abdullah\textsuperscript{asws} having said: ‘When it was that (Increase of knowledge), it is begun with Rasool-Allah\textsuperscript{saww}, then the lower, so the lower until it ends up to the Master\textsuperscript{asws} of the Command, the one\textsuperscript{asws} who is in its time’.”\textsuperscript{226}
‘From Abu Ja’far Al Sadiq asws, he (the) narrator said, ‘I heard him asws saying: ‘If we asws are not increased, we asws would run out’. I said, ‘Are you asws being increased with thing Rasool-Allah saww did not know?’ He asws said: ‘Whenever it was that, it is presented unto Rasool-Allah saww and to the Imams asws, then the matter ends up to us’.

I said to Abu Abdullah asws, ‘There is a speech I heard from Abu Al-Khattab’. He asws said: ‘Present it’. I said, ‘He says you (Imams asws) are knowing the Permissible(s) and the Prohibitions, and clarify what is between the people’.

When I wanted to arise, he asws grabbed my hand and said: ‘O Muhammad! Like that is the knowledge of the Quran, and the Permissible(s) and the Prohibitions is hardly anything in the side of the knowledge occurring during the night and day’.

I said to Abu Abdullah asws, ‘When the Imam asws passes away, does from his asws contributively during the night in which he asws passes away, to the Imam asws standing from after him asws, like what the past one asws had known?’

He asws said: ‘And whatever Allah azwj so Desires from that. He asws inherits Book and is not Left to himself asws, and is increased during his asws nights and his asws days’.

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227 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 26
228 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 27
229 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 28
‘I said to Abu Abdullah asws, ‘The Imam asws, when he asws passes away, teaches the one asws to be after him asws during that moment, similar to his asws knowledge?’ He asws said: ‘He asws inherits Books and is increased during every day and night, and is not Left to himself asws’.

30 - بر، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن منصور عن أبي بصير قال: قلت لأبي عبد الله ع خلقت الله فذاك أعلاه متقن مضمٌّ.

(Q. 230)

(Ibn Yazeed from Ibn Abu Umeyr, from Mansour, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘May Allah azwj Make me to be sacrificed for you asws! The knowledge from you (Imams asws) continues during the day or during the night or during the hour the Imam asws after him asws replaces him asws during that day, or during that hour, he asws gets to know like his asws knowledge?’

قَالَ يَا أَبَا مَُُمَّدٍ يُورَثُ كُتُباً وَ يُزَادُ فِِ اللَّيْلِ وَ النَّهَارِ وَ لاَ يَكِلُهُ اللَّهُ ِِلَ ن َفْسِهِ.

He asws said: ‘O Abu Muhammad! He asws inherits books, and is increased during the night and the day, and Allah azwj does not Leave him asws to himself asws.

31 - بر، بصائر الدرجات الحسن بن علي عن أحمد بن هلال عن أبي مالك الخضر عن أبي الصلاح عن أبي بصير قال: قلت لأبي عبد الله ع

(Q. 231)

(Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

‘I asked Abu Abdullah asws, ‘(Until) when does the Imam asws continue until he asws deposits his asws knowledge to the one asws to be standing in his asws position from after him asws?’ He asws said: ‘The Imam asws does not pass away until he asws teaches to the one asws Allah azwj Selects, but he asws becomes silent with him asws. So when he asws does pass away, the one asws in charge of the knowledge, the one asws after him asws speaks with it’.

(Q. 232)

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33. I heard Abu Abdullah asws and he asws said: ‘Allah azwj does not Leave us asws to ourselves, and had He azwj Left us asws to ourselves, we would be like the ordinary people, and we asws are those Allah azwj Mighty and Majestic Said: “Supplicate to Me, I will Answer you. [40:60]”.

34. From Abu Al-Hassan asws, he (the narrator) said, ‘I said to him asws, ‘My father narrated to me from your asws grandfather asws that he asked him asws about the Imam asws, ‘When does the knowledge of his asws companion asws departs to him asws?’

He asws said: ‘The time in which he asws passes away, the knowledge of his asws companion asws comes to him asws. Either it, or whatever Allah azwj so Desires. He asws inherits Books and is not Left to himself asws, and is increased during the night and the day’. He asws said: ‘I said to him asws, ‘Are those Books with you asws, and that is the inheritance?’ He asws said: ‘Yes, by Allah azwj! I asws do look into these”.

35. ‘I said, ‘If only you asws knew the hidden matters (Ghayb)!’ Abu Ja’far asws said: ‘He azwj Extends to us asws, so we asws know, and He azwj Captures from us asws, so we asws do not know’.

36. I said, ‘In the book “Basaair Al Darajaat” – Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Numan who said,
‘It has reached me from Abu Abdullah asws having said to Dawood Al-Raqy: ‘Which one of you can reach the sky?’ By Allah asw! Our asws souls and souls of the Prophets as reach the Throne every night of Friday.

O Dawood! Muhammad asws Bin Ali asws recited to me asws Surah Fussilat (41) until he asws reached: and they are not listening [41:4], then he asws said: ‘Jibraeel as descended unto Rasool-Allah asw with that the Imam asws after him saww is Ali asws.

Then he asws recited: Ha Meem [41:1] A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran for a people who know [41:3], until he asws reached Glad tidings and warning, but most of them turn away – from the Wilayah of Ali asws, and they are not listening [41:4]’.

The book of Ja’far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha al Nahdy who said,

‘I heard Abu Abdullah asws saying and Zareeh had asked him asws, saying to him asws, ‘May Allah asw! Make me to be sacrificed for you asws! There is a need for me to you asws’. He asws said: ‘O Zareeh, give your need, for there is nothing more beloved to me than to fulfil your need’.

He asws said: ‘May Allah asw! Make me to be sacrificed for you asws! Inform me, are you needy to anything from what you asws are being asked about, there doesn’t happen to be with you asws regarding it affirmed from Rasool-Allah saww until you asws wait to what is with you asws from the Book?’

He asws said: ‘O Zareeh! But, by Allah asw! If we asws are not increased, we asws would run out’.

237 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 36
Abdullah Bin Talha said, ‘I said to him\textsuperscript{asws}, ‘Are you\textsuperscript{asws} being increased by what isn’t with the Prophet\textsuperscript{saww}?\textsuperscript{'}

He\textsuperscript{asws} said: ‘Dawood\textsuperscript{as} inherited the Prophets\textsuperscript{as} and Allah\textsuperscript{azwj} Increased him\textsuperscript{as}; and Suleyman\textsuperscript{as} inherited Dawood\textsuperscript{as} and Allah\textsuperscript{azwj} Increased him\textsuperscript{as}; and Muhammad\textsuperscript{saww} inherited Dawood\textsuperscript{as} and Suleyman\textsuperscript{as}, and we\textsuperscript{asws} inherited the Prophet\textsuperscript{saww} and Allah\textsuperscript{azwj} Increased us\textsuperscript{asws}.

And we\textsuperscript{asws} are not being increased by anything except Muhammad\textsuperscript{saww} knows it, or have you not heard my\textsuperscript{asws} father\textsuperscript{asws} saying: ‘The deeds of the servants are presented unto Rasool-Allah\textsuperscript{saww} every Thursday, and he\textsuperscript{saww} looks into it and knows what would be happening from it. Thus, we\textsuperscript{asws} are not increased by anything, except a thing he\textsuperscript{saww} already knows of’.\textsuperscript{238}

\textsuperscript{238} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 37
CHAPTER 4 – THEY³⁴ are not knowing the hidden matters (ghayb), and its meaning

The Verses – (Surah) Aal-Imraan: and Allah was not going to Notify you all upon the unseen. But Allah Chooses from His Rasools the one He so Desires to, [3:179]

(Surah) Al Anaam: Say: ‘I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me’. [6:50]

And the Exalted Said: And with Him are the keys of the unseen - none knows it except Him, [6:59]

(Surah) Al Araaf: and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188]

(Surah) Yunus³⁵: Say: ‘But rather, the unseen is for Allah, [10:20]

(Surah) Hud³⁶, Narrating on behalf of Nuh³⁶: And I am not saying to you: ‘There are Treasures of Allah with me’, nor do I know the unseen, [11:31]

And the Glorious Said: And for Allah is the unseen of the skies and the earth [11:123]

(Surah) Al Nahl: And for Allah is the unseen of the skies and the earth. [16:77]
(Surah) Al Naml: *Say: ‘The ones in the skies and earth do not know the unseen except Allah, [27:65]*

((Arabic Text))

(Surah) Luqman\textsuperscript{as}: *Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]*)

(Surah) Saba: *Say: ‘Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]*)

(Surah) Al Jinn: *He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]*)

Notes: -

1- كما جاء في الحديث أن مفاتيح الغيب خمس لا يعلمها إلا الله و قرأ هذا الآية.

2- و قد رويا عن أبيه النبي ﷺ أن هذه الأشياء الخمسة لا يعرفها على التفصيل والتحقيق غيّرًا عالٍ.

And it has been reported from the Imams\textsuperscript{asws} of guidance: ‘These five things, none knows these upon the detail, and the investigation apart from the Exalted’.


\textsuperscript{239} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 1
‘From Abu Abdullah asws having said: ‘My asws father asws said to me asws: ‘Shall asws inform you with five, Allahazwj has not Notified anyone upon it from His azwj creatures?’ asws said: ‘Yes’.

قَالَ إِنَّ اللَّهَ عَنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ ما فِِ الَِْرْحامِ وَ ما تَدْرِي نَفْسٌ مَا ذَا تَكْسِِبَ غَداً وَ ما تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ ََُوتُ ِِنَّ

Heasws said: Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]’. 240

وَ لَهُ عِلْمٌ عَلِيمٌ مِّنْ كَبْرٍ وَ مِنْ صِغرٍ مَا أَطْلَعَ عَلَيْهِ مَلََئِكَتَهُ فَلَمْ يُطْلِعْ عَلَيْهِ مَلََئِكَتَهُ وَ لَمْ يُطْلِعَ عَلَيْهِ مَُُمَّداً وَ آلَهُ وَ مَا أَطْلَعَ عَلَيْهِ مُُمَّداً وَ آلَهُ فَقَدْ أَطْلَعَ نِِ عَلَيْهِ يَعْلَمُهُ الْكَبِيرُ وَ الصَّغِيرُ ِِلَ أَنْ تََقُومَ السَّاعَةُ.

And Heazwj Has a Knowledge which Heazwj has Announced it to Hisazwj Angels. Whatever Heazwj Announced it to Hisazwj Angels, Heazwj Announced it to Muhammadasws, and hissaww Progenyasws, and whatever that was Announced to Muhammadasww and hissaww Progenyasws was Announced to measws, the large and the small from it, up to the Establishment of the Hour (Day of Judgment)’’. 241

شَيْءٌ تَفْسِيرُ الْعِيْاشِي عَنْ خَلَفِ بْنِ حََِّادٍ عَنْ رَجُلٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ

Tafseer Al Ayyashi – From Khalaf Bin Hammad, from a man,

240 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 2
241 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 3
‘From Abu Abdullah asws having said: ‘and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188] – meaning the poverty’.  

I and Yahya Bin Abdullah Bin Al-Hassan were in the presence of Abu Al-Hassan asws. Yahya said to him asws, ‘May I be sacrificed for you asws! They are claiming that you know the hidden matters (Ghayb)’.

He asws said,’ Glory be to Allah azwj! Place your hand upon my asws head, for by Allah azwj, there does not remain a single hair in it nor in my asws body except it stood up’. Then he asws said: ‘It is only an inheritance from Rasool-Allah asws, 243

And rather, knowledge of the hidden matters is knowledge of the Hour and what Allah azwj the Glorious Counted by His azwj Words: Surely, Allah, with Him is the Knowledge of the Hour, [31:34] – the Verse. He azwj the Glorious Knows what is in the wombs, from a male or a female, or ugly or beautiful, or generous or stingy, or wretched or fortunate, or one who would happen to be in the Fire as firewood, or in the Gardens of the Prophets as as a friend.

فَهَذَا عِلْمُ الْغَيْ ِ الَّذِي لاَ يَعْلَمُهُ أَحَدٌ إِلاَّ اللَّهُ وَ مَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ فَعَلَّمَنِيهِ وَ دَعَّ ٍ لٍِ بِأَنْ يَعِىَهُ صَدْرِي وَ تَضْطَمَّ عَلَيْهِ جَوَانَِِي .

And this knowledge of the unseen which no one knows except Allah and what is not except what He has taught His Prophet, He informed him and commanded him to understand that He knows what is in my chest and how it is protected.

242 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 4
243 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 5
So this is knowledge of the hidden matters which no one knows except Allah\textsuperscript{azwj}, and as for what is besides that, so Allah\textsuperscript{azwj} has Taught it to His\textsuperscript{azwj} Prophets\textsuperscript{as}, and he\textsuperscript{saww} taught it to us\textsuperscript{as}, and he\textsuperscript{asws} supplicated for me that my chest may retain it and my wings (shoulders) may bear it\textsuperscript{asw}".  

\textsuperscript{244} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 6
CHAPTER 5 – THEY \textsuperscript{asws} ARE TREASURERS OF ALLAH \textsuperscript{azwj} UPON HIS \textsuperscript{azwj} KNOWLEDGE AND BEARERS OF HIS \textsuperscript{azwj} THRONE

1- بر، بصائر الدرجات أخذ من الأئمةي عن ابن أشمان عن أبيه عن سنة أن خزان الله في خزائن مع аппаратه في عرشه، وإن أعظم لا على ذهب و لا على فضة. إنما خزان الله في الأرض و خزائن الله في السماء. لستا يخلان على ذهب و لا فضة.

2- بر، بصائر الدرجات إبراهيم بن هاشم عن ابن عبد الله البارقي عن خالد بن مداد عن التميمي عن أبي حفص عن قال:

(الكتاب) ‘Basaair Al Darajaat’ – Ahmad, from Al Ahwazy, from Ibn Asbat, from his father, from Sworat Bin Kuleyb who said,

‘Abu Ja’far \textsuperscript{asws} said to me: ‘By Allah \textsuperscript{azwj}! We \textsuperscript{asws} are treasurers of Allah \textsuperscript{azwj} in His \textsuperscript{azwj} skies and His \textsuperscript{azwj} earth, neither upon gold nor upon silver, only upon His \textsuperscript{azwj} Knowledge’.\textsuperscript{245}

3- بر، بصائر الدرجات محمد بن الميس unilateral عن الهميزي عن أبي عبد الله النظامي عن خالد بن مداد عن التميمي عن أبي حفص عن قال:

(الكتاب) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Zareeh Al Muhariby, from Al Sumaly,

‘From Abu Ja’far \textsuperscript{asws} having said: ‘From us \textsuperscript{asws} are treasurers of Allah \textsuperscript{azwj} in the earth and His \textsuperscript{azwj} treasurers in the sky. We \textsuperscript{asws} aren’t treasurers upon gold nor silver’’.\textsuperscript{246}

4- بر، بصائر الدرجات محمد بن الميس unilateral عن الهميزي عن أبي عبد الله النظامي عن خالد بن مداد عن التميمي عن أبي حفص عن قال:

(الكتاب) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, from Al Sumaly,

‘I heard him \textsuperscript{asws} saying: ‘By Allah \textsuperscript{azwj}! We \textsuperscript{asws} are treasurers of Allah \textsuperscript{azwj} in His \textsuperscript{azwj} sky and treasurers in His \textsuperscript{azwj} earth. We \textsuperscript{asws} aren’t treasurers upon gold nor silver, and from us \textsuperscript{asws} will be bearers of the Throne on the Day of Qiyamah’’.\textsuperscript{247}

(الكتاب) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, and Abu Abdullah Al Barqy, from Abu Talib, from Sadeyr,

‘From Abu Abdullah \textsuperscript{asws}, he (the narrator) said, ‘I said to him \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}! Who are you (Imams \textsuperscript{asws})?’

\textsuperscript{245} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 1
\textsuperscript{246} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 2
\textsuperscript{247} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 3
He⁴ᵃˢˢ.ws said: ‘We⁴ᵃˢˢ.ws are treasurers of Allah⁴ᵃᶻwj upon the Knowledge of Allah⁴ᵃᶻwj. We⁴ᵃˢˢ.ws are interpreters of Revelation of Allah⁴ᵃᶻwj. We⁴ᵃˢˢ.ws are the far-reaching Divine Authorities upon what is below the sky and above the earth’.

From Abu Ja’far⁴ᵃˢˢ.ws, he (the narrator) said, ‘I heard him⁴ᵃˢˢ.ws saying: ‘We⁴ᵃˢˢ.ws are treasurers of Allah⁴ᵃᶻwj in the world and the Hereafter, and our⁴ᵃˢˢ.ws Shias are our⁴ᵃˢˢ.ws treasurers’.

Byr, Bchāṣṣ Naṣṣāḥs, from Muhammad from Muhammad from Sufyan, from Sadeyr,

From Abu Ja’far³⁴ᵃˢˢ.ws, and there is an increase in its end: ‘And had it not been for us³⁴ᵃˢˢ.ws, Allah⁴ᵃᶻwj would not have been recognised’.

From Abu Ja’far³⁴ᵃˢˢ.ws, said: ‘By Allah⁴ᵃᶻwj! We³⁴ᵃˢˢ.ws are treasurers of Allah⁴ᵃᶻwj in the sky, and treasurers in the earth’.

I heard him³⁴ᵃˢˢ.ws saying: ‘From us³⁴ᵃˢˢ.ws are treasurers of Allah⁴ᵃᶻwj in His⁴ᵃᶻwj sky, and His⁴ᵃᶻwj treasurers in His⁴ᵃᶻwj earth, and we³⁴ᵃˢˢ.ws aren’t treasurers upon gold nor silver’.

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²⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 4
²⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 5
²⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 6
²⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 7
8 - بر، بصائر الدرجات أحمد بن عبد الله عن أبي عبد الله الزهري عن فضيلة بن أبي تِّبْن أبي بَشْر، قال: قال أبو عبد الله عيا بْن أبي بَشْر، يَقْسَمُ إِنِّي أَمْرُ اللَّهِ وَاحِدَ مُتَوَحِّدَ بِالْوَحْدَانِيَّةِ مُتَفَرِّدَ بِأَمْرِهِ فَخَلَقَ خَلْقاً فَقُدِّرَهُمْ بِذَلِكَ اَمْرِهِ فَخَلَقَهُمْ لِفَتْحُمْهُمْ بِذَلِكَ، فَابن أبي بَشْر، قَبْلَ مَنْ خَلَقَهُمْ وَخَلَقَهُمْ عِلْمَهُ وَخُزَّانَهُ عَلَى عِلْمِهِ وَخُزَّانَهُ عَلَى عِلْمِهِ. 

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Ibn Abu Yafour who said,

‘O Ibn Abu Yafour! Allahazwj is One, Individual with the Oneness, Individual with Hisazwj Command. Heazwj Created (certain) creatures and Empowered them with that Command. Weasws are they, O Ibn Abu Yafour! Weasws are the Divine Authorities of Allahazwj among Hisazwj servants, and Hisasws treasurers upon Hisazwj Knowledge, and the ones standing with that’’. 252

9 - بر، بصائر الدرجات أحمد بن موسى عن الحسن بن علي بن حسان بن عبد الرحمن بن كثير الذي قال: قال أبو عبد الله عيا أن他说ت: أَنَّ اللَّهَ وَاحِدَ مُتَوَحِّدَ بِالْوَحْدَانِيَّةِ مُتَفَرِّدَ بِأَمْرِهِ فَخَلَقَ خَلْقاً فَقُدِّرَهُمْ بِذَلِكَ اَمْرِهِ فَخَلَقَهُمْ لِفَتْحُمْهُمْ بِذَلِكَ، فَابن أبي بَشْر، قَبْلَ مَنْ خَلَقَهُمْ وَخَلَقَهُمْ عِلْمَهُ وَخُزَّانَهُ عَلَى عِلْمِهِ وَخُزَّانَهُ عَلَى عِلْمِهِ.

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

‘I heard Abu Abdullahasws saying: ‘Weasws are the Mastersasws of the Command of Allahazwj (Wali Al-Amr), and treasurers of Knowledge of Allahazwj, and containers of Revelation of Allahazwj’’. 253

10 - بر، بصائر الدرجات أحمد بن موسى عن الحسن بن علي بن حسان بن عبد الرحمن بن كثير الذي قال: قال أبو عبد الله عيا أن他说ت: أَنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَنَا فَجَعَلَنَا خُزَّانَهُ فِِ سَََاوَاتِهِ وَأَرْضِهِ وَلَوْلاَنَا مَا عُرِفَ اللَّهُ عِنْهُ وَعِنْهُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn, from Al Husayn Bin Rashid, from Musa Bin Al Qasim,

‘From Ali son of Ja’farasws, from his brotherasws having said: ‘Abu Abdullahasws said: ‘Allahazwj Created usasws, and Made ourasws creation beautiful, and Imaged usasws, then Heazwj Made usasws treasurers in Hisazwj skies and Hisaswj earth, and had it not been for usasws, Allahazwj would not have been recognised’’. 254

11 - بر، بصائر الدرجات أحمد بن موسى عن الحسن بن علي بن حسان بن عبد الرحمن بن كثير الذي قال: قال أبو عبد الله عيا أن他说ت: أَنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَنَا فَجَعَلَنَا خُزَّانَهُ فِِ سَََاوَاتِهِ وَأَرْضِهِ وَلَوْلاَنَا مَا عُرِفَ اللَّهُ عِنْهُ وَعِنْهُ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Aamir, from Ibn Marouf, from Abu Abdul Rahman Al Basary, from Abu Al Magra’a, from Abu baser, from Khaysama,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying: ‘Weasws are treasurers of Allahazwj’’. 255

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252 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 8
253 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 9
254 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 10
255 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 11
12 - بر، بصائر الدرجات تحدث عن الناس الذين تطلب عنهم عن محمد ﷺ عن الدرجات عن الثمانية، قال ويعتبرت وما خلفه قال رسول ﷺ:

(الكتاب) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from AnNazar Bin Shueyn, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

‘I heard Abu Ja’far ﷺ saying: ‘Rasool-Allah ﷺ said: ‘Allah ﷺ ﷺ Blessed and Exalted Said: “My ﷺ ﷺ ﷺ Argument is completed upon the wretched ones from your ﷺ ﷺ ﷺ community, from neglecting the Wilayah of Ali ﷺ ﷺ and the successors ﷺ ﷺ, for among them ﷺ ﷺ is your ﷺ ﷺ Sunnah and Sunnah of the Prophets ﷺ from before you ﷺ ﷺ, and they ﷺ ﷺ are treasurers upon My ﷺ ﷺ Knowledge from after you ﷺ ﷺ.”

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13 - بر، بصائر الدرجات أحمد ﷺ عن علي ﷺ عن داوود ﷺ عن زرارة عن حبران ﷺ عن أبي جعفر ﷺ قال:

(الكتاب) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

‘From Abu Ja’far ﷺ having said: ‘Allah ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ Blessed and Exalted Took the Covenant upon the Determined Ones (Ul Al-Azam) (from the Prophets ﷺ): “I ﷺ ﷺ ﷺ ﷺ Lord, and Muhammad ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ My ﷺ ﷺ ﷺ ﷺ Rasool, and Ali ﷺ ﷺ ﷺ ﷺ ﷺ is Emir of the Momineen ﷺ ﷺ, and his ﷺ ﷺ ﷺ ﷺ successors ﷺ ﷺ ﷺ ﷺ from after him ﷺ ﷺ ﷺ ﷺ ﷺ are Masters ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ of My ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ Command, and treasurers of My ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ Knowledge, and the Mahdi ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ I ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ shall Help My ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ Religion by him ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ...
upon whatever is in the skies and whatever is in the earth of anything, and Entrusted to him\textsuperscript{258}: \textit{Indeed! To Allah do the matters eventually come [42:53]’}.'

\textsuperscript{258} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 14
CHAPTER 6 – THEY\textsuperscript{asws} ARE SUCH, IT IS NOT HIDDEN FROM THEM\textsuperscript{asws}, KNOWLEDGE OF THE SKY, AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND HE\textsuperscript{azwj} PRESENTED TO THEM\textsuperscript{asws} THE KINGDOMS OF THE SKIES AND THE EARTH, AND THEY\textsuperscript{asws} KNOW WHATEVER HAS TRANSPRIED AND WHAT WILL BE HAPPENING UP TO THE DAY OF QIYAMAH

1- بر، بصائر الدرجات مَُُمَّدُ بْنُ الُْْسَينِْ عَنِ الْبَزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَََاعَةَ بْنِ سَعْدٍ ا
فَقَالَ لِهَا الشَّيْطَانَ حَجَّعَ فَذَاكَ بَرَضَ اللَّهُ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثَُُّ يََْجُ ُ عَنْهُ خَبَََ السَّمَاءِ

2- بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مَُُمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِِّ قَالَ سََِعْتُ أَبَا جَعْفَرٍ ي
لاَ وَ اللَّهِ لاَ يَكُونُ عَالَِ  جَاهِلًَ أَبَداً عَالَِ  بِشَيْءٍ جَاهِل  بِشَيْءٍ

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more benevolent and kinder with His\textsuperscript{azwj} servant than Obligating upon them obedience of a servant He\textsuperscript{azwj} has Veiled from him\textsuperscript{asws} news of the sky, morning and evening’\textsuperscript{259}

Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Majestic and Mightier and more Magnificent and more Benevolent that to Obligate obedience of a servant having Veiled from him\textsuperscript{asws} knowledge of His\textsuperscript{azwj} sky and His\textsuperscript{azwj} earth’. Then he\textsuperscript{asws} said: ‘That is not Veiled from him\textsuperscript{asws}’\textsuperscript{260}

259 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 1
3. بر، بصائر الدوحة المحسمان بن عليّ بن حسان عن أبي عثمان الدعميّ عن الشفاط بن عمر عن أبي عليّ ع قال: اللهد أحكم وأكرم من أن يفرض طاعة عبد يخفف عنه خطر الشماعة صبحًا ومساء.

(The book) ‘Basair Al Darajaat’ – Al Husayn Bin Ali, from Ubeys Bin Hisham, from Abu Gassan Al Zuhly, from Al Mufazzal Bin Umar,

‘From Abu Abdullah asws having said: ‘Allah azwj is Wiser, and more Benevolent that to Obligate obedience of a servant He azwj has Veiled the news of the sky from him asws, morning and evening’.” 261

4. بر، بصائر الدوحة عبد الله بن محمد روى عن محمد بن خالد عن صفوان عن أبي عبد الله ع قال: إن الله أجمل وأعظم من أن يلهب عبد عن سماه صبحًا ومساء.

(The book) ‘Basair Al Darajaat’ – Abdullah in Muhammad, from the one who report it, from Muhammad Bin Khalid, from Safwan,

‘From Abu Abdullah asws having said: ‘Allah azwj is more Majestic and more Magnificence that to Argue by a servant from His azwj servants, then Hides from him asws something from the news of the sky and the earth’.” 262

5. عبد الله بن محمد روى عن البرّ بمبلغ عن ابن حسين عن محمد بن الأشعث الأزرق قال: دخلت مع حمد ورجل آخر على أبي عبد الله ع قال: فاستخلص أبو عبد الله غاغه بن عبد الله ع تقول إلي فلكلمة ما أتى الله فانبيت أبى عبد الله ع يظهر ببلاذ ونخرج على عبدوه ثم يخفف عنه شيئا من أمره.

Abdullah Bin Muhammad, from Al Luluie, from Ibn Sinan, from Sa’ad Bin Al Asbagh Al Arzaq who said,

‘I entered with Husarys and another man to see Abu Abdullah asws. Abu Abdullah asws isolated with a man and whispered to him whatever Allah azwj so Desired. I heard Abu Abdullah asws saying to the man: ‘Do you see Allah azwj Confering a servant in His azwj country and Argue against His azwj servants, then Hide from him asws something from His azwj Commands’.” 263

6. بر، بصائر الدوحة ابن مروف عن حادي عن حريز عن أبو بصير عن أبو جعفر ع قال: سأجع ع عليّ عن علم النبيّ ص فقله علم النبيّ ع علم جميع اللبلبيّين وعلم ما كان وعلم ما هو كائن إلى قيام الساعة.

(The book) ‘Basair Al Darajaat’ – Ibn Marouf, from Hammad, from Hareez, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Ali asws was asked about the knowledge of the Prophet saww. He asws said: ‘Knowledge of the Prophet saww is the knowledge of the entirety of the Prophets as and knowledge of whatever has transpired, and knowledge of what will be happening up to the Establishment of the Hour’.

ثَُُّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ ِِّّ لََِعْلَمُ عِلْمَ النَّبِِِّ ص وَ عِلْمَ مَا كَانَ وَ عِلْمَ مَا هُوَ كَائِن فِيمَا بَيْنِِ وَ بَيْنَ قِيَامِ السَّاعَةِ.
Then he said: ‘By the One in Whose Hand is my soul! I am the most knowing with the knowledge of the Prophet, and knowledge of what has happened, and knowledge of what will be happening in what is between me and Establishment of the Hour’.

Then he said: ‘I know it from the Book of Allah. Allah is Saying in it is a clarification of all things, [16:89]’.

Then he waited for a while. He saw that, that was grievous upon the ones who heard him, so he said: ‘I learnt from the Book of Allah. Allah is Saying in it is a clarification of all things, [16:89]’.
We, a group of the Shias, were with Abu Abdullah asws by Al-Hijr (Black Stone). He asws said: ‘Is there an eye (spy) upon us’. We turned right and left, but we did not see anyone. We said, ‘There isn’t any eye upon us’.

He asws said: ‘By the Lord azwj of the Kabah! By the Lord azwj of the House!’ – three times. ‘If I asws were to be between Musa as and Al-Khizr asws, I asws would inform them asws am more knowledgeable than them as, and inform them asws with what isn’t in their hands, because Musa as and Al-Khizr asws had been Given knowledge of what had happened and were not Given what is to happen, and Rasool-Allah saww was Given knowledge of what has happened and will be happening up to the Day of Qiyamah, and we asws inherited it from Rasool-Allah saww as inheritance’.

I sought permission to see Abu Abdullah asws. He asws permitted to me, and I heard him asws saying in a speech of his asws: ‘O One aswj Who Specialised us asws with the succession, and Gives us asws knowledge of what has passed, and knowledge of what remains, and Made hearts of the people to be inclined towards us asws, and Made us inheritors of the Prophets asv’.  

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘O Allah aswj! O One aswj Who Gave us asws knowledge of what has passed and what remains, and Made us asws”

267 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 9
268 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 10
inheritors of the Prophets asws, and Ended the previous communities with us asws and Specialised us asws with the successorship".269

12- ج، الاحتجاج عن أبان بن غل ق: كنت عند أبي عبد الله ع إذ دخل عليه رجل من أهل اليمن فسلّم عليه فرئة أبو عبد الله عليه السلام فقال له مرحبا يا سلم، فقال له الرجل هذا الإسم عليني أبي و ما أجمل من يغفري به فقال أبو عبد الله ع صانت يا سعد الحمل فقال الهلال جعلت فذاك إذا كنت ألق

(The book) ‘Al Ihtijaj’ – From Aban Bin Taglub who said,

“I was in the presence of Abu Abdullah asws, when a man from the people of Al-Yemen came up to him asws. He greeted him asws, and he asws returned his greeting, and then said to him: ‘Welcome to you, O Sa’ad’. So the man said to him asws, ‘It is with this name that my mother had named me, and very few recognise me by it!’ So Abu Abdullah asws said to him: ‘You speak the truth, O Sa’ad Al-Mowl’a’. The man said to him, ‘May I be sacrificed for you asws, it is this very teknonym that I had’.

Abu Abdullah asws said to him: ‘There is no good in the nickname. Allah azwj, Blessed and High is Saying in His azwj Book: nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].

What is your work, O Sa’ad?’ He said, ‘May I be sacrificed for you asws, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are’.

Abu Abdullah asws said: ‘How much is the illumination of the Jupiter over the illumination of the moon in levels?’ The Yemeni said, ‘I don’t know’. Abu Abdullah asws said: ‘You speak the truth. How much is the illumination of the Jupiter over the illumination of mercury in levels?’ The Yemeni said, ‘I don’t know’.

Abu Abdullah asws said to him: ‘You speak the truth. So what is the name of the star which, when it emerges the camels get excited?’ The Yemeni said, ‘I don’t know’. Abu Abdullah asws

269 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 11
said to him: ‘You speak the truth. So what is the name of the star which, when it emerges, the cows get excited?’ The Yemeni said, ‘I don’t know’.

Abu Abdullah asws said to him: ‘You speak the truth. What is the name of the star which when it emerges, the dogs get excited?’ The Yemeni said, ‘I don’t know’. Abu Abdullah asws said: ‘You speak the truth in your words, ‘I don’t know’. So, what is Saturn with you all among the stars?’ The Yemeni said, ‘An inauspicious star’. Abu Abdullah asws Don’t say this, for it is a star of Amir Al-Momineen asws, and it is a star of the successors asws, and it is the star of piercing brightness [86:3], which Allah azwj Mighty and Majestic has Spoken of in His azwj Book’. 

Then he asws said: ‘O Arab brother! Is there a scholar among you all?’ The Yemeni said, ‘Yes, may I be sacrificed for you asws! In Al-Yemen there are people who aren’t like anyone of the people regarding their knowledge’.

Abu Abdullah asws said: ‘And what has reached from the knowledge of their scholar?’ The Yemeni said, ‘Their scholar flies in one hour, a distance of a month of the fast rider and the impacts remain’.

Abu Abdullah asws said: ‘There is a scholar asws of Al-Medina who is more knowing than the scholars of Al-Yemen’. The Yemeni said, ‘And what has reached from the knowledge of the scholar asws of Al-Medina’.

He asws said: ‘The knowledge of the scholar asws of Al-Medina ends up to that the impacts remain and he asws does not even fly, and he asws knows what is in the one moment, a travel
distance of the sun, traversing twelve constellation, and twelve lands, and twelve oceans, and twelve worlds’.

Al-Yemeni said to himasws, ‘I did not think that anyone who would this’, and he did not know what to do. Then the Yemeni stood up and left”.270

‘From Abu Abdullaahasws said regarding Words of Exalted: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. Heasws said: ‘It was scrapped off for him from the earth and the ones upon it, and from the sky and the ones in it, and the Angel whom carries it, and the Throne and the one upon it, and that was Done with Rasool-Allahasws and Amir Al-Momineenasws, 271

‘From Abu Ja’farasws regarding this Verse: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75], said: ‘The earth was scraped off for himas until heas saw who was in it, and from the sky until heas saw who was in it, and the Angel who was carrying it, and the Throne and one who was upon it, and like that was shown to your Masterasws (meaning himselfasws)’. 272

‘Abu Abdullaahasws said: ‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. The seventh sky was scraped off for Ibrahimas until heas saw what was above the earth, and the earth was

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270 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 12
271 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 13
272 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 14
scraped off for him as until he as saw what was in the atmosphere, and what was done for Muhammad saww was similar to that, as your Master asws (meaning himself asws) has been shown, and the Imams asws to come after him saww, it would be done with them asws similar to that”. 273

16 - بر، بصائر الدرجات منطقة بن عيسى عن أبي عبد الله الصدوق عن علي بن حسان عن أبي داود السباعي عن بردة الأصلمي عن رسول الله صلى الله عليه وسلم قال: قل رسول الله صلى الله عليه وسلم إلى الله أشهدك معي سبع موانئ حتى ذكر الموطن الثاني الذي أتى جبريل فأمره ب إلى السماء فقال: أتى الكتاب فلم يفتح وعشيق صلى الله عليه وسلم قال: قال قل الله يأتيك به

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Abu Abdullah Al Momin, from Ali Bin Hassan, from Abu Dawood Al Sabie, from Bureyda Al Aslamy,

‘From Rasool-Allah saww. He (the narrator) said, ‘Rasool-Allah saww said: ‘O Ali asws! Allah azwj Kept you asws as a witness along with me saww in seven places’, until he saww mentioned the second place: ‘Jibraeel as came to me saww and ascended with me saww to the sky. He as said: ‘Where is your saww brother? I saww left him saww behind me saww’. He saww said: ‘Supplicated to Allah azwj to Make him asws come to you saww’.

He saww said: ‘I saww supplicated, and there you asws were with me saww. The seven skies were scrapped off for me asws until I saww saw its dwellers and its buildings, and place of every Angel from these. I saww did not see anything from that except and you asws have seen it’.

He saww said: ‘I saww was seated with Rasool-Allah saww and Ali asws was with him saww, when he saww said: ‘O Ali asws! Did I saww not keep you asws as a witness along with me saww in seven places?', until he asws mentioned the fourth place: ‘On the night of Friday I saww saw Kingdoms of the skies and the earth. These were raised for me saww until I saww looked at what was in it. I saww yearned for you asws and supplicated to Allah azwj, and there you asws were with me saww. So, I saww did not see anything from that except and you asws have seen it’.

17 - بر، بصائر الدرجات أحمد بن محمد بن مصعب عن علي بن الحكيم أو عطب عن سهيب عن غنم عن بن شمر عن أبي داود عن بردة قال: كنت جالساً مع رسول الله صلى الله عليه وسلم و علياً معه، فلما قال يا علي! أشهدك سبع موانئ حتى ذكر الموطن الرابع ليلاً، رأيت ملكوت السماوات والأرض ورفعتني إلى حي نظرت إلى ما فيها، فاستثفتحت إلى ذلك فدفعن정 الله صلى الله عليه وسلم إلىك، وثم رأيت.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Bin Al Hakam, from someone else, from Sayf Bin Ameyra, from Bashar, from Abu Dawood, from Bureyda who said,

‘I was seated with Rasool-Allah saww and Ali asws was with him saww, when he saww said: ‘O Ali asws! Did I saww not keep you asws as a witness along with me saww in seven places?, until he asws mentioned the fourth place: ‘On the night of Friday I saww saw Kingdoms of the skies and the earth. These were raised for me saww until I saww looked at what was in it. I saww yearned for you asws and supplicated to Allah azwj, and there you asws were with me saww. So, I saww did not see anything from that except and you asws have seen it’.

18 - بر، بصائر الدرجات محمد بن عيسى عن النبي صلى الله عليه وسلم ثم سند عن النبي صلى الله عليه وسلم عن أبي بكر، قال: قلت لأبي عبد الله صلى الله عليه وسلم: كنت جالساً في ملكوت السماوات والأرض، وأنا رأي إبراهيم صلى الله عليه وسلم وصانعك.

273 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 15
274 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 16
275 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 17
(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Baseer who said,

'I said to Abu Abdullah\textsuperscript{asws}, ‘Did Muhammad\textsuperscript{saww} see: the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75], just as Ibrahim\textsuperscript{as} had seen?’ He\textsuperscript{asws} said: ‘Yes, and (so did) your Master\textsuperscript{asws}’.

From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}), he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]’. He\textsuperscript{asws} said: ‘The skies and the earth were scraped off (uncovered) for him\textsuperscript{as} and he\textsuperscript{as} saw these and saw what was in these, and the Throne and the one upon it’.

He (the narrator) said, ‘I said, ‘Was Muhammad\textsuperscript{saww} Given similar to what Ibrahim\textsuperscript{as} had been Given?’ He\textsuperscript{asws} said: ‘Yes, and this Master\textsuperscript{asws} of yours as well’.

From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]’. He\textsuperscript{asws} said: ‘The skies and the earth were uncovered for him\textsuperscript{as} until he\textsuperscript{as} saw these and whatever was in them, and to the extent that he\textsuperscript{as} saw the Throne and the one upon it, and that was done with Rasool-Allah\textsuperscript{saww}’.

And it is reported by Abdul Raheem: ‘And that was done with your Master\textsuperscript{asws}.’

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\footnotesize{\textsuperscript{276} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 18}

\footnotesize{\textsuperscript{277} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 19}
And it is reported by Abu Baseer and Mansour: ‘And do not view your Master\textsuperscript{asws} except and that has been done with him\textsuperscript{asws}.

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And it is reported from Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘Did Muhammad\textsuperscript{saww} see the kingdom of the skies and the earth?’ He\textsuperscript{saww} said: ‘The seven skies were uncovered for him\textsuperscript{saww} until he\textsuperscript{saww} looked at the seven skies and whatever was in these, and the seven earths and the ones in these, and it was Done with Muhammad\textsuperscript{saww} like what was done with Ibrahim\textsuperscript{as}, and I\textsuperscript{asws} see your Master\textsuperscript{asws}, it has been Done with him\textsuperscript{asws} similar to that.’

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I entered to see Al-Sadiq\textsuperscript{asws} one day, and he\textsuperscript{asws} said to me: ‘O Mufazzal! Do you recognise Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} the essence of their\textsuperscript{asws} recognition?’ I said, ‘O my Master\textsuperscript{asws}! And what is the essence of their\textsuperscript{asws} recognition?’

He\textsuperscript{asws} said: ‘O Mufazzal! One who recognises the essence of their\textsuperscript{asws} recognition would be a Momin in the high sky’. I said, ‘Make me recognise that, O my Master\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘O Mufazzal! Know that they\textsuperscript{asws} know whatever Allah\textsuperscript{azwj} Mighty and Majestic has Created, and its creation, and its formation from nothing, and they\textsuperscript{asws} are the Word of piety, and treasurers of the skies and the earth(s), and the mountains, and the deserts, and the oceans.'
And they\textsuperscript{asws} know how many stars there are in the sky, and Angels, and weight of the mountains, and measurement of water of the oceans, and its rivers, and its springs: \textit{and there does not fall a leaf except they\textsuperscript{asws} know it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book\textsuperscript{[6:59]}, and it is in their\textsuperscript{asws} knowledge, and they\textsuperscript{asws} had known that'}. \textsuperscript{280}

I said, ‘O my Master\textsuperscript{asws}! I have known that, and acknowledge with it and believe’. He\textsuperscript{asws} said: ‘Yes, O Mufazzal! Yes, O Honourable one! Yes, O delighted one! Yes, O goodly! You are good and (makes other to be) good, and the Paradise is welcoming for you and for everyone who believes in it’\textsuperscript{280}

\textsuperscript{280} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 22
CHAPTER 7 – THEY\textsuperscript{asws} ARE RECOGNISING THE PEOPLE BY THE REALITY OF THE EMAN, AND REALITY OF THE HYPOCRISY, AND WITH THEM IS A BOOK WHEREIN ARE NAMES OF THE PEOPLE OF THE PARADISE, AND NAMES OF THEIR\textsuperscript{asws} SHIAS, AND THEIR\textsuperscript{asws} ENEMIES, AND THE NEWS OF AN INFORMANT DOES NOT REMOVE THEM\textsuperscript{asws} FROM WHAT THEY\textsuperscript{asws} KNOW OF THEIR STATES

1- ما، الأمامي الشافعي الطولسي أبو القاسم بن سهل بن طاهر بن حمدون عن أبي بكر الطلابي عن محمد بن حماص الهميم عن عليه بن أبي أيوب عن ابن نبيتان قال: كنت خالساً عن أمير المؤمنين عن أبا بهبه، فقال: يا أمير المؤمنين، أنا أحبك في السراً كما أحبك في العموم.

He (the narrator) said, ‘Amir Al-Momineen\textsuperscript{asws} tapped in the earth with a stick in his\textsuperscript{asws} hand for a while, then raised his\textsuperscript{asws} head and said: ‘You are lying! By Allah\textsuperscript{asws} I neither recognise your face among the faces nor your name among the names’.

Al-Asbagh Bin Nubata said, ‘I was astounded from that with intense astonishment, and I had not departed until another man came to him and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I love you\textsuperscript{asws} secretly just as I love you\textsuperscript{asws} openly’.

The book) ‘Al Amaali’ of the sheikh Al Tusi - Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is’haq, from Abu Ja’far Al Taaly, from Muhammad Bin Khalid Al Tameemi, from Ali Bin Aban, from Ibn Nubata who said,

‘I was seated in the presence of Amir Al-Momineen\textsuperscript{asws} and a man came to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I love you secretly just as I love you\textsuperscript{asws} openly’.

قَالَ الَِْصْبَغُ ف َعَجِبْتُ مِنْ ذَلِكَ عَجَباً شَدِيداً ف َلَمْ أَب ْرَحْ حَتََّ أَتَاهُ رَجُل  آخَرُ ف َقَالَ وَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ ِِنِِّّ لَُِحِبُّكَ فِِ السِّرِّ كَمَا أُحِبُّ كَ فِِ الْعَلََانِيَةِ
He (the narrator) said, ‘He asws tapped with that stick in the ground for a long time, then raised his asws head and said: ‘You speak the truth. Surely, our asws clay is Mercied. Allah azwj Took its Covenant on the day He azwj Took the Covenant, so neither will a deviant deviate from it nor will an entering one enter into it up to the Day of Qiyamah. But, (be prepared to) take destitution as a robe, for I asws heard Rasool-Allah asws saying: ‘The destitution would be quicker to the one who loves you asws than the torrent from the top of the valley to its bottom’.

In a Hadeeth of Ali asws: ‘One who loves us asws, People asws of the Household, let him be prepared to the poverty as a robe’.  281

In a Hadeeth of Ali asws: ‘One who loves us asws, People asws of the Household, let him be prepared to the poverty as a robe’.  281

(The book) ‘Uyoon Akhbar Al-Reza asws – My father, from Sa’ad Bin Abdullah, from Abdullah Bin Aamir Bin Sa’ad Al Rahman Bin Abu Najran who said,

‘Abu Al-Hassan Al-Reza asws wrote and read out his asws message to one of his asws companions: ‘We asws recognise the man when we asws see him by the reality of the Eman and reality of the hypocrisy’.  282

(Tafseer Al Qummi – Ja’far Bin Ahmad, from Abdul Kareem Bin Abdul Rahman who said,

‘asws recognise what is the book of the companions of the right hand, and book of the companions of the left hand, and as for the companions of the right hand (begins with): ‘In the In the Name of Allah the Beneficent, the Merciful’ [1:1]’.  283

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Amro Bin Usman, from Abu Muhammad Al Mashady, from the family of Raja’a Al Bajaly,


281 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 1
282 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 2
283 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 3
He said, ‘Glory be to Allah\(^{azwj}\), O Amir Al-Momineen\(^{asws}\)! I am swearing by Allah\(^{azwj}\) that I love you\(^{asws}\), and you\(^{asws}\) are saying: ‘You are lying’?\(^{76}\)

قال وما علمت أن الله خلق الأرواح قبل الأبدان بالقين عام و أسكتها انها柬埔寨 in Allah’s name quoi؟ و قد عزنا بدننا هو الله ما رأينا فأنه كتب

He\(^{asws}\) said: ‘And what would make you know that Allah\(^{azwj}\) Created the souls before the bodies by two thousand years (millennia) and Settled them in the air. Then He\(^{azwj}\) Presented these to us\(^{asws}\) People\(^{asws}\) of the Household. By Allah\(^{azwj}\)! There is no soul from these (Shias) except and I\(^{asws}\) recognised its form. By Allah\(^{azwj}\)! I\(^{asws}\) did not see you among them, so where were you?’\(^{76}\)

فقال أبو عبده الله ع كان في النار

Abu Abdullah\(^{asws}\) said: ‘He was in the Fire’\(^{284}\).

He said: ‘And what would make you know that Allah\(^{azwj}\) Created the souls before the bodies by two thousand years (millennia) and Settled them in the air. Then He\(^{azwj}\) Presented these to us\(^{asws}\) People\(^{asws}\) of the Household. By Allah\(^{azwj}\)! There is no soul from these (Shias) except and I\(^{asws}\) recognised its form. By Allah\(^{azwj}\)! I\(^{asws}\) did not see you among them, so where were you?’

فقال أبو عبده الله ع كان في النار

Abu Abdullah\(^{asws}\) said: ‘He was in the Fire’\(^{284}\).

The man was silent at that and did not respond to him\(^{asws}\)\(^{285}\).

\(^{284}\) Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 4

\(^{285}\) Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 5
From Abu Abdullah asws having said: ‘A man came to Amir Al-Momineen asws and said, ‘O Amir Al Momineen asws! By Allah aswj, I love you asws!‘ He asws said to him: ‘You are lying’.

The man said to him asws, ‘Glory be to Allah aswj! It is as if you asws recognise what is within my soul’.

He asws said: ‘Amir Al-Momineen asws was angered, and rather the Hadeeth was great coming out from him during the anger. He asws said: ‘So, he asws raised his hands towards the sky and said: ‘How can that not happen to be and He azwj is our Lord azwj Blessed and Exalted! He azwj Created the souls before the bodies by two thousand years (millenniums), then Present to us asws the one who loves (us asws) and the ones who hate (us asws). By Allah azwj! asws did not see you among the ones who love us asws. So, where were you?’

From Abu Abdullah asws having said: ‘While Amir Al-Momineen asws was in the Masjid of Al-Kufa when a man came to him asws and said: ‘O Amir Al-Momineen asws! By Allah aswj, I love you asws‘. He asws said: ‘You are not doing so‘. He said, ‘By Allah aswj, I love you asws!‘ He asws said: ‘You are not doing so‘. He said, ‘Yes, by Allah aswj, the One aswj, there is no god except He aswj. He asws said: ‘By Allah aswj, the One aswj, there is no god except He aswj! You do not love me‘.

O Amir Al-Momineen asws! I am swearing by Allah aswj and I love you asws, and you asws are swearing by Allah aswj! I do not love you asws. It is as if you are informing me that you are more knowing with what is in my soul (than I am)’.

From Abu Abdullah asws having said: ‘A man came to Amir Al-Momineen asws and said, ‘O Amir Al Momineen asws! By Allah aswj, I love you asws‘. He asws said to him: ‘You are lying’.

فقال له الرجل مسأله الله كأنك تعرف ما في نفسي

فقال له الرجل مسأله الله كأنك تعرف ما في نفسي

O Amir Al-Momineen asws! I am swearing by Allah aswj and I love you asws, and you asws are swearing by Allah aswj! I do not love you asws. It is as if you are informing me that you are more knowing with what is in my soul (than I am)’. 
Presented to us asws the one who loved (us asws) from the one who hated (us asws). By Allah azwj! I asws did not see you being among the ones who love us asws. So, where were you?  

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Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 7

288 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 8

289 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 9
She said, ‘He asws said: ‘O so and so! Give me asws Al-Namous (the code book)’. She came with the big parchment, carrying it. He asws spread it out, then looked into it and said: ‘Yes, there is his name and name of his father, over here!’

Ali asws Bin Al-Husayn asws said: ‘Allah azwj Took their Covenant with us asws upon our asws Wilayah. They will neither increase nor decrease. Allah azwj Created us asws from the High Iliyeen and Created our asws Shias from our asws clay (from) lower than that, and Created our enemies from Sijeen, and Created their friend from them, from lower than that’.

My uncle let me enter until I looked into the book. The first thing I pounced upon was my name, so I said, ‘My name, by the Lord azwj of the Kabah!’ He said, ‘Woe be unto you! So where am I?’ I crossed over five or six names, then found the name of my uncle.

Ali asws Bin Al-Husayn asws said: ‘Allah azwj Took their Covenant with us asws upon our asws Wilayah. They will neither increase nor decrease. Allah azwj Created us asws from the High Iliyeen and Created our asws Shias from our asws clay (from) lower than that, and Created our enemies from Sijeen, and Created their friend from them, from lower than that’.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Muhammad al Bazaz who said, ‘It was narrated to me by Huzeyfa Bin Saeyd Al Gifary,

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290 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 10
291 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 11
A companion of the Prophet saww said: ‘I entered to see Ali asws Bin Al-Husayn asws and I saw him asws carrying something. I said, ‘What is this?’ He asws said: ‘This is a register of our asws Shias’.

‘I said, ‘Can you asws show me to look for my name in it?’ I said, ‘I am not literate, my nephew is literate. He asws called for the book and he looked into it, and my nephew said, ‘My name, by the Lord asw of the Kabah!’ I said, ‘Woe be unto you! Where is my name?’ So, he looked and found it eight names after his name’.

She entered with him to Al-Husayn asws and said, ‘May I be sacrificed for you asws! Can you asws look and see whether you asws find this son of my uncle in what is with you asws, and whether you asws find him as one to attain salvation?’ He asws said: ‘Yes, we asws do find him with us asws, and we asws do find him as one to attain salvation’.

I went out with Abu Baseer. I seated him at the door of Abu Abdullah asws. He said to me, ‘Neither discuss nor speak anything’. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah asws saying: ‘O so and so! Open the door for Abu Muhammad’.

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292 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 12
293 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 13
He (the narrator) said, ‘So we entered and the lantern was in front of him, and there was a bowl in front of him, open. The shivering affected me and I went on to tremble. He raised his head towards me and said: ‘Are you Bazzaz?’ I said, ‘Yes, may I be sacrificed for you!’

He (the narrator) said, ‘He threw a quilt towards me which was upon a pillow and said: ‘Fold this’. So I folded it. Then he said: ‘Are you Bazzaz’, and he was looking into the parchment. The shivering increased. When we went out, I said, ‘O Abu Muhammad! I have not seen a night like what has passed with me. I found a basket in front of Abu Abdullah and he brought out a parchment from it and looked into it. Every time he looked into it, the shivering seized me’.

He (the narrator) said, ‘Abu Baseer struck his hand upon his forehead, then said, ‘Woe be unto you! Shall I inform you? By Allah that parchment is the one in which are names of the Shias, and if you had told me I would have asked him to show you your name in it’.

I said to Abu Al-Hassan Al-Maazy (7th Imam), ‘Is my name with you in the basked wherein are names of your Shias?’ He said: ‘Yes, by Allah, in Al-Namous (code book)’.
‘I asked Al-Reza asws about myself, I said, ‘I ask you asws about the most important of the things. Am I from your asws Shias?’ He asws said: ‘Yes’. I said, ‘May I be sacrificed for you asws! Did you asws recognise my name among the names?’ He asws said: ‘Yes’.

17 - بر، بصائر الدرجات إبراهيم بن هاشم عن علي بن المهدى عن علي بن علی بن عبد الله بن عزیز، عن أبي الحسن الراضا، وعن الله كتب إلى هو في رسالةً أن شيعتنا مكتوبون بأسمائهم و أُعتَمّ أبناءهم أحد الله علیه و علىهم السماوات بردون مصدراً و يدخلون مدخلنا ليس على بُلّة الإسلام غربًا و غربًا.

(The book) ‘Basair Al-Darajaat’ – Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

‘From Abu Al-Hassan Al-Reza asws having written to him in a message: ‘Our asws Shias are written with their names and names of their fathers. Allah aswj has Taken the Covenant upon us asws and upon them. They turn our asws turnings and enter our asws entering. There isn’t any nation of Al-Islam apart from us asws and them’.

18 - بر، بصائر الدرجات عبد الله بن محمد عن هوازي عن فضالة عن سليم عن عمر بن أبي بكر، عن رجل عن حذافة بن أسيد الغفاري، قال: كنت عبد الله ع فدخل عليه شيخ و معه ابنه فقال له الشيخ جعلت فذاك أين من يعيشكم أنا

(The book) ‘Basair Al Darajaat’ – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Al Hassan, from his uncle Ali Bin Al Sary Al Karkhy who said,

‘I was in the presence of Abu Abdullah asws and an old man entered to see him asws and his son was with him. The sheikh said to him asws, ‘May I be sacrificed for you asws! Am I from your asws Shias?’

فأخرج أبو عبد الله ع صحفة مثل فخاع اليوم فقلت له أدرج فأدرج على لسان حير من حروف المعجم فإذا اسمه فخرج صحيح فاضح الإرث فرحًا شقيقه و الله

Abu Abdullah asws brought out a parchment like the thigh of a camel and gave him its end, then said to him: ‘Go through the list’, and he went through the list until he stopped upon a letter from the letters of the dictionary, and there was the name of his son before his name. The son shouted out of happiness, ‘My name, by Allah aswj!’

فَرَحَ الشَّيْخَ ثُُّ قَالَ لَهُ أَدْرِجْ فَأَدْرَجَ ثُُّ أَوْقَهُ أَيْضاً عَلَى اسْمِ ابْنِهِ كَذَلِكَ.

He asws felt pity on the old man. Then he asws said to him: ‘Go through the list’. He went through the list, then stopped him upon his name like that’.

19 - بر، بصائر الدرجات أحمد بن محمد بن عامري عن فضادة عن شهيتان عن عم بن أبي نكر عن رجل عن خليفة بن أبي السماعي، قال: لَنَا وَدَعَ الْحَسَنَ بْنَ عَلِيِّ عَلَى مَعَاوِيَةَ وَ اعْتَزَزَ الْمَدِينَةُ بِمُسْتَفْعَةِ فَوَالَتُهُ وَ كَانَ بَينَ عَلیَّ وَ عَلِيَّ حَيْثُ تَوَجَّهَ نَوْجَةً

296 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 16
297 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 17
298 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 18
When Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him\textsuperscript{asws} in his\textsuperscript{asws} journey, and there was a loaded camel in front of his\textsuperscript{asws} eyes, not separating from it wherever he\textsuperscript{asws} headed.

One day I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws} O Abu Muhammad\textsuperscript{asws}! This luggage, you\textsuperscript{asws} do not separate from it wherever you\textsuperscript{asws} are headed’. He\textsuperscript{asws} said: ‘O Huzeyfa! Do you know what it is?’ I said, ‘No’. He\textsuperscript{asws} said: ‘This is the register’. I said, ‘A register of what?’ He\textsuperscript{asws} said: ‘Register of our\textsuperscript{asws} Shias wherein are their name’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! Show me my name’. He\textsuperscript{asws} said: ‘Come in the morning’.

He\textsuperscript{asws} said: ‘I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He\textsuperscript{asws} said: ‘What have you come for in the morning?’ I said, ‘The need which you\textsuperscript{asws} promised me’. He\textsuperscript{asws} said: ‘Who is that youth with you?’ I said, ‘A nephew of mine, and he is literate, and I am not literate’.

He\textsuperscript{asws} said to me: ‘Be seated!’ So I sat down. He\textsuperscript{asws} said: ‘To me\textsuperscript{asws} with the middle register’. So I came with it’. The youth looked and there were names listed. While he was reading when he said, ‘O uncle! Here is my name!’ I said, ‘May your mother be bereft of you! Look where my name is’. He turned a page, then said, ‘There is your name’. So we were cheered, and the youth was martyred with Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, 299.

It has been mentioned from Abu Abdullah\textsuperscript{asws} the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi’raj) of the Prophet\textsuperscript{saww} until he\textsuperscript{asws} ended at (mention of) Al-Sidrat. He\textsuperscript{asws} said, ‘So Al-Sidrat Al-Muntaha (The Lote Tree), said: ‘No creature has exceeded before you\textsuperscript{asww}.’
He⁵ said: ‘Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]. He⁵ said: ‘And He⁵ Handed over to him⁵ a Book of the companions of the right and (a Book of) companions of the left.

He⁵ took the Book of companions of the right by his⁵ right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes’.

He⁵ said: ‘He⁵ Said to him⁵: The Rasool believes in what is Revealed unto him from his Lord [2:285]. Rasool-Allah⁶ said: ‘and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.

He⁵ said: ‘Rasool-Allah⁶ said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]. Allah⁷ said: “I⁷ have Done so!”

So the Prophet⁷ said: ‘Our Lord! And do not Load upon us what we have no strength for us with it; [2:286] – up to the end of the Chapter, and (during) all that Allah⁷ was Saying: “I⁷ have Done so”.

He⁵ said, ‘Then he⁵ folded the parchment and withheld it in his⁵ right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. Rasool-Allah⁶ said: ‘They are a people who are not believing’. So Allah⁷ said: ‘O Muhammad⁶! So turn away from them and say, ‘Salam’, for they shall soon come to know [43:89]’.

He⁵ said: ‘When he⁵ was free from whispering to his⁵ Lord⁷, returned to the Bayt Al-Mamour’. Then he⁵ related the story of the House and the Salat in it. ‘Then he⁵
descended and with him saww were two parchments, and he saww handed them to Ali asws Bin Abu Talib asws, 300.

From Abu Ja'far asws having said: 'My asws father asws narrated to me asws from the one who mentioned it, said, 'Rasool Allah saww came out to us and in his right hand was a book and in his left hand was a book. He spread out the book which was in his right hand and read: 'In the Name of Allah azwj the Beneficent, the Merciful. A book of the inhabitants of the Paradise with their names and names of their fathers. Neither will even one increase in them nor even one would be reduced from them’.

Then he spread out the one which was in his left hand and read: ‘A book from Allah azwj the Beneficent, the Merciful, of the inhabitants of the Fire with their names and names of their fathers and their tribes. Neither will even one increase in them, nor even one would be reduced from them’.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah saww gave Ali asws a book wherein were names of the inhabitants of the Paradise and inhabitants of the Fire. He asws placed it with Umm Salama ra. When Abu Bakr became ruler, he sought it. She ra said, 'It isn’t
for you’. When Umar became ruler, he sought it. She\textsuperscript{ra} said, ‘It isn’t for you’. When Usman became ruler he sought it. She\textsuperscript{ra} said, ‘It isn’t for you’. When Ali\textsuperscript{asws} became ruler, she\textsuperscript{ra} handed it to him\textsuperscript{asws}.\textsuperscript{302}

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(Al-Kalby said, ‘What is the most severe of what you have heard regarding the virtues of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’ I said, ‘Musa Bin Tareyf narrated to me saying, ‘I heard Ali\textsuperscript{asws} saying: ‘I am the distributor of the Fire’.

Al-Kalby said, ‘With me is greater than what is with you. Rasool-Allah\textsuperscript{saww} gave Ali\textsuperscript{asws} a book wherein were names of the inhabitants of the Paradise and names of the inhabitants of the Fire’\textsuperscript{303}.

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(From Abu Ja’far\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} ended up to the seventh sky and ended to Sidrat Al-Muntaha. Al-Sidrat said, ‘No creature has exceeded me before you\textsuperscript{saww}. Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].

And He\textsuperscript{saww} said: ‘He\textsuperscript{asws} Hand him the book of the companions of the right hand, and the book of the companions of the left hand. He\textsuperscript{saww} took the book of the companions of the right hand in his\textsuperscript{saww} right hand and looked into it, and in there were names of the inhabitants of the Paradise, and names of their fathers and their tribes’. And he\textsuperscript{saww} opened the companions of the left hand and looked into it, and there in it were the names of the inhabitants of the Fire and names of their fathers and their
tribes. Then he saw the two books and he handed these two over to Al Bin Abu Talib.

25- برب، بصائر الدرجات عّن أَبِي الحَمْس مُوسى بن الْقَاسِم يَرْفُعُهُ قَالَ: فَالْعَلِيُّ بن الحَمْس يَقْلِدُهُ فَإِذَا رَأَيْنَا

بِحَقِيقَةِ الإِمَانِ وَ بِحَقِيقَةِ النِّفَاقِ فَإِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسََْائِهِمْ وَ أَسََْاءِ آبَائِهِمْ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Haroun, from Abu Al Hassan Musa Bin Al Qasim raising it, said,

‘Al asws Bin Al-Husayn asws said: ‘We asws recognise the man when we asws see him by the reality of the Eman and reality of the hypocrisy, and our asws Shias are written with their names and names of their fathers’. 305

26- برب، بصائر الدرجات عّن أحمد بن الحَمْس غنائم الأَقوِيَّة غنائم عُلَي بن حَمْس بن مَرْؤَو غنائم أبي حَفْص غنائم قَالَ: إِنَّ لَتَعْرُفُ الرَّجُلَ إِذَا رَأَيْنَا

بِحَقِيقَةِ الإِمَانِ وَ بِحَقِيقَةِ النِّفَاقِ.

(The book) ‘Basaair Al Darajaat’ – From Ahmad Bin Al Husayn, from Al Ahwazy, from Umar Bin Tameem, from Ammar Bin Marwan,

‘From Abu Ja’fa asws having said: ‘We asws recognise the man when we asws see him by the reality of the Eman and reality of the hypocrisy’’. 306

27- برب، بصائر الدرجات إنْهُمْ حِيْنَ غنائم عبد اللَّه بن أَبِي نََْراَنَ قَالَ:

مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Abdul Aziz Al Muhtady, from Abdullah Bin Jundab,

Abu Al-Hassan asws wrote to him’, and said similar to it’. 307

28- برب، بصائر الدرجات عبد اللَّه بن أَبِي نََْراَنَ قَالَ: كَتَبَ أبو الحَمْس الرِّضَا غنائم أَبِي نََْراَنَ قَالَ:

مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Abbas, from Ibn Abu Najran who said,

‘Abu Al-Hassan Al-Reza asws wrote and read out his asws letter he asws had written to one of his asws companions’, and said similar to it’. 308

29- برب، بصائر الدرجات حَمْس بِغْنِم يَنْعُي الْحَمْس غنائم أَبِي عَبْد اللَّه قَالَ: إِنَّ اللَّهَ أَخَذَ الْمِيثَاقَ مِيثَاقَ شِيعَتِنَا

مِنْ صَدَقَ أَدَمْ فَتَعْرُفُ جَنَابُكُمْ مِنْ شَرَاكِمْ.

(The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali Bin Al Numan, from his father, from Bakr Bin Karb,
‘From Abu Abdullah asws having said: ‘Allah azwj Took the Covenant, Covenant of our asws Shias from the Sulb (ribs) of Adam as. Thus we asws recognise their good ones from their evil ones’’. 309

309 - Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 29

‘From Abu Ja'far asws having said: ‘Allah azwj Took the Covenant of our asws Shias from the Sulb (ribs) of Adam as. Thus we asws recognise their good ones from their evil ones’’.

310 - Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 30

‘From Abu Ja'far asws having said: ‘Allah azwj Took the Covenant of our asws Shias from the Sulb (ribs) of Adam as. Thus we asws recognise their good ones from their evil ones’’.

311 - Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 31
He (the narrator) said, ‘Umar was such afterwards that there was no Prohibition of Allah^asws except he indulged in it’.

33 - بصرة، بصار الدرجات، محمد بن الحسن عن محمد بن عمر الله بن جهل عن قطعة قال: كنّا أنا وолько بن خزيمة عن أبي عبد الله ع فقال أبو عبد الله لما خلص الخمس يأله إلاأغفنة.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba who said,

‘I and Al-Moalla Bin Khunays were in the presence of Abu Abdullah^asws, and Abu Abdullah^asws said: ‘No one sits in your gathering except I^asws recognise him’.

34 - حصص، الانتصاف بصرة، بصار الدرجات، الحسن بن علي عن أحمد بن هلال عن علي عن الحكم عن مرضي الكتاني قال: كنا عن أبي

علي الله مع جماعة من أصحابنا إذ دخل عليه رجل أخبره في رحل من أصحابنا ومرة عن أبي عبد الله ع علم بحجة رجل;

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair al Darajaat’ - Al Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al Hakam, from Zureys Al Kunasy who said,

‘We were in the presence of Abu Abdullah^asws with a group of our companions when a man I^asws recognised entered to see him^asws. He mentioned a man from our companions and backbit him in the presence of Abu Abdullah^asws, so he^asws did not answer him with anything.

فظهر الرجل أن أبا عبد الله ع لم يسمع فأعاد عليه أيضاً فلم يلبث Guidelines إلا رجل أتته فقال لجهة أخرى: ‘أبا عبد الله ع لم يسمع فأعاد إليه. النزل، أبا عبد الله ع لم يسمع فأعاد إليه. النزل

The man thought that Abu Abdullah^asws had not heard him, so he repeated to him again. But he^asws did not turn towards him. The man thought that he^asws had not heard, so he repeated for the third time.

فرأ أبو عبد الله ع بعده إلى جهة الرجل ونظر على ما تذكره لله أن حفظ الله قد صارت في بها و قال له إن كنت لا أعرف الرجل إلا أن أعلم عليه فيمل القومة تفاصيل ثم أرسل إلى جلته من بها و نفخ ما يبنى من الشعر في كفه.

Abu Abdullah^asws moved his^asws hand to his beard and grabbed it, and shook it thrice until he thought that his beard had come to be in his^asws hand, and he^asws said to him: ‘If you did not know the man except with what has reached you from them (people), then the most evil of the lineages would be my^asws lineage!’ Then he^asws released his beard from his^asws hand and blew what had remaining from the hair in his^asws palm’.

35 - حصص، الانتصاف بصرة، بصار الدرجات، علي بن إسماعيل عن محمد بن أحمد بن الزيات عن محمد بن حزيمة عن علي بن حنظلة قال: كنا أنا

عبد الله ع إذ دخل رجل في مشاهدة أهلاً من المشايعة فأفضى عنة أبو عبد الله ع بوجهه وقال ثم أقبل أبو عبد الله ع بوجهه فرأى أن أنا

عبد الله ع لم يفهم أعاد الكلام.

312 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 32
313 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 33
314 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 34
While I was in the presence of Abu Abdullahasws when a man entered to see himasws. He winked at some people from the Shias. So, Abu Abdullahasws turned hisasws face away from him. Then Abu Abdullahasws turned hisasws face (back), and he views that Abu Abdullahasws had not understood. So he repeated the speech.

Abu Abdullahasws grabbed the left of his beard until he thought that it would remain in hisasws hand. Then heasws said: ‘Ifasws we were befriended the man and disavowed from them upon what reaches me from them (hearsay), the evilest of lineages would be myasws lineage’.

He heard Abu Abdullahasws said: ‘Weasws, Peopleasws of the Household, when weasws know of good from anyone, that (view) would not be removed from usasws by the words of the men (other people)’.

From Abu Abdullahasws, he (the narrator) said, ‘We were in hisasws presence when a man from the people of Al-Kunasa backbit a man from our companions. Heasws blocked hisasws face from him. Then he winked, so Abu Abdullahasws said: ‘Ifasws were to rather befriend the man and disavow from them due to the words of the people, then the most evil of the lineages would be this (mine)’. Then heasws grabbed his beard and shook it with a severe shaking, then there remain in hisasws palm something, so heasws blew it off’.

315 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 35
316 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 36
317 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 37
‘Amir Al-Momineen asws ascended the pulpit. He asws praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! Our asws Shias have been Created from the treasured clay before the Creation of Adam as by two thousand years. Neither will a deviant deviate among them nor with an entering one enter to be among them, and I asws recognise them whenever I look at them.

لَِِنَ رَسُولَ اللَّهِ ص لَمَّا ت َفَلَ فِِ عَيْنِ فِِّ وَ أَنَا أَرْمَدُ قَالَ أَذْهِ ْ عَنْهُ الَْْرَّ وَ الْقُرَّ وَ الْبََْدَ وَ بَصِّرْهُ صَ دِيقَهُ مِ نْ عَ دُوِّهِ ف َلَ مْ يُصِ بْنِِ رَمَ د  ب َعْ دُ وَ لاَ حَ رٌّ وَ لاَ بَرْد  وَ لَِِنِِّْ عْرِفُ صَدِيقِي مِنْ عَدُوِّي

(This is) because when Rasool-Allah saww applied spittle in my asws eye, and I asws had sore eyes, he saww said: ‘Remove from him asws the hot and the coldness and the cold, and Make him asws visualise his asws friends from his asws enemies’. So, neither did sore eyes afflict me asws afterwards, nor heat, nor cold, and I asws recognise my asws friend from my asws enemy’.

فَقَامَ رَ جُل  مِنَ الْمَلَِْ فَسَلَّمَ ثَُُّ قَالَ وَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَِِّّ لََِدِينُ اللَّهَ بِوَلاَيَتِكَ وَ ِِنِِّّ لَُِحِبُّكَ فِِ السِّرِّ كَمَا أُظْهِرُ فِِ الْعَلََانِيَةِ

A man from the assembly stood up and greeted, then said, ‘By Allah azwj, O Amir Al-Momineen asws! I make it a religion with your asws Wilayah, and I love you asws in the secret just as I display in the open’.

فَقَالَ لَهُ عَلِيٌّ ع كَذَبْتَ فَوَ اللَّهِ مَا أَعْرِفُ اسََْكَ فِِ الَِْسََْاءِ وَ لاَ وَجْهَكَ فِِ الْوُجُوهِ وَ ِِنَّ طِينَتَكَ لَمِنْ غَيرِْ تِلْكَ الطِّينَةِ

Ali asws said to him: ‘You are lying! By Allah azwj, I asws do not recognise your name among the names, nor your face among the faces, and that your clay is from other than that clay’.

فَقَالَ فَجَلَسَ الرَّجُلُ قَدْ فَضَحَهُ اللَّهُ وَ أَظْهَ رَ عَلَيْ هِ ثَُُّ قَ امَ آخَ رُ ف َقَ الَ يَ ا أَمِ يرَ الْمُ ؤْمِنِينَ ِِنِِّّ لََِدِي نُ اللَّ هَ بِوَ لَايَتِ كَ وَ ِِنِِّّ لَُِحِبُّ كَ فِِ السِّ رِّ كَمَ ا أُحِبُّ كَ فِِ

He (the narrator) said, ‘The man sat down, Allah azwj having had Exposed him and Showed him up. Then another stood up and said, ‘O Amir Al-Momineen asws! I make a religion of Allah azwj with your asws Wilayah, and I love you asws in the secret just as I love you asws in the open’.

فَقَالَ لَهُ صَدَقْتَ طِينَتُكَ مِنْ تِلْكَ الطِّينَةِ وَ عَلَى وَلاَيَاهُ أُخِذَ مِيثَاقُكَ وَ ِِنَّ رُوحَكَ مِنْ أَرْوَاحِ الْمُؤْمِنِينَ فَاتَُِّ ذْ لِلْفَقْرِ جِلْبَاباً ف َوَ الَّذِي ن َفْسِي بِيَدِهِ

He asws said to him: ‘You speak the truth. Your clay is from that clay, and upon our asws Wilayah your Covenant was Taken, and your asws soul is from the souls of the Momineen, therefore take the poverty as a robe, for by the One azwj in Whose Hand is my asws soul I asws
have heard Rasool-Allah⁵⁹⁰ saying that the poverty to one who loves us is quicker than the torrent from the top of the valley to its bottom”.

By Allah⁵⁹¹! If the people of the east and the west were to struggle to add a single man in our⁵⁹⁲ Shias, or reduce a man from them, they would not be able upon that, and they (Shias) are written with us⁵⁹³, with their names and names of their fathers and their clans and their ancestors.

O Abdullah Bin Al-Fazl! And if I⁵⁹⁴ so desire to, I⁵⁹⁵ can show you your name in our⁵⁹⁶ parchment’. Then he⁵⁹⁷ called for a parchment and spread it out. We found whiteness where there weren’t the traces of writing. I said, ‘O son⁵⁹⁸ of Rasool-Allah⁵⁹⁹ I do not see in it any trace of writing’. He⁵⁹⁹ wiped his⁶⁰⁰ hand upon it and I found it to be written, and found my name at its bottom, so I performed Sajdah of gratitude to Allah⁶⁰¹''.

(The book) ‘Al Ikhtisaas’ – Muhammad Bin Ali, from Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Abu Ahmad Al Azdy, from Abdullah Bin Al Fazl Al Hashimy who said,

‘Abu Abdullah⁶⁰² said to me; ‘O Abdullah Bin Al-Fazl! Allah⁶⁰³ Blessed and Exalted Created us⁶⁰⁴ from Noor (Light) of His⁶⁰⁵ Magnificence and Made us⁶⁰⁶ with His⁶⁰⁷ Mercy, and Created your (Shias) souls from us⁶⁰⁸. Thus we⁶⁰⁹ incline towards you and you incline towards us⁶¹⁰.

(The book) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Ibn Raib, from Bukeyr who said,

‘Abu Ja’far⁶¹¹ said: ‘Allah⁶¹² Mighty and Majestic Took the Covenant of our⁶¹³ Shias with the Wilayah, so we⁶¹⁴ recognise them in the tone of the words”.

318 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 38
319 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 39
320 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 40
CHAPTER 8 – ALLAH\textsuperscript{azwj} THE EXALTED RAISES A PILLAR FOR THE IMAM\textsuperscript{asws}, HE\textsuperscript{asws} LOOKS BY IT TO THE DEEDS OF THE SERVANTS

1- بر، بصائر الدرجات معاوية بن محمد بن أنس بن حضيرة عن أبي ذاذا القدر عن محمد بن مروان بن أبي عبد الله قال: إن الإمام يسمع الصوت في بطنه أمه فإذا بلغ أربعة أشهر كتب على عضده الأيمن وكتبت كلمة يزل صادقا وعادلا لا يبدل إلى كلماته.

2- بر، بصائر الدرجات عبيد الله بن عامر عن محمد بن عثمان عن النبي ﷺ من حيث جاء به. (The book) ‘Basair Al Darajaat’ – Muawiya Bin Hukeym, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan,

3- بر، بصائر الدرجات أحب بن محمد عن علي بن حذافة عن جيل بن دارج، قال روى وغير واحد من أصحابنا قال: لا تكلموا مع الإمام، فإن الإمام يسمع الكلام وروى خير وثواب من أصحابنا قال: بل هي نزلة في الإمام فإن الإمام يسمع الكلام وهو خير في بينه، فإن أراد أن يكتب الملك بين عينيه وكتبت كلمة يزل صادقا وعادلا لا يبدل إلى كلماته فإذا قام بالأمر رفع له في كل بلد مرتان ينظره إلى أعمال العباد.

From Abu Abdullah\textsuperscript{asws} having said: ‘The Imam\textsuperscript{asws} hears the voice in the belly of his\textsuperscript{asws} mother\	extsuperscript{asws}. When he\textsuperscript{asws} reaches four months, it is written 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, [6:115].

When she\textsuperscript{as} places him\textsuperscript{asws}, a light shines for him what is between the sky and the earth. So when he\textsuperscript{asws} starts walking, a pillar of light is raised for him\textsuperscript{asws}. He\textsuperscript{asws} sees by it what is between the east and the west’.

Abu Ja’far\textsuperscript{asws} having said: ‘The Imam\textsuperscript{asws} from us\textsuperscript{asws} hears the speech in the belly of his\textsuperscript{asws} mother until he\textsuperscript{asws} falls upon the ground, an Angel comes to him\textsuperscript{asws} and write 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 Knowing, the Knowing [6:115], until when he\textsuperscript{asws} is a youth, Allah\textsuperscript{azwj} Raises for him\textsuperscript{asws} a pillar of light, he\textsuperscript{asws} sees in it the world and whatever is in it, nothing from it is veiled from him\textsuperscript{asws}'.
(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj who said, ‘It is reported by more than one of our companions,

“He asws said: ‘Do not speak regarding the Imam asws’, for the Imam asws hears the speech while he asws is in the belly of his asws mother asws. When she asws places him asws, the Angels writes 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, a minaret is raised for him asws in every city. He asws looks by it to the deeds of the servants’”. 323

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4- بر، بصائر الدرجات عن عثمان بن عوف بن مسعود عن عبد السلام بن مسعود عن الحسن بن الحسن بن طلحة بن أبي عبيدة الله ع قال: إن الإمام يسمع في بلبل أمه فإذا وجد خطًا على منتهيه خط رآه قال علامة فأول الله تعاون و_quotes كلمة يكتب في صدره وعندًا لا تمتد لكلمته وجعل له في كل زمان عوود من ثور يرى به ما يفعله أهلها فيها.

(The book) ‘Basaair Al Darajaat’ – Imran Bin Musa, from Ayoub Bin Nuh, from Abdul Salam Bin Salim, from Al Husayn, from Yunus Bin Zabyan,

‘From Abu Abdullah asws having said: ‘The Imam asws hears in the belly of his asws mother. When he asws is born, it is written upon his asws shoulder a line’. Then he asws said: ‘Like this’, by his asws hand (gesture). ‘And that is the Word of Allah aswj the Exalted: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115], and a pillar of light is made to be for him asws in the town, he asws sees by it what its inhabitants are doing in it’” 324

324 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 4

5- بر، بصائر الدرجات عن عثمان بن عوف بن مسعود عن عبد السلام بن مسعود عن الحسن بن الحسن بن طلحة بن أبي عبيدة الله ع قال: الله يسمع في بلبل أمه حتى إذا سقط على الأرض أناه مثل ذلك فيكتب في صدره وعلى عضله الأيمن و_quotes كلمة يكتب فيه صفا وعندًا لا تمتد لكلمته وجعل له في كل زمان عوود من ثور يرى به ما يفعله أهلها فيها.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, and Muhammad Bin Al Fuzeyl, from Muhammad Bin Marwan, from Al Fuzeyl,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘The Imam asws hears the speech in the belly of his asws mother until when he asws falls upon the ground, an Angel comes to him asws and writes 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, Allah aswj Raises a pillar of light for him asws in every town. He asws stays in a town, and he asws knows what is being done in another town’”. 325

325 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 5

6- بر، بصائر الدرجات عن عثمان بن عوف بن مسعود عن عبد السلام بن مسعود عن الحسن بن الحسن بن طلحة بن أبي عبيدة الله ع قال: الإمام يسمع الكلام في بطنه أمه فإذا سقط إلى الأرض لصب له عوود في بلبل و هو يرى ما في غيظها.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Fuzeyl, from one of his men,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Imam\textsuperscript{asws} hears the speech in the belly of his\textsuperscript{asws} mother\textsuperscript{asws}. When he\textsuperscript{asws} falls to the ground, a pillar (of light) is installed for him\textsuperscript{asws} in his\textsuperscript{asws} city, and he\textsuperscript{asws} sees what is in other (places)’’.\textsuperscript{326}

- بصر الدراة أحمد بن محمد عن ابن محبوب عن الربيع بن محمد، عن محمد بن مروان قال: سمعت أبي عبد الله يقل: إن الإمام يسمع في بطن أمه، فلما وقع إلى الأرض نزل له ضرير من نور، ويهيئ بصره بما يعمله أهل كل بلد.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Mahboub, from al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The Imam\textsuperscript{asws} hears in the belly of his\textsuperscript{asws} mother. When he\textsuperscript{asws} is born, it is written between his\textsuperscript{asws} shoulders: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]. When the Command comes to him\textsuperscript{asws}, Allah\textsuperscript{azwj} Makes a pillar of light to be for him\textsuperscript{asws}. He\textsuperscript{asws} sees by it what is being done by the inhabitants of every city’’.\textsuperscript{327}

- بصر الدراة محمد بن إسحاق بن سلمة عن أبي جعفر عن أبي محمد المداني عن أبي سفيان الريري قال: كنت بعند أبي عبد الله، فسمع منه: يا صادقًا وصدقًا، لا مبدل لهما. إن الإمام إذا شبّ رفع الله له في كل قرية عمودًا من نور، يعلم ما يعمله أهل كل قرية.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Al Washa, from Muhammad Bin Al Fzyeyl, from Muhammad Bin Marwan, from Al Fuzeylel,

‘Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The Imam\textsuperscript{asws}, when he\textsuperscript{asws} is a youth, Allah\textsuperscript{azwj} Raises for him\textsuperscript{asws} in every town, a pillar of light, he\textsuperscript{asws} knows what is being done in another town’’.\textsuperscript{328}

- بصر الدراة عبد الله بن محمد بن إسحاق بن سلمة عن أبي محمد المداني عن أبي سفيان الريري قال: كنت بعند أبي عبد الله، فسمع منه: يا صادقًا وصدقًا، لا مبدل لهما. إن الإمام إذا شبّ رفع الله له في كل قرية عمودًا من نور، يعلم ما يعمله أهل كل قرية.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Suleym, or from the one who reported it, from Ahmad Bin Suleym, from Abu Muhammad Al Hamdany, from Abu Is’haq Al Jareery who said,

‘I was in the presence of Abu Abdullah\textsuperscript{asws} and heard him\textsuperscript{asws} saying: ‘For Allah\textsuperscript{azwj} there are pillars of light (for) the Divine Authorities of Allah\textsuperscript{azwj} on the entirety of the creatures. It’s (one) end is with Allah\textsuperscript{azwj}, and its other end is in the ears of the Imam\textsuperscript{asws}. Whenever Allah\textsuperscript{azwj} Intends anything, Reveals it in the ears of the Imam\textsuperscript{asws}\textsuperscript{asws}.\textsuperscript{329}

- بصر الدراة الحسن بن علي عن صالح عن سهل عن أبي عبد الله، قال: كنت في اليتاء، فقال لي: إن الله خلق الله خلق نبيًا ورسولًا خلق نبيًا ورسولًا.

326 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 6
327 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 7
328 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 8
329 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 9
From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I was seated in his\textsuperscript{asws} presence. He\textsuperscript{asws} said to me initiating from him\textsuperscript{asws}, ‘O Salih Bin Sahil! Allah\textsuperscript{azwj} Made messengers to be between Him\textsuperscript{azwj} and the Rasools\textsuperscript{as}, and did not Make messengers to be between Him\textsuperscript{azwj} and the Imam\textsuperscript{asws}.\textsuperscript{226}

He (the narrator) said, ‘I said, ‘And how is that so?’ He\textsuperscript{asws} said: ‘(Instead) He\textsuperscript{azwj} Made a pillar of light to be between Him\textsuperscript{azwj} and the Imam\textsuperscript{asws}. Allah\textsuperscript{azwj} Looks at the Imam\textsuperscript{asws} by it, and the Imam\textsuperscript{asws} looks at Him\textsuperscript{azwj} by it. When he\textsuperscript{asws} wants to know a thing, he\textsuperscript{asws} looks into that light and recognises it’.\textsuperscript{330}

(Explanation of Majlisi – ‘Looking of Allah\textsuperscript{azwj} the Exalted to him\textsuperscript{asws} is a metaphor about His\textsuperscript{azwj} Blessings upon him\textsuperscript{asws}, and his\textsuperscript{asws} looking at Him\textsuperscript{azwj} the Exalted is a metaphor about the peak of his\textsuperscript{asws} gnosis’).

From Abu Abdullah\textsuperscript{asws} having said: ‘Abu Ja’far\textsuperscript{asws} said: ‘\textit{Surely We Revealed it during the Night of Pre-determination [97:1]} – A Noor (light) like the eye upon the head of the Prophet\textsuperscript{saww} and the successors\textsuperscript{as}. No one from us\textsuperscript{asws} wants any knowledge of a matter from the matters of the earth or from matters of the sky up to the Veils which are between Allah\textsuperscript{azwj} and the Throne, except he\textsuperscript{asws} raises his\textsuperscript{asws} eye towards that Noor and he\textsuperscript{asws} sees the interpretation of that which he\textsuperscript{asws} wanted, written therein’.\textsuperscript{331}

‘I said to Abu Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! What is the ability of the Imam\textsuperscript{asws}?’

\textsuperscript{226} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 10
\textsuperscript{330} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 11
\textsuperscript{331} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 11
He asws said: ‘He asws hears in the belly of his asws mother. When he asws arrives to the ground it would be written upon his 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].

Then a pillar of light is Sent to him asws as well from beneath the interior of the Throne to the earth. He asws sees in it the deeds of the creatures, all of them. Then another pillar is branched out for him asws, from the Presence of Allah aswj to the ears of the Imam asws. Every time he asws is needy to an increase, it is poured into him asws a pouring’.

13 - بر، بصائر الدرجات أَبُو مَُُمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْ بَاطٍ عَنْ مَُُمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِِ بَكْرٍ الَْْضْرَمِيِّ قَالَ:

14 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ عَلِيِّ بْنِ أَحَِْدَ بْنِ مَُُمَّدٍ عَنْ أَبِيهِ قَالَ:

15 - بر، بصائر الدرجات أَحَِْدُ بْنُ مِهْرَانَ قَالَ:

(The book) ‘Basaair Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Bakr AL Hazrmy who said,

‘Abu Abdullah asws said to me: ‘O Abu Bakr! Nothing is hidden from me asws from your city’.

'I and Safwan were in the presence of Abu Al-Hassan asws and they mentioned the Imam asws and his asws merits. He asws said: 'But rather, a status of the Imam asws in the earth is at the status of the moon in the sky, and in its place it emerges upon the entirety of the things, all of them’.

(The book) ‘Basaair Al Darajaat’ – Al Haysham Al Nahdy, from Ismail Bin Mihran who said,
‘I and Ahmad Bin Abu Nasr were in the presence of Al-Reza asws, and the mention (discussion) of the Imam asws flowed. Al-Reza asws said: ‘But rather, he asws is like the moon circling in every place, or you can see it from every place’.

And it is reported by the sheykh Hassas Bin Suleyman in the book ‘Al Mukhtasar’, from what he reported from the book ‘Manhaj Al Tahqeeq’ to the same way copied from the book ‘Nawadir Al Hikma’, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Is’haq Bin Ammar who said,

‘Abu Abdullah asws said: ‘The Imam asws hears the voices in the belly of his asws mother as. When he asws falls to the ground, it is written upon his asws right upper arm: And the Word of your Lord has been Completed [6:115] – the Verse. When he asws grows up, a pillar of light is installed for him asws, from the sky to the earth. He asws sees by it, the deeds of the servant’.

And Yunus Bin Zabyan had an increase in it: ‘When he asws comes out to the ground, he asws is Given the wisdom and adorned with the forbearance, and the dignity, and Clothed the prestige, and lamp is Made to be for him asws by which he asws recognises the consciences and sees by it the deeds of the servants’.

And Al-Fazl, from Abu Ja’far asws: ‘When he asws falls to the ground, a light is shone for him asws from the sky to the earth. He asws sees by it what is between the east and the west’.

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335 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 15
336 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 16
CHAPTER 9 – NOTHING IS HIDDEN FROM THEM<sup>asws</sup> FROM THE SITUATIONS OF THEIR<sup>asws</sup> SHIAS AND WHAT THE COMMUNITY COULD BE NEEDY TO FROM THE ENTIRETY OF THE KNOWLEDGE, AND THEY<sup>asws</sup> KNOW WHAT WOULD AFFLICT THEM<sup>asws</sup> FROM THE AFFLICTIONS AND THEY ARE BEING PATIENT UPON IT, AND IF THEY<sup>asws</sup> WERE TO SUPPLICATE TO ALLAH<sup>azwj</sup> TO REPEL IT, THEY<sup>asws</sup> WOULD BE ANSWERED, AND THEY<sup>asws</sup> KNOW WHAT IS IN THE CONSCIENCES AND KNOWLEDGE OF THE DEATHS AND THE AFFLICION AND THE DECISIVE ADDRESS AND THE BIRTHS

1 - In 'Basair Al Darajaat', Ali Bin Ismail, from Muhammad Bin Umar, from Ismail Al Arzaq, said, ‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Allah<sup>azwj</sup> is Wiser, and more Benevolent, and more Majestic, and more Knowing that for Him<sup>azwj</sup> to Argue upon His<sup>azwj</sup> servants by a Divine Authority, then He<sup>azwj</sup> would Hide from him<sup>asws</sup> something from their<sup>asws</sup> matters’. 337

2 - In 'Basair Al Darajaat', Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Khalid Al Kayyal, from Abdul Aziz Al Saig, said, ‘Abu Abdullah<sup>asws</sup> said: ‘Do you see that Allah<sup>azwj</sup> would Shepherd citizens and Choose a Caliph upon them He<sup>azwj</sup> has Hidden from him<sup>asws</sup> something from their matters’. 338

3 - In 'Basair Al Darajaat', Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub, said,

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337 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 1
338 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 2
‘We entered to see Abu Abdullah\textsuperscript{asws} and in his\textsuperscript{asws} presence was a man from the people of Al-Kufa. He\textsuperscript{asws} was gently reproaching him regarding some wealth for him\textsuperscript{asws}. He\textsuperscript{asws} instructed him to hand it over to him\textsuperscript{asws}, so he had come. He\textsuperscript{asws} said: ‘You have gone away with my\textsuperscript{asws} wealth’. He said, ‘By Allah\textsuperscript{azwj}, I have not done so’.

He\textsuperscript{asws} got angered and sat up, then said: ‘You are saying, ‘By Allah\textsuperscript{azwj}, I have not done so’?’ And he\textsuperscript{asws} repeated it a few times. Then he\textsuperscript{asws} said: ‘O Aban, and you, O Ziyad! But, by Allah\textsuperscript{azwj}! If you two were trustees of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Caliphs in His\textsuperscript{azwj} earth, and His\textsuperscript{azwj} Divine Authorities upon His\textsuperscript{azwj} creatures, it would not have been hidden from you both what has been done with the wealth’.

The man said at that, ‘May I be sacrificed for you\textsuperscript{asws}! I have done so’, and he\textsuperscript{asws} took the wealth”\textsuperscript{339}.

Then Abu Abdullah\textsuperscript{asws} said: ‘Do you see the one whom Allah\textsuperscript{azwj} Made to be a Divine Authority upon His\textsuperscript{azwj} creatures, He\textsuperscript{azwj} would Hide something from him, of their matters?’\textsuperscript{340}

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\textsuperscript{339} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 3

\textsuperscript{340} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 4
‘Abu Abdullah asws said: ‘Allahazwj is Wiser, and more Benevolent, and more Majestic, and more Magnificent, and more Just than for Himazwj to Argue by Hisazwj Divine Authority, then Hide from himasws something of their matters’." 341

Abu Abdullah asws said: ‘Do you see the one whom Allahazwj Made to be Hisazwj Divine Authority upon Hisazwj creatures, Heazwj would Hide from himasws anything from their matters?’ 342

I said, ‘May I be sacrificed for youasws! This is the Permissible and the Prohibition, and the Quran. I know that youasws are its Master, and the people know of it, and this, it is the speech’. Heasws said to me: ‘And you are doubting, O Hisham? One who doubts that Allahazwj Argued upon Hisazwj creatures by a Divine Authority, there does not happen to be with himasws all what they would be arguing to himasws, so he has fabricated upon Allahazwj’.” 343

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341 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 5
342 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 6
343 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 7
Abu Abdullah *asws* said: ‘One who claims that Allah *azwj* Argues with a servant in His *azwj* City, then Veil from him *asws* the entirety of what they could be needy to him *asws* for, so he has fabricated upon Allah *azwj*.

‘I entered to see Abu Al-Hassan *asws* and he *asws* was in the courtyard of his *asws* house, and on that day he *asws* was at Al-Rumeyla (city). When I looked at him *asws*, I said: ‘By my father and my mother, O my Master *asws!*’ (Saying) within myself, (you *asws* are) ‘Oppressed, usurped, persecuted’.

Then I went near him *asws* and kissed between his *asws* eyes and sat down in front of him *asws*. He *asws* turned towards me and said: ‘O Khalid! We *asws* are more knowing of this matter therefore do not imagine it within yourself’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you *asws*! By Allah *azwj* I did not intend anything with this’. He *asws* said: ‘We *asws* are more knowing with this matter than others. If we *asws* want it would come to us *asws*, and for these people there is a term and a peak, there is no escape from the ending to it’.

He (the narrator) said, ‘I said, ‘I shall not repeat anything within myself, ever, and will be patient’. He *asws* said: ‘Do not repeat ever!’

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344 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 8
345 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 9
I entered to see Abu Abdullah \textsuperscript{asws} and he \textsuperscript{asws} was lying down and his \textsuperscript{asws} face was towards the wall. He \textsuperscript{asws} said when I entered to see him\textsuperscript{asws}: ‘O Umar! Press my\textsuperscript{asws} legs’. I sat down and pressed his\textsuperscript{asws} legs. I said within myself, ‘Now I shall ask him\textsuperscript{asws} about Abdullah and Musa\textsuperscript{asws}, which of the two is the Imam\textsuperscript{asws}. He\textsuperscript{asws} turned his\textsuperscript{asws} face towards me and said: ‘By Allah\textsuperscript{azwj}! The I\textsuperscript{asws} shall not answer you’).

I was sick with severe illness during the era of Amir Al-Momineen\textsuperscript{asws}. During the Friday I found lightness from myself and I said, ‘I do not know of anything superior than pouring the water upon myself and pray Salat behind Amir Al-Momineen\textsuperscript{asws}. So, I did.

Then I went to the Masjid. When Amir Al-Momineen\textsuperscript{asws} ascended the pulpit, that illness returned to me. When Amir Al-Momineen\textsuperscript{asws} left and entered the building, I entered with him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Rumeyla! I\textsuperscript{asws} saw you and you were clasping part of you with part’.

I said, ‘Yes’, and narrated the story to him\textsuperscript{asws} which I was in, and that which carried me upon the desire regarding praying the Salat behind him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Rumeyla! There isn’t any Momin with an illness except we\textsuperscript{asws} are afflicted by his illness, nor grieve except we\textsuperscript{asws} grieve with his grief, nor supplicate except we\textsuperscript{asws} say: ‘Ameen’ to his supplication, not be silent, except we\textsuperscript{asws} supplicate for him\textsuperscript{asws}. ’

I said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! This is for the ones with you in the building. What is your\textsuperscript{asws} view of the one who

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\footnotesize{Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 10}
were to be in the outskirts of the earth?’ He asws said: ‘O Rumeyla! There is no Momin hidden from us asws in the east of the earth nor in its west’. 347

The book ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Abdul Kareem Bin Amro, from Abu Al rabie Al Shamy who said,

'I said to Abu Abdullah asws, ‘A Hadeeth has reached me from Amro Bin Al-Hamiq’, He asws said: ‘Present it’. He said, ‘He entered to see Amir Al-Momineen asws and he asws saw paleness in his face, so he asws said, ‘What is this paleness?’ So, he mentioned the pain which was with him.

Ali asws said to him: ‘We asws tend to be happy to your happiness and grieve to your grief, and fall ill to your illness, and we asws supplicate for you and (when) you are supplicating, we asws say: ‘Ameen’.

Amro said, ‘I have recognised what I said, but how come (when) we supplicate you asws are saying ‘Ameen’?’ He asws said: ‘It is the same to us asws, the distant one and the one present’. Abu Abdullah asws said: ‘You speak the truth, Amro’. 348

The book ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqda, from Ahmad Bin Al Husayn Bin Saeed, from his father, from Tareyf Bin Nasih, from Muhammad Bin Abdullah Al Asamma,

‘From Abu Abdullah asws having said: ‘I asws heard my asws father asws saying to a group of his asws companions: ‘By Allah aswj! If there were locks upon their mouths I asws would have informed every man from them what they would not have yearned to anything, but among you is the broadcaster, and Allah aswj will Make His aswj Command to reach (its result)’.

347 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 11
348 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 12
I (Majlisi) am saying: ‘It has been reported in many words of Amir Al-Momineen\textsuperscript{asws} having said: ‘I\textsuperscript{asws} know the deaths and the affliction and the judgment and the decisive address’\textsuperscript{349}.

\textsuperscript{349} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 13

And \textsuperscript{asws} had looked among the kingdoms by the Permission of my\textsuperscript{asws} Lord\textsuperscript{azwj}, thus there is nothing hidden from me\textsuperscript{asws} of what has happened before me\textsuperscript{asws} nor what would be coming after me\textsuperscript{asws}, and that Allah\textsuperscript{azwj} Perfected for this community their religion by my\textsuperscript{asws} Wilayah, and Completed the Favours upon them and was Pleased for them with their Islam.

Then He\textsuperscript{azwj} Said to Muhammad\textsuperscript{saww} on the day of the Wilayah: “O Muhammad\textsuperscript{saww}! Inform them that I\textsuperscript{azwj} have Perfected their religion for them today and Completed the Favours upon them and am Pleased with their Islam!” All that is a Conferment from Allah\textsuperscript{azwj} upon me\textsuperscript{asws}, so for Him\textsuperscript{azwj} is the Praise’\textsuperscript{350}.

\textsuperscript{350} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 14

\textsuperscript{351} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 15
And our asws Shias are written with their names and names of their fathers. Allah azwj Took the Covenant upon us asws and them. They turn our asws turning and enter our entrances. We asws are the salvation, and our asws perfection is the perfection of the Prophets asw, and we asws are sons asws of the successors asws, and we asws are the ones specialised in the Book of Allah azwj, and we asws are the foremost of the people with Allah azwj, and we asws are the foremost of the people with the Book of Allah azwj, and we asws are the foremost of the people with the Religion of Allah azwj.

And we asws are those for whom Allah azwj Legislated His azwj Religion for us asws, so He azwj Said in Hisazwj Book: *He has Legislated to you - O Progeny asws of Muhammad asww, from the Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad asww, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].*

And we asws have Taught us asws, and Delivered to Us asws the Knowledge what we asws know, and Entrusted us asws their asws knowledge. We asws are the inheritors of the Determined Ones (UI Al-Azam) from the Rasool as that you asws would, "Establish the Religion - O Progeny asws of Muhammad asww, and do not be divided in it!", and be as one group. *Greatly difficult it is upon the associators* - the ones who associate others with the Wilayah of Ali asws, *what you are calling them to* - from the Wilayah of Ali asws. Allah, O Muhammad asww, Guides towards it ones who are penitent [42:13] - the one who answers you to the Wilayah of Ali asws.
‘Al-Reza asws wrote to him: ‘As for after, Muhammad asw was a trustee of Allah azwj in His azwj earth’, and mentioned similar to it’. 352

‘I said to Abu Abdullah asws, ‘From where were the companions of Ali asws afflicted by what afflicted them of their deaths and their afflictions?’ He asws said: ‘He asws answered me resembling the anger, ‘From who was that except from them?’

He (the narrator) said, ‘I said, ‘What prevents you asws? May I be sacrificed for you asws’! He asws said: ‘That is a closed door, except that Al-Husayn asws Bin Ali asws. He asws opened something from it’. Then he asws said: ‘O Abu Muhammad! They asws were those having locks upon their mouths’’. 353

‘I said to Abu Abdullah asws, ‘Who is for us who would narrate to us just as Ali asws Amir Al-Momineen asws used to narrate to his asws companions, with their days, and those dilemmas?’ He asws said: ‘But, among you is his asws example. They were those having locks upon their mouths’’. 354
(The book) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad Al Azdy, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘There is no one for us to narrate to us with what would be happening (in the future) just as Ali\textsuperscript{asws} used to narrate to his\textsuperscript{asws} companions?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, and even that can be for you, but give me\textsuperscript{asws} one Hadeeth I\textsuperscript{asws} have narrated to you and you have concealed it’. I was silent, for by Allah\textsuperscript{azwj}, he\textsuperscript{asws} had not narrated to me any Hadeeth except and I had narrated it’.

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20- بر، بصائر الدرجات أحمد بن محمد بن الحكيم عن علي بن طريف عن ابن كثاب قال: كان أمير المؤمنين

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21- بر، بصائر الدرجات راهيم بن هاشم عن عبد العزيز بن المهدى عن عبد الله بن جندب قال: أن علي بن الحسن الزناد ع عدنان ع علم الأماني والبلعاء وفصل الخطاب وأنساب العرب ومؤيدي الإسلام.

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22- بر، بصائر الدرجات إبراهيم بن هاشم عن عبد العزيز بن المهدى عن عبد الله بن خندق أنه كتب إلى أبو الحسن الزناد ع عدنان في الإسلام.

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\textsuperscript{355} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 19

\textsuperscript{356} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 20

\textsuperscript{357} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 21
‘Abu Al-Hassan Al-Reza\textsuperscript{asws} wrote to him: ‘As for after, Muhammad\textsuperscript{asww} was a trustee of Allah\textsuperscript{azwj} among His\textsuperscript{azwj} creatures. When he\textsuperscript{asww} passed away, we\textsuperscript{asws} are trustees of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth. With us\textsuperscript{asws} is knowledge of the deaths and the afflictions, and lineages of the Arabs, and births of Al-Islam’\textsuperscript{358}.

\textsuperscript{358} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 22

From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} know knowledge of the deaths and the afflictions and the decisive address’\textsuperscript{359}.

\textsuperscript{359} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 23

From Abu Abdullah\textsuperscript{asws} having said: ‘O Abu Baseer! We\textsuperscript{asws} People\textsuperscript{asws} of the Household are Given knowledge of the deaths, and the afflictions, and the bequests, and the decisive address, and we\textsuperscript{asws} recognise our\textsuperscript{asws} Shias like the recognition of the man of his family members’\textsuperscript{361}.

\textsuperscript{361} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 25
From Amir Al-Momineen\textsuperscript{asws} having said: ‘Ask me\textsuperscript{asws} before you lose me\textsuperscript{asws}. Indeed, you will be asking one with whom is knowledge of the deaths and the afflictions and the lineages’. \textsuperscript{362}

(I heard Abu Abdullah\textsuperscript{asws} saying: ‘Amir Al-Momineen\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} have been Given (certain) characteristics no one has preceded me\textsuperscript{asws} to these. I\textsuperscript{asws} know the deaths, and the afflictions, and the lineages, and the decisive address’. \textsuperscript{363}

‘Amir Al-Momineen\textsuperscript{asws} said: ‘We\textsuperscript{asws} have been Taught knowledge of the deaths, and the afflictions, and the lineages. By Allah\textsuperscript{azwj}! If a man from us\textsuperscript{asws} were to stand upon a bridge, then this community is presented to him\textsuperscript{asws}, he\textsuperscript{asws} would narrate to them with their names and their lineages’. \textsuperscript{364}

From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘We\textsuperscript{asws}, People\textsuperscript{asws} of the Household have been Taught the deaths and the afflictions, and the lineages. Therefore take lessons with us\textsuperscript{asws} and with our\textsuperscript{asws} enemies, and with our\textsuperscript{asws} guidance and their guidance, and with our\textsuperscript{asws} judgments and their judgments, and our\textsuperscript{asws} rulings and their
rulings, and our deceased and their deceased. They are dying due to the ulcers and the plague, and we asws are dying due to whatever Allah azwj so Desires''.

365 30 - بر، بصائر الدرجات أبو الفضل العلوي عن منعيد بن عيسى الكترببي البصري عن إنبراهيم بن الحكم بن طهير عن أبيه عن شريك بن عبد الله عن عبد الأكثري التغلبي عن أبي وفاصي عن سلمان الفارسي قال فان أمير المؤمنين عن عدد المعلومين عن عدد عثماني وابنالا ووصيا وابن العليا وابن الحطب.

366 31 - بر، بصائر الدرجات أحمد بن يحيى عن ابن سلام عن مفضل بن عمر قال سمعت أنا عبد الله عن يبلي أحفظه جعلت ما سئلي إليها أحد من الذين علمت النسب وأحداث الحطب فلقد يفتقى ما سئلي و لم يفرت علي ما غاب علي ابنه إذ أن الله تعالى وأودي عليه كله ذلك من من الله مكثني فيه بعلبه.

367 32 - بر، بصائر الدرجات أحمد بن يحيى و أحمد بن زكريا عن أحمد بن نعيم عن يزدادة بن يزيد بن منير بن زياد بن إنبراهيم عن ابن حذيلة من أصحابه عن أبي عبد الله ع قال حذيلة يقول عبد الله من الدنيا والابناء والأئمة والوصيان والأنساب وفصل الحطب و مؤلف الإسلام و مؤلف الكوف و أن مناصب الجهان و دول الدول فاستولوا عنها يعود إلى يوم القيامة.

368 From Abu Abdullah asws he (the narrator) said, 'I heard him asws saying: 'With me asws is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the decisive address, and births of Al-Islam, and births of the Kufr, and I asws am in charge of the Return (Raj’at), and the government of the governments, therefore ask me asws about what will be happening up to the Day of Qiyamah’. 

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365 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 29
366 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 30
367 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 31
368 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 32
‘Amir Al-Mominee\textsuperscript{asws} said: ‘Allah\textsuperscript{saww} Sent Muhammad\textsuperscript{saww} with the Prophet-hood, and Chose him\textsuperscript{saww} with the Message, so he\textsuperscript{saww} in Al-Islam and gave, and with us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, are keys of the knowledge, and the doors of wisdom, and illumination of the Commands, and the decisive address.

So the one who loves us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not love us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, his Eman would not benefit him and his deeds would not be Accepted from him, and even if he persists night and day incessantly\textsuperscript{369}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Had there been locks on your tongues, I\textsuperscript{asws} would have narrated to every person with what is for him and against him’\textsuperscript{370}

369 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 33
370 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 34
the one whom Allah^{azwj} has Given proof of the right of our^{asws} recognition and the submission to our orders.

أَ تَرَوْنَ اللَّهَ افْرَاضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثَُُّ يَُْفِي عَلَيْهِمْ أَخْبَارَ السَّمَاوَاتِ وَ الَِْرْضِ وَ يِقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرِدُ عَلَيْهِمْ مَُِّا فِيهِ قِوَامُ دِينِهِمْ

Are you viewing that Allah^{azwj} would Obligate upon His^{azwj} servants obedience to His^{azwj} Guardians^{asws} then Hide from them the news of the skies and the earth, and Cut off from them the mines of knowledge regarding whatever is referred to them^{asws} from what would be the foundations of their religion'.

فَقَالَ لَهُ حُِْرَانُ يَا ابْنَ رَسُولِ اللَّهِ أَ رَأَيْتَ مَا كَانَ مِنْ قِيَامِ أَمِيرِ الْمُؤْمِنِينَ وَ الَْْسَنِ وَ الُْْسَينِْ وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بِدِينِ اللَّهِ وَ مَا أُصِيبُوا بِهِ مِنْ قِبَلِ الطَّوَاغِيتِ وَ الظَّفَرِ بِِِمْ حَتََّّ قُتِلُوا وَ غُلِبُوا

Humran said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! What is your^{asws} view of what had happened from the stand of Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and their^{asws} advents and their stands with the Religion of Allah^{azwj}, and what they^{asws} were afflicted with from the direction of the tyrants, and their winning with them^{asws} until they^{asws} were killed and overcome?’

فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا حُِْرَانُ حَيْثُ ن َزَلَ بِِِمْ مَا ن َزَلَ مِنْ ذَلِكَ سَأَلُوا اللَّهَ أَنْ يَدْفَعَ عَنْهُمْ وَ أَلََّا أَلََّا عَلَيْهِ فِِ ِِزَالَةِ مُلْكِ الطَّوَاغِيتِ وَ ذَهَابِ مُلْكِهِمْ لَزَالَ أَسْرَعَ مِنْ سِلْكٍ مَنْظُومٍ ان ْقَطَعَ فَتَبَدَّدَ وَ مَا كَانَ الَّذِي أَصَابَهُمْ لِذَنْ ٍ اق ْرََْفُوهُ وَ لاَ لِعُقُوبَةِ مَعْصِيَةٍ خَالَفُوا فِيهَا وَ لَكِنْ لِمَنَازِلَ وَ كَرَامَةٍ مِنَ اللَّهِ أَرَادَ أَنْ يُبَلِّغَهُمْ يَّاهَا فَلََ تَذْهَبَََّ بِكَ الْمَذَاهِ ُ فِيهِمْ.

Abu Ja’far^{asws} said: ‘O Humran! Allah^{azwj} Blessed and Exalted had Pre-determined that upon them and Decreed it, and Implemented it, and Destined it upon the Way of the Choice, then Flowed it upon them^{asws}. Thus, by the precedence to them^{asws} of knowledge from Rasool-Allah^{saww}, Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} stood with knowledge. He^{asws} was silent, the one^{asws} from us^{asws} who was silent.

وَ لَوْ أَنَّهُمْ بِحُمْرَانٍ حَيْثُ نُجْدَلَ بِِِمْ مَا نُجْدَلَ مِنْ ذَلِكَ سَأَلُوا اللَّهَ أَنْ يَدْفَعَ عَنْهُمْ أَجْرَاهُ عَلَيْهِمْ فِي بَلْدَةٍ عَلِيٌّ وَ الَْْسَنُ وَ الُْْسَينُْ ع وَ بِعِلْمٍ صَمَتَ مَنْ صَمَتَ مِنَّا.

O Humran! And they^{asws}, when it befell them^{asws} what befell them^{asws} from that, asked Allah^{azwj} to repel from them^{asws} and insisted upon it regarding the decline of the kingdom of the tyrants and the departure of their kingdoms, these would have decline quicker than tearing of the cut silk cloth, and that which afflicted them^{asws} was not due to any sins they^{asws} had acknowledge nor due to punishment of acts of disobedience they had opposed (Allah^{azwj}) in these, but it was due to the status and Prestige from Allah^{azwj} He^{azwj} Wanted these to reach them^{asws}, therefore do not let their doctrines regarding them^{asws} take you away’.

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371 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 35
ir، بصائر الدرجات ختص، ابن عيسى عن الَِْهْوَازِيِّ وَ مَُُمَّد  الْبََْقِيُّ عَنِ النَّضْرِ عَنْ يََْيََ الَْْلَبِِِّ عَنِ الَْْارِثِ النَّضْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ

(الْلَّهُ)ِِّ مَا يََْدُثُ قَبْلَكُمْ حَدَث ِِلاَّ عَلِمْنَا بِهِ ق ُلْتُ وَ كَيْفَ ذَاكَ قَالَ يَأْتِنَا بِهِ رَاكِ يَضْرِبُ .

ir، بصائر الدرجات ختص، الْختصاص الْيَقْطِينُِِّ عَنِ الْمُؤْمِنِ عَنِ الَْْكَمِ بْنِ أَيمَْنَ عَنِ النَّضْرِيِّ وَ الَْْضْرَمِ يِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالا

(الْلَّهُ)ِِّ قُلْوا الْكَلََمَ فَإِنَّا ن ُؤْتَى بِهِ.

ir، بصائر الدرجات ختص، ابن عيسى والْمُُمَّدُ بْنُ ِِسََْاعِيلَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ عُرْوَةَ بْنِ مُوسَى الُْْعْ فِِ قَالَ:

(الْلَّهُ)ِِّ قَالَ لَنَا أَبُو عَبْدِ اللَّهِ ع ي َقُولُونَ بِأَمْرٍ ثَُُّ يَكْسِرُونَهُ وَ يُضَعِّفُونَهُ ي َزْعُمُونَ أَنَّ اللَّهَ احْتَجَّ عَلَى خَلْقِهِ بِرَجُلٍ ثَُُّ يََْجُ ُ عَنْهُ عِلْمَ السَّمَاوَاتِ وَ الَِْرْضِ لاَ وَ

(الْلَّهُ)ِِّ لَا وَ اللَّهِ لَا وَ اللَّهِ لَا وَ اللَّهِ

(الْلَّهُ)ِِّ قَُلْتُ فَمَا كَانَ مِنْ أَمْرِ هَؤُلاءِ الطَّوَاغِيتِ وَ أَمْرِ الُْْسَينِْ بْنِ عَلِيٍّ ع

36- بر، بصائر الدرجات ختص ابن عيسى عن الأَُْهْوَازِي وَ مَُُمَّدَ الْبََْقِي عَنِ النَّضْر عَنْ يََْيََ الَْْلَبَبِِّ عَنِ الحَرَّاثِ النَّضْرِي قَالَ أَبُو عَبْدِ اللَّهِ

37- بر، بصائر الدرجات ختص، الإِِّحَمَصَ، الْيَقْطِينُِِّ عَنِ الْمُؤْمِنِ عَنِ الَْْكَمِ بْنِ أَيمَْنَ عَنِ النَّضْرِيِّ وَ الَْْضْرَمِ يِّ عَنْ أَبِِ عَبْدِ اللَّهِ عَ قَالا

38- حنص، الإِِّحَمَصَ، الْيَقْطِينُِِّ عَنِ الْمُؤْمِنِ عَنِ الَْْكَمِ بْنِ أَيمَْنَ عَنِ النَّضْرِيِّ وَ الَْْضْرَمِ يِّ عَنْ أَبِِ عَبْدِ اللَّهِ عَ قَالا

39- ببح، الإِِّخُرَاتِ وَ الإِِِّجَرَاهَاتِ سَنَغَدْ عَنْ أَحَمَّدَ بْنِ إِسْحَاقِ الشَّيْرَرَيِّ عَنْ إِسْحَاقِ النَّسَارَيِّ عَنِ إِسْحَاقِ النَّسَارَيِّ عَنْ صَالِحِ بن عُقْبَةَ الَِّْسِدِيِّ عَنْ أَبِهِ قَالَ:

(الْلَّهُ)ِِّ أَبُو عَبْدِ اللَّهِ ع قِالُونَ بِأَمْرٍ ثَُُّ يَكْسِرُونَهُ وَ يُضَعِّفُونَهُ يَزْعُمُونَ أَنَّ اللَّهَ احْتَجَّ عَلَى خَلْقِهِ بِرَجُلٍ ثَُُّ يََْجُ عَنْهُ عِلْمَ السَّمَاوَاتِ وَ الَِّْرْضِ لاَ وَ

(الْلَّهُ)ِِّ لَا وَ اللَّهِ لَا وَ اللَّهِ لَا وَ اللَّهِ

(الْلَّهُ)ِِّ قَُلْتُ فَمَا كَانَ مِنْ أَمْرِ هَؤُلاءِ الطَّوَاغِيتِ وَ أَمْرِ الُْْسَينِْ بْنِ عَلِيٍّ ع

372 Bihar Al Anwar – V 26, The book of Imamate, P 4 Ch 9 H 36
373 Bihar Al Anwar – V 26, The book of Imamate, P 4 Ch 9 H 37
374 Bihar Al Anwar – V 26, The book of Imamate, P 4 Ch 9 H 38
I said, ‘So what happened from the matters of those tyrants and the matter of Al-Husayn
Bin Ali asws?’

He asws said: ‘Had they insisted upon Allah regarding it, Allah would have Answered
them, and it would have become easier than a thread wherein are beads and it breaks,
and it would have gone away. But how can we want other than what Allah Wants?’

(The book) ‘Basaair Al-Darajaat’ – Al-Sayyari – similar to it, and in its end is like this: ‘How
it can be with a matter He has Intended it, and Decreed it, and Pre-determined it; and if
we were to reject it and insist, then we would be wanting other than what Allah Wants’.

40- كتاب المنتصر اللحسن بن سلمان، رواه من كتاب الجلولي قال عن الخلود عامر المرؤوبين ع فقال: فقاوى
ان تقولون فإنعلية وعلى الله صلى الله عليه وسلم أتأت عن الصُنعة إزاحة م و طاهراء سلوا من عيده علم البلادا و البنيا و الوصايا و فضل
الجواب

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman – It is reported from the book ‘Al Khatab’ of Abdul Aziz Bin
Yahya Al Jaloudy who said,

‘Amir Al-Momimeen asws preached saying: ‘Ask me before you lose me, for I am a
container of Rasool-Allah! Ask me, for I poke out the eye of the Fitna with its esoteric and it's apparent. Ask the one with whom is knowledge of the deaths and the
afflictions and the bequests and the decisive address.

سلمو فأن يغضب القائمين خفا و ما من فتة تهدي ملأا أو نضال ملأا إلا و قد أبت بباقيها و سابتها و الذي نفسني يبيده لو طويني في
الوسادة فأتين عليها أقصيتين بيني أهل الثاراد وتزاجهم و أهل الإنجيل بإجتثاهم و أهل الزبور وبيروهم و أهل الفرقان يدقاقهم

Ask me, for I am leader (Yasoob) of the Momineen truly, and there is none from a
group being guided reaching a hundred, or one hundred straying, and I have been Given
(knowledge of) its guides and its ushers. By the One in Whose Hand is my soul! If the
pillow were to be folded out for me, and I sit upon it, I would judge between the people
of Torah by their Torah, and the people of the Evangel by their Evangel, and the people of
the Psalms by their Psalms, and the people of the Furqan (Quran) by their Furqan!

He (the narrator) said, ‘Ibn Al-Kawa stood up to Amir Al-Momimeen asws while he was
addressing the people, and said, ‘O Amir Al-Momimeen asws! Inform me about yourself.

375 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 39
He said: ‘Woe unto you! Do you want me to purify (praise) myself and Allah has Forbidden from that, along with it, I, when I asked Rasool-Allah, he gave me, and when I was silent, he initiated me, and between the two wings (shoulders) of mine, there is immense knowledge, and we, People of the Household cannot be compared with anyone’.

And from the mentioned book of Al-Jaloudy, from a summary of his sermon: ‘O you people! Ask me before you lose me! I am leader (Yasoob) of the Momineen, and peak of the foremost ones, and tongue of the pious, and last of the successors, and Caliph of Lord of the worlds. I am distributor of the Fire, I am Master of the Gardens, I am Master of the Heights, I am Master of the Fountain. There is no Imam from us except and he is recognised with the entirety of his Wilayah, and I am the guide with the Wilayah’.

And from the book ‘Al Qaim’ of Al Fazl Bin Shazan, from Salih Bin Hamza, from Al Hassan Bin Abdullah, ‘From Abu Abdullah having said: ‘Amir Al-Momineen said upon the pulpit of Al-Kufa: ‘By Allah I will be the judge of the people of the Day of the Religion (Qiyamah), and Distributor (on behalf of) Allah between the Paradise and the Fire. None will enter it except one of my distributions, and I am the great distinguisher and pair from iron, and door of Eman, and owner of the branding iron, and Master of the years.

And I am Master of the first resurrection and the last resurrection, and Master of the judges, and Master of the Return (Raj’at), and government of the governments, and I am Imam of the ones after me, and the fulfiller of the ones who were before me. None precedes me except Ahmad and the entirety of the Angels and the rasools and the (Holy) Spirit are behind us. And Rasool-Allah called (the people) so he spoke, and I called, so I spoke upon a limit of his talk.'
And I asws have been Given the seven (thing) which no one before me asws has preceded me to it – Insight of the ways of the Book, and the causes are opened for me asws, and I asws know the lineages and flow of the reckoning, and I asws know the deaths and the afflictions and the bequests and the decisive address.

And I asws looked among the kingdom and nothing was distant from me asws being hidden from me asws, and what has preceded me asws is not lost from me asws, and no one participates with me asws in what I asws shall be witnessed of the Day of witnessing (Qiyamah) of the witnesses, and I asws am the witness upon them, and upon my asws hands the Promise of Allah azwj would be Completed and His azwj Word would be perfected, and by me asws the Religion is perfected, and I asws am the Favour which Allah azwj Favoured upon His azwj creatures, and I asws am the Islam which He azwj is Pleased with Himself azwj. All that is from the Conferment of Allah azwj.

I (Majlisi) am saying, ‘Al-Bursy said in (the book) ‘Mashariq Al-Anwaar’, ‘Amir Al-Momineen asws said to Rumeyla, and he was ill and afflicted, and he was from the special ones of his asws Shias: ‘You were ill, O Rumeyla, then you saw lightness so you came to the Salat’. He said, ‘Yes, O my Master asws, and what made you realise?’

He asws said: ‘There is no Momin nor a Momina (female Momin) falling sick except we asws fall ill along with to his illness, nor grieve, except we asws grieve to his grief, nor supplicate except we asws say: ‘Ameen’ to his supplication, nor be silent except we asws supplicate for him; and there is no Momin or Momina in the easts or the wests except and we asws are with him’.

378 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 42
379 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 43
CHAPTER 10 – WITH THEM\textsuperscript{asws} IS A BOOK WHEREIN ARE NAMES OF THE KINGS, THOSE WHO WOULD BE RULING IN THE EARTH

1- بر، بصائر الدروات محمّد بن أحمد بن أبي حاشم و حفص بن بشر عن هبة بن أبي نسيب، قال: كنت بعث أبي عبد الله، إذ أقبل محمّد بن عبد الله، فسلم عليه ثم ذهب و رجع إلى أبي عبد الله ثم دعوت هبة بن أبي نسيب، فأتى وكنت نبتة له ولقد رأى مكان صنفت به ما لم تكن صنفت قال رفعت له لألا يبتث في أمر ليس له لم أجدوه في كتاب على من خلفاء هذه الأمة و لا ملوكها.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, and Ja’far Bin Bashir, from Anbasa, from Ibn Khuneyys who said,

‘I was in the presence of Abu Abdullah\textsuperscript{asws} when Muhammad Bin Abdullah Bin Al-Hassan came and greeted him\textsuperscript{asws}. Then he went and Abu Abdullah\textsuperscript{asws} felt pity for him and his\textsuperscript{asws} eyes filled up. I said to him\textsuperscript{asws}, ‘I saw you deal with him what you\textsuperscript{saww} do not (normally) do’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} felt pity for him because he intends for a matter, which isn’t for him. I do not find him in the book of Ali\textsuperscript{asws} of the caliphs of this community, nor its kings’.


(The book) ‘Basaair Al Darajaat’ – Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

‘From a group which heard Abu Abdullah\textsuperscript{asws} saying and he\textsuperscript{asws} had been asked about Muhammad, he\textsuperscript{asws} said: ‘With me\textsuperscript{asws} there are two books where are the names of every Prophet\textsuperscript{saww} and every king to rule. By Allah\textsuperscript{azwj}! Muhammad Bin Abdullah is not in any of the two’’.

3- بر، بصائر الدروات أحمد بن محمد بن الحوازي، ابن القاسم بن محمّد بن بشر عن فؤي سكّر، قال: دخلت على أبي عبد الله فقلت: يا فؤي، أنا أظّر فيه كثير قلت: لا لا كنت أظّر في كتاب فاطمة فلا يملك بينه يملك إلاّ و فيه مكتوب اسمه و اسم أبيه فيما وحدثه لوله الحسن فيه شيئاً.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukrah who said,

‘I entered to see Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Fuzeyl! Do you know which thing I\textsuperscript{asws} was looking into just before?’ I said, ‘No’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} was looking into the Book of (Syeda) Fatima\textsuperscript{asws}. There isn’t any king to rule except an in it is written his name and name of his father. I\textsuperscript{asws} did not find anything in it for the sons of Al-Hassan\textsuperscript{asws}.

\textsuperscript{380} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 1
\textsuperscript{381} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 2
\textsuperscript{382} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 3
4-الر، بصصرب الدحات عللِ بن إسماعيل عن صعفان بن يحيى عن العيس بن الحمام عن أبي عسيف قال: "قلت أتُعَبَّد الله ع ما بين نِيَّة و لا وصبي و لا مثَل إلا في كتاب عندي ولا الله ما ابصبه بن عسيد الله في الحسن سبيله".

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Ibn Khuneyes who said,

'Abu Abdullah asws said: 'There is neither any Prophet as nor a successor as, nor a king except (he is mentioned) in a book with me asws. No, by Allah aswj! There is no name of Muhammad Bin Abdullah Bin Al-Hassan asws in it',

5-الر، بصصرب الدحات يعقوب بن يزيد أو عن من رواه عن يعقوب عن محمد بن عمر بن محمد بن حمزة عن محمد بن سليمان بن خالد قال: "أنا عبيد الله ع يقول: إن عرمي لصحيفة فيما أسمه الملك ما لولد الحسن فيها سبيله".

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, or from the one who reported it, from Yaqoub, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah asws saying: 'There is a parchment with me wherein are names of the kings. There is nothing for the sons of Al-Hassan asws'.

6-الر، بصصرب الدحات عبيد الله بن إسماعيل عن ابن أبي نزار عن ابن سنان عن داود بن سرحان و يحيى بن معاومر و علي بن أبي حمزه عن العبيد بن وكيل God said to me: 'O Waleed! I looked in the Parchment of (Syeda) Fatima asws, and I asws did not find for the clan of so and so except like the dust of the slipper',

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Safwan, from Al-Ays Bin Al-Qasim who said,

'Abu Abdullah asws said to me: 'There is neither a Prophet as, nor a successor as, nor any king except he is (mentioned) in a book with me asws. By Allah aswj! There is no name of Muhammad Bin Abdullah in it',

7-الر، بصصرب الدحات يحيى بن إسماعيل عن أبي عكرمة عن إني بن مسان بن سرخان و يحيى بن عمفر و علي بن أبي حمزه عن الوالي

God said to me: 'O Waleed! I looked in the Parchment of (Syeda) Fatima asws, and I asws did not find for the clan of so and so except like the dust of the slipper'.

(Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 4)

(Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 5)

(Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 6)

(Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 7)
CHAPTER 11 – THE KNOWLEDGE IS DRAWN FROM THEIR *asws* HOUSE AND THE TRACES OF THE REVELATION IN THESE

1- بر، بصائر الدرجات إن إسحاق عن عبد الله عن حياء عن صفاح الكثيري عن الحارث بن خديجة عن الحكم بن تغلبة قال: أيمن رجل

المستقيم من عليهم بالتقوى، وهو يرد كنزاء، فدخل عليه سبيله، فقال: فما في من آتي للبيان أن تكون من أمي الكوفة.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Sabbah Al Muzany, from Al Haris Bin Haseyra Al Hakam Bin Uteyba who said,

‘A man met Al-Husayn*asws* Bin Ali*asws* at Al-Talbiya, and he*asws* was intending Karbala. He entered to see him*asws* and greeted to him*asws*. Al-Husayn*asws* said to him: ‘Which city are you from?’ He said, ‘From the people of Al-Kufa’.

قُلْ بِأَيْنَ أُهْلُ الْكُوفَةِ أَنَّا، وَلَوْ كُنْتُمْ بِالْمَدِينَةِ لَنَسْكَبْنَا دَاوُرَنا مِنْ جَبََْئِيلَ مِنْ عِنْدِنَا أَفَعَلُوا وَ جَهِلْنَا هَذَا مَا لاَ يَكُونُ.

He*asws* said: ‘O brother from the people of Al-Kufa! But, by Allah*aswj*, if you had met me*asws* at Al-Medina, I*asws* would have shown you the traces of Jibraeel*as* from our*asws* house and his*as* descent upon my*asws* grandfather*asws* with the Revelation. O brother from the people of Al-Kufa! The knowledge is drawn from our*asws* possession. Are they (people) knowing and we*asws* are ignorant? This is what cannot happen to be!’

2- بر، بصائر الدرجات إن هندل الكوفي عن الحسن بن علي عن ابن هرالل اللنبي عن ابن سعد عن ابن عيسى عن ابن مُبدو عن أبي أيوب عن مُمَّد بن مسلم عن أبي جعفر، قال:

أَمَّا إِلَّا لَتَصْدَمُ عَنْ يَدِيِّنَا حَقًا، وَلَا صَوَابًا إِلَّا شَيْءًا أَخْلَصُهُ مِنْ أَهْلِ الْكُوفَةِ، وَلَا أَحَدٌ مِنَ النَّاسِ يَقْضِي بََِقٍّ وَ عَدْلٍ إِلَّا وَ مِفْتَاحُ ذَلِكَ الْقَضَاءِ وَ بَا بُهُ وَ أَوَّلُهُ وَ سُنَنُهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِِ طَالِبٍ.

(The book) ‘Basaair Al Darajaat’ – Al Haysam Al Kufy, from Al Hassan Bin Ali, from Ibn Harasa Al Shaybani, from a sheikh from the people of Al Kufa who said,

‘I saw Ali*asws* Bin Al-Husayn*asws* at Mina. He*asws* said: ‘From where is the man?’ I said, ‘A man from the people Al-Iraq’. He*asws* said to me: ‘O brother from the people of Al-Iraq! But, had you been with us*asws* at Al-Medina, I*asws* would have shown you the places of Jibraeel*as* from our*asws* house. The people have learned the knowledge from us*asws*, and you see them as knowing and we*asws* as ignorant?’

3- حاعد المتلمس ابنا فولود عن أبيه عن منى عن أبيه عن ابن جميل عن ابن مجهوب عن أبي طالب عن علي بن أبي طالب قال:

أما إلّا ليثبت عند أحد من الناس حق و لا صواب إلا شيء أخلصه من أهل الكوفة ولا أحد من الناس يفتقي حق و عدل إلا و مفتاح ذلك القضاء، و نبأة و أهلاً و مستنّة أبناء المؤمنين على من أبي طالب ع

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387 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 1
388 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 2
(The book) ‘Al Majaalis’ of Al Mufeed – Ibn Qawlawayah, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘There is neither truth with anyone from the people nor correctness except it is a thing they have taken from us asws, People asws of the Household, nor is there anyone from the people judging with truth and justice except and a key o that judgment and its door and its first one and its Sunnah is Amir Al-Momineen Ali asws Bin Abu Talib asws.

إذا انتهت عليهم الأفكار كان الخطأ من قبلهم إذا أخطأوا والصواب من قبل علي بن أبي طالب

When the matters are confusing upon them, the error is from their direction, when they are mistaken, and the correctness is from the direction of Ali asws Bin Abu Talib asws.

4- جاء المجادل للمفيد أحمد بن أبي الوليد في أبيه غير مسلم عن أبيه عن أبيه هذين عن جعفر بن عيسى بن مسلم قال: سمعت جعفر بن محمد بن سلمان عن أبيه عن سعد عن ابنه عن علي بن علي عن الحسن قال: من أخبر أن وهو من كنوده عن حسبه عن حسبهم عن رسول الله صل الله عليه وسلم عن أبيه فما بهم واغتديا ويزرون أنهم الذين

389 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 3

The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Yahya Bin Abdullah Bin Al Hassan who said,

‘I heard Ja’far asws Bin Muhammad asws saying, and in his asws presence were people from the inhabitants of Al-Kufa: ‘I asws wonder at the people saying that they are taking their knowledge, all of it from Rasool-Allah saww, so they are learned with it, and are guided, and they view us asws, People asws of the Household as not having taken his saww knowledge, and not being guided by it, and although we asws are his sawa family and his sawa offspring. The Revelation descended in our saws houses, and knowledge emerged from us saws to the people.

أنا أراهم علموا واهتدوا ونحن نحن نحن أن هذاء تحمل.

390 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 4

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from Kitab of Al Seyyid Hassan Bin Kabash, by his chain to Yunus Bin Zabyan,

‘From Abu Abdullah asws having had said to him: ‘O Yunus! Whenever you want the correct knowledge, then take it from People asws of the Household, for we asws are narrated it and
have been Given the commentary of the wisdom, and the decisive address. Allah\textsuperscript{azwj} Chose us\textsuperscript{asws} and Gave us\textsuperscript{asws}: \textit{\textit{what He had not Given to any other among the nations [5:20]}}.\footnote{Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 5}
CHAPTER 12 – WITH THEM\textsuperscript{asws} IS THE ENTIRETY OF THE KNOWLEDGE OF THE ANGELS, AND THE PROPHETS\textsuperscript{as}, AND THEY ARE GIVE WHAT ALLAH\textsuperscript{azwj} DID NOT GIVE TO THE PROPHETS\textsuperscript{as}, AND EVERY IMAM\textsuperscript{asws} KNOWS THE ENTIRETY OF THE KNOWLEDGE OF THE IMAM\textsuperscript{asws} WHO WAS BEFORE HIM\textsuperscript{asws}, NOR CAN THE EARTH REMAIN WITHOUT AN IMAM\textsuperscript{asws}

1 - مع، معاني الأخبار أحمد بن يحيى المكتب عن أحمد بن محمد استراتيج عن علي بن مهاجر المتین عن علي بن محمد بن شیخیان عن أبيه

2 - يد، التوحيد الدَّقَّاقُ عَنِ الَِْسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ زَيْدٍ الْمُعَدِّلِ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ جَابِرٍ عَنْ أَبِِ جَعْفَرٍ ع قَالَ:

Allah\textsuperscript{azwj} Mighty and Majestic Said in the story of Suleyman\textsuperscript{as}: \textit{This is Our Gift, so either confer or withhold, without a Reckoning [38:39].} And the Mighty and Majestic Said in the story of Muhammad\textsuperscript{asw}: \textit{And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]"}.\textsuperscript{392}

From Abu Ja’far\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there is a (type of) Knowledge He\textsuperscript{azwj} does not Teach anyone, and a Knowledge He\textsuperscript{azwj} Teaches His\textsuperscript{azwj} Angels of Proximity, and His\textsuperscript{azwj} Messenger Prophets\textsuperscript{as}, and we\textsuperscript{asws} know it’.\textsuperscript{393}
3- Indeed, the monotheism of the Ahlul-Bayt means that there is no intermediary (mediator) between Allah and the believer, that is, between Allah and a person who is not a believer. The Imam said: “Indeed, to Allah belongs the exclusive knowledge and a general knowledge. As for the exclusive knowledge, it is the knowledge which He did not give to the angels of proximity and His Messenger Prophets; and as for the general knowledge, it is His knowledge which He notifies His Angels of proximity, and His Messenger Prophets, and it has come to us from Rasool-Allah.”

4- And the gradations do not exist in the knowledge of Allah besides Him, for all knowledge belongs to Him. (The book) ‘Al Tawheed’ – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan, ‘From Ja’far, from his father, from ‘Abdul-Mu’min, from theAngel Proximity, and the Messenger Prophets, and we know it’.

5- However, the merits of the scholarly sciences are divided between the Ahlul-Bayt and the Ahlul-Bayt, the Messenger Prophets, and the Rasool-Allah, and we know it. (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Mahboub, from Hanan Al Kindy, from his father, from ‘Abdul-Mu’min, similar to it.

6- And he was asked about: The one with whom was the knowledge from the Book, is he more knowledgeable or the one: who has Knowledge of the Book? ‘And the one who has Knowledge of the Book’ [13:43]: ‘He is Amir Al-Momineen.”

Tafseer Al Qummi – My father, from Ibn Abu Umeir, from Ibn Uzina, from Abu Abdullah ‘From Abu Abdullah having said: ‘and the one who has Knowledge of the Book [13:43]: ‘He is Amir Al-Momineen’.

...and he was asked about: The one with whom was the knowledge from the Book [27:40], is he more knowledgeable or the one: who has Knowledge of the Book [13:43]?’

Then, let us seek from behind behind them with the knowledge of the one who has the knowledge of the book, and whoever is knowledgeable as to the knowledge of the book.”

394 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 3
395 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 4
396 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 5
He\textsuperscript{asws} said: ‘The knowledge of \textit{The one with whom was the knowledge from the Book} \textsuperscript{[27:40]}, in the presence of (compared to) the one \textit{who has Knowledge of the Book} \textsuperscript{[13:43]}, was not except by a measurement of what a mosquito can take with its wings from the water of the ocean.

And Amir Al-Momineen\textsuperscript{asws} said: ‘Indeed! The knowledge which Adam\textsuperscript{as} descended with from the sky to the earth, and the entirety of what the Prophets\textsuperscript{as} had been Graced with, up to the last of the Prophets\textsuperscript{saww}, is in the family of the last of the Prophets\textsuperscript{saww}.

397 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 6
And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him. And (he) was angry with it (the hoopoe), and he said: *I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation* (for its absence) [27:21].

He was angry with it because it was a guide for him over the water, and this one, and it was a bird, it was given that which was not given to Suleyman and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him, and it was not for them to understand the water underneath the air, and it was the bird which understood it.

Allah azwj has Said in His azwj Book: *And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].* We asws have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah azwj, and we asws are aware of the water under the air, and in the Book of Allah azwj are Verses with which he saww could command anything by it that Allah azwj had Given to the Prophet as and the Rasools as before but Allah azwj has Made all of that to be for us asws in the Mother of the Book.

Allah azwj Blessed and Exalted Says in His azwj Book: *And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].* Then the Mighty and Majestic Said: *Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].* So, we asws are the ones Chosen by Allah azwj and Made to inherit this knowledge of the Quran in which is the explanation of all things.”

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398 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 7
'From Abu Ja'far\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there is a general Knowledge and a special Knowledge. As for the special, it is which He\textsuperscript{azwj} does not Notify any Angel of Proximity, nor a Messenger Prophet\textsuperscript{aww} upon it; and as for the general Knowledge, it is which He\textsuperscript{azwj} Notifies the Angels of Proximity and the Messenger Prophets\textsuperscript{as} upon it. All that has been handed to us\textsuperscript{asws}.

ثَُُّ قَالَ أَ مَا ت َقْرَأُ وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ ي ُنَزِّلُ الْغَيْثَ وَ ي َعْلَمُ ما فِِ الَِْرْحامِ وَ ما تَدْرِي ن َفْس  ما ذا تَكْسِ ُ غَداً وَ ما تَدْرِي ن َفْس بِأَيِّ أَرْضٍ ََُوتُ.

Then he\textsuperscript{asws} said: ‘Have you not recited: and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85] and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34].’\textsuperscript{399}

(9) – بر، بصائر الدرجات أحمد بن محمد بن علي بن المكي، عن ضرير بن جعفر عن أبي بكر، قال: سمعته يقول: إن له علماً مخفياً علماً مكشوفاً، ولا يعلمه إلا هو من ذلك يكون البتاد، وعلم علمنا ملاكينا ورسلنا وأبиеدا، وعلمنا.

(10) – بر، بصائر الدرجات أحمد بن محمد بن علي بن المكي، عن المكي، عن أبي بكر، قال: إن له علماً مخفياً، عدم يكون علماً مكشوفاً، ولا يعلمه إلا هو من ذلك يكون البتاد، وعلم علمنا ملاكينا ورسلنا وأبناه إذ خرجت نفاذ.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there are two (types of) Knowledge. A Knowledge hidden, treasured, none know it except He\textsuperscript{azwj}. From that, the Change of Decision occurs; and there is a Knowledge He\textsuperscript{azwj} Teaches His\textsuperscript{azwj} Angels and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and we\textsuperscript{asws} know it’\textsuperscript{400}

‘From Abu Ja'far\textsuperscript{asws} he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘For Allah\textsuperscript{azwj} there are two (types of) Knowledge – a Knowledge Granted and a Knowledge Withheld. As for the Granted, there is nothing from it He\textsuperscript{azwj} has Notified the Angels and the Rasools\textsuperscript{as} except and we\textsuperscript{asws} know it; and as for the Withheld, it is which is with Him\textsuperscript{azwj} in the Mother of the Book. When it emerges, it is implemented’.’

(399) Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 8
(400) Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 9
'From Abu Ja’far asws – similar to it, and in it: ‘And a hidden Knowledge’.

11 - بر، بصائر الدرجات أحمد بن محمد عن الفاسي بن محمد عن أبي عكرمة عن أبي بكر عند الله، قال: إن الله نزاع وتعال قال ليطيب قولهم فما كنت بمعلوم أراذ أنت تعلم أهل الأرض ثم بد الله مفرزل الرحمة فقال ذكرنا يا محمد فإن المكروه تفعّل المؤمنين

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Said to His azwj Prophet saww: So turn away from them, for you are not with a blame [51:54]. Allah azwj Intended to Punish the inhabitants of the Earth, then Allah azwj Adopted a more kind Approach and Sent down the Mercy, therefore He azwj Said: And continue to remind – O Muhammad saww, for surely the Zikr benefits the Momineen [51:55].

I returned to the subject. I said to Abu Abdullah asws, ‘May I be sacrificed for you asws’, I narrated to our companions, they said, ‘It seems that it was not in Allah azwj’s Knowledge’.

He (the narrator) said, ‘Abu Abdullah asws said: ‘The Knowledge of Allah azwj is of two types – a Knowledge which is with Him azwj and none from the creation gets it, and a knowledge He azwj has Given to His azwj Angels and His azwj Rasools as. He azwj did not Give it to them but it reached to us asws,

12 - بر، بصائر الدرجات يعقوب بن يزيد ومحمد بن اليسين عن ابن سنان عن عمارة بن مروان عن جابر قال قال أبو جعفر إن لله علماً لا يعلمه إلا هو وعلماً قد علمه الملائكة المقربون وأتباعه المرسلون فما كان من علم الملائكة المقربون وأتباعه المرسلون فتخفى عليه.

(The book) ‘Basair Al Darajaat’ – Yaqoub Bin Yazeed and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Fuzeyl Bin Yasaar,

‘From Abu Ja’far asws having said: ‘For Allah azwj there is a Knowledge He azwj does not Teach to anyone else, and a Knowledge He azwj has Taught to His azwj Angels, and His azwj Prophets as, and His azwj Rasools as, so we asws know it’. Then he asws gestured to his asws chest.

13 - بر، بصائر الدرجات محمد بن المحسن عن ابن مسند عن غلام بن موزوم عن جابر قال قال أبو جعفر عن الله علماً لا يعلم إلا هو وعلم علماً الملائكة المقربون وأتباعه المرسلون فما كان من علم علماً الملائكة المقربون وأتباعه المرسلون فتخفى عليه.

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401 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 10
402 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 11
403 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 12
(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Jabir who said,

‘For Allahazwj there is a Knowledge none knows it except Heazwj, and a Knowledge Heazwj Taught it to the Angels of Proximity and the Messenger Prophetsas. So, whatever was from the Knowledge Heazwj Taught the Angels of Proximity, and Hisazwj Messenger Prophetsas, so weasws know it’.

From Abu Abdullahasws having said: ‘For Allahazwj there is a Knowledge none knows except Hazwj, and for Himazwj there is a Knowledge Hazwj Teaches Hisazwj Angels and Hisazwj Prophetsas, so weasws know it’.

I heard Abu Abdullahasws saying: ‘For Allahazwj there is a Knowledge no one knows apart from Hazwj, and a Knowledge Hazwj has Taught it to Hisazwj Angels and Hisazwj Rasoolsas, so weasws know it’.

From Abu Abdullahasws having said: ‘For Allahazwj there are two (types of) Knowledge – a knowledge none knows except Hazwj, and a Knowledge Hazwj Taught it to Hisazwj Angels, and Hisazwj Rasoolsas. So, whatever Hazwj Taught Hisazwj Angels and Hisazwj Rasoolsas, so weasws know it’.

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344 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 13
345 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 14
346 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 15
347 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 16
Abu Abdullah\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there is a Knowledge He\textsuperscript{azwj} Taught His\textsuperscript{azwj} Angels and His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and a Knowledge He\textsuperscript{azwj} did not Notify anyone from the Creatures of Allah\textsuperscript{azwj} upon it’\textsuperscript{408}

18 - بر، بصائر الدرجات أحمد بن معظم عن الأمويّ عن حمّاد عن يزيد عن الفضل عن أبي عبد الله قال: إنّ لِللهِ عَلَمْيَينِ عِلْمَ عَلِمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ وَ عِلْمَ لاَ يَعْلَمُهُ غَيْرُهُ فَمَا كَانَتِ الْمَلَائِكَةُ وَ الرُّسُلُ تَعْلَمُهُ وَ مَا خَرَجَ مِنَ الْعِلْمِ الَّذِي لاَ يَعْلَمُ غَيْرُهُ فَإِلَيْنَا يََْرُجُ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad, from Rabie, from Al Fuzeyl,

From Abu Abdullah\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there are two (types of) Knowledge – a Knowledge He\textsuperscript{azwj} Taught His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and a Knowledge with Him\textsuperscript{azwj} none knows except He\textsuperscript{azwj}. So, whatever the Angels and the Rasools\textsuperscript{as} learnt, we\textsuperscript{asws} know it, or whatever Allah\textsuperscript{azwj} so Desires from that’\textsuperscript{409}

19 - بر، بصائر الدرجات إبراهيم بن هاشم عن أبي البقاء رفعه قال: أبو عبد الله قال: إنّ لِللهِ عَلَمْيَينِ عِلْمَ تَبَارَكَ وَ تَعَالَ بَدِيعُ السَّماواتِ وَ الَِْرْضِ قَالَ أَبُو جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَ بَدِيعُ السَّماواتِ وَ الَِْرْضِ كَانَ الْقَبْلَهُ عَلَى غَيْبِهِ أَحَداً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Al Barqy, raising it, said,

Abu Abdullah\textsuperscript{asws} said: ‘For Allah\textsuperscript{azwj} there are two (types of) Knowledge – a Knowledge He\textsuperscript{azwj} Taught His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and a Knowledge He\textsuperscript{azwj} none knows apart from Him\textsuperscript{azwj}. So, whatever was from what He\textsuperscript{azwj} Taught His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, so we\textsuperscript{asws} know it, and whatever emerges from the Knowledge which none know apart from Him\textsuperscript{azwj}, it comes out to us\textsuperscript{asws}\textsuperscript{410}

20 - بر، بصائر الدرجات أحمد بن معظم عن ابن مهيب عن ابن رياض عن سدير قال: سمعت حمّان بن أمين يسأل أبي جعفر عن قول الله تبارك وتعال: ‘‘Originator of the skies and the earth [2:117]. ‘Abu Ja‘far\textsuperscript{asws} said: ‘The beginning of all things for which there were no examples for from before, and the beginning of the skies and the earth, and there were no skies and the earths before. Have you not heard the Words of the Exalted: And His Throne was upon the water [11:7]?’\textsuperscript{413}

\textsuperscript{408} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 17
\textsuperscript{409} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 18
\textsuperscript{410} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 19
Humran Bin Ayn said to him\textsuperscript{asws}, ‘What is your\textsuperscript{asws} view of His\textsuperscript{azwj} Words: (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?’

Abu Ja’far\textsuperscript{asws} said: ‘Except one He Chooses from a Rasool [72:27]. And it was so, by Allah\textsuperscript{azwj} Muhammad\textsuperscript{saww} was from the ones He\textsuperscript{azwj} Chose. And as for His\textsuperscript{azwj} Words [72:26] The Knower of the unseen! So Allah\textsuperscript{azwj} Mighty and Majestic is a Knower of whatever is unseen from His\textsuperscript{azwj} creatures with regards to whatever He\textsuperscript{azwj} Determines from something and Ordains it in His\textsuperscript{azwj} Knowledge before He\textsuperscript{azwj} Creates it with what He\textsuperscript{azwj} had Pre-determined of anything and Decreed it in His\textsuperscript{azwj} Knowledge’.

So that, O Humran, is a Knowledge Paused in His\textsuperscript{azwj} Presence. To it, with regards to it, is the Desire. So He\textsuperscript{azwj} Ordains it whenever He\textsuperscript{azwj} Intends and Originates for it regarding it, and He\textsuperscript{azwj} Changes His\textsuperscript{azwj} Decision for it with regards to it, and it is not Ordained.

As for the knowledge which Allah\textsuperscript{azwj} Mighty and Majestic Determines, so He\textsuperscript{azwj} Ordains it, and Accomplishes it. Thus, it is the Knowledge which ended up to Rasool-Allah\textsuperscript{saww}, then to us\textsuperscript{asws/saww}.

And it is narrated to us by Abdullah Bin Muhammad, from Ibn Mahboub, by this chain, and there is an increase in it: ‘So He\textsuperscript{azwj} does not Pre-determine anything and He\textsuperscript{azwj} had Decreed it in His\textsuperscript{azwj} Knowledge that He\textsuperscript{azwj} will Create it, and before He\textsuperscript{azwj} Implements it to His\textsuperscript{azwj} Knowledge. So that, O Humran, is Knowledge Withheld with Him\textsuperscript{azwj}, no one knows it apart from Him. In it is the Desire, so He\textsuperscript{azwj} Decrees it when He\textsuperscript{azwj} Intends’ – up to the end of the Hadeeeth’.

‘Ja’far\textsuperscript{asws} said: ‘Abu Ja’far\textsuperscript{asws} said: ‘They are licking the drop and are claiming the great river’. It was said to him\textsuperscript{asws}, ‘And what is the great river?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} and

\textsuperscript{411} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 20
the knowledge which Allahazwj gave himsaww. Allahazwj Gathered for Muhammadsaww, Sunnahs of the Prophetsas from Adamas and so on to Muhammadsaww.

It was said to himasws, ‘And what are those Sunnahs?’ Heasws said: ‘Knowledge of the Prophetsas in its entirety. Allahazwj Gathered for Muhammadsaww knowledge of Muhammadas’saww in its entirety, and that Rasool-Allahsaww transferred all of that to be with Amir Al-Momineenasws.

The man said to himasws, ‘O sonasws of Rasool-Allahsaww! Is Amir Al-Momineenasws more knowledgeable or one of the Prophetsas?’

Abu Ja’farasws said: ‘Listen to what he is saying! Allahazwj Opens the hearing of the one Heaswj so Desires to. Asws narrated that Allahazwj Gathered to Muhammadas knowledge of the Prophetsas, and heasaww made all of that to be with Amir Al-Momineenasws, and he is asking measws whether heasws is more knowledgeable or one of the Prophetsas.’

(To the man) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Rabie, from Al Fuzeyl who said,

‘I heard Abu Abdullahasws saying: ‘The knowledge which came down with Adamas was not raised, and that the knowledge gets inherited, and no scholar from usasws passes away until heasws leaves behind oneasws from hisasws family who knows hisasws knowledge, or whatever Allahazwj so Desires’’.

From Abu Ja’farasws having said: ‘The knowledge which did not cease to be with Adamas was not raised. The knowledge gets inherited, and Aliasws was a scholar of his community, and surely a scholar from usasws will never be destroyed (pass away) except heasws leaves behind

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412 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 21
413 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 22
one from his family who knows similar to his knowledge, or whatever Allah so Desires”.

414-

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418-

414 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 23
415 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 24
416 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 25
417 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 26
418 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 27
The knowledge which descended with Adamas was not raised, and no scholarasws passes away except and hisasws knowledge gets inherited. The earth cannot remain without a scholarasws.

From Abu Ja’farasws having said: ‘The knowledge which descended with Adamas was not raised, and the knowledge is inherited, and that Aliasws is a scholarasws of this community, and it is so that no scholarasws from usasws passes away except heasws leaves behind from after himasws, oneasws who knows similar to hisasws knowledge, or whatever Allahazwj so Desires’.

From Abu Ja’farasws having said: ‘Allahazwj Gave Muhammadasws similar to what Heazwj Gave Adamas, and the ones besides himas from the successoras, all of themas. O Jabir! Do you understand that?’

‘In Aliasws there were Sunnahs of a thousand Prophetsas.

And heasws said: ‘The knowledge which descended with Adamas was not raised, and no scholarasws passes away and hisasws knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without a scholarasws.’
‘Abu Ja’far\textsuperscript{asws} said,: ‘The knowledge is inherited, and no scholar\textsuperscript{asws} passes away except he\textsuperscript{asws} leaves behind one\textsuperscript{asws} who knows similar to his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’’. 423

33 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنِ النَّضْرِ عَنْ يََْيََ الَْْلَبِِِّ عَنْ ب ُرَيْدٍ عَنْ مَُُمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: كَانَ عَالِمًا وَ لَنْ يََْيََ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يََْيََ عَلَََّيِّ عَنْ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} was a scholar\textsuperscript{asws}, and that the knowledge is inherited, and a scholar\textsuperscript{asws} will never be destroyed (pass away) except there would remain from after him\textsuperscript{asws}, one\textsuperscript{asws} who knows similar to his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’’. 424

34 - بر، بصائر الدرجات حُبِلَّ الْدُّنْيَا وَ الْعِلْمُ يَُوتَارَثُ وَ لَيْسَ أَحَدُ مِنْهُمْ حَتَّّ يََْيََ إِلَّا بَقِيَ مِنْ أَهْلِهِ مَنْ يََْيََ عَلَََّيِّ عَلََ يََْيََ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} was a scholar of this community, and the knowledge is inherited, and no one from us\textsuperscript{asws} is destroyed (passes away) except he\textsuperscript{asws} leaves behind one\textsuperscript{asws} from his\textsuperscript{asws} family, similar to his\textsuperscript{asws} knowledge’’. 425

35 - بر، بصائر الدرجات إِنِّي مَّعُورُ فِي جََّمِعِيْنِ عَنْ عِلْمِيْنِ وَ مَا أُعْطِيَ مِنَ الْمُلْكِ وَ مَا أُوْتَ مِنَ الْعِلْمِ يََْيََ إِلَّا بَقِيَ مِنْ أَهْلِيْنِ مَنْ يََْيََ عِلْمِيْنِ أَوْ مَا شَاءَ اللَّهُ.

‘Abu Ja;far\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} was a scholar of this community, and the knowledge is inherited, and no one from us\textsuperscript{asws} is destroyed (passes away) except he\textsuperscript{asws} leaves behind one\textsuperscript{asws} from his\textsuperscript{asws} family who knows similar to his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’’. 426

36 - بر، بصائر الدرجات إِنِّي مَّعُورُ فِي جََّمِعِيْنِ عَنْ عِلْمِيْنِ إِلَّا بَقِيَ مِنْ أَهْلِيْنِ مَنْ يََْيََ عِلْمِيْنِ وَ مَا شَاءَ اللَّهُ.

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423 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 32
424 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 33
425 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 34
426 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 35
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I was in his\textsuperscript{asws} presence and they mentioned Suleyman\textsuperscript{as} and what he\textsuperscript{as} had been Given from the knowledge, and what had come to him\textsuperscript{asw}, from the Angels.

He\textsuperscript{asws} said to me: ‘And what had Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} been Given. But rather, with him\textsuperscript{asw} was one letter from the Magnificent Name, and your Master\textsuperscript{asws} whom Allah\textsuperscript{azwj} Said of: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]. And by Allah\textsuperscript{azwj}! With Ali\textsuperscript{asw} was knowledge of the Book’."

I said, ‘You\textsuperscript{asws} speak the truth, by Allah\textsuperscript{azwj}, may I be sacrificed for you\textsuperscript{asw}!’\textsuperscript{427}

\begin{quote}
(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from al Khashab, from Abdul Rahman Bin Jaseer,
\end{quote}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘\textit{The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’}[27:40]. Abu Abdullah\textsuperscript{asws} took his\textsuperscript{asws} fingers and placed it upon his\textsuperscript{asw} chest, and said: ‘By Allah\textsuperscript{azwj}, with us\textsuperscript{asw} is the knowledge of the Book, all of it’’.\textsuperscript{428}

\begin{quote}
(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Muhammad Bin Suleyman, from Sadeyr who said,
\end{quote}

‘I and Abu Baseer, and Muyasser, and Yahya Al-Bazaz and Dawood Al-Raqy were in a gathering of Abu Abdullah\textsuperscript{asws} when he\textsuperscript{asw} came out to us and he\textsuperscript{asw} an angry. When he\textsuperscript{asw} had taken his\textsuperscript{asw} seat, he\textsuperscript{asw} said: ‘O how strange of the people who are claiming that we\textsuperscript{asw} know the hidden matters (Ghayyb), and no one knows the hidden matters except Allah\textsuperscript{azwj}. I\textsuperscript{asw} had thought of hitting my\textsuperscript{asw} so and so maid. She went away from me and I\textsuperscript{asw} did not know in which of the rooms from the house she was’’.\textsuperscript{428}

\begin{quote}
\textsuperscript{427} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 36
\textsuperscript{428} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 37
\end{quote}
When he stood from his gathering and went to his house, I and Abu Baseer and Muyasser entered to see Abu Abdullah. We said to him, ‘May we be sacrificed for you! We heard you saying such and such regarding a maid of yours, and we know that you know a lot of knowledge, not attributed to knowledge of the hidden matters’.

He (the narrator) said, ‘He said: ‘O Sadeyr! Don’t you read the Quran?’ I said, ‘We do read it, may I be sacrificed for you!’ He said: ‘So, did you find among what you read from the Book of Allah: The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40]’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! We have read it’. He said: ‘So, do you recognise the man and know what was with him from the knowledge of the Book?’ I said, ‘Inform me until I do know’.

He said: ‘A measurement of drop of quality rain in the green ocean, was what happened to be from knowledge of the Book’. He (the narrator) said, ‘I said, ‘May I be sacrificed for you! How little this is!’ He said: ‘O Sadeyr! How much that is for the one who is not attributed to the knowledge which inform you with.

O Sadeyr! Did you find among what you read from the Book of Allah: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43], all of it’.

He (the narrator) said, ‘And he gestured by his hand to his chest and said: ‘Knowledge of the Book, all of it, by Allah, is with us!’ – thrice’. 429


429 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 38
From Abu Abdullah asws regarding Words of Allah azwj Mighty and Majestic: Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]. He asws said: 'It means us asws, and Ali asws is the first of us asws and most superior of us asws, and best of us asws'.

I said to Abu Abdullah asws – and mentioned similar to it’.

I asked him asws about Words of Allah azwj Mighty and Majestic: and one with whom is Knowledge of the Book [13:43]. He asws said: 'It was Revealed regarding Ali asws after Rasool-Allah saww and regarding the Imams asws after him asws.'

We went out with Abu Baseer and we were a number. We entered with him to see Abu Abdullah asws. He asws said: 'O Abu Muhammad! Knowledge of Ali asws Bin Abu Talib asws is from knowledge of Rasool-Allah saww. We asws know it regarding what he saww taught him asws. Allah azwj is what asws worship and to Him asws shall return.'
'By Allahazwj! Ja’farasws Bin Muhammadasws had said to me: ‘Allahazwj Taught to Hisazwj Prophetasws the Revelation and the interpretation. Rasool-Allahsaww taught Aliasws, and heasws taught usasws’, by Allahazwj.'

Then heasws said: ‘Whatever you do or swear upon of an oath, you are in a leeway from it’. 434

44- ختص، الإحصاع يبر، بصائر الدوارات متحدة بن عبد الحميد عن منصور بن يونس عن النبي ﷺ عن محمد بن مسلم قيل سمعت أذا

ثَُُّ قَالَ مَا صَنَعْتُمْ مِنْ شَيْءٍ أَوْ حَلَفْتُمْ عَلَيْهِ مِنْ يمَِينٍ فَأَن ْتُمْ مِنْهُ فِِ سَعَةٍ.

Then heasws said: ‘Whatever you do or swear upon of an oath, you are in a leeway from it’.

434

45- ك، إجمال الدين أبي إبن الوليد معا عن سعد وميرى معا عن ياقيني، عن يونس عن الحارث بن المعير عن أبي عبد الله ﷺ قال

فَلَمْ يَعْلَمْ وَ اللَّهُ رَسُولُ اللَّهِ صَ حَرْفاً مَُِّا عَلَّمَهُ اللَّهُ ِِلاَّ عَلَّمَهُ عَلِيّاً عَنْ ذَلِكَ الْعِلْمَ ِِلَيْنَا ثَُُّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ.

The books 'Al Ikhtisaas' (and) 'Basaair Al Darajaat’ – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I heard Abu Ja’farasws saying: ‘Jibraeel as descended unto Muhammadasws with two pomegranates from the Paradise. Heasws met Aliasws, and heasws said to himsaww, ‘What are these two pomegranates in yourasws hand?’ Heasws said: ‘As for this one, it is the Prophet-Allahsaww taught Aliasws, and heasws taught usasws, by Allahazwj’. And as for this one, it is the knowledge’.

ثَُُّ ف َلَقَهَا رَسُولُ اللَّهِ صَ فَأَعْطَاهُ نِصْفَهَا وَ أَخَذَ نِصْفَهَا

Then Rasool-Allahsaww split it and gave himasws half of it, and Rasool-Allahsaww took its half. Then heasws said: ‘Youasws are myasws participant in it and Iasws am yourasws participant in it’.

قال فَلَمْ يَعْلَمْ وَ اللَّهُ رَسُولُ اللَّهِ صَ حَرْفاً مَُِّا عَلَّمَهُ اللَّهُ ِِلاَّ عَلَّمَهُ عَلِيّاً عَنْ ذَلِكَ الْعِلْمَ ِِلَيْنَا ثَُُّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ.

Heasws said: ‘By Allahazwj! Rasool-Allahsaww did not learn a single letter from what Allahazwj Taught himsaww, except heasws taught Ali asws, then that knowledge ended up to usasws. Then heasws placed hisasws hand upon hisasws chest’. 435

The book 'Ikmal Al Deen’ – My father and Ibn Al Waleed, both together from Sa’ad and Al Himeyri, both together from Al Yaqteeny, from Yunus, from Al Haris Bin Al Mugheira,

‘From Abu Abdullahasws. He (the narrator) said, ‘I heard himasws saying: ‘Allahazwj does not Leave the earth without a scholarasws, the people are needy to himasws and heasws is not needy to them, with knowledge of the Permissible(s) and the Prohibitions’.

فَلَمْ يَعْلَمْ فَلَمْ يَعْلَمْ وَ الله ص وَ مِنْ عَلِيّاً عَنْ أبي طالب صلوات الله عليه.

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434 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 43
435 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 44
I said, ‘May I be sacrificed for you\textsuperscript{asws}! That knowledge is due to what?’ He\textsuperscript{asws} said: ‘By an inheritance from Rasool-Allah\textsuperscript{asww}, and from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’ \textsuperscript{436}

46- ك، إكمال الدين بنذا الإجادة عن الحارب بن المغيرة عن أبي عبد الله تعالى. سأجده يقول: إن العلم الذي أزيل مع آدم لم ي 법غ وما مات عنه عاماً إلا أنوه علماً إن الأزرف لا يتنف يغفر عالم.

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

‘From Abu Abdullah\textsuperscript{asws}, the (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The knowledge which descended with Adam\textsuperscript{as} was not raised, and no scholar\textsuperscript{asws} from us\textsuperscript{asws} passes away except and his\textsuperscript{asws} knowledge is inherited. The earth cannot remain without a scholar.\textsuperscript{437}’

47- ك، إكمال الدين بنذا الإجادة عن أبي حنيفة عن أبا حنيفة عن أبي عبيدة عن أبي حذافة عن قال: يا أبا حنيفة إذا الأزرف لا يتنف إلا وأنا علماني قال: فلما زاد الناس قال: فلما تنازعوا قال: فلما نقصوا و إن تنازعوا ف لفروج الله ذاك العلم حتى برأ في عدل

(The book) ‘Ikmal Al Deen’ – By this chain from Al Yaqteeny, from Al Washa, from Umar Bin Aban, from Al Husayn Bin Abu Hamza, from his father,

‘O Abu Hamza! The earth cannot be vacant except and there is a scholar\textsuperscript{asws} from us\textsuperscript{asws} in it. So, if the people make an addition, he\textsuperscript{asws} would say: ‘They are adding’; and if they make a reduction, he\textsuperscript{asws} would say: ‘They are reducing’. And Allah\textsuperscript{azwj} will never Take out that scholar\textsuperscript{asws} until he\textsuperscript{asws} sees among his\textsuperscript{asws} sons\textsuperscript{asws}, one\textsuperscript{asws} who knows similar to his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’. \textsuperscript{438}

48- بر، بصائر الدرجات أيوب بن نوح عن صفوان بن يَّيا عن الحارب عن أبي عبد الله تعالى: فلست أخبرني عن علمك عن أبي حذافة عن قال: فلست نحن نتمنى أن يُرمى في قلوبنا، و نتمون أن يُنكر في آذاننا. قال: ذاك وذاك.

(The book) ‘Basaair Al Darajaat’ – Ayoub Bin Nuh, from Safwan Bin Yahya, from Al Haris,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘Inform me about the knowledge of your\textsuperscript{asws} scholar\textsuperscript{asws}. He\textsuperscript{asws} said: ‘An inheritance from Rasool-Allah\textsuperscript{asww} and from Ali\textsuperscript{asws} Bin Abu Talib’.

قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُقْذَفْ فِي قُلُوبِنا وَيُنْكَثُ فِي آذَانِنا، فأَنَا، أَوَّلُهُ يُهْلِكَ مِنَّا أَهْلَ الْبَيْتِ حَتَّى يَرَى مَنْ يَلْفُهُ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

He (the narrator) said, ‘I said, ‘We are narrating that it tends to be cast into their\textsuperscript{asws} hearts, and resonated in their ears’. He\textsuperscript{asws} said: ‘That and that’. \textsuperscript{439}

436 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 45
437 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 46
438 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 47
439 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 48
From Abu Ja’far asws having said: ‘No scholar asws from us asws, People asws of the Household is destroyed (passes away), until he asws sees one asws who would replace him asws, knowing similar to his asws own knowledge or whatever Allah aswj so Desires’.

He (the narrator) said, ‘I said, ‘What is this knowledge?’ He asws said: ‘And inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws. He asws becomes needless from the people and the people are not needless from him asws, 440.

“Allah aswj does not Leave the earth without a scholar being in it. The people are needy to him asws and he asws is not needy to the people. He asws knows the Permissible(s) and the Prohibitions’.

I said, ‘May I be sacrificed for you asws! That knowledge is by what?’ He asws said: ‘By inheritance from Rasool-Allah saww and Ali asws Bin Abu Talib asws, 441.

From Abu Abdullah asws having said: ‘There isn’t any Imam asws who passes away except he asws gives the one asws to be after him asws, similar to what the first one asws had been given, and increase it by five parts’. 442.

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440 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 49
441 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 50
442 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 51
‘I heard Abu Abdullah asws saying: ‘There isn’t from an Imam asws except he asws gives to the one asws to be from after him asws, similar to what the first had been given, and increased by five parts’’. 443

(The book) ‘Basaair Al Darajaat – Abdullah Bin Muhammad, from Al Khashab, from Muhammad Bin Ali, from Abdul Hameed,

‘From Abu Abdullah asws having said: ‘There is none from an Imam asws passing away except and he asws gives similar to what the first had been given, and increases five parts’’. 444

(The book) ‘Basaair Al Darajaat – Muhammad Bin Al Husayn, from Muhammad Bin Al Haysam, from the one who reported it, from him, from one of his companions, from Umar Bin Yazeed who said,

‘I said to Abu Al-Hassan Al-Reza asws, ‘I had asked your asws father asws about an issue I want to ask you asws about it’. He asws said: ‘And about which thing do you want to ask?’

He (the narrator) said, ‘I said to him asws, ‘Knowledge of Rasool-Allah saww, and His aswj books, and knowledge of the successors as and their as books’. He asws said: ‘Yes, and Yes, and more than that. Ask about whatever comes to you’. 445

(The book) ‘Basaair Al Darajaat – Yaqiub Bin Yazeed,, from Ibn Abu Umeyr, from Mansour, from Fuzeyl Al Awr, from Abu Ubeyda Al Haza’a who said,

‘During the era of Abu Ja’far asws when he asws passed away, we were in confusion like the sheep having not shepherd for them. We met Salim Bin Abu Jafsa, and he said, ‘O Abu Ubeyda! Who is your Imam asws?’ I said, ‘My Imams asws are the Progeny aswsws of Muhammad aswsw’.

443 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 52
444 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 53
445 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 54
He said, ‘You are destroyed and destroying (others). Didn’t I and you hear Abu Ja’far asws and he asws said: ‘One who dies and there isn’t an Imam asws for him, dies a death of the pre-Islamic period?’ I said, ‘Yes, by my life! That has been so’.

Then, after that by three days or so, we entered to see Abu Abdullah asws, and he asws graced the recognition to us. I entered to see him asws and said to him asws, ‘I met Salim’. He asws said to me such and such, and I said to him asws such and such. Abu Abdullah asws said: ‘O woe be to Salim!’ – three times. ‘Doesn’t Salim know what the status of the Imam asws is?’ The Imam asws is more magnificent than what Salim is going towards, and so are the people in their entirety.

O Ubeyda! A dying one from us asws does not pass away until he asws leaves behind from after him asws, one who deals with similar to his asws deeds, and have methods with the like of his asws methods, and calls to the like of that which he asws had called to.

O Abu Ubeyda! Verily, Allah azwj did not Prevent him asws from what He azwj Gave Dawood as, and He azwj Gave Suleyman as superior than what He azwj had Given Dawood as. Then he asws said: This is Our Gift, so either confer or withhold, without a Reckoning [38:39]’.

He (the narrator) said, ‘I said, ‘What has Allah azwj Given him asws? May I be sacrificed for you asws!’ He asws said: ‘O Abu Ubeyda! Surely, when the Qaim asws of the Progeny as of Muhammad asww rises, he asws would judge by the judgment of Dawood as and Suleyman as. He asws will not ask the people for proof’.

The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Suleyman Bin Khalid,

‘From Abu Ja’far asws having said: ‘The earth has not existed except and therein was a scholar asws’.

446 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 55
447 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 56
The book ‘Al Mahasin’ – Al Washa, from Aban Al Ahmar, from Al Husayn Bin Ziyad Al Attar who said,

‘I said to Abu Abdullah asws, ‘Can the earth happen to be except and in it is a scholar asws?’. He asws said: ‘No by Allah azwj, for their Permissible(s) and their Prohibitions and whatever they could be needy to’.

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The earth cannot be left except with a scholar asws. The people would be needy to him asws and he asws would not be needy to the people, with the knowledge of the Permissible(s) and the Prohibitions’.

I heard Abu Abdullah asws saying: ‘The earth will never be left except and in it is a scholar asws recognising the truth from the falsehood’.

‘Abu Ja’far asws said: ‘The earth will never be vacant from a man recognising the truth. So when the people make and addition in it, he asws would say: ‘They are adding’, and when they make a reduction from it, he asws would say: ‘The are reducing’, and when they come with it (as it is), he asws would verify them, and if that does not happen like that, the truth would not be recognised from the falsehood’.
‘From Abu Ja’far asws having said: ‘Ali asws Bin Abu Talib asws was Hibtullah as (successor as of Adam as) for Muhammad saww, inheriting knowledge of the successor and knowledge of the ones who were before him asws from the Prophets as and the Messengers as.

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I heard him asws saying: ‘We asws People asws of the Household inherit from each other, our asws younger ones from our asws elders, like the feathers of the arrow with the arrow’.

‘I heard Ali asws saying upon the pulpit: ‘Ask me asws before you lose me asws! By Allah aswj! There is neither a fertile land not infertile, nor a group straying a hundred, or guiding a hundred, except and l asws recognise their guide and their usher, and l asws have informed a man asws from People asws of my asws Household with it. Their asws elders will inform their asws young ones asws, up to the establishment of the Hour’.”

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452 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 61
453 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 62
454 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 63
CHAPTER 13 – ANOTHER REGARDING THAT WITH THEM\textsuperscript{asws} ARE BOOKS OF THE PROPHETS. THEY ARE READING THESE UPON THEIR VARIOUS LANGUAGES

1- خصص، الإحصاص بر، بصائر الدرجات لعستني بن عمير من السماحة عن سبعة من أصحابنا عن أبي خلف عن قال: جئت لنبي الله صلى الله عليه وسلم عند أحدهم قال: فخلو عليه صلى الله عليه وسلم في المدينة مِيثَمَيّ عن السنتين على يديه يقرأونها على اختلاف لغاتها.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Musa Bin Umar, from Al Maysami, from Sama’at, from a sheykh from our companions,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said: ‘We came intending the entry to see him\textsuperscript{asws}. When we came to the door-step, we hear a recitation in Assyrian in a beautiful voice. He was reciting and crying, until some of us cried (as well)’.

2- خصص، الإحصاص بر، بصائر الدرجات إبراهيم بن هاشم عن الهستين بن إبراهيم عن يونس بن عبد الرحمن عن هشام بن الحكيم في حديث نبیة التشرشل، أنه جاء مع هشام حتى ألقى موسى بن خلف عن فقال نبیة ترقب كفت وتملأه كفت كفت قال أنا معلم، قال كفت تبكي كيف، قال ما أوثق في فيها.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ibrahim Bin hashim, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam,

‘In a Hadeeth of Bureyha the Christian, he came with Hisham until he met Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Bureyha! How is your knowledge with your Book?’ He said, ‘I am knower’. He\textsuperscript{asws} said: ‘How is your confidence with its interpretation?’ He said, ‘I am not confident of my knowledge regarding it’.

قال فانطلقنا موسى بن خلف إلى شيخ من أهل الكتاب يستمعه، قال: أنه جئت من خمسين سنة فعلم على يديه.

He (the narrator) said, ‘Musa\textsuperscript{asws} initiated me with reciting the Evangel. Bureyha said, ‘And the Messiah had seen it like that, and no one has recited this recitation except the Messiah!’ Then Bureyha said, ‘You\textsuperscript{asws} are the one I have been seeking for fifty years!’ He became a Muslim upon his\textsuperscript{asws} hands’.

3- خصص، الإحصاص بر، بصائر الدرجات محمد بن المتنبي عن أحمد بن المتنبي عن ابن أبي طالب عن موسى البشتي قال: جئت إلى نبي أبي خلف عن نسبه أن عليه يستمع حيث يقرأ بالعربية فيكتبه حيث يقرأ العقوبة وطلبه أنه نبت إلى زdek من أهل الكتاب يشترطونه.

\textsuperscript{455} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 1
\textsuperscript{456} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 2
'We came to the door of Abu Ja'far asws. We sought permission to see him asws, and we heard a grief-stricken voice reciting in Hebrew. So, we wept when we heard the voice and we thought he asws had sent for a man from the people of the Book (Christian or Jew) to recite it.

فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَلَمْ نَرَ عِنْدَهُ أَحَداً فَقُلْنَا أَصْلَحَكَ اللَّهُ سََِعْنَا صَوْتاً بِالْعِبََْانِ يَّةِ فَظَنَنَّا أَنَّكَ بَعْثَتْ 

He asws permitted for us and we entered to see him asws, but we did not see anyone with him asws. We said, 'May Allah azwj Keep you asws well! We heard a voice in Hebrew and we thought you asws had sent for a man from the people of the Book (Christian or Jew) to recite it'. He asws said: 'No, but I remembered a secret conversation (Munajaat) of Elia as to his as Lord azwj, so I asws cried from that'.

قَالَ قُلْنَا وَ مَا كَانَ مُنَاجَاتُهُ جَعَلَنَِِ اللَّهُ فِدَاكَ قَالَ جَعَلَ يُقُولُ يَا رَبِّ أَ تُرَاكَ مُعَذِّبِِ بَعْدَ طُولِ مُقَامِي لَكَ أَ تُرَاكَ مُعَذِّبِِ بَعْدَ طُولِ صَلََاتِِ لَكَ وَجَعَلَ يُعَدِّدُ أَعْمَالَهُ

He (the narrator) said, 'We said, 'And what was his secret conversation? May Allah azwj Make me to be sacrificed for you asws!' He asws said: 'He as went on saying: 'O Lord azwj! Will I as see You azwj? Will I as see You azwj? Will I as Count my deeds?' And he sâww went on counting his as deeds.

فَأُوْحَى اللَّهُِِّ لِهِ يَا لَيْهِ إِنِّي لَا أُعَذِّبُكَ قَالَ فَقَالَ يَا رَبِّ وَ مَا يمَْنَعُكَ أَنْ تَقُولَ لاَ بَعْدَ نَعَمَتِي وَ أَنَا عَبْدُكَ وَ فِِ قَبْضَتِكَ قَالَ فَأُوْحَى اللَّهُِِّ لِهِ يَا لَيْهِ إِنِّي لَا أُعَذِّبُكَ أَنْ تَقُولَ لاَ بَعْدَ نَعَمَتِي وَ أَنَا عَبْدُكَ وَ فِِ قَبْضَتِكَ 

Allah azwj Revealed to him as: "Iazwj will no Punish you as. He as said: 'And what prevents You azwj from Saying 'No' after 'Yes', and Iazwj am Your azwj servant and in Your azwj Grip'. Allah azwj Revealed to him as: 'Iazwj, whenever Iazwj Say a Word, Iazwj am loyal with it’". 457

(4) - It is reported that a group sought permission to see Abu Ja’far asws. They said, 'When we came to be at the door-step, we heard an Assyrian recitation in a beautiful voice, reciting and crying, until some of us cried, and we did not understand what he asws was saying. We thought that one of the people of the Book (Christian or Jew) was with him asws, reciting it.
When the voice was terminated, we entered to see him asws, but we did not see anyone with him asws. We said, ‘We have heard an Assyrian recitation in a grief-stricken voice’. He asws said: ‘I asws remembered a secret conversation (Munajaat) of the Prophet Elia as, so it made me asws cry’.

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We asked Abu Abdullah asws about Words of Allah aswj: Say: ‘Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You Made it as scattered papers manifesting (some of) it and concealing a lot [6:91]. He asws said: ‘They used to conceal what they so desired to and manifested what they so desired to’.

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And in another report from him asws having said: ‘They were writing it in the papers, then they were innovating whatever they desired and hide whatever they desired’. And he asws said: ‘Every Book Revealed, so it is with the people as ws of knowledge’.

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(The book) ‘Al Tawheed’ – My father, from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ash’ary, from Ibn Hashim, from Muhammad Bin Hammad, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a lengthy Hadeeth, said,

‘Bureyha the Christian Bishop came and said to Abu Al-Hassan asws, ‘May I be sacrificed for you? From where are the Torah and the Evangel and the Books of the Prophet for you?’

He asws said: ‘These are with us asws being an inheritance from them as. We asws recited these just as they as used to recite, and we asws say it just as they said it. Allah aswj does not Make a Divine Authority in His aswj earth, one who is asked about something, so he says, ‘I don’t know’.

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Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 4
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 5
Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 6
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‘Ali asws said: ‘If a platform were to be set up for me asws, I asws would judge between the people of the Quran by the Quran, until it becomes (clearly) visible by Allah azwj, and I asws would judge between the people of the Torah by the Torah until it becomes (clearly) visible by Allah azwj, and I asws would judge between the people of the Evangel by the Evangel until it becomes (clearly) visible by Allah azwj, and I asws would judge the people of the Psalms by the Psalms until it becomes (clearly) visible by Allah azwj, and had there not been a (particular) Verse in the Book of Allah azwj, I asws would have informed you with what would be happening up to the establishment of the Hour’.

From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘If the people were to set up a platform for me asws just as it is set up for Ibn Sowhan, I asws would judge between the people of the Torah by the Torah until it appears in what is between the sky and the earth, and I asws would judge between the people of the Psalms by the Psalms until it in appears in what is between the sky and the earth, and I asws would judge between the people of the Furqan by the Furqan until it appears in what is between the sky and the earth’.

From Al-Sadiq asws having said: ‘Amir Al-Momineen asws said: ‘If a platform is placed for me asws, then I recline upon it, I asws would judge between the people of the Torah by the Torah until it is displayed to its Lord azwj and if a platform were to be placed for me, then I asws recline upon it, if a platform were to be placed for me asws, then I asws recline upon it, if a platform were to be placed for me asws, then I asws recline upon
it, asws would judge the people of the Quran by the Quran until it is displayed to its Lordazwj, 464

11- برء بصائر الدرجات تقدمت بن عيسى عن عبد الرحمن عن المغني عن أبي نيكم الحضيري عن سلمة بن كهلان قال قال علي ع انتقلت في الأمة تريد بوسادة الحكمة في القورا بما أتزول الله في القورا وحكمة في الإنجيل بما أتزول الله في الإنجيل وحكمة في الأثور بما أتزول الله في الأثور حتى يؤكد إلى الله إله حكمة في الأثور بما أتزول الله.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Isa, from Abdul Rahman, from Al Fuzeyl, from Abu Bakr Al Hazramy, from Salama Bin Kuheyl who said,

‘Aliasws said: ‘If the community were to stand to me and set up the platform for measws, Iasws would judge regarding the Torah with what Allahazwj has Revealed in the Torah, and judge regarding the Evangel with what Allahazwj Revealed in the Evangel, and judge regarding the Plasms with what Allahazwj Revealed until it is displayed to Allahazwj, and Iasws would judge regarding the Quran with what Allahazwj has Revealed’.

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12- برء بصائر الدرجات أبو بن نوح عن صفوان بن يَبَأ عن شعيب الزازعي كتب: فقدت عند أبي عبد الله ع وعنته أبو نصير فقال أتى عبد الله إنا داود ورث الأبيبنا و إن شياكان ورت داود وإن تحمادا ورت مثلهان وما هناد و إن وترنا نحدهما و إن عندنا صحف إبراهيم و ألوح موسى.

(The book) ‘Basair Al Darajaat’ – Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb Al Hazaz, from Zureys Al Kunasy who said,

‘I was in the presence of Abu Abdullahasws and Abu Baseer was with himasws. Abu Abdullahasws said: ‘Dawoodas, inherited the Prophetsas, and Suleymanas inherited Dawoodas, and Muhammadasws inherited Suleymanas and whatever was there, and weasws inherited Muhammadasws, and with usasws are Parchments of Ibrahimas, and the Tablets of Musaas.

فقال له أبو نصير إن هذا هو العلم فقال يا محمد ليس هذا هو العلم إنما هذا الآثار إنه العلم ما حدث بالنيل و الديار يوما و يوما و ساعة.

Abu Baseer said to himasws, ‘Surely, this, it is the knowledge!’ Heasws said: ‘O Abu Muhammad! This, it isn’t the knowledge. But rather these are the traces. But rather the knowledge is what occurs by the night and the day, day by day, hour by hour’.

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13- برء بصائر الدرجات فين هاشم بن السنان بن إيتيهام عن موسي عن شهاد تقدم تقدمت في الأمة في خديت ينتفخة بين سال موسي بن خلف في ينتفخة مَُُ كنفاث الكاتب لله قال ابنه عم قال نكفت تكتب شيء أيو قال قال ما هو أوثن لا إله إلا هو قال برمي الله في قراءة الإنجيل فقاليني والمسحور لقد كان يقرأها هديا و ما فيه هذه القراءة إلا الغشيم ثم قال إنما كتب أطب العشرين سنة.

(The book) ‘Basair Al Darajaat’ – Ibn Hashim, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a Hadeeth he reported when,
Musa ask Bureyha: ‘How is your knowledge with the Book of Allah?’
He said, ‘I am a knower with it’. He said: ‘How is your confidence with its interpretation?’
He said, ‘I am not confidence with my knowledge in it’. He began in reciting the Evangel. Bureyha said, ‘And the Messiah. He had recited it like this, and no one has recited this recitation except the Messiah’. Then he said, ‘You are the one I have been searching for since fifty years!’

Hisham said, ‘Bureyha and Al-Mura’a entered to see Abu Abdullah and Hisham retold the speech which has flowed between Musa and Bureyha. Bureyha said, ‘May I be sacrificed for you! (From) where are the Torah and the Evangel and the Books of the Prophets for you?’
He said: ‘These are with us being an inheritance from them. We recite these just as they recited them, and we are saying it just as they had said it. And Allah does not Make a Divine Authority in His earth, one who is asked about something, so he says, ‘I don’t know’. Bureyha adhered with Abu Abdullah until he died’.

I said, ‘May I be sacrificed for you! And these are the Tablets?’ He said: ‘Yes’.

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467 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 13
468 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 14
‘From Abu Abdullah asws, he (the narrator) asked him asws about Words of Allah aswj Exalted: And We had Written in the Psalms from after the Zikr, [21:105], ‘What is the Zikr and what is the Psalms?’ He asws said: ‘The Zikr is with Allah aswj and the Psalms is which was Revealed unto Dawood as, and every Book Revealed, it is with the scholar asws’. 469

He said, ‘I was in the presence of Abu Ja’far asws and a man from the people of Al-Yemen passed by us. Abu Ja’far asws asked him about Al-Yemen, and he went on to narrate it. Abu Ja’far asws said to him: ‘Do you know such and such house?’ He said, ‘Yes, and I have seen it’. Abu Ja’far asws said to him: ‘Do you know a rock at it in such and such place?’ He said, ‘Yes, I have seen it’. The man said, ‘I have not seen any man more knowing with the country than you asws’. 470

When the man stood up, Abu Ja’far asws said to me: ‘O Abu Al-Fazl! That is the rock when Musa as was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah aswj Sent His aswj Rasool saww, it returned it to him saww, and it is with us asws, 470.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Warraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, he narrated a Hadeeth from Sadeyr,

‘I came to him and said, ‘Lays Al-Murady narrated to me a Hadeeth from you’. He said, ‘And what is it?’ I said, ‘May I be sacrificed for you! Hadeeth of Al-Yamani’.

He said, ‘I was in the presence of Abu Ja’far asws and a man from the people of Al-Yemen passed by us. Abu Ja’far asws asked him about Al-Yemen, and he went on to narrate it. Abu Ja’far asws said to him: ‘Do you know such and such house?’ He said, ‘Yes, and I have seen it’. Abu Ja’far asws said to him: ‘Do you know a rock at it in such and such place?’ He said, ‘Yes, I have seen it’. The man said, ‘I have not seen any man more knowing with the country than you asws’.

When the man stood up, Abu Ja’far asws said to me: ‘O Abu Al-Fazl! That is the rock when Musa as was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah aswj Sent His aswj Rasool saww, it returned it to him saww, and it is with us asws, 470.

The book (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Halby, from Abdullah Bin Muskan, from Abu Baseer who said,
‘Abu Abdullah asws said: ‘O Abu Muhammad! With us is that which Allah azwj Said: ‘The Parchments of Ibrahim and Musa [87:19]’. I said, ‘The Parchments, these are Tablets?’ He asws said: ‘Yes’.

18 - بر، بصائر الدرجات تتحدث بن عيسى عن وَلَدَة مَّلِكَة عَنْ عَبْدِ اللَّهِ لِيَنْصَارِيَ عَنْ أَبِِ خَالِدٍ الْقَمَّاطِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ سََِعْتُهُ ي َقُولُ لَنَا وِلاَدَة مِنْ رَسُولِ اللَّهِ ص طُهْر وَ عِنْدَنَا صُحُفُ إِبْرَاهِيمَ وَ مُوسَى وَرِث ْنَاهَا مِنْ رَسُولِ اللَّهِ ص .

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from the one who reported it, from Muhammad, from Abdullah Bin Ibrahim Al Ansary Al Hamdany, from Abu Khalid Al Qammat,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘For us asws are the clean births from Rasool-Allah saww, and with us asws are Parchments of Ibrahim and Musa, and we asws inherited from Rasool-Allah saww’.

19 - بر، بصائر الدرجات تتحدث بن عَبْدِ الَّلَهَ عَنِ الَْْسَنِ بْنِ الُْْسَينِْ عَنْ أَحَِْدَ بْنِ الَْْسَنِ الْمِيثَمِي عَنْ ف َيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:ِِنَّ رَسُولَ اللَّهِ ص أُفْضِيَتْ صُحُفُ إِبْرَاهِيمَ وَ مُوسَى فَأَتَمَنَ عَلَيْهَا رَسُولُ اللَّهِ ص عَلِيّاً وَ ائ ْتَمَنَ عَلَيْهَا الَْْسَنَ وَ ائ ْتَمَنَ عَلَيْهَا الُْْسَينَْ حَتََّّ ان ْتُهِيَتْ لَنَا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Fayz Bin Al Mukhtar,

‘From Abu Abdullah asws having said: ‘Rasool-Allah asw, the Parchments of Ibrahim and Musa were given out to him saww. Rasool-Allah asw entrusted Ali asws upon them, and he asws entrusted these to Al-Hassan asws, and he asws entrusted these to Al-Husayn asws, until they ended up to us asws.

20 - بر، بصائر الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ شُعَيْ ٍ الَْْدَادِ عَنْ أَبِِ بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع عِنْدَنَا الصُّحُفُ الُِْولَ صُحُفُ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ ضُرَيْس أَ لَيْسَتْ هِيَ الَِْلْوَاحَ فَقَالَ ن َعَم .

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan and Shuayb Al Haddad, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘With us asws are the former Parchments, Parchments of Ibrahim and Musa. Zureys said to him asws, ‘Aren’t these the Tablets?’ He asws said: ‘Yes’.

21 - بر، بصائر الدرجات إِبْرَاهِيمَ بْنُ هَاشِمَ عَنْ بَنِي غَيْرِهِ عَنْ عَبْدِ اللَّهِ عَنْ يََْيََ بْنِ أَبِِ عِمْرَانَ الَْْمْدَانِِِّّ عَنْ يُونُسَ عَنْ عَلِيٍّ الصَّائِغِ قَالَ: لَقِيَ أَبَا عَبْدِ اللَّهِ مَُُمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الَْْسَنِ فَدَعَاهُ مَُُمَّد ِِلَ مَنْزِلِهِ فَأَََ أَنْ يَذْهَ َ مَعَهُ وَ أَرْسَلَ مَعَهُ ِِسََْاعِي لَ وَ أَوْمَأَ ِِلَيْهِ أَنْ كُفَّ وَ وَضَعَ يَدَهُ عَلَى فِي هِ وَ أَمَرَهُ بِالْكَفِّ

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Ali Al Saig who said,
‘Abu Abdullah asws was met by Muhammad Bin Abdullah Bin Al-Hassan, and Muhammad invited himasws to his house. Heasws refused to go with him and sent Ismail with him, and gestured to him that he should restrain (from speaking), and placed hisasws hand upon hisasws mouth, and instructed him with the restraint.

When he ended up to his house, he sent a messenger to himasws asking himasws to come to him. Abu Abdullahasws refused and the messenger came to Muhammad informing him of hisasws refusal. Muhammad laughed, then said, ‘Nothing prevented himasws coming to me except hisasws looking into the Parchments’.

Heasws said:’ Ismail returned and retold the speech to Abu Abdullahasws. So Abu Abdullahasws sent a messenger from him and said: ‘Ismail informed measws with what happened from you, and you spoke the truth. Asws was looking into the former Parchments of Ibrahimas and Musaas. Ask yourself and your father, are these two (Parchments) with you two?’

He (the narrator) said, When the messenger delivered it, he was silent and did not respond with anything. The messenger informed Abu Abdullahasws of his silence. Abu Abdullahasws said: ‘When the answer hit his face, the speech was reduced’. 475

475 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 21

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘With usasws are Parchments of Ibrahimas and Musaas and weasws inherited these from Rasool-Allah saww’. 476

476 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 22
'I entered to see Abu Al-Hassan Al-Reza\textsuperscript{asws}, and he\textsuperscript{asws} was Blessed with Abu Ja’far\textsuperscript{asws}, and he\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} has Granted to me\textsuperscript{asws} one\textsuperscript{asws} who would inherit me\textsuperscript{asws} and inherits the progeny of Dawood\textsuperscript{asws}.\textsuperscript{477}'

24 - برس، بصائر الدرجات منة بين الخطاب عن عبد الله بن محمد عن عبد الله بن الفضل قال: أبو عبد الله عو ورت شليمان داوود وإيما محدثا وبرت شليمان وإيما محدثا وصر عدن عامل التوراة والإنجيل واليهود وتبين ما في الألواح

(The book) 'Basaur Al Darajaat' – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur’at, from Al Muazzazal who said,

'Abu Abdullah\textsuperscript{asws} said: 'Suleyman\textsuperscript{as} inherited Dawood\textsuperscript{as}, and Muhammad\textsuperscript{saww} inherited Suleyman\textsuperscript{as}, and we\textsuperscript{asws} inherited Muhammad\textsuperscript{saww}, and with us\textsuperscript{asws} knowledge of the Torah, and the Evangel, and the Psalms, and explanation of what is in the Tablets'.

قال فلنت إنه هذا هو العلم فإني العلم ما يحدث يوما يبين و ساعة بعد ساعة.

He (the narrator) said, 'I said, 'Surely, this, it is the knowledge!' He\textsuperscript{asws} said: 'This isn’t the knowledge. But rather the knowledge is what occurs day by day and moment by moment'.\textsuperscript{478}

25 - برس، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن حكيم البغدادي عن علي بن إسناط عن محمد الفضل عن أبي حزة الثمالي عن أبي عبد الله ع قال: إن في الحلم أن الله تبارك وتعالى إن أثر اللوح موسى وبرت عليه وفيمه يتبين كل شيء و هو كأن

إلى أن تقوم الساعة

(The book) ‘Basaur Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far Al Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumaly, 'From Abu Abdullah\textsuperscript{asws} having said: 'It is in (the book) ‘Al-Jafr’ that when Allah\textsuperscript{azwj} Blessed and Exalted Revealed the Tablets of Musa\textsuperscript{as}, Revealed unto him\textsuperscript{as}, and in it was explanation of all things, and it will exist up to the establishment of the Hour'.

فلم أُفْلِسَتْ أَئِمَّة مُوسَى أُوْلِي الْأَلْمَانِ إِلَّا أَنْ أَسْتَوْدِعِ الْلُّوَاحَ وَ هِيَ زَبُرْجَدَةٌ مِّنَ الْبَلَّ فَأَتَى مُوسَى الْبَلَّ فَانْشَقَّ لَهُ الْبَلَّ فَجَعَلَ فِيهِ الْلُّوَاحَ مَلْفُوفَةً فَلَمَّا جَعَلَهَا فِيهِ انْطَبَقَ الْبَلَّ عَلَيْهَا فَلَمَّا زَلَّ فِهِ الْبَلَّ حَتَّى بَعْثَ اللَّهُ نَبِيّهِ مُوْمَّدًا ص

When the days of Musa\textsuperscript{as} expired, Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as} that he\textsuperscript{as} should entrust the Tablets, and these were aquamarine from the Paradise, to be in a mountain. Musa\textsuperscript{as} came to the mountain and the mountain split for him, and he\textsuperscript{as} made the Tablets to be in it, wrapped. When he\textsuperscript{as} placed these in it, the mountain layered upon it, and these did not cease to be in the mountain until Allah\textsuperscript{azwj} Sent His\textsuperscript{azwj} Prophet\textsuperscript{as} Muhammad\textsuperscript{saww}.

فأَقْلِبْ رَكْبَتَكَ مِنَ الْيَمِينِ يَبْدِؤُونَ الْبَيَّةَ فِيهَا فَلَمْ أَنْهَوْا إِلَيْهَا إِلَى الْجَبَلِ فَخَردَنَّ الْأَلْوَاحَ مَلْفُوفَةً كَمَا وَضَعَهَا مُوسَى وَأَخَذَهَا الْقَوْمُ فَلَمَّا وَقَعَتْ فِي أَيْدِيهِمْ أَلْقَى فِي قُلُوبِهِمْ أَنْ لاَ يَنْظُرُوا إِلَيْهَا وَ هَابُوهَا حَتَّى يَأْتُوا بِرَسُولِ اللَّهِ ص وَ أَنْزَلَ اللَّهُ جَبَّارٍ عَلَى نَبِيِّهِ فَأَخْبَََهُ بِأَمْرِ الْقَوْمِ وَ بِالَّذِي أَصَابُوا

\textsuperscript{477} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 23

\textsuperscript{478} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 24
Riders came from Al-Yemen intending the Prophet as. When they ended up to the mountain, it cleft asunder and the Tablets came out wrapped just as Musa as had placed these. The group took these. When it fell into their hands, it was cast into their hearts that they should not look into these and they were awed by it until they came with it to Rasool-Allah saww; and Allah azwj Sent does Jibraeel as unto His Prophet saww and informed him saww with the affair of the group and that which they had attained.

When they arrived to the Prophet saww, the Prophet saww initiated them and asked them about what they had found. They said, 'And what made you saww know with what we have found?' He saww said: 'My Lord azwj Informed me saww with it, and these are the Tablets'. They said, 'We testify that you saww are a Rasool of Allah azwj'.

They handed it to him saww. He saww looked into these and read it and its writing was in Hebrew. Then he saww called Amir Al-Momineen asws and said: 'Be careful with these for therein is knowledge of the former ones and knowledge of the latter ones, and these are Tablets of Musa as, and my Lord azwj has Commanded me as that I saww should hand these over to you asws'.

He asws said: 'O Rasool-Allah saww I am not good are reading it (Hebrew). He saww said: 'Jibraeel as instructed me saww that I saww should instruct you asws to place these under your asws head during this night of yours asws. So, in the morning you asws will (be able to) read it'.

He (Abu Abdullah asws) said: 'He asws made these to be beneath his asws head, and in the morning Allah azwj had Taught him asws all things therein and Rasool-Allah saww instructed him asws to make a copy of it. He asws copied it in a sheep skin, and it is (the book) ‘Al-Jaftr’, and in it is knowledge of the former ones and the latter ones, and it is with us asws, and the Tablets, and the Staff of Musa as are with us asws, and we asws inherited the Prophet saww'.

شي، تفسير العياشي مثله و زاد في آخره قال أبو خلف عن تلك الصخرة التي خففتها نوح موسى تحت شجرة في واد يعرف بذلك.
Tafseer Al-Ayyashi – similar to it, and there is an increase in its end, he (the narrator) said, ‘Abu Ja’far asws said: ‘These are the Parchments are the Tablets which Musa as preserved beneath a tree in such and such valley, knows as such and such’.

'I heard Amir Al-Momineen asws saying: ‘Yoshua Bin Noon as was successor of Musa as Bin Imran as, and the Tablets of Musa as were from green aquamarine. When Musa as was angry, he as threw the Tablets from his hand. From these is what broke, and from these is what remained, and from these is what was Raised.'

When the anger subsided from Musa as, Yoshua Bin Noon as said, ‘Is there any explanation with you of what was in the Tablets?’ He as said, ‘Yes’. Thus, these did not cease to be inherited by a group after a group, until it fell into the hands of a group of four from Al Yemen, and Allah asw Sent Muhammad asw at Tahama, and the news reached them.

They said, ‘What is this Prophet as saying?’ It was said, ‘He as forbids from the wine and the adultery, and he as instructs with the good mannerisms and honour the neighbours’. They said, ‘This is the first of what is in our hands, from us, so we shall co-inside in going to him asw in such and such month’.

Allah asw Revealed to Jibraeel as to go to the Prophet asw and inform him asw. He as came to him and said: ‘So and so, and so and so have inherited the Tablets of Musa as, and they are coming to you in such and such month, during such and such night, so hold vigil for them on that night’.
The riders came and they knocked the door to him, and they were saying, ‘O Muhammad! He said: ‘Yes, O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so! Where is the Book which you inherited from Yoshua Bin Noon, successor of Musa Bin Imran?’

They said, ‘We testify that there is no god except Allah Alone, there being no associates for Him, and you are a Rasool of Allah. By Allah! No one knew of it at all since it fell in our hands, before you.’

He (Ali) said, ‘The Prophet took it, and there it was, a Book in precise Hebrew. He handed it to me and I placed it under my head. I woke up in the morning and it was a Book in dignified Arabic where was knowledge of what Allah had Created since the establishment of the skies and the earth up to the establishment of the Hour. So I knew that’.

He (Ali) said, ‘The Prophet took it, and there it was, a Book in precise Hebrew. He handed it to me and I placed it under my head. I woke up in the morning and it was a Book in dignified Arabic where was knowledge of what Allah had Created since the establishment of the skies and the earth up to the establishment of the Hour. So I knew that’.

(From Abu Ja’far, he (the narrator) said, ‘A man from the people Balkh entered to see him. He said to him: ‘O Khurasany! Do you know of such and such valley?’ He said, ‘Yes’. He said to him: ‘Do you know of a rift in the valley, from its description, such and such?’ He said, ‘Yes’. The Dajjal will emerge from that’.

He (the narrator) said, ‘Then another man from the people of Al-Yemen entered. He said to him: ‘O Yemeni! Do you know of such and such cave?’ He said, ‘Yes’. He said to him: ‘Do you know of a tree in the cave from its description, such and such?’ He said, ‘Yes’. He said to him: ‘Do you know of a rock beneath a tree?’ He said to him, ‘Yes’. He said: ‘That is the rock which preserved the Tablets of Musa for Muhammad.’
CHAPTER 14 – THEY\textsuperscript{asws} ARE KNOWING THE ENTIREITY OF THE TONGUES (DIALECTS) AND THE LANGUAGES, AND ARE SPEAKING WITH IT

1 - ن، عيون أخبار الرضا عليه السلام أُهمِدُّ في عِنْ أَبِي عَنَّ الَّذِي يَقُولُ: كَانَ الْرِّضَا عَلَى النَّاسَ يَكْلِمُهُمْ بِكُلِّ لِسَانٍ فَقُولْتُ لَهُ يَوْماً يَا أَبِي رَسُولِ اللَّهِ، أَنَّى رَجُلًا أَنْصَارِيٌّ فَكُلِّمَهُ بِكَلَِّ لِسَانِهِ مَرَاتٌ عَشَرَاءٍ فَمَا كَانَ مِنْ أَحَدِ الْأُمْامِ إِلَّا كَانَ مَلَكَ لُغَاتِهِ. كَانَ الْرِّضَا عَلَى النَّاسَ يَكْلِمُهُمْ بِكُلِّ لِسَانٍ وَ لُغَةٍ فَقُولْتُ لَهُ يَوْماً يَا أَبِي رَسُولِ اللَّهِ، أَنَّى رَجُلًا أَنْصَارِيٌّ فَكُلِّمَهُ بِكَلَِّ لِسَانِهِ مَرَاتٌ عَشَرَاءٍ فَمَا كَانَ مِنْ أَحَدِ الْأُمْامِ إِلَّا كَانَ مَلَكَ لُغَاتِهِ.

(He) said: 'O Abu Al-Salt! I\textsuperscript{asws} am a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and He\textsuperscript{azwj} does not Take a Divine Authority upon a people and he\textsuperscript{asws} does not know their language, or has it not reached you the words of Amir Al-Momineen\textsuperscript{asws}: 'We\textsuperscript{asws} are Given the decisive address'? Is the decisive address except recognition of the languages?'\textsuperscript{482}

2 - قُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ رَأَيْتُكَ تُكَلِّمُ هَذَا الْغُلََمَ بِالَّبَشِيَّةَ فَمَا ذَا أَمَرْتَهُ قَالَ أَمَرْتُهُ أَنْ يَسْتَوْصِيَ بِأَصْحَابِهِ خَيرْاً وَ يَعْطِيَهُمْ فِِ كُلِّ هِلََلٍ ثَلََثِينَ دِرْهَامَ. وَذَلِكَ أَنِّّ لَمَّا نَظَرْتُ لَيْهِ عَلِمْتُ أَنَّهُ غُلَامٌ عِنْدَ مَلِكِهِ فَأَوْصَيْتُهُ بِمِعَاجِمَ تَهْلُكُهُ ثَلََاثِينَ دِرْهَامَ. وَذَلِكَ أَنِّّ لَمَّا نَظَرْتُ لَيْهِ عَلِمْتُ أَنَّهُ غُلَامٌ عِنْدَ مَلِكِهِ فَأَوْصَيْتُهُ بِمِعَاجِمَ تَهْلُكُهُ ثَلََاثِينَ دِرْهَامَ.

'I was in the presence of Abu Al-Hassan\textsuperscript{asws} when thirty slaves from Ethiopia entered to see him\textsuperscript{asws}, and they had been bought for him\textsuperscript{asws}. A slave from them spoke, and he was from Ethiopia, handsome. He\textsuperscript{asws} spoke to him in his language for a while until he had all what he wanted and he\textsuperscript{asws} gave him (some) Dirhams. He\textsuperscript{asws} said: 'Give these companions of yours, each one from them, every crescent (month), thirty Dirhams'. Then they went out.

FM\textsuperscript{asws} said: 'May I be sacrificed for you\textsuperscript{asws}! I saw you speak to this slave in Ethiopian slave, so what is that did you\textsuperscript{asws} order him with?' He\textsuperscript{asws} said: 'I\textsuperscript{asws} ordered him\textsuperscript{asws} to recommend goodly with his companions, and gave them thirty Dirhams during every crescent, and that

\textsuperscript{482} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 1
is because when I\textsuperscript{asws} looked at him, I\textsuperscript{asws} knew that he was an intellectual boy from the sons of their masters. So, I\textsuperscript{asws} advised him with the entirety of what he could be needy to. He accepted my\textsuperscript{asws} advice, and there was sincerity with this boy’.

Then he\textsuperscript{asws} said: ‘Perhaps you are wondering from my\textsuperscript{asws} speaking to him in the Ethiopian? Do not wonder. Whatever is hidden from you of the matters of the Imam\textsuperscript{asws} is more wondrous and more. This is nothing from the Imam\textsuperscript{asws} regarding his\textsuperscript{asws} knowledge except like a bird taking from the ocean a drop of water. Do you see that which it takes with its beak reduces anything from the ocean?’

He\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} is at the status of the ocean. Whatever is with him\textsuperscript{asws} does not deplete, and his\textsuperscript{asws} wonders are more than that, and the bird, when it takes from the ocean a drop with its beak, nothing is reduced from the ocean. Like that is the knowledge, nothing is reduced from his\textsuperscript{asws} knowledge nor do his\textsuperscript{asws} wonders run out’.

'(The book) ‘Al Ikhtisaas’ – Al Yaqteeni and Ibrahim Bin Mahziyar, from Ali Bin Mahziyar who said,

‘I sent my servant to Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd}, and he was Sicilian. The servant returned astonished. I said to him, ‘What is the matter with you, O my son?’ He said, ‘And how can I not be astonished? He\textsuperscript{azwj} did not cease to speak to me with the Sicilian (language) as if he\textsuperscript{azwj} was one of us’. I thought that he\textsuperscript{azwj} rather intended with this dialect lest one of the other servants would hear what had circulate between them’.
‘Abu Abdullah\textsuperscript{asws} said to me: ‘O Ammr Abu Muslim! Fatalalahu waksa was kaseyha basatour’. I said to him\textsuperscript{asws}, ‘I have not seen Nabatean more eloquent than from you\textsuperscript{asws}". He\textsuperscript{asws} said: ‘O Ammar! And with every language’\textsuperscript{485}.

\begin{itemize}
\item \textsuperscript{5} حرص، الاحصاص ابنِي عيسى عن الأهوائيّنَّ و الشّيقيّنَّ عن النّصر عن نجيب الحضرة عن أبي نهيد. قال: كنتُ عند أبي عبد الله وقد بعث غلاماً له أسممه في حاجة نجح إليه، ففعل السرادة فلا يجراها حتى طلبح أنه سينقض عليه فقال لنكم باي بيسانْ، كتب في أيّ آله آله. \\

\item \textsuperscript{6} (The book) ‘Al Ikhtisaas’ – Ibn Isa, from al Ahwazy and al Barqy, from Al Nazr, from Yahya Al Halby, from the brother of Muleyh, from Abu Yazeed Farqad who said, ‘I was in the presence of Abu Abdullah\textsuperscript{asws} and he\textsuperscript{asws} had sent a non-Arabic servant of his\textsuperscript{asws} regarding a need. He returned to him\textsuperscript{asws} and went on to change the message, but could not confuse it until I thought he\textsuperscript{asws} would be angered upon him. He\textsuperscript{asws} said: ‘Speak in whichever language you so desire to, for I\textsuperscript{asws} would be more understanding than you’\textsuperscript{486}.

\item \textsuperscript{7} (The book) ‘Al Ikhtisaas’ – Muhammad Bin Jazak, from Yasir the servant who said, ‘There were Sicilians, Roman servants in the house of Abu Al-Hassan\textsuperscript{asws}, and Abu Al-Hassan\textsuperscript{asws} was close to them. He\textsuperscript{asws} heard them at night speaking in Sicilian and Roman, and they were saying, ‘We used to get cupping done in our city every year, and we don’t get it done over here’. When it was the next morning, Abu Al-Hassan\textsuperscript{asws} faced towards one of the physicians and said to him: ‘Perform cupping on so and so, such and such vein, and cupping for so and so of such and such vein’.

\item \textsuperscript{485} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 4 \\
\item \textsuperscript{486} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 5 \\
\item \textsuperscript{487} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 6
(The book) ‘Al Ikhtisaas’ – Ibn Yazeed, from Ibn Abu Umeyr, from one of his men,

‘From Abu Abdullah asws having said: ‘Al-Hassan asws Bin Ali asws said: ‘For Allah azwj there are two cities, one in the east and the other in the west. Upon them is an iron bridge, and upon each city there are a thousand (over) thousand doors with shutters of gold, and therein are a thousand (over) thousand languages spoken, each language being a language different from its counterpart, and I asws am a knower of the entirety of the languages, and there is no Divine Authority what in in them, and what is between them and what is upon them, apart from me asws, and apart from my asws brother Al-Husayn asws, 488.

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488 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 7
CHAPTER 15 – THEY\textsuperscript{asws} ARE MORE KNOWLEDGEABLE THAN THE PROPHETS\textsuperscript{as}

1 - بر، بصائر الدرجات عليه السلام بن سعيد بن عبد الله بن شليمان عن علي بن أبي طالب: إن الله خلق أولهم من الرسل وفضلهم بالعلم و أورثنا علمهم و فضلاً عليهم في جملتهم و علمهم.

(From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Created the Determined Ones (Ul Al-Azam) from the Rasools\textsuperscript{as} and Graced them with the knowledge, and we\textsuperscript{asws} inherited their knowledge, and He\textsuperscript{azwj} Merited us\textsuperscript{asws} upon them\textsuperscript{as} regarding their\textsuperscript{as} knowledge, and Taught Rasool-Allah\textsuperscript{asws} what they\textsuperscript{as} did not know, and Taught us\textsuperscript{asws} knowledge of the Rasool\textsuperscript{as} and their\textsuperscript{as} knowledge’. \textsuperscript{489}

2 - بر، بصائر الدرجات الطقيين عن محمد بن عمر عن عبد الله بن الوالد السمان قال: قال لي أبو جعفرُ يا عبد الله ما تقول الشيعة؟ قال: قلت جعلتُ فدائي و من أي حالات تسألون؟ قال: أنا عنك. As for the merit, so they\textsuperscript{as} are equal’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! What should I be saying regarding them\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! He\textsuperscript{asws} is more knowledgeable than both of them\textsuperscript{as}.

Then he\textsuperscript{asws} said: ‘O Abdullah\textsuperscript{asws}! Aren’t they (Shias) saying that for Ali\textsuperscript{asws} is what knowledge was for the Rasool\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘Dispute them regarding it. Allah\textsuperscript{azwj} Blessed and Exalted Said to Musa\textsuperscript{as}: And We Prescribed to him in the Tablets, Advice from all things [7:145]. Thus we know that He\textsuperscript{azwj} did not Explain to him\textsuperscript{as} all of the matter. And Allah\textsuperscript{azwj} Blessed and Exalted Said to Muhammad\textsuperscript{saww}, and We shall Come with you as a witness
upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]

Abu Abdullah asws said to a man: ‘You are sucking the drop and are leaving the great river’. The man said, ‘What is the meaning of this, O son asws of Rasool-Allah saww?’

He asws said: ‘Knowledge of the Prophet saww is knowledge of (all) the Prophets as, and Allah azwj Revealed to Muhammad saww and Muhammed saww made it to be with Ali asws. The man said to him asws, ‘So, is Ali asws more knowledgeable or one of the Prophets as?’

Abu Abdullah asws looked at one of his asws companions and said: ‘Allah azwj Opens the hearing of the ones He aswj so Desires to. I asws said to him that Rasool-Allah saww made all of that to be with Ali asws, and he is saying (asking) whether Ali asws is more knowledgeable or one of the Prophets as.’

The book ‘Al-Kharaij Wa Al-Jaraih’, with an unbroken chain, similar to it, and there is an increase at its end: ‘And he asws recited: The one with whom was the knowledge from the Book [27:40]. Then he asws separated between his fingers and placed them upon his chest and said: ‘With us asws, by Allah aswj, is knowledge of the Book, all of it’’.491

Abu Ja’far asws said: ‘Musa as has asked a question to the scholar (Al-Khizza) as, there did not happen to be an answer with him as and the scholar as asked Musa as a question, there is not happen to be an answer with him as), and if I asws had been between the two, I asws would have

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490 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 2
491 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 3
informed each one of them with an answer to the question(s), and would have asked both of them as a question, there would not have been with them, its answer”. 492

5- بر، بصائر الدرجات محمد بن الحسن عن طالب بن عيسى عن ابن شاكر عن سندي عن أبي جعفر ع قال: لما ألبى موسى العلم فقال: و ساءلة نظر إلى خطاف يضرع فتزعج في السماء، و تسكنن في البحر، فقال العالم: لن تدري ما يقول هذا الخطاف قال و ما يقول (The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Usman Bin Isa, from Ibn Muskan, from Sadeyr,

‘From Abu Ja’far asws having said: ‘When Musa as met the scholar (Al-Khizr as), spoke to him as and asked him as. He as looked at yellow swallows rising in the sky and lowering in the ocean. The scholar as said to Musa as: ‘Do you know what this swallow saying?’ He as said: ‘And what is it saying?’

He as said: ‘It is saying, ‘By the Lord azwj of the sky and Lord azwj of the earth! Both your as knowledge in (comparison to) Knowledge of your as Lord azwj is only like what I took with my beak from this ocean’.

He (the narrator) said, ‘Abu Ja’far asws said: ‘But, if I asws was in their as presence, I asws would have asked them as about an issue, there would not have been any knowledge with them as regarding it’”. 493

6- بر، بصائر الدرجات إبراهيم بن إسحاق عن عبد الله بن خادم عن سندي الثائر قال: لما عهد أبي عبد الله ع و لنّ جماعة في البحر فقال: و رتب هذه الطيئا و رتب هذه الخطى ثلاثا مرتين لو كنت بين موسى و الحضر لأخبرهما أي أعلم منهما و لأنك أخبرهما بما ليس في أدمهما.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

‘We were in the presence of Abu Abdullah asws and we were a group in Al-Hijr. He asws said: ‘By the Lord azwj of this House and by the Lord azwj of this Kabah! – three times. ‘If I asws was between Musa as and Al-Khizr as, I asws would have informed them as both that I asws am more knowledgeable than they asws are, due to what wasn’t in their hands’. 494

7- بر، بصائر الدرجات أحمد بن الحسن عن الحسن بن زيد بن مهيار عن الأشراطي قال: و خذنني جميعا عن بعض أصحابنا عن عبد الله بن خادم عن سندي الثائر قال: لما عهد أبي عبد الله ع في البحر فقال علينا عن الخذال تقديرا و تبريرا و للنا كلما نحن على عينين في قنال و رتب الخطى ثلاثا مرتين: لو كنت بين موسى و الحضر لأخبرهما أي أعلم بهما و لأنك أخبرهما بما ليس في أدمهما.

492 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 4
493 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 5
494 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 6
We were with Abu Abdullah’sws in ‘Al-Hijr’. He’sws said: ‘There is an eye (spy) upon us’. We turned right and left and we said, ‘There isn’t any eye (spy) upon us’. He’sws said: ‘By the Lordazwj of the Kabah! – three times. ‘If I’asws was between Musaas and Al-Khizras, I’asws would have informed themasws both that I’asws are more knowledgeable than themasws, and informed themasws with what wasn’t in theirasws hands’.495

495: ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مَُُمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ قَالَ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Husayn, from Al Husayn Bin Rashid, from Ali Bin Mahziyar, from Al Ahwazy who said, ‘And they all narrated to me from one of our companions, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

‘We were with Abu Abdullah’sws in ‘Al-Hijr’. He’sws said: ‘There is an eye (spy) upon us’. We turned right and left and we said, ‘There isn’t any eye (spy) upon us’. He’sws said: ‘By the Lordazwj of the Kabah! – three times. ‘If I’asws was between Musaas and Al-Khizras, I’asws would have informed themasws both that I’asws are more knowledgeable than themasws, and informed themasws with what wasn’t in theirasws hands’.

495: ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مَُُمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ قَالَ

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

‘I and Abu Baseer and Yahya Al-Bazzaz and Dawood Bin Kaseer Al-Raqy were in a gathering of Abu Abdullah’sws when he’sws came out to us, and he’asws was angry. When he’asws had taken hisasws seat, he’asws said: ‘O how strange of people claiming that we’asws know the hidden matters (Ghayb). No one knows the hidden matters except Allahazwj. I’asws had thought of hitting myasws so and so maid, but she fled from measws, so I’asws do not know in which of the rooms of the house she is in’.

Sadeyr said, ‘When he’asws arose from hisasws gathering and came to be in hisasws house, and I knew, I and Abu Baseer and Muyasser entered and we said to himasws, ‘May Allahazwj Make us to be sacrificed for youasws! We heard youasws saying such and such regarding the matter of yourasws servant, and we are claiming that youasws do know a lot of knowledge and we are not attributing to knowledge of the hidden matters (Ghayb)’.

He (Sadeyr) said, ‘Heasws said to me: ‘Do you not read the Quran?’ I said, ‘Yes’. Heasws said: ‘Did you find among what you read from the Book of Allahazwj, The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40]?’ I said, ‘May I be sacrificed for youasws! I have read it’.

‘I and Abu Baseer and Yahya Al-Bazzaz and Dawood Bin Kaseer Al-Raqy were in a gathering of Abu Abdullah’sws when he’asws came out to us, and he’asws was angry. When he’asws had taken hisasws seat, he’asws said: ‘O how strange of people claiming that we’asws know the hidden matters (Ghayb). No one knows the hidden matters except Allahazwj. I’asws had thought of hitting myasws so and so maid, but she fled from measws, so I’asws do not know in which of the rooms of the house she is in’.

Sadeyr said, ‘When he’asws arose from hisasws gathering and came to be in hisasws house, and I knew, I and Abu Baseer and Muyasser entered and we said to himasws, ‘May Allahazwj Make us to be sacrificed for youasws! We heard youasws saying such and such regarding the matter of yourasws servant, and we are claiming that youasws do know a lot of knowledge and we are not attributing to knowledge of the hidden matters (Ghayb)’.

He (Sadeyr) said, ‘Heasws said to me: ‘Do you not read the Quran?’ I said, ‘Yes’. Heasws said: ‘Did you find among what you read from the Book of Allahazwj, The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40]?’ I said, ‘May I be sacrificed for youasws! I have read it’.

495 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 7
He asws said: ‘Do you recognise the man and do you know what was with him from the knowledge of the Book?’ I said, ‘Inform me and I shall understand’. He asws said: ‘A drop of snow in the green ocean of what can happen to be from the knowledge of the Book’. I said, ‘May I be sacrificed for you asws! How little this is!’

He (Sadeyr) said, ‘He asws said to me: ‘How abundant this is for one Allah azwj! Attributed him to the knowledge. I shall inform you with it, O Sadeyr! Have you found among what you have read from the Book of Allah Mighty and Majestic: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]?’ I said, ‘I have read it, may I be sacrificed for you asws!’

He asws said: ‘So is the one with whom is knowledge from the Book more understanding or one with whom is knowledge of the Book?’ He (I) said, ‘No, but one with whom is knowledge of the Book, all of it’. So, he asws gestured by his asws hand to his asws chest and said: ‘Knowledge of Book, by Allah azwj, all of it is with us asws! Knowledge of Book, by Allah azwj, all of it is with us asws’.

From Ali asws Bin Al-Husayn asws, he (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you asws! Do the Imams asws know what is in the consciences?’ He asws said: ‘I asws know, by Allah asw, what the Prophets as knew and the Rasool asw.

Then he asws said to me: ‘Shall I asws increase for you?’ I said, ‘Yes’. He asws said: ‘And we asws are increased what the Prophets as were not increased with’.

From Al Kharaij Wa Al Jaraih asws, it is reported by Sa’ad, from Muhammad in Yahya, from Ameeyd Bin Ma’mar, from Abdullah Bin Al Waleed Al Samman who said,
‘Al-Baqir asws said: ‘O Abdullah asws! What are you saying regarding Ali asws and Musa as and Isa as?’ I said, ‘What should I be saying?’ He asws said: ‘By Allah azwj! He asws is more knowledgeable than both of them as.

Then he asws said: ‘Are you all saying that for Ali asws is what is for Rasool-Allah sallallahu alayhi wa sallam, from the knowledge?’ We said, ‘Yes, and the people are denying it’. He asws said: ‘Then dispute them regarding it by the Words of the Exalted to Musa as: And We Prescribed to him in the Tablets, Advice from all things [7:145]. So, we know that He azwj did not Prescribe to him all of the things.

And He azwj Said to Isa as: and to clarify for you part of which you are differing in, [43:63]. So we know that He azwj did not Clarify for him all of the matters. And He azwj Said to Muhammad asw: and We Shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89].

And he (the narrator) asked about His azwj Words: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]. He asws said; ‘By Allah azwj! He azwj Means us asw, and Ali asws is our asws first one and most superior of us asws, and our asws best after Rasool-Allah sallallahu alayhi wa sallam.

And he asws said: ‘The knowledge which descended with Adam as is upon its (original) state, and no scholar asw from us asws passes away except he asws leaves behind one asws who know his asws knowledge, and the knowledge is inherited’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – A group, from them being Al Seyyidan Al Murtaza and Al Mujtaba, two sons of Al Daie, and they sought permission of Abu Al Qasim, and Abu Ja’far, two sons of Kameeh, from the
'From Abu Abdullah asws having said: ‘Allahazwj Graced the Determined ones (Ul Al-Azam) from the Rasoolsas with the knowledge over (the other) Prophetsas, and weasws inherited theiras knowledge, and Merited themas regarding theiras merits, and Taught Rasool-Allahsaww what theyas did not know, and Taught usasws knowledge of Rasool-Allahsaww, so weasws report to ourasws Shias. So the ones before them, he is their superior, and wherever weasws will happen to be, ourasws Shias would be with usasws. 499

He (Musaas) said: 'While Ias and Al-Khizras were upon the coast of the sea, when a bird fell (came down) in front of us. It took in its beak a drop of water of the sea and threw it around the east, then it took a second and threw it around the west, then it took a third and threw it around the sky, then it took a fourth and threw it around the ground, then it took a fifth and cast it (back) in the sea. So Al-Khizras and Ias descended.

Musaas said: ‘Ias asked Al-Khizras about that, but heas did not answer, and there weas were by a fisherman fishing. He looked at usas and said: ‘What is the matter I see youas both in thought and wondering?’ Weas said: ‘Regarding the matter of the bird’. He said, ‘I am a fisherman and I have known its gestures and youas two are Prophetsas, not knowing’. Weas said: ‘Weas do not know except what Allahazwj Mighty and Majestic Teaches usas’. 499

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from Kitab ‘Al Arbaeen’ – A report of Sa’ad Al Arby, from Ammar Bin Khalid, from Is’haq Al Arzaq, from Abdul Malik Bin Suleyman who said,
He said, 'This bird in the sea is called 'Muslim' because when it shouts, it says in its shouting, 'Muslim', and indicated by that to that there will be coming at the end of times, a Prophet\textsuperscript{saww} having knowledge of the people of the east and the west and the sky and the earth. Your\textsuperscript{as} knowledge compared to his\textsuperscript{saww} knowledge is like this drop cast in the sea, and the son\textsuperscript{asw} of his\textsuperscript{saww} brother\textsuperscript{as} and his\textsuperscript{saww} successor\textsuperscript{asws} would inherit his\textsuperscript{saww} knowledge'.
CHAPTER 16 – WHAT IS WITH THEM asws FROM THE WEAPONS OF RASOOL-ALLAH saww, AND HIS saww TRACES (AHADEETH), AND TRACES (AHADEETH) OF THE PROPHETS as

1 - شاء الإرشاد ج، الاحتجاج معاوية بن وقيف عن سعيد السمان قال: كنت عبد أبي عبد الله خذ أدخل عليهم رجلان من الزيديين فقالا له: فيكم كتاب مكتوب بتاعة قالا فقالا له: قد أخبرنا عنه الكتاب ذلك نقول به سنا قومنا وقالا: هم أصحاب وز تسلم وهم من لا يكتب.

(The books) ‘Al Irshad’ (and) ‘Al Ihtijaj’ – Muawiya Bin Wahab, from Saeed Al Samman who said,

‘I was in the presence of Abu Abdullah asws when two men from the Zaydiites entered to see him asws. They said to him asws, ‘Is there an Imam asws of Obligatory obedience among you?’ He asws said: ‘No’. They said to him asws, ‘And the reliable ones have informed us from you asws that you asws were speaking with it, and they named a group and they said, ‘They are people of devoutness and seriousness, and they are from the ones who do not lie’.

Abu Abdullah asws was angered and said: ‘They asws did not instruct them with this!’ When they saw the anger in his asws face, they went out. He asws said to me: ‘Do you recognise these two?’ I said, ‘Yes, they are from the people of our markets and they are from the Zaydiites, and they are claiming that the Sword of Rasool-Allah saww is with Abdullah Bin Al-Hassan’.

He asws said: ‘They are lying, may Allah azwj Curse them! By Allah azwj! Abdullah Bin Al-Hassan has neither seen it with his eyes, nor with even one of this eyes, nor had his father seen it. O Allah azwj! It only happened to be with Ali asws Bin Al-Husayn asws. If they were truthful, so what is the mark on its handle, and what is the impact in the place of its striking?

And surely with me asws is the sword of Rasool-Allah saww, and with me asws is the flag of Rasool-Allah saww, and his armour, and his shield and his helmet. If they were truthful, so what is the marking in the armour of Rasool-Allah saww?
And with me asws is the prevailing flag of Rasool-Allah sallallahu alayhi wasallam, and with me asws are the Tablets of Musa as and his as staff, and with me asws is the ring of Suleyman as Bin Dawood as, and with me asws is the tray which Musa as presented his offering, and with me asws is the Magnificent Name which whenever Rasool-Allah sallallahu alayhi wasallam placed it between the Muslims and the Polytheists, the Polytheists could not arrive to the Muslims with a cross bow.

وَ إنَّ عِنْدِي لَمِثْلَ التَّابُوتِ الَّذِي جَاءَتْ بِهِ الْمَلََََلاَّكَةُ وَ مَثَلُ السِّلََََحِ فِينَا كَمَثَلِ التَّابُوتِ فِِ بَنِِ ِِسْرَائِيلَ أَي ْنَمَا دَارَ

And with me asws is like the ark which the Angels came with, and an example of the weapons with us asws is like an example of the ark among the children of Israel. In whichever household the ark was found to be upon their doors, and they were Given the Prophethood, and the ones from us asws to whom the weapons come to be are Given the Imamate.

وَ لَقَدْ لَبِسَ أَبِِ دِرْعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ. قَلْتُ لَهُ لَمْ أَنْبِلْتُهُ إِلَّا مَنْ أَنْبِلْتُهُ أَفْقَهَةَ فِهِ قَلْتُ لَهُ أَنْبِلْتُهُ إِلَّا صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ.

And my asws father asws had worn the armour of Rasool-Allah awh, and it dragged upon the ground making marks, and asws wore it, so it was what it was, and our asws Qaim asws is from the ones when he asws wears it, it would fit him asws (perfectly) if Allah azwj so Desires''

دو، قرب الْسناد ابْنُ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ سََِعْتُ

(I heard Al-Reza asws saying: ‘Is’haq came to me asws and asked me asws about the sword which Al-Towsy (Al-Mamoun) had taken, it was the sword of Rasool-Allah awh. I asws said to him: ‘No, but rather the weapons are among us asws at the status of the ark among the children of Israel. Wherever the weapons circulate, the kingdom would be therein’).

وَ بُقِيَّةٌ مَُِّا تَرَكَ آلُ مُوسى وَ آلُ هَارُونَ تََْمِلُهُ الْمَلََََلاَّكَةُ

(I asked Al-Reza asws about the tranquillity, he asws said: ‘A breeze emerging from the Paradise, having a face for it like the face of the human being, and an good aroma, and it is which descended unto Ibrahim as. It went on to circle around the foundations of the House (Kaaba), and he as placed the pillars’.)

فُلَّمَا هُمْ مِنَ الْبَيْتِ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مَُِّا تَرَكَ آلُ مُوسى وَ آلُ هارُونَ تََْمِلُهُ الْمَلََََلاَّكَةُ.

502 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 1
503 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 2
We said, ‘It from which Allahazwj Said: where is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]?’

قَالَ تِلْكَ السَّكِينَةُ كَانَتْ فِِ التَّابُوتِ وَ كَانَتْ فِيهَا طَسْت  يُغْسَلُ فِيهَا قُلُوبُ الَِْنْبِيَاءِ وَ كانت وكَانَالتَّابُوتُ يَدُورُ فِِ بَنِِ ِِسْرَائِيلَ مَعَ الَِْنْبِيَاءِ ع

Heasws said: ‘That is the tranquillity which was in the ark, and in it was a tray the hearts of the Prophetsas were washed in, and the ark used to circulate among the children of Israel with the Prophetsas.

قَالَ وَ اللَّهِ لَقَدْ كَذَبَ ف َوَ اللَّهِ مَا هُوَ عِنْدَهُ وَ مَا رَآهُ بِوَاحِدَةٍ مِنْ عَيْنَيْهِ قَُِّ وَ لاَ رَآهُ أَبْنِيَةَ النَّاسِ وََََّنَّ صَاحِبَهُ لَمَحْفُوظ  مَُْفُوظ  لَهُ وَ لاَ يَذْهَبَََّ يمَِيناً وَ لاَ شََِالاً فَإِنَّ الَِْمْرَ وَاضِح

Then heasws faced towards us and said: ‘So, what is your ark?’ We said, ‘The weapons’. Heasws said: ‘You speak the truth, it is your ark’.

فَقَالَ وَ اللَّهِ لَوْ أَنَّ أَهْلَ الَِْرْضِ اجْتَمَعُوا عَلَى أَنْ يََُوِّلُوا هَذَا الَِْمْرِ مِنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّ هُ مَا اسْتَطَاعُوا وَ لَوْ أَنَّ خَلْقَ اللَّهِ كُلَّهُمْ جََِيعاً كَفَرُوا حَتََّّ لاَ يَبْقَى أَحَدٌ جَاءَ اللَّهُ لَِْذَا الَِْمْ رِ بِأَهْلٍ يَكُونُونَ هُمْ أَهْلَهُ

By Allahazwj! If the people of the earth were to gather upon turning this matter around from its place which Allahazwj has Placed it in, they would not be able to, and if Allahazwj were to Create all of them, (and) they all disbelieve until no one remain, Allahazwj would come with a people for this matter, they will becoming its rightful ones’.

4 - يِ، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنْ حََِّادِ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ ق ُلْتُ لَِِبِِ عَبْدِ اللَّهِ ع ِِنَّ الْعِجْلِيَّةَ يِزْعُمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الَْْسَنِ يَدَّعِي أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَهُ (The book) ‘Basair Al Darajaat’ – Ibn Marouf, from Hammad Bin Isa, from Ibn Muskan, from Suleyman Bin Haroun who said,

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Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 3

Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 4
When it was the night during which Muhammad Bin Abdullah Bin Al-Hassan appeared, Abu Abdullah\textsuperscript{asws} called for a basket of his\textsuperscript{asws}. When he\textsuperscript{asws} had placed it in front of him\textsuperscript{asws}, he\textsuperscript{asws} opened it and extended his\textsuperscript{asws} hand to something and to something. Something was faulty in it, so he\textsuperscript{asws} got angered then called Saeeda and told her off.

Hamza Bin Abdullah Bin Muhammad said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you well. You\textsuperscript{asws} had got angered with an anger I have not seen you\textsuperscript{asws} getting angry like it’.

He\textsuperscript{asws} said: ‘Do you know what this is? These are retributions of the flag of Rasool-Allah\textsuperscript{azwj}. Then he\textsuperscript{asws} brought out a bundle and grabbed it with his\textsuperscript{asws} hand and said: ‘In this bundle there are two hundred Dinars Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had kept is aside from the price of two pieces of land for this occurrence which happened tonight at Al-Medina’.

He (the narrator) said, ‘He\textsuperscript{asws} took it and went. It was his\textsuperscript{asws} expense money (for a land at) Tayba’.*

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* Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 5
and people of isolation, and people of devoutness, and they are alleging that you\textsuperscript{asws} are him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘They are more knowing of what they are saying’.

He (the narrator) said, ‘When they saw him\textsuperscript{asws} that they had angered him\textsuperscript{asws}, they stood up and went out. He\textsuperscript{asws} said: ‘O Suleyman! Who are they?’ He said, ‘They are people from the Al-Ijiliyah’. He\textsuperscript{asws} said: ‘Upon them be Curse of Allah\textsuperscript{azwj}. I said, ‘They are claiming that the sword of Rasool-Allah\textsuperscript{saww} fell to be with Abdullah Bin Al-Hassan’.

He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! Abdullah Bin Al-Hassan has not seen it, nor has his father who begot him, with even one of his eye, except if he had seen it with Al-Husayn\textsuperscript{asws} Bin Al-\textsuperscript{asws}. If they were truthful, and ask them about what is in its left and about what is in its right, for there are markings in the left of the sword of Rasool-Allah\textsuperscript{azwj} and in its right’.

Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! With us\textsuperscript{asws} is the sword of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{asws} armour, and his\textsuperscript{asws} weapons, and his\textsuperscript{asws} shield. By Allah\textsuperscript{azwj}, with us\textsuperscript{asws} is that was for Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} used to place it between the Polytheists and the Muslims, so no cross bow arrived to them.

By Allah\textsuperscript{azwj}, with us\textsuperscript{asws} is like the ark which the Angels had come carrying it. By Allah\textsuperscript{azwj}, with us\textsuperscript{asws} is like the tray, which Musa\textsuperscript{as} used to offering the offering in. By Allah\textsuperscript{azwj}, with us\textsuperscript{asws} are the Tablets of Musa\textsuperscript{as}, and his\textsuperscript{as} staff; and if our\textsuperscript{asws} Qaim\textsuperscript{asws} were to wear the armour of Rasool-Allah\textsuperscript{saww}, it would fit him\textsuperscript{asws}, and Abu Ja’far had worn it, and it left marks upon him\textsuperscript{asws}.

I said to him\textsuperscript{asws}, ‘Are you\textsuperscript{asws} more stockier or Abu Ja’far\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Abu Ja’far\textsuperscript{asws} was more stockier than me\textsuperscript{asws}, and I\textsuperscript{asws} had worn it, so it was what it was’, and he\textsuperscript{asws} gestured with his\textsuperscript{asws} hand like this, and turned it thrice'.

\textsuperscript{507} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 6
7- يَسْتَنْعِقُ بِصَائِرِ الدرجات مَُُمَّدُ بْنُ عَبْدِ الَْْبَّارِ عَنِ الْبََْقِيّ عَنْ فَضَالَةَ عَنْ يََْيََ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بَنِ سُلَيْمَانَ قَالَ: مَّنْ حَجََّرَ عَنْ ابْنِ غَيْرِيْنِ. يَا فَلْتُمْ إِنَّ السِّلََحَ فِينَا كَمَثَلِ التَّابُوتِ فِِ بَنِِ ِِسْرَائِيلَ كَانَ حَيْثُ دَارَ التَّابُوتُ فَثَُُّ صَارَ الْمُلْكُ وَ حَيْثُ دَارَ السِّلََحُ فَثَُُّ صَارَ الْعِلْمُ.

8- يَسْتَنْعِقُ بِصَائِرِ الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِِ جَعْفَرٍ ع قَالَ: مَّا دَارَ التَّابُوتُ فَثَُُّ صَارَ الْمُلْكُ حَيْثُ دَارَ السِّلََحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتُ.

9- يَسْتَنْعِقُ بِصَائِرِ الدرجات أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الَِْهْوَازِيِّ عَنْ فَضَالَةَ عَنْ أَبِنِ أَبَانٍ عَنْ أُدَيمِ بْنِ الُْْ عَنْ حُِْرَانَ بْنِ أَعْينََ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَرِثَ عَلِيٌّ ع عِلْمَهُ وَ سِلََحَهُ وَ مَا هُنَالِكَ ثَُُّ صَارَ لَ الَْْسَنِ وَ الُْْسَينِْ ثَُُّ صَارَ لَ عَلِيِّ بْنِ الُْْ سَينِْ ع.

10- يَسْتَنْعِقُ بِصَائِرِ الدرجات مَُُمَّدُ بْنُ الُْْسَينِْ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُِْرَانَ عَنْ أَبِِ جَعْفَ رٍ ع قَالَ: مَّا دَارَ التَّابُوتُ إِلَّا أُمَّ سَلَمَةَ صَحِيفَة مَُْتُومَة.

11- يَسْتَنْعِقُ بِصَائِرِ الدرجات مَُُمَّدُ بْنُ عَبْدِ الَْْبَّارِ عَنِ الْبََْقِيّ عَنْ فَضَالَةَ عَنْ يََْيََ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بَنِ سُلَيْمَانَ قَالَ: أَنَّهُ دُفِعَ إِلَّا أُمَّ سَلَمَةَ صَحِيفَة مَُْتُومَة.
‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about what the people were narrating that a sealed parchment had been handed over to Umm Salama’. He asws said: ‘When Rasool-Allah saww passed away, Ali asws inherited his saww weapons and whatever was there. Then it came to Al-Hassan asws and Al-Husayn asws. When he asws feared the ransacking, he asws entrusted it to Umm Salama far’. He (the narrator) said, ‘Then possession was taken of it and it came to your asws father Ali asws Bin Al-Husayn asws, then it ended up to you asws, or came to you asws?’ He asws said: ‘Yes’.

The (book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban – Similar to it, and there is an increase in its end: ‘But I asws do not like to visit a son of an uncle of mine asws’. 

512 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 11
513 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 12
I was in the presence of Abu Abdullah\textsuperscript{asws} and I heard him\textsuperscript{asws} saying: ‘With me\textsuperscript{asws} is the seal (insignia) of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} armour, and his\textsuperscript{saww} sword, and his\textsuperscript{saww} banner’\textsuperscript{514}.

The Kaysansites were mentioned in the presence of Abu Abdullah\textsuperscript{asws} and what they were saying regarding Muhammad Bin Ali. He\textsuperscript{asws} said: ‘Didn’t you ask them with whom are the weapons of Rasool-Allah\textsuperscript{saww}? Muhammad Bin Ali was needy regarding the bequest, or something in it, so he sent a message to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} copied it for him’\textsuperscript{515}.

From Abu Al-Hassan Al-Reza\textsuperscript{asws}. The sword of Rasool-Allah\textsuperscript{saww} was mentioned, so he\textsuperscript{asws} said: ‘It is in a suspender belt’. And he\textsuperscript{asws} said: ‘Is’haq came to be and determined with the truth and sanctity of the sword which he had taken, it is the sword of Rasool-Allah\textsuperscript{saww}. So he\textsuperscript{asws} said to him: ‘And how can it happen to be him, and Abu Ja’far\textsuperscript{asws} has said: ‘And example of the weapons among us are like the ark among the children of Israel. Wherever the ark circulated, the kingdom circulated’\textsuperscript{516}.

From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about what the people were narrating, but rather it is a sealed parchment.

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\textsuperscript{514} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 13
\textsuperscript{515} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 14
\textsuperscript{516} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 15
He (the narrator) said, ‘He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww}, when Allah\textsuperscript{azwj} Wanted to Capture him (his\textsuperscript{saww} soul), Ali\textsuperscript{asws} inherited his\textsuperscript{saww} knowledge, and his\textsuperscript{saww} weapons and whatever was there. Then it came to Al-Hassan\textsuperscript{asws} and to Al-Husayn\textsuperscript{asws}. Then, when Al-Husayn\textsuperscript{asws} was (felt he\textsuperscript{asws} was to be) killed, he\textsuperscript{asws} entrusted it to Umm Salama\textsuperscript{ra}. Then after that it was taken from her\textsuperscript{ra}.

قَالَ فَ قُلْتُ ثَُُّ صَارَ ِِلَ عَلِيِّ بْنِ الُْْسَينِْ ثَُُّ صَارَِِلَ أَبِيكَ ثَُُّ ان ْتَهَى ِِلَيْكَ قَالَ ن َعَمْ.

Then he\textsuperscript{asws} said: ‘The weapons are defended from (secure). If these were to be placed with the most evil of the creatures of Allah\textsuperscript{azwj}, he would become their best one’.

\textsuperscript{517} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 16

\textsuperscript{518} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 17
Then he asws said: ‘This command will come to the one (Al-Qaim asws) the necks would be bent. So, when there is the Desire from Allah azwj regarding him asws, he asws would emerge, and the people will be saying, ‘This is not what used to be!’ And Allah azwj will Place for him asws His Hand upon the heads of his asws citizens’.

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The book) ‘Basaair Al Darajaat’ – Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad al Ashary, from Imran Al Halby, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja'far asws saying: ‘The weapons among us asws are at the status of the ark among the children of Israel. Wherever it circulates, the knowledge circulates’.

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The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al Mugheira, from suleyman Bin Ja’far who said,

‘I wrote to Abu Al-Hassan Al-Reza asws, ‘Are the weapons of Rasool-Allah saww with you asws?’ He asws wrote to me in his asws own handwriting which I recognised: ‘These are with me asws’.

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The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar Bin Suweyd, from yahya Al Kalby, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww left behind from the chattels, a sword, and an armour, and a goat, and a saddlebag, and a mule (called) Al-Shahba’a’. So all that was inherited by Al asws Bin Abu Talib asws, asws, asws, asws, asws.

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The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Fuzeyl Bin usman, from Al Haza’a who said,
‘Abu Ja’far\textsuperscript{asws} said to me: ‘O Abu Ubeyda! One who has the sword of Rasool-Allah\textsuperscript{saww} with him, and his\textsuperscript{asws} armour, and his prevailing flag, and Parchment of (Syeda) Fatima\textsuperscript{asws}, his eyes would be delighted’.

\textsuperscript{523} Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Amir Al-Momineen\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} came to the Prophet\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{asws}! In Al-Yemen there is an idol of stone seated in iron, so send (someone) to it until he comes with it’.

\textsuperscript{524} He\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} sent me\textsuperscript{asws} to Al-Yemen, and I\textsuperscript{asws} came with the iron, and I\textsuperscript{asws} handed it to Umar Al-Sayqal, and he struck two swords from/upon it, ‘Zulfiqar’ and ‘Mikhzam’. Rasool-Allah\textsuperscript{saww} collared (himself\textsuperscript{saww}) with ‘Mikhzam’ and collared me\textsuperscript{asws} with ‘Zulfiqar’. Then Al-Mikhzam came to me\textsuperscript{asws} afterwards’.

\textsuperscript{525} (The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Muhammad, from Al Khashab, from Muhasssin Bin Muhammad, from Aban Bin Usman,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} wore the armour of Rasool-Allah\textsuperscript{saww} (called) ‘Zat Al-Fusoul’, and it left marks, and I\textsuperscript{asws} wore it, so it was and it was’.

\textsuperscript{526} (The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Ismail Bin Muhammad Al Alawy,

‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘When the expiry presented to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} before that he\textsuperscript{asws} said: ‘Bring out a basket or a box’, which was with him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Muhammad\textsuperscript{asws}! Carry this box’. So I\textsuperscript{asws} had it carried between four (men).
He\textsuperscript{asws} said: ‘When he\textsuperscript{asws} passed away, his\textsuperscript{asws} brothers came claiming the box and they said, ‘Give us our share from the box’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! There is nothing for you all in it, and if there was something for you in it, he\textsuperscript{asws} would not have handed it over to me\textsuperscript{asws}. And in the box were weapons of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} books’.\textsuperscript{526}

He\textsuperscript{asws} says that ‘I\textsuperscript{asws} replied: ‘O Abu so and so! You are facing me\textsuperscript{asws} with a grievous matter’. He said, ‘And I have done so’. I\textsuperscript{asws} said: ‘Yes’. He said, ‘That is what I intended’. I\textsuperscript{asws} said: ‘Will you deliver from me\textsuperscript{asws} just as it has reached me\textsuperscript{asws}?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}. He said, ‘By the right of the three, O Abu Abdullah! I would love it if you could emphasise upon me’. I\textsuperscript{asws} said: ‘Or you will do so?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘That is what I\textsuperscript{asws} intended’.

I\textsuperscript{asws} said: ‘Say to the clan of Al-Hassan, ‘What do you have to do with the people of Al-Kufa? From them is one who ratifies and among them is one who belies this. I\textsuperscript{asws} am claiming in your presence that with me\textsuperscript{asws} are weapons of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} flag, and his\textsuperscript{saww} armour, and that my\textsuperscript{asws} father\textsuperscript{asws} had worn it, and it left marks upon him\textsuperscript{asws} (too tight)’. So go to the clan of Al-Hassan and let them be saying like what I\textsuperscript{asws} said’.

\textsuperscript{526} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 25
He (the narrator) said, ‘Then he\textsuperscript{asws} turned towards me and said: ‘This, it is the envy. No, by Allah\textsuperscript{azwj}! The clan of Hashim\textsuperscript{as} were not doing good, performing Hajj, nor praying Salat until my\textsuperscript{asws} father\textsuperscript{asws} taught them, and expounded the knowledge for them’\textsuperscript{527}.\n
(\textbf{The book}) ‘Basaair Al Darajaat’ – From Al Hassan Bin Al Husayn, from Ibn Sinan, from Arzamy, from Abu Al Miqdam who said,\n
‘I and Abu Al-Miqdam were two pilgrims. The mother of Abu Al-Miqdam died in the road to Al-Medina, so I went to seek permission to Abu Ja’far\textsuperscript{asws}, there his\textsuperscript{asws} mule was saddled and he\textsuperscript{asws} came out in order to ride. When he\textsuperscript{asws} saw me, he\textsuperscript{asws} said: ‘How are you, O Abu Al-Miqdam?’ I said, ‘Good, may I be sacrificed for you\textsuperscript{asws}!’\n
Then he\textsuperscript{asws} said: ‘O so and so! Get me\textsuperscript{asws} permission upon seeing my\textsuperscript{asws} aunt’. Then he\textsuperscript{asws} said: ‘Do not be hasty until I\textsuperscript{asws} come to you’.\n
He (the narrator) said, ‘I entered to see his\textsuperscript{asws} aunt (Syeda) Fatima daughter of Al-Husayn\textsuperscript{asws}. She\textsuperscript{asws} dropped a pillow (for me) and I sat upon it. Then she said, ‘How are you, O Abu Al-Miqdam?’ I said, ‘Good, may Allah\textsuperscript{azwj} Make me to be sacrificed for you, O daughter of Rasool-Allah\textsuperscript{saww}!’\n
He (the narrator) said, ‘I said, ‘O daughter of Rasool-Allah\textsuperscript{saww}! Something from the traces of Rasool-Allah\textsuperscript{saww}. So she called her children and five of them came. She said, ‘O Abu Al-Miqdam! They are flesh of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} blood’. And she showed me a basin wherein was something kneaded and its legs were of iron. She said, ‘This is the basin which was gifted to Rasool-Allah\textsuperscript{saww}, filled with meat and porridge’. I took it and wiped it (for Blessings)’\textsuperscript{528}.\n
\textsuperscript{527} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 26\n\textsuperscript{528} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 27
From Abu Abdullah

I heard him saying: 'Do you know what was the shirt of Yusuf?' I said, 'No'. He said: 'Ibrahim, when the fire was inflamed for him, Jibraeel came over to him with a cloth from the clothes of the Paradise. So, he wore it, and with it, the heat and the cold did not harm him.'

So when the death presented itself to Ibrahim, he made it to be in an amulet and hung it upon Is’haq, and Is’haq hung it upon Yaqoub. So when Yusuf was born, he hung it upon him. Thus, it was on his shoulder until it was from his affair which was. So when Yusuf took it out from the amulet in Egypt, Yaqoub found its smell, and these are his words: 'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94].

I said, 'May I be sacrificed for you! So to whom has that shirt come to be?' He said: 'To its rightful ones'. Then he said: 'Every Prophet inherited knowledge or something else, so it has ended up to the Progeny of Muhammad.'

She said, 'While I was seated in the presence of my uncle Ja’far Bin Muhammad when he called Saeeda, a maid of his, and she had a status from him. She came with a basket. He looked at his ring upon him, then its stone, then looked into the basked, then raised his head towards her and was harsh to her.
She (the narrator) said, ‘I said, ‘May I be ransomed for you\textsuperscript{asws}? How come, and I have not seen you\textsuperscript{asws} being harsh with anyone at all, so how come with Saeeda?’ He\textsuperscript{asws} said: ‘Do you know which she has done? O daughter! This is the flag of Rasool-Allah\textsuperscript{saww}, the punisher. She neglected it until it is worn out’.

Then he\textsuperscript{asws} brought out another bundle besides it and he\textsuperscript{asws} said: ‘This as well was handed over for an event which would be occurring at Al-Medina, rescuing from it the ones who would be upon a mile from Al-Medina, and for it I\textsuperscript{asws} shall buy the land. By Allah\textsuperscript{azwj}! My\textsuperscript{asws} father\textsuperscript{asws} did not come across it, and by Allah\textsuperscript{azwj}, I\textsuperscript{asws} do not know whether I\textsuperscript{asws} will be coming across it or not’.

\textsuperscript{530} (The book) ‘Basaair Al Darajaat’ – Ammar Bin Musa, from Al Hassan Bin Zareyf, from his father, from Al Hassan Bin Zayd who said,

‘When it happened from the matter of Muhammad Bin Abdullah Bin Al-Hassan what happened and his calling (people) to himself, Abu Abdullah\textsuperscript{asws} called for a basket, and he a bundle of two hundred Dinars was brought out from it for him\textsuperscript{asws} in order to spend it for

\textsuperscript{530} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 29
two pieces of land. He\textsuperscript{asws} extended his\textsuperscript{asws} hand towards a cloth, then said: 'This is the punishing flag of Rasool-Allah\textsuperscript{asws}', 531

\begin{quote}
31 - برس بصاص الدراوات عنب الله بن حفص عن محمد بن عيسى عن يونس عن أبي إبراهيم عن قال: السلاح معلوج عنه لو وضعت حرف خلق الله كان خزيهم لفند خذفني أبي الله حيث بنى بالطيبية وكان شقه في المحراب متشدد النبي لمكان صبيحة غيره رمي يبسط فرأى خذوه خمسة عشر مستمدا ففرغت لذلك وقال تحولي إلى أيده أذل مولائي في حائط فكشطته فيما منها مستمدا إلا وحده مستضافا طرفه عن السيف ما وصل إليه شيء.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Yunus,

‘From Abu Ibrahim (7th Imam\textsuperscript{asws}) having said: 'The weapons are defended from. If these were to be placed with the evilest creature of Allah\textsuperscript{aswj}, he would become their best one. My\textsuperscript{asws} father\textsuperscript{asws} has narrated to me\textsuperscript{asws} that when a building was constructed by Al-Saqeef, and a wall had been split for it. When it was the morning of his\textsuperscript{asws} wedding, he\textsuperscript{asws} looked and saw around fifteen nails. He\textsuperscript{asws} was alarmed at that and said: ‘Transfer, for I\textsuperscript{asws} wanted to invite my\textsuperscript{asws} friends regarding a need’. He\textsuperscript{asws} scraped it and there was no nail from it except it was found its head to have been turned away from the sword, and nothing arrived to him\textsuperscript{asws}.' (I.e., the sword of Rasool-Allah\textsuperscript{asww} had been defended from harm) 532

32 - برس بصاص الدراوات محمد بن أحمد بن Void عن محمد بن عيسى عن حماد بن نور الدين بن إسرائيل عن أبي عبد الله عن قال: السلاح فيما بين الثانوت في بنى إسرائيل إذا وضع الثانوت على ناب رجل من بنى إسرائيل علم بنى إسرائيل الله فد أوفي الملك فكذب السلاح خليما ذا دار الإمامة.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hammad Bin Isa, from Aban, from Al Hassan Bin Sarah,

‘From Abu Ja’far\textsuperscript{asws} having said: 'The weapons among us\textsuperscript{asws} are at the status of the ark among the children of Israel. When the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he would be given the kingdom. Similar to that are the weapons. Wherever they circulate, the Imamate circulates'’. 533

33 - برس بصاص الدراوات بفضل إخافة عن حماه عن عبد الأفول عن أبي عبد الله عن قال: إن الناس ينكذبون في أبي حفص نقولون ما باتمن ثchnitt من ولد أبيه من له بنقافة و من هو أكبر منه و قلصر عضن هو أصغر منه.

(The book) ‘Basaair Al Darajaat’ – By the chain from Hammad, from Abdul A’ala,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘The people are speaking regarding Abu Ja’far\textsuperscript{asws}. What is the matter it (armour) made marks, from a son of his father, one who had similar to his\textsuperscript{asws} nearness, and one who is older than him\textsuperscript{asws}, and it was short from the one who is younger than him\textsuperscript{asws}?’

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531 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 30
532 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 31
533 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 32
\end{flushright}
He\textsuperscript{asws} said: ‘The master of this command is recognised by three characteristics not happening to be in others – He\textsuperscript{asws} would be foremost of the people with the one\textsuperscript{asws} who was before him\textsuperscript{asws}, and he\textsuperscript{asws} is his\textsuperscript{asws} successor\textsuperscript{asws}, and with him\textsuperscript{asws} are the weapons of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} bequest, and that is with me\textsuperscript{asws}. I\textsuperscript{asws} cannot be contended regarding it’’. 534

34- برث، بصائر الدرجات أحمد بن محمد عن الحكيم عن علي بن أبي طالب عن حجة توليد صلاة فوالله النبي ﷺ وعند أبى أبي عبد الله عن حجة توليد ﷺ لا أَيْنُك نُسْرُ رُسُلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيُّهُ وَ عِنْدَهُ سِلََحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لاَ أُنَازَعُ فِيهِ.

35- برث، بصائر الدرجات أحمد بن محمد عن الحكيم عن علي بن أبي طالب عن حجة توليد ﷺ لا أَيْنُك نُسْرُ رُسُلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيُّهُ وَ عِنْدَهُ سِلََحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لاَ أُنَازَعُ فِيهِ.

36- برث، بصائر الدرجات أبو مثيل عن عثمان بن عفان عن اليمامة عن الحكيم عن علي بن أبي طالب عن حجة توليد ﷺ لا أَيْنُك نُسْرُ رُسُلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيُّهُ وَ عِنْدَهُ سِلََحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لاَ أُنَازَعُ فِيهِ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Barrah, from Aamir Bin Juza’at who said,

‘I was in the presence of Abu Abdullah\textsuperscript{asws} and he\textsuperscript{asws} said: ‘Shall\textsuperscript{asws} I show you slippers of Rasool-Allah\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{asws} called for a container and opened it. He\textsuperscript{asws} extracted two slippers from it as if the hands had been raised from it that very moment (looked new). He\textsuperscript{asws} said: ‘These are the slippers of Rasool-Allah\textsuperscript{saww}, and what astounds me\textsuperscript{asws} with these, it is as if the hands have been raised from it this moment’’. 535

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Husayn, from Al Husayn Bin Asad, from Al Husayn Al Qummi, from Numan Bin Munzir, from Amro Bin Shimir, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said when Umar had been killed, adjuring them (consultation assembly), he\textsuperscript{asws} said: ‘We\textsuperscript{asws} adjure you all with Allah\textsuperscript{azwj}! Is there anyone among you who has inherited the weapons of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} animals, and his\textsuperscript{saww} seal, apart from me\textsuperscript{asws}?’ They said, ‘No’’. 536

(The book) ‘Basaair Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ibn Asbat, from Muhammad Bin Al Fuzeyl, from Al Sumaly,
From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The Tablets of Musa as are with us asws, and staff of Musa asws is with us asws, and we asws are the inheritors of the Prophet asaww’. 537

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The Tablets of Musa as are with us asws, and staff of Musa asws is with us asws, and we asws are the inheritors of the Prophet asaww’. 537

‘From Abu Al-Hassan asws having said: ‘Abu Ja’far asws had said: ‘But rather, the weapons among us asws are like the ark among the children of Israel. Wherever the ark circulates, so does the command’. I said, ‘Do the weapons happen to be equal to the knowledge?’ He asws said: ‘No’. 538

‘From Abu Al-Hassan asws having said: ‘But rather as example of the weapons among us asws is an example of the ark among the children of Israel. Wherever the ark circulates, the knowledge circulates’. 539

Abu Ja’far asws said: ‘Have you not heard the words of Rasool-Allah saww regarding Ali asws: ‘By Allah azwj! You asws will be given the ring of Suleyman as! By Allah azwj! You asws will be given the staff of Musa as’. 540

Abu Ja’far asws said: ‘Have you not heard the words of Rasool-Allah saww regarding Ali asws: ‘By Allah azwj! You asws will be given the ring of Suleyman as! By Allah azwj! You asws will be given the staff of Musa as’. 540

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‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws came out to his asws companions one night after darkness, and they were in Al-Rahba and he asws was saying humming in the dark night: ‘The Imam asws comes out to you all and upon him asws is the shirt of Adam as, and in his asws hand is the ring of Suleyman as, and staff of Musa as’s. 541

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

‘From Muhammad asws Bin Ali asws having said: ‘The staff of Musa as was for Adam as. It came to Shuayb as, then it came to Musa Bin Imran as, and it is with us asws, and it is my asws covenant with it now, and it is as green as when it was broken from its tree, and it speaks when questioned.

It is prepared for our asws Qaim asws for him asws do with it just as Musa as had done with it, and it is intimidating and it went on to swallow what they were faking [7:117]. It would do just as it would be ordered to.

It so happened when it came and devour what they were faking, it opened two of its jaws, one of them was in the ground and the other was in the ceiling, and between the two was (a measurement of) forty cubits, and it devoured what they were faking by its tongue”. 542

(The book) ‘Basaair Al Darajaat’ – Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far asws regarding the Words of Allah aswj Blessed and Exalted: Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]. He asws said: ‘It Means us asws, that the first one asws of us asws should render to the Imam asws who would happen to be after him asws, the weapons, and the knowledge, and the Books’”. 543

541 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 40
542 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 41
543 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 42
‘I said to Abu Ja’far asws, ‘Do you look into the Books of your asws father, asws father of Rasool-Allah saww and his saww armour?’ He asws said: ‘Yes’. I said, ‘Sword of Rasool-Allah saww and his saww armour?’ He asws said: ‘These were in such and such place. Musafir and Muhamad asws Bin Al asws went to that place’. Then he asws was silent’.

And it is reported that he said, ‘Abu Al-Hassan asws instructed me at Khurasan saying: ‘Join up with Abu Ja’far asws (9th Imam asws), for he asws is your Master asws’.

‘I entered to see Abu Al-Hassan Musa asws and I saw a ring in his asws hand with a turquoise stone, its engraving was: ‘Allah aswj is the King’. I deliberated in looking at it. He asws said: ‘What is the matter with you looking at this stone? Jibraeel as said it to Rasool-Allah saww from the Paradise, and Rasool-Allah saww gifted it to Ali asws’.
I was in the presence of Abu Abdullah asws, and Abu Abdullah asws said: ‘With us asws are the parchments of Ibrahim as and the Tablets of Musa as. Abu Baseer said, ‘Surely, this, it is the knowledge!’ He asws said: ‘O Abu Muhammad! This isn’t the knowledge, but rather it is trace. But rather, the knowledge is what occurs by the night and the day, day by day, and moment by moment’.547

O Salman ra! But rather, is Muhammad saww superior or Suleyman Bin Dawood as? Salman ra said, ‘But, Muhammad saww is superior’. He asws said: ‘O Salman ra! This, Aasif Bin Barkhiya as had the power to carry the throne of Bilquis from Persia to Saba in the blink of an eye, and with him as was knowledge from the Book, and I asws cannot do so although I asws am a multiple of that and with me asws are a thousand Books?

Allah azwj Revealed unto Shees Bin Adam as five parchments, and upon Idrees thirty parchments, and upon Ibrahim as the Friend twenty five parchments, and the Toarh, and the Evangel, and the Psalms, and the Furqan’.

I ra said, ‘You asws speak the truth, O my Master asws!’ The Imam asws said: ‘O Salman ra! The doubter in our asws matter and our asws knowledge is like the mocker regarding our asws recognition, and our asws rights, and Allah aszw has Obligated our asws Wilayah in His aszw Book in other places and Explained what Obligates the acting with it, and it is uncovered’.548

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547 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 46
548 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 47
I am saying, ‘It is reported in the book ‘Sa’ad Al Saoud’, from the book ‘Ma Nazal Min Al Quran Fi Ahl Al-Bayt’ asws, by a report of Abdul Aziz Bin Yahya Al Jaloudy, from Muhammad Bin Ja’far Al Bazzaz, from Ali Bin Al Hassan Bin Fazzal, from Muhammad Bin Awrama,

‘From Al-Husayn son of Musa asws Bin Ja’far asws having said, ‘I saw in the hand of Abu Ja’far Muhammad asws Bin Ali Al-Reza asws, a slender turquoise ring, so I said, ‘The like of you asws wear this?’ He asws said: ‘This is the ring of Suleyman as Dawood asws’. 549

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549 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 48
CHAPTER 17 – WHENEVER HE^asws^ SAYS SOMETHING REGARDING THE MAN AND IT DOES NOT HAPPEN REGARDING HIM, AND IT WOULD BE REGARDING HIS SON, OR SON OF HIS SON, FOR HE WOULD BE THE ONE IT WAS SAID FOR

1- كا، الكافى مَُُمَّدُ بْنُِِسََْاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حََِّادِ بْنِ عِيسَى عَنْ ِِب ْرَاهِيمَ بْنِ عُمَرَ ا
لْيَمَانِِِّّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

"ما ذَلِكَ فَإِنَّ اللَّهَ يُفْعَلُ مَا يَشاءُ ".

(The book) ‘Al Kafi’ – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Bin Al Yamani,

‘From Abu Abdullah^asws^ having said: ‘When we^asws^ say a word regarding a man and it does not happen regarding him, and it would happen regarding his son, or son of his son, so do not be denying that, for Surely Allah Does whatever He so Desires [22:18]."

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2- كا، الكافى المَُْسَينُْ بْنُ مَُُمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ أَحَِْدَ بْنِ عَائِذٍ عَنْ أَبِِ خََِدةَ قَالَ:

"الرَّجُلُ بِعَدْلٍ أَوْ بَِوْرٍ وَ يُنْسَٰ لََْ يَُِلَيْهِ وَ لََْ يَكُنْ قَامَ بِهِ فَيَكُونُ ذَلِكَ ابْنُهُ أَوِ ابْنَ ابْنِهِ مِنْ بَعْدِهِ فِيهِ وَ هُوَ هُوَ ."

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja who said,

‘I heard Abu Abdullah^asws^ saying: ‘The man has either stood with the justice of with tyranny, and it is attributed to him, and he does not happen to stand with it, so that would happen to be either his son, or son of his son from after him, for he would be it’’.551

551

3- ب، قرب الإسْمَادِ النَّهِيَةِ عَنِ الْبَزَنْطِيِ فِيمَا كَتَ َِلْيَهِ الرِّضَا ع فِِ الْوَقْفِ عَلَى أَبِهِ ع أَمَّا ابْنُ أَبِِ حَِْزَةَ فَإِنَّهُ رَجُل  تَأَوَّلَ تَأْوِيلَهَا وَ لََْ يُؤْتَ عِلْمَهَا وَ لََْ يُؤْتَ عِلْمَهَا وَ لََْ يُؤْتَ عِلْمَهَا وَ رَأَى أَنَّهُ ِِذَا لََْ يُصَدِّقْ آبَائِي بِذَلِكَ لََْ يَدْرِ لَعَلَّهُ مَا خُبََِّ عَنْهُ مِثْلُ السُّفْيَانِِِّّ وَ غَيرِهِ أَنَّهُ كَانَ لَا يَكُونُ مِنْهُ شَيْءَ ."

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty,

‘Among what Al-Reza^asws^ wrote to him regarding the (Imamate) stopping at his^asws^ father^asws^:

‘As for Ibn Abu Hamza, so he is a man interpreting interpretations. He was not good at it and was not given its knowledge, and he cast it to the people. He split in it and disliked to belie himself in the invalidation of his words by the Ahadeeth. He interpreted it and was not good at interpreting it and was not given its knowledge and he views that when my^asws^ forefathers^asws^ were not verified with that, he^asws^ did not know, perhaps what he^asws^ informed him about the likes of Al-Sufyani and others, that nothing from it would happen.

550 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 1
551 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 2
And he said to them that the word of his fathers would not drop anything. By my\textsuperscript{asws} life! The word of my\textsuperscript{asws} forefathers\textsuperscript{asws} would not drop by anything. But his knowledge is deficient about the peak of that and its realities, so the Fitna came to him and he doubted upon it and fled from a matter, and he fell into it'.

And Abu Ja'far\textsuperscript{asws} said: ‘One who claim that He\textsuperscript{azwj} is free from the Command, so he has lied, because for Allah\textsuperscript{azwj} Mighty and Majestic there is the Desire regarding His\textsuperscript{azwj} creation what He\textsuperscript{azwj} Wants’.}

And He\textsuperscript{azwj} Said: \textit{Offspring, one being from the other}; [3:34]. So, its end is from its beginning, and its beginning is from its end. So, when He\textsuperscript{azwj} Informed something about it exactly that it will be happening, it happened in someone else from it. So the news occurred upon what they\textsuperscript{asws} had informed. Isn’t it in their hands that Abu Abdullah\textsuperscript{asws} said: ‘When something is said regarding the person and it does not happen in him, then it would happen in his children from after him, for it would have been regarding him’\textsuperscript{552}.

Surely Allah\textsuperscript{azwj} Revealed to Imran\textsuperscript{as}: “I\textsuperscript{azwj} shall Grant a Blessed male for you\textsuperscript{as}. He\textsuperscript{as} would cure the blindness, and the leprosy, and revive the dead by My\textsuperscript{azwj} Permission, and Make him\textsuperscript{as} a Rasool\textsuperscript{as} to the children of Israel!”

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\textsuperscript{552} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 3
His\textsuperscript{as} wife narrated it to Hanah\textsuperscript{as}, and she\textsuperscript{as} is the mother of Maryam\textsuperscript{as}. When she\textsuperscript{as} was pregnant with it, her\textsuperscript{as} pregnancy in her own self was a boy, \textit{So when she placed (gave birth to) it}, - as a female, she said: ‘My Lord! Surely I have placed a female’ [3:36], (meaning) the daughter cannot happen to be a Rasool\textsuperscript{as}. Allah\textsuperscript{azwj} Said: \textit{and Allah was more Knowing of what she placed} [3:36].

When Allah\textsuperscript{azwj} Granted Isa\textsuperscript{as} to Maryam\textsuperscript{as}, he\textsuperscript{as} was the one which Allah\textsuperscript{azwj} had Given glad tidings to Imran\textsuperscript{as} with, and had Promised him\textsuperscript{as}. So, whenever we\textsuperscript{asws} say something to you all regarding a man from us\textsuperscript{asws}, and it happens in his\textsuperscript{asws} son\textsuperscript{asws}, or son\textsuperscript{asws} of his\textsuperscript{asws} son\textsuperscript{asws}, so do not be denying that’. \textsuperscript{553}

\textit{وَ عِمْرَانُ: الَّذِي وَعَدَنِّي اللَّهُ نَبِيّاً فِِ سَنَتِِ هَذِهِ وَ شَهْرِي هَذَا ثَُُّ غَابَ وَ وَلَدَتِ امْرَأَتُهُ مَرْيمََ وَ كَفَّلَها زَكَرِيَّا} [3:37].

A group said, ‘The Prophet\textsuperscript{as} of Allah\textsuperscript{azwj} spoke the truth’, and others said, ‘He\textsuperscript{as} lied’. When Mayram\textsuperscript{as} gave birth to Isa\textsuperscript{as}, the group which had stood upon the truthfulness of Imran\textsuperscript{as}, said, ‘This is which Allah\textsuperscript{azwj} had Promised us’ \textsuperscript{554}

\textsuperscript{553} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 4
\textsuperscript{554} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 5
CHAPTERS ON THE REST OF THEIR *asws* MERITS, AND THEIR VIRTUES, AND THEIR *asws* STRANGE AFFAIRS

BAB 1 ذكر ثواب فضائلهم و صلتهم و إدخال السرور عليهم و النظر إليهم

CHAPTER 1 – MENTION OF THE REWARDS OF THEIR *asws* MERITS, AND THEIR *asws* CONNECTIONS, AND THE ENTRY OF THE CHEERFULNESS UPON THEM *asws*, AND THE LOOKING AT THEM *asws*

1- لِ، الِمالِ للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِِ عُمَيرٍْ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ ت َغْلِ َ عَنْ أَبِِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ التَّوَسُّلَ لِّ، الِمالِ ولََِّ وَ أَنْ يَكُونَ لَهُ عِنْدِي يَدُ أَشْفَعُ لَهُ بَِِا يَوْمَ الْقِيَامَةِ ف َلْيَصِلْ أَهْلَ ب َيْتِِ وَ يُدْخِلِ السُّرُ عَلَيْهِمْ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, form Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlub,

‘From Abu Ja’far *asws*, from his *asws* father *asws*, from his *asws* grandfather *asws* having said: ‘Rasool-Allah *saww* said: ‘One who intends the means to me *saww* and that they should happen to be a hand (favour) for him with me *saww* that I *saww* would intercede for him due to it on the Day of Qiyamah, then let him connect (help) People *asws* of my *saww* Household, and enter the cheerfulness upon them *asws*,’

2- سن، المحاسن الْقَاسِمُ عَنْ جَدِّهِ عَنِ ابْنِ مُسْلِمٍ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ الَّذِيَاتُ عِبَادَة .

(The book) ‘Al Mahasin’ – Al Qasim, from his grandfather, from Ibn Muslim,

‘From Abu Abdullah *asws* having said: ‘Amir Al-Momineen *asws* said: ‘Our *asws* Zikr, of People *asws* of the Household is a healing from the fever pains, and the diseases, and uncertainties of the doubts, and our *asws* love is Pleasure of the Lord *aww* Blessed and Exalted’

3- سن، المحاسن مَُُمَّدُ بْنُ عَلِيٍّ الصَّائِغُ عَنْ أَبِِ عَبْدِ اللَّهِ عَاذَ اللَّهُ عَزَّ وَ عَلَى تَحْتُمَّهُ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ وَ W

(The book) ‘Al Mahasin’ – Muhammad Bin Al Saig,

555 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 1
556 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 2
‘From Abu Abdullahasws having said: ‘The looking at the Progenyasws of Muhammadsaww is (an act of) worship’’. 557

He would say to them: ‘Go and roam around among the people, so the one who has any favour for him with you all, grab his hand and enter him into the Paradise!’ 558

557- Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 3

558- Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 4
People\textsuperscript{asws} of my\textsuperscript{saww} Household in the house of the world, by a carat, he would be sufficed on the Day of Qiyamah with a hundredweight\textsuperscript{561}.

Majlisi am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Umdah’, from Tafseer Al Sa’alby, by his chain from Muhammad Bin Abdullah Bin Ahmad Bin Aamir, from his father, ‘From Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The Paradise is Prohibited unto the one who is unjust to the People\textsuperscript{asws} of my\textsuperscript{saww} Household, and hurts me\textsuperscript{saww} regarding my\textsuperscript{saww} family, and one who does anything for anyone from the sons of Abdul Muttalib\textsuperscript{as} and does not get recompensed upon it, so I\textsuperscript{saww} shall recompense him tomorrow when he meets me\textsuperscript{saww} on the Day of Qiyamah’.\textsuperscript{562}

\textsuperscript{561} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 7
\textsuperscript{562} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 8
\textsuperscript{563} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 9
Then he saww said: ‘The looking at Ali asws Bin Abu Talib asws is (an act of) worship, and Allah azwj will not Accept the Eman of a servant except with his asws Wilayah and the disownment from his asws enemies’.

And from Ayesha who said, ‘Ali asws Bin Abu Talib asws entered to see my father (Abu Bakr) during his illness in which Allah azwj Captured his soul. He went on looking at Ali asws Bin Abu Talib asws, and he did not deviate his sight from him asws.

When Ali asws went out, I said, ‘O father! I saw you looking at Ali asws Bin Abu Talib asws and you did not even deviate your sight away from him asws’. He said, ‘O daughter! I did this for I have heard from Rasool-Allah saww saying: ‘Looking at Ali asws Bin Abu Talib asws is (an act of) worship’.”

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564 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 10
565 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 11
CHAPTER 2 – MERITS OF RECITING THE POEMS IN THEIR PRAISE, AND IN IT IS SOME OF THE MISCELLANEOUS

1. The book) ‘Kunz Al Fawaid’ of Al Karajaky – It is narrated to me by Abu Al Hassan Ali Bin Ahmad Al Laghwy who said,

‘I entered to see Ali Bin Al-Salamasy during his illness in which he dies. I asked him about his state, and he said, ‘I was hit by faintness and there was unconsciousness upon me, during it I saw my Master Amir Al-Momineen Ali Bin Abu Talib, having grabbed me by my hand and he prosed saying:

The flood of the Progeny of Muhammad in the earth, its ignorant ones would drown, and they ship would carry the ones who seek the salvation and its deserving ones, therefore grab the hand of the Guardians and do not be scared from it, it being distant.’

2. And it is narrated to me by Al Shareef Muhammad Bin Ubeydullah Al Husayni, from his father, from Abu Al Hassan Ahmad Bin Mahboub who said, ‘I heard Abu Ja’far Al Tabari saying, ‘It was narrated to us by Hannad Bin Al Sary who said,

‘I saw Amir Al-Momineen Ali Bin Abu Talib in the dream and he said to me: ‘O Hannad!’ I said, ‘At your service, O Amir Al-Momineen!’ He said: ‘Prose (recite a poem) to me the words of Al-Kumeet’.

And on the day of Al-Dawha, is the day of Ghadeer Khumm, the Wilayah was manifested to us, if only we obey, but the men pledged it, so I did not see any matter atrocious like it’.

566 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 1
He said, ‘So I recited it. He asws said to me: ‘Take it to you, O Hannad!’ I said, ‘Give, O my Master asws!’ He asws said: ‘And I have not seen a day like today, and not see, a right lost like it’.

3- ن، عيون أخبار الرضا عليه السلام أحمد بن زيد بن حافظ المحمدي عن علي بن أبي عبد الله بن الفضل الفاطمي قال: قال أبو عبد الله ع من قال فينا نبت شعر بن الله للبُنَيَّة في الأَحْلَف.

(The book) ‘Uyoon Akhbar Al-Reza asws: – Ahmad Bin Ziyad Bin Ja’far al Hamdani, from Ali, from his father, from Abdullah Bin Al Fazl Al Hashimi who said,

‘Abu Abdullah asws said: ‘One who says regarding us asws a couplet of a poem, Allah awwj would Build for him a building in the Paradise’.

4- ن، عيون أخبار الرضا عليه السلام الوراق عن السدیع عن النعیمی عن النؤفالی عن علي بن سالم عن أبي عبد الله ع قال: ما قال فينا نبت شعر حتى يَوُلَّد بروح القدس.

(The book) ‘Uyoon Akhbar Al Reza asws: – Al Waraq, from Al Asadi, from Al Nakaie, from Al Nowfaly, from Ali Bin Salim, from his father,

‘No speaker says regarding usasws a couplet of a poem, until he is assisted by the Holy Spirit’.

5- ن، عيون أخبار الرضا عليه السلام التامین المقرشی عن أبي عبد الله بن غالب الامامی عن الحسن بن الجعفر قال: ثم غفت الزرا لله سألته في المسند عن علي بن علي عن أبي عبد الله ع قال: ما قال فينا نبت الشعر حتى يَوُلَّد بروح القدس.

(The book) ‘Uyoon Akhbar Al Reza asws: – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Hassan Bin Al Jahm who said,

‘I heard Al-Reza asws saying: ‘No Momin will say a poem praising usasws with it except Allah awwj the Exalted will Build a city for him in the Paradise more capacious than the world seven times over. Every Angel of Proximity would visit him in it, and every Messenger Prophetasws,’.

6- كتب، رجال الكشي علي بن محمد عن محمد بن عبد البار بن الجعفر عن أبی طالب الفامیي قال: كتبنا إلى أبي حفظ ع بأبيات شعر و دكرت فيها أباه و سألتنا أن نأذن نا في أن قولنا يفتطل الشعر و حسنة و كتبنا في صدر ما بقي من الفطريان فد أعسنت فتخار نهود الله حيواً.

(The book) ‘Rijal Al Kashy’ – Ali Bin Muhammad, from Muhammad Bin Abdul Jabbar, from Abu Talib Al Qummi who said,
‘I wrote to Abu Ja’far\textsuperscript{asws} asws with (some) couplets of a poem and mentioned in it his\textsuperscript{asws} father\textsuperscript{asws}, and asked him\textsuperscript{asws} to permit for me that I should be saying regarding him\textsuperscript{asws}. He\textsuperscript{asws} cut the poem, and withheld (part of it), and wrote in the middle of what remained from the paper: ‘You have done good, may Allah\textsuperscript{azwj} Recompense you goodly’\textsuperscript{571}.

7 - كش، رحلة الكشي قال: نصر بن الصباح lxiv عبد الله lxiv بن غالب lxiv الشاعر lxiv الذي قال له أبو عبد الله lxiv إن ملكا يلقي عليه الشعر و يل

لأغرف ذاك الملك.

(The book) ‘Rijal Kashy’ – Nasr Bin Al Sabbah Al Balkhi said,

‘Abdullah Bin Ghalib is the poet regarding whom Abu Abdullah\textsuperscript{asws} asws said: ‘An Angel cast the poem unto him, and I\textsuperscript{asws} do recognise that Angel’\textsuperscript{572}.

8 - كش، رحلة الكشي محمد بن مشعود بن حمداان بن أحمد lxiv النهدي lxiv الذي قال عن أبي طالب lxiv الشاعر lxiv قال: كتب إلى أبي حفز lxiv تب الإطعا lxiv فأذن لي أن أتني lxiv أنا الجنس lxiv أتني أبو lxiv وكتب إلى lxiv أتني lxiv.

(The book) ‘Rijal Kashy’ – Muhammad Bin Masoud, from Hamdan Bin Ahmad Al Nahdy, from Abu Talib Al Qummi who said,

‘I wrote to Abu Ja’far\textsuperscript{asws} asws Bin Al-Reza\textsuperscript{asws} and to permit for me to compose/recite a Marsiya of Abu Al-Hassan\textsuperscript{asws}, meaning his\textsuperscript{asws} father\textsuperscript{asws}, and he\textsuperscript{asws} wrote to me: ‘Lament me\textsuperscript{asws} lament my\textsuperscript{asws} father\textsuperscript{asws}’\textsuperscript{573}.

\textsuperscript{571} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 6
\textsuperscript{572} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 7
\textsuperscript{573} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 8
CHAPTER 3 – PUNISHMENT OF ONE WHO CONCEALS
SOMETHING FROM THEIR MERITS, OR SITS IN A
GATHERING THEY ARE BEING FAULTED IN, OR OTHERS
ARE BEING PREFERED OVER THEM, FROM WITHOUT
TAQIYYAH (DISSIMULATION), AND THE ALLOWANCE
OF THAT DURING THE TAQIYYAH AND THE NECESSITY

Tafseer of the Imam (Hassan Al-Askari): O you those who are believing! Eat from the
good (things) what We Provided you (with), and give thanks to Allah if it is Him you are
worshipping [2:172]

But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and
whatever is dedicated with for other than Allah. But the one who is desperate, without
coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful
[2:173].

The Imam said: ‘Allah Mighty and Majestic Said: O you those who are believing! – in the
Tawheed (Oneness) of Allah, and Prophet-hood of Muhammad, Rasool of Allah, and in the Imamate of Ali, Guardian of Allah, Eat from the good (things) what We Provided you (with), and give thanks to Allah – Upon what He Provided you from it, with the staying upon the Wilayah of Muhammad and Ali.

Allah the Exalted has Protected you all with that (from) the evils of Satans, the
renegades upon their Lord Mighty and Majestic. Therefore, every time you all renew upon yourselves the Wilayah of Muhammad and Ali, you should renew upon the renegade Satans, the Curses of Allah, and Allah will Shelter you from their blowing(s) and their puffing(s).
فَلَمْا قَالَهُ رَسُولُ اللَّهِ صَلِّي الله عليه وسلم وَ مَا نَفَخَاتُهُمْ قَالَ هُوَ مَا يَنفَخُونَ بِهِ عِنْدَ الْغَضَبِ فِِ الْمُنْسَنَ الَّذِي يَمِلُونَهُ عَلَى هَلَكِهِ فِِ دِينِهِ وَ دُنَىَ وَ قَدْ يَنفَخُونَ فِِ غَيرِ الْغَضَبِ بَِِا يَهْلِكُونَ بِهِ

So when Rasool-Allah saww said it, it was said, ‘O Rasool-Allah saww! And what are their blowing(s)?’ He saww said: ‘It is what they are blowing with during the anger in the human being which carries him upon his destruction in his Religion and his world, and they also have blown during other than the state of anger with what they are destroying him with.

Are you knowing what is the most intense of what they la are blowing with? It is what they la are blowing by worrying him that someone from this community is preferable over us asws, or equal to us asws, the People of the Household. Never! By Allah azwj! But Allah azwj the Exalted Made Muhammad saww, the Progeny of Muhammad saww to be above the entirety of this community, just as Allah azwj the Exalted Made the sky to be above the earth, and just as the light of the sun and the moon is more enhanced over the distant stars’.

Rasool-Allah saww said: ‘And as for his la puffing – so if one of you views that there is something after the Quran as a healing for him than our asws mention of the People of the Household, and from the (sending of) Salawat upon us asws, for Allah azwj Mighty and Majestic Made our asws mention, the People of the Household, as a healing for the chests, and Made the Salawat upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.

The Imam asws said: ‘Allah azwj Mighty and Majestic Said if it is Him you are worshipping [2:172] – i.e., if it is Him azwj you are worshipping, then be thankful for the Bounties of Allah azwj by obeying the one He azwj Commanded with obeying him, from Muhammad saww and Ali asws, and their asws goodly Caliphs.

Then Allah azwj Mighty and Majestic Said: But rather, (it is) Prohibited upon you, the dead-which dies open-mouthed without having been slaughtered from where Allah azwj Permitted with regards to it, and the blood, and flesh of the swine – to be eating it, and whatever is dedicated with for other than Allah – what the name of other than Allah azwj is mentioned.
over it from the slaughtered, and it is which the Kafirs are drawing closer with by naming their rivals which they are taking to from besides Allahazwj:

Then the Mighty and Majestic Said: *But the one who is desperate* – to something from these Prohibitions, *without coveting* – and he is without a desire (for it) – during the necessity – upon an Imamasws of Guidance, *not transgressing* – nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn’t a Prophetas, or (speaking of) Imamate of the one who isn’t an Imamasws, *so there is no sin upon him* – in taking these things, *Surely Allah is Forgiving, Merciful [2:173]* – a Veiler of your faults, O you Mumineen! Heazwj is Merciful with you where Heazwj Permitted for you during the desperation what Heazwj Prohibited during the ease’’.

Aliasws Bin Al-Husaynasws said: ‘Rasool-Allahasws said: ‘O servants of Allahazwj! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny asws of Muhammadasws – is greater Prohibition than (eating) the dead. Allahazwj Majestic and Exalted Said: *and do not backbite each other - would one of you like to eat the flesh of his dead brother? But you abhor it [49:12].*’

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammadasws to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

And that the flesh of the swine is lighter in Prohibition than your revering of the one whom Allahazwj Belittled, and your naming him with ourasws names (titles) of the Peopleasws of the Household, and your teknonyming him with ourasws teknonyms to the one whom Allahazwj Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.
And that (consuming) whatever has been sacrificed for other than Allahazwj is lighter in
Prohibition upon you than if you were to tie a knot of marriage or a congregational Salat
with the names of our^asws enemies, the usurpers of our^asws rights – when there does not
happen to be Taqiyya upon you, from them.

Allahazwj Mighty and Majestic Says: But the one who is desperate – to anything from these
Prohibitions, without coveting nor transgressing, so there is no sin upon him [2:173] – the
one who is driven out of necessity to taking anything from these Prohibitions – and he
believes in the obedience to Allahazwj the Exalted, when the Taqiyya is removed, then there
is no sin upon him.

And similar to that is the one who is driven to speak ill regarding one of the Momineen, in
order to defend from him or from himself with that destruction from the Kafirs, the Nasibis
– and the one who informs on his Momin brother – or informs on a group of the Muslims to
destroy them, so he helps himself, and informs with it alone with what he recognises from
his faults – in which there is no lie in it, and the one who magnifies a disgraced one in the
Judgment of Allahazwj, or purports the lowliness on a great one in the Religion of Allahazwj –
due to the Taqiyya upon him and upon himself, and the one who names him with the noble
names out of fear upon himself, and the one who accept their ruling out of Taqiyya, so
there is no sin upon him in that, because Allahazwj the Exalted has Given leeway for them in
during the Taqiyya.

Al-Baqir^asws looked at one of his^asws Shias and he had entered to be behind the adversaries in
the Salat, and he sensed the Shiite feeling that Al-Baqir^asws had recognised that from him. So
he aimed it and said, ‘I am (presenting) an excuse to you^asws, O son^asws of Rasool-Allahazwj
from my praying behind so and so, for I fear him, and had it not been for that, I would have
prayed alone’.

Al-Baqir^asws said to him: ‘O my^asws brother! But rather, you would have been needy to
present an excuse if you had not done so. O Momin servant of Allahazwj! The Angels of the
seven skies and the seven earth have not ceased to send Blessings upon you, and curse that
prayer leader of yours, and Allah azwj the Exalted has Commanded that your Salat behind him out of Taqiyya should be reckoned with seven hundreds Salat had you prayed alone, therefore, it is upon you to be with the Taqiyya.

And know that Allah azwj the Exalted Detests its neglecter just as He azwj Detests the one who abstains from it, therefore do not expose yourself for your status to happen to be in the Presence of Allah azwj like the status of His azwj enemies’.

Tafseer of the Imam (Hassan Al-Askari asws) – Words of Mighty and Majestic: *Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]*

*They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]*

*That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176].*

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said in describing the concealment of our asws merits, the People asws of the Household: *Those who are concealing what Allah Revealed from the Book – the inclusive upon the mention of the preference of Muhammad saww over the entirety of the Prophets as, and the preference of Ali asws over the entirety of the successorś, and are purchasing – by the concealment - a small price with it – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah azwj, a governance.*

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574 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 3 H 1
Allahazwj the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - *except for the Fire* – instead from their small achievement from the world due to their concealment of the Truth. *nor will Allah be Speaking to them on the Day of Judgment* – with good Speech, but Heazwj would be Speaking to them by Cursing them and Disgracing them, and Heazwj would be Saying: “You are evil servants! You altered Myazwj sequence and placed last the one whom Iazwj Placed as first, and placed first the one whom Iazwj Placed last (Rejected), and befriended the one whom Iazwj was Inimical to, and placed last the one whom Iazwj Befriended.

Nor will He be Purifying them – from their sins, because the sins rather, tend to melt and vanish when paired with the Wilayah of Muhammadasws and Aliasws and theirasws goodly Progenyasws. So, as for what is not paired with it, what is declined from the Wilayah of Muhammadasws and hisasws Progenyasws, so those sins would be multiplied, and its crime is increased, and its consequential Punishment would be magnified. And for them would be a painful Punishment [2:174] – Excruciating pain in the Fire.

They are those who are buying the straying by (selling) the Guidance – taking the straying instead of the Guidance, and the annihilation in the House of doom in exchange from the happiness in the House of the tranquillity and the place of the righteous ones.

And (buying) the Punishment by (selling) the Forgiveness – they are buying the Punishment which they are deserving of due to their friendship with the enemies of Allahazwj in exchange from the Forgiveness which would have happened to be for them if they had befriended the friends of Allahazwj, *So what would be their patience upon the Fire? [2:175]* – how audacious they are upon doing what would Obligated upon them the Punishment of the Fire.

That – meaning that Punishment which is Obligated upon them due to their sins and their crimes of opposing their Imamasws, and their decline from the friendship of the Chief of the
creatures of Allah\(^{azwj}\) after Muhammad\(^{saww}\), His\(^{azwj}\) Prophet\(^{saww}\), is his\(^{saww}\) brother, his\(^{saww}\) successor\(^{asws}\).

Is because Allah Revealed the Book with the Truth – Revealed the Book which, wherein are threats against the one who oppose the rightful ones and keep aside from the truthful ones, and proceeded in the obedience of the mischief-makers. The Book was Revealed with the Truth that what they are being threatened with would hit them and will would not miss them.

And those who are differing regarding the Book – so they are not believing in it. Some of them say, ‘It is sorcery’. And some of them say, ‘It is poetry’. And some of them (say), ‘It is divination, they are in discord, remote (from the Truth)’ [2:176] – in opposition, far from the Truth, as if the Truth is (to be found) in doubt, and they are in a doubt other than it, opposing it’.

Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) said: ‘These are the states of the ones who conceals our\(^{asws}\) merits, and rejects our\(^{asws}\) rights, and names with our\(^{asws}\) names (titles), and tekonyms with our tekonyms, and assists those who oppress us\(^{asws}\) upon usurping our\(^{asws}\) rights, and helps our\(^{asws}\) enemies against us\(^{asws}\) – and the Taqiyya is upon (him) for his worries and fear upon himself, and his wealth, and his brethren, of not being pursued.

Therefore fear Allah\(^{azwj}\), group of our\(^{asws}\) Shias, and do not be utilising the gentleness while there is no Taqiyya upon you, nor be utilising the openness and the Taqiyya is preventing you, and I\(^{asws}\) shall narrate to you regarding that with what would deter you and caution you:

There came to Amir Al-Momineen\(^{asws}\), two men from his\(^{asws}\) companions. One of them had trodden upon a snake, so it had bit him, and a scorpion had fallen from a wall upon the other one in his way, so it had stung him, and they had both fallen down. It was as if they were both beseeching and crying due to what had befallen with them.
It was told to Amir Al-Momineen asws, so he said: ‘Leave them, for it is not the time for them yet (to be cured), and their ordeal is not completed’. So, they were carried over to their houses, and they remained in pain in severe punishment for two months.

Then Amir Al-Momineen asws sent for them, and they were carried over to him asws, and the people were saying, ‘They will soon be dying upon the hands of their carriers’.

He asws said to them: ‘How is your state?’ They said, ‘We are in great pain and in intense punishment’.

He asws said to them: ‘Seek Forgiveness of Allah azwj from every sin you have committed up to this (time), and seek Refuge with Allah azwj from Having your Recompense Thwarted and your burdens to be magnified’. They said, ‘And how can that be so, O Amir Al-Momineen asws?’

Ali asws said: ‘One of you two has not been hit except due to his sins. As for you, O so and so’ – and he asws faced towards one of them – ‘Recall the day so and so winked against Salmon Al-Farsy ra, may Allah azwj have Mercy on him ra, and spoke ill against him ra due to his ra Wilayah for us asws? You were not prevented from the responding and the taking lightly with it – neither fear upon yourself, nor upon your family, nor upon your children and your wealth, more that you being embarrassed of it. Thus, due to that, you were hit.

So if you want that Allah azwj Removes what is with you, then be of the belief that you will not see someone faulting upon a friend of ours asws while you are able upon helping him, whether in his presence or absence, except that you will help him, unless if you fear upon yourself, or your family, or your children, or your wealth’.

And he asws said to the other: ‘You, do you know why you were hit by what hit you?’ He said, ‘No’.
He\textsuperscript{asws} said: ‘Do you not recall when my\textsuperscript{asws} servant Qanbar came over and you were in the presence of so and so tyrant? So you stood up in reverence to him due to your reverence for me\textsuperscript{asws}. So he said to you, ‘And you are standing up for this one in my presence!’ You said to him, ‘And why should I not stand, and the Angels of Allah\textsuperscript{azwj} are placing their wings down for him in his way, and it is upon these that he walks?’

When you said this, He stood against Qanbar and struck him, and insulted him, and hurt him, and threatened him and threatened me\textsuperscript{asws}, and necessitating me\textsuperscript{asws} (to tolerate) the speck upon my\textsuperscript{asws} eye. Thus, due to this, this snake fell upon you’.

If you want the Allah\textsuperscript{azwj} the Exalted should Pardon you from this, then be of the belief that you will not deal with us\textsuperscript{asws}, nor with anyone from our\textsuperscript{asws} friends, in the presence of our\textsuperscript{asws} enemies, what is feared upon us\textsuperscript{asws} and upon them, from him.

However, Rasool-Allah\textsuperscript{saww} was with his\textsuperscript{saww} preferences for me\textsuperscript{asws} – (but) he\textsuperscript{saww} did not use to stand for me\textsuperscript{asws} from his\textsuperscript{saww} sitting whenever I\textsuperscript{asws} presented – just as he\textsuperscript{saww} used to do with some (others) who cannot be compared by one part from a hundred thousand from his\textsuperscript{asws} response to me\textsuperscript{asws}, because he\textsuperscript{saww} knew that, that would carry some of the enemies of Allah\textsuperscript{azwj} upon (doing something) what would grieve him\textsuperscript{saww}, and grieve me\textsuperscript{asws} and grieve the Momineen. And he\textsuperscript{saww} used to stand up for people, not out of fear upon himself\textsuperscript{saww} nor upon them, like what he\textsuperscript{saww} feared upon me\textsuperscript{asws}, had he\textsuperscript{saww} done that with me\textsuperscript{asws}, 575.

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CHAPTER 4 – THE PROHIBITION OF TAKING THEIR \textsuperscript{asws} MERITS FROM THE ADVERSARIES

1 - ن، عيون أخبار الرضا عليه السلام أبي عن الخنتن بن أحمد المالكي عن أبي عبد اللطيف بن أبي الفضل قال: فلنتُ لبضاً عَن ابْنِ رَسُولِ اللَّهِ ﷺ إنْ عَنْدَنا أَخْبَاهُ في فضائل أمير المؤمنين وفضائله أهل البيت وهم من رواية مُخلِّفِهِم وَ لا نَعْرِفُ بِهِمَا عَنْكُمَا أَقْدَامٍ ِِمُودٍ قَالَ:

(The book) – 'Uyoon Al Akhbar Al Reza\textsuperscript{asws} – My father, from Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud who said,

'I said to Al-Reza\textsuperscript{asws}, 'O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! With us are Ahadeeth regarding the merits of Amir Al-Momineen\textsuperscript{asws} and your\textsuperscript{asws} merits, People\textsuperscript{asws} of the Household, and these are from the reports of the adversaries and we do not recognise the like of it with you\textsuperscript{asws}. Shall we make it a Religion with these?'

فقال يا ابن أبي مودٍ لقد أُخْبِرْتُ أبِي عن أَبِيهِ عن جَدِّي عَاذَ بِالله أَنْ يَأْسَفَ أَصْحَابُ حَيَاةِ نَاحْيَةٍ فِينَا وَأَخْبَاهُ فِينَا وَجَعَلُوهُ مِنْ أَخْبَاهُمَا وَ لَعْبًاٍ عَنْكُمَا أَقْدَامٍ ِِمُودٍ قَالَ:

He\textsuperscript{asws} said: 'O Ibn Abu Mahmoud! My\textsuperscript{asws} father\textsuperscript{asws} informed me\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws} from his\textsuperscript{asws} grandfather\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} said: ‘One who listens to a speaker so he has worshipped him. If the speaker was from Allah\textsuperscript{azwj} Mighty and Majestic, so he has worshipped Allah\textsuperscript{azwj}, and if he was the speaker from Iblees\textsuperscript{la}, so has worshipped Iblees\textsuperscript{la}.

ثُُّ قَالَ الرِّضَا ع يَا ابْنَ أَبِِ مَُْمُودٍ ِِنَّ مَُُالِفِينَا وَضَعُوا أَخْبَاراً فِِ فَضَائِلِنَا وَ جَعَلُوهَا عَلَى أَقْسَامٍ ثَلَََّثَةٍ أَحَدُهَا الْغُلُوُّ وَ ثَانِيهَا التَّقْصِيرُ فِِ أَمْرِنَا وَ ثَالِثُهَا التَّصْرِيحُ بَِِثَالِ ِ أَعْدَائِنَا

Then Al-Reza\textsuperscript{asws} said: ‘O Ibn Abu Mahmoud! Our\textsuperscript{asws} adversaries are placing Ahadeeth regarding our\textsuperscript{asws} merits and making these to be upon three categories – one of these is the exaggeration, and the second is reduction in our\textsuperscript{asws} matters, and third is stating the defects of our\textsuperscript{asws} enemies.

فَإِذَا سََِعَ النَّاسُ الْغُلُوَّ فِينَا كَفَّرُوا شِيعَتَنَا وَ نَسَبُوهُمْ لَ الْقَوْلِ بِرُبُوبِيَّتِنَا وَ ِِذَا سََِعُوا التَّقْصِيرَ اعْتَقَدُوهُ فِِ أَمْرِنَا وَ ِِذَا سََِعُوا مَثَالِ َ أَعْدَائِنَا بِأَسََْائِهِمْ ثَلََبرَنَا بِأَسََْائِنَا تَلَبُونَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا بِأَسََْائِنَا

So when the people hear the exaggeration regarding us\textsuperscript{asws}, they disbelieve our\textsuperscript{asws} Shias and attribute them to the word with our\textsuperscript{asws} Lordship; and when they hear the reduction they believe it regarding us\textsuperscript{asws}, and when they hear the defects of our\textsuperscript{asws} enemies with their names, they defame us\textsuperscript{asws} with our\textsuperscript{asws} names.'
And Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge}. [6:108].

\textit{يا ابن أبي عمرو إذا أخذ الناس يميناً و شملاً فلزم طريقنا فإنه من أمنا لمنا و من فراقنا فارقتنا.}

O Ibn Abu Mahmoud! When the people take to the right and left, then adhere to our\textsuperscript{asws} way, for the one who adheres to us\textsuperscript{asws}, we\textsuperscript{asws} shall adhere to him, and the one who separates from us\textsuperscript{asws}, we\textsuperscript{asws} shall separate from him.

\textit{إن أخذ ما يخرج الرجل من الإيمان أن يقول للخصاية هذه نواة ثم يديبن بذلك و يربط بمن خالفه.}

The least of what exits the man from the Eman is that he would be saying for the pebble, ‘This is a kernel’, then he makes it a religion with that and disavows from the ones who oppose him.

\textit{يا ابن أبي عمرو الحافظ ما خالفك إهلك فقد جمعك ذلك فيه خير الدنيا والآخرة.}

O Ibn Abu Mahmoud! Preserve what I\textsuperscript{asws} have narrated to you with, for I\textsuperscript{asws} have collected for you in it the good of the world and the Hereafter’.\textsuperscript{576}

\textsuperscript{576} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 4 H 1
CHAPTER 5 – SUMMARY OF THEIR ASWS VIRTUES AND THEIR ASWS MERITS

1 - In the Manuscript of the deceased Abu Abdullah Bin Muhammad ASWS having said: ‘O Abu Baseer! We ASWS are the tree of knowledge, and we ASWS are the People ASWS of the Household of the Prophet ASWW, and in our ASWS house Jibreel AS descends, and we ASWS are treasurers of the Knowledge of Allah AZwj, and we ASWS are the mine of Revelation of Allah AZwj. One who follows us ASWS attains salvation, and one who stays behind from us ASWS is destroyed, being a right upon (people) from Allah AZwj Mighty and Majestic’. 577

2 - Bed, the contiguous, My father, from Sa’ad, from Ibn Abu Al Khattab, from Ibn Asbaat, from al Batainy, from Abu Baseer, ‘From Al-Sadiq Ja’far ASWS Bin Muhammad ASWS having said: ‘O Abu Baseer! We ASWS are the tree of knowledge, and we ASWS are the People ASWS of the Household of the Prophet ASWW, and in our ASWS house Jibreel AS descends, and we ASWS are treasurers of the Knowledge of Allah AZwj, and we ASWS are the mine of Revelation of Allah AZwj. One who follows us ASWS attains salvation, and one who stays behind from us ASWS is destroyed, being a right upon (people) from Allah AZwj Mighty and Majestic’. 577

I heard Abu Abdullaah ASWS saying: ‘For Allah AZwj Mighty and Majestic there are creatures, He AZwj Created them from His AZwj Noor (Light) and His AZwj Mercy, and for His AZwj Mercy.

فَهُمُ عِيْنُ اللَّهِ النَّاظِرَةُ وَ أُذُنُهُ السَّامِعَةُ وَ لِسَانُهُ النَّاطِقُ فِِ خَلْقِهِ بِإِذْنِهِ وَ أُمَنَاؤُهُ عَلَى مَا أَنْزَلَ مِنْ عُذْرٍ أَوْ نُذْرٍ أَوْ حُجَّةٍ وَ بِِِمْ يَبْتَلِي خَلْقَهُ وَ بِِِمْ يَقْضِي فِِ خَلْقِهِ قَضِيَّةً

Thus, they ASWS are the seeing Eye of Allah AZwj, and His AZwj hearing Ears, and His AZwj speaking Tongue among His AZwj creatures by His AZwj Permission, and they ASWS are His AZwj treasurers upon what He AZwj Sent down from an excuse or warning, or Divine Authorities.

فِيهِمُ تَمْحُو اللَّهُ السَّيِّئَاتِ وَ بِهِمْ يَبْتَلِي الطَّيِّبَاتِ وَ بِهِمْ يَنْتَبِعُ الرَّحْمَةُ وَ بِهِمْ يَنْتَبِعُ التَّقْدِيرُ وَ بِهِمْ يَنْتَبِعُ الرَّحْمَةُ وَ بِهِمْ يَقْضِي فِي خَلْقِهِ قِضَاعًا

By them ASWS Allah AZwj Deletes the evil deeds, and by them ASWS He AZwj Defends from injustices, and by them ASWS He AZwj Sends down the Mercy, and by them ASWS He AZwj Revives the death and Kills the living, and by them ASWS He AZwj Tries His AZwj creatures, and by them ASWS He AZwj Judges among His AZwj creatures with Decrees’.

فَذُلَّتْ خُلُقُهُمْ فَذُلِّلَهُمْ أَلَّا يَأْتِيَ صُعُودًا

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I said, ‘May I be sacrificed for you asws! Who are they asws?’ He asws said: ‘The successors asws, 578.

I went to Huzeyfa Bin Al-Yamani and said to him, ‘Narrate to me with what you have heard from Rasool-Allah saww and had seen him saww performing’. He said, ‘Upon you is to be with the Quran’.

I said to him, ‘I have read the Quran, and rather I came to you for you to narrate to me with what I did not see and did not hear from Rasool-Allah saww. O Allah azwj! I keep You azwj a Witness upon Huzeyfa! I came to him for him to narrate to me, but he had heard and is concealing’.

He (the narrator) said, ‘Huzeyfa said, ‘I have delivered during the difficulties’. Then he said to me, ‘Take it, short from its long and a summary for every affair of yours. A sign of the Paradise in this community eats the food and walks in the markets’.

I said to him, ‘Explain to me the sign of Paradise and the sign of Fire, so I can fear it’. He said to me, ‘By the One azwj in Whose Hand is the soul of Huzeyfa! A sign of the Paradise and the guides to it up to the Day of Qiyanah are the Imams asws from the Progeny asws of Muhammad saww, and the sign of the Fire and the callers to it up to the Day of Qiyanah and their asws enemies’. 579 (Not a Hadeeth)

4- ع، علل الشرائع ابن المتولى عن علي بن محمدي بن منصور ماجاليه عن البرقوق عن أبيه عن حناد بن منصور عن زيد بن عبيد الله عه

The book ‘Illal Al Sharai’ – Ibn Mutawakkal, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Hammad Bin Usman, from Ubeyd Bin Zurara,
‘From Abu Abdullah asws having said: ‘I asws was in the presence of Ziyad Bin Abdullah and a group of his family members. He said, O sons of Ali asws and (Syeda) Fatima asws! What is your merit over the people?’ They were silent.

فَقُلْتُ ِِنَّ مِنْ فَضْلِنَا عَلَى النَّاسِ أَنَّا لاَ نَُِ ُّ أَنْ نَكُونَ أَحَداً سِوَانَا وَ لَيْسَ أَحَد  مِنَ النَّاسِ لاَ يَُِ ُّ أَنْ يَكُونَ مِنَّا ِِلاَّ أَشْرَكَ ثَُُّ قَالَ ارْوُوا هَ

I asws said, ‘From our asws merit over the people is that we asws do not like that we asws become the ones besides us asws, and there isn’t anyone from the people who do not love to be from us asws, except he associates (commits shirk)’. Then he asws said: ‘Report this Hadeeth’.

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Tafseer Al Qummi – My father, from Abdullah Bin Jundab who said,

‘I wrote to Abu Al-Hassan Al-Reza asws, asking him asws about the interpretation of Words of the Exalted: *Allah is Light of the skies and the earth [24:35]* – up to the end of the Verse. He asws wrote the answer to me: ‘As for after, Muhammad saww was a Trustee of Allah azwj among His aswj creatures. When the Prophet saww passed away, it was the People asws of the Household who inherited him saww. Thus, we asws are the Trustees of Allah azwj in His aswj earth. With us asws is the knowledge of the deaths and the afflictions, and the lineages of the Arabs, and the birth of Al-Islam.

وَ مَا مِنْ فِئَةٍ تُضِلُّ مِائَةً وَ تُهْدِي مِائَةً ِِلاَّ وَ نََْنُ نَعْرِفُ سَائِقَهَا وَ قَائِدَهَا وَ نَاعِقَهَا وَ ِِن لَنَعْرِفُ الرَّجُلَِ ذَا رَأَيْنَاهُ بََِقِيقَةِ الِْْيمَانِ وَ حَقِيقَةِ النِّفَاقِ

And there is none from a group straying a hundred and guiding a hundred, except and we asws recognise its usher, and its leader, and its caller, and we asws recognise the man when we asws show him the realities of the Eman, and realities of the hypocrisy, and that our asws Shias are registered with their names and the names of their fathers. Allah azwj Took the Covenant upon us asws and upon them. They turn our asws turnings and enter our asws entrances. There wouldn’t be anyone upon the Religion of Al-Islam apart from us asws and them up to the Day of Qiyamah.

We asws would be grabbing an attachment of our asws Prophet saww, and our asws Prophet saww would be grabbing an Attachment of our asws Lord azwj - and the attachment, it is the Light – and our asws Shias would be grabbing our asws attachment.
One who separates from us asws is destroyed, and one who follows us asws achieves salvation, and the separator from us asws and the rejecter of our Wilayah is a Kafir, and follower of us asws and follower of our friends is a Momin. A Kafir will not love us asws and a Momin will not hate us asws. And one who dies, and he loves us asws, would have a right upon Allah azwj that He azwj Resurrects him to be with us asws.

We asws are a Light for the ones who follow us asws, and a Guidance for the one who seeks Guidance with us asws. And one who does not happen to be from us asws, so he isn’t from Al-Islam into anything. And by us asws Allah azwj will Grant victory to the Religion, and by us asws He azwj will end it, and by us asws Allah azwj Feeds you all the vegetation of the earth, and by us asws Allah azwj Sends down the drops of the sky, and by us asws Allah azwj Secures you from drowning in your oceans, and ones who submerge in your lands, and by us asws Allah azwj Benefits you in your lives, and in your graves, and in your Resurrection, and at the Bridge, and at the Scale, and at the entrance of the Gardens.

Our asws example in the Book of Allah azwj is like a niche, and the niche is in the lantern. Thus, we asws are the niche wherein is a lamp [24:35]. The lamp is Muhammad saww, Rasool saww of Allah azwj, the lamp is in a glass, from its pure elements, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western – neither disgusting nor evil.

Its oil almost illuminates and even though fire does not touch it – the Quran. Light upon Light – Imam asws after an Imam asws. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]. So the Light is Ali asws. Allah azwj Guides to our asws Wilayah, the one He azwj Loves, and there is a right upon Allah azwj that He azwj Resurrects the ones in our asws Wilayah with a bright face, His azwj Proof being radiant, a phenomenon in the Presence of Allah azwj of His azwj Divine Authorities.
There is a right upon Allah azwj that He azwj Makes the ones in our asws Wilayah, the pious ones, to be with the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]. Thus, our asws martyrs, for them is a merit upon the martyrs by ten Levels, and a martyr of our asws Shias has a merit upon all martyrs apart from ours asws, by nine Levels.

So we asws are the excellent ones, and we asws are the excess of the Prophets as, and we asws are the children of the successors as, and we asws are the ones asws particularise in the Book of Allah azwj, and we asws are the foremost of the people with Rasool-Allah saww, and we asws are those Allah azwj Legislated His azwj Religion for us asws, so He azwj Said in His azwj Book: He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].

We asws have been Taught, and we asws delivered what we asws were Taught, and we asws kept their as knowledge in trust, and we asws are the inheritors of the Prophets as, and we asws inherited the foremost knowledge and of the Determined ones from the Rasools as that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon the associators [42:13] – ones who associate with the Wilayah of Ali asws, what you are calling them to – from the Wilayah of Ali asws.

Allah azwj, O Muhammad saww, He Guides towards it ones who are penitent [42:13], one who answers you saww to the Wilayah of Ali asws, and he saww had been Sent with a Book wherein is Guidance, therefore ponder over it, and understand it, as it is a ‘شِفَاء و نُور’ healing and a Light’.

(The book) ‘Al Khisaal’ – Ibn Musa, from Al alawy, from Muhammad Bin Al Abbas Bin Bassam, from Muhammad Bin Khalid bin Ibrahim, from Al Hassan Bin Abdullah Al Yamami, from Ali Bin Al Abbas, from Hammad Bin Amro, from Ja’far Bin Barqan, from Maymoun Bin Mihran, from Abdullah Bin Abbas who said,

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581 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 5
'Rasool-Allah sallallaahu 'alayhi wa sallam stood among us addressing and he said at the end of his sermon: 'Allah azwj Mighty and Majestic Gathered ten characteristics for us, He azwj did not Gather for anyone before us, nor with these happen to be in anyone apart from us. Among us is the judgement, and the forbearance, and the Prophet-hood, and the leniency, and the bravery, and the determination, and the truthfulness, and the cleanliness, and the chastity; and we are the Word of piety, and the way of guidance, and exalted example, and the conclusive argument, and the firmest handhold, and the strong rope; and we are those Allah Commanded the cordiality to be for us: So that is Allah, your True Lord. And what is there after the Truth except for the straying? So how come you are turning away? [10:32].


8 - Ibn, Bucharai's book 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from hammad Bin Isa, from Rabie, from Al Jaroud, and he is Abu Al Munzir who said, 'I entered to see Ali asws Bin Al Husayn asws with my father. Ali asws Bin Al Husayn asws said: 'Do not take revenge of the people from us, We asws, by Allah azwj, are the tree of Prophet-hood, and the House of Mercy, and place of the Message, and the mine of the Knowledge, and the interchange of Angels asws.'

582 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 6
583 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 7
584 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 8
‘From Ja’far asws having said: ‘We asws are the tree of Prophet-hood, and the house of Mercy, and the keys of wisdom, and the mine of knowledge, and place of the Message, and the interchange of Angels, and the place of secrets of Allah azwj, and we asws are the depository of Allah azwj among His creatures, and we asws are the greatest Sanctity of Allah azwj, and we asws the Covenant of Allah azwj’. “

So the one who is loyal with our asws pact so he has been loyal with the Pact of Allah azwj, and one who is loyal with our asws covenant so he has been loyal with the Covenant of Allah azwj, and the one who breaks these, so he has broken a Pact of Allah azwj and His azwj Covenant”.

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The book ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from one of the companions of Al Amsh, from Al Amsh,

‘Raising the Hadeeth to Abu Zarr ra, he (the narrator) said, ‘When the people differed after Rasool-Allah sallallahu alayhi wa sallam, Abu Zarr ra said, ‘The People asws of the household of your Prophet sallallahu alayhi wa sallam, they asws are the People asws of the house of the Prophet-hood, and place of the Message, and the interchange of Angels, and the house of Mercy, and the mine of the Knowledge”.

The book ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibn Abu Najran, from Suleyman Bin Ja’far, from Abdul A’la Bin Tameem mentioning it from Al Fuzeyl who said,

‘Abu Ja’far asws said: ‘O Fuzeyl! What are the people avoiding from us asws? By Allah azwj! We asws are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of the Knowledge”.

Muhammad Bin Ahmad Al Alawy, from Al Maraky,

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585 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 9
586 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 10
587 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 11
‘From Ali son of Ja’far asws, from his brother asws having said: ‘Rasool-Allah saww said: ‘We asws People asws of the Household are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of the Knowledge’’. 588

1- بر، بصائر الدرجات عند الله ﷺ عند ابن أبي المُغِيرَةِ عن الصَّادِقِ ﷺ، قال عن أبيه ﷺ، قال: قُلْ عَلَىُّ عَنَّكَ مَثَلُ ﻣَلَأٖ وَ فيه

The book) ‘Basair Al Darajaat’ – Abdullah Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

‘From Al-Sadiq asws, from his asws father asws having said: ‘Ali asws said’, and mentioned similar to it, and in it: ‘House of compassion’ 589

13- يُر، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مَُُمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ الصَّادِقِ عَنْ أَبِيهِ قَالَ:

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from al Bazanty, from Muhammad bin Humran, from Aswad Bin Saeed who said,

‘I was in the presence of Abu Abdullah asws and he asws composed saying initialling from without having been asked: ‘We asws are the Divine Authorities of Allah azwj, and we asws are the door of Allah azwj, and we asws are the Tongue of Allah azwj, and we asws are the Face of Allah azwj, and we asws are the Eye of Allah azwj among His azwj creatures, and we asws are the Masters of the Commands of Allah azwj among His azwj servants’ 590

14- يُر، بصائر الدرجات أَحَِْدُ بْنُ مُوسَى عَنِ السَّنِ بْنِ مُوسَى الََْشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحَِْنِ بْنِ كَثِيرٍ قَالَ سََِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ

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

‘I heard Abu Abdullah asws saying: ‘We asws are the Masters of the Commands of Allah azwj, and Treasures of the Knowledge of Allah azwj, and receptacle of the Revelation of Allah azwj, and People asws of the Religion of Allah azwj, and upon us asws descended the Book of Allah azwj, and through us asws Allah azwj is being worshipped, and had it not been for us asws, Allah azwj would not have been recognised, and we asws are the inheritors of the Prophet saww of Allah azwj and are his saww family asws’ 591
16 - بر، بصائر الدرجات-levels are created and particularised by Allah. We, O Ibn Yafour! We are the Divine Authorities of Allah among His servants and His witnesses among His creatures, and His trustees upon His Knowledge, and the callers to His way, and the ones standing with that. Thus, the one who obeys us, so he has obeyed Allah.

17 - بر، بصائر الدرجات-levels are created and particularised by Allah. We, O Ibn Yafour! We are the Divine Authorities of Allah among His servants and His witnesses among His creatures, and His trustees upon His Knowledge.

18 - بر، بصائر الدرجات-levels are created and particularised by Allah. We, O Ibn Yafour! We are the Divine Authorities of Allah among His servants and His witnesses among His creatures, and His trustees upon His Knowledge.

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(The book) ‘Basair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Abdullah Bin Abu Yafour who said,

'O Ibn AbuYafour! Allah Blessed and Exalted is One, Alone with the Oneness, Individual with His Command. So, He Created creatures and particularised them for that Command. We are they, O Ibn Yafour! We are the Divine Authorities of Allah among His servants and His witnesses among His creatures, and His trustees upon His Knowledge, and the callers to His way, and the ones standing with that. Thus, the one who obeys us, so he has obeyed Allah.

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(The book) ‘Basair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father who said,

'Abu Abdullah said: 'Allah Blessed and Exalted Selected us for Himself, and Made us elites from His creatures, and His trustees upon His Revelations, and His treasurers, and place of His Secrets and receptacles of His Knowledge.

Then He gave us the intercession (right to intercede). We are His listening Ear, and His speaking Tongue by His Permission, and His trustees upon whatever is Revealed, from an excuse and warning and argument.'

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('From Abu Abdullah, he (the narrator) said, 'I said to him, 'O son of Rasool-Allah! What are your statuses from your Lord?' He said: 'His Divine Authorities upon His creatures, and His door which He can be accessed from, and His trustees upon His Secrets, and interpreters of His Revelation.'
19- ببر، بصائر الدرجات عن عبد الله بن عمير عن العباس بن مغفور عن عبد الرحمن بن أبي عبد الله البصري عن أبي المغرإ عن أبي بصير عن خليفة عن أبي جعفر عن عان الله عن بن ماجه عن أبي طيب البصري عن أبو مغراق عن أبي بشر عن أحمد بن عثمان سأله الله و نحن صفوة و نحن جزيرة و نحن مستودع مواريث الأئمة و نحن أئمة الله و نحن حجة الله و نحن أئمة الإسلام و نحن دعاة الإسلام.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Aamir, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Abdullah Al Basry, from Abu Al Magra’a, from Abu Baseer, from Khaysama,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying: ‘Weasws are the Side (Proximity) of Allahazwj, and weasws are Hisazwj Elites, and weasws are Hisazwj Choice, and weasws are a depository of the inheritances of the Prophetsas, and weasws are trustees of Allahazwj, and weasws are Divine Authorities of Allahazwj, and weasws are the Constituents of the Eman, and weasws are the foundations of Al-Islam;

و نحن رحمة الله على خلقه و نحن أدبنا بين نفي الله و بين نفيه و نحن أئمة أبدان و مصابيح الدنيا و نحن نصادر أبداه و نحن النقبين و نحن الأطوار و نحن العلم المتوفر بالخلق من قضاءنا و من طلبنا عنا عراق.

And weasws are Mercy of Allahazwj upon Hisazwj creatures, and weasws are those, Allahazwj Began by usasws and Halazwj will be Ending by usasws, and weasws are the Imamsasws of guidance, and lamps for the darkness, and weasws are the minarets of guidance, and weasws are the foremost ones, and weasws are the latter ones, and weasws are the raised flag for the creatures, one who adheres with usasws would catch-up (with Salvation) and one who stays behind would drown;

و نحن قادة المفسرين و نحن عباره الله و نحن الطريق و صراط الله المستقيم إلى الله و نحن من بيدها على خلقه و نحن السياج و نحن مهد机油 و نحن موسع الراس و نحن المائرين و نحن البصر و نحن القيام إلى عرفه و نحن العينين إلينا مبطن الملائكة.

And weasws are the guides of the resplendent (faces), and weasws are the Choice of Allahazwj, and weasws are the Way to and Path of Allahazwj, the Straight (Approach) to Allahazwj and weasws are from the Favours of Allahazwj upon Hisazwj creatures, and weasws are the Manifesto, and weasws are the mine of Prophet-hood, and weasws the place of the Message, and weasws are those, to usasws is the interchange of the Angels;

و نحن السراج لمن استضاءنا و نحن الشبل لمن أفظعا و نحن مساحة إلى الحياة و نحن عر الزمان و نحن الحكي و القائم من مضى علائها

And weasws are the Lantern for the one who wants to be illuminated by usasws, and weasws are the way for the one who is guided by usasws, and weasws are the guides to the Paradise, and weasws are the honour of Al-Islam, and weasws are the bridges and the archways, one who passes upon these would precede and one who stays behind from these would be obliterated;

و نحن الشماع الأعظم و نحن أدبنا بين نفي الله و بين نفيه و نحن النقبين و نحن لسنا علمنا عرفنا و نحن عرفنا و نحن علماء و أخذ بأناه فإن شاء الله و إلينا.
And we are the greatest peak, and we are those, due to us, the Mercy descends and due to us you are being quenched the rain, and we are those due to us, the Punishment is diverted away from you all. So, the one who recognises us, and helps us, and recognises our rights, and takes with our instructions, so he is from us and (his return is) to us.

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(The book) ‘Basair Al Darajaat’ – Ahmad Bin Al Husayn, from his father, from Amro Bin Maymoun, from Ammar Bin Haroun, ‘From Abu Ja’far having said: ‘Muhammad was a trustee of Allah in His earth. When Allah Caused him to pass away, we, People of the Household inherited him. So, we are trustees of Allah in His earth. With us is knowledge of the deaths and the afflictions, and lineages of the Arabs, and the decisive address, and Initiation of Al-Islam.

قَالَ ِِنَّ مَُُمَّداً ص كَانَ أَمِينَ اللَّهِ فِِ أَرْضِهِ فَلَمَّا ق َبَضَهُ اللَّهُ كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ فَنَحْنُ أُمَنَاءُ اللَّهِ فِِ أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَايَا وَ الْبَلََيَا وَ أَنْسَابِ الْعَرَبِ وَ فَصْلُ الِْْطَابِ وَ مَوْلِدُ الِْْسْلََمِ

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An أَقِيمُوا الْصَّلََةَ وَ الْدِّينِ يَا آلَ مَُُمَّدٍ وَ لا تَتَفَرَّقُوا وَ كُونُوا عَلَى جَََاعَةٍ كَبََُ عَلَى الْمُشْرِكِينَ بِوَلاَيَةِ عَلِيٍّ ما تَدْعُوهُمْ ِِلَيْهِ.

“Establish – the Salat, and the Religion – O Progeny of Muhammad, and do not be divided in it!” – and be upon a group, Greatly difficult it is upon those who associate – with the Wilayah of Ali, what you are calling them to [42:13].

595 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 19
596 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 20
From Amir Al-Momineen asws having said: 'Allah aswj Mighty and Majestic Purified us asws and Protected us asws. He aswj Made us asws witnesses upon His aswj creatures and His aswj Divine Authorities in His aswj earth, and Made us asws to be with the Quran and Made the Quran to be with us asws. Neither do we asws separate from it nor does it separate from us asws''.
They were Noor (lights) shining around the Throne of their Lord. He Commanded them, so they glorified (Allah), and the inhabitants glorified (following) to their glorification. Then they descended to the earth. He Commanded them, so they glorified (Allah) and the inhabitants of the earth glorified to their glorification. So, they were the clarifiers for them and they were the glorifier for them.

فَمَنْ أَوْفََ بِذِمَّتِهِمْ فَقَدْ أَوْفََ بِذِمَّةِ اللَّهِ وَ مَنْ عَرَفَ حَقَّهُمْ فَقَدْ عَرَفَ حَقَّ اللَّهِ هُمْ وُلاَةُ أَمْرِ اللَّهِ وَ خُزَّانُ وَحْيِ اَللَّهِ وَ وَرَثَةُ كِتَابِ اللَّهِ وَ هُمُ الْمُصْطَفَوْنَ بِسِرِّ اللَّهِ وَ الُِْمَنَاءُ عَلَى وَحْيِ اللَّهِ.

So the one who fulfils their responsibilities so he has fulfilled the responsibilities of Allah, and one who recognises their rights, so he has recognised the Rights of Allah.

They are Masters of the Commands of Allah, and treasurers of Revelations of Allah, and inheritors of the Book of Allah, and they are the ones Chosen for the Secrets of Allah and are His trustees upon the Revelations of Allah.

They are the People of the house of Prophet- hood, and mine of the Message, and the ones comforted by the flutter of the wings of Angels, the ones whom Jibraeel used to provide them with news of the Revelation from the King, the Majestic, and proof of the interpretation. They are the People of the Household. Allah Honoured them with His Secrets, and Ennobled them with His Prestige, and Honoured them with the guidance, and Affirmed them with the Revelation.

And He Made them Imams of guidance, and light in the darkness for the salvation, and Specialised them for His Religion, and Graced them with His Knowledge, and Gave them what He had not Given to any other among the nations [5:20], and Made them pillars for His Religion, and depository for His hidden Secrets, and trustees upon His Revelation, and captains from His creatures, and witnesses upon His citizens.

Allah Chose them and Gifted them, and Specialised them, and Chose them and Merited them, and Selected them, and Appointed them, and Picked them, and Made them for Emirs for the countries and the servants, and pointers upon the path for the community. They are the Imams of guidance, and callers to the piety, and the Exalted Word of Allah, and His great Divine Authorities.
And they\textsuperscript{asws} are the salvation, and the ‘Zulfa’ (a means to draw closer to Allah\textsuperscript{azwj}), they\textsuperscript{asws} are the Prestigious Choice, the Elites, the Judges. They\textsuperscript{asws} are the stars, the Signs, they\textsuperscript{asws} are the Straight Path (to Allah\textsuperscript{azwj}), they\textsuperscript{asws} are the most righteous way. The one turning away from them\textsuperscript{asws} is a renegade, and the reducer about them\textsuperscript{asws} would vanish, and the one needy of them\textsuperscript{asws} would catch up (with Salvation).

(They\textsuperscript{asws} are) Noor (Light) of Allah\textsuperscript{azwj} in the hearts of the Momineen, and the palatable ocean for the drinkers (of Knowledge), a security for the one who shelters to them\textsuperscript{asws}, and a safety for the one who attaches with them\textsuperscript{asws}. They\textsuperscript{asws} call to Allah\textsuperscript{azwj} and to Him\textsuperscript{azwj} they\textsuperscript{asws} are submitting, and are acting by His\textsuperscript{azwj} Command, and judging by His\textsuperscript{azwj} Book.

From them\textsuperscript{asws}, Allah\textsuperscript{azwj} Sent His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and upon them\textsuperscript{asws} His\textsuperscript{azwj} Angels descended, and among them\textsuperscript{asws} descended His\textsuperscript{azwj} Tranquillity, and to them\textsuperscript{asws} He\textsuperscript{azwj} Sent the Trustworthy Spirit as a Conferment of Allah\textsuperscript{azwj} upon them\textsuperscript{asws}. He\textsuperscript{azwj} Preferred them\textsuperscript{asws} with it, and Specialised them\textsuperscript{asws}.

And (they\textsuperscript{asws} are) Blessed roots, stable, calm of the Mercy, treasures of the knowledge, and inheritors of the forbearance, and ones of piety and intellects, and the Noor, and the illumination, and inheritors of the Prophets\textsuperscript{as}, and remaining ones of the successor\textsuperscript{a}. From them\textsuperscript{asws} is the one of goodly mention, Blessed name, Muhammad\textsuperscript{saww}, the Chosen, the Selected, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, the Ummy (from Makkah).

And from them\textsuperscript{asws} is the blossoming king, and the sent lion, Hamza\textsuperscript{as}, and from them\textsuperscript{asws} is the one derived with it on the day of the visitation, Al-Abbas son of Abdul Muttalib\textsuperscript{as}, uncle of Rasool-Allah\textsuperscript{saww}, and in-law of his\textsuperscript{saww} father\textsuperscript{as}, and one with two wings, and two sides, and to Qiblahs, and two pledges from the Blessed tree, correct of the skin, clear of the proofs.
And from them\textsuperscript{asws} is the beloved of Muhammad\textsuperscript{saww}, and his\textsuperscript{saww} brother\textsuperscript{asws}, the deliverer on his\textsuperscript{saww} behalf from after him\textsuperscript{saww}, the proof, and the explanation, and the decisive interpretation, Emir of the Momineen, and successor\textsuperscript{asws} of Rasool\textsuperscript{saww} of Lord\textsuperscript{azwj} of the worlds, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, from Allah\textsuperscript{azwj} be the pure Salawaat, and the lofty Blessings.

They\textsuperscript{asws} are those Allah\textsuperscript{azwj} Obligated their\textsuperscript{asws} cordiality and their\textsuperscript{asws} Wilayah upon every Muslim man and Muslim woman, so He\textsuperscript{azwj} Said in the Decisive of His\textsuperscript{azwj} Book to His\textsuperscript{azwj} Prophet\textsuperscript{asws}: Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].

Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘Earning the good, is our\textsuperscript{asws} cordiality, People\textsuperscript{asws} of the Household’\textsuperscript{599}.

(Al-Baqir\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Masters of the Commands of Allah\textsuperscript{azwj}, and treasurers of the Knowledge of Allah\textsuperscript{azwj}, and inheritors of Revelation of Allah\textsuperscript{azwj}, and bearers of the Book of Allah\textsuperscript{azwj}. Obeying us\textsuperscript{asws} is an Obligation, and loving us\textsuperscript{asws} is Eman, and hating us\textsuperscript{asws} is Kufr. One who loves us\textsuperscript{asws} would be in the Paradise, and one who hates us\textsuperscript{asws} would be in the Fire’\textsuperscript{600}.

And Marouf Bin Kharbouz said,

‘I heard him\textsuperscript{asws} saying: ‘Our\textsuperscript{asws} Ahadeeth are difficult, becoming more difficult. None can bear it except an Angel of Proximity, or a Messenger Prophet\textsuperscript{as}, or a servant whose heart Allah\textsuperscript{azwj} has Tested for the Eman’\textsuperscript{601}.

\textsuperscript{599} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 23
\textsuperscript{600} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 24
\textsuperscript{601} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 25
And he said: ‘The Trials of the people are significantly (difficult) regarding us. If we call them they do not respond to us, but if we leave them, they do not get guided through others’.

And he said: ‘We are People of the Household of mercy, and the tree of Prophet-hood, and the mine of wisdom, and place of the Angels, and descend of the Revelation’.

(From Abu Ja’far Muhammad Bin Ali being) said: ‘O you people! The People of the Household of your Prophet are such that Allah Ennobled them by His Prestige, and Made them keepers of His secrets, and the Entrusted them His Knowledge. Thus, they are the pillars of His Religion, witnesses of His Knowledge. Allah Formed them before His creation, and Shaded them beneath His Throne, and Chose them. So He Made them (to have the) knowledge of His servants, and Pointed them upon His Way. Thus, they are the Guided Imams and the guide of the righteous, and the Median Imams.

Preservation is for the ones who seek shelter to them and salvation is for the ones who rely upon them. Exultation is for the one who befriends them and destruction is for the one, who is inimical to them, and he would be successful, the one who attaches with them. The Message was Revealed regarding them, and the Angels descended upon them, and the Trustworthy Spirit blew to them, and they have been Given what is not Given to anyone from the universe.

So they are the good branches, and the Blessed tree, and the mine of Knowledge, and the receptacle of the Message, and the interchange of the Angels, and they are...
People asws of the Household of the Mercy and the Blessings, and those from whom Allah azwj Kept Away the uncleanness and Purified them asws with a Purification".604

29- فهر تفسير فرات بن إبراهيم جعفر بن محمد بن هشام متععا عن الحسن بن علي ع الله جحده تعالى وأبيه عليه وقال الشافيون الأولون من المهجرون والأنصار وذوي التقوى بإحسان فكما أن الشافيين قضؤهم على من يعدهم كذلك لأبي علي بن أبي طالب قضيلة على الشافيين يسهب منبه

And said: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19], and He azwj Answered for Rasool-Allah saww and made him asws (Ali asws) to be equal his saww self. Then his saww uncle Hamza as, Chief of the martyrs, and he as had killed a lot (of Polytheists) alongside him saww, and Hamza as was their chief due to his as nearness from Rasool-Allah saww.

Then Allah azwj Made two wings to be for Ja’far as to fly with these with the Angels in the Paradise wherever he as so desires to, and that is due to their position and their nearness from Rasool-Allah saww and their status from him saww; and Rasool-Allah saww prayed seventy Salats upon Hamza as from between the martyrs, those who had been martyred with him ra.

And He azwj Made for the wives of the Prophet saww over others due to their position from Rasool-Allah saww; and Allah azwj Merited the Salat prayed in the Masjid of the Prophet saww with a thousand Salats prayed in the rest of the Masjids, except the Masjid which the Prophet Ibrahim as built at Makkah, due to the position of Rasool-Allah saww.

604 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 28
And Merited him saww and Rasool-Allah saww taught, so he saww said:

Say, ‘O Allahazwj! Send Salawat upon Muhammad saww and Progeny asws of Muhammad saww just as You azwj had Sent upon Ibrahimas and progeny of Ibrahimas, You azwj are the Praised, the Glorious’.

Thus, our asws right upon every Muslim is that he sends Salawat upon us asws along with the Salawat upon him saww, being a necessary Obligation from Allah azwj; and Allah azwj Permitted the way booty for His saww Rasool and Permitted it for us asws, and Prohibited the charities unto him saww and Prohibited it unto us asws, as a prestige Allah azwj Honoured us asws with it, and a merit Allah azwj Merited us asws with it’.

‘From Abu Abdullah asws regarding Words of the Exalted: Surely in that are Signs for the possessors of intellect [20:54]. He asws said: ‘By Allah azwj We asws are the possessors of the intellect, and we asws are the custodians of Allah azwj upon His azwj creatures, and His azwj treasurers upon His azwj Religion, and His azwj, we asws veil it and conceal it from our asws enemies, just as Rasool-Allah saww had concealed it until Allah azwj Permitted for him saww regarding the emigration and fighting the Polytheists.

We asws will be upon the manifesto of Rasool-Allah saww until Allah azwj Permits for us asws with the manifestation of His azwj Religion with the sword, and we asws shall call the people to it and we asws shall strike them upon it again just as Rasool-Allah saww had struck them in the beginning’.

605 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 29
606 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 30
‘From Abu Ja’far Muhammad asws Bin Ali asws having said: ‘O you people! The People asws of the household of your Prophet asaww, Allah azwj Ennobled them with His azwj Prestige, and Cherished them asws with His azwj Guidance, and Selected them asws for His azwj Religion, and Graced them asws with His azwj Knowledge, and Protected them asws and Entrusted them asws His azwj Knowledge upon His azwj hidden matters.

They asws are the pillars of His azwj Religion, witnesses upon it, and pegs in His azwj earth, standing with His azwj Command. He azwj Formed them asws before His azwj creatures as shadows on the right of His azwj Throne, virtuous in His azwj Knowledge. He azwj Chose them asws, and Selected them asws, and Nominated them asws and Made them asws as flags for His azwj servants and pointers for them upon His azwj Path.

They asws are the Imams asws of guidance, the callers, and the guiding guides, and the judges, the deciders, and the flagship stars, and the chosen family, and the purified family, and the intermediary Imams asws, and the flags of the path, and the straight Way (to Allah azwj), adornment of the virtuous, and inheritors of the Prophets as, and they asws are the relatives to be connected with, and the fortified cave for the Momineen, and light of the eyes, the Guided ones, and a protection for the ones who shelter to them asws, and a safety for the ones to seek refuge with them asws, and salvation for the one who follows them asws.

Joyful is the one who befriends them, and destroyed is the one who is inimical to them asws, and successful is the one who adheres with them asws, and the one who turns away from them asws is a renegade, and the one adhering to them asws would catch up; and they asws are the door to be Tried with, one who comes to it would attain salvation, and one who refuses would collapse, a (door of) Hitta for the one who enters it, and an argument against the one who neglects it.

They asws are calling to Allah azwj, and by His azwj Command they are working, and by His azwj Book they asws are judging, and by His azwj Signs they asws are guiding. His azwj Message descended among them asws, and His azwj Angels descended upon them asws, and the Trustworthy Spirit assists them asws as a Grace from Him azwj and a Mercy.
وَ أَطَّهَاهُمْ مَا لَّا ظَلَّ يُؤْتِي أَحَدًا مِّنَ الْعالَمِينَ فَعِنْدَهُمْ وَ الْمِدْنِ لِلَّهِ مَا يُلْتَمِسُونَ وَ يَفْتَقِرُونَ لِيْهِ وَ يَتَاجُونَ لِيْهِ مِنَ الْعِلْمِ الشَّاقِ عِنْدَ دُخُولِ الظُّلَمِ

And He azwj Gave them asws what He azwj did not Give to anyone from the worlds. Thus, with them asws, and the Praise is for Allah azwj, is what they (people) are seeking and are lacking and are needy to, from the knowledge, and the Covenant, and the guidance from the straying, and the light during the entry into the darkness.

فَهُمُ الْفُرُوعُ الطَّيِّبَةُ وَ الشَّجَرَةُ الْمُبَارَكَةُ وَ مَعْدِنُ الْعِلْمِ وَ مَنْتَهَى الِْْلْمِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُُْتَلَفُ الْمَلََئِكَةِ فَهُمْ أَهْلُ بَيْتِ الرَّحَِْةِ وَ الْبَََكَةِ أَذْهَِِلَّ اللهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً.

They are the goodly branch, and the Blessed tree, and the mine of knowledge, and end-point of the forbearance, and place of the Message, and interchange of the Angels. They asws are the People asws of the household of mercy, and the blessings. Allah azwj Removed the uncleanness form them asws and Purified them asws with a Purification.

O Mufazzal! A Determination has preceded from Allah azwj that He azwj will not Accept from anyone except through us asws, nor Punish anyone except through us asws. We asws are a Door of Allah azwj and His azwj Divine Authorities, and His azwj trustees upon His azwj creatures, and His azwj treasurers in His azwj sky and His azwj earth.

حَلَّلْنَا عَنِ اللَّهِ وَ حَرَّمْنَا عَنِ اللَّهِ لاَ نََْتَجِ ُ عَنِ اللَّهِ ِِذَا شِئْنَا وَ هُوَ قَوْلُهُ تَعَالَ وَ ما تَشَأُّنَ ِِلاَّ أَنْ يَشاءَ اللَّهُ وَ هُوَ قَوْلُهُ صَِّنَّ اللَّهَ جَعَلَ قَلْ َوَ لِيِّهِ وَ كْراً لِِْرَادَتِهِ فَإِذَا شَاءَ اللَّهُ شِئْنَا.

We asws permit on behalf of Allah azwj and we asws prohibit on behalf of Allah azwj. We asws are not veiled from Allahazwj when we asws desire, and it is the Word of the Exalted: And you (Imams) are not desiring except if Allah so Desires. [76:30], and it is his saww word that Allah azwj Made the heart of His azwj Guardian asws as a nest of His azwj Intentions, so whenever Allah azwj Desires, we asws desire (the same desire)’’.

607 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 31
608 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 32
33 – In conclusion, the consensus among the scholars is that requesting a need for Allah (swt) and wanting to see us (asws) and recognize his place (in the Presence) of Allah (swt), then let him wash for three nights for a secret conversation (Munajaat) with us (asws), so he will see us (asws), and his sins (would be) Forgiven for him by us (asws), and his place (in the Hereafter) would not be hidden unto him.

I said, ‘O my Master (asws)! Supposing a man sees you (asws) in his dream and he drinks the Nabeez (alcohol)?’ He (asws) said: ‘The Nabeez will not spoil his Religion upon him, but rather neglecting us (asws) and staying behind from us (asws) would spoil it upon him. Surely, the most wretched of your wretched ones, is the one who belies us in the hidden from what he has been informed about us (asws), and he ratified us (asws) in the apparent.

We (asws) are sons (asws) of the Prophets (asws) of Allah (azwj), and sons (asws) of Rasool-Allah (asws), and sons (asws) of Amir Al-Momineen (asws), and beloved ones of Lord (azwj) of the worlds. We (asws) are keys of the Book, so due to us (asws) the scholars speak, and had it not been that, they would have been muted.

We (asws) raised the minarets and introduced the Qiblah. We (asws) are the (corner) stones of the House in the sky and the earth. Adam (as) was Forgiven due to us (asws), and by us (asws) Ayoub (as) was Tried, and by us (asws) Yaqoub (as) searched, and by us (asws) Yunus (as) was withheld, and by us (asws) afflictions are raised, and by us (asws) the sun illuminates.

We (asws) (our asws names) are written upon the Throne of our (asws) Lord (azwj), written as: ‘Muhammad (asws) is the best of the Prophets (asws), and Ali (asws) is chief of the successors (asws) and (Syeda) Fatima (asws) is chiefest of the women of the worlds’. 609

609 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 33
The book) ‘Al Ikhtisas’ – Ali Bin Abbas, from Salih Bin Hamza, from Al Hassan bin Abdullah,

‘From Al-Sadiqasws having said: ‘Amir Al-Momineenasws addressed. Heasws said among what heasws said: ‘O you people! Ask measws before you lose measws! O you people! Iasws am the retaining heart of Allahazwj, and Hisazwj speaking tongue, and Hisazwj trustee upon Hisazwj Secrets, and Hisazwj Divine Authority upon Hisazwj creatures, and Hisazwj Caliph upon Hisazwj servants, and Hisazwj looking eye among Hisazwj created beings, and Hisazwj hand extended with the kindness and the mercy, and Hisazwj Religion which none would ratify measws except on who is of pure Eman purely, nor belie measws except one of pure Kufr purely’.

610

I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar’ – From Jabir Bin Abdullah Al Ansary,

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 34
Children of Bani Israel were asked to revere it while entering into the city

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612
‘From the Prophet ﷺ he (the narrator) said: ‘He ﷺ came out one day and with him were Al-Hassan ﷺ and Al-Husayn ﷺ. He ﷺ addressed the people, then said in his sermon: ‘O you people! They ﷺ are family of your Prophet ﷺ, and People ﷺ of his Household, and his offsprings, and His caliphs.

Allah ﷺ has Ennobled them by His prestige and Entrusted them with his secrets, and Kept His hidden matters safe with them, and Notified them upon His hidden matters, and Indoctrinated them with His Wisdom, and Made them to be in charge of the affairs of His servants, and Made them Emirs upon His creatures, and Chose them for the descent of His Revelation;

And Got His Angels to serve them, and Gave them regarding His Kingdom, and Nominated them for His secrets, and Selected them for His Words, and Chose them for His Commands, and Made them as flags for His Religion, and as witnesses upon His servants, and a safety regarding His cities.

They are the Imams, the Guided, and the pure family, and the offspring of Prophethood, and the exalted chiefs, and the intermediary community, and the lofty word, and chiefs of the people of the worlds, and the mercy connected as a protection for the ones who shelter to them, and salvation for the ones who adhere with them.

Fortunate is the one who befriends them, and wretched is the one who is inimical to them. One who follows them would be safe from the punishment, and one who stays behind from them would stray and incur loss. They are calling to Allah and they are speaking on His behalf, and by His Commands they are working. The Revelation descended in their houses, and to them Jibraeel is Sent.’

And it is reported from Muhammad Bin Sinan,
‘From Abu Abdullah asws having said: ‘We asws are the Side (Closeness) of Allah azwj, and we asws are the Elites of Allah azwj, and we asws are the Choice of Allah azwj, and we asws are the depositories of the inheritances of the Prophets as, and we asws are the trustees of Allah azwj, and we asws are the Face of Allah azwj, and we asws are the Sign of Guidance, and we asws are the Firmeast Handhold.'

And Allah azwj Began with us asws and Allah azwj will End with us asws, and we asws are the former ones, and we asws are the latter ones, and we asws are the good ones of all time, and laws of the era, and we asws are chiefs of the servants and managers of the cities, and we asws are the peak of straightness, and the straight path, and we asws are the reason for the existence, and Divine Authorities of the Deity.

Allah azwj does not Accept the work of a worker ignorant of our asws rights, and we asws are lamps of the Prophet-hood and lanterns of the Message, and we asws are light of the lights, and Word of the Subduer, and we asws are the flag of truth which one who follows it will attain salvation, and one who is delayed from it will collapse, and we asws are the Imams asws of the Religion, and guides of the resplendent, and we asws are the mine of Prophet-hood, and place of the Message;

And to us asws the Angels inter-change, and we asws are a lamp for the ones wants to be illuminated, and the way for the one seeking guidance, and we asws are the guided to the Paradise, and we asws are the bridges and the archways, and we asws are the greatest pinnacle.

And the rains descend due to us asws, and the Mercy descends due to us asws, and due to us asws the punishments and the scourges are defended from. So, the one who hears this guidance, then let him inspect his heart for our asws love. If he finds the hatred for us asws in it and the denial of our asws merits, so he has strayed from the even way, because we asws are Divine Authorities of the Deity, and interpreters of His azwj Revelation, and containers of His azwj Knowledge, and the scale of equity;

And Allah azwj Began with us asws and Allah azwj will End with us asws, and we asws are the former ones, and we asws are the latter ones, and we asws are the good ones of all time, and laws of the era, and we asws are chiefs of the servants and managers of the cities, and we asws are the peak of straightness, and the straight path, and we asws are the reason for the existence, and Divine Authorities of the Deity.
And we are the olive branches, and prestigious righteous nourishers, and we are the lamps in a niche wherein is light, Al-Noor of the Lord, and we are the Elites, the Word to remain up to the Day of Resurrection to which the Covenant and the Wilayat was Taken from the particles’’. 614

And it is reported from Abu Saeed Al Khudry who said,

‘Amir Al-Momineen addressed saying: ‘O you people! We are the doors of wisdom, and keys of mercy, and chief of the Imams, and trustees of the Book, and the decisive address, and Allah will Reward by us, and Punish by us. One who loves us, People of the Household, He would Magnify his good deeds, Outweigh his scale and Accept his deeds, and Forgive his slips; and one who hates us, his Islam would not benefit him.

And we, People of the House hold, Allah Specialised us with the Mercy, and the Wisdom, and the Prophet, and the infallibility. From us is the last of the Prophets. Indeed! And we are the flags of truth, one who follows it would be foremost and one who delay from it would be a renegade.

Indeed! And we are the Choice of Allah. He Chose us over His creatures and Entrusted us upon His Revelation. We are the guides, the Guided ones, and I know the words, and Rasool-Allah had pacted to me whatever had happened and what is to happen, and I am the brother of Rasool-Allah, and a treasurer of his knowledge. I am the greatest truthful, and no one other than me can say it except a fabricating liar, and I am the greatest differentiator’’. 615

(The book) ‘Al-Tawheed’ – Ibn Al Mutawwak, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abdul Al Aziz, from Ibn Abu Yafour who said,
'Abu Abdullah asws said: ‘Allah azwj is One, First, Alone with the Oneness, Individual with His azwj Command. He azwj Created creatures and Delegate to them asws the matters of His azwj Religion. We asws are they, O Ibn Abu Yafour! We asws are the Divine Authorities of Allah azwj among His azwj creatures, and His azwj witnesses over His azwj creatures, and His azwj trustees upon His azwj Revelation, and treasurers upon His azwj Knowledge, and His azwj Face which He azwj can be accessed from, and His azwj eye among His azwj created beings, and His azwj speaking tongue, and His azwj door which points to Him azwj.

We asws are the knower(s) of His azwj Commands, and the callers to His azwj Way. Through us asws Allah azwj is recognised, and through us asws Allah azwj is worshipped. We asws are the pointers to Allah azwj, and had it not been for us asws, Allah azwj would not be worshipped’.

I (Majlisi) am saying, 'It is reported by Ibn Bateeq, from Tafseer Al Sa'alby, by his chain from Anas (well-known fabricator) who said,

‘Rasool-Allah asuw said: ‘We asws are the sons asws of Abdul Muttalib as, chiefs of the inhabitants of the Paradise, asuw and Hamza as, and Ali asws, and Ja'far as, and Al-Hassan asws, and Al-Husayn asws, and Al-Mahdi asws, 618:

42 - ل، الاحصان الخليل بن أحمد بن ميعي عن ابن ميعي عن لمحب بن عقار بن عاب عبد المجيدي عن أبي عبد الله الزهري عن حفص بن عامر عن أبي موسى الحكيم عن أبي هريرة قال: قال رسول الله صل الله عليه وسلم: صلى الله عليه وسلم، دعا إليه، ودخل في عينه نجوم لا تظنه إلا في طاعة الله. وهو داعي إلى عبادة الله، فإنه وقال: أخرج من المسجد إذا خرج منه حتى يعود إليه، ودخل في طاعة الله. وخرج من المسجد إذا خرج منه حتى يعود إليه، ودخل في طاعة الله، فأختمه على ذلك وقفاً.
‘He \saww said: ‘Seven, Allah \azwj Mighty and Majestic will Shade them in a shade on a Day there will be no shade except His \azwj shade – a just Imam \asws, and a youth growing in worship of Allah \azwj Mighty and majestic, and a man whose heart clings with the Masjid when he comes out from it until he returns to it, and two men who were in obedience of Allah \azwj Mighty and Majestic, and they gathered upon that and separated;\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\t\\
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The book ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jany, from Ali Bin Is’haq, from usman Bin Abdullah, from Abu Lahya, from Abu Zur’a Al Hazramy,

‘From Umar, son of Ali Bin Abu Talibasws, from his fatherasws having said: ‘The Prophetasws said to measws: ‘O Aliasws! Allahazwj will End the Religion with usasws just as Heazwj Began it with usasws, and through usasws Allahazwj Compiles between your hearts after the enmity and the hatred’.”623

Comments of Sheykh Al Sadouq624

The book ‘Kunz Al Fawaid’ of Al Karajaky – It is narrated to me by Abu Al Hassan Muhammad Bin Ahmad Bin Shazan, from Ahmad Bin Mutawayh, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali Bin Usman, from Muhammad bin Furat,

‘From Muhammadasws Bin Aliasws, from hisasws forefathersasws having said: ‘Rasool-Allahaswaasw said: ‘Aliasws Bin Abu Talibasws is a Caliph of Allahazwj, and myaswa and a Divine Authority of Allahazwj, and myaswa divine authority, and Door of Allahazwj and my door, and Elite of

623 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 46
624 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 47
Allah azwj and my saww elite, and Beloved of Allah azwj and my saww beloved, and Friend of Allah azwj and my saww friend, and Sword of Allah azwj and my saww sword; and he asws is my saww brother asws, and my saww companion, and my saww Vizier, and my saww successor asws.

One who loves him asws loves me saww and one hating him asws hates me saww, and I saww married my saww daughter asws to him asws, and his asws children are my saww children, and his asws party is my saww party, and his asws word is my saww word, and his asws orders are my saww orders, and he asws is chief of the successor asws and the best of my saww community”.

And it is narrated to us by Abu Al Hassan Bin Shazan, from an uncle of his mother Ja’far Bin Muhammad Bin Qawlawiya, from Ali Bin Al Husayn, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Muhammad Bin Fuzeyl, from Al Sumaly,

‘From Ali asws Bin Al Husayn asws, from his asws father asws, from his asws grandfather asws Amir Al Momineen Al asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘Allah azwj has Obligated obedience to me saww upon you all, and Forbidden you from disobeying me saww, and Obligated upon you to follow my saww orders.

And He azwj Obligated upon you all to obey Ali asws Bin Abu Talib asws after me saww just as He azwj had Obligated upon you to obey me saww and Forbidden you from disobeying him asws, and Made him asws my saww brother asws, and my saww Vizier, and my saww successor asws, and my saww inheritor; and he asws is from me saww and I saww am from him asws. Loving him asws is Eman, and hating him asws is Kufr. One who loves him asws loves me saww, and one who hates him asws hates me saww, and he asws is Master of the ones I saww am a Master of, and I saww am Master of every Muslim man and Muslim woman, and I saww and him asws are two fathers of this community”.

And He azwj Obligated upon you all to obey Ali asws Bin Abu Talib asws after me saww just as He azwj had Obligated upon you to obey me saww and Forbidden you from disobeying him asws, and Made him asws my saww brother asws, and my saww Vizier, and my saww successor asws, and my saww inheritor; and he asws is from me saww and I saww am from him asws. Loving him asws is Eman, and hating him asws is Kufr. One who loves him asws loves me saww, and one who hates him asws hates me saww, and he asws is Master of the ones I saww am a Master of, and I saww am Master of every Muslim man and Muslim woman, and I saww and him asws are two fathers of this community”.

Kitab Al Mukhtasar of Al Hassan Bin Suleyman –

625 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 48
626 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 49
It is reported that it was found in the handwriting of our Master Muhammadasws Al-Askariasws: ‘Iasws seek Refuge with Allahazwj from a people who deleted the Decisive (Verses) of the Book (Quran), and forgot Allahazwj Lordasws of the lords, and the Prophetasws, and quencher of Al-Kawser during the pausing for the Reckoning, and the fire, and the great calamity, and bliss of the house of Rewards.'

Weasws are the greatest pinnacle, and among usasws is the Prophet-hood, and the Wilayah, and the Honour, and weasws are the minarets of guidance, and the firmest handhold, and the Prophetsas used to amass from ourasws Noors (lights), and tracking ourasws traces, and the Divine Authority of Allahazwj upon the creatures will appear with the sword, the one responsible for revealing the truth’.

And this is the handwriting of Al-Hassanasws Bin Aliasws Bin Muhammadasws Bin Alasws Bin Musaasws Bin Ja’farasws Bin Muhammadasws Bin Aliasws Bin Al Husaynasws Bin Aliasws Amir Al-Momineenasws, 627

Weasws have ascended the lofty realities with the feet of Prophet-hood and the Wilayah, and ourasws Noor (light) is of seven layers, knowing the verdicts with the guidance. Weasws are the lions of battle, and rains of generosity, and stabbers of the enemies.

And among usasws is the sword, and the pen currently, and the flag of praise and the Fountain in the future, and ourasws people are caliphs of the Religion, and caliphs of the Prophetsas, and lamps of the communities, and the keys of benevolence. The ‘Kaleem’ (Musaas) wore the garment of the Chosen one due to what usasws pacting the loyalty from himas, and the Holy Spirit is in the Garden of Al-Saqoura, tasting from the fruits of ourasws orchards.

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 50
And our asws Shias are the group attaining salvation and the pure sect, and becoming a robe for us asws and a defence, and united against the injustices, and aiders, and the springs of (river) Al-Haywaan will be burst forth for them after flames of the fires to complete the progeny of Hameem, and Taha, and the Ta Seen Meem, from the years. And this letter is a pearl from the jewels of mercy, and a drop from the ocean of wisdom, and is written by Al-Hassan asws Bin Ali Al-Askari asws in the year two hundred and fifty four”. 628

52 نواذر الراوّندي، بإسناده عن موسى بن جعفر عن آبائه قال: رفعت عن ابنه سبعة، لم يعطهن أحدًا كان قبلنا ولا بعدها أحدًا يؤخذ عن ابنه سبعة.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘We asws, People asws of the Household are Given seven (things), no one before us asws had been given, nor will anyone after us asws be Given – the beauty, and the eloquence, and the excusing, and the bravery, and the knowledge, and the forbearance, and the love regarding the women”’. 629

53 - صحح، فعِّل البلاعة قال: أمير المؤمنين عن رسول الله سAWW: نحن الأشجار والرسالة والملاءكة ومعادن العلم ونبع الكمال نعصرنا ونعتبنا بنتظير الرزق والعدوان ننتظر السطوة.

(The book) ‘Nahj Al Balagah’ – Amir Al-Momineen asws said: ‘We asws are the tree of Prophethood, and the harbour of the Message, and the interchange of Angels, and the mine of knowledge, and the springs of wisdom. Our asws helper and one who loves us asws awaits the Mercy, and our asws enemy and one who hates us asws awaits being subdued”. 630

54 - وقال عني بعض خطيبهم عن السعارة والاصحاب والنزالة والأثواب لا تؤتي البيوت إلا من أثوابها فمن أثوابها قصيرة فيهم كشجر الفزان وهم في النزالة إن نعلموا صدحوا وإن صمتوا لم يسبقوا.

And he asws said in one of his asws sermons: ‘We asws are the slogans, and the companions, and the treasurers, and the doors. The houses cannot be accessed except from its doors. So, the one who comes to these from other than its doors, would be named as thieves. Among them asws are the honours, and they asws are the treasures of the Beneficent. If they asws speak, they asws would be ratified, and if they asws are silent, they would not be preceded”. 631

55 - وقال عني جميعاً يتأكّه فيها آل تحميد لهم عينين العلم ومؤذن الجهاد يفتم المجهلين عن علمهم ويسجلهم عن خلقهم إن تنفعهم لا يكثرون القول ولا يكثرون فيه.

And he asws said in a sermon mentioning in it the Progeny asws of Muhammad saww: ‘They asws are the life of knowledge and death of ignorance. You are being informed of their asws...
forbearance from their asws knowledge, and their asws silence from the wisdom of their asws talk. They asws neither oppose the truth nor do they asws differ in it.

They asws are the foundations of Al-Islam, and the keys of shelter. By them asws, the truth return to be in its spot, and the falsehood is displaced from its position, and its tongue is cut off from its base. Understand the Religion and understanding of retention, not understanding of the hearing and the reports, and surely the reporters of knowledge are many and its shepherds are few’. 632

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632 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 55

Tafseer Al Qummi – My father, from Asbahany, from Al Minqary, from Hafs,

‘From Abu Abdullah asws having said: ‘Among what Allah azwj Whispered to Musa as was: “mazwj do not Accept the Salat except from the one humbling to My azwj Magnificence, and necessitates My azwj fear to his heart, and cuts his day with My azwj Zikr and does not spend the night persisting upon his mistakes, and recognises the rights of My azwj friends and My azwj Beloved ones!”

Musa as said: ‘O Lord azwj! Do You azwj Mean by Your azwj friends and Your azwj Beloved ones, Ibrahim as and Is’haq as and Yaqoub as?’

He azwj Said: “They as are like that, except iazwj Intended with that the one saww, from his saww reason iazwj Created Adam as and Hawwa as, and the one saww from his saww reason iazwj Created the Paradise and the Fire!”

He as said: ‘And who is he saww, O Lord azwj?’

He azwj Said: “Muhammad saww, Ahmad saww, iazwj Derived his saww name from My azwj Name because iazwj am the most Praised One (Mahmoud), and he saww is Muhammad saww (praised one)!”
فقال موسى، يا ربي، اجعلني من مُنتمِينك في الجنة، لِنقتزمه وليغفر لي وليغفر فرجًا، لِيَصلى الله عليه وليغفر له، لِيَصلى عليه الله وليغفر له، لِيُرعا جلبي فإن بددلت ونفست الجنة.

He said, "O Musa! You would be from his community, when you would be from his community among the ones I Created, is like an example of Al-Firdows among the Gardens. Neither does its leaves scatter, nor does its taste change. So, the one who recognises them and recognises their rights, I shall Answer him before he even supplicates to Me and Give him before he even asks Me!"

633 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 1
Noah and Ibrahim and Musa and Isa son of Maryam. So, these are the five superior Prophets, and Rasool-Allah 

Then after that, He azwj Took the Covenant of Rasool-Allah saww upon the Prophets as for him saww with the Eman, and upon (a stipulation) that they as will help Amir Al-Momineen asws, so He azwj Said: 'And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, meaning Rasool-Allah saww, you must believe in him, and you must help him”. [3:81] – meaning Amir Al-Momineen asws. You asw will inform your as communities with his saww news and news of his saww guardians asws from the Imams asws.

(The book) ’Uyoon Akhbar Al-Reza asws, by the three chains, from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Musa as asked his as Lord azwj Mighty and Majestic. He as said: ‘O Lord azwj! Make me as to be from the community of Muhammad asw. Allah azwj Revealed to him as: “O Musa! You as cannot arrive to that”.

(The book) ’Uyoon Akhbar Al-Reza asws, by the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah asw said: ‘O Ali asws! You as and your asws sons asws are the Choice of Allah as from His awj creatures’.

(The book) ’Uyoon Akhbar Al-Reza asws, by this chain, said, ‘Ali asws said: ‘We asws, People asws of the Household, no one can be compared with us asws. The Quran was Revealed among us asws’, and among us asws are the mines of the Message’.

634 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 2
635 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 3
636 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 4
637 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 5
'Abu Abdullah\textsuperscript{asws} said to me: ‘Do you know what was Al-Hijr (the Black Stone)?’ I said, ‘No’. He\textsuperscript{asws} said: ‘It was an Angel from the great Angels in the Presence of Allah\textsuperscript{azwj}. When Allah\textsuperscript{azwj} Took the Covenant from the Angels and the first one to believe in it, and accept was that Angel. So Allah\textsuperscript{azwj} Took it as a trustee upon the entirety of His\textsuperscript{azwj} creatures. He\textsuperscript{azwj} Caused it to devour the Covenant, and Deposited it with it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allah\textsuperscript{azwj} Mighty and Majestic Took upon them.

Then Allah\textsuperscript{azwj} Made it to be with Adam\textsuperscript{as} in the Paradise, reminding him\textsuperscript{as} of the Covenant, and he\textsuperscript{as} used to renew the acceptance in its presence during every year. So when Adam\textsuperscript{as} disobeyed and came out from the Paradise, Allah\textsuperscript{azwj} Caused him\textsuperscript{as} to forget the promise and the Covenant which Allah\textsuperscript{azwj} had Taken upon him\textsuperscript{as} and upon his\textsuperscript{as} children, for Muhammad\textsuperscript{saww}, and for his\textsuperscript{saww} successor\textsuperscript{asws}, and Made him\textsuperscript{as} to be wandering, confused.

When Allah\textsuperscript{azwj} Turned to Adam\textsuperscript{as} (with Mercy and Forgiveness), Changed that Angel to be in the image of a white pearl, and had is cast from the Paradise to Adam\textsuperscript{as}, and it was in the land of India. When he\textsuperscript{as} looked at it, he\textsuperscript{as} felt love towards it, and he\textsuperscript{as} did not recognise it, mostly because it was a jewel. And Allah\textsuperscript{azwj} Mighty and Majestic Caused it to speak, so it said to him\textsuperscript{as}: ‘O Adam\textsuperscript{as}! Do you\textsuperscript{as} recognise me?’ He\textsuperscript{as} said: ‘No’. It said, ‘The Satan\textsuperscript{la} overcame upon you\textsuperscript{as}, so he\textsuperscript{la} made you\textsuperscript{as} forget the remembrance of your\textsuperscript{as} Lord\textsuperscript{azwj}.’

Then it transformed itself to its image which it had when it was with Adam\textsuperscript{as} in the Paradise. So it said to Adam\textsuperscript{as}: ‘Where are the promise and the Covenant?’ So Adam\textsuperscript{as} leapt to it and remembered the Covenant, and wept, and he\textsuperscript{as} threw himself\textsuperscript{as} at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allah\textsuperscript{azwj} Mighty and Majestic Changed it to the essence of the stone, being a white pearl, illuminating.

Adam\textsuperscript{as} carried it upon his\textsuperscript{as} shoulder due to its majesty for it, and its reverence. Whenever he\textsuperscript{as} was exhausted, Jibraeel\textsuperscript{as} would carry it on his\textsuperscript{as} behalf until he\textsuperscript{as} arrived at Makkah with
it. He\textsuperscript{as} did not cease to love it in Makkah, and he\textsuperscript{as} would renew the acceptance to it every day and night. Then when Allah\textsuperscript{azwj} Mighty and Majestic Built the Kabah, Placed the Stone in that place because, when Allah\textsuperscript{azwj} Mighty and Majestic Took the Covenant from the Children of Adam\textsuperscript{as}, Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

And Adam\textsuperscript{as} moved away from the place of the House (Kabah) to Al-Safa, and Hawwa\textsuperscript{as} to Al-Marwa, and the Stone was place in that corner. So when Adam\textsuperscript{as} looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah (Takbeer), and extolled Him\textsuperscript{azwj}, and Glorified Him\textsuperscript{azwj}. Thus, it was due to that the Sunnah flowed with the Takbeer, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

Therefore, Allah\textsuperscript{azwj} Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah\textsuperscript{azwj} Mighty and Majestic Took the Covenant for Himself\textsuperscript{azwj} for the Lordship, and for Muhammad\textsuperscript{saww} with the Prophet-hood, and for Ali\textsuperscript{asws} with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel.

There has never happened to be among them anyone more intense for his love of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} than him, and due to that Allah\textsuperscript{azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant'.

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Al Shah, from Abu Hamid, from Ahmad Bin Khalid Al Khalidi, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from his father, from Muhammad Bin Hatim Al Qattan, from Hamad Bin Amro, from Ja’far, from his father, from his grandfather,
'From Ali asws Bin Abu Talib asws, from the Prophet saww having said in a bequest of his saww: ‘O Ali asws! Allah azwj Mighty and Majestic Overlooked (Considered) upon the word and Chose me saww from it over the men of the worlds. Then He aswj Noticed (Considered) the second time and Chose you asws over the men of the world after me saww. Then He aswj Noticed (Considered) the third time and Chose the Imams asws from your asws son asws over the men of the worlds after you asws. Then He azwj Noticed (Considered) the fourth time and Chose (Syeda) Fatima asws over the women of the worlds’.

(Not a Hadeeth) 640

I asked Al-Sadiq asws about His asws Words: so from you is a Kafir and from you is a Momin [64:2], so he asws said: ‘Allah aswj Mighty and Majestic Recognised their Eman in our asws Wilayah, and their denial of it on the Day in which He aswj Took the Covenant from them and they were particles in the ‘Sulb’ (Ribs) of Adam as.

(Not a Hadeeth) 641

The book) ‘Al Amaali ‘ of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Ja’far asws Bin Muhammad asws from his father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww said: ‘Allah aswj does not Capture (the soul of) a Prophet as until He aswj Commands him as to bequeath to (the superior of) his as clan and his asws tribe, and Commanded me as that I asws bequeath (as well)’.
I saww said: ‘To whom, O Lord azwj?’ He azwj said: “Bequeath, O Muhammad saww, to the son asws of your saww uncle asws, Ali asws Bin Abu Talib asws, for I azwj have Affirmed him asws in the previous Books and Wrote therein that he asws is your saww successor asws, and upon that I azwj Took the Covenant of the creatures and the Covenants of My azwj Prophets as and My azwj Rasools as. I azwj Took their as Covenants for Me azwj with the Lordship, and for you saww, O Muhammad saww, with the Prophet-hood, and for Ali asws Bin Abu Talib asws with the Wilayah’.

12 - ما، الأمر على الشيع الطوسي المسمى، عمن الفقه من تحديد عن مصدق عن أحد أبناء الله البدر، عن أبيه أبو خالد، عن أبيه، عن أحمد بن عبد الله، عن أبيه، عن ابن محبوب، عن أبو زكريا الموسيلي، عن جابر، ".From Abu Ja’far asws, from his asws father asws, from his asws grandfather asws: ’Rasool-Allah saww said to Ali asws: ’You asws are the one whom Allah azwj Argued by you asws in the beginning of His azwj creation when He azwj Made them as resemblances. He azwj said to them: ’"Am I not your Lord?” They said, ’Yes, we testify’. [7:172]."

13 - ما، الأمر على الشيخ الطوسي المسمى، عمن الفقه عن مجذور عن أحد أبناء الله البدر، عن أبيه أبو خالد، عن أبيه، عن أحمد بن عبد الله، عن أبيه، عن ابن محبوب، عن أبو زكريا الموسيلي، عن جابر، "From Abu Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws: saying: ’We asws are the choice of Allah azwj from His azwj creatures, and our asws Shias are the Choice of Allah azwj from the community of His azwj Prophet saww, ’."

643 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 11
644 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 12
645 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 13
(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{saww}, by the chain of Al-Tameemi, from Al-Reza\textsuperscript{saww}, from his\textsuperscript{saww} forefathers\textsuperscript{saww} having said: ‘The Prophet\textsuperscript{saww} said: ‘Al-Hassan\textsuperscript{saww} and Al-Husayn\textsuperscript{saww} are the best ones of the people of the earth after me\textsuperscript{saww}, and after their\textsuperscript{saww} father\textsuperscript{saww}, and their\textsuperscript{saww} mother\textsuperscript{saww} is the superior of the women of the worlds’.

14 - ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبُُِّّصَّ، وَ الُْْسَينُْ خَيرُْ أَهْلِ الَِْرْضِ ب َعْدِي وَ بَعْدَ أَبِيهِمَا وَ أُمُّهُمَا أَفْضَلُ نِسَاءِ أَهْلِ الَِْرْضِ

15 - ن، عيون أخبار الرضا عليه السلام ابن عُبْدُوسٍ عَنِ ابْنِ قُتَيْبةَ عَنْ حَِْدَانَ بْنِ سُلَيْمَانَ عَنِ الَْْرَوِيِّ قَالَ:

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Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 14
Adam\textasciitilde as said: ‘O Lord\textasciitilde¶ Who are they?’ The Mighty and Majestic Said: “From your\textasciitilde as offspring, and they\textasciitilde asws are better than you\textasciitilde as and the entirety of My\textasciitilde as creatures, and had it not been for them\textasciitilde asws, I\textasciitilde azwj would not have Created you\textasciitilde as, nor Created the Paradise and the Fire, nor the sky and the earth, therefore beware of looking at them\textasciitilde asws with the eye of envy for I\textasciitilde azwj will Expel you\textasciitilde as from My\textasciitilde azwj Vicinity!”

But he\textasciitilde as (still) looked at them\textasciitilde asws with the eye of envy and coveted their\textasciitilde asws status, so Allah\textasciitilde azwj Lifted Guard from the Satan\textasciitilde la (so he) overcome upon him\textasciitilde as until he\textasciitilde as ate from the tree which he\textasciitilde as had been Forbidden from, and overcome upon Hawwa\textasciitilde as due to her\textasciitilde as looking at (Syeda) Fatima\textasciitilde asws with the eye of envy until she\textasciitilde as ate from the tree just as Adam\textasciitilde as had eaten. Thus, Allah\textasciitilde azwj Mighty and Majestic Expelled them\textasciitilde as from His\textasciitilde azwj Paradise and Sent them\textasciitilde as down from His\textasciitilde azwj Vicinity to the earth’.

\begin{quote}
\text{(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Sinan, from Ibrahim Bin Abu Al Bilad, from Sadeyr who said,}

‘I asked Abu Abdullah\textasciitilde asws about the Words of Amir Al-Momineen\textasciitilde asws. ‘Our\textasciitilde asws matter is difficult, becoming more difficult, none will acknowledge with it except an Angel of Proximity, or a Messenger Prophet\textasciitilde as, or a Momin servant whose heart Allah\textasciitilde azwj has Tested for the Eman’.

\text{He\textasciitilde asws said: ‘Among the Angels there are ones of Proximity and non-Proximity, and from the Prophets\textasciitilde as there are Messengers\textasciitilde as and non-Messengers\textasciitilde as, and from the Momineen there are Tested ones and non-Tested ones. This matter of yours (Wilayah) was presented to the Angels, but none acknowledged with it except the ones of Proximity, and presented to the

\text{647 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 15}\end{quote}
Prophets, but none acknowledged with it except the Rasools, and presented to the Momineen but none acknowledged with it except the Tested ones’.  

قَالَ ﷺ: ﴿قَالَ ثُُّ قَالَ لِِ مُرَّ فِِ حَدِيثِكَ﴾.

He (the narrator) said, ‘Then he said to me: ‘Go through your (collection of) Ahadeeth’.

(The books) ‘Tafseer Imam (and) ‘Uyoon Akhbar Al-Reza – Al-Mufassir, by his chain from Abu Muhammad Al-Askari, from his forefathers having said: ‘A person came to Al-Reza and said: ‘O son of the Rasool, inform me about the Words of Allah: The Praise is for Allah Lord of the worlds [1:2], what is its explanation?’ He said: ‘My father narrated to me from my forefather Al-Baqir from Zayn-ul-Abideen that a person came to Amir Al-Momineen and said: ‘Inform me about the Words of Allah (الَْْمْدُ لِلَّهِ رَبِّ الْعالَمِينَ [1:2]), what is its interpretation?’

فَقَالَ الَْْمْدُ لِلَّهِ هُوَ أَنْ عَرَّفَ عِبَادَهُ ب َعْضَ نِعَمِهِ عَلَيْهِمْ جََْلًَ ِِذْ لاَ ي َقْدِرُونَ عَلَى مَعْرِفَةِ جََِيعِهَا بِالتَّفْصِي...

He said: “The Praise is for Allah” - it is the recognition by him of some of Allah’s Bounties to him, in summary, as he does not have the ability to recognise all of these in detail, because they are too numerous to count or recognise’.

فَقَالَ لَُْمْ قُولُوا الَْْمْدُ لِلَّهِ عَلَى مَا أَن ْعَمَ بِهِ عَلَيْنَا رَبُّ الْعَالَمِينَ وَ هُمُ الَْْمَاعَاتُ مِنْ كُلِّ مَُْلُوقٍ مِنَ الَْْمَادَاتِ وَ الَْْيَوَانَاتِ فَأَمَّا الَْْيَوَانَاتُ ف َهُوَ يَقْلِبُهَا فِِ قُدْرَتِهِ وَ يََُوِّطُهَا بِكَنَفِهِ وَ يُدَبِّرُ كُلًَّ مِنْهَا بَِِصْلَحَتِهِ

And as for the vegetation, He Maintains it by His Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His Permission, and the earth does not collapse except by His Command, He is Gracious and Merciful to His servants.’

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He said: ‘And The Lord of the worlds [1:2] - means that He is their Master and their Creator and gives them sustenance from where they are knowing or whether they are not knowing. Sustenance has been Apportioned, and He gives to the son of Adam equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief-maker get any less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

Amir-Al-Momineen said: ‘Allah Said to them, ‘Be saying The Praise is for Allah – upon what He has Favoured with upon us, and Mentioned us with it from goodness in the former Books from before we came to be (in this world). Thus, in this is an Obligation upon Muhammad and the Progeny due to what He Graced him and Graced them and upon their Shias, that they should be thankful with what they have been Graced with over the others’.

And that is, because Rasool-Allah said: ‘When Allah Mighty and Majestic Sent Musa Bin Imran as a rescuer, and Split the sea for him and so he rescued the Children of Israel, and He Gave him the Torah and the Tablets – he saw his position from his Lord Mighty and Majestic, and he said: ‘O Lord! You have Honoured me with such a prestige, You have not Honoured anyone else with it before me’.

Allah Mighty and Majestic Said: “O Musa! But, do you not know that Muhammad is more superior in My Presence than the entirety of My Angels and the entirety of My creatures?” Musa said: ‘O Lord! So if it was so that Muhammad was more prestigious (superior) in Your Presence than the entirety of Your creatures, then is there among the progenies of the Prophets any more honourable from a progeny?’

Allah Mighty and Majestic Said: “O Musa! But, do you know that the merit of the Progeny of Muhammad upon the entirety of the progenies of the Prophets, is like the merit of Muhammad over the entirety of the Mursils?”
Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! It if was so that the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} was like that, then is that among the companions of the Prophets\textsuperscript{as} any more honourable in Your\textsuperscript{azwj} Presence than my\textsuperscript{as} community? You\textsuperscript{azwj} Shaded the clouds upon them and Sent down the manna and quails to them, and You\textsuperscript{azwj} Split the sea for them?’

Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: “O Musa\textsuperscript{as}! But, do you\textsuperscript{as} not know that the superiority of the community of Muhammad\textsuperscript{saww} over the entirety of the communities is like My\textsuperscript{azwj} Superiority over the entirety of My\textsuperscript{azwj} creatures?” Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! Alas! If only I\textsuperscript{as} could see them’.

Allah\textsuperscript{azwj} the Exalted Revealed unto him\textsuperscript{as}: “O Musa\textsuperscript{as}! You\textsuperscript{as} cannot see them, for this isn’t the time of their appearance. But, soon you\textsuperscript{as} will see them in the Paradise, the Gardens of Eden and the \textit{Firdows}, in the presence of Muhammad\textsuperscript{saww}. They would be turning in its Bliss and they would be enjoying in its goodness. Would you\textsuperscript{as} love to hear their voices?” He\textsuperscript{as} said: ‘Yes, my\textsuperscript{as} God\textsuperscript{azwj}!’

Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: “Stand in front of Me\textsuperscript{azwj}, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic”. Musa\textsuperscript{as} did that.

Our Lord\textsuperscript{azwj} Mighty and Majestic Called out: “O community of Muhammad\textsuperscript{saww}!” They answered Him\textsuperscript{azwj}, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Your\textsuperscript{azwj} service O Lord\textsuperscript{azwj}! At Your\textsuperscript{azwj} service! There is no associate for You\textsuperscript{azwj}! At Your\textsuperscript{azwj} service. Surely, the Praise, and the Bounties, and the Kingdom are for You\textsuperscript{azwj} – there being no associate for You\textsuperscript{azwj}.

Thus, Allah\textsuperscript{azwj} the Exalted Made that answer from them as a slogan (known as \textit{Talbiyaa}) for the Hajj.
Then our Lordazwj Mighty and Majestic Called out: "O community of Muhammadsaww! Myazwj Judgment upon you all is that Myazwj Mercy shall precede Myazwj Wrath, and Myazwj Pardon shall be before Myazwj Punishment, for Iazwj have Obligated for you from before that you should be supplicating to Meazwj, and Iazwj shall Grant you from before you even ask Meazwj.

Then our Lordazwj Mighty and Majestic Called out: "O community of Muhammadsaww! Myazwj Judgment upon you all is that Myazwj Mercy shall precede Myazwj Wrath, and Myazwj Pardon shall be before Myazwj Punishment, for Iazwj have Obligated for you from before that you should be supplicating to Meazwj, and Iazwj shall Grant you from before you even ask Meazwj.

The one from you who meets Meazwj with the testimony that, 'There is no god except Allahazwj, Alone, there being no associates for Himazwj, and that Muhammad saww is Hisazwj servant and Hisazwj Rasool saww, truthful in hissaww statements, rightful in hissaww deeds, and that Ali asws Bin Abu Talibasws is hissaww brother, and hissaww successor from after himasws, and hissaww Guardian.

The obedience to himasws is necessitated just as is the obedience to Muhammadsaww and that Hisaswj Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allahazwj and the evidence of the Proofs of Allahazwj from after themasws both. Hisasws friends, [aswj shall Enter them into Myaswj Paradise, and even though his sins may be like the foam of the sea!"

Heasws said: 'So when Allahazwj Mighty and Majestic Sent our Prophetsaww, Muhammadsaww, Heazwj Said: "O Muhammadsaww And you were not by the side of the (Mount) Toor when We Called out [28:46], yoursaww community with this prestige”.

Then the Mighty and Majestic Said to Muhammadsaww: “Say: ‘The Praise is for Allah Lord of the worlds [1:2] (الله رَبِّ الْعالَمِينَ) – upon what theirsaww have been Specialised with from this merit’".
And He⁠azwj Said to his⁠saww community: “And you all should be saying, ‘The Praise is for Allah Lord of the worlds [1:2] (الْحَمْدُ لَّهُ رَبِّ الْعالَمِينَ), upon what we have been Specialised with from these merits”⁠649.

18 - بد، التوحيد إنّ أولياء الله يُقسمون على علّيمٍ بين خلقتين على النَّسّ ثنائيين بين كثيرين على أبي عبد الله، ع في قول الله عز وجل: وخل في فطرت الله أنَّ فطر الثَّانِمُ علَّيمٍ قال التوحيد ومحفد رسول الله وعليُّ أمير المؤمنين.

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19 - بد، التوحيد الدقيق عن الأنصارِي عن الْبََْمَكِيِّ عن جُذْعَانَ بنِ نَصْرٍ عَنْ سَهْلٍ عَنِ ابْنِ مُْبُوبٍ عَنْ عَبْدِ الرَّحَِْنِ بنِ كَثِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ عفِِ قَوْلِ اللَّهِ عَزَّ وَ جَلَ فِطْرَتَ اللَّهِ الَّتِِ فَطَرَ لنَّاسَ عَلَيْها قال التَّوْحِيدُ وَ مَُُمَّد ِِنْبِيُّ اللَّهِ وَ عَلِيٌّ أمِيرُ الْمُؤْمِنِينَ.

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‘From Abu Abdullah⁠asws regarding Words of Allah⁠azwj Mighty and Majestic: the nature of Allah which He has Nurred the people upon [30:30]. He⁠asws said: ‘The Tawheed, and Muhammad is a Rasool⁠saww of Allah⁠azwj, and Ali⁠asws is the Emir of the Momineen’⁠650.

‘I asked Abu Abdullah⁠asws about the Words of Mighty and Majestic: ‘I asked Abu Abdullah⁠asws about the Words of Allah⁠azwj Mighty and Majestic: and His Throne was upon the water [11:7]. So he⁠asws said: ‘What are they (people) saying?’ I said, ‘They are saying that the Throne was upon the water and the Lord⁠azwj was above it’. So he⁠asws said: ‘They are lying! The one who claim this, so he has rendered Allah⁠azwj as a carried One, and described Him⁠azwj by a description of the creatures, and necessitated it that the thing which is carrying Him⁠azwj is stronger than Him⁠azwj.

قلتُ بَينِي بَينُ الْخَلْقِ يَسْتَفْعِلُونَنَا فِي هُدِيَّةِ مَا كَانَ عَلََى مَا كَانَ عَلَى هُدِيَّةِ مَا كَانَ عَلََى هُدِيَّةِ مَا كَانَ عَلََى رُوَّادِ الْأَلْبَابِ وَ الْأَمْثَالِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا أَرَادَ أَنْ يََْلُقَ الْقَنَانُ ثَرَهُمْ بَينَ يَدَيْهِ فَقَالَ لَُْمَنْ رَبُّكُمْ فَكَانَ أَوَّلُ مَنْ نَطَقَ رَسُولَ اللَّهِ وَ أَمِيرَ الْمُؤْمِنِينَ وَ الَِْئِمَّةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا

I said, ‘Clarify it for me, may I be sacrificed for you⁠asws!’ He⁠asws said: ‘Allah⁠azwj Loaded His⁠azwj Religion and His⁠azwj Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. When Allah⁠azwj Intended that He⁠azwj Creates the creatures, Scattered them in front of Him⁠azwj, and Said to them: “Who is your Lord⁠azwj?” The first one to speak was Rasool-Allah⁠saww and Amir Al-Momineen⁠asws, and the Imam⁠asws, so they said: “You⁠azwj are our⁠asws Lord⁠azwj.’

فَحَمَّلَهُمُ الْعِلْمَ وَ الدِّينَ ثَُُّ قَالَ لِلْمَلََائِكَةِ هؤُلاءِ حََِّلَةُ عِلْمِي وَ دِينِِ وَ أُمَنَائِي فِِ خَلْقِ ي وَ هُمُ الْمَسْئُولُونَ
He aswj Loaded the Knowledge and the Religion (upon them asws), then Said to the Angels: “They asws are the carriers of My aswj Religion, and My aswj Knowledge, and My aswj Trustees among My aswj creatures, and they would be asked from’.

Then He aswj Said to the Children of Adam as: “Acknowledge to Allah aswj with the Lordship, and to these persons asws with the Wilayah and the obedience!” So they said, ‘Yes, our Lord aswj, we acknowledge’. So Allah aswj Said to the Angels: “Bear witness!” So the Angels said: ‘We bear witness’, upon that they cannot be saying tomorrow that we were ignorant of this’.

Or you should be saying, ‘But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?’ O Dawood! Our asws Wilayah is confirmed upon them in the Covenant’. 651

Tafseer Firaat Bin Ibrahim – Ja'far Bin Muhammad Al Awdy, transmitting from Jabir Al Jufy who said,

‘I said to Abu Ja’far asws, ‘When was (Ali asws) named as ‘Amir Al-Momineen’?’ He (the narrator) said, ‘He asws said to me: ‘Or do you not read the Quran?’ I said, ‘Yes I do’. He asws said: ‘Then read’. I said, ‘And what shall I read?’

He asws said: ‘And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: “Am I not your Lord?”’ [7:172].

He asws said to me: ‘Increase it to whichever (Hadeeth): “And Muhammad asww is My aswj Rasool asww, and Ali asws is Emir of the Momineen!” So, from then O Jabir, he asws was named as ‘Amir Al-Momineen’’. 652


651 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 19
652 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 20
‘From Abu Ja’far asws regarding Words of Allah azwj Mighty and Majestic: *And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination* [20:115], he asws said: ‘Covenanted to him as regarding Muhammad saww and the Imams asws from after him asws, but he neglected, *and We did not find determination in him*, that they asws were like that.

And rather the Determined Ones (Ul Al-Azm) have been named as the Determined Ones because it was covenanted to them as regarding Muhammad saww and the successors as from after him saww, and Al-Mahdi as and his way, and they as gathered their determination upon that, that was like that, and the acknowledgment with it”.

653 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 21
He affirmed the Prophet-hood for them, and Took the Covenant on The Determined Ones (Ul Ul-Azam): ‘I am your Lord, and Muhammad is My Rasool, and Ali is Emir of the Momineen and the successors after him, are the Masters of My Command (Wali Al-Amr), and the Reservoirs of My Knowledge, and by the Mahdi of My religion will be victorious, and My government will be manifested, and revenge will be taken from My enemies, and I will be worshipped willingly or unwillingly’. They said: ‘We testify and accept, O Lord.’

Adam neither reject it nor accept it or showed any determination for those five regarding the Mahdi, and there was no determination on accepting him, and this is in the Words of the Mighty and Majestic: And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]. He said: ‘It means that he neglected’.

Then He Ordered the Fire to be inflamed. He Said to the companions of the left hand: “Enter it”. They did not do it. And Said to the companions of the right hand: “Enter it”. They entered it, and they were very cool and safe. The companions of the left hand said, 'O Lord, reduce it for us.' He Said: “I have Reduced it for you, go, enter it!” They did not. Thus it was confirmed, the obedience, and the disobedience, and the Wilayah.

(From Abu Abdullah regarding Words of Mighty and Majestic: And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: “Am I not your Lord?” [7:172]. He said: ‘Allah brought out from the forehead of Adam his progeny up to the Day of Qiyamah like particles. They knew Him, and had it not been for that, no one would have recognised his Lord. And Said: “Am I not your Lord?” They said, ‘Yes.’ He said: “And this here is Muhammad the Rasool of Allah, and Ali the Emir of the Momineen”)

654 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 22
655 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 23
‘From Abu Al-Husayn\textsuperscript{asws} having said: ‘Wilayah of Ali\textsuperscript{asws} is written in the entirety of the Parchments of the Prophets\textsuperscript{as}, and Allah\textsuperscript{azwj} never Sent a Prophet\textsuperscript{as} except with the Prophethood of Muhammad\textsuperscript{saww} and successorship of Ali\textsuperscript{asws}’.

I heard Rasool-Allah\textsuperscript{saww} saying: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} did not Send a Prophet\textsuperscript{saww} except and He\textsuperscript{azwj} has Called him\textsuperscript{as} to your\textsuperscript{asws} Wilayah, willingly or unwillingly’.

I heard Abu Ja’far\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Blessed and Exalted Took a Covenant of the Prophets\textsuperscript{as} upon the Wilayah of Ali\textsuperscript{asws} and Took a Pact of the Prophets\textsuperscript{as} with the Wilayah of Ali\textsuperscript{asws}.

‘Rasool-Allah\textsuperscript{saww} said: ‘The Prophethood of a Prophets\textsuperscript{as} was not completed in the (realm of the) particles until it was presented to him\textsuperscript{as}, my\textsuperscript{saww} Wilayah and Wilayah of People\textsuperscript{asws} of my\textsuperscript{saww} Household, and they\textsuperscript{asws} were resembled for him\textsuperscript{as}, so he\textsuperscript{as} (had to) acknowledge with obeying them\textsuperscript{asws} and being in their\textsuperscript{asws} Wilayah’.

\textsuperscript{656} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 24
\textsuperscript{657} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 25
\textsuperscript{658} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 26
\textsuperscript{659} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 27
'Abu Abdullah asws said: 'A Prophet as was not Made a Prophet as at all except by recognising our asws rights and our asws merits over the ones besides us asws'.

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Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 28

661

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 29

662

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 30

663

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 31

664

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 32

665

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 33
‘Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Presented my\textsuperscript{asws} Wilayah unto the inhabitants of the skies and to the inhabitants of the earth. It was accepted by the one who accepted, and denied by the one who denied. Yunus\textsuperscript{as} denied it, so Allah\textsuperscript{azwj} Imprisoned him\textsuperscript{as} in the belly of the whale until he\textsuperscript{as} acknowledged with it’.

(From Abu Al-Hassan\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: They are fulfilling the vows [76:7]. He\textsuperscript{asws} said: ‘They fulfil the vows of our\textsuperscript{asws} Wilayah which were Taken upon them during the Covenant’.

‘From Abu Al-Hassan\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: They are fulfilling the vows [76:7]. He\textsuperscript{asws} said: ‘They fulfil the vows of our\textsuperscript{asws} Wilayah which were Taken upon them during the Covenant’.

From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Took the Covenant upon the Determined ones (Ul Al-Azam): “I\textsuperscript{azwj} am your\textsuperscript{as} Lord\textsuperscript{azwj}, and Muhammad\textsuperscript{asws} is My\textsuperscript{azwj} Rasool\textsuperscript{asww}, and Ali\textsuperscript{asws} is Emir of the Momineen, and his\textsuperscript{asws} successors\textsuperscript{asws} from after him\textsuperscript{asws} are the Master of My\textsuperscript{azwj} Command, and treasurers of My\textsuperscript{azwj} Knowledge, and that Al-Mahdi\textsuperscript{asws}, I\textsuperscript{azwj} shall be Helped by him\textsuperscript{asws} for My\textsuperscript{azwj} Religion”.

Abu Abdullah\textsuperscript{asws} said: ‘The children of Adam\textsuperscript{as} gathered in a house and they quarrelled. One of them said, ‘The best of the creatures of Allah\textsuperscript{azwj} is our father\textsuperscript{as} Adam\textsuperscript{as}, and one of them said, ‘The Angels of Proximity’, and one of them said, ‘Bearers of the Throne’, when Hibtullah\textsuperscript{as} entered to be with them. One of them said, ‘There has come to you one who will relieve you’.

\textsuperscript{666} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 34
\textsuperscript{667} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 35
\textsuperscript{668} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 36
He greeted then sat down and he said, ‘Regarding which thing were you (discussing)?’ They said, ‘We were pondering regarding the best of the creatures of Allah, and informed him. He said: ‘Be patient for me a little which until I return to you all’.

Adam said: ‘O my son! I paused in front of Allah, Majestic is His Majesty, and I looked at the facet of the Throne, it was written: ‘In the Name of Allah the Beneficent, the Merciful, Muhammad and Progeny of Muhammad are the best of the ones Created’.

They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise He, Allah Blessed and Exalted said: O Adam! Inform them of their names. And they paused upon their great status in the Presence of Allah, Exalted is His Mention, and they knew that they (Imams) are more rightful
of being Caliphs of Allah \(\text{azwj}\) in His \(\text{azwj}\) earth, and being Divine Authorities upon His \(\text{azwj}\) created beings.

Then they\(\text{asws}\) disappeared from their sights, and He \(\text{azwj}\) Enslaved them with their \(\text{asws}\) Wilayah and their \(\text{asws}\) love and Said to them: *Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]*. 

And it was narrated to us with that by Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Umara, from his father, from Al-Sadiq\(\text{asws}\).  

‘From one of the two (5th or 6th Imam\(\text{asws}\)) having said: ‘When it was the matter of Musa\(\text{as}\) which happened, he\(\text{as}\) was given a wrapping wherein was a salty fish. It was said to him\(\text{as}\), ‘This will point you\(\text{as}\) to your\(\text{as}\) companion by a spring. Nothing takes from it except it lives’. They both went until they reached the rock and exceeded, then \textit{he said to his youth: ‘Bring us our breakfast.} [18:62]. The fish said, ‘Take \textit{and it made its way into the sea, slipping away} [18:61]. They pursued the tracks until they came to their companion in an island, seated in a cleat. He\(\text{as}\) greeted and he answered, and he was astounded as he was in a land not having any greeting in it.

He said, ‘Who are you\(\text{as}\)?’ Musa\(\text{as}\) said: ‘Son\(\text{as}\) of Imran\(\text{as}\) who spoke to Allah \(\text{azwj}\).’ He said, ‘Yes, so what have you\(\text{as}\) come for?’ He\(\text{as}\) said: ‘I\(\text{as}\) came to you upon (a stipulation) that you teach me\(\text{as}\).’ He said, ‘I am allocated with a matter you\(\text{as}\) will not be able to tolerate’.

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\(670\) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 38

\(671\) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 39
He narrated to him\textsuperscript{as} about the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and about their\textsuperscript{asws} tribulation, and about what would be afflicting them\textsuperscript{asws}, until both their crying intensified, and he mentioned to him\textsuperscript{as} the merits of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and what they\textsuperscript{asws} would be Given, and what they\textsuperscript{asws} would be Tried with. He\textsuperscript{as} went on saying: ‘O if only I\textsuperscript{as} was from the community of Muhammad\textsuperscript{saww}!’

He\textsuperscript{asws} said: ‘Yes, it was Revealed to him\textsuperscript{as}, and he\textsuperscript{as} was a Prophet\textsuperscript{as}, and he\textsuperscript{as} was from the ones Allah\textsuperscript{azwj} Taught the interpretation of the events, and he\textsuperscript{as} was truthful, wise, and by Allah\textsuperscript{azwj} he\textsuperscript{as} made it a Religion with our\textsuperscript{asws} love, People\textsuperscript{asws} of the Household’.

Jabir said, ‘With your\textsuperscript{asws} love, People\textsuperscript{asws} of the Household?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, and there is none from a Prophet\textsuperscript{as} nor any Angel except and he makes it a Religion with our\textsuperscript{asws} love’.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted Said to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: ‘He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13], from before you\textsuperscript{saww}, that: “Establish the Religion and do not be divided in it!”’ – but rather it means the Wilayah, 

Greatly difficult it is upon those who associate what you are calling them to. – meaning, greatly difficult is upon your\textsuperscript{saww} people, O Muhammad\textsuperscript{saww}, what you\textsuperscript{saww} are calling them to, of the Wilayah of Ali\textsuperscript{asws}. ’

\textsuperscript{672} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 40
\textsuperscript{673} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 41
He said: ‘Allah took the Covenant of every Prophet and every Momin to believe in Muhammad and Ali, and every Prophet and with the Wilayah. Then He said: \textit{They are those whom Allah Guided, therefore follow with their guidance [6:90]}, meaning Adam and Noah and every Prophet after him as.

\textit{They are those whom Allah Guided, therefore follow with their guidance [6:90]}, meaning Adam and Noah and every Prophet after him as.

It was said to him as, ‘When was he named?’ So he recited: \textit{And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]}
– the Verse. He asws said: ‘Muhammad saww is ‘Rasool-Allah saww’ and Ali asws is ‘Amir Al-Momineen asws’, 676

45 - Shaf, Kishf Al Yaqeen, from the book of Bakr Bin Muhammad the Syrian, from Muhammad Bin Salih Al Tammar, from Al Hasan Bin Ali, from Zuheyr Bin Muhammad, from Muhammad Bin Al Husayn Al Taie, from Ibrahim Bin Muhammad Bin Ali Bin Muhammad, from Ibn Raib, from Muhammad Bin Fuzeyl, from Abu Al Sabbath Al Kinany,

‘From Ja’far asws Bin Muhammad asws having said: ‘A man came to Amir Al-Momineen asws and he asws was in Masjid of Al-Kufa having had held on to his asws sword. He said: ‘O Amir Al-Momineen asws! There is a Verse in the Quran which has spoilt my heart and caused me to doubt in my religion’. He asws said to him: ‘And what is it?’ He said, ‘His azwj Words: And ask ones We Sent from before you from Our Rasools, [43:45]. Was there any other prophet during his saww era he saww could have asked?’

فقال لعلي صلوات الله عليهobox realize Al-jelis أخبرنا إن شاء الله ان الله عز و جل يقل في كتابه سبحان الذي أسرى بعبده ليل من المسجد الرامي لبين الاله

Ali asws said to him: ‘Be seated, I asws shall inform you, if Allah azwj so Desires. Allah azwj Mighty and Majestic is Saying in His aswj Book: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. [17:1].

فكان من آيات الله عز و جل أبا أراها محضدا ص الله أتاه جبريل فاحتمل من مكة فوابه بالبئر المقدس في ساعتها من الليل ثم أتاه بالراح من السماء ثم إلى البيت المقدور

It was from the Signs of Allah azwj Mighty and Majestic which He aswj Showed Muhammad saww, Jibraeel as came to him as and carried him saww from Makkah and arrived with him saww at Bayt Al-Muqaddas in a moment from the night. Then came to him saww with Al-Buraq and raised him saww to the sky, then to Bayt Al-Mamour.

فتوسطا حريصين و توضنا البيت ص كوضيهم و أذن حريصين وأقام متى افتى و قال لبنيه مثانه عقابه و اجته بهم تحت ملكان و خلفه ألفا من الصالحين لا يظلمون عليهم إن الله و في الخلق الأول أبديه و نوى و لهوه و إبراهيم و محمد و كان نبي أرسل الله منه خلق السماوات و الأرض إلى أن نعكم يا متمه

Jibraeel as performed Wudu’u, and the Prophet saww performed Wudu’u like his as Wudu’u, and Jibraeel as recited the Azan and Iqamah, two by two, and said to the Prophet saww: ‘Go ahead and pray Salat, and be loud in your saww Salat for behind you asws are a multitude from the

676 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 44
Angels, none knows their number except Allahazwj, and in the first row is your saww fatheras, Adamas, and Noahas, and Hudas, and Ibrahims, and Musas, and every Prophetas Allahazwj had Sent since the creation of the skies and earth up to your saww Sending, O Muhammadas!

So the Prophetas advanced and prayed Salat (leading) them two Cycles, without any anxiety or shyness. When he saww finished from his saww Salat, Allahazwj Revealed to him saww:

And ask ones We Sent from before you from Our Rasools, [43:45] – the Verse. So the Prophetas turned towards them and said: ‘By what did you all testify?’ They said, ‘We testified that there is no god except Allahazwj Alone, there is no associate for Himazwj, and you saww are Rasoolas of Allahazwj, and Aliasws is Emir of the Momineen and yourasws successorasws.

And every Prophetas who passed away left behind a successoras apart from this one’ – and heas gestured towards Isa Ibn Maryamas, for there was no community for himas, and hisas successoras was Shamoun Al-Saffa Bin Hamour Bin Amamahas, and we testify that youasw are a Rasoolas of Allahazwj, chief of the Prophetsas, and Aliasws Bin Abu Talibasws is the chief of the successoras. Our Covenant was Taken upon that for youasws both with the testimony’.

The man said, ‘Youasws have revived my heart and relieved from me, O Amir Al-Momineenasws!’

And 46 – When God sent His messengers with good news and victory and peace, He sent them to a people who were neither Jews nor Christians.

Tafseer Al Ayyashi – From Ubeydullah Al Halby,

‘From Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Ibrahim was neither a Jew nor a Christian [3:67] – Neither a Jew Praying to the west, nor a Christian Praying to the east, but he was (an) upright (man), a Muslim (submitter) – heas was upon the Religion of Muhammadas, 678.’

677 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 45
678 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 46
And fulfill My Covenant which I Bestowed upon you – when I sent Muhammad and Settled him in your city, and did you trouble your bodies and travelling to him, and Clarified his Signs and Proofs of his truthfulness, so that his state would not be confusing upon you.

And that which was made as the greatest of his Signs was Ali Bin Abu Talib, his brother, his friend, his intellect being from his Intellect, and his knowledge being from his knowledge, and his wisdom being from his wisdom, and his forbearance being from his forbearance. Assisting his Religion by his sharply cutting sword after having cut off the excuses of the obstinate ones by compelling proofs, and his superior intellect, and his perfect merits.
consent, and they are not able upon turning away My azwj Vengeance from you when you oppose Me azwj ."

Words of Mighty and Majestic: **And when We Took a Covenant from you [2:63]** – the Verse. The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said to them (the Children of Israel) – And recall when* And when We Took a Covenant from you [2:63],* and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which* azwj Gave to Musa as along with the Book, particularised with the mention of Muhammad saww and Al asws, and the goodly from their Progeny, that they asws are the Chiefs of the people, and the ones standing by the Truth. And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My azwj Ordainment in the world, that they would be believing in Muhammad asws as a Prophet saww of Allah azwj, and they would be submitting to him saww whatever he saww orders them with – regarding Ali asws being a Guardian of Allah azwj, from Allah azwj, and whatever he saww informs them with it on His azwj behalf – from the situation His Caliphs after him saww, the ones standing by the Rights of Allah azwj. But, you refused the acceptance of that and you became arrogant. And We Raised the (Mount) Toor above you – the mountain. We azwj Commanded Jibraeel as that he as cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (10km. by 10 km.). So he saw cut it and came over with it, and he as raised it above their heads.

Musa as said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So they sought refuge to it acceptance unwillingly, except for the one Allah azwj Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered

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679 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 47
themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allahazwj, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah, by choice, willingly.

Rasool-Allahasws said: ‘Be praising Allahazwj, group of ourasws Shias, upon Hisaswj Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)’.

Allahazwj Mighty and Majestic Said **Grab what We have Given you with strength** – from these orders and prohibitions from this majestic matter of the mention of Muhammadasws and Allasws and theirasws goodly Progenyasws.

**And remember what is in it** – regarding what Weaswj have Given you, and remember the Ouraswj abundant Rewards upon your standing by it, and the intensity of Ouraswj Punishment upon your refusals of it.

**so you may be fearing** – in order for you to be fearing the opposition, being obligated of the Punishment, and you would end up being deserving of the abundant Rewards”

Allahazwj Mighty and Majestic Said to them: **Then you turned back**– meaning the turning back of your ancestors, **from after that** - from the standing by it and fulfilling with what they had been Covenanted upon. **So had it not been for the Grace of Allah and His Mercy upon you** – meaning upon your ancestors. Had it not been for the Grace of Allahazwj upon you with giving them respite for the repentance, and Considering them for the deletion of the mistakes with the Conferment.

**You would have been from the losers** – the disadvantaged ones. You would have incurred losses of the Hereafter and the world, because the Hereafter had already been spoilt upon you due to your disbelief, and the world, you would not have achieved for yourselves its
bounties We had Chosen for you all, and there would have remained upon you the regrets upon yourselves and your aspiration which would have been cut off besides these.

But, Weacoesawj Gave you respite for the repentance, and Waited for you for the Conferment – i.e. Weacoesawj Did that with your ancestors, so the one who repented, repented and was fortunate, and there came out from his loins the one who was Ordained that he comes out from him, the goodly offspring which was good in the world – with Allahacoesawj the Exalted – in their lives, and the nobility in the Hereafter – due to the obedience of Allahacoesawj – of its ranks.

And Al-Husaynasws Bin Alasws said: ‘But they, had they supplicated to Allahacoesawj by Muhammadaswsw and hisasws goodly Progenyasws, with the sincerity of their intentions, and the correctness of their beliefs from their hearts, that Heacoesawj Safeguards them until they do not defy Himacoesawj after their witnessing those convincing miracles, Heacoesawj would have Done that due to Hisacoesawj Generosity and Hisacoesawj Benevolence. But, they were deficient, and preferred the personal desires with usasws, and they went along with the personal desire, in seeking their pleasures’.

Tafseer Imam (Hassan Al-Askariasws) - ‘Then Allahacoesawj Diverted the Rebuke towards the Jews – mentioned – in the Words of the Exalted: Then your hearts hardened after that - Is it not so that every time the Rasools came to you with what your souls did not desire [2:74] – So accesawj Took your agreements and your Covenants with what you are not liking, from being obedient to the Guardiansasws of Allahacoesawj, the superior ones, and Hisacoesawj Chosen servants, Muhammadaswsw and hisasws goodly Progenyasws due to what theyasws said to you, just as your ancestors had passed it on to you, those to whom it was said that the Wilayah of Muhammadaswsw and the Progenyasws of Muhammadaswsw, it is the purpose, the ultimate, the intended, the superior.  

Allahacoesawj did not Create anyone from Hisacoesawj creation, nor did Heacoesawj Send anyone from Hisacoesawj Rasoolsas except heas called them to the Wilayah of Muhammadaswsw, and Allasws and hisasws

680 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 48
Caliphs\textsuperscript{asws}, and He\textsuperscript{azwj} Took upon them the pact in order for them to be standing by it and to be acted in accordance to it by the rest of the generalities of the communities.

Therefore, due to this, you were arrogant – Just as your former ones were arrogant until they killed Zakariyya\textsuperscript{as}, Bin Yahya\textsuperscript{as}, and you are being arrogant to the extent that you intended to kill Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}. But, Allah\textsuperscript{azwj} the Exalted Defeated your efforts and Repelled your plots in your cunningness.

And as for His\textsuperscript{azwj} Words, Mighty and Majestic you are killing – so its meaning is, ‘you killed’, just as you are saying to the one whom you rebuke, ‘Woe be unto you! How much you lie and how much you chide?’ And you do not mean what he would be doing afterwards. But rather, you mean, ‘How much you have done, and you are habitual upon it’.

He\textsuperscript{asws} said: ‘Noah\textsuperscript{as} used to recognise them\textsuperscript{asws}. The testimony upon that are the Words of Mighty and Majestic: He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].

He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} has Legislated for you from the Religion, O community of Shias, what Noah\textsuperscript{as} had bequeathed with’.
Then He⁷⁷⁸⁶ Spoke a Word, so a spirit came into being. So Allah⁷⁷⁷⁹ the High Settled it in that light, and Settled it in our⁷⁷⁸⁰ asws bodies. Thus, we⁷⁷⁸⁰ asws are the Spirit of Allah⁷⁷⁸⁰ aswj and His⁷⁷⁸⁰ aswj Word, and it is with us⁷⁷⁸⁰ asws that He⁷⁷⁸⁰ aswj Argues over His⁷⁷⁸⁰ aswj creatures. So we did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we⁷⁷⁸⁰ asws did not cease to worship Him⁷⁷⁸⁰ aswj, and Extol His⁷⁷⁸⁰ aswj Holiness, and Glorify Him⁷⁷⁸⁰ aswj before He⁷⁷⁸⁰ aswj Created His⁷⁷⁸⁰ aswj creation.

وَ أَخَذَ مِيثَاقَ الَِْنْبِيَاءِ بِالِْْيمَ انِ وَ النُّصْرَةِ لَنَا وَ ذَلِكَ قَوْلُهُ تَعَالَ

And He⁷⁷⁸⁵ aswj Took a Covenant with the Prophets⁷⁷⁸⁵ as with the belief and the support for us⁷⁷⁸⁵ asws, and that is in the Words of the Mighty and Majestic: And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying what is with you, you must believe in him, and you must help him” [3:81] – Meaning, ‘You (Prophets⁷⁷⁸⁵ as) must believe in Muhammad⁷⁷⁸⁵ asw, and must help his⁷⁷⁸⁵ asw successor⁷⁷⁸⁵ asws, So they believed in Muhammad⁷⁷⁸⁵ asw and (but) did not help his⁷⁷⁸⁵ asw successor⁷⁷⁸⁵ asws, and they⁷⁷⁸⁵ asws all will be helping him⁷⁷⁸⁵ asws altogether.

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقِي مَعَ مِيثَاقِ مَُُمَّدٍ بِالْنُّصْرَةِ بِضُنَا لِبَعْضٍ فَقَدْ نَصَرْتُ مَُُمَّداً صَ وَ جَاهَدْتُ بِيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيْتُ اللَّهَ بِأَخَي

And that Allah⁷⁷⁸⁷ aswj Took a Covenant along with the Covenant of Muhammad⁷⁷⁸⁶ asw with the supporting of some of us⁷⁷⁸⁶ asws for others. So I⁷⁷⁸⁶ asws helped Muhammad⁷⁷⁸⁶ asw (on behalf of all the Prophets⁷⁷⁸⁶ as) and fought in front of him⁷⁷⁸⁶ asw, and killed his⁷⁷⁸⁶ asw enemies, and fulfilled for Allah⁷⁷⁸⁶ aswj with what the Covenant was Taken from me⁷⁷⁸⁶ asws, and the oath, and the help for Muhammad⁷⁷⁸⁶ asw. And not one of His⁷⁷⁸⁶ aswj Prophets⁷⁷⁸⁶ as and His⁷⁷⁸⁶ aswj Rasools⁷⁷⁸⁶ as helped me⁷⁷⁸⁶ asws, and
that when Allah\textsuperscript{azwj} Made them\textsuperscript{as} to pass away, and soon they would all be helping me\textsuperscript{asws} (during the Return)\textsuperscript{683}.

52- كتب جامع المعاني و تأويل الآيات الظاهرة تلقى من خاطب الشيخ أبي خاطر الطوسي في كتاب مسائل البلدان زوالهم بإنشاده عبر أبي أحمد الفضل بن شايين إلى حابر بن تيمية الجفري من أصحاب أمير المؤمنين ف قال: دخل سلمان رضي الله عنهم وأمر المؤمنين فمساء عن نفسه.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira', copied from the handwriting of the sheykh Abu Ja'far Al Tusi, from the book 'Masaail Al Buldaan', by his chain, from Abu Muhammad Al Fazl Bin Shazan, raising it to Jabir Bin Yazeed Al Jufy,

'From a man from the companions of Amir Al-Momineen\textsuperscript{asws} having said: 'Salman\textsuperscript{ra} entered to see Amir Al-Momineen\textsuperscript{asws} and asked him\textsuperscript{asws} about himself\textsuperscript{asws}.

He\textsuperscript{asws} said: 'O Salman\textsuperscript{ra}! I\textsuperscript{asws} am the one to whom all the communities had been Called to, to obey me\textsuperscript{asws}, but they disbelieved, and were Punished by the Fire, and I\textsuperscript{asws} are their treasurer upon them, true is what I\textsuperscript{asws} saying. O Salman\textsuperscript{ra}! No one recognises me\textsuperscript{asws} as is the right of my\textsuperscript{asws} recognition except the ones who were with me\textsuperscript{asws} in the excalted assembly [37:8].'

He (the narrator) said, 'Then Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} entered, so he\textsuperscript{asws} said: 'O Salman\textsuperscript{ra}! These two are earrings of the Throne of Lord\textsuperscript{azwj} of the worlds, and by them\textsuperscript{asws} the Gardens shine, and their\textsuperscript{asws} mother\textsuperscript{asws} is the best of the women. Allah\textsuperscript{azwj} Took my\textsuperscript{asws} Covenant upon the people, so the one who ratified me\textsuperscript{asws} ratified me\textsuperscript{asws} and one who belied me\textsuperscript{asws} belied me\textsuperscript{asws}, and he would be in the Fire. And I\textsuperscript{asws} am the conclusive argument, and the remaining word, and I\textsuperscript{asws} am an ambassador of the ambassadors.'

Salman\textsuperscript{ra} said, 'O Amir Al-Momineen\textsuperscript{asws}! I\textsuperscript{ra} have found you\textsuperscript{asws} in the Torah like that, and in the Evangel like that. May my\textsuperscript{ra} father and my\textsuperscript{ra} mother be sacrificed for you\textsuperscript{asws}, O killer of severe evil! By Allah\textsuperscript{azwj}! Had the people not said, 'O his\textsuperscript{ra} yearning! May Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{ra}, Salman\textsuperscript{ra} will be killed'. I\textsuperscript{ra} would say such words regarding you\textsuperscript{asws}, the souls would constrained from it, because you\textsuperscript{asws} are the Divine Authority of Allah\textsuperscript{azwj} by whom Adam\textsuperscript{as}

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\textsuperscript{683} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 51
was Forgiven, and by whom Yusuf as was rescued from the well, and you asws are the story of Ayoub as and the cause of the changes of the bounties of Allah azwj upon him as.

Amir Al-Momineen asws said: ‘Do you ra know what is the story of Ayoub as and the cause of the changes of the bounties of Allah azwj upon him as?’ He ra said, ‘Allah azwj is more Knowing and you asws, O Amir Al-Momineen asws!’

He asws said: ‘When it was during the revival of the speaking, Ayoub as doubted regarding my asws kingdom, so he as said, ‘This is a Majestic Address and a serious matter’.

Then the ‘trial’ came across him as due to me asws, meaning he as repented and complied with the obedience to Amir Al-Momineen asws and to his asws offspring, willingly.’ 684

And when Allah azwj the Exalted Took a Covenant of the offspring of Adam as, and that is among what Allah azwj Revealed unto Muhammad saws in His azwj Book. Ibraeels as descended with it just as we tend to read it. O Jabir! Have you not heard Allah azwj Saying in His azwj Book:

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684 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 52
And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172], and that Muhammad saww is Rasool saww of Allah aswj and Ali asws is Emir of the Momineen. By Allah azwj! Allah azwj the Exalted Named him asws as ‘Amir Al-Momineen’ in the (realm of the) shadows when He aswj Took the Covenant from the offspring of Adam as.

From Abu Abdullah asws regarding Words of the Exalted: And when your Lord Seized from the Children of Adam, [7:172] – up to the end of the Verse. He asws said: ‘Allah azwj Extracted from the back of Adam as his offspring up to the Day of Qiyamah, so they came out like the particles.

And the Prophet saww said: ‘Every new-born birth is upon the recognition that Allah azwj the Exalted is His azwj Creator (in his nature), and that is the Word of the Exalted: And if you were to ask them who created them, they would certainly say, ‘Allah’. [43:87]’.

(Al Ikhtisaas) – Ibn Sinan, from Al Mufazzal Bin Umar who said, ‘Abu Abdullah asws said to me: ‘Allah azwj Blessed and Exalted is One in His azwj Kingdom. He azwj Introduced Himself azwj to His azwj servants, the Delegated His azwj Commands to them asws and Legalised His azwj Paradise for them.

685 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 53
686 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 54
687 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 55
So the one whom Allah\textsuperscript{azwj} Wants to Clean his heart, from the Jinn and the human beings, Makes him recognise our\textsuperscript{asws} Wilayah, and one whom He\textsuperscript{azwj} Wants effacement upon his heart, Withholds our\textsuperscript{asws} recognition from him'.

Then he\textsuperscript{asws} said: 'O Mufazzal! By Allah\textsuperscript{azwj}, nothing Obligated that Allah\textsuperscript{azwj} Creates Adam\textsuperscript{as} with His\textsuperscript{azwj} Hands and Brows from His\textsuperscript{azwj} Spirit into him\textsuperscript{as} except with the Wilayah of Ali\textsuperscript{asws}, and Allah\textsuperscript{azwj} did not Speak to Musa\textsuperscript{as} in a conversation except with the Wilayah of Ali\textsuperscript{asws}, nor did Allah\textsuperscript{azwj} Establish Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} a Sign for the world except with the humbleness to Ali\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘The most beautiful of the matters is what entitles a creature, that Allah\textsuperscript{azwj} would Look at (Consider) him, only with his servitude to us\textsuperscript{asws}.

57 مشارق الأئمت، بإنشاده عن الحسن بن المثنى بن خوارج عن أبي عبد الله عن رسل الله صلى الله عليه وسلم أنه رسل الله صلى الله عليه وسلم على الخلق نقله إلى المسلمين، و قالت له: أنك لم تكن فعلت، و لم تكن نذك، ويمكن أن تقولوا: قل إنك لك ملك ومولى وكأن، لكن في الخبر كله ما تأتيه من ذلك. ما هذه الخلق القليل من هذا العالم الكثيف على هذا الفضل الجميل.

(The book) ‘Mashaariq Al Anwaar’, by his chain from Al Hassan Bin Mahboub, form Jabir,

‘From Abu Abdullah\textsuperscript{asws}. ‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are the one whom Allah\textsuperscript{azwj} Argued by against the creatures when He\textsuperscript{azwj} Made them stand as resemblances during their beginning and Said to them: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]. He\textsuperscript{azwj} Said: “And Muhammad\textsuperscript{saww} is your Prophet\textsuperscript{saww}?’ They said, ‘Yes’. He\textsuperscript{azwj} Said: “And Ali\textsuperscript{asws} is your Imam\textsuperscript{asws}?”

قال فجاء الخلق جميعًا حول ولايتك و الإفراز يفصلوك و عنوا عنها استكباراً إلا قليلاً منهم و هم أصحاب اليمين و هم أقل الفظيل و إن في الشماة الابهة ملك [ملكنا] يقول في تسبيحه متشابه من ذلك هذا الخلق القليل من هذا العالم الكثيف على هذا الفضل الجميل.

He\textsuperscript{saww} said: ‘The creatures in their entirety refused about your\textsuperscript{asws} Wilayah and the acknowledgment of your\textsuperscript{asws} merits and they were insolent about it out of arrogance except a few of them, and they are the companions of the right hand, and they are the fewest of the few; and in the fourth sky there is an Angel saying in his glorification: ‘Glory be to the One\textsuperscript{azwj} who Guided these few creatures out of this abundant world upon this majestic merit’.

688 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 56
689 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 57
And it has come in the Tafseer of the People\textsuperscript{asws} of the Household, he (the narrator) said, It has been narrated by one of our companions, from Saeed Bin al Khattab, raising it to, Abu Abdullah\textsuperscript{asws} in one of his\textsuperscript{asws} letters: ‘There isn’t any pausing Allah\textsuperscript{azwj} the Glorious Paused His\textsuperscript{aswj} Prophet\textsuperscript{saww} in for him\textsuperscript{saww} to witness and to testify except and with him\textsuperscript{saww} was his\textsuperscript{saww} brother\textsuperscript{saww}, and his\textsuperscript{saww} pair, and son\textsuperscript{saww} of his\textsuperscript{saww} uncle, and his\textsuperscript{saww} successor\textsuperscript{saww}, and He\textsuperscript{azwj} Took both their\textsuperscript{saww} Covenants together, may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{saww} and upon their\textsuperscript{saww} clean Progeny\textsuperscript{saww}.\textsuperscript{692}

(690) The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Al Hassan in Ali Bin Marwan, from Tahir Bin Midrar, from his brother, from Abu Saeed Al Madainy who said,

‘I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And you were not by the side of the (mount) Toor when We Called out [28:46].}’

\begin{itemize}
\item[690] Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 58
\item[691] Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 59
\item[692] Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 60
\end{itemize}
He asws said: ‘A Book which Allah azwj Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah azwj Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progeny asws of Muhammad saww, I azwj Give you before you ask Me azwj, and Forgive you before you seek Forgiveness from Me azwj – the one from you whom comes with the Wilayah of Muhammad saww and the Progeny asws of Muhammad saww, I azwj shall Settle him in My azwj Paradise by My azwj Mercy’.

It is reported by our sheykh Al Tusi, by his chain from Al Fazl Bin Shazan, raising it to Suleyman Al Daylami, from him asws – similar to it.’

I heard Abu Abdullah asws and he had recited this Verse: And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, - meaning Rasool-Allah saww, and you must help him” [3:81] – his saww successor asws Amir Al-Momineen asws; and Allah azwj did not Send any Prophet nor any Rasool saww except and He azwj Took the Covenant for Muhammad saww with the Prophet-hood and for Ali asws with the Imamate’.

(Not a Hadeeth)
was a Christian and he became a Muslim in the year of Al Hudaybiya, and his Islam was good, and he was a reader of the Books, a scholar with their interpretation upon the aspect of the current times and ancient eras, insightful with the philosophy and the medicine, with original views, and beautiful perspectives, he began by narrating to us during the days of Umar Bin Al Khattab, said,

'I went to Rasool-Allah\textsuperscript{asws} as a delegate among men from (the clan of) Abd Qays, being with forbearance, and grit, and leniency, and explanations, and arguments, and proofs. When they sighted him\textsuperscript{as}, the scene and his\textsuperscript{asws} presence awed them, and blocked them from their talking, and the shuddering seized them in their bodies. An elder of the group said to me, ‘Besides you, we are not able to speak to him\textsuperscript{asws}. So I went ahead to him\textsuperscript{asws} besides them and paused in front of him\textsuperscript{asws}. I said, ‘The greetings be unto you\textsuperscript{asws}, O Rasool-Allah\textsuperscript{asws}! May my father and my mother be (sacrificed) for you\textsuperscript{asws}.

Then I prosed (a poem) saying, ‘

He (the narrator) said, ‘Rasool-Allah\textsuperscript{asws} turned towards me with his clear Blessed face, the illumination shone from it like a blinding flash of lightning. He\textsuperscript{asws} said: ‘O Jaroud! There has been a delay of the appointment with you and your people’; and I had promised him\textsuperscript{asws} before that year of mine that I would lead a delegation to him with my people, but did not come to him\textsuperscript{asws} and came to him\textsuperscript{asws} during the year of Al-Hudeybiya.
I said, 'O Rasool-Allah! With my soul (sacrificed for) you! My delay from you wasn’t except the frailness of my people in delaying from answering me until Allah Ushered them to you due to what good He Wanted for that. As for the one who delayed from it, so his share from you is lost. So that is a mighty misdeed and a great punishment, and had they been from the ones who saw you, they would not have stayed behind from you.'

And there was a man in his presence I did not recognise. I said, 'And who is he?' They said, 'Salman Al-Farsi', with the might proofs, and the ancient glory'. Salman said, 'And how can you know him O brother of Abd Al-Qays from before coming to him?'

I turned towards Rasool-Allah and his face was radiating and shining with Noor (radiance) and cheerfulness. I said, 'O Rasool-Allah! A clergyman has been awaiting your era and had paused for your appearance, and had notified of you name and name of your father as and your mother as with a name not attached with you nor do I see it among the ones who follow you.'

Salman said, 'Inform us', and I began narrating to them, and Rasool-Allah was listening and the people were listening, retaining. I said, 'O Rasool-Allah! I have seen a clergyman and he had come out from a gathering from the gatherings assisting to correctness with guidance, and informal evening discussion and it was inclusive of improvement. He paused illuminating the night like the sun rising to the sky his face and his finger.

I went near him and heard him saying, 'O Allah! Lord of these seven spots (skies) and the shielded firmaments, and by Muhammad and the three praised ones with him, and Ali the fourth, and his beneficial, lofty grandsons and the secret luminescence, and named as the eloquent speaker, and Al-Hassan with loftiness.
They are the captains of the intercession, and the prepared path, and learned of the Evangel and preservers of the Revelation upon the number of the captains from the children of Israel, deletsers of the strayings, and negaters of the falsehood, and the truthful speakers. The Hour would be established by them<sup>saww</sup>, and the intercession will be attained through them<sup>saww</sup>, and for them<sup>saww</sup>, from Allah<sup>azwj</sup>, is the Obligatory obedience’.

Then he said, ‘O Allah<sup>azwj</sup>! If only I could come across them<sup>saww</sup>, and even if it be after remoteness from my age and my life’. Then he prosed saying,

Then I said, ‘O Rasool-Allah<sup>saww</sup>! Inform me, may Allah<sup>azwj</sup> Inform you<sup>saww</sup> goodly, about these name which we have not witnessed and the clergyman has testified to us’.

Rasool-Allah<sup>saww</sup> said: ‘O Jaroud! On the night there was an ascension with me<sup>saww</sup> to the sky, Allah<sup>azwj</sup> Mighty and Majestic Revealed to me<sup>asws</sup>: “Ask the ones I<sup>as</sup> Sent before you<sup>saww</sup>, from Our<sup>as</sup> Rasools<sup>as</sup>, upon what they<sup>as</sup> were Sent?” I<sup>saww</sup> said: ‘Upon what were you<sup>as</sup> all Sent?’ They<sup>as</sup> said: ‘Upon your<sup>saww</sup> Prophet-hood, and Wilayah of Ali<sup>as</sup> Bin Abu Talib<sup>as</sup>, and the Imams<sup>as</sup> from you<sup>as</sup> both’.
Then He\textsuperscript{azwj} Revealed to me\textsuperscript{saww}: “Turn towards the right of the Throne!” I\textsuperscript{saww} turned and there were Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, and Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws}, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Al-Mahdi\textsuperscript{asws}, praying Salat on dunes of light (Noor)’. 

The Exalted Lord\textsuperscript{azwj} Said to me\textsuperscript{saww}: “They\textsuperscript{asws} are the Divine Authorities, my\textsuperscript{saww} guardians\textsuperscript{asws}, and this one (Al-Mahdi\textsuperscript{asws}) is the avenger from my\textsuperscript{saww} enemies’. 

Al-Jaroud said, ‘Salman\textsuperscript{ra} said to me, ‘O Jaroud! They\textsuperscript{asws} are mentioned in the Torah, and the Evangel, and the Psalms’.”

I left with my people and I was saying (a poem)’. 697  

Notes: -

And it has been reported form the Prophet\textsuperscript{as} having said: ‘I\textsuperscript{saww} am more prestigious in the Presence of Allah\textsuperscript{azwj} than Him\textsuperscript{azwj} to Call me\textsuperscript{saww} in the earth more than three (times)’.

The Prophet\textsuperscript{saww} said: ‘If a Prophet\textsuperscript{as} were to pass away in the east and his\textsuperscript{saww} successor\textsuperscript{asws} passes away in the west, Allah\textsuperscript{azwj} would gather them\textsuperscript{asws} both’.

697 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 65
And the reports are united upon that when the Prophet saww was Addressed with the Obligation of the Salat on the night of the ascension while he saww was in the sky, Musaas said to himsaww: ‘Your saww community will not (be able to) tolerate’.

و قد جاء في الحديث أن رسول الله ص رى في السماء لما عرج به ملكا على صورة أمير Al Momineen asws.

When isaww reached the fourth sky, Isaww looked at the Angel of death. He said to me saww: ‘O Muhammad saww! Allahazwj did not Create any creature except I will be capturing his soul with my hands, apart from yousaww and Alialws, for Allahazwj, Majestic is His azwj Majesty, will Capture both yourasws soul by His azwj Power’.

Keywords: Prophet sallallahu alaihi wasallam, Salat, Ascension
When I saww came to be beneath the Throne I looked, and there I saww was with Ali asws Bin Abu Talib asws, paused beneath the Throne of my saww Lord aswj. saww said: ‘O Ali asws! You asws have preceded me saww. Jibraeel as said to me saww: ‘O Muhammad saww! Who are you saww speaking to?’ saww said: ‘This is a (lookalike of) my saww brother asws Ali asws Bin Abu Talib asws.

قَالَ لِِ يَا مَُُمَّدُ لَيْسَ هَذَا عَلِيّاً وَ لَكِنَّهُ مَلَََٰكٌ مِِنْ مَلَََٰكَةِ الرَّحَِْنِ خَلَقَهُ اللَّهُ عَلَى صُورَةِ عَلِيِّ بْنِ أَبِِ طَالِ ٍ ف َنَحْنُ الْمَلَََٰكُونَ كُلَّمَا اشْتَقْنَا إِلَى وَجْهِ عَلِيٍّ بْنِ أَبِِ طَالِ ٍ زُرْنَا هَذَا الْمَلَََٰكَ لِكَرَامَةِ عَلِيِّ بْنِ أَبِِ طَالِ ٍ عَلَى اللَّهِ سُبْحَانَهُ.

He as said to me saww: ‘O Muhammad saww! This isn’t Ali asws, but he is an Angel from the Angels of the Beneficent Allah azwj has Created upon the image of Ali asws Bin Abu Talib asws. So we, the Angels of Proximity, every time we are desirous to the face of Ali asws Bin Abu Talib asws, we visit this Angel for the prestige of Ali asws Bin Abu Talib asws to Allah azwj the Glorious’.

And by his chain from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘O Ali asws! You asws are the best of human beings, no one will doubt in it except a Kafir’.

And from Anas (well-known fabricator), from Ayesha (well-known Ahadith fabricatress) who said,

‘I heard Rasool-Allah saww saying: ‘Ali asws Bin Abu Talib asws is the best of the human beings. One who refuses, so he has committed Kufr’. It was said, ‘Then why did you battle against him asws?’ She said, ‘By Allah azwj! I did not battle against him asws from my own self, and no one carried me upon it except Talha and Al-Zubeyr’.

66 Manaqib (the book) – Muhammad Bin Ahmad BiN Shazan Al Qummi, from Abu Muawiya, from Al Amsh, from Abu Wail, from Abdullah who said,

67 And by his chain from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘O Ali asws! You asws are the best of human beings, no one will doubt in it except a Kafir’.

68 And from Anas (well-known fabricator), from Ayesha (well-known Ahadith fabricatress) who said,
And from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘When I saww Ascended to the sky, I saww ended up in the journey, at the fourth sky. So I saww saw a House of red sapphire. Jibraeel as said to me saww: ‘O Muhammad saww! This is the Frequented House (Bayt Al-Mamour). Allah azwj Created it before the creation of the skies and the firmaments by fifty thousand years. Arise Muhammad and pray Salat in it’.

The prophet saww said: ‘Allah azwj Gathered the Prophets as and the Rasools as. Jibraeel as organised them as in rows, and I saww Prayed with them as (praying Salat behind me saww). So when I saww greeted (Completed the Salat), there came a Messenger from the Presence of my saww Lord saww and said: ‘O Muhammad saww! Your saww Lord azwj Conveys His azwj Greetings to you saww, and is Saying to you saww: “Ask the Rasools as, upon what (stipulation) were they as all Sent from before you saww?”

I saww said: ‘O group of Prophets as and the Rasools as! Upon what (stipulation) did my saww Lord azwj Sent you as all, before me saww?’ They said: ‘Upon your saww Wilayah, and the Wilayah of Ali asws Bin Abu Talib asws – and these are the Words of the Exalted: And ask ones We Sent from before you from Our Rasools [43:45]’.

‘Rasool-Allah saww said in a Hadeeth of the ascension (Mi’raj): ‘And there was an Angel who had come to me saww. He said, ‘Ask the ones We azwj Sent before you asws, from Our Rasools azwj, upon what they had been Sent?’ I saww said: ‘Community of Rasools as and the Prophets as! Upon what had Allah azwj Sent you as all before me saww?’ They as said: ‘Upon your saww Wilayah, O Muhammad saww, and Wilayah of Ali asws Bin Abu Talib asws.’

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701 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 69
702 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 70
And from what is reported from Kitab ‘Al Mi‘raj’, from Al Sadouq, from Ahmad Bin Muhammad Al Saqr, from Muhammad Bin Abbas Bin Bassam, from Abdullah Bin Muhammad Al Muhally, from Ahmad Bin Sabeeh, from Al Hassan Bin Ja’far, from his father, from Mansour, from Musa asws Bin Ja’far asws, from his asws father asws, from his asws grandfather asws having said: ‘When there was an ascension with the Prophet sas to the sky, the Honourable Mighty and Majestic Said: “The Rasool believes in what is Revealed unto him from his Lord [2:285]. So I saww said: “And (so do) the Momineen. So the Exalted Said: “You saww speak the truth, O Muhammad saww! Who have you saww left behind as a Caliph in your saww community?”. I saww said: ‘The best one of its people’.

He asws said: “You saww speak the truth, O Muhammad saww! I aswj Looked at the earth and Considered, and I aswj Chose you saww from it. Then I aswj Derived a name from My aswj Names, and I aswj am not Mentioned in any place except you saww are mentioned with Me aswj, and I aswj am the most Praise One (Al-Mahmoud), you saww are the praised one (Muhammad).

Then I aswj Looked at it with another Consideration, and Chose Ali asws from it, and Made him asws your saww successor asws. So, you saww are chief of the Prophets as and Ali asws is chief of the successors asws. I aswj Created you saww and Created Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws from a resemblance of Noor (light).

Then I aswj Present their asws Wilayah to the Angels and the rest of the My aswj creatures, and they were souls. So, the one who accepted it were the ones of Proximity in My aswj Presence, and one who rejected it was from the Kafirs in My aswj Presence.

O Muhammad saww! By My aswj Mighty and My saww Majestic! If a servant were to worship Me aswj until he is cut (into pieces/killed), or becomes like the decayed insect, then comes to me having rejected their asws Wilayah, I aswj will not Enter him into My aswj Paradise, nor Shade him beneath My aswj Throne’. 703

703 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 71
And from what is reported from the book of Al Seyyid Bin Kabash, by his chain from Ismail Bin Ali Al Da'baly, from his father, ‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws Bin Abu Talib: ‘O Ali asws! You asws are the best of the human beings. No one will doubt regarding you asws except a Kafir’.  

And from it, from Wahab Bin Munbah who said, ‘On the night of the Address, Musa as looked at every tree in the (mount) Toor and every rock and plant speaking with the Zikr of Muhammad saww and twelve successors asws of his saww from after him saww.  

Musa as said: ‘My azwj God aswj! I as cannot see anything You azwj Created except and it is speaking with the Zikr of Muhammad saww and his saww twelve successors asws. So, what is the status of these ones in Your azwj Presence?’  

He azwj Said: “O son as of Imran aswj! I azwj Preceded the precedence by them asws before I azwj Created the Lights (Noors), Creating them in the Treasure of My azwj Holiness, rising in the Gardens of My azwj Desires, and breathing from the spirit of My azwj Dominance, and witnessing the horizons of My azwj Kingdom, until when I azwj Desired with My azwj Desire, I azwj Accomplished My azwj Decree and My azwj Determination.  

O Ibn Imran aswj I azwj Decorated My azwj Gardens by them asws.  

O son as of Imran aswj Adhere with their asws Zikr, for they asws are the treasurers of My azwj Knowledge and receptacles of My azwj Wisdom and mine of My azwj Noor (Light)!’.  

704 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 72
Husayn Bin Ulwan said, ‘I mentioned that to Ja’far asws Bin Muhammad asws. He asws said: ‘That is true. They asws are twelve from the Progeny asws of Muhammad – Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ali asws Bin Al-Husayn asws, and Muhammad asws Bin Ali asws, and ones Allah azwj so Desires’.

And from him, from Al-Hassan asws Bin Ali Al-Askari asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Chose us asws, community of Progeny asws of Muhammad asws, and Chose the Angels of Proximity, and He azwj did not Choose them asws except for His aswj Knowledge they asws would be guiding’.

And from it, from Abu Zarr ra said, ‘The Prophet saww looked at Ali Bin Abu Talib asws and said: ‘This is the best of the former ones, and best of the latter ones, from the inhabitants of the skies and the inhabitants of the earths, and this one asws is chief of the truthful and chief of the successors asws.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Muhammad Bin Ahmad Bin Shazan, from Al Muafi Bin Zakariya, from Ahmad Bin Howza, from Ibrahim Bin IS’haq, from Muhammad Bin Suleyman Al Saylami, from his father having said,
‘I asked Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, ‘Why was Friday named as ‘Jummah’?’ He\textsuperscript{asws} said: ‘Because Allah\textsuperscript{azwj}, the Exalted Gathered His\textsuperscript{saww} creatures for the Wilayah of Muhammad\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household’’.\textsuperscript{708}

The book ‘Tafzeel Al Aima Al Anbiya’, of Al Husayn Bin Suleyman. He said, ‘Al Seyyid Hassan Bin Kabash mentioned in his book, by his chain, raising to a number of companions of Rasool-Allah\textsuperscript{asw}, from them Bin Jabir Bin Abdullah Al Ansary, and Abu Saeed al Khudri, and Abdul Samad Bin Abu Umayya, and Umar Bin Abu Salama, and others, they said,

‘When the Prophet\textsuperscript{saww} conquered Makkah, sent his\textsuperscript{saww} messenger to Chosroe and Caesar, inviting them both to Al-Islam, or (payment of) taxation, or else there be a proclamation of the war, and he\textsuperscript{saww} wrote as well to the Christians of Najran with similar to that.

When his\textsuperscript{saww} messenger came to them, they panicked to their great allegiances (Jews and Christians), and Abu Haris, their first Bishop had presented to them, and on that day he had reached one hundred and twenty years, and he used to believe in the Prophet\textsuperscript{saww} and the Messiah\textsuperscript{as}, and he was concealing that from the disbelief of his people.

He stood upon his staff and addressed them and advised them and compelled them after a lot of quarrelling to be present as the great compilation which Shees\textsuperscript{as} had inherited it. He opened its end and brought out a Parchment of Shees\textsuperscript{as} which Shees\textsuperscript{as} had inherited from his\textsuperscript{as} father\textsuperscript{as} Adam\textsuperscript{as}, and wrapped in the second wrapping from its joints –

“In the Name of Allah\textsuperscript{azwj}, the Beneficent the Merciful. There is no god except I\textsuperscript{azwj}, the Living, the Eternal, Adjuster of the times and Detailer of the matters, Causing the causes by My\textsuperscript{azwj} Desire, and Humbling the difficulties by My\textsuperscript{azwj} Power, and I\textsuperscript{azwj} am the Mighty, the Wise, the Beneficient, the Merciful, and I\textsuperscript{azwj} Show Mercy and My\textsuperscript{azwj} Mercy precedes My\textsuperscript{azwj} Wrath, and My\textsuperscript{azwj} pardon (precedes) My\textsuperscript{azwj} Punishment.”
خلق عبادي لعبادت و ангظهم خطي ألا إني باعت فيهم رسول و مثلم عليهم خيرهم أيا مكذور من نذر إلى أحده تبتي و خامس رسول ذلك الذي أجعله خلقًا و رحم و أمل في نظر برانوي و يا أمله أنيبي و ملتي

 lawmaker Created My servants for My worship, and Necessitated them My Divine Authorities. Indeed! I shall Send My Rasools among them and Send down My Books upon them, concluding that from the first mentioned from the human beings up to My Prophet Ahmad, and last of the My Rasools, that is the one I shall Make My Salawat to be upon him and My Mercy. And I shall Send My Blessings to be in his heart, and by him I shall Perfect My Prophets, and My Vows!

Adam said: 'Who are these Rasools, and who is this Ahmad whom You Raised and Ennobled?' He Said: “All are from your offspring, and Ahmad is their last one and their inheritor!”

He said: 'O Lord! What Message will You be Sending them. He Said: “With My Tawheed, then I shall Pause that with three hundred and thirteen Laws, Stemming it and Perfecting it all for Ahmad, so I shall Permit for the one who comes to Me with a Law form it with the Eman with Me and with My Rasool, that I shall Enter him into the Paradise!’

He (the narrator) said, ‘Adam said: ‘It is a right for the one who recognises You, O my God, with Your Favours, that he does not disobey You with it, and for the one who knows the vastness of Your Mercies and Your Forgiveness that does not despair from it’.

He said: ‘O Adam! Would you like Me to Show you these sons of yours, those whom I Honoured them, and Chose them over the worlds?’ He said: ‘Yes, Lord.

Allah Blessed and Exalted Resembled them in accordance to their statuses and their positions, from His Grace upon them and His bounties. Then He Presented them to him as resemblances, in their offspring and special followers from their communities.
Adam\textsuperscript{as} looked that them\textsuperscript{as}, and some of them were of greater Noor (light) than some, and there was a superiority of the five companions of the positions and Laws from the Prophets\textsuperscript{as} like the superiority of the moon of the night of the full moon over the rest of the stars, and superiority of Muhammad\textsuperscript{saww} among the magnificence of his\textsuperscript{saww} Noor over the five was like the superiority of the five over the Prophets\textsuperscript{as} in their entirety.

He\textsuperscript{as} looked and there, the special ones of every Prophet\textsuperscript{as} and special ones of his\textsuperscript{as} people and his\textsuperscript{as} group were holding on to the light of that Prophet\textsuperscript{saww} from in front of him\textsuperscript{saww} and from behind him\textsuperscript{saww}, and on his\textsuperscript{saww} right, and his\textsuperscript{saww} left. Their faces were shining and their foreheads were shining with radiance, and that was due to the status of that Prophet\textsuperscript{as} from his\textsuperscript{saww} Lord\textsuperscript{saww}, and the status of every one of from his\textsuperscript{as} Prophet\textsuperscript{saww}.

Then Adam\textsuperscript{as} looked at the Noor which had glittered and pierced the air, and took the information from the east, then travelled until it layered the west, then rose until it reached the kingdoms of the sky. There the good protection had been placed, and four Noors had protected him\textsuperscript{saww} on his\textsuperscript{saww} right, and his\textsuperscript{saww} left, and from behind him\textsuperscript{saww} and his\textsuperscript{saww} front, resembling goodly with him\textsuperscript{saww}, and there was a light followed by lights from after it, continuing from it, and there it was resembling with its illumination and its magnificence and its spread.

Then he\textsuperscript{as} went near it and culminating upon it, and filling with it, and he\textsuperscript{saww} looked, and there were light from after that like the number of stars and below the first positions, lots and lots. Then blackness emerged upon it like the night, and like the torrent flowing from every direction and layering. They came until they filled the spot and muzzled, and there they were the ugliest things in form and image and stinkiest smell.

Adam\textsuperscript{as} was astonished from what he\textsuperscript{as} saw from that and said: ‘O Knower of the hidden matters! And O Forgiver of the sins! And O One with the dazzling Power and prevailing Desire! Who is this fortunate one whom You\textsuperscript{aww} Honoured and Raised over the worlds, and who are these lights surround protecting him?’
Allah azwj Mighty and Majestic Revealed to him as: “O Adam asws! They asws are your means and the means of the fortunate ones from My azwj creatures. They asws are the foremost, the ones of Proximity, and the interceding ones, the interceders, and this is Ahmad asws, their asws chief, and chief of My azwj Created beings. Iazwj Chose him asws with My azwj Knowledge, and Derived his as name from My azwj Name.

Iazwj am Al-Mahmoud (the most Praised One) and this is Ahmad asws (the praised one), and this one is his asws in-law, and his asws successor asws, and his asws inheritor, and Iazwj had Made My azwj Blessings and My azwj Purification to be in his asws posterity, and she asws is chiefess of My azwj maids, and the remaining one in My azwj Knowledge from Ahmad asws, My azwj Prophet as, and these two are the grandsons asws, and the two caliphs of theirs asws.

And these ones resembling their asws lights are the obedient subjects, a remainder from them asws, except that Iazwj Chose all and Purified and Blessed and Mercied upon all with My azwj Knowledge Made as model for My azwj servants, and Noor of My azwj Country.

And he as looked at an old man in their end, appearing in that assembly just as the morning star appears to the people of the world. The Blessed and Exalted Said:’ And by this fortunate servant of Mine, Iazwj shall Release the shackles of My azwj servants and Place down the burdens from them and Fill the earth with affection and kindness and justice, just as it would have been filled from before it with harshness, and wretchedness and tyranny!’

Adam as said: ‘O Lord azwj! The honourable of all honourable is the one You azwj Honoured, and the noble of all nobles is the one You azwj Ennoble, and it is a right, O my as God azwj, for the one You azwj Raise and Exalted that he should happen to be light that. O One azwj with the bounties which do not terminate and the Favours which do not deplete! Due to what have these lofty ones reached this status of Your azwj Granted nobility, and Your azwj magnificent Grace, and Your azwj Affection, and like that, the ones You azwj Honoured from Your azwj servants, the Messengers as?’
Allah azwj Blessed and Exalted Said: “Surely, I azwj am Allah azwj. There is no god except I azwj, the Beneficent, the Merciful, the Mighty, the Wise, Knower of the hidden matters and the consciences of the hearts. I azwj am more Knowing of what has not happened from what has happened, how it happened, and what has not yet happen, if it were to happen, how it would happen to be.

And I azwj Noticed, O My azwj servant, in My azwj Knowledge, upon the hearts of My azwj servants and could not See among them anyone more obedient to Me azwj nor more advisory to My azwj creatures than My azwj Prophets as and My azwj Rasools as, therefore I azwj Made to be in them as the Spirit and My azwj Word, and Necessitated them the weight of My azwj Divine Authorities, and Chose them as over the Created beings with My azwj Message and My azwj Revelation.

Then I azwj Cast these positions of theirs in their as houses, hearts of their as intimate ones and their as successor2 from afterwards, so I azwj Made them join up with My azwj Prophets as from the depositories of My azwj Divine Authorities, and the models among My azwj Created beings in order to know with them the violations of My azwj servants, and standing with them. I azwj Despoited them with that as I azwj am Subtle and Informed with them and their hearts.

Then I azwj Noticed upon the hearts of the Chosen ones from My azwj Rasools as, and could not find among them anyone more obedient to Me azwj nor more advisory to My azwj creatures more than Muhammad saww as My azwj Choice and My azwj sincere one. So, I Chose him saww upon My azwj Knowledge and I azwj Raised his saww mention to My azwj Mention.

Then I azwj Found like that the hearts of his saww intimate ones, those from after him saww upon a description of his saww heat, so I azwj Joined them asws with him saww, and Made them asws inheritors of My azwj book, and My azwj Revelation, and cornerstones of My azwj Wisdom, and My azwj Noor, and I azwj Swore with Myself azwj that I azwj will not Punish with My azwj Fire the one who meets Me azwj holding fast with My azwj Tawheed and the rope of their asws cordiality, ever!”
Adam\textsuperscript{as} said: ‘So what are these two great parties?’

And this great party which will fill up its white and its black of My\textsuperscript{azwj} earth, they are the most wicked of My\textsuperscript{azwj} creatures, and their most evils ones of My\textsuperscript{azwj} servants, and they are those who will come across Muhammad\textsuperscript{saww} My\textsuperscript{azwj} Choice and chief of My\textsuperscript{azwj} Created beings, and they would belie him\textsuperscript{saww} of truthfulness, and scare him\textsuperscript{saww} of safety, and disobey him\textsuperscript{as} of kindness, and although they would be recognising him\textsuperscript{saww} and the Noor which \textsuperscript{azwj} would be Sending with him\textsuperscript{saww}. They would be backing each other upon expelling him\textsuperscript{saww} from his\textsuperscript{saww} land and backing each other upon killing him\textsuperscript{saww} and being inimical towards him\textsuperscript{saww}, then the ones standing with the fairness from after this, and they, for them is a shield.

There is a right upon Me\textsuperscript{azwj} that \textsuperscript{azwj} Make them arrive them to their Punishment in the Fire, not terminating, then Join them with My\textsuperscript{azwj} enemies, those who took him (Iblees\textsuperscript{la}) and his\textsuperscript{la} offspring as friends from besides Me\textsuperscript{azwj} and My\textsuperscript{azwj} friends. Yes, then they will be followed by the ones from them who come from after them, \textsuperscript{azwj} shall Take revenge from them, and \textsuperscript{azwj} am not unjust!’

And at the termination of the secret conversation of Adam\textsuperscript{as} with his\textsuperscript{as} Lord\textsuperscript{azwj}, he\textsuperscript{as} fell down in Sajdah. Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him\textsuperscript{saww}, and although He\textsuperscript{azwj} was a Knower with him\textsuperscript{as} and his\textsuperscript{as} heart: “What is this Sajdah of yours?\textsuperscript{as}’’ He\textsuperscript{saww} said: ‘Worship
to You azwj, O my as God azwj, Alone, and as reverence to these friends of Yours azwj whom You azwj Honoured, and Raised’.

And it was the first Sajdah a creature had performed, so Allah azwj Mighty and Majestic Thanked that to him saww, and His azwj Angels did Sajdah to him as, and He azwj Legalised His azwj Paradise to him saww and Revealed to him as: “But Iazwj shall be Extracting them from your as Sulb (ribs) and Made them to be in your as offspring!”

When Adam as acknowledge the mistake and was expelled from the Paradise, he as made intermediaries to Allah azwj while he as was in Sajdah, with Muhammad saww, and his saww intimate one, and those People asws of his saww Household. So Allah azwj Forgave his as mistake for him as, and Made him as a caliph in His azwj earth.

When the people came upon the remainder of the second part of the mention of the Prophet saww and mention of the People asws of his saww Household, Abu Jarisa instructed them to come to the great parchment of Shees as which he as had left an inheritance to Idrees as, and its writing was with the ancient Assyrian pen, and it is which was written with from after Noah as by the continuing kings.

The people opened the parchment and came from it to this writing. They said, ‘The people of Idrees as and his as companions gathered to him as, and in those days they were in the house of his as worship from the land of Kowfan, and he as informed them with what he saww narrated to them.

He said, ‘The sons of your father Adam as of his as lineage, and sons of his as sons, and his as offspring gathered in what is between them and they said, ‘Which of the creatures is most honourable with you with Allah azwj Mighty and Majestic and the loftiest in position to Him azwj, and the closest from Him azwj in status?’
Some of them said, ‘Your father as Adam as. Allah azwj Mighty and Majestic Created him as by His azwj Hands, and His azwj Angels did Sajdah to him as, and He asw Made him saww the caliph in His azwj earth, and the entirety of His azwj creatures were subdued to him as. And others said, ‘But, the Angels, those who did not disobey Allah azwj Mighty and Majestic’. And some of them said, ‘No, but the trustworthy Jibraeel as’.

They were to Adam as and they mentioned to him as those who had spoken and differed regarding it. He as said: ‘O my as sons! I as shall inform you all with the most honourable of the creatures in the Presence of Allah azwj Mighty and Majestic, in their entirety. Then, by Allah azwj, and when the Spirit was blown into me, until I as sat up seated. The Magnificent Throne shone to me as, so I as looked and therein (was written): ‘There is no god except Allah azwj, Muhammad saww is the Choice of Allah azwj Mighty and Majestic’. Then he as mentioned the names paired with Muhammad saww.

Adam as said: ‘Then I as did not see any place of crust in the sky (or said: ‘a plate in it’) except and in it was written: ‘There is no god except Allah azwj, and there was no place wherein was written: ‘There is no god except Allah azwj, and in it was written, not erring, ‘Muhammad saww is Rasool saww of Allah azwj; and there is none from a place wherein was written: ‘Muhammad saww is Rasool saww of Allah azwj, and in it was written: ‘Ali asws is Choice of Allah azwj, Al-Hassan asws is elite of Allah azwj, Al-Husayn asws is trustee of Allah azwj Mighty and Majestic’. And he as mentioned the Imams asws from the People asws of his saww Household, one after one, up to Al-Qaim asws with the Commands of Allah azwj. Adam as said: ‘So, Muhammad saww and the names written from People asws of his saww Household are the most honourable of the creatures to Allah azwj’.

فقال بعضهم أن يُوْمَ أَبُوكُمْ آدَمُ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِهِ وَ أَسْجَدَ لَهُ مَلََئِكَتَهُ وَ جَعَلَهُ الَْْلِيفَةَ فِِ أَرْضِهِ وَ سَخَّرَ لَهُ جََِيعَ خَلْقِهِ وَ قَالَ آخَرُونَ بَلِ الْمَلََئِكَةُ الَّذِينَ لََْ ي َعْصُوا اللَّهَ عَزَّ وَ جَلَّ وَ قَالَ ب َعْضُهُمْ لاَ بَلِ الَِْمِينُ جَبََْئِيلُ ع...
When the people ended up to the end of what was in the parchment of Idrees\textsuperscript{as}, they read the parchment of Ibrahim\textsuperscript{as}, and therein was meaning of what had preceded exactly, and they adjourned'.

709

And from him, copied from the book ‘Al Tanbeeh Lil Harya’, from Al Fazl Bin Shazan, reported by Abu Yunus, from Mujalid, from Shaby,

‘Umar came to the Prophet\textsuperscript{saww} with a parchment in which the Torah had been written in Arabic, and read it out to him\textsuperscript{saww}. He recognised the anger in his\textsuperscript{saww} face. He said, ‘I seek Refuge with Allah\textsuperscript{azwj} and with His\textsuperscript{azwj} Rasool\textsuperscript{saww} from his\textsuperscript{saww} anger’.

The Prophet\textsuperscript{saww} said: ‘Do not ask the people of the Book about anything, for they will not be guiding you, and they (themselves) have strayed, and perhaps they will narrate to you with the falsehood and you will be ratifying them, or with truth and you will be belying them. If Musa\textsuperscript{as} were to be in your midst, it would not be Permissible for him\textsuperscript{as} except to follow me\textsuperscript{saww}.’

710

And from him, copied from the mentioned book with a deleted chain,

‘From Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am chief of the former ones and the latter ones, and you\textsuperscript{asws}, O Ali\textsuperscript{asws}, are the chief of the creatures after me\textsuperscript{saww}. Our\textsuperscript{asws} first one is like our\textsuperscript{asws} last one, and our\textsuperscript{asws} last one is like our\textsuperscript{asws} first one\textsuperscript{asws}’.’

711

And from him, copied from Tafseer – Muhammad Bin Al Abbas, by his chain from Al Haris, and Saedd Bin Qays,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am your receiver at the Fountain, and you\textsuperscript{asws} Ali\textsuperscript{asws} are the Quencher, and Al-Hassan\textsuperscript{asws} is the Pioneer, and Al-Husayn\textsuperscript{asws} is the Commander, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} is the Proceeder (to the water), and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} is the Announcer.’

\footnotetext{709}{Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 77}
\footnotetext{710}{Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 78}
\footnotetext{711}{Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 79}
And Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} is the Driver (Usher), and Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} is the Counter of the lovers and the haters and the repressor of the hypocrites, and Ali\textsuperscript{asws} bin Musa\textsuperscript{asws} is the Decorator of the Momineen, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} is the Settler of the people of the Paradise in the Levels, and Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} is the Speaker of the Shias and Conductor of their marriages with the Houries.

And Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} is the Lamp of the people of the Paradise, illuminating them by it, and the Guide, the Guided (Al-Mahdi\textsuperscript{asws}), is their (Shias’) intercessor on the Day of Judgement, where He\textsuperscript{azwj} will only Give Permission, \textit{for one He so Desires and is Pleased (with) [53:26]’}.\textsuperscript{712}

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\textsuperscript{712} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 80

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81 And from him, copied from the book of Al Hassan Bin Kabash,

‘From Abu Zarr\textsuperscript{ra} having said, ‘The Prophet\textsuperscript{saww} looked at Ali\textsuperscript{asws} and said: ‘This one is the best of the former ones and best of the latter ones from the inhabitants of the skies and the inhabitants of the earth. This one is chief of the truthful ones, and chief of the successors\textsuperscript{asws}s’.\textsuperscript{713}

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\textsuperscript{713} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 81

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82 And from him who said, ‘It is reported from Al-Sadiq\textsuperscript{asws} having said: ‘Our\textsuperscript{asws} knowledge is one, and our\textsuperscript{asws} merits are one, and we\textsuperscript{asws} are one thing’’.\textsuperscript{714}

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\textsuperscript{714} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 82

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83 And he\textsuperscript{asws} said: ‘All what was for Muhammad\textsuperscript{saww}, so for us\textsuperscript{asws} is similar to it, except the Prophet-hood and the (number of) wives’.\textsuperscript{715}

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\textsuperscript{715} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 83

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And from him, copied from Tafseer – Ibn Mahyar, by his chain, form Imran Bin Maysam, from his father who said,
‘I came to Amir Al-Momineen\textsuperscript{asws} and I was the fifth youngest of the five people. I heard him\textsuperscript{asws} say: ‘My\textsuperscript{asws} brother Rasool-Allah\textsuperscript{saww} narrated to me\textsuperscript{asws} that he\textsuperscript{saww} is the seal of a thousand Prophets\textsuperscript{as}, and I\textsuperscript{asws} am the seal of a thousand successors\textsuperscript{as}, and was mandated to do a task that they had not been mandated to do’.

We asked, ‘What is your\textsuperscript{asws} justice to the people, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Where are you heading (with this), O son of a brother. I\textsuperscript{asws} know a thousand words, which apart from me\textsuperscript{asws} and apart from Rasool-Allah\textsuperscript{saww} no one knows. You can recognise from it a Verse in the Book of Allah\textsuperscript{azwj}: And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82], and you do not know it’.

And from him, copied from the book ‘Al Qaim; of Al Fazl Bin Shazan, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said upon the pulpit of Al-Kufa: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} would be the judge of the people on the Day of Reckoning, and distributor of Allah\textsuperscript{azwj} between the Paradise and the Fire. No entering one shall enter it except upon one of my\textsuperscript{asws} distributions, and I\textsuperscript{asws} am the greatest differentiation, and paired with iron (Zulfiqar), and the door of Eman, and owner of the branding iron, and in charge of the years.

And I\textsuperscript{asws} am in charge of the first publication and the last (of the deeds), and owner of the staff (of Musa\textsuperscript{as}), and in charge of the Return, and government of governments, and I\textsuperscript{asws} am the Imam\textsuperscript{asws} of the ones after me\textsuperscript{asws} and the communicator about the ones who were before me\textsuperscript{asws}. None precede me\textsuperscript{asws} except Ahmad\textsuperscript{saww}, and even if the entirety of the Rasools\textsuperscript{as} and the Angels and the Spirit are behind us\textsuperscript{as}, and if Rasool-Allah\textsuperscript{saww} calls, it (Spirit) would speak, and I\textsuperscript{asws} call, so it would speak upon a limit of its speaking.

\footnote{Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 84}
And I have been Given seven (things) which no one has preceded to before me – I have insight in the way of the Book, and the doors are opened for me, and I know the causes and flow of the clouds, and I looked into the kingdoms but there was nothing hidden from me, and whatever had preceded me was not lost from me, nor does anyone participate with me in what I shall witness on the Day the witnesses bear witness.

وَ أَنَا الشَّاهِدُ عَلَيْهِمْ وَ عَلَى يَدِي يَتِمُّ مَوْعِدُ اللَّهِ وَ تَكْمُلُ كَلِمَتُهُ وَ بِِ يَكْمُلُ الدِّينُ وَ أَنَا النِّعْمَةُ الَّتِِ أَن ْعَمَهَا اللَّهُ عَلَى خَلْقِهِ وَ أَنَا الِْْسْلََمُ الَّذِي اِرْتَضَاهُ لِنَفْسِهِ كُلُّ ذَلِكَ مَنّاً مِنَ اللَّهِ.

And I am the witness upon them, and upon my hands the Promise of Allah will be completed and His Word would be perfected, and by me the Religion was perfected, and am the Favour which Allah Favoured upon His creatures, and am the Islam which He is Pleased with Himself, all of that is a conferment from Allah.

717

And from him, copied from him, by his chain from Ibn Masoud who said,

‘Rasool-Allah said it a Hadeeth of the ascension: ‘There was an Angel who had come to me, and he said, ‘O Muhammad! And ask the one We Sent from before you, of Our Rasools, upon what they were Sent?’ I said: ‘Community of Rasools and the Prophets! Upon what did Allah Send you all before you?’ They said, ‘Upon your Wilayah, O Muhammad, and Wilayah of Ali Bin Abu Talib’.

718

And from him, from him, by his chain from Jabir Bin Abdullah having said,

‘We were around Rasool-Allah one day in the Masjid of Al-Medina, and one of our companions mentioned the Paradise. Abu Dujana said, ‘O Rasool-Allah! We heard you saying that the Paradise is Prohibited unto the Prophets and the rest of the communities until you enter it’.

He said to him: ‘O Abu Dujana! Don’t you know that for Allah the Exalted there is a flag of light and a pillar of light. Allah Created these two before He Created the skies

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717 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 85
718 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 86
and the earth by two thousand years. Inscribed upon that is: ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{asws} of Allah\textsuperscript{azwj}, Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} is the best of the Created beings, owner of the flag is Ali\textsuperscript{asws}, Imam\textsuperscript{asws} of the people’.

Ali\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Guided us through you\textsuperscript{saww} and Ennobled you\textsuperscript{saww} and Ennobled us through you\textsuperscript{saww}.

The Prophet\textsuperscript{saww} said to him: ‘Don’t you know that the ones who loves us\textsuperscript{asws} and claims our\textsuperscript{asws} love, Allah\textsuperscript{azwj} would Settle him with us\textsuperscript{asws}?’ And he\textsuperscript{saww} recited this Verse: \textit{In a truthful seat, in the Presence of a Powerful King [54:55]}’. 719

\textit{88-88} وَ مِنْهُ، عَنْهُ بِإِسْنَادِهِ عَنْ أَبِِ الْوَرْدِ عَنْ أَبِِ جَعْفَرٍ عَنْهُمَا، قَالَ تَسْنِيمٌ أَشْرَفُ شَرَابِ الْيَمِينِ يَشْرَبُهُ مُتَّدُ وَ آلُ مُتَّدٍ صِرْفاً وَ يَمُّزَجُ لِسَائِرِ أَهْلِ الْيَمِينِ وَ لِسَائِرِ أَهْلِ الْيَمِينِ.

And from him, from him, by his chain from Abu Al Ward,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘Tasneem is the noblest of the drinks of the Paradise. It will be drunk by Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} in its pure form, and it shall be mixed for the companions of the right hand and for the rest of the inhabitants of the Paradise’’. 720

\textsuperscript{719} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 87
\textsuperscript{720} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 88
CHAPTER 7 – SUPPLICATIONS OF THE PROPHETS\textsuperscript{as} ARE ANSWERED BY THE INTERMEDIACY AND THE INTERCEDING BY THEM\textsuperscript{asws}

1 - Suppose, James, the Ahmedis, the prophets, according to the way they speak, are addressed by Allah. Allah knows better. In that case, if, when they speak of using the prophets to approach Allah, why do they say that He heard them with intercession and interceding by them? 

(The books) 'Jami'e Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Majaylawia, from his uncle, from Ahmad Bin Hilal, from Al Fazi Bin Zakeyn, from Ma'mar Bin Rashid who said,

'I heard Abu Abdullah Al-Sadiaq\textsuperscript{asws} saying: 'A Jew came to the Prophet\textsuperscript{saww} and stood in front of him\textsuperscript{saww}, blocking his\textsuperscript{saww} view. He\textsuperscript{saww} said: 'O Jew! What is your need?' He said, 'Are you\textsuperscript{saww} superior or Musa\textsuperscript{as} Bin Imran\textsuperscript{as} the Prophet\textsuperscript{saww} whom Allah\textsuperscript{azwj} Spoke to, and Sent down the Torah unto him\textsuperscript{saww}, and the Staff, and Split the sea for him\textsuperscript{saww}, and Shaded him with the clouds?'

The Prophet\textsuperscript{saww} said to him: 'He\textsuperscript{azwj} Dislikes that the servant should attribute purity to himself, but, I\textsuperscript{saww} say that when Adam\textsuperscript{as} made the error, repented by saying: 'O Allah\textsuperscript{azwj}! I\textsuperscript{as} ask You\textsuperscript{azwj} for the Sake of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}'. So when I\textsuperscript{saww} (agreed) to his\textsuperscript{as} Forgiveness, therefore Allah\textsuperscript{azwj} Forgave him\textsuperscript{as}.

And when Noah\textsuperscript{as} sailed in the ship and feared the drowning, he\textsuperscript{as} said: 'Our Allah\textsuperscript{azwj}! I\textsuperscript{as} ask You\textsuperscript{azwj} for the Sake of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}'. So when I\textsuperscript{saww} (agreed) to save him\textsuperscript{as} from the drowning, therefore Allah\textsuperscript{azwj} Saved him\textsuperscript{as}.

And when Ibrahim\textsuperscript{as} was flung into the fire, he\textsuperscript{as} said: 'Our Allah\textsuperscript{azwj}! I\textsuperscript{as} ask You\textsuperscript{azwj} for the Sake of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}'. So when I\textsuperscript{saww} (agreed) for his\textsuperscript{saww} rescue, therefore Allah\textsuperscript{azwj} Made it (fire) to be cool and safe for him\textsuperscript{as}.

And when Musa\textsuperscript{as} struck his\textsuperscript{as} staff (in the sea), he\textsuperscript{as} felt fear within himself\textsuperscript{as}, said: 'Our Allah\textsuperscript{azwj}! I\textsuperscript{as} ask You\textsuperscript{azwj} for the Sake of Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of
Muhammad saww. When I saww (agreed) for his security, Allah azwj Mighty and Majestic Said:

We said: “Do not fear! Surely you will be the uppermost! [20:68].”

O Jew! If Musa as came to know me saww, then did not believe in me saww and my saww Prophet-hood, his as Eman would not benefit him as for anything, nor would the Prophet-hood have benefitted him as. O Jew! And from my saww descendants is Al-Mahdi asws. When he asws comes out, Isa as Bin Maryam as would descend to him asws for his asws help. So he asws would proceed to pray Salat, and he as would pray Salat behind him asws.

(Omg, they are) Messengers of My Azwj Beloved and Exalted Creating for them the skies and the earth and the mountains, and they were overwhelmed by their asws Noor (light). Allah azwj Blessed and Exalted Said to the heavens and the earth and the mountains: “They asws are My azwj Beloved, and My azwj friends, and My azwj Divine Authorities upon My azwj creatures, and the Imams asws of My azwj Created beings. [azwj] have not Created any creature who is more Beloved to Me azwj than they asws are, and for them asws and the ones in their asws Wilayah I aswj Created My azwj Paradise.

He azwj Presented these to the skies and the earth and the mountains, and they were overwhelmed by their asws Noor (light). Allah azwj Blessed and Exalted Said to the skies and the earth and the mountains: “They asws are My azwj Beloved, and My azwj friends, and My azwj Divine Authorities upon My azwj creatures, and the Imams asws of My azwj Created beings. [azwj] have not Created any creature who is more Beloved to Me azwj than they asws are, and for them asws and the ones in their asws Wilayah I aswj Created My azwj Paradise.

And for the ones who oppose them asws and are inimical to them asws, I aswj Created My azwj Fire; and the one who claims their asws status from Me azwj, and their asws positions from My azwj Magnificence, I aswj will I will Punish him with such a Punishment I have not Punished anyone from the worlds!” [5:115], and Make him to be with the Polytheists in the lowest level of My azwj Fire.

721 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 1
And the one who acknowledge with their asws Wilayah and does not claim their asws status from Me aswj, and their asws positions from My azwj Magnificence, I aswj shall Make him to be with them asws in the Orchards of My azwj Gardens, and therein would be for them whatever they so desires in My azwj Presence, and Permit them My azwj Prestige, and Legalise My azwj Vicinity for them, and Intercede for them regarding the inner from My azwj servants and My azwj maids, for their asws Wilayah is an entrustment with My azwj creatures. So, which one of you will bear it with its weight and claim it for himself besides My azwj Choice?”

The skies and the earth and the mountains refused to bear it and feared from it [33:72], from the claiming of their asws statuses and coveting their positions from the Magnificence of their azwj Lord aswj. When Allah azwj Mighty and Majestic Settled Adam and his asws wife in the Paradise, He aswj Said to them: and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, meaning the tree of wheat, for then you will become of the unjust [2:35].

They both looked at the status of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws and found these to be the noblest of statuses of the inhabitants of Paradise. They as said: ‘O our as Lord aswj! For whom are these statuses?’ Allah aswj, Majestic is His aswj Majesty, Said: “Raise your as heads towards the Base of My aswj Throne!”

They as raised their asws heads and found the names of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and the Imams asws after them asws written upon the Base of the Throne by Noor from the Noor of the Subduer, Majestic is His aswj Majesty. They as said: ‘O our as Lord aswj! How prestigious to You aswj are the people of these statuses, and how noble they asws are with You aswj’
upon My\textsuperscript{azwj} Secrets. Beware of looking towards them with the eye of envy and covet their\textsuperscript{asws} statuses in My\textsuperscript{azwj} Presence, and their\textsuperscript{asws} positions from My\textsuperscript{azwj} Prestige, for due to that, you\textsuperscript{as} will both end up entering into My\textsuperscript{azwj} Prohibition and My\textsuperscript{azwj} disobedience \textit{then you will become of the unjust [2:35]!}"

They\textsuperscript{as} said: ‘Our\textsuperscript{as} Lord\textsuperscript{azwj}! And who are the unjust ones?’ He\textsuperscript{azwj} Said: ‘The claimants of their statuses without right!’ They\textsuperscript{as} said: ‘Our\textsuperscript{as} Lord\textsuperscript{azwj}! Show us the status of their oppressors in Your\textsuperscript{azwj} Fire until we see it just as we see their\textsuperscript{asws} status in Your\textsuperscript{azwj} Paradise’.

Allah\textsuperscript{azwj} Blessed and Exalted Commanded the Fire and it brought out (to display) the entirety of what was in it from the variety of scourges and punishments, and Allah\textsuperscript{azwj} Mighty and Majestic Said: “A Place of ones unjust to them\textsuperscript{asws}, the claimants of their\textsuperscript{asws} status is in the lowest level from it. \textit{Every time they intend to exit from it, there would be returned into it, [32:20], and Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; [4:56].}"

O Adam\textsuperscript{as} and O Hawwa\textsuperscript{as}! Do not look at My\textsuperscript{azwj} Noors (lights) and My\textsuperscript{azwj} Divine Authorities with the eye of envy, for I\textsuperscript{azwj} shall Lower you\textsuperscript{as} from My\textsuperscript{azwj} Vicinity, and Release Disgrace from Me\textsuperscript{azwj}! \textit{But the Satan suggested to them to manifest to them what was hidden from them from their evil, and said, ‘Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones’ [7:20] And he swore to them both, ‘I am from the advisers to you’ [7:21].}"

\textit{Thus, he indicated to them with deceit. [7:22], and carried them\textsuperscript{as} upon coveting their\textsuperscript{asws} status, so they\textsuperscript{as} looked at them\textsuperscript{asws} with the eye of envy. They\textsuperscript{as} were abandoned until they\textsuperscript{as} both ate from the tree of wheat, and there returned to be barley in place of what they had eaten. So, the original wheat, all of it was from what they did not eat, and the original barley, all of it was from what return in place of what they\textsuperscript{as} had eaten.}
When they had eaten from the tree, the ornaments and the garments flew away from their bodies and they remained naked, and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: “Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?” [7:22]. They said: ‘Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers’ [7:23].

قَالَ اهْبِطَا مِنْ جِوَارِي فَلَََّوُرُنِِّ فِِ جَنَّتِِ مَنْ يَعْصِينِِ فَْبِهَا مَوْكُولَينِِْلَ أَنْ فُسِهِمَا فِِ

He azwj Said: “Get down from My Vicinity, for the one who disobeys Me will not be in My Paradise!” They were Sent down allocated to their own selves in seeking the livelihood. When Allah Mighty and Majestic Wanted to Turn to them, Jibraeel came to them and said to them: ‘You two have been unjust to yourselves by coveting the status of the ones merited over you, and your recompense is what you have been punished with, from the descent from the Vicinity of Allah Mighty and Majestic to His earth. Ask your Lord by the right of the names which you saw upon the Base of the Throne until He Turns to you.’

فَقَالا اللَّهُمَّ ِِنَّا نَسْأَلُكَ بََِقِّ الَِْكْرَمِينَ عَلَيْكَ-

They said: ‘O Allah! We ask You by the right of ones prestigious to You – Muhammad, and Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn, and the Imams, Turn to us and be Merciful to us.

فَتَابَ اللَّهُ عَلَيْهِمَا

Allah Turned to them, surely He is the oft-turning, the Merciful. Thus, the Prophets of Allah, after that, did not cease to preserve this entrustment and informing their successor and the sincere ones of their communities with it.

فِيَابَوْنَ حُلَهَا وَ يُشْفِقُونَ مِنِ ادِّعَائِهَا وَ حََِلَهَا الِْْنْسَانُ الَّذِي قَدْ عُرِفَ فَأَصْلُ كُلِّ ظُلْمٍ مِنْهُ ِِلَ يَوْمِ الْقِيَامَةِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ

But they (skies and earth and mountains) refused to bear it and feared from fulfilling it, and the human being who had recognised, bore it. Thus, the origin of every injustice up to the Day of Qiyamah is from it, and that is the Word of Allah Mighty and Majestic: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant.

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Al-Mufazzal said, ‘So I said to him asws, ‘O son asws of Rasool-Allah saww! So inform me about the Words of Allah azwj Mighty and Majestic and He Made it a Word to continue in his posterity [43:28]?’ He asws said: ‘It Means that, the Imamate. Allah azwj Made it to be in the posterity of Al-Husayn asws up to the Day of Qiyamah’.

He (Al-Mufazzal) said, ‘So I said to him asws, ‘O son asws of Rasool-Allah saww! So how did the Imamate come to be in the sons asws of Al-Husayn asws besides the sons asws of Al-Hassan asws, and they asws both are the sons asws of Rasool-Allah saww and his saww grandsons asws, and the Chiefs of the youths of the people of the Paradise?’

He asws said: ‘Musa as and Haroun as were both Prophets as, Rasools as, brothers. So Allah azwj Made the Prophet-hood to be in the posterity of Haroun asbeside the posterity of Musa as, and it was not for anyone to ask, ‘Why did Allah azwj do that?’ And the Imamate is the
Caliphate of Allahazwj Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did Heazwj Make it to be in the posterity of Al-Husaynasws besides the posterity of Al-Hassanasws?' This is because Heazwj is Allahazwj. Heazwj is the Wise in Hisazwj Deeds: *He cannot be questioned concerning what He Does and they shall be questioned* [21:23].

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4– لِ، الخصال، ن، عيون أخبار الرضا عليه السلامة، مع، معاني الأحاديث عليهم السلام، عن، عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن أحمد بن محمد بن ملكمان عن 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saw written in the Throne: “Muhammad\textsuperscript{as\textregistered} is Rasool-Allah\textsuperscript{as\textregistered}, Ali\textsuperscript{as\textregistered} is Amir Al-Momineen\textsuperscript{as\textregistered}.\textsuperscript{726}

7 - ص، فقص الأبياء عليهم السلام بالإسناد إلى المذكور عن النبيّ عن ابن جرير عن أبي عبد الله عن الرسول صله الله عليهما في النّطق على غرفة رضوان الله عليهما وعليهما السلام.

8 - صلى الله عليه وسلم عن أبي إبراهيم في النّطق على الغرفة رضوان الله عليهما وعليهما السلام عن أبي عبد الله عن ابن جرير عن أبي عبد الله عن رضوان الله عليهما وعليهما السلام.

9 - صلى الله عليه وسلم عن أبي إبراهيم في النّطق على الغرفة رضوان الله عليهما وعليهما السلام عن أبي عبد الله عن ابن جرير عن أبي عبد الله عن رضوان الله عليهما وعليهما السلام.

(Not a Hadeeth)\textsuperscript{728}

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,
‘From Abu Abdullah asws having said: “Allah azwj Blessed and Exalted Presented upon Adam as his offspring during the Covenant. Then he as passed by the Prophet saww, and he saww was leaning upon Ali asws, and (Syeda) Fatima asws was following them asws and Al-Hassan asws and Al-Husayn asws were following (Syeda) Fatima asws. So Allah azwj Said: “O Adam! Beware of looking at them asws with envy, I azwj will Cast you as down from My azwj Vicinity”.

فَلَمَّا أَسْكَنَهُ اللَّهُ الَّذِي مُتَّلَهُ النَّاسُ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الَّذِيْنِ وَ الُّيْسَينِ صَلُوَاتُ اللَّهِ عَلَيْهِمْ فَنَظَرَ ِِلَهُمْ بََِسَدٍ ثَُُّ عُرِضَتْ عَلَيْهِ الْوَلاَيَةُ فَأَنْكَرَهَا

When Allah azwj Settled Adam as in the Paradise, He azwj Created for him as a likenesses of the Prophet saww and Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws. He as looked at them asws with envy, when Presented with their asws Wilayah, he as denied it. So the covering of the leaves of the Garden fell-off from him as.

فَلَمْ يَّلَٰ لِهُ اللَّهُ مِنْ حَسَدِهِ وَ أَقَّرَّ بِالْوَلاَيَةِ وَ دَعَّا بََِقِّ الَّذِيْنِ مَُُمَّدٍ وَ عَلِيٍّ وَ فَاَطِمَةُ وَ الَّذِيْنِ صَلُوَاتُ اللَّهِ عَلَيْهِمْ غَفَرَ اللَّهُ لَهُ وَذَلِكَ قَوْلُهُ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ الْْيَةَ.

So when he as repented to Allah azwj from his asws envy and he as acknowledge their asws Wilayah and supplicated by the sake of the five – Muhammad saww and Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws, Allah azwj Forgave him as, and that is in His azwj Words Then Adam received (certain) Words from his Lord [2:37] – The Verse”.

Tafseer of the Imam (Hassan Al-Askari asws) - ‘Allah aswj The Exalted, when He aswj Created Adam as and Made him as complete, and Informed him as the names of all things and presented them to the Angels, Made Muhammad saww and Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws as five resemblances in the back of Adam as, and it was so that their asws Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فَأَمَرَ اللَّهُ الْمَلََئِكَةَ بِالسَّجْدَةِ لِْدَمَ ت َعْظِيماً لَهُِّ نَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وِعَاءً لِ تِلْكَ الَِْشْبَاحِ الَّتِِ قَدْ عَمَّ أَن ْوَارُهَا الْْفَاقَ مِنَ السَّمَاوَاتِ وَالْْجُ ِ وَ الِْْنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ

Allah aswj the Exalted Commanded the Angels with the Sajdah to Adam as as a reverence for him as, as he as had been Graced by him as having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا ِِلاَّ ِِبْلِيسَ أَََ أَنْ يَتَوَاضَعَ لَِْلََلِ عَظَمَةِ اللَّهِ وَ أَنْ يَتَوَاضَعَ لَِِن ْوَارِنَا أَهْلَ الْبَيْتِ وَ قَدْ تَوَاضَعَتْ لََْ اَلْمَلََئِكَةُ كُلُّهَا فَاسْتَكْبَََ وَ تَرَفَّعَ فَكَانَ بِإِبَائِهِ ذَلِكَ وَ تَكَبَُِّهِ مِنَ الْكَافِرِينَ.

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So they (all) performed Sajdah – except Iblees. He refused to be humble to the Majesty of the Magnificence of Allah azwj, and to humble to our asws Lights of the People asws of the Household, and the Angels had humbled to it, all of them, and he was arrogant, and raised (considered himself la higher), and he was, due to that refusal of his la and his arrogance, (became) from the Kafirs [2:34].

And Ali asws Bin Al-Husayn asws said: ‘My asws father asws narrated to me asws from his asws father asws, from Rasool-Allah saww having said: ‘O servants of Allah azwj! When Adam as saw the light shining from his as forehead, when Allah azwj had Transferred our asws resemblances from the peak of the Throne to his asws forehead, saw the light but could not clarify the resemblances. So he as said: ‘O Lord! What are these lights?’ Allah azwj Mighty and Majestic Said: ‘Lights of resemblances transferred from the most noble spot of My azwj Throne to your asw forehead, and due to that I azwj Commanded the Angels with the Sajdah to you as, when you as happened to be a receptacle for those resemblances’.

Adam as said: ‘O Lord azwj! If only You azwj would Clarify these for me as?’. So Allah azwj Mighty and Majestic Said: “Look, O Adam as, at the peak of the Throne!”

Adam as looked, and the light of our asws resemblances fell from the forehead of Adam as to the peak of the Throne, and there became impressed in it the images of the lights of our asws resemblances which were in his asw forehead, just as the face of the human being becomes impressed in a clear mirror. Thus, he as saw our asws resemblances, and he as said: ‘O Lord azwj! What are these resemblances?’

Allah azwj the Exalted Said: ‘O Adam as! These are the resemblances of the most superior of My azwj creation, and My azwj created beings – This is Muhammad saww, and I azwj am ‘Al-Mahmoud’ (The most-Praised One), the Praised in My azwj deeds. I saww Derives for him saww a name from My azwj Names. And this is Ali asws, and I azwj am the ‘Al-Ali Al-Azeem’ (The Exalted, the Magnificent). I azwj Derived for him asws a name from My azwj Names.”
And this is (Syeda) Fatima\textsuperscript{asws}, and I\textsuperscript{azwj} am the Originator (Fatir) of the skies and the earth. She\textsuperscript{asws} will be separating My\textsuperscript{azwj} enemies from My\textsuperscript{azwj} Mercy on the Day of the Decision of My\textsuperscript{azwj} Judgments, and she\textsuperscript{asws} will be separating My\textsuperscript{azwj} friends from whatever would disgrace them and be bad for them. So, I\textsuperscript{azwj} Derived for her\textsuperscript{asws} a name from My\textsuperscript{azwj} Names.

And these two are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and I\textsuperscript{azwj} am (Al-Mohsin) the overall Benefactor. I\textsuperscript{azwj} Derived both their\textsuperscript{asws} names from My\textsuperscript{azwj} Name. They are the best of My\textsuperscript{azwj} creation, the most prestigious of My\textsuperscript{azwj} created beings. By them\textsuperscript{asws} I Take, and by them\textsuperscript{asws} I Give, and by them\textsuperscript{asws} I Punish, and by them\textsuperscript{asws} I Affirm, therefore use the Means to Me\textsuperscript{azwj} by them\textsuperscript{asws}, O Adam\textsuperscript{asw}!

And whenever a disaster strikes you\textsuperscript{as}, so make them\textsuperscript{asws} as your\textsuperscript{as} intercessors to Me\textsuperscript{azwj}, for I\textsuperscript{azwj} have Sworn upon Myself\textsuperscript{azwj} a true vow that I\textsuperscript{azwj} will not Disappoint a worker (approaching Me\textsuperscript{azwj}) through them\textsuperscript{asws}, nor will I\textsuperscript{azwj} Reject a beggar (approaching Me\textsuperscript{azwj}) through them\textsuperscript{asws}! So that is when erroneous slip was made from him\textsuperscript{as}, he\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} Mighty and Majestic by them\textsuperscript{asws}, and He\textsuperscript{azwj} Turned towards him\textsuperscript{saww}, and Forgave him\textsuperscript{asw}.

11 - م، تفسير الإمام عليه السلام إن موسى علّم أراد أن يأخذ عليهم عهده الفرقان فرق ما بين المحققين والمبطلين لمحترم ص بُنُوره و لعفو ع بإماميه وأهلية الطاهرين بإيمانيهما قالوا لئن لم يؤمن ذلك أن هذا أمر رهين حتى نرى الله جهزة عيانا بُنُورا بذلك تأخذتهم الصاعقة مفعارة و هم ينطرون إلى الصعاقة تترش عليهم.

Tafseer of the Imam (Hassan Al-Askari)\textsuperscript{asws}: ‘And that was because when Musa\textsuperscript{as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad\textsuperscript{saww} with his\textsuperscript{saww} Prophet-hood, and to Ali\textsuperscript{asws} with his\textsuperscript{asws} Imamate, and to the Pure Imams\textsuperscript{asws} with their\textsuperscript{asws} Imamate, they said: ‘We will never believe in you, that this is a Command of your\textsuperscript{as} Lord\textsuperscript{azwj} until we see Allah manifestly, visually informing us with that’. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them’.

730 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 10
And AllahAZW Mighty and Majestic Said: “O MusaAS! IAZW am Honouring to MyAZW friends, the ratifiers of MyAZW elitesASWS, and IAZW don’t Mind, and similar to that IAZW am Wrathful to MyAZW enemies, the repellers of the rights of MyAZW elitesASWS, and IAZW don’t Mind!”

MusaAS said to the remaining ones who were not struck by the thunderbolt: ‘What is that you are saying? Are you accepting and acknowledging? O else you would be joining with them (the ones struck by the lightning).’

They said, ‘O MusaAS! We don’t know what happened with them and for what they were struck? It was so that the thunderbolt did not strike them due to youAS, except that it was a catastrophe from the catastrophes of the time which hits the righteous and the immoral (as well).

If it was rather, that they were struck to their rejection upon youAS with the matter of MuhammadASws and AliASws and theirASws ProgenyASws, then ask AllahAZW yourASWS LordAZW, by MuhammadASws and hisASws ProgenyASws, those whom youAS calling us towards themASws, that HeAZW should Revive those who have been struck, so that we can ask them, for what they had been struck, (and) what hit them.

MusaAS supplicated to AllahAZW by themASws, and AllahAZW Mighty and Majestic Revived them. MusaAS said: ‘Ask them, for what they were struck?’

So, they asked them, and they said, ‘O Children of Israel! It hit us, what hit us, due to our refusal of believing in the Prophet-hood of MuhammadASWS along with the Imamate of AliASws.

We, have been shown, after the death of ours, the kingdoms of our LordAZW from HisAZW skies, and HisAZW Veils, and HisAZW Throne, and HisAZW Chair, and HisAZW Gardens. So, we did not see the implementation of orders in the entirety of those kingdoms, as being of greater
authority than Muhammad \( \text{SAW} \), and Ali \( \text{ASWS} \), and (Syeda) Fatima \( \text{ASWS} \), and Al-Hassan \( \text{ASWS} \), and Al-Husayn \( \text{ASWS} \).

\[ \text{وَ إِن أَنَّا مِنْهَا بِهِذهِ الصَّاعِقَةِ ذُهِبْنا إِلَى الْبَيْتِ فَانَاذِهِمْ تَحْتَهُ وَ عَلَى عِظِّمْهَا عِظَمْهَا فَهُوَ خَلَى بِمَسَاكِنَهَا مَاتُنا عَزْنِي عَزَّ وَ جَلَّ بَنا وَ بَالِٰنا الْطَّيِّبِينَ} \]

And us, when we died by this thunderbolt, they went with us to the Fires, but Muhammad \( \text{ASWS} \) and Ali \( \text{ASWS} \), may the \text{Salawat} and the greetings be upon them, called out to them: ‘Pause from them, their Punishments, for they would be living (again) by the asking of an asker – asking our \( \text{ASWS} \) Lord \( \text{AZWJ} \) Mighty and Majestic, by us \( \text{ASWS} \) and by our \( \text{ASWS} \) goodly Progeny \( \text{ASWS} \)!”

\[ \text{وَ ذَلِكَ حِينَ لَمَّا مِتْنَا بِذِهِ الصَّاعِقَةِ ذُهِبْنا إِلَى الْبَيْتِ فَانَاذِهِمْ تَحْتَهُ وَ عَلَى عِظِّمْهَا عِظَمْهَا فَهُوَ خَلَى بِمَسَاكِنَهَا مَاتُنا عَزْنِي عَزَّ وَ جَلَّ بَنا وَ بَالِٰنا الْطَّيِّبِينَ} \]

And that is when they did not fling us afterwards, into the abyss, and delayed us until we were Resurrected by your \( \text{AS} \) supplication, O Musa \( \text{AS} \) Bin Imran \( \text{AS} \), by Muhammad \( \text{SAW} \) and his \( \text{SAW} \) goodly Progeny \( \text{ASWS} \).

\[ \text{فَكَأ ِّلَّلَّهُ عَزَّ وَ جَلَّ لَِِهْلِ عَصْرِ مَُُمَّدٍ ص فَإِذَا كَانَ بِالدُّعَاءِ حَمَّدٍ وَ آلِهِ الطَّيِّبِينَ نَشَرَظُلْمَةُ أَسْلََفِكُمُ الْمَصْعُوقِينَ بِظُلْمِهِمْ أَ فَمَا ََِ ُ عَلَيْكُمْ أَنْ لاَ تَعَرَّضُوا لِمِثْلِ مَا هَلَكُوا بِهِ ِِلَ أَنْ أَحْيَاهُمُ اللَّهُ عَزَّ وَ جَلَّ} \]

Allah \( \text{AZWJ} \) Mighty and Majestic Said to the people in the era of Muhammad \( \text{SAW} \): “So when it was so by the supplication by Muhammad \( \text{SAW} \) and his \( \text{SAW} \) goodly Progeny \( \text{ASWS} \), the injustices spread by your ancestors, the ones struck by the lightning due to their injustices was diffused, so what would be Obligated upon you all if you are objecting similarly to what they were destroyed with, up to their revival by Allah \( \text{AZWJ} \) Mighty and Majestic?”

Tafseer of the Imam (Hassan Al-Askari \( \text{ASWS} \)) – Rasool-Allah \( \text{SAW} \) said to the Jews: ‘Community of Jews! You are being inimical to a Rasool \( \text{SAW} \) of Allah \( \text{AZWJ} \) and are refusing to acknowledge that you have been belying, and you aren’t from the ignorant one with that Allah \( \text{AZWJ} \) will not punish anyone with it, nor decline this punishment from a doer ever, that Adam \( \text{AS} \) did not suggest the Forgiveness to his \( \text{AS} \) Lord \( \text{AZWJ} \) except with the repentance. Then how come you are suggesting it with what is with you?’

It was said, ‘How did that happen, O Rasool-Allah \( \text{SAW} \)?’ So Rasool-Allah \( \text{SAW} \) said: ‘When the mistake occurred from Adam \( \text{AS} \) and he \( \text{AS} \) exited from the Garden and was Admonished

\[ \text{731 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 11} \]
(friendly reproach) and Rebuked, he as said: ‘O Lord azwj! If i as repent and correct, would You azwj Return me as to the Garden?’ He azwj Said: “Yes”.

Adam as said: ‘So how shall I as do so, O Lord azwj – until I as happen to have repented and my repentance is Accepted?’ So Allah azwj Mighty and Majestic Said: “You as should Glorify Me aswj with what I aswj am Rightful of, and you as should acknowledge you as mistake just as you as are rightful of, and you as should beseech to Me aswj by the meritorious ones, those whose names aszw have Taught you asws, and Preferred you by them asws over My aswj Angels, and they asws are Muhammad saww and his saww goodly Progeny and the best ones asws of his saww companions, the Chosen (Glory is for You azwj and with Your azwj Praise. There is no god except You azwj! I as have done evil and was unjust to myself as, therefore Turn to me asws, surely You are the Oft-turning, the Merciful [2:128], by the right of Muhammad saww and his saww goodly Progeny and the best of his saww companions, the Chosen ones asws).

And Allah azwj the Exalted Inclined him as so, and he as said: ‘There is no god except You azwj! Glory is for You azwj and with Your azwj Praise. I as have done evil and was unjust to myself as – therefore You azwj be Merciful to me as as You azwj are the most Merciful of the merciful ones, by the right of Muhammad saww and his saww goodly Progeny and the best ones asws of his saww companions, the Chosen (Glory is for You azwj and with Your azwj Praise. There is no god except You azwj! I as have done evil and was unjust to myself as – therefore Turn to me as, surely You are the Oft-turning, the Merciful [2:128], by the right of Muhammad saww and his saww goodly Progeny and the best of his saww companions, the Chosen ones asws).

Allah azwj the Exalted Said: “I aswj have Accepted your as repentance, and a sign of that is I as shall Purify your as skin, for it has changed. And that is for the 13th of the Month of Ramazan, therefore Fast these three days which face you as, for these are the days of whiteness, Allah azwj would Purify part of your as skin during every day.”

So he as Fasted these, and during every day from these, a third of his as skin was Purified. Thus, during that, he as said: ‘O Lord azwj! How magnificent is the glory of Muhammad saww and his saww Progeny and his asws companions!’ So Allah azwj the Exalted Revealed unto him as: “O Adam as! You as, if you as were to recognise the majesty of Muhammad saww and his saww Progeny asws in My azwj Presence, and of his chosen companions, your as love for them asws would happen to be the most superior of your as deeds’.
Allah\textsuperscript{azwj} the Exalted Said: ‘O Adam\textsuperscript{as}, surely Muhammad\textsuperscript{saww} is such that if there were to be weighed with him\textsuperscript{saww}, the entirety of the creatures – from the Prophets\textsuperscript{as}, and the Mursils\textsuperscript{as}, and the Angels of Proximity, and the rest of My\textsuperscript{azwj} righteous servants – from the beginning of time up to its end, and from the soil up to the Throne, he\textsuperscript{saww} would outweigh them (all).

And that, if a man from the chosen ones of the Progeny of Muhammad\textsuperscript{saww} is such that, if he were to be weighed by the entirety of the progenies of the Prophets\textsuperscript{as}, he\textsuperscript{asws} would outweigh them. And that a man from the best of the companions of Muhammad\textsuperscript{saww} is such that, if he were to be weighed with the entirety of the companions of the Mursils\textsuperscript{as}, he would outweigh them.

O Adam\textsuperscript{as}, if a man from the Kafirs or the entirety of them was to love a man from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} chosen companions – Allah\textsuperscript{azwj} would Suffice him from that by ending for him with the repentance and the Eman, then Allah\textsuperscript{azwj} would Enter him into the Paradise.

Allah\textsuperscript{azwj} Deluges the Mercy upon each one – from those that love Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} companions, what, if it were to be distributed upon a number – like the number of every one whom Allah\textsuperscript{azwj} Created, from the beginning of the time up to its end, and they were all Kafirs, it would suffice them to have a praise-worthy ending – the Eman with Allah\textsuperscript{azwj} – until they would be rightful of the Paradise.

And that a man from the one who hates (Muhammad\textsuperscript{saww} and) the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} chosen companions, or one of them\textsuperscript{asws}, Allah\textsuperscript{azwj} would Punish him with such Punishment – if it was to be apportioned upon a number like the number of what Allah\textsuperscript{azwj} the Exalted Created, it would destroy them all\textsuperscript{732}.

\textsuperscript{732} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 12
‘Rasool-Allah ﷺ said: ‘When Adam ﷺ was Created, he ﷺ asked his Lord ﷺ to Show him ﷺ his offspring, from the Prophets ﷺ, and the successors ﷺ, the ones of Proximity to Allah azwj Mighty and Majestic.

Allah azwj Sent down a Parchment unto him ﷺ and he ﷺ read it just as Allah azwj the Exalted had Taught him ﷺ until he ﷺ ended up to Muhammad ﷺ the Arabian Prophet ﷺ, upon him ﷺ be the best of the Salawat and the greetings. He ﷺ found with his ﷺ name, the name of Ali ﷺ Bin Abu Talib ﷺ.

Adam ﷺ said: ‘This is a Prophet ﷺ after Muhammad ﷺ. But, a voice called out to him ﷺ, he ﷺ heard his voice and did not see his person, saying: ‘This is the inheritor of his knowledge, and husband of his daughter ﷺ, and his successor ﷺ, and father ﷺ of his offspring ﷺ.

When Adam ﷺ fell in the mistake, he ﷺ went on to make intermediaries with them ﷺ to Allah azwj the Exalted, so Allah azwj Turned to him ﷺ.

(The book) ‘Al Amaan’ – It is reported from my sheykh Muhammad Bin Al Najjar, from the reliable ones of the general Muslims, from the book which he made to be under the history of Al Khateeb, from Muhammad Bin Ahmad Bin Bakhtiar, from Muhammad Bin Al Hassan Bin Muhammad Al Hamdany, from Al Husayn Bin Al Hassan Bin Zayd, from Al Hassan Bin Ahmad Al Alawy, from Al Hassan Bin Abdul Tahman Bin Khallad, and Bakr Bin Ahmad Bin Mahklad, and Abu Abdullah Al Ghaliby, from Muhammad Bin Haroun Al Mansoury, from Ahmad Bin Shakhir, from Yahya Bin Aksam the judge, from Al Mamoun, from Atiyya Al Awty, from Sabit Al Bunany, from Anas Bin Malik (well-known fabricator),

733 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 13
‘From the Prophet 

having said: ‘When Allah \(\text{azwj}\) Mighty and Majestic Wanted to Destroy the people of Noah, Allah \(\text{azwj}\) Revealed to him\(^{a}\) that he\(^{a}\) should split up the teak Tablets’. When he\(^{a}\) had split them, he\(^{a}\) did not know what to do with them, so Jibraeel\(^{a}\) descended and showed him\(^{a}\) a structure of the ship and with him\(^{a}\) was a box in which were one hundred and twenty nine thousand nails.

He\(^{a}\) nailed the whole ship with the nails until there remained (only) five nails. He\(^{a}\) struck his\(^{a}\) hand to a nail from it, and it shone in his\(^{a}\) hand and illuminated just as the shining star tends to illuminate in the horizons of the sky. Noah\(^{a}\) was confused from that. Allah \(\text{azwj}\) Caused that nail to speak with a free eloquent tongue.

He\(^{a}\) said to him\(^{a}\): ‘O Jibraeel\(^{a}\)! What is this nail which I\(^{a}\) have not seen the like of it?’ He\(^{a}\) said: ‘This is a nail of the name of the best of the former ones and the latter ones, Muhammad\(^{saww}\) Bin Abdullah\(^{asws}\). Nail it in its front in the right side of the ship’.

Then he\(^{a}\) struck his\(^{a}\) hand upon a second nail, and it shone and radiated. Noah\(^{a}\) said: ‘And what is this nail?’ He\(^{a}\) said: ‘A nail of his\(^{saww}\) brother, and son\(^{asws}\) of his\(^{saww}\) uncle\(^{asws}\), Ali\(^{asws}\) Bin Abu Talib\(^{asws}\), so nail it upon the left side of the ship in its front’.

Then he\(^{a}\) struck his\(^{a}\) hand upon the third nail, and it blossomed and shone and radiated. He\(^{a}\) said: ‘This is the nail of (Syeda) Fatima\(^{asws}\), so nail it by the side of the nail of her\(^{asws}\) father\(^{saww}\).’

Then he\(^{a}\) struck his\(^{a}\) hand to the fourth nail, and it blossomed, and radiated. He\(^{a}\) said: ‘The nail of Al-Hassan\(^{asws}\), so nail it to the side of the nail of his\(^{asws}\) father\(^{asws}\).’

Then he\(^{a}\) struck his\(^{a}\) hand to the fifth nail, and it shone, and radiated, and it cried. He\(^{a}\) said: ‘O Jibraeel\(^{a}\)! What is this sound?’ He\(^{a}\) said: ‘This is the nail of Al-Husayn\(^{asws}\) Bin Ali\(^{asws}\), chief of the martyrs, so nail it to the side of the nail of his\(^{asws}\) brother\(^{asws}\).’
Then the Prophet saww said: ‘And We Carried him upon (a ship) of panels and nails [54:13]’. The Prophet saww said: ‘The Tablets were the panels (wood) of the ship, and we asws were the nails. Had it not been for us asws, the ship would not have sailed with its inhabitants’.  


Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, from Al Hassan Bin Ja’far, from Al Husayn Bin Sawwar, from Muhammad Bin Abdullah, from Shuja’a Bin Al Waleed, and Abu Badr Al Sakuny, from Al Amsh, from Abu Salih, from Ibn Abbas who said,  

‘Rasool-Allah saww said: ‘When the mistake befell Adam as and he as was Expelled from the Paradise, Jibraeel as came to him as and said: ‘O Adam as! Supplicate to your Lord. He as said: ‘O my beloved Jibraeel as! What shall I supplicate?’  

He as said: ‘Say: ‘O Lord as! I as ask You as by the right of those You as would be Extracting from my as Subl (lineage) at the end of time, only Turn to me as and have Mercy on me as’. Adam as said to him as: ‘Name them for me as’.  

He as said: ‘Say: ‘O Allah as! By the right of Muhammad asw Your asw Prophet saww and by the right of Ali asws successor asws of Your asw Prophet saww, and by the right of Fatima asws daughter asws of Your asw Prophet saww, and by the right of Al-Hassan asws and Al-Husayn asws grandsons asws of Your asw Prophet saww, only Turn to me as, be Merciful to Me asw’’.  

قدَاها بِهِمَا أَدَمَ فَتَابَ. اللَّهُ عَلَى وَذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو بِِِنَّ ِِلاَّ لَوْلاَنَا مَا هَتاَهُ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ ﻪُ�ُ ﻪُمَّ، فَتابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يَُْلِصُ النِّيَّةَ وَ يَدْعُو Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 14  

Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 15
From Ja'far asws Bin Muhammad asws from his asws father asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj the Exalted Presented the Wilayah of Ali asws Bin Abu Talib asws to the inhabitants of the skies and inhabitants of the earth, and they accepted it apart from Yunus as Bin Matta as, so Allah azwj Punished him as and Withheld him as in the belly of the whale due to his as denial of the Wilayah of Amir Al-Momineen Ali asws Bin Abu Talib asws, until he as accepted it’.

Abu Yaqoub (a narrator) said, ‘and he called out in the darkness that: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87], due to the Wilayah of Ali asws Bin Abu Talib asws. Abu Abdullah (another narrator) said, ‘I deny the Hadeeth’. So he presented it to Abdullah Bin Suleyman Al-Madany and he said to me, ‘Do not exit from the Hadeeth, for Amir Al-Momineen Ali asws Bin Abu Talib asws, addressed us at Al-Kufa. He asws praised Allah azwj the Exalted and extolled upon Him azwj.

He asws said in his asws sermon: ‘Had he asws not become from the accepting ones, He would have remained in its belly up to the Day he would have been Resurrected [37:144]’. So and so son of so and so stood up to him asws and said, ‘O Amir Al-Momineen asws! We hear Allah azwj (Saying): But had he not been from the Glorifying ones [37:143]’. He asws said: ‘Be seated, O Bakkar! Had he not been from the accepting ones, he as would have remained’ – up to the end of the Verse”.

In a report of Sa’ad Bin Abdullah,

‘From Al-Qaim asws: ‘Zakariya as asked his as Lord azwj to Teach him as the five names, so Jibraeel as descended unto him as and taught these to him as’.

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736 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 16
CHAPTER 8 – MERIT OF THE PROPHET\textsuperscript{as} AND PEOPLE\textsuperscript{asws} OF HIS\textsuperscript{saww} HOUSEHOLD OVER THE ANGELS, AND THEIR TESTIFICATION WITH THEIR\textsuperscript{asws} WILAYAH

1 – ك، إكمال الدين ن، عيون أمير اليمين، عن ASUS, about the angels, and their testification with their Wilayah.

From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Mominneen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} had not Created any creature superior than me\textsuperscript{saww}, nor any more prestigious to Him\textsuperscript{azwj} than me\textsuperscript{saww}.

He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Blessed and Exalted Merited His\textsuperscript{azwj} Prophets\textsuperscript{as}, the Messengers\textsuperscript{as}, over the Angels of Proximity, and Merited me\textsuperscript{saww} over the entirety of the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}, and Merited after me\textsuperscript{saww}, you\textsuperscript{asws} and the Imams\textsuperscript{asws} from after you\textsuperscript{asws}, and surely the Angels are our\textsuperscript{asws} servants and servants of ones who love us\textsuperscript{asws}.

O Ali\textsuperscript{asws}! Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7] – in our\textsuperscript{asws} Wilayah.

O Ali\textsuperscript{asws}! Had it not been for us\textsuperscript{asws}, Allah\textsuperscript{azwj} would have neither Created Adam\textsuperscript{as}, nor Hawwa\textsuperscript{as}, nor the Paradise, nor the Fire, nor the sky, nor the earth. How can we\textsuperscript{asws} not happen to be superior than the Angels and we\textsuperscript{asws} have preceded them to the recognition of our\textsuperscript{asws} Lord\textsuperscript{azwj}, and glorifying Him\textsuperscript{azwj}, and extolling His\textsuperscript{azwj} Oneness and His\textsuperscript{azwj} Holiness, because the first of what Allah\textsuperscript{azwj} Mighty and Majestic Created was our\textsuperscript{asws} souls.
We asws spoke with His azwj Oneness and His azwj Praise. Then He azwj Created the Angels. When they witnessed our asws souls are being one Noor (light), they revered our asws matter. So we asws glorified (Allah azwj) in order to teach the Angels that we asws were Created, being Created beings, and He azwj removed from our asws attributes. So the Angels glorified (Allah azwj), to our asws glorification, and we asws Removed Him azwj from our asws attributes.

When they witnessed the magnificence of our asws glory, we asws extolled the Oneness (of Allah azwj) in order to teach the Angels that there is no god except Allah azwj and we asws are servants, and we asws were not gods obligating to be worshipped along with Him azwj, or besides Him azwj. So they said, ‘There is no god except Allah azwj.

When they witnessed the greatness of our asws position, we asws exclaimed the Greatness (of Allah azwj) in order to teach the Angels that Allah azwj is Greater than the Magnificent position be attained except by Him azwj.

When they witnessed what Honour and strength He azwj has Made to be for us asws, we asws said: ‘There is neither any might nor strength except with Allah azwj’ in order to teach the Angels that there was neither any might for us asws nor strength except through Allah azwj.

When they witnessed what Allah azwj have Favoured with upon us asws and Obligated for us asws of the Obligatory obedience, we asws said: ‘The Praise is for Allah azwj’, in order to teach the Angels what is the Right for Allah azwj, Exalted is His azwj Mention, upon us asws, from the praising (thanking) upon His azwj Favours’. So the Angels said: ‘The Praise is for Allah azwj’.

Thus, they were guided by us to recognise the Tawheed of Allah azwj, and His azwj Glorification, and His azwj Extollations, and His azwj Praise.
Then Allah azwj Blessed and Exalted Created Adam as and Deposited us asws in his as Sulb (lineage), and Commanded the Angels with the Sajdah to him as a reverence to us asws and as an honour, and their Sajdahs were (acts of) worship to Allah azwj Mighty and Majestic, and as an honour to Adam as, and obedience to our asws existence in his as Sulb.

فَكَيْفَ لا نَكُونُ أَفْضَلَ مِنَ الْمَلََََِةِ وَ قَدْ سَجَدُوا لِْدَمَ كُلُّهُمْ أَجََْعُونَ وَ ِِنَّهُ لَمَّا عُرِجَ بِِ لَ السَّمَاءِ أَذََْنَ جَبََْئِيلُ مَثْنََ مَثْنََ وَ أَقَامَ مَثْنََ مَثْنََ ثَُُّ

So, how can we asws no happen to be superior than the Angels and they had prostrated to Adam as, all of them in their entirety; and surely, when there was an ascension with me saww to the sky, Jibraeel as proclaimed the Azaan, two by two (phrases), and Iqaamah, two by two, then said to me saww: ‘Go ahead, O Muhammad saww, and Commanded the Angels with the Sajdah to him as a reverence to us asws and as an honour, and their Sajdahs were (acts of) worship to Allah azwj Mighty and Majestic, and as an honour to Adam as, and obedience to our existence in his Sulb. So, I saww went ahead and prayed Salat (leading) them, and there is no pride. When I saww ended up to the Veils of light, Jibraeel as said to me saww: ‘Go ahead, O Muhammad saww, and he as stayed behind from me saww. I saww said: ‘O Jibraeel as! This is the end point of my as limit which Allah aswj Mighty and Majestic has Placed me as in, up to this place. If I as were to exceed it, my as wings would be incinerated due to my as exceeding the limit of my as Lord azwj, Majestic is His azwj Majestic’. 

فَزُخَبِ فِِ النُّورِ زَخَّةً حَتََّّ انْتَهَيْتُ الْمَكَانِ فَإِنْ تَََاوَزْتُهُ احْرََْقَتْ أَجْنِحَتِِ بِتَعَدِّي حُدُودِ رَبِِّ جَلَّ جَلََلُهُ

He aswj called out to me saww: “O Muhammad aswj! You saww are My awwj servant, and I aswj am your saww Lord awwj, therefore it is Me awwj you saww should worship and be reliant upon Me awwj for you saww are My awwj Noor among My awwj servants, and My awwj Rasool sawwj to My awwj creatures, and My awwj Divine Authority among My awwj Created beings.
It is for you\textsuperscript{saww} and for the ones who follow you\textsuperscript{saww}, \textit{Imam}\textsuperscript{azwj} Paradise, and for the ones who oppose you\textsuperscript{saww} \textit{Imam}\textsuperscript{azwj} Fire, and for your\textsuperscript{saww} successors\textsuperscript{asws} \textit{Imam}\textsuperscript{azwj} Honours, and for their\textsuperscript{asws} Shias \textit{Imam}\textsuperscript{azwj} Obligated My\textsuperscript{azwj} Rewards!

\textit{Imam}\textsuperscript{azwj} \textit{Imam}\textsuperscript{azwj} said: ‘O Lord\textsuperscript{azwj}! And who are my\textsuperscript{saww} successors\textsuperscript{asws}?’

He\textsuperscript{azwj} Called out to me\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! Your\textsuperscript{saww} successors\textsuperscript{asws} are the ones written upon the Base of My\textsuperscript{azwj} Throne’. So, \textit{Imam}\textsuperscript{azwj} looked, and \textit{Imam}\textsuperscript{azwj} was in front of my\textsuperscript{saww} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, at the Base of the Throne, and \textit{Imam}\textsuperscript{azwj} was twelve Noors (lights), there being a green line in each light, upon it being the name of my\textsuperscript{saww} successor\textsuperscript{asws} from my\textsuperscript{saww} successors\textsuperscript{asws}.

The first of them was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and their\textsuperscript{asws} last one was Mahdi\textsuperscript{asws} of my\textsuperscript{saww} community, so \textit{Imam}\textsuperscript{azwj} said: ‘O Lord\textsuperscript{azwj}! They\textsuperscript{asws} are my\textsuperscript{saww} successors\textsuperscript{asws} from after me\textsuperscript{saww}?’. He\textsuperscript{azwj} Called out to me\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! They\textsuperscript{asws} are My\textsuperscript{azwj} Guardians, and My\textsuperscript{azwj} Trustees, and My\textsuperscript{azwj} Elites, and My\textsuperscript{azwj} Divine Authorities after you\textsuperscript{saww}, after you\textsuperscript{saww} upon My\textsuperscript{azwj} Created beings, and they\textsuperscript{asws} are your\textsuperscript{saww} successors\textsuperscript{asws}, and your\textsuperscript{saww} caliphs, and best of My\textsuperscript{azwj} creatures.

By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! \textit{Imam}\textsuperscript{azwj} will Cause My\textsuperscript{azwj} Religion to prevail by them\textsuperscript{asws}, and Raise My\textsuperscript{azwj} Word by them\textsuperscript{asws}, and Purify the earth by their\textsuperscript{asws} last one\textsuperscript{asws}, from My\textsuperscript{azwj} enemies, and I\textsuperscript{saww} shall Enable him\textsuperscript{asws} upon the easts of the earth and its wests, and I\textsuperscript{saww} shall Submit the winds to him\textsuperscript{as}, and humble the difficult clouds for him\textsuperscript{as} and be gentle to him\textsuperscript{asws} in the causes, and Help him\textsuperscript{asws} with My\textsuperscript{azwj} armies, and Assist him\textsuperscript{asws} with My\textsuperscript{azwj} Angels until My\textsuperscript{azwj} Call is exalted and the creatures unite upon My\textsuperscript{azwj} Tawheed. Then \textit{Imam}\textsuperscript{azwj} shall Make his\textsuperscript{as} kingdom to be permanent and Cause the days to pass between My\textsuperscript{azwj} Guardians\textsuperscript{asws} up to the Day of Qiyamah’.

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\textsuperscript{737} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 1
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever Jibraeel\textsuperscript{as} came to the Prophet\textsuperscript{saww} sat in front of him\textsuperscript{saww} – the sitting of a slave, and he\textsuperscript{as} would not enter until he\textsuperscript{as} sought his\textsuperscript{saww} permission’".\textsuperscript{\textit{738}}

\textsuperscript{3} ع، علل الشرائع ابْنُ عُبْدُوسٍ عَنِ ابْنِ قَُتَيْبَةَ عَنِ ابْنُ شَاذَانَ عَنِ ابْنِ أَبِِ عُمَيرٍْ عَنْ هِشَامِ بْنِ سَالٍَِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

\textsuperscript{4} ج، الْحتجاج م، تفسير الْمام عليه السلَم عَنْ أَبِِ مَُُمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ:

\textsuperscript{738} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 2

\textsuperscript{739} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 3
them when they were raised from it, except and they meaning themselves to be superior than them in the Religion is merits, and more knowing with Allah\textsuperscript{azwj} and with His\textsuperscript{azwj} Religion, so Allah\textsuperscript{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs.

So He\textsuperscript{azwj} Created Adam\textsuperscript{as} and Taught him\textsuperscript{as} the names, all of them, then Presented these to them, and they were unable from recognising these. Then He\textsuperscript{azwj} Commanded Adam\textsuperscript{as} to inform them with these and they recognised his\textsuperscript{as} merit regarding the knowledge, over them.

Then He\textsuperscript{azwj} Extracted from the Sulb of Adam\textsuperscript{as}, his\textsuperscript{as} offspring, from them were the Prophets\textsuperscript{as}, and the Rasools\textsuperscript{as}, and the good ones from the servants of Allah\textsuperscript{azwj}, their superior being Muhammad\textsuperscript{saww}, then the Progeny\textsuperscript{asws} of Muhammad, and from the good ones, the meritorious, from them being Muhammad\textsuperscript{saww} and the good ones of the community of Muhammad\textsuperscript{saww}.

And so the Angels recognised by that, they\textsuperscript{asws} were superior than the Angels’ – up to the end of what we copied before in the chapter on the military expedition of Tabuk in the story of Al-Aqaba”.\textsuperscript{740}

‘From Abu Abdullah\textsuperscript{asws} having been asked, ‘Are the Angels more numerous or the children of Adam\textsuperscript{as}?’

He\textsuperscript{asws} said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! The Angels of Allah\textsuperscript{azwj} in the skies are more numerous than the number of grains of sand in the earth, and there is no place of a foot in the sky except and there is an Angel in it glorifying and extolling the Holiness, nor is there any tree in the earth, nor clod of mud except and in it is an Angel allocated with it. Every day Allah\textsuperscript{azwj} is brought their deeds, and Allah\textsuperscript{azwj} is more Knowing with it.

\textsuperscript{740} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 4
And there is no one from these except and he draws closer every day to Allah asw through our asws Wilayah, People asws of the Household, and he seeks Forgiveness for ones who love us asws, and curses our asws enemies, and asks Allah aswj to Send the Punishment upon them with a Sending’. 741

\[\text{741) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 5}\]

6 – Ibn, Bichair Al Darajat from Ibn Bazie, Al Husayn Bin Saeed, Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

‘From Abu Ja’far asws having said: ‘By Allah aswj! In the sky there are seventy types of Angels. If the people of the earth, all of them were to be united upon them to count on type of them, they would not be able to count them, and they are making it a Religion with our asws Wilayah’. 742

7 – Ibn, Bichair Al Darajat from Ibn Bazie, Abdul Rahman Bin Muhammad, Sadeyr Al Sayrafi, from Abu Abdullah asws

‘From Abu Abdullah asws having said: ‘This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity’. 743

8 – Ibn, Bichair Al Darajat from Ibn Bazie, Sadeyr Al Sayrafi, Muhammad Bin Al Husayn, Ibrahim Bin Abu Al Bilad, from Abu Abdullah asws

‘From Abu Abdullah asws having said: ‘This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity, and Presented to the Prophets, but none acknowledge with it except the Messengers as, and Presented to the Momineen, but none acknowledged with it except the Examined ones’. 744

9 – Ibn, Bichair Al Darajat from Ibn Bazie, Al Husayn Bin Saeed, Al Husayn Bin Saeed, Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

‘From Abu Ja’far asws having said: ‘By Allah aswj! In the sky there are seventy types of Angels. If the people of the earth, all of them were to be united upon them to count on type of them, they would not be able to count them, and they are making it a Religion with our asws Wilayah’.

\[\text{742) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 6}\]

\[\text{743) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 7}\]

\[\text{744) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 8}\]
From Abu Ja’far asws, he (the narrator) said, ‘He asws said to me: ‘O Abu Hamza! Do you see that the ones Chosen for our asws matter (Wilayah), from the Angels were the ones of Proximity, and from the Prophets as were the Messengers as, and from the Momineen were the Examined ones?’”745

From Abu Abdullah asws having said: ‘Allah azwj Presentcd the Wilayah of Amir Al-Momineen asws. The Angels accepted it, and an Angel called Futrus refused it, so Allah azwj Broke his wings. When Al-Husayn asws Bin Ali asws was born, Allah azwj Sent Jibraeel as among seventy thousand Angels to Muhammad saww to congratulate him saww of his asws birth.

(On his way) he as passed by Futrus. Futrus said to him as, ‘O Jibraeel as! Where are you as going?’ He as said: ‘Allah azwj has Sent me as to Muhammad saww to congratulate them (him saww) of the birth of a son asws during this night’.

Futrus said to him as, ‘Carry me with you as and ask Muhammad saww to supplicate for me’. Jibraeel as said to him: ‘Ride on my wing’. He rode his as wing and came to Muhammad saww. He as entered to see him saww and congratulated him saww and said to him saww: ‘O Rasool-Allah saww! Futrus, there is brotherhood between me as and him, and he asked me as to ask you saww to supplicate to Allah azwj for him, for Him saww to return his wings to him’.

Futrus said to him saww: ‘Will you do it?’ He said, ‘Yes’. Rasool-Allah saww presented to him the Wilayah of Amir Al-Momineen asws, and he accepted it. Rasool-Allah saww said: ‘Your concern is with the cradle (of Al-Husayn asws). Wipe with it and wallow in it’.

745 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 9
He asws said: ‘Futrus went to the cradle of Al-Husayn asws Bin Ali asws and Rasool-Allah saww supplicated for him’.

قَالَ قَالَ رَسُولُ اللَّهِ ص ف َنَظَرْتُ ِِلَ رِيشِهِ وَ ِِنَّهُ لَيَطْلُعُ وَ ََْرِي مِنْهُ الدَّمُ وَ يَطُولُ حَتََّّ لَِْ قَ بَِنَاحِهِ الْْخَرِ وَ عُرِجَ مَعَ جَبََْئِيلَ ِِلَ السَّمَاءِ وَ صَارَ ِِلَ مَوْضِعِهِ. 746

746 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 10

He asws said: ‘Rasool-Allah saww said: ‘I saww looked at his feather and it emerged and the blood flowed from it, and it prolonged until it adhered to his other wing, and he ascended along with Jibraeel as to the sky and came to his place”. 746

746 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 10

‘From Abu Abdullah asws, he (the narrator) said, ‘We heard him asws saying: ‘The Angels of Allah azwj Blessed and Exalted did not attain the Proximity from Him azwj except by that which you (Shias) are upon, and that the Angels are describing what you are describing, and are seeking what you are seeking, and that from the Angels there are Angels saying, ‘Our word regarding the Progeny asws of Muhammad saww is that which you (Shias) are made to be upon’”. 747

747 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 11

Abu Abdullah asws having said: ‘Al-Karoubeen are a group of our asws Shias from the first creation. Allah azwj Made them to be behind the Throne. If the Noor (light) of one of them were to be apportion upon the inhabitants of the earth, it would be sufficient for them’.

748 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 12

Then he asws said: ‘When Musa as asked his as Lord azwj what he as asked, He azwj Commanded one of the Karoubeen to flash to the mountain, and made it to be rubble’”. 748

748 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 12
'From Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'I\textsuperscript{saww} am the chief of the ones Allah\textsuperscript{azwj} Created, and I\textsuperscript{saww} am better than Jibraeel\textsuperscript{as}, and Israfeel\textsuperscript{as}, and bearers of the Throne, and the entirety of the Angels of Proximity, and Prophets\textsuperscript{as} of Allah\textsuperscript{azwj}, the Messengers\textsuperscript{as}.'

And I\textsuperscript{saww} am in charge of the intercession, and the noble Fountain, and I\textsuperscript{saww} and Ali\textsuperscript{asws} are two fathers of this community. One who recognises us\textsuperscript{asws} so he has recognised Allah\textsuperscript{azwj} Mighty and Majestic, and from Ali\textsuperscript{asws} are two grandsons\textsuperscript{asws} of my\textsuperscript{saww} community.

And the chiefs of the youths of the inhabitants of the Paradise are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} are the nine Imams\textsuperscript{asws}. Obedience to them\textsuperscript{asws} is obedience to me\textsuperscript{saww}, and disobedience to them\textsuperscript{asws} is disobedience to me\textsuperscript{saww}. The ninth of them\textsuperscript{asws} is their\textsuperscript{asws} Qaim\textsuperscript{asws}, and their\textsuperscript{asws} Mahdi\textsuperscript{asws}. \textsuperscript{749}

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(The book) ‘Ikmal Al Deen’ – Al Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Abdulllah\textsuperscript{asws} having said: 'When Allah\textsuperscript{azwj} Created the Throne, He\textsuperscript{azwj} Created two Angels to surround it. He\textsuperscript{azwj} said: "Testify that there is no god except \textsuperscript{azwj}\textsuperscript{azwj}. They testified. Then He\textsuperscript{azwj} said: "Testify that Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}. They testified. Then He\textsuperscript{azwj} said: "Testify that Ali\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws}. They testified".\textsuperscript{750}

Tafseer If the Imam (Hassan Al-Askari\textsuperscript{asws}) - And as for the Support of Allah\textsuperscript{azwj} Mighty and Majestic to Isa\textsuperscript{as} with the Holy Spirit, so it was Jibraeel\textsuperscript{as} the one who presented to Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} had put on his\textsuperscript{saww} Al-Qatwaniyya cloak upon himself\textsuperscript{saww} – and upon Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and said: ‘O Allah\textsuperscript{azwj}! 

\textsuperscript{749} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 13
\textsuperscript{750} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 14
They asws are my saww family. I saww am at war against the one (who) is at war with them asws, and am at peace with the one who is at peace with them asws, loving to the one who loves them asws, and hateful towards the one who hates them asws.

فَكُنْ لِمَنْ حَارَبَ َهُمْ حَرْباً وَ لِمَنْ سَالَمَهُمْ سِلْماً وَ لِمَنْ أَحَبَّهُمْ مُّبّاً وَ لِمَنْ أَبَّغَضَهُمْ مُبْغِض

Therefore, Be at war with the one who fights against them asws, and be Peaceful with the one who is at peace with them asws, and Loving to the one who loves them asws, and Hateful to the one who hates them asws!

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ أَجَبْتُكَِِلَ ذَلِكَ يَا مَُُمَّدُ

Allah azwj Mighty and Majestic Said: ‘I azwj have Answered you saww to that, O Muhammad saww!’

فُرِدَتْ أُمُ سَلَمَةَ جَانِ َ الْعَبَاءِ لِتَدْخُلَ فَجَذَبَهُ رَسُولُ اللَّهِ ص وَ قَالَ لَسْتِ هُنَاكِ وَِِنْ كُنْتِ عَلَى خَيرٍْ

Then Umm Salma ra raised a side of the cloak in order to enter, but Rasool-Allah saww pulled it away and said: ‘Not over here (is your place), although you asws are upon goodness!’

وَ جَاءَ جَبََْئِيلُ مُدَّثِّراً وَ قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِِ مِنْكُمْ قَالَ أَنْتَ مِنَّا قَالَ أَ فَأَرْفَعُ الْعَبَاءَ وَ أَدْخُلُ مَعَكُمْ قَالَ ب َلَي فَدَخَلَ فِِ الْعَبَا

And Jibraeel as came over pondering, and said: ‘O Rasool-Allah saww! Make me as to be from you asws all!’ He saww said: ‘You as are from us asws’. He as said: ‘Can I raise the cloak and enter (to be) with you asws all?’ He saww said: ‘Yes’. So he as entered into the cloak, then exited and ascended to the sky towards the high kingdoms, and there had been a doubling of his as beauty and his as glory.

فَقَالَتِ الْمَلََئِكَةُ قَدْ رَجَعْتَ بَِمَالٍ خِلَََْفَ مَا ذَهَبْتَ بِهِ مِنْ عِنْدِنَا قَالَ فَكَيْفَ لاَ أَكُونُ كَذَلِكَ وَ قَدْ شُرِّفْتُ بِأَنْ جُعِلْتُ مِنْ آلِ مَُُمَّدٍ ص وَ أَهْلِ بْيَتِهِ قَالَتِ الَِْمْلََكُ فِِ مَلَكُوتِ السَّمَاوَاتِ وَ الُْْجُ ِ وَ الْكُرْسِيِّ وَ الْعَرْشِ حَقٌّ لَكَ هَذَا الشَّرَفُ أَنْ تَكُونَ كَمَا قُلْتَ

And the (other) Angels said: ‘You as have returned different to what you as had gone with from our presence!’ He as said: ‘And how can I as not happen to the like that and I as have been ennobled with being made to be from the Progeny asws of Muhammad saww and the People asws of his saww Household?’ The Angels in the kingdoms of the skies, and the Veils, and the Chair said: ‘It is a right for you as, this nobility, that you as should become as you as saying’.

أَمْهَلَ عَلَيْنِ عَنْ مَعَةِ حُرَّةِنَّ عَنْ تَقَيِّمِ مُحَزْبَةَ وَ مِكَائِلِ عَنْ يَسُوْرَ وَ إِسْحَآقِ خَلَّفَهُ وَ مَلَكَ الْمَوْتِ أَمَامَهُ

And Ali asws was such that Jibraeel as was with him asws on his asws right during the wars, and Mikael as on his asws left, and Israfeel as behind him asws, and the Angel of death in front of him asws. 751

751 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 15
16 - جع، جامع الأخبار الصدوق عن ابن إدريس عن أبيه عن ابن محدث عن ابن الشهاك عن عمير بن عبد الحميد عن الإمام ولي الأمر بالله وح.Date

(The book) ‘Jami’e al Akhbar’ of Al Sadouq, from Ibn Idrees, from his father, from Ibn Isa, from Muhammad bin Al Zahhak, from Aziz Bin Abdul Hameed, from Ismail Bin Talha, from Kaseer Bin Umery, from Jabir Bin Abdullah Al Ansari who said,

‘I heard Rasool-Allah saww saying: ‘Allah azwj Created me saww and Created Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws and the Imams asws, from Noor (Light).

He azwj Compressed that Noor with a Squeezing and our asws Shias came out from it. We asws glorified (Allah azwj), so they glorified, and we asws extolled the Holiness, so they extolled the Holiness, and we asws proclaimed the Oneness, so they proclaimed the Oneness, and we asws praised, so they praised, and we asws professed the Tawheed, so they professed Tawheed.

Then Allah azwj Created the skies and the earths, and Created the Angels. The Angels remained for one hundred years (millenia), neither recognising any glorification, nor extollation of Holiness, nor praise. So we asws glorified, and our asws Shias glorified and the Angels glorified to our asws glorification, and we asws extolled the Holiness, so our asws Shias extolled the Holiness and the Angels extolled the Holiness to our asws extollations of Holiness, and we asws praised, so our asws Shias praised, and the Angels praised to our asws praising (Allah azwj), and we asws professed the Tawheed, so our asws Shias professed Tawheed, and the Angels professed Tawheed to our asws professing Tawheed’.

And it was so that the Angels neither recognised glorification (of Allah azwj) nor extollation of Holiness from before our asws glorifying (Allah azwj) and glorification by our asws Shias. So, we azwj were the Unitarians when there was no Unitarian apart from us asws, and had rights upon Allah azwj the Exalted just as He azwj had Chosen us asws and Chosen our asws Shias, that He azwj Descends us asws at the High Illiyeen.
Allahazwj the Glorious Chose usasws and Chose ourasws Shias from before usasws becoming bodies. So, weasws supplicate and are Answered and Heazwj Forgives for usasws for ourasws Shias before weasws even seek Forgiveness of Allahazwj. 752

(The book) ‘Irshad Al Quloob’ –

From Abu Zarr Al-Ghafari’ who said, ‘I heard Rasool-Allahsaww saying: ‘Israfeelas prided over Jibraeelas and said: ‘Ias am better than youasw’. Heas said: ‘And why are youas better than meas?’ Heas said: ‘Because Ias am in charge of the eight bearers of the Throne, and Ias am in charge of the Blowing into the Trumpet, and Ias am the closest of the Angels to Allahazwj the Exalted’.

Jibraeelas said: ‘Ias am better than youasw’. Heas said: ‘By what are youas better than meas?’ Heas said: ‘Because Ias am a trustee of Allahazwj upon Hisazwj Revelation, and Ias am Hisazwj Messengeras to the Prophetsas and the Messengersas, and Ias am in charge of the eclipses and the earthquakes, and Allahazwj did not Destroy any community from the communities except upon myas hands’.

Theyas took theiras dispute to Allahazwj the Exalted, and Heazwj Revealed to themas: “Quieten down, for by Myazwj Mighty and Myazwj Majesty! Iasww have Created one who is better than both of youasw’. Theyas said: ‘O Lordazwj! And Youazwj have Created better than usas and weasw are Created from Noor (light)’.

Allahazwj the Exalted Said: “Yes”, and Heazwj Revealed to the Veil of Power to Uncover. It uncovered and there upon the right Base of the Throne was written: “There is no god except Allahazwj, Muhammadas, and Alisawws, and Fatimasawws, and Al-Hassanaasws, and Al-Husaynasws (are Beloved of Allahazwj)’.

752 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 16
Jibraeel\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! I\textsuperscript{as} ask You\textsuperscript{azwj} by their\textsuperscript{asws} right upon You\textsuperscript{azwj} only to Make me\textsuperscript{as} to be their\textsuperscript{asws} servant’. Allah\textsuperscript{awj} the Exalted Said: "I\textsuperscript{asws} Have Made you\textsuperscript{as} so!" So Jibraeel\textsuperscript{as} is from People\textsuperscript{asws} of the Household, and is our\textsuperscript{asws} servant\textsuperscript{753}.

(\textsuperscript{753}Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 17)
And that was from my teaching and teaching of Ali, and that was in the preceding Knowledge of Allah. The Angels learnt from us, the glorification (of Allah), and the extollation of Holiness; and all things Allah is Glorified with, and His Greatness is proclaimed, and His Holiness is extolled, is due to my teaching and teaching of Ali.

وَ كَانَ فِِ عِلْمِ اللَّهِ السَّابِقِ أَنْ لاَ يَدْخُلَ النَّارَ مُُِ ٌّ لِِ وَ لِعَلِيٍّ وَ كَذَا كَانَ فِِ عِلْمِهِ أَنْ لاَ يَدْخُلَ الَْْنَّةَ مُبْغِض  لِِ وَ لِعَلِيٍّ أَلاَ وَ ِِنَّ اللَّهَ ت َعَالَ خَلَقَ مَلََئِكَةً بِأَيْدِيهِمْ أَبَارِيقُ اللُّجَينِْ مَُْلُوَّةً مِنْ مَاءِ الَْْنَّةِ مِنَ الْفِرْدَوْسِ

And it was in the preceding Knowledge of Allah that one who loves me and Ali would not enter the Fire, and like that it was in His Knowledge that he will not enter the Paradise, the one hateful to me and to Ali, and that Allah the Exalted Created such Angels, having silver pitchers in their hand filled with water from the Paradise, from al-Firdows.

فَمَا أَحَدُ مِنْ شِيعَةِ عَلِيٍّ ِِلاَّ وَ هُوَ طَاهِرُ الْوَالِدَيْنِ تَقِيٌّ نَقِيٌّ أَمِن  مُؤْمِن بِاللَّهِ فَإِذَا أَرَادَ بِوَاحِدِهِمْ أَنْ يُوَاقِعَ أَهْلَهُ جَاءَ مَلَك  مِنَ الْمَلََئِكَةِ الَّذِينَ بِأَيْدِيهِمْ أَبَارِيقُ الَْْنَّةِ ف َقَطَرَ مِنْ ذَلِكَ الْمَاءِ فِِ ِِنَائِهِ الَّذِي يَشْرَبُ بِهِ ف َيَشْرَبُ هُوَ ذَلِكَ الْمَاءَ وَ يُنْبِتُ الِْْيمَانَ فِِ ق َلْبِهِ كَمَا يُنْبِتُ الزَّرْعَ

There is no one from the Shias of Ali except and he is of clean parents, pure, clear, secure, believer in Allah. So, whenever one of them intends to sleep with his wife, an Angel from the Angels, those in whose hands are pitchers of the Paradise, and the water drops from that into his container which he drinks from. So he drinks that water and the Eman grows in his heart just as the plant tends to grow.

They are upon a proof from their Lord, and from their Prophet and from my successor Ali, and from my daughter Fatima Al-Zahra, then Al-Hassan, then Al-Husayn, and the Imams from the sons of Al-Husayn.

فَلُبْتُ بِاِذْرَحَاللَّهِ وَ مِنْ هُمْ قَالَ أَحَدَ عَشَرَ مِنِِّ أَبُوهُمْ عَلِيُّ بْنُ أَبِِ طَالِ ثُُّ قَالَ النَّبِِ ص الَْْمْدُ لِلَّهِ الَّذِي جَعَلَ مََُبَّةَ عَلِيٍّ وَ الِْْيمَانَ سَبَبَينِْ

I said, ‘O Rasool-Allah! And who are they?’ He said: ‘Eleven from me, their father is Ali Bin Abu Talib’. Then the Prophet said: ‘The Praise is for Allah Who Made the love of Ali and the Eman as two causes’.

(19-754) The books ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Safouq, by his chain from Abu Saeed Al Khudry who said,

‘We were seated in the presence of Rasool-Allah when a man came up to him and said, ‘O Rasool-Allah! Inform me about the Words of Allah Mighty and Majestic to

754 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 18
Iblees[^la]: *Were you arrogant or were you from the exalted ones?* [38:75]. Who are they, O Rasool-Allah[^saww] who are more exalted than the Angels of Proximity?[^1]

Rasool-Allah[^saww] said: '[^la] and Ali[^asws], and (Syeda) Fatima[^asws], and Al-Hassan[^asws] and Al-Husayn[^asws]. We[^asws] in the Pavilions of the Throne Glorifying Allah[^azwj]. The Angels had been Glorifying by our[^asws] Glorification for two thousand years before Allah[^azwj] created Adam[^as]. When Allah[^azwj] Mighty and Majestic Created Adam[^as], He[^azwj] Commanded the Angels that they should do Sajdah to him[^as], and did not Command them for the Sajdah except for our[^asws] sake. All of the Angels did Sajdah except for Iblees[^la], for he[^la] refused to do Sajdah.

Therefore Allah[^azwj] 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, we[^asws] are the Doors of Allah[^azwj] which are from Him[^azwj]. It is by us[^asws] that the guided ones are guided by. The one who loves us[^asws] loves Allah[^azwj], and He[^azwj] will Settle him in His[^azwj] Paradise, and the one who hates us[^asws] hates Allah[^azwj], and He[^azwj] will Settle him in His[^azwj] Fire. And no one would loves us[^asws] except if he is of a good birth”.

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[^la]: Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 19
[^1]: Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 20
‘Rasool-Allah’

22: [Manaqib], Muhammad Bin Ahmad Bin Shazan, by his chain from Abu Hureyra (well-known fabricator) who said, ‘Rasool-Allah’

‘Amir Al-Momineen

The book ‘Manaqib’ – Muhammad Bin Ahmad Bin Shazan, by his chain from Abu Hureyra (well-known fabricator) who said,"

‘Amir Al-Momineen

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from the book of the seyyid Al Jaleel Hassan Bin Kabsh, by his chain up to Al Mufeed, raising it to Muhammad Bin Hanafiyya who said,"

‘Amir Al-Momineen

757 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 21
758 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 22
Then he saww said to me asws: ‘O Ali asws! You asws are the Imamasws, and the Caliph after me saww. Your asws battles are my saww battles, and your asws peace is my saww pace, and you asws are the father asws of my asws grandsons asws, and husband of my asws daughter asws, and from your asws offspring would be the clean Imams asws, and I saww am the chief of the Prophets asas, and you asws are the chief of the successors asas, and I saww and you asws are from one tree. Had it not been for us asws, Allah azwj would not have Created the Paradise, nor the Fire, nor the Prophets asas nor the Angels’. “

He asws said: ‘I asws said: ‘O Rasool-Allah saww! So, are we asws superior of the Angels?’ He saww said: ‘O Ali asws! We asws are superior, better creatures of Allah azwj upon the spread of the earth, and better than the Angels of Proximity to Allah azwj, and how can we asws not happen to be better than them and we asws had preceded them to the recognition of Allah azwj and His azwj Tawheed? By us asws Allah azwj was recognised, and by us asws Allah azwj was worshipped, and by us asws they were guided to the way of recognising Allah azwj.

O Ali asws! You asws are from me saww and I saww am from you asws, and you asws are my saww brother asws, and my saww Vizier. So when I saww pass away, the grudges will appear in the chests of the people, and Fitna of enduring silence will happen, every confidant and secret holder will fall from it, and that would be at the loss by your asws Shias of the firth from the seventh son asws from your asws sons asws. His asws absence would be grieved by the people of the earth and the sky, so how many a Momin would be unfortunate, anxious, confused during his asws absence’.  

And from him, from Al Mufazzal who said,

‘I said to our Master asws Al-Sadiq asws, ‘What were you asws (Infallibles) before Allah azwj Created the skies and the earth?’”

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759 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 23
He ḍ asws said: ‘We ḍ asws were Noor(s) (lights) glorifying Allah ṛ aswj the Exalted and extolling His ṛ azwj Holiness, until Allah ṛ aswj Created the Angels. Allah ṛ aswj Mighty and Majestic Said to them: “Glorify!” They said, ‘Yes O Lord ṛ aswj, there is no such knowledge for us’. 

He ṛ aswj Said to us ḍ asws: “Glorify!” We ḍ asws glorified, so the Angels glorified with our ḍ asws glorification. Indeed! We ḍ asws were Created as Noor(s) and our ḍ asws Shias were Created from rays (Shu’a) of that Noor (light). Therefore, due to that, they have been named as ‘Shia’. When it will be the Day of Qiyamah, the lower will join up with the higher’, then he ḍ asws drew closer his ḍ asws fingers’. 760

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760 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 24
CHAPTER 9 – THE ANGELS COME TO THEM*ASWS AND TREAD ON THEIR FURNISHINGS, AND THEY*ASWS SEEN THEM ALL

1. سؤال: الأحاديث المرتبطة بالملائكة الدخول على الانتهاء عن أبي طالب عن السنة تظهر عن النبي عن أن الملائكة تأتيهم وتطأ فرشهم وهم يرونهم صلوات الله عليهم أجمعين.

2. (Not a Hadeeth)

3. سؤال: الURRENT致使 الدخول على النبي عن بن سيناء عن مسما كريدين قال: كنت لتأكل من طعامك وتأكل من طعامة فلم تكن تأكل من طعامها وقلت أرى هذه أحمد بن عبد الله حنفاء جنرالما في أنباء ناسك


I heard Abu Abdullah*ASWS saying: ‘A man passed by my*ASWS father*ASWS while he*ASWS was performing Tawaaf, and he struck his hand upon his*ASWS shoulder, then said, ‘I ask you*ASWS about three characteristics, none recognise these apart from you*ASWS and another man’.

He*ASWS was silent from him until he*ASWS was free from his Tawaaf. Then he*ASWS entered the room and prayed two Cycle and I*ASWS was with him*ASWS. When he*ASWS was free he*ASWS called out: ‘Where is this questioner?’ He came and sat in front of him*ASWS. He*ASWS said: ‘Ask’.

So he asked him*ASWS about an issue. When he*ASWS had answered him, he said, ‘You*ASWS speak the truth’, and went away. My*ASWS father*ASWS said: ‘This is Jibrael*ASWS coming to you all to teach you the matters of your Religion’.

5. (The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Sinan, from Misma’a Kirdeyn who said,

‘I said to Abu Abdullah*ASWS, ‘I was sick, and it was so that when I ate with the man, I was harmed by it, and I ate from your*ASWS meal, I was not harmed by it’.

761 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 1
762 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 2
He said: ‘You had eaten a meal of a people the Angels shake hands with them upon their furnishings’. I said, ‘And they appear to you all?’ He said: ‘They are kinder with our children than we are’.

4 - بر، بصائر الدرجات ابن عيسى عن محمد عن النبى، عن محمد بن أحمد بن محمد بن عبد الله. قال: يا حسن، دخلنا في أنهم يأكلون من طعام قوم أنهم يصافحونهم، فقالوا: ما أطيب بهما منا?

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fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30], Abu Abdullahasws said: ‘By Allahasws! Weasws make them recline upon the cushions in ourasws houses’. 766

7 - بر، بصائر الدرجات أحمد بن الحسن بن قتال عن عزرع بن عمرو عن مصنف عن من صنف عن الشافعيّ قال: أصبَّح شبيهاً على وسائد كانت في منزل أبي عبد الله ففقال له بعض أصحابنا ما هذا خلت فذاك وكان يشبه شبيهاً ينون في الح_Substitutes_ كبر كائنة خرزة

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Al Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Al Sabatany who said,

‘I came across something upon a pillow which was in the house of Abu Abdullahasws. One of our companions said to himasws, ‘What is this? May I be sacrificed for youasws!’ And it was resembling something than happens to be among a lot of grass, as if it was beads.

فقال أبو عبد الله هذَا ما يسقُُِ مِن أَجْنِحَةِ الْمَلََئِِِّ كَانَتْ فِِ مَنْزِلِ أَ بَضُعُ أَصْحَابِنَا مَا هَذَا جُعِلْتُ فِدَاكَ وَ ِِن َّهَا لَتَأْتِينَا وَ ِِن َّهَا لَتَمُرُّ بِأَجْنِحَتِهَا عَلَى رُؤُوسِ صِبْيَانِنَا يَا عَمَّارُ ِِنَّ الْمَلََئِِِْنَا عَلَى نَََّارِقِنَا.

Abu Abdullahasws said: ‘This is from what falls off from the wings of the Angels’. Then heasws said: ‘O Ammar! The Angels tend to come to usasws, and they pass by upon the heads of ourasws children. O Ammar! The Angels tend to compete with each other over ourasws cushions’. 767

8 - بر، بصائر الدرجات أحمد بن محمد بن علي بن العلام بن مالك بن عطيةّ الحسيّ عن الثماليّ قَالَ: دخَلْتُ عَلَى عَلِيِّ بْنِ الُْْسَينِْ ع فاحْتُبِسْتُ فِِ الدَّارِ سَاعَةً ثُّ دَخَلْتُ عَلَيْهِ الْبَيْتَ وَ هُوَ يَلْتَقِيِِ شَيْئاً وَ أَدْخَلَ يَدَهُ فِِ وَرَاءِ السِّرُِّْ فَنََلَهُ مَنْ كَانَ فِِ الْبَيْتِ فَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا ِِذَا أَرَاكَ تَلْتَقُِِ أَيُّ شَيْءٍ

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya AlAhmasy, from Al Sumali who said,

‘I entered to see Aliasws Bin Al-Husaysws. I was withheld in the house for a moment, then entered the house to see himasws, and heasws had picked up something and inserted hisasws behind the curtain and gave it to someone in the house. I said, ‘May I be sacrificed for youasws!’ This which youasws picked up, which thing is it?’

فقال فضيلة بن زغمة الملائكة لََِّمَ أَنْ تَأْتُونَا وَ نََلُعُهُ سِخَاباً لَِِوْلاَدِنَا قَالَ ق ُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ ِِن َّهُمْ لَيَأْتُونَكُمْ قَالَ يَا أَبَا حَِْزَةَ ِِن َّهُمْ لَيُزَاحُِِنَّا عَلَى تُكَأَتِنَا.

Heasws said: ‘It is a remnant from the fluff of the Angels. Weasws gather it when they come to usasws, and weasws make a toy for ourasws children’. I said to himasws, ‘May I be sacrificed for youasws!’ And they come to youasws?’ Heasws said: ‘O Abu Hamza! They tend to fight with each other over ourasws pillows’. 768

766 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 6
767 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 7
768 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 8
9 - بر، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحَِْنِ الْبَصْرِيِّ عَنْ أَبِِ الْمَغْرَاءِ عَنْ أَبِِ بَصِيرٍ عَنْ خَيْثَمَةَ عَنْ أَبِِ جَعْفَرٍ قَالَ سََِعْتُهُ يَقُولُ: ‘أَنَّ الَّذِينَ يَتَلِفُ الْمَلََئِكَةُ تُزَاحُِِنَا عَلَى تُكَأَتِنَا وَ ِِنَّا لَنَأْخُذُ مِنْ زَغَبِهِمْ فَنَجْعَلُهُ سِخَاباً لَِِوْلاَدِنَا.’

(The book) ‘Basair Al Darajaat’ – Abdullah Bin Aamir, from Ibn Marouf, from Abdullah bin Abdul Rahman Al Basry, from Abu Al Magra’a, from Abu Baseer, from Khaysama,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘We asws are those the Angels interchange to us’ asws.’ 769

10 أَحَِْدُ بْنُ مَُُمَّدٍ عَنِ الْبََْقِيِّ عَنْ عَلِيِّ بْنِ الَْْكَمِ عَنْ مَالِكٍ عَنِ الثُّمَالِِِّ عَنْ أَبِِ جَعْفَرٍ قَ ََْهُمْ عَلَى لَكَانَ أَنَّاهَا بِنَبِيَّنَا.’

Ahmad Bin Muhammad, from Al Barqy, from Ali Bin Al Hakam, from Malik, from Al Sumali,

‘From Abu Ja’far asws having said: ‘From us asws is one who hears the voice and does not see the face, and that the Angels tend to fight each other over our asws pillows, and we asws tend to take from their fluff and make a toy for our asws children’. 770

11 أَحَِْدُ بْنُ مَُُمَّدٍ عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ سِنَانٍ عَنْ مِسْمَعٍ كِرْدِينٍ الْبَصْرِ يِّ قَ ََْنُ: ‘كُنْتُ لاَ أَزِيدُ عَلَى أُكْلَةٍ فِِ اللَّيْلِ وَ الَّيْلِ وَ ِِذَا عَقَّبْتُ بِالطَّعَامِ عِنْدَهُ لََْ أَقْدِرْ عَلَى أَنْ أَقِرَّ وَ لََْ أَََْ مِنَ النَّفْخَةِ فَشَكَوْتُ ذَلِكَ ِِلَيْهِ وَ أَخْبََْتُهُ بِأَنِِّّ ذَلِكَ ِِلَيْهِ وَ أَخْبََْتُهُ بِأَنِِّّ’.

Then I entered and he asws called for it and I attained with him asws from the meal, and I was not harmed by that, and then I followed it with the meal with others, and I was not able upon settling down, and could not sleep from the murmur (gas). I complained of that to him asws and informed him asws with that whenever I ate with him asws I was not harmed by it.

فَقَالَ يَا أَبَا سَيَّارٍ ‘فَمَسَحَ يَدَهُ عَلَى ب َعْضِ صِبْيَانِهِ’ فَقَالَ ‘هُمْ أَلْطَفُ بِصِبْيَانِنَا مِنَّا بِِِمْ.’

He asws said: ‘O Abu Sayyar! You are eating food of a righteous people. The Angels shake their asws hands upon their asws furnishings’. I said, ‘They appear to you asws?’ He asws wiped
his\textsuperscript{asws} hand upon one of his\textsuperscript{asws} children and said: ‘They are kinder with our\textsuperscript{asws} children than we\textsuperscript{asws} are’.\textsuperscript{771}

12 - بر، بصائر الدرجات محمد بن عبد الله عن النبي ﷺ عن عائشة ﷺ عن حضرة الخليفة ﷺ قال: رأيت على بعض ابنائهم نقودًا فقلت خليفة الله فذاك ما يَبَح ثوبٌ أغلى من ثوب النبي ﷺ. إنما ذا لِّئشور ما ذا من شوِّير السيَّالة؟ فقلت وما يضيء نارٍ من صبيان؟

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fa'zalat Bin Ayoub, from Shuayn, from Al Haris Al Nazry who said,

‘I saw an amulet upon one of their\textsuperscript{asws} children so I said, ‘May I be sacrificed for you\textsuperscript{asws}! Isn’t the amulet of the Quran disliked to be upon the children?’ He\textsuperscript{asws} said: ‘This isn’t that, but rather it is from a feather of the angels. The Angels tread our\textsuperscript{asws} furnishings and caress the heads of our\textsuperscript{asws} children’.\textsuperscript{772}

13 - بر، بصائر الدرجات عبد الله بن عبد الرحمن عن حضرة ﷺ عن المصلي بن الحسن بن الضياء عن النبي ﷺ قال: رأيت على بعض بنائهم نقودًا فقلت خليفة الله فذاك ما يَبَح ثوبٌ أغلى من ثوب النبي ﷺ. إنما ذا لِّئشور ما ذا من شوِّير السيَّالة؟

(The book) ‘Basair Al Darajaat’ – Abdullah Bin Abdul Rahman, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdul Hameed Al Taie who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘They tend to come to us\textsuperscript{asws} and greet and we place our\textsuperscript{asws} cushions for them, meaning the Angels’.\textsuperscript{773}

14 - بر، بصائر الدرجات إبراهيم بن هاشم عن صالح عن جعفر بن بشير عن علي بن الكعب عن مالك بن أعتياء عن أبي حذافة: إن الملائكة تزاحمنا وإننا لأخذ من زعفرانهم فستخلعه سبخًا لابوادنا.

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Salih, from Ja'far Bin Bashir, from Ali Bin Al Hakam, from Malik Bin Atoyya, from Abu Hamza,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘The Angels tend to fight each other (for our\textsuperscript{asws} cushions), and we\textsuperscript{asws} tend to take from their fluff and we\textsuperscript{asws} make a toy for our\textsuperscript{asws} children’.\textsuperscript{774}

15 - بر، بصائر الدرجات إبراهيم بن إسماعيل بن إسماعيل عن عبد الله بن حذافة عن المهاجر بن المهاجر بن مخرظة عن أبي حذافة: إن الملائكة تزاحمنا وإننا لأخذ من زعفرانهم فستخلعه سبخًا لابوادنا.

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Mufazzal Bin Umar who said,

‘I entered to see Abu Abdullah\textsuperscript{asws}. While I was seated in his\textsuperscript{asws} presence when Musa\textsuperscript{asws}, his\textsuperscript{asws} son\textsuperscript{asws} came and in his\textsuperscript{asws} neck was a necklace wherein was a thick feather. I called

\textsuperscript{771} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 11
\textsuperscript{772} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 12
\textsuperscript{773} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 13
\textsuperscript{774} Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 14
him asws and kissed him asws and hugged him asws, then I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Which thing is this which is in the neck of Musa asws?’

He asws said: ‘This is from a wing of the Angel’. I said, ‘And they tend to come to you asws?’

He asws said: ‘Yes, they do tend to come to us asws, and roll in our asws furnishings, and this which is in the neck of Musa asws is from their wings’.

(i) 776

‘I asked Abu Abdullah asws about the 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, and receive glad tidings of the Paradise which you were Promised [41:30]. He asws said: ‘They asws are Imams asws from the Progeny asws of Muhammad aswsws’.

(ii) 777

‘Abu Abdullah asws recited this Verse: 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, and receive glad tidings of the Paradise which you were Promised [41:30], and said: ‘But, by Allah aswj, O Suleyman! Sometimes we asws watch them reclining in our houses’.

(iii) 778

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The Angels descend unto us asws in our asws during our asws travels, and they turn upon our asws furnishings, and

775 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 15
776 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 16
777 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 17
present at our\textsuperscript{asws} meal tables, and come to us\textsuperscript{asws} from (with) every fruit during its time, wet and dry, and turn their wings upon us\textsuperscript{asws}, and turn their wings upon our\textsuperscript{asws} children and prevent the (wild) animals to arrive to us\textsuperscript{asws}, and come to us\textsuperscript{asws} during the time of every Salat in order to pray Salat with us\textsuperscript{asws}.

و ما بين يومنا أعلى غلبتنا و لا يَلِينُ إِلاً و أخاراه أهل الأرض عَدنَانَنا و ما يَنظُرُ فيها و ما من ملك يَموح في الأرض و يَقُوم غلبتنا إِلاً و تَأْثِبنا بخيره و كيف كان مسَّواه في الدنيا.

And there is none from a day they come to us\textsuperscript{asws}, nor any night except and the news of the people of the earth is with us\textsuperscript{asws}, and what occurs in it, and there is none from a king dying in the earth and another one stands except and they bring us\textsuperscript{asws} his news and how his way was in the world”.\textsuperscript{778}

778 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 18

779 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 19

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim and Ahmad Bin Al Husayn, from his father, from Abdul Kareem, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32]. Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! We\textsuperscript{asws} recline them on our\textsuperscript{asws} cushions’."\textsuperscript{779}

779 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 19
commands, and conceal our\textsuperscript{asws} Hadeeth, and they do not spread them among our\textsuperscript{asws} enemies\textsuperscript{780}.

(780) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 20

21- الرب، بصائر الدرجات تحدث عن الخمسين بن أسلم عن علي بن أبي حمررة عن أبي الحسن موسى بن حفص عن قال ميخارة بن مالك بله ما من ذلك بيهتله الله في أمرنا بن بيهتله لائو بيدا باللهما فعرض ذلك عليه و إن متخالف الملائكة من عند الله لا يبارك و تعالى إلى صاحب هذا الأمر.

(781) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 21

From Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘There is none from an Angel Allah\textsuperscript{azwj} Sends down regarding a matter from the ones who descend for Him\textsuperscript{azwj}, except he begins with the Imam\textsuperscript{asws}, and presents that to him\textsuperscript{asws}, and that the interchange of the Angels is from the Presence of Allah\textsuperscript{azwj} Blessed and Exalted to the Master\textsuperscript{asws} of this command’.’

22- الرب، بصائر الدرجات بسند بن محمد بن سعيد عن علي بن النعيم عن يزيد بن سهيل عن شعير عن ابن حزة قال سمعت أبو عبد الله عن يزيد بن سهيل عن عائشة عن النبي ﷺ: كان أبو حفص طيب على منبره و عيدة عينه عند الله ﷺ.

(782) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 22

Abu Ja’far\textsuperscript{asws} was upon his\textsuperscript{asws} bed and with him\textsuperscript{asws} was his\textsuperscript{asws} uncle Abdullah Bin Zayd. He\textsuperscript{asws} said: ‘From us\textsuperscript{asws} is one who hears the voice and does not see the face’.

23- الرب، بصائر الدرجات أحمد بن محمد بن حسن بن سعيد عن علي بن اللهام عن يزيد بن إسحاق شرف عن عبد الله عن يقول إن من يسمع الصوت لا يرى الصورة.

(783) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 23

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘From us\textsuperscript{asws} there is one\textsuperscript{asws} it is resonated in his\textsuperscript{asws} ears, and from us\textsuperscript{asws} there is one\textsuperscript{asws} who is come to in his\textsuperscript{asws} dream, and from us\textsuperscript{asws} there is one\textsuperscript{asws} who hears the sound of the chain falling upon the tray, and from us\textsuperscript{asws} there is one\textsuperscript{asws} to whom comes an image more magnificent than Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as}.’

24- الرب، بصائر الدرجات تحدث عن عيسى بن الحسن بن علي بن عيسى عن حفص عن عمّان عن نافع عن أبان عن عيسى قال: كنت مع أبي عبد الله عفاها مبني حول خلاف مسجدها كان يتعمد فيه أذن و هو يتصلى في موضوع من المسجد.

(784) Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 24
'I was with Abu Abdullah asws and he asws went walking until he asws entered a Masjid his asws father used to worship in, and he asws prayed Salat in a place from the Masjid.

When he asws had finished, he asws said: 'O Ma'bad! Do you see this place?' I said, 'Yes, may I be sacrificed for you asws!' He asws said: 'While my asws father was standing praying Salat in this place when an old man came walking to him asws, of beautiful appearance. He sat down, and while he was sitting when a brown man of a beautiful face and appearance came. He said to the old man, 'What makes you sit (here)? You haven’t been Commanded with this!'

They both stood up whispering to each other and went away and disappeared from me, and I asws did not see anything. My asws father asws said: ‘O my asws son asws! Did you asws see the old man and his companion?’ I asws said: ‘Yes, so who is the old man and who is his companion?’ He asws said: ‘The old man is the Angel of death, and the one who came was Jibraeel as asws’.

(He) said: ‘While my asws father was in his asws house with a maid of his asws when a man of sulky face came. When he asws saw him, he asws knew that he was the Angel of death.

He asws said: ‘Then another man being of less sad face and good body faced him and said: ‘You have not been Commanded with this!’ He asws said: ‘While I asws was discussing with the maid and she was astounded from what she had seen, when she died’.

He asws said: ‘Abu Abdullah asws said: ‘The house in which my asws father asws saw in it what he asws saw was broken down. If only the house of my asws father asws would not have been demolished. I asws would not have broken it’.

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784 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 24
785 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 25
I headed along with Abu Abdullah\textsuperscript{asws} to an estate of his\textsuperscript{asws} call Tayba. I entered it and prayed two Cycles Salat with him\textsuperscript{asws}. He\textsuperscript{asws} said: 'O Moattab! I prayed to an estate of his\textsuperscript{asws} with my\textsuperscript{asws} father\textsuperscript{asws}, the Fajr Salat, one day. My\textsuperscript{asws} father\textsuperscript{asws} sat to glorify Allah\textsuperscript{azwj}.

While he\textsuperscript{asws} was glorifying when an old man, tall, handsome, white head and beard came. He greeted unto my\textsuperscript{asws} father\textsuperscript{asws}, and a youth came in his footsteps and came to the old man and greeted unto my\textsuperscript{asws} father\textsuperscript{asws}, and grabbed the hand of the old man and said: 'Arise, for you have not been Commanded with this!' When they went away from the presence of my\textsuperscript{asws} father\textsuperscript{asws}, I\textsuperscript{asws} said: 'O father\textsuperscript{asws}! Who is this old man and this youth?' He\textsuperscript{asws} said: 'Yes, my\textsuperscript{asws} son\textsuperscript{asws}! This, by Allah\textsuperscript{azwj}, is the Angel of death, and this is Jibraeel\textsuperscript{aswr}'.