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

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1- فس، تفسير العلمي ثم قال غزى و إلى هنا يتحكَّملَ فإن هو نبأ عظيم يغشي أمير المؤمنين ع أئتم علماء معرفون.

Tafseer Al-Qummi – Then the Mighty and Majestic Said: O Muhammad \( ^{asws} \) Say: ‘It is a Magnificent News, [38:67] – meaning Amir Al-Momineen \( ^{asws} \): (And) you are turning away from it’ [38:68].\(^1\)

2- فس، تفسير العلمي أبو عبد الخالد بن خالد عن أبي الحسن البصائر عن أبو حانيف عن أبي الامام البصائر، الذي هم فيه تكلتم فالنبر، الملك للعلماء عن النبأ العظيم عن أمير المؤمنين عن أمير المؤمنين صلوات الله عليه: ما لله نبأ أعظم من مشي و ما لله آية أكبر من قدر مرضي على الأمية الملاصية على الخلاف السنيّة قلّت فلم تفرّ بفضلي.

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza \( ^{asws} \) regarding Words of the Exalted: What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]. He \( ^{asws} \) said: ‘Amir Al-Momineen \( ^{asws} \) said: ‘There is no news of Allah \( ^{azwj} \) more Magnificent than me \( ^{asws} \), and there is no Sign of Allah \( ^{azwj} \) greater than me \( ^{asws} \), and my \( ^{asws} \) merit had been presented unto the communities of the past in their different languages but they did not acknowledge with my \( ^{asws} \) merits’.\(^2\)

3- برس، بصائر الدرجات أحد بن مُمَمَّد، عن ابن أبي عامر و غيره عن مَمَمَّد بن الْفَضْيَلِه، عن أبي جعفر، عن أبي عمَّيرو، عن أبي عمَّيرو عن أبي حسن البصائر، عن أبي الحسن البصائر عن أبي الامام البصائر، الذي هم فيه تكلتم فالنبر، الملك للعلماء عن النبأ العظيم.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ibn Abu Umeyr, and someone else, from Muhammad in Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far \( ^{asws} \) having said: ‘I said, ‘May I be sacrificed for you \( ^{asws} \)! The Shias are asking you \( ^{asws} \) about the interpretation of this Verse: What are they asking about? [78:1] About the Magnificent News [78:2]’.

قال فقال لفائف إلى إن بُشِّيَ أُحْمِيَّم

He \( ^{asws} \) said: ‘That is up to me \( ^{asws} \). If I \( ^{asws} \) so desire to \( ^{asws} \) shall inform them, and if I \( ^{asws} \) so Desire, I \( ^{asws} \) shall not inform them’.

قال فقال لفائف بن بصائر إلى إن بُفِّلَت علماء مُمَمَّد

Then he \( ^{asws} \) said: ‘But, I shall inform you of its interpretation’. I said, ‘What are they asking about? [78:1]’.

\(^1\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \( ^{asws} \) Ch 25 H 1
\(^2\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \( ^{asws} \), Ch 25 H 2
He (the narrator) said: ‘He asws said: ‘It is regarding Amir Al-Momineen asws. It was so that Amir Al-Momineen asws was saying: ‘There is no Sign of Allah azwj Mighty and Majestic which is greater than Me asws, and there is no News of Allah azwj greater than Mine asws, and my asws Wilayah had been presented unto the previous communities, but they refused to accept it’.

قَالَ كَانَ أمِيرم الْممؤْمِينَ ع ي َقمولم مَا لِلَّهِ آيَةٌ أَكْبََم مِنِض وَ لََ لِلَّهِ مِنْ ن َبَإٍ عَظِيمٍ أَعْظَمم مِ

He (the narrator) said, ‘I said to him asws, ‘Say: ‘It is a Magnificent News, [38:67] (And) you are turning away from it’ [38:68]?’ He asws said: ‘By Allah azwj! It is Amir Al-Momineen asws’.

قَالَ قملْهم لََهُم مِنْ ن َبَأٍ عَظِيمٍ أَعْظَمم مِ

The books ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Aban Bin Taghlib who said,

‘I asked Abu Ja’far asws about this Verse. He asws said: ‘It is Ali asws because Rasool-Allah saww (is someone) there is no differing regarding him saww’.

وَ ذَكَرَ صَاحِبم كِتَابِ النُّخَبِ حَدِيثاً ممسْنَداً عَنْ مُمَمَّدِ بْنِ ممؤْمِنٍ الشضيرَازِيض بِإِسْنَادِهِ إِلَ السُّدضيض فِِ ت َفْسِيرِ هَذِهِ الْْيَةِ

And it is mentioned by author of the book ‘Al Nakhab’ a Hadeeth attributed from Muhammad Bin Momin Al Shirazi, by his chain to Al Sudy in the interpretation of this Verse having said,

‘Sakhr Bin Harb came until he sat to Rasool-Allah saww and said, ‘O Muhammad saww! This command, after you saww, is it going to be for us or for who?’ He saww said: ‘O Sakhr! The command from after me saww is for the one, who is from me saww, (who) is at the status of Haroun as from Musa as.

فَأَن ْزَلَ اللَّهم ت َعَالَ عَمَّ ي َتَساءَلمونَ – عَنِ النَّبَأِ الْعَظِيمِ – الَّذِي هممْ فِيهِ مُمْتَلِفمونَ مِنْهممم الْممصَدضقم بِوَلََيَتِهِ وَ خِلََفَتِهِ وَ مِنْهممم الْممكَذضبم بِِِمَا

Allah azwj the Exalted Revealed: What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]. (He saww said): ‘From them is the ratifier with his asws Wilayah, and his asws caliphate, and from them is the belier with these two’.

فَأَن ْزَلَ اللَّهم ت َعَالَ عَمَّ ي َتَساءَلمونَ – عَنِ النَّبَأِ الْعَظِيمِ – الَّذِي هممْ فِيهِ مُمْتَلِفمونَ مِنْهممم الْممصَدضقم بِوَلََيَتِهِ وَ خِلََفَتِهِ وَ مِنْهممم الْممكَذضبم بِِِمَا

Then He azwj Said: ‘Never! – and it is a rebuttal to them - They shall soon come to know [78:4] – his asws caliphate after you asws, it is true - Then (again), never! They shall soon come to know [78:5]. He azwj is Saying they would be recognising his asws Wilayah and his asws caliphate when they would be questioned about it in their graves.

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Thus, there is no deceased in the east, nor in the west, nor sea, nor land, except and Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir Al-Momineen asws after the death. They would be saying to the deceased: ‘Who is your Lordazwj, and what is your religion, and who is your Prophetasww, and who is your Imam asws?’

And it is reported as well, ‘It is narrated to us by Ahmad, by his chain to Alqamah having said,

‘A man went out on the day of (battle of) Siffeen from the Syrian forces, and he had a weapon on him, and on top of it was the Parchment (Quran), and he was reciting: [78:1] About the Magnificent News, [78:2], so I wanted to go for a duel towards him, but Ali asws said to me: ‘(Stay in) your place!’

And he asws went out himself and said to him: ‘Do you recognise: the Magnificent News, [78:2] Which they are differing in? [78:3]’ He said, ‘No’.

Ali asws said to him: ‘By Allahazwj! I am the Magnificent News about whom they are differing, and upon the Wilayah of whom they are disputing, and it was about my Wilayah that you turned back after having accepted it, and by this rebellion of yours you were destroyed after having been rescued by my sword, and of the Day of Ghadeer you have known, and on the Day of Qiyamah you will come to know what you had done’. Then he asws raised his sword and gestured by his head and his hand’.

5- قب، الن방 لابن شهراشوب للفيض الامن عن ويكيع عن شقيان عن السلمي عن عبد: خرب ع علي بن أبي طالب، فقال: أهل صخرة بن

6- و داركم ما لاح في الأعلى كوكب، و ما لخدم عن حواء الحرب مهربت.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Tafseer Al Qatan, from Wakie, from Sufyan, from Al Sudy, from Abdu Khayr,

‘From Ali asws Bin Abu Talib asws having said: ‘Sakhr Bin Harb said’ – up to the end of the two Ahadeeth, and there is an addition at the end of the second Hadeeth. Then he said, ‘Allah azwj Refused except that Siifeen be in our houses and your house, what is looming like a planet in the horizon, and until you die or we die, and there is neither any escape for us nor for you from the turmoil of the war’.?’

6- كنز، كنز جامع الفوائد و تأويل الْيات الظاهرة قب، المناقب لَبن شهرآشوب رَوَى الَْْصْبَغم بْنم ن مبَاتَةَ أَنَّ عَلِيّاً ع قَالَ وَ اللَّهِ أَنَا النَّبَأم الْعَظِيمم -

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ (and) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by Al Asbagh Bin Nubata,

‘Ali asws said: ‘By Allah azwj I asws am the Magnificent News Which they are differing in? [78:3] Never! They shall soon come to know [78:4] Then (again), never! They shall soon come to know [78:5] – when I asws stand between the Paradise and the fire and I asws shall say: ‘This one is for me asws and this one is for you’.

7- قب، المناقب لابن شهرآشوب أبمو الْمَضَا صَبِيحٌ عَنِ الرضضَا ع قَالَ عَلِيٌّ ع ما لِلَّهِ ن َبَأٌ أَعْظَمم مِنِض.

(Tafseer Furaat Bin Ibrahim transmitting from Al Sumali, ‘From Abu Ja’far asws regarding Words of Allah azwj Mighty and Majestic: What are they asking about? [78:1]. Amir Al-Momineen asws had said to his asws companions: ‘By Allah azwj I asws am the Magnificent News which the entirety of the community has differed in with their

tongues. By Allahazwj! There is no News of Allahazwj more Magnificent than measws nor is there any Sign of Allahazwj more Magnificent than measws. 11

9-كما، الكافي في خطبة الوسيلة بإسناده عن أبي حفص عن و سلمة خطبة إلى أن قال: ألا و إني ميكن فيها الناس كفارون في آللزوجون و كتاب خطبة في نبي إسرائيل و كسفينة نوح في قوم نوح و إني الناس العظيمون و الصادقون الأكبرون و عن قليل منتقلعون ما لوعدون (The book) ‘Al Kafi’ – In the ‘Sermon of the Means’, by his chain from Jabir,

‘From Abu Ja’farasws, and heasws continued the sermon up to heasws said: ‘Indeed! And Iasws among you all, O you people, like Harounasws was among the people of Pharaohla, and like the door of Hitta among the children of Israel, and like the ship of Noahasws, and Iasws am the Magnificent News, and the greatest truthful, and after a little while you will come to (know/see) what you have been Promised”’. 12

10- يب، تهذيب الأحكام في الدعاء بعد صلاة الغدیر و عليًا أمیر المؤمنین و الْمَجَّامِع الْعمَمِیا و آیة الْکَبَّارِ و النَّبَأ الْعَظِیمِ الَّذِی هَٰمَ فِیه بَخِیلُون‌ (The book) ‘Tahzeeb Al-Ahkaam’ in the supplication after the Salat of Al-Ghadeer: ‘And Ali Amir Al-Momineenasws, and the great argument, and Yourazwj greatest Sign, and the Magnificent News which they are differing in’! 13

11- عيون أخبار الرضا عليه السلام بإسناده عن ناسير الأباكون عن الْرضا عن آثابه ع قال: قال رسول الله ص سل عن نبي الله و أنتى خليفة الله و أنتى شيخ البلد و أنتى آیة العظیم و أنتى الدُّر الْمَثۡل الْعَلَی الْبَیْنَ الْکَبَّارِ (The book) ‘Uyoon Akhbar Al-Rezaasws, by his chain from Yasir Al-Khadim, from Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahasws said: ‘O Alisasws! Youasws are the Divine Authority of Allahazwj, and youasws are a door of Allahazwj, and youasws are the path to Allahazwj, and youasws are the Magnificent News, and youasws are the Straight Path, and youasws are the exalted example’ – the Hadeeth”’. 14

CHAPTER 26 – THE TWO FATHERS ARE RASOOL-ALLAH\textsuperscript{saww} AND AMIR AL-MOMINEEN\textsuperscript{asws}

1 - ماء الأمامي للشيخ الطوسي المفيد عن المخيم بن علي بن محمد بن هذى عن علي بن الفقيه عن النبي ﷺ عن أبي سفيان بن عبيد الله عن أبي مخيم عن أبي الوليد:

The (book) ‘Al Amaali’ – of the sheykh Al Tusi – Al Mufeed, from Al Husayn Bin Ali Bin Muhammad, from Ali Bin Mahan, from nasr Bin Al Lays, from Mukhawwal, from Yahya Bin Salim, from Abu Al Jaroud, from Abu Al Zubeyr Al Makky, from Jabir Al Ansari who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The right of Ali\textsuperscript{asws} upon this community are like the rights of the father upon the child’’.\textsuperscript{15}

2 - ماء الأمامي للشيخ الطوسي أبو عمرو عن ابن عمقدة عن جعفر بن محمد الالمحيض عن إسحاق بن مازد بن خماد بن علي بن عميسي بن عبد الله عن أبيه عن

God says: ‘If you fear for your children’s community, the right of Ali\textsuperscript{asws} upon the people is like the right of the father upon his child’.

3 - ماء الأمامي للشيخ الطوسي أبو عمرو عن ابن عمقدة عن جعفر بن محمد الالمحيض عن إسحاق بن مازد بن خماد بن علي بن عميسي بن عبد الله عن أبيه عن

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The right of Ali\textsuperscript{asws} upon the people is the right of the father upon his child’’.\textsuperscript{16}

4 - مع معاني الأحبار أبو عمرو عن عامر بن أحمد بن الحسين عن علي بن محمد بن عبيد الله عن أحمد بن محمد الطويل عن أحمد بن أبي طالب في الظهر الذي

Achab بن يوشع بن كريشان بن قوادة بن أبىSUM عن قال بن أبا حفص عبد الله الامام بعدة أبوهما وثوبين وثوابين، و

God says: ‘I am the Lord and I am the Most High’.

(The book) ‘Ma’any Al-Akhbar’ – Abu Muhammad Ammar Bin Al Husayn, from Ali Bin Muhammad Bin Ismah, from Ahmad Bin Muhammad al Tabari, from Muhammad Bin Al Fazl, from Muhammad Bin Abdul Malik Bin Abu Al Shawarib, from Ibn Suleyman, from Humeyd Bin Al Taweel, from Anas Bin Malik (well known fabricator) who said,

\textsuperscript{15} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 1
\textsuperscript{16} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 2
\textsuperscript{17} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 3
I was in the presence of Ali asws Bin Abu Talib asws during the month in which he asws was killed, and it is the month of Ramazan. He asws called his asws son asws Al-Hassan asws, then said: 'O Abu Muhammad asws! Go to the top of the pulpit, praise Allah azwj a lot and extol upon Him azwj and mention your asws grandfather saww Rasool-Allah saww with excellent mention, and say: 'May Allah azwj Curse a child who is disloyal to his parents! May Allah azwj Curse a child who is disloyal to his parents! May Allah azwj Curse who is disloyal to his parents! May Allah azwj Curse a slave absconding from his master! May Allah azwj Curse a sheep straying away from the shepherd!’, and descend'.

When he asws was free from his asws sermon and descended, the people gathered to him asws and they said, 'O son asws of Amir Al-Momineen asws, and son of the daughter asws of Rasool-Allah saww! Explain to us'. He asws said, 'The answer is up to Amir Al-Momineen asws'.

Amir Al-Momineen asws said: 'I asws was with the Prophet saww during a Salat he saww prayed it. He saww struck his saww right hand to my asws right hand and held it. He saww pressed it to his saww chest with an intense pressing, then said: 'O Ali asws! I asws said: 'At your saww service, O Rasool-Allah saww! I asws said: 'I saww and you asws are two masters asws of this community, so may Allah azwj Curse the one who is disloyal to us asws. I asws said: 'Ameen!' 

He saww said: 'I saww and you asws are two masters of this community, so may Allah azwj Curse the one who absconds away from us asws. Say: 'Ameen!' I asws said: 'Ameen!'

Then he saww said: 'I saww and you asws are two shepherds of the community, so may Allah azwj Curse the one who strays away from us asws. Say: 'Ameen!' I asws said: 'Ameen!'

Amir Al-Momineen asws said: 'And I asws heard two speakers saying, 'Ameen!' along with me asws. So, I asws said: 'O Rasool-Allah saww! Who are the two speakers saying 'Ameen!' with me asws?' He saww said: 'Jibraeil asws and Mikaeel asws, 18

18 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 26 H 4
“He asked Amir Al-Momineen\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: 

\textit{“Be thankful to Me and to your parents! To Me is the destination” [31:14].} So he\textsuperscript{asws} said: ‘The two parents are those for whom Allah\textsuperscript{azwj} Obligated the gratefulness. They are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah\textsuperscript{azwj} Said: \textit{To Me is the destination’}. Thus, the journey of the servants is to Allah\textsuperscript{azwj}, and the pointers upon that are the two parents.

Then He\textsuperscript{azwj} Turned the Words upon Ibn Hantama and his companions, so He\textsuperscript{azwj} Said regarding the specials ones (Shias): \textit{And if they both strive against you upon that you should associate with Me, [31:15],} regarding the successor-ship (of the Imams\textsuperscript{asws}) and equate (others) with the ones whom you have been Commanded with his\textsuperscript{asws} obedience, \textit{then do not obey them}, and do not listen to their words’.

Then He\textsuperscript{azwj} Turned the Words upon the two parents, so He\textsuperscript{azwj} Said: \textit{and accompany kindly in the world.} He\textsuperscript{azwj} is Saying to introduce the people to their\textsuperscript{asws} merits and call to their\textsuperscript{asws} ways, and that is in His\textsuperscript{azwj} Words: \textit{and follow the way of one who is penitent to Me, then to Me would be your Return.}

قَالَ إِلَّا لَّهُ مَثَلُهُمَا لَّا يَعْصِمُونَهُمَا وَ لَّا يَبْعِثُهُمَا وَ لَّا يَكُونُ نَافِعَةً لَّهُمَا وَ لَّا يَكُونُ لَهُمَا مَالٌ إِلَّا مَالٌ لِيَّ مَعَ الْبَرَاءِ. ।

He\textsuperscript{asws} said: ‘To Allah\textsuperscript{azwj}, then to us\textsuperscript{asws}, therefore fear Allah\textsuperscript{azwj} and do not disobey the two (spiritual) parents (Muhammad\textsuperscript{asww} and Ali\textsuperscript{asws}), for their\textsuperscript{asws} pleasure is the Pleasure of Allah\textsuperscript{azwj}, and their\textsuperscript{asws} anger is the Anger of Allah\textsuperscript{azwj},’. 19

فَجَعَلَ اللَّهُ تَبَارَكَ وَ لََ عَالَ الْممؤْمِنِينَ أَوْلََدَ رَسمولِ اللَّهِ ص وَ جَعَلَ رَسمولَ اللَّهِ ص أَبَاهممْ لِمَنْ لَِْ يَقْدِرْ أَنْ يَصمونَ ن َفْسُهِ وَلَِْ يَكمنْ لَهم مَالٌ وَ لَيْسَ لَهم عَلَى ن َفْسِهِ وَلََيَةٌ.

Tafseer Furaat Bin Ibrahim – Ja’far Al Fuzari, by his chain from Ziyad Bin Al Munzir who said,

‘I heard Abu Ja’far\textsuperscript{asws}, and Jabir had asked him\textsuperscript{asws} about this Verse: \textit{“Be thankful to Me and to your parents! [31:14].} He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{asww} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{azw},’ 20
‘The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6].’ He said, ‘It was Revealed and he is a father to them, and it is the meaning of, his wives are their mothers [33:6].’ Allah Blessed and Exalted made the Momineen to be the children of Rasool-Allah and made Rasool-Allah as their father, for the one who is not able upon protecting himself, and there does not happen to be wealth for him, and there is no wilayah for him upon himself.

So Allah Blessed and Exalted Made His Prophet foremost with the Momineen than their own selves, and it is the word of Rasool-Allah at Ghadeer Khumm: ‘O you people! Am I not foremost with you all than your own selves?’ They said, ‘Yes’.

Then he obligated for Amir Al-Momineen what he had obligated for himself upon them, of the Wilaya, so he said: ‘Indeed! One whose master was, so Ali is his master’!

When Allah Made the Prophet as being father of the Momineen, Necessitated him supporting them and taking care of their orphans. During that, Rasool-Allah ascended the pulpit and said: ‘One who leaves wealth, so it is for his inheritors, and one who leaves debts or waste (losses), so it is upon me and to me.

And the evidence upon that Rasool-Allah and Amir Al-Momineen, they are the two fathers are His Words: And worship Allah and do not associate anything with Him and be good with the parents, [4:36]. The two parents (fathers) are Rasool-Allah and Amir Al-Momineen.
And Al-Sadiq\textsuperscript{asws} said: ‘And the (professing of) Islam by generality of the Jews was due to this reason, because they were safe upon their own selves and their dependants’.\textsuperscript{21}

8-فس، تفسير الفصيح فلن تعاوا أن م ما خرجكم عليه Allah ألا تشركوا به شيئا و بالوالدتي إحسانًا قال الولدان رضوت الله ص و أبى المومعين ع.

Tafseer Al-Qummi - Say: ‘Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, and kindness with the parents, [6:151]. He said, ‘The two parents (fathers) are Rasool-Allah\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws}.\textsuperscript{22}

9-شي، تفسير العياشي عن أبي بصرة عن أبي عبد الله ع قال، إن رسول الله أخذ الوالدين و علّم الآخر فقلت أن توضع ذلك في كتاب الله قال فرأوا مثواه الله و لا تشركوا به شيئا و بالوالدتي إحسانًا.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} is one of the two fathers and Ali\textsuperscript{asws} is the other’. I said, ‘Where is the place of that in the Book of Allah\textsuperscript{azwj}?’ He\textsuperscript{asws} recited: \textit{worship Allah and do not associate anything with Him and be good with the parents, [4:36]}.\textsuperscript{23}

10-شي، تفسير العياشي عن أبي بصرة عن أبي عبد الله ع قال، إن رسول الله أخذ الوالدين و علّم الآخر فقلت أن توضع ذلك في كتاب الله قال، أين مثواه الله و لا تشركوا به شيئا و بالوالدتي إحسانًا.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{and be good with the parents, [4:36].} He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} is one of the two parents, and Ali\textsuperscript{asws} is the other’, and mentioned that it is the Verse which is Revealed in (Surah) Al-Nisa’\textsuperscript{24}

11-م، تفسير الإمام عليه السلام قال الإمام ع و لفظ قال الله تعالى و بالوالدتي إحسانًا قال إن رسول الله ص أخذ الوالدين و علّم الآخر و ذكر أنها الأولية أبي في السناء.

Tafseer of the Imam (Hassan Al-Askari\textsuperscript{asws}) – The Imam\textsuperscript{asws} said: \textit{and the kindness with the parents [2:83].} Rasool-Allah\textsuperscript{saww} said: ‘The most superior of your parents and the most deserving of your thanking them are Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.\textsuperscript{25}

و قال علي بن أبي طالب عن رسول الله ص يقول أنا و علي بن أبي طالب نحن أبناء هذه الأمه و خلقنا عليهم أخطم من حق والدتهم فلن ننذلهم إن أطعمنا من النار إلى دار الرزق و لنظلمهم من العودة يحبون آخرهم.

And Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: I\textsuperscript{saww} and Ali\textsuperscript{asws} are two fathers of this community, and our\textsuperscript{asws} rights upon them are greater than the rights of their biological fathers, for we\textsuperscript{asws} are retrieving them – if they obey us\textsuperscript{asws} – from the Fire to

\textsuperscript{21} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 7
\textsuperscript{22} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 8
\textsuperscript{23} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 9
\textsuperscript{24} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 26 H 10
the House of tranquillity, and we \textsuperscript{asws} will save them from the slavery, with the good free ones'.

And (Syeda) Fatima \textsuperscript{asws} said: ‘Two fathers of this community are Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws}. They \textsuperscript{asws} would both straighten their (Muslims’) crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them \textsuperscript{asws}, and they \textsuperscript{asws} would be taking them to the perpetual bliss if they act in accordance to them \textsuperscript{asws}'.

And Al-Hassan \textsuperscript{asws} Bin Ali \textsuperscript{asws} said: ‘Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws} are two fathers of this community. Therefore, beatitude is for the one who was recognising their \textsuperscript{asws} rights, and was obedient to them \textsuperscript{asws} in every state. Allah \textsuperscript{azwj} would Make him to be from the most superior of the settlers of His \textsuperscript{azwj} Gardens, and please him with His \textsuperscript{azwj} Prestige and His \textsuperscript{azwj} Pleasure’.

And Al-Husayn \textsuperscript{asws} Bin Ali \textsuperscript{asws} said: ‘The one who recognises the right of the two superior fathers Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws}, and obeys them \textsuperscript{asws} as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

And Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws} said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws} to this community is more plentiful and greater. Thus, they \textsuperscript{asws} have become their fathers truly’.

And Muhammad \textsuperscript{asws} Bin Ali Al-Ba'ir \textsuperscript{asws} said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah \textsuperscript{azwj}, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws}.

And Ja'far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws} said: ‘The one who takes care of the rights of his two superior fathers, Muhammad \textsuperscript{saww} and Ali \textsuperscript{asws}, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah \textsuperscript{azwj}, for they \textsuperscript{asws} both would be pleasing them by their \textsuperscript{asws} efforts’.

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And Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} said: ‘The greatness of the Rewards of the Salat is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}.

And Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} said: ‘Don’t you dislike to be separated from his father and his mother, those that gave him birth?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}) than his own father’.

And Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} said when a man said in his\textsuperscript{asws} presence, ‘I love Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} to the extent that if I were to be cut into pieces and pieces, or sawed, I would not cease from it’.

Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘There is no doubt that Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} would give you what you give to them\textsuperscript{asws} from yourself. They\textsuperscript{asws} would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that’.

And Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, than his own parents, so he isn’t from Allah\textsuperscript{azwj} in a Permissible, nor a Prohibited, nor little, nor more’.

(Imam Hassan Al-Askar\textsuperscript{asws} said): ‘And Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘The one who prefers the obedience to the two fathers\textsuperscript{asws} of his Religion – Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, over the obedience of the father linked to him (biologically), Allah\textsuperscript{azwj} Mighty and Majestic Says to him: “I\textsuperscript{azwj} shall Prefer you just as you preferred Me\textsuperscript{azwj} and I\textsuperscript{azwj} shall Ennoble you by the presence of the two fathers\textsuperscript{asws} of your Religion, just as you ennobled yourself by preferring their\textsuperscript{asws} love over the love of the father linked to you”.

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And as for His \textit{azwj} Words, the Mighty and Majestic and \textit{the ones with relationship [2:83]} – so they are from your relatives of your father and your mother. He \textit{azwj} Said to you – recognise their \textit{asws} rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad \textit{saww}, with recognising the rights of the relatives of Muhammad \textit{saww}, they are the Imams \textit{asws} from after him \textit{saww}, and ones who follow them afterwards, from the good people of their \textit{asws} Religion”.

\textbf{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Aban Bin Tabligh,}

\textit{‘From Al-Sadiq \textit{asws}: and the kindness with the parents [2:83].} He \textit{asws} said: ‘Rasool-Allah \textit{saww} and Ali \textit{asws},’ 26

Sallam Al-Jufy from Abu Ja’far \textit{asws}, and Aban Bin Taghlib from Abu Abdullah \textit{asws}: ‘It was Revealed regarding Rasool-Allah \textit{saww} and Ali \textit{asws},’ 27

\textit{And it is reported by Abu Al Maza Al Sabeeh,}

\textit{‘From Al-Reza \textit{asws}: ‘The Prophet \textit{saww} said: ‘I \textit{saww} and Ali \textit{asws} are the two parents (fathers)’.’} 28

\textit{And it is reported from one of the Imams \textit{asws} regarding His \textit{azwj} Words: \textit{“Be thankful to Me and to your parents! [31:14]:} ‘It was Revealed regarding them \textit{asws} both (Rasool-Allah \textit{saww} and Ali \textit{asws}).’ 29

The Prophet \textit{saww}: ‘I \textit{saww} and Ali \textit{asws} are two fathers \textit{asws} of this community. I \textit{saww} and Ali \textit{asws} are two masters \textit{asws} of this community.’ 30

\begin{itemize}
\item[26] Bihar Al Anwar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 26 H 12 a
\item[27] Bihar Al Anwar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 26 H 12 b
\item[28] Bihar Al Anwar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 26 H 12 c
\item[29] Bihar Al Anwar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 26 H 12 d
\end{itemize}
And from one of the Imams asws: *No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]*. Amir Al-Momineen asws said: ‘And what he sawb begot – the Imams asws.’

And from one of the Imams asws:

No! I do Swear by this city!
You are a dweller in this city
And (I Swear by) a father and what he begot.

Amir Al-Momineen asws said: ‘And what he sawb begot – the Imams asws.’

And from Al Sa’albi in (the book) ‘Rabie Al Muzakkireen’, and Al Harkoushi in (the book) ‘Sharaf Al Nabi’, from Ammar, and Jabir, ad Abu Ayoub, and in (the book) ‘Al Firdows’ from Al Daylami, and in (the book) ‘Amaali’ of Al Tus, from Abu Al Salt, by his chain from Anas (well known fabricator),

‘All of them from the Prophet saww having said: ‘The right of Ali asws upon the community is like the right of the father upon the child’.

And in the book ‘Al Khasaais’ – from Anas (well known fabricator),

‘(The Prophet saww said): ‘The right of Ali asws Bin Abu Talib asws upon the Muslims is like the right of the father upon the child’.

(The book) ‘Al Mufridaat’ of Abu Al Qasim Al Raghib –

‘The Prophet saww said: ‘O Ali asws I saww and you asws are two fathers asws of this community, and from right of the fathers and the mothers is that they are merciful upon them during the times they happen to be fulfilling their rights regarding them’.

The Prophet saww: ‘I saww and Ali asws are two fathers asws of this community, and our asws rights upon them are greater than the rights of their biological parents, for if they were to obey us asws, we asws would be saving them from the Fire to the house of settlement and we asws shall join them with the best free ones out from the slavery’.

The judge Abu Bakr Ahmad Bin Kamil, ‘It means that the right of Ali asws upon every Muslim is that he should not disobey him asws, ever!’

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31 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 26 H 12 f
32 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 26 H 12 g
33 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 26 H 12 h
34 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 26 H 12 i
‘We were in the presence of Ja’far asws Bin Muhammad asws, and Aban Bin Tabligh asked him about Words of Allah azwj: worship Allah and do not associate anything with Him and be good with the parents, [4:36]. He said: ‘This Verse which is in (Surah) Al-Nisa, who are the parents?’ Ja’far asws said: ‘Rasool-Allah saww and Ali asws, they asws are the two parents (fathers)’.

Abdullah Bin Suleyman said,

‘And I heard Abu Ja’far asws saying: ‘From us asws are those the Khums is Permissible for him, and from us asws came with the truth – and from us asws is the one, he ratified it, [39:33], and for us asws is the cordiality in the Book of Allah azwj Mighty and Majestic, and Rasool-Allah saww and Ali asws are the two fathers asws, and Commanded their asws offspring with the thanking to them asws both’.

And he said as well – It is narrated to us by Ahmad Bin dorost, from Ibn Isa, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

‘I entered to see Abu Ja’far asws. He asws said: ‘Do you not know that Ali asws is one of the two father, the ones Allah azwj Mighty and Majestic Said: ‘“Be thankful to Me and to your parents! [31:14]’."
Zurara said, ‘I did not know whether it is the Verse which is in (Surah 17) Banu Israeel or that which is in (Surah) Luqman. It was Ordained that I perform Hajj, so I entered to see Abu Ja’far asws and was alone with him asws. I said, ‘May I be sacrificed for you asws! There is a Hadeeth Abdul Wahid has come with it’. He asws said: ‘Yes’. I said, ‘Which Verse is it, that which is in (Surah) Luqman as or that which is in (Surah) Banu Israeel?’ He asws said: ‘That which is in (Surah) Luqman as’.

From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: And We Bequeathed the human being regarding his parents [31:14] – Rasool-Allah saww and Ali asws.

And by this chain from Al Husayn, from Fazalah, from Aban Bin usman, from bashir Al Dahhan,

‘He heard Abu Abdullah asws saying: ‘Rasool-Allah saww is one of the two fathers’. I said, ‘And the other?’ He asws said: ‘It is Ali asws Bin Abu Talib asws.

The books ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Amro Bin Shimr, from Jabir,


The books ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is’haq, from Abdullah Bin Haseyra, from Amro Bin Shimr, from Jabir who said,

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fuzary transmitting from Moalla Bin Khuneys who said,
‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww said: ‘I saww am one of the two fathers, and Ali asws Bin Abu Talib asws is the other’, and they asws will both be witnessed during death”’. 43

43 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 26 H 18

He (the narrator) said, ‘I said, ‘And in which place is that from the Book of Allahazwj?’ He asws said: ‘Hisazwj Words: worship Allah and do not associate anything with Him and be good with the parents, [4:36]’’. 44

44 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 26 H 19
CHAPTER 27 – HE\textsuperscript{asws} IS THE ROPE OF ALLAH\textsuperscript{azwj} AND THE MOST TRUSTWORTHY HANDHOLD, AND IT HAS TO BE ADHERED WITH

1- Shi, تفسير العياشي عَنِ ابْنِ يَزِيدَ قَالَ سَأَلْتم أَبَا الَْْسَنِ ع عَنْ ق َوْلِهِ ت َعَالَ وَ اعْتَصِمموا ََِبْلِ اللَّهِ جََِيعاً وَ لا تَفَرَّقموا فَمَا هَذَا الَْْبْلم الَّذِي أَمَرَنَا اللَّهم ت َعَ عَلِيُّ بْنم أَبِِ ََالِبٍ

Tafseer Al Ayyashi – From Ibn Bureyd who said,

‘I asked Abu Al-Hassan\textsuperscript{asws} about Words of the Exalted: And hold firmly with the Rope of Allah altogether [3:103]. He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is the strong Rope of Allah\textsuperscript{azwj}’. 45

2- Shi, تفسير العياشي عَنِ يمونمسَ بْنِ عَبْدِ الرَّحَْْنِ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفعهم إِلَ أَبِِ عَبْدِ اللَّهِ ع

Tafseer Al Ayyashi – From Yunus Bin Abdul Rahman, from a number of our companions, raising it to,

Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: except (when) with a Rope from Allah and a Rope from the people [3:112]. He\textsuperscript{asws} said: ‘The Rope from Allah\textsuperscript{azwj} is the Book of Allah\textsuperscript{azwj}, and the Rope from the people, it is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. 46

3- كتب كتب جامع الفوائد و نافذل الآيات الواضحة روى المفيد في كتاب الغيّب عن محمد بن الحسن عن أبيه عن جده قال عليّ بن الحسن في كتاب الغيّب عن محمد بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه بن الحسن عن أبيه عن جده فألزم عليه

(The books) ‘Kunz Jamie al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Mufeed in the book ‘Al Ghayba’, from Muhammad Bin Al-Hassan, from his father, from his grandfather who said,

‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘One day Rasool-Allah\textsuperscript{saww} was seated in the Masjid, and his\textsuperscript{saww} companions were around him\textsuperscript{saww}. He\textsuperscript{saww} said to them: ‘A man from the people of Paradise will emerge unto you all asking about what concerns him’.

He\textsuperscript{asws} said: ‘A man resembling with the men of Egypt emerged to us. He came forward and greeted unto Rasool-Allah\textsuperscript{saww} and was seated, and said: ‘O Rasool-Allah\textsuperscript{saww}! I heard Allah\textsuperscript{azwj} Saying: And hold firmly with the Rope of Allah altogether and do not be separated [3:103]. So, what is this Rope which Allah\textsuperscript{azwj} the Exalted has Commanded us with holding firmly with it, and that we should not separate away from it?’

\textsuperscript{45} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 27 H 1
\textsuperscript{46} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 27 H 2
He asws said: ‘The Prophet saww lowered his saww head for a while, then raised his saww head and indicated to Ali asws Bin Abu Talib asws and said: ‘This is the Rope of Allah azwj which one who adheres with him asws would be protected regarding his world and will not stray regarding his Hereafter’.

He asws said: ‘The man leapt to Ali asws Bin Abu Talib asws and embraced him asws from behind his asws back, and he said, ‘I hereby hold firmly with the Rope of Allah azwj and Rope of His azwj Rasool saww!’ Then he turned around and went out.

A man from the people stood up and said, ‘O Rasool-Allah saww! Can I catch up with him and ask him to seek Forgiveness for me?’ Rasool-Allah saww said: ‘If you find him helpful’. So, the man caught up with him and he was Umar, and asked him to seek Forgiveness. He said, ‘Did you understand what Rasool-Allah saww said to me and what I said to him saww?’ The man said, ‘Yes’.

He said to him, ‘If you were to adhere with that Rope, Allah azwj would Forgive (your sins) for you, or else, Allah azwj will not Forgive (your sins) for you’, and left him’. 47


(48) Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 27 H 4

(49) Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 27 H 5 a
Muhammad Bin Ali Al Anbary, by his chain,

‘From the Prophet ﷺ, a Bedouin asked him ﷺ about Words of the Exalted: And hold firmly with the Rope of Allah [3:103]. Rasool-Allah ﷺ grabbed his hand and placed it upon a shoulder of Ali ﷺ and said: ‘O Bedouin! This is the Rope of Allah ﷺ, so hold firmly to him ﷺ!’

The Bedouin turned around from behind Ali ﷺ and embraced him ﷺ, then said, ‘O Allah ﷺ! I keep You ﷺ as Witness that I am firmly hold with Your ﷺ Rope!’ Rasool-Allah ﷺ said: ‘One whom it cheers to look at a man from the people of Paradise, so let him look at this one’.

Sufyan Bin Uyayna, from Al Zuhry, from Anas Bin Malik (well known fabricator),

‘Regarding Words of the Exalted: And one who submits his face to Allah, and he is a good doer, [31:22]. He said, ‘It was Revealed regarding Ali ﷺ. He ﷺ was the first one to be of sincere of face to Allah ﷺ and he ﷺ was a good doer, i.e., an obedience Momin - so he has gasped the most trustworthy Handhold [31:22] – the words, ‘There is no god except Allah ﷺ - and to Allah is the end-result of the matters [31:22]. By Allah ﷺ! Ali ﷺ Bin Abu Talib ﷺ was not killed except upon it’.

And it is reported, so he has grasped the most trustworthy Handhold [31:22] – meaning Ali ﷺ Bin Abu Talib ﷺ.

Al-Reza ﷺ said: ‘The Prophet ﷺ said: ‘One who loves to adhere with the most trustworthy Handhold [31:22], let him adhere with the love of Ali ﷺ Bin Abu Talib ﷺ.

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50 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 27 H 5 b
51 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 27 H 5 c
52 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 27 H 5d
The people of Yemen sent a delegation to Rasool-Allah ﷺ, and they said, ‘O Rasool-Allah ﷺ, and who is your successor?‘ So he said: ‘He is the one whom Allah has Commanded everyone to hold firmly to. Allah Mighty and Majestic Said And hold firmly with the Rope of Allah altogether and do not be disunited.’

They said, ‘O Rasool-Allah! Explain to us what this Rope is?’ He said: ‘[3:112] except with a Rope from Allah and a Rope from the people. So the Rope from Allah is His Book, and the Rope from the people is my successor.

They said, ‘O Rasool-Allah! And who is your successor?’ So he said: ‘He is the one regarding whom Allah Revealed Lest a soul should say: O regret, for what I wasted regarding the Side of Allah (بجنب الله)‘ So he said: ‘He is the one regarding whom Allah Says And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool from after me.’

They said, ‘O Rasool-Allah! By the One Who Sent you! Show him to us for we long for him.‘ He said: ‘He is the One for whom Allah Made Signs for those who distinguish (the marks) [15:75].

So, if you were to look at him you will be looking at the one who has a heart for him, or casts the hearing, and he is a witness [50:37], you would know that he is my successor just as you recognise that I am your Prophet, so make rows and browse the faces.
The one to whom your hearts incline to, so it is him asws, because Allah azwj Mighty and Majestic is Saying in His azwj Book therefore make the hearts of some people yearn towards them [14:37] – towards him asws and his asws descendants.

قَامْوا جََِيعًا وَ اخْتَصَرْنَاهم وَ سَيَأْتِِ بِجََِيعًا وَ أَخَذموا بِيَدِ عَلِيٌّ عَلِيٌّ اخْتَصَرْنَاهم وَ سَيَأْتِِ بِجََِيعًا وَ أَخَذموا بِيَدِ عَلِيٌّ Unedited Edition of KASHF AL GHUMMA}

They said altogether, and they formed the rows and they held a hand of Ali asws—the Hadeeth is lengthy, we have shortened it, and I (Majlisi) will be coming with its lengthy if Allah azwj the Exalted so Desires”.  

(The book) ‘Kashf Al Ghumma’, from what is extracted by the honourable narrator Al Hanbali –


8- فر، تفسير فرات بن إبراهيم المسمى بن عبد عن محمد بن زؤان عن إسماعيل بن أبي عباس عن سالم بن أبي طرفة عن أبي بكر بن أبي كعب – فقال: سألت أنا حفرة ع عن قول الله تعالى وثبت عليهم الله أنما طغوا إلا بختي من الله و خليل من النّاس فما بالله كتابهم و حبلهم علِيُّ بن أبي طالب

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ismail Bin Aban, from Sallam Bin Abu Urwah, from Aban Bin Taghlib who said,

‘I asked Abu Ja’far asws about Words of Allah azwj the Exalted: Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, [3:112]. He asws said: ‘What are the people saying regarding it?’ I said, ‘They are saying the Rope from Allah azwj is His azwj Book and the Rope from the people is His azwj Pact which He azwj had Pacted to them’.

قال ذاته: قال مَِِّا أَخْرَجَهم الْعِزُّ الْممحَدضَم حَبْلم اللَّهِ عَلِيٌّ وَ أَهْلم ب َيْتِهِ ع

Tafseer Furaat Bin Ibrahim – From Al Husayn Bin Muhammad, from Muhammad Bin Marwan, from Abu Ja’far Al A’ash, from Abu Al Jaroud,

56 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 27 H 8
‘From Abu Ja’far asws, from his asws father asws, from his asws grandfather asws having said: ‘A man from a Bedouin tribe came to the Prophet saww and said, ‘O Rasool-Allah saww! May my father and my mother be (sacrificed for) you! saww! What is the meaning of: And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]?’

The Prophet saww said to him: ‘I saww am a Prophet as of Allah azwj and Ali asws Bin Abu Talib asws is His azwj Rope’. The Bedouin went out and he was saying, ‘I believe in Allah azwj and His azwj Rasool saww, and holding firmly with His azwj Rope’.

Tafseer Furaat Bin Ibrahim, from Al-Hassan Bin Al Abbas Al Bajaly transmitting from Aban Bin Tabligh who said,

‘Abu Ja’far asws said: ‘Wilayah of Ali asws Bin Abu Talib asws is the Rope which Allah azwj the Exalted Said: And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]. So, the one who adheres with it would be a Momin, and the one who neglects it would exit from the Eman’.

Tafseer Furaat Bin Ibrahim – Ja’far Al Fuzari transmitting,

‘From Ja’far asws Bin Muhammad asws having said: ‘While Rasool-Allah saww was seated among a group of his saww companions, when a Bedouin arrived to him. He knelt in front of him saww and said, ‘O Rasool-Allah saww! I heard Allah azwj Saying in His azwj Book: And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]. So, this Rope which Allah azwj has Commanded us with holding firmly with it, what is what?’

He asws said: ‘The Prophet saww his saww hand upon a shoulder of Ali asws Bin Abu Talib asws and said, ‘Wilayah of this one! The Bedouin stood up and held his asws palm with all his fingers, then said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is Rasool saww of Allah azwj, and I am holding firmly with His azwj Rope’, and pressed his fingers’.

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59 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 27 H 11 a
I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Abu Nuaym, by his chain from Abu Hafs Al Said who said,

‘I heard Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{saww} saying regarding His\textsuperscript{awj} Words: \textit{And hold firmly with the Rope of Allah altogether [3:103].} He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Rope of Allah\textsuperscript{awj}, 60’

\(12\) – the command to the Muslims is that they believe in Allah, his Messenger, the Murids, the Commanders of the Faithful, the believers of the Hour, and that they be united in the command of Allah, so that they do not separate.

\(13\) – the Muslims should act according to the Commandment of Allah the Exalted, the Dawlath, the thousand generations from the Prophet, and the explanations of the things which is an Argument of Allah upon you all, and my Argument, and Argument of my Guardian.

Indeed! I\textsuperscript{saww} am leaving behind among you all the Book of Allah\textsuperscript{awj}. In it is the Book, and the Guidance, and the explanation of what Allah\textsuperscript{awj} Blessed and Exalted has Obligated, of things (which are) are an Argument of Allah\textsuperscript{awj} upon you all, and my\textsuperscript{saww} argument, and argument of my\textsuperscript{saww} guardian.

(60) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 27 H 11 b
(61) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 27 H 12
And I am leaving behind among you all the greatest knowledge, knowledge of the religion, and the Noor of Guidance, and its illumination, and He is Ali Bin Abu Talib, and He is the Rope of Allah. And hold firmly with the Rope of Allah altogether and do not be disunited [3:103] – up to Words of the Exalted: perhaps you may be rightly Guided [3:103] – up to the end of the sermon in its length”.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far regarding His Words: and do not be disunited [3:103]. He said: ‘Allah Blessed and Exalted Knew that they would be differing, so He Forbade them from the separating just as He had Forbidden the ones who were before them, so He Commanded them to be united upon Wilayah of Progeny of Muhammad and not to be disunited’

(The book) ‘Manaqib’ of Khawarizmi, by his chain from Abu Layli who said,

‘Rasool said to Ali: You are the most trustworthy Handhold [2:256].’

(The book) ‘Manaqib’ of Ibn Shazan, by his chain,

‘From Al-Reza, from his forefathers having said: ‘Rasool said: ‘Dark Fitna would be occurring after me. The one rescued from it would be the one adhering with the most trustworthy Handhold [2:256].’

It was said, ‘O Rasool-Allah! And what is the most trustworthy Handhold?’ He said: ‘Wilayah of chief of the successors, Amir Al-Momineen.’

It was said, ‘O Rasool-Allah! Who is Amir Al-Momineen?’ He said: ‘Master of the Muslims and their Imam after me. It was said, ‘O Rasool-Allah! Who is Master of the Muslims and their Imam?’ He said: ‘My brother Ali Bin Abu Talib’.
And it is supported by what is reported by Abu Saeed Al Khudri,

‘From the Prophet saww having said: ‘O you people! I saww am leaving behind among you all two Ropes! If you were to take with these two, you will never stray after me saww. One of them is greater than the other – Book of Allah azwj is a Rope extended from the sky to the earth, and my saww family asws, People asws of my saww Household. Indeed, and these two will never separate until they return to me saww at the Fountain’.” 66
CHAPTER 28 – SOME OF WHAT HAS BEEN REVEALED REGARDING HIS\textsuperscript{asws} JIHAD ADDITIONAL TO WHAT I (MAJLISI) WOULD BE COMING WITH IN THE CHAPTER OF HIS\textsuperscript{asws} BRAVERY

1- فس، تفسير الفضي أبي عن الأستفهامي عن المتفقين عن فتحي بن سعيد عن أبي عبد الله ع. ق. فإنما نذرك إلّيها و شفمتغون منهم يقولون بني أبي طالب.

Tafseer Al Qummi – My father, from Al Asfahany, from al Minqary, from Yahya Bin Saeed,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘\textit{So if We were to Take you away}, [43:41], O Muhammad\textsuperscript{saww}, from Makkah to Al-Medina, \textit{We would return you to it and still Take Revenge from them} [43:41] by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

2- زف، تفسير العياشي عن النبي عليه السلام رواهم رفعهم إلّا أبي بصير عن أبي جعفر قال: ‘إمّا نذرك بني مالك من مكة إلّا المدينة.

Tafseer Al Ayyashi, from Al Barqy, from the one who reported it, raising it to Abu Baseer,

‘From Abu Ja'far\textsuperscript{asws}: \textit{Straight, for him to warn of a severe Punishment from Him}, [18:2]. He\textsuperscript{asws} said: ‘The severe Punishment is Ali\textsuperscript{asws}, and he\textsuperscript{asws} is from Rasool-Allah\textsuperscript{saww} fighting with him\textsuperscript{saww} against his\textsuperscript{saww} enemies. So, that is His\textsuperscript{azwj} Word: a severe Punishment from Him, [18:2]’.’

3- لكشف، كشف الغمة من شروة الحاجي في البخاري و شفمتغون من حديث أبي ذكر الله كان يقسم فيهما أن هذين خصمانا اختصرا في وقتهما في غلبت их و عنيتا في الحارب الذين بازروا المسلمين يوم بدر - غلبته و غلبتة أبناء بدر و أبناء في غلبتة أخبرهم高于 العشري المحدث الحنفي.

(The book) ‘Kashf Al Ghumma’ – From Surah Al Hajj in Al Bukhari and Muslim,

‘From a Hadeeth of Abu Zarr\textsuperscript{ra}, he\textsuperscript{ra} was swearing an oath that (the Verse): \textit{These are two disputants disputing regarding their Lord.} [22:19], ‘It was Revealed regarding Ali\textsuperscript{asws} and Hamza\textsuperscript{as}, and Ubeyda Bin Al-Haris, those who had duelled the Polytheists on the day of Badr (against) Utbah and Shayba two sons of Rabie, and Al-Waleed Bin Utbah’ – extracted by the honourable narrator Al-Hanbali’.

4- مدت، العمدة من منصور الحاجي عن الحاجي عن بن مهنا عن بن ماهر عن بن سليمان عن أبيه عن أبيه عن أبي تغلب عن قيس بن عفان عن عفان بن أبي طالب ع. ق. أناً أولاً من نكول بن يبني الرخيم للخصومة يوم القيامة

\textsuperscript{67} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 1
\textsuperscript{68} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 2
\textsuperscript{69} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 3

Qays said, ‘And regarding them it was Revealed: These are two disputants disputing regarding their Lord. [22:19]. They are the ones who duelled on the day of Badr – Ali a.s. and Hamza a.s., and Ubeyda (Bin Al-Haris) (against) Utbah and Shayba two sons of Rabie, and Al-Waleed Bin Utbah’.  

وَ عَنِ الثَّعْلَبِض عَنْ قَيْسِ بْنِ عَبَّادٍ عَنْ أَبِ ذَر

And from Sa’alby, from Qays Bin Abbad,

‘From Abu Zarr – similar to the previous report’.  

وَ رموِيَ أَيْضاً عَنِ ابْنِ عَبَّاسٍ فِِ قَوْلِهِ تَعَالَ فَإِمَّا نَذْهَبَََّ بِكَ فَإِنَّا مِنْهمُ ممنْتَقِممونَ قَالَ ممنْتَقِممونَ بِعَلِيٍّ ع

And it is reported as well from Ibn Abbas regarding Words of the Exalted: So if We were to Take you away, We would still Take Revenge from them [43:41]. He said, ‘Take Revenge by Ali a.s. and his companions’.

وَ كَ كُنْهُ وَ كُنْهُ عَنْ أَبِ ذَر}

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqy, from Furat Bin Ibrahim, from Al Fazl Bin Yusuf, from Ibrahim Bin Al Hakam Bin Zuhayr, from his father, from Al Sudy, from Abu Malik, from Ibn Abbas,

'Regarding Words of the Exalted: So if We were to Take you away, We would still Take Revenge from them [43:41].' He said, ‘By Ali asws Bin Abu Talib asws, 74

و قال الشيخ الطبري قسم الله رحمةه قال الحسن و قتادة إن الله أكرمه لن أبيه بأن لا تؤكل اللحمة و لا تمر في أمه إلا ما قررت به عليهة و قد كان بعدها

And the sheykh Al Tabarsi said, ‘Al-Hassan and Qatadah said,

‘Allah aswj Honoured His aswj Prophet saww that He saww did not Show him saww that Revenge, and did not Show him saww in his saww community except what his saww eyes were delighted with, and it had happened after him saww, severe Revenge’. 75

و قد زوى الله ص أي ما تلقى أمة فما رأى مليفصا و لم يتمس طناجحا خلف الله تعالى.

And it has been reported that he saww was Shown what his saww community would be facing after him saww, so he saww did not cease to be retracted and did not extend a smile until he saww met Allah aswj the Exalted’. 76

و زوى خابر ذ błّب الله الاصداري قال إن الذين من رسول الله ص في حظيرة الهواء بين قال لا ألفتكم ليرجعوا بغيره من أجل الله تقدصمكم

And it is reported by Jabir Bin Abdullah Al Ansari having said,

‘I was the closest of them from Rasool-Allah saww at Mina during the farewell Hajj. He saww said: ‘A collection (crow) of you would be returning as Kafirs after me asws striking each other’s necks, and I saww swear by Allah aswj! If you were to do it, You will find me saww in the battalion which will be striking you’.

ثم ألقى إلى حليمه فقال أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و أ و A

And it was reported by Jabir Bin Abdullah Al Ansari having said,

Then he saww turned to behind him saww and said, ‘Or Ali asws! Or Ali asws’ Three times. We saw that Jibrael saww had indicated to him saww. So, Allah aswj Revealed upon the tracks of that: So if We were to Take you away, We would still Take Revenge from them [43:41] – by Ali asws Bin Abu Talib asws – end”. 77

أقول زوى أبتطر في الغد فخذ من النعمة فخذ من الغد في خذ في الطاعة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فخذ من النعمة فأخذ من النعمة فخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة فأخذ من النعمة F

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Amdah’ – from Ibn Al Maghazily, from Al-Hassan Bin Ahmad Bin Musa, from Hilal Bin Muhammad, from Ismail Bin Ali, from his father,
‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Jabir – similar to it, and there is an addition in its end: \textit{Or We will show you that which We Promised them, for We are Powerful upon them [43:42].} Then it was Revealed: \textit{Say: ‘Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people’ [23:94].} Then it was Revealed: \textit{We will show you that which We Promised them, for We are Powerful upon them [43:42]. Then it was Revealed: \textit{Say: ‘Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people’ [23:94]}. Then it was Revealed: \textit{Therefore adhere with that which is Revealed unto you [43:43] – regarding Ali\textsuperscript{asws}, surely you are upon a Straight Path [43:43], and Ali\textsuperscript{asws} has knowledge of the Hour - And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44], about Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},}. 78

And it is reported by Abu Nueym in \textit{(the book) ‘Manqaba Al Mutaharin’}, by his chain from Huzeyfa,

\textit{We would still Take Revenge from them [43:41] – by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},}. 79

Then it was Revealed: \textit{Therefore adhere with that which is Revealed unto you [43:43] – regarding Ali\textsuperscript{asws}, surely you are upon a Straight Path [43:43], and Ali\textsuperscript{asws} has knowledge of the Hour - And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44], about Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},}. 78

And it is reported by Abu Nueym in \textit{(the book) ‘Manqaba Al Mutaharin’}, by his chain from Huzeyfa,

\textit{We would still Take Revenge from them [43:41] – by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},}. 79

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam transmitting from Ibn Abbas,

\textit{Regarding Words of the Exalted: Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4] – it was Revealed regarding Amir Al-Momineen\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ubeyda, and Sahl Bin Huneyf, and Al-Haris Bin Simmah, and Abu Dujanah}. 80

\textit{Regarding Words of the Exalted: Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4] – it was Revealed regarding Amir Al-Momineen\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ubeyda, and Sahl Bin Huneyf, and Al-Haris Bin Simmah, and Abu Dujanah}. 80

\textit{Regarding Words of the Exalted: Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4] – it was Revealed regarding Amir Al-Momineen\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ubeyda, and Sahl Bin Huneyf, and Al-Haris Bin Simmah, and Abu Dujanah}. 80

\textit{Regarding Words of the Exalted: Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4] – it was Revealed regarding Amir Al-Momineen\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ubeyda, and Sahl Bin Huneyf, and Al-Haris Bin Simmah, and Abu Dujanah}. 80

78 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 6 e
79 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 6 f
80 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 7
He said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Hamza\textsuperscript{as} lion of Allah\textsuperscript{azwj} and lion of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Ubuyda Bin Al-Haris, and Al-Miqdad Bin Al-Aswad’\textsuperscript{81}.

Whenever Ali\textsuperscript{asws} formed a row in the battleground it was as if he\textsuperscript{asws} was like a solid structure [61:4], following what Allah\textsuperscript{azwj} has Said regarding him\textsuperscript{asws}. Allah\textsuperscript{azwj} Praised him\textsuperscript{asws}, and no one has killed the Polytheists like his\textsuperscript{asws} killing’\textsuperscript{82}.

‘From Abdullah Bin Masoud used to recite: and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25]’\textsuperscript{83}.

And it is reported as well from Muhammad Bin Yunus, from Mubarak, from Yahya Bin Abdul Hameed Al Himany, from Yahya Bin Moalla Al Aslamy, from Muhammad Bin Ammar Bin Zureyq, from Abu Is’haq, from Abu Ziyad Bin Matar who said,

‘Abdullah Bin Masoud used to recite: and Allah Sufficed the Momineen in the battle, by Ali [33:25]’\textsuperscript{84}.

And it is reported by Abu Nueym in Kitab ‘Ma Nazal Min Al Quran Fi Ali\textsuperscript{asws} by his chain from Ibn Masoud –

‘He used to recite this Verse - and Allah Sufficed the Momineen in the battle, by Ali Bin Abu Talib [33:25]’\textsuperscript{85}.

\textsuperscript{81} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 8
\textsuperscript{82} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 9
\textsuperscript{83} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 10
\textsuperscript{84} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 28 H 11
Al-Zubayr Bin Al-Awwam said, ‘I saw Hinda and her companion fleeing ascending in the mountain calling out at their servants, and they were desiring the death from before they had to face Ali asws Bin Abu Talib asws.

I (Majlisi) am saying, ‘The Seyyid Bin Tawoos said in the book ‘Sa’ad Al Saoud’, ‘I saw in the book, ‘Ma Nazal Min Al Quran Fi Ahi Al Bayt asws’, from an old copy’, and he did not mentioned its author, what these are its words, Muhammad Bin Umeyr, from Muhammad Bin Ja’far, from Suweyd Bin Saeed, from Aqeel Bin Ahmad, from Abu Amro Bin Al A’ala, from Al Shaby who said,

‘Ali asws left from the event of Ohad and with him asws were eighty injuries, the stitches had been inserted in these. He asws entered to see Rasool-Allah saww and he saww was upon a skin spread. When he saww saw him he saww wept and said: ‘If a man is injured (like) this in the Way of Allah azwj, he would meet Allah azwj and He azwj will Do with (Reward) him and He azwj will Do with (Reward) him’.

Ali asws said in answer to him saww and he asws wept secondly, ‘As for you saww O Rasool-Allah saww! So, praise is for Allah azwj Who did not Show me asws turning away from you saww nor did I asws flee, but how have I asws been deprived the martyrdom!’ He saww said to him: ‘It is (coming) from behind you asws, if Allah azwj the Exalted so Desires’.

Then the Prophet saww said to him asws: ‘Abu Sufyan has sent our appointment (for battle) and says, ‘What is between us and you all is Hamra Al-Asad (eighty miles from Al-Medina)’. Ali asws said: ‘No, may my asws father as and my asws mother as be (scarified for) you saww, O Rasool-Allah saww! I asws will not return from them, and even if I asws am carried upon the hands of a man’.

فَأَنْزَلَ اللَّهُ عَزْوَ وَ جَلَّ وَ كَأَيضَنْ مِنْ نَبِي قاتَلَ مَعَهُم رِب ضيُّونَ كَثِيرٌ فَما وَهَنموا لِما أَصاب َهمْ فِِ سَبِيلِ اللَّهِ وَ ما ضَعمفموا وَ ما اسْتَكانموا وَ اللَّه يَمِبُّ الصَّابِرِينَ.

Allah Mighty and Majestic Revealed: *And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]’.*

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CHAPTER 29 – HEasws IS corrector of the Momineen [66:4]

1- فس، تفسير الفمي. إن نظارا عليه فإن الله هو مولأة و جنويل و صاليف المنؤمين يعني أمير المنؤمين ع و الملاكة ع بعد ذلك ظهر لأمير المنؤمين ع

Tafseer Al-Qummi - and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen; [66:4] - meaning Amir Al-Momineenasws - and the Angels after that are backers [66:4] - of Amir Al-Momineenasws.

It is narrated to us by Muhammad Bin Ja'far, from Muhammad Bin Abdullah, from Ibn Abu Najran, from Ibn Humeyd, from Abu Baseer who said,

‘I heard Abu Ja'farasws saying: If you both repent to Allah, then He has Inclined both your hearts, - up to Hisazwj Words: and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen [66:4]. Heasws said: ‘Corrector of the Momineen is Aliasws’. 89

2- قب، المناقب لابن شهراوض تفسير: أي توضف بائعتيمن ملكيتي و ألكلي و مجاهد و أبي صاليف و المغوي عن ابن عمائيت، آله رأتم

(Hafsa saw the Prophetasw in the chamber of Ayesha being with Mariah the Coptic. Heasw said: ‘Will you (Hafsa) conceal myasw Hadeeth for measw?’ She said, ‘Yes’. Heasw said: ‘She (Mariah) is prohibited unto measw’, in order to make her feel good.

فأخبرت عائشة و توصلها من تخريج مادتهما فكأنى عائشة النبي في ذلك فنزل و إذ أمرت النبي إلى بعض أزواجه خذبها إلى قوله هو مولأة و جنويل و صاليف المنؤمين

She informed Ayesha and gave her the good news of the prohibition of Mariyah. Ayesha spoke to the Prophetasw regarding that, so it was Revealed: And when the Prophet confided a Hadeeth to one of his wives, [66:3] - up to Hisasw Words: He is his Guardian, and (so are) Jibraeil and corrector of the Momineen [66:4].

88 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 29 H 1 a
89 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 29 H 1 b
He said, ‘Corrector of the Believers, by Allah azwj, is Ali asws. Allah azwj is Saying, and Allah azwj Suffices him asws, and the Angels after that are backers [66:4]’.  

Al Bukhari and Abu Ya’la Al Mowsily, ‘Ibn Abbas said,

‘I asked Umar Bin Al-Khattab about the two backers (against Rasool-Allah saww), he said, ‘Hafsa and Ayesha’.’

Al Sudy, from Abu Malik, from Ibn Abbas, Abu Bakr Al Hazramy, ‘From Abu Ja’far asws, and Al-Sa’alby by the chain from Musa asws Bin Ja’far asws, and from Asma Bint Umeys, from the Prophet saww having said: ‘and corrector of the Momineen [66:4] – Ali asws Bin Abu Talib asws, 92

And it is reported by Abu Nueym Al Asfahany, by the chain, from Asma Bint Umeys, from Ibn Abbas, ‘From the Prophet saww: ‘Ali asws is the door of guidance after me saww, and the caller to my saww Lord azwj, and he asws is corrector of the Momineen [66:4] And who is better in words than the one who supplicates to Allah and does righteous deeds, [41:33] – the Verse’. 94

And Amir Al-Momineen asws said upon the pulpit: ‘I asws am brother asws of Al-Mustafa saww, best of the humans from Hashim as. His saww peak is the greatest, and I asws am Magnificent News, [78:2], and the Pre-determination flowed with it, and corrector of the Momineen [66:4]’.  

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And the Verses and the Chapters have passed with it, and when it is proven that he asws is corrector of the Mominneen, so it is appropriate that his asws being is more correcting than the entirety of them by the well-known evidence and the utilisation like their words, ‘So and so is a scholar of his people and brave of his tribe’.

Community of people! Ali asws is the door of guidance after me saww and the caller to my saww Lord azwj, and he asws is corrector of the Mominneen [66:4] – the Hadeeth.

Words of the Exalted: then surely Allah, He is his Guardian, and (so are) Jibraa'el and corrector of the Mominneen [66:4]. Mujahid said, ‘And he asws is Ali asws, Bin Abu Talib asws’. And it is reported by Abu Bakr Bin Mardawayh, by his chain from Asma Bint Umayr who said,


And the books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Al Hasany, from isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Aswad, from Muhammad Bin Abdullah Bin Abu Rafie, who said,
‘When it was the day in which Rasool-Allah saww passed away, there was unconsciousness upon him saww. The he saww awoke and I was crying, and I kissed his saww hand and said, ‘Who is for me and for my parents after you saww, O Rasool-Allah saww?’ He saww said: ‘For you is Allah azwj after me asws, and my asws successor asws corrector of the Momineen [66:4], Ali asws Bin Abu Talib asws’. 99

And he said as well, ‘It is narrated to us by Muhammad Bin Sahl Al Qattan, from Abdullah Bin Muhammad Al Balawy, from Ibrahim Bin Abdullah Al Qalla, from Saeed Bin Yarbou, from his father,

‘From Ammar Bin Yasser ra who said, ‘I heard Ali asws Bin Abu Talib asws saying, ‘Rasool-Allah saww called me’ – and said: ‘Shall I asws give you glad tidings?’ I ra said, ‘Yes, O Rasool-Allah saww’, and he saww did not cease to smile with the goodness. He saww said: ‘Allah azwj has Revealed Quran regarding you ra – I ra said, ‘And what is it, O Rasool-Allah asws?’

He saww said: ‘You ra have been paired with Jibraeel as – and (so are) libraeel and corrector of the Momineen; and the Angels after that are backers [66:4]. So, you ra, and the Momineen from between you are the correctors’. 100 – (Fabrication by Ibn Abbas)

He saww said: ‘Rasool-Allah saww introduced Amir Al-Momineen asws to his saww companions, twice, and that is he saww said to them: ‘Do you know who is your guardian after me saww’. They said, ‘Allah azwj and His azwj Rasool saww are more knowing’. 101

He saww said: ‘Allah azwj Blessed and Exalted has Said: then surely Allah, He is his Guardian, and (so are) libraeel and corrector of the Momineen; [66:4] – meaning Amir Al-Momineen asws, and he asws is your guardian after me saww. And the second time at Ghadeer Khumm when he saww said: ‘On whose Master saww I saww was, so this Ali asws is his Master asws. 102

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100 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 6
8 – لف، تفسير فوات بِن إبراهيم أبو القاسم المحسِن شيع فِنّ أَيْ حَفَّر عِن في قِوَالُ سُنَّاً فإنَّ اللهُ هو مَّؤَلاً و جَهَّيل و صَالِح الشَّمَوْمَين فَالتَّمُنَّ أَيْمَمٌ عِن في أَي طَالِب عِن صالِح الشَّمَوْمَين

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Husayni transmitting,

‘From Abu Ja’far asws regarding Words of the Exalted: *then surely Allah, He is his Guardian, and (so are) Jibraeel and corrector of the Momineen;* [66:4]. He asws said: ‘Amir Al-Momineen Ali asws Bin Abu Talib asws is corrector of the Momineen’.

وَ فَأتَبَحَّر عَلَى أَنْ تَنَزَّلَ أَلْيَا بَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ أَيْمَمٌ عِن في أَيَّّمَيْنَ الشَّمَوْمَين

And Abu Ja’far asws said: ‘When the Verse was Revealed, the Prophet saww said: ‘O Ali asws! You asws are corrector of the Momineen’.

وَ كَذَا قَالَ مُعْمَادٌ وَ قَالَ سَلِيمٌ وَ كَذَا قَالَ مُعْمَادٌ تَمَيَّظَتْ عَلَى أَيْمَمٌ عِن في أَيَّّمَيْنَ الشَّمَوْمَين

And like that, Mujadi said, and Salim said,

‘Supplicate to Allahazwj for me’. He said, ‘May Allahazwj Cause you to live our lives, and die our deaths, and travel you our ways’. Saeed said, ‘He was killed with Zayd son of Ali asws (Bin Al-Husayn asws)’.


وَ قَالَتْ أَسْمَاء بَنْتُ أَمْيَسٍ وَ قَالَ تَمَيَّظَتْ عَلَى أَيْمَمٌ عِن في أَيَّّمَيْنَ الشَّمَوْمَين

And Asma Bint Umays said, ‘I heard Rasool-Allah saww saying regarding this Verse; ‘Ali asws Bin Abu Talib asws is corrector of the Momineen; [66:4]’.

وَ قَالَ سَلَامٌ تَمَيَّظَتْ عَلَى أَيْمَمٌ عِن في أَيَّّمَيْنَ الشَّمَوْمَين

And Sallam said, ‘I heard Khaysama saying,

‘I heard Abu Ja’far asws saying: ‘This Verse was Revealed regarding Ali asws’. 

وَ قَالَ سَلَامٌ تَمَيَّظَتْ عَلَى أَيْمَمٌ عِن في أَيَّّمَيْنَ الشَّمَوْمَين

Sallam said, ‘I performed Hajj and met Abu Ja’far asws, and I mentioned to him asws the words of Khaysama. He asws said: ‘Khaysam spoke the truth. I asws did narrate to him with that’.

102 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 8 a
103 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 8 b
104 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 8 c
105 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 8 d
He (the narrator) said, ‘I said to him asws, ‘May Allah azwj have Mercy on you asws! Supplicate to Allah azwj for me’. So, he asws supplicated like what has passed, and he asws said: ‘Rasool-Allah saww introduced Ali asws and his asws companions twice. The first, he saww said: ‘One whose Master saww was, so this Ali asws is his Master saww’. And the other, he saww held a hand of Amir Al-Momineen asws and said: ‘O you people! This is corrector of the Momineen; [66:4]’.

I said, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Abu Nueym, by his chain, from Abdullah Bin Ja’far, from Asma Bint Umeys who said,

‘I heard Rasool-Allah saww recite this Verse: and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; [66:4]. He saww said: ‘Corrector of the Momineen is Ali saws Bin Abu Talib asws, 107

(9- مدة العمدة بإشادة عن أبي تفصيلًا عن أبي عليه السلام عن أبي أحمد بن الفضل عن عليّ بن الحسن عن محمد بن أبي عطاء عن أبي عطاء عن حفص بن محمد بن عليّ بن الحسن قال: قال رسول الله صلى الله عليه وسلم قال السلف السلف والأمة الصحيح اللغهي هو عليّ بن أبي طالب.

The book) ‘Al Amdah’, by his chain from Ibn Fat’haqiya, from Abu Ali Al Muqry, from Abu Al Qasim Bin Al Fazl, from Ali Bin Al-Hassan, from Muhammad Bin Yahya Bin Abu Umar,

‘From Ja’far asws Bin Muhammad Bin Ali asws Bin Al Husayn asws having said: ‘Rasool-Allah saww said regarding His aswj Words: corrector of the Momineen; [66:4], he asws is Ali asws Bin Abu Talib asws, 108

و قال أبو طالب في كتاب ما لأنه ملأ من الملفات عن أبي عليه السلام عن أبي أحمد بن الفضل عن عليّ بن الحسن عن محمد بن آدم بن أبي عطاء عن حفص بن محمد بن عليّ بن الحسن قال: قال رسول الله صلى الله عليه وسلم قالت السلف السلف والأمة الصحيح اللغهي هو عليّ بن أبي طالب.

And it is reported by Abu Nueym in the book ‘Ma Nazal Min Al Quran Fi Ali asws, by his chain from Asma Bint Umeys who said,


و قال الطيبين ووزد الزواية من طريق الحسن وعند عليّ أنه الملفات الصحيح اللغهي أمير المؤمنين ع و هو قول مجاهد.

Al-Tabarsy, ‘And it has been referred in the report from the way of the special (Shias) and general (non-Shias) that the intended with corrector of the Momineen; [66:4] is Amir Al-Momineen asws, and it is the word of Mujahid”. 110

107 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 8 f
And in the book ‘Shawahid Al Tanzeel’, by the chain from Sadeyr Al Sayraf, ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww had introduced Ali asws to his companions twice. As for once, it is when he saww said: ‘One whose Master saww was, so this Ali asws is his Master saww’, and as for the second, it is when this Verse was Revealed. He saww grabbed a hand of Ali asws and said: ‘O you people! This is corrector of the Momineen; [66:4]’.  


111 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 9 c  
112 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 29 H 9 d
CHAPTER 30 - The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs. They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]

And it is supported by these words – ‘The Prophet saw described him (Ali asws) with this description mentioned in the Verse, so he saw said regarding him asws, and he asws had uttered it at the conquest of Khyber after the bearers of the flags had returned to him asws time and again, and he (bearer) was accusing the people of cowardice and they were accusing him of cowardice: ‘Tomorrow I saw shall give the flag to a man who loves Allah azwj and His aswj Rasool saw, and Allah aswj and His aswj Rasool saw love him. He asws is a persistence attacker, not a fleer. He asws will not return until Allah aswj Grants victory upon his asws hands’. Then he saw gave it to him (Ali asws)’.

And it is emphasised by – ‘Warning of Rasool-Allah saw to Quraysh with the fighting of Ali asws to them from after him saw when Suheyl Bin Amro came among a group of theirs. They said to him saw, ‘O Muhammad saw! Our friends have joined up with you saw, so return them to us’.

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113 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 30 H 1 a
114 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 30 H 1 b
Rasool-Allah said: 'Either you desist, O community of Quraysh, or Allah will Send a man to you all, striking your necks upon interpretation of the Quran just as I struck you all upon its Revelation'.

One of his companions said to him, 'Who is he, O Rasool-Allah, Abu Bakr?' He said: 'No, but it is repairer of the slipper in the room', and Ali was repairing a slipper of Rasool-Allah.

And it is reported from Ali having said on the day of Al-Basra: 'By Allah! The people of this Verse have not been fought against until today!' And he recited this Verse''.

And it is supported as well by what is refereed in the book 'Al Fitan' by the chains from Jabir Al Ansary, and Abu Saeed Al Khudry, and Ibn Abbas, and other, and the words are of Jabir who said,

'Rasool-Allah stood up on the day of the conquest (of Makkah) to address. He said: 'O you people! recognise you all as returning after me to be Kafirs, striking the necks of each other, and if you were to do that, you will recognise me being in a battalion, striking you with the sword'.

Then turned to his right. The people said, 'Jibraeel is indoctrinating him with something'. The Prophet said: 'This is Jibraeel saying: 'Or it would be Ali'.
CHAPTER 31 – WORDS OF MIGHTY AND MAJESTIC: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]

And Ali asws said: ‘I asws am superior before you two, then I asws emigrated and fought and was pleased with Rasool Allah saww. So, Allah azwj Revealed: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day? They are not equal – up to His azwj Words: surely Allah, in His Presence is a Mighty Recompense [9:22].’ 118

And in a report of Abu Al Jaroud –

‘From Abu Ja’far asws having said: ‘This Verse was Revealed regarding Ali asws Bin Abu Talib asws, His azwj Words: like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal – and that he is of a greater rank than them, in the Presence of Allah; and Allah does not Guide the unjust people [9:19].

Then He azwj Described Ali asws Bin Abu Talib asws, He azwj Said: Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].

118 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 1 a
Then He described what is for Ali in His Presence, so He Said: Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]'.

2- كشف كشف الغمة مَِِّا أَخْرَجَهم الْعِزُّ الْممحَدضثم الَْْنْبَلِيم ق َوْلمهم ت َعَالَ كَانَ عَلِيٌّ وَ حَْْزَةم وَ جَعْفَرٌ الَّذِينَ آمَنموا بِاللَّهِ وَ الْيَوْمِ الْْخِرِ وَ جَاهَدموا فِِ سَبِيلِ اللَّهِ لَ يَسْتَومونَ عِنْدَ اللَّهِ.

3- كما، الإكتر أثب على الأشجعُ عن تحفظ من عند الحجر قَوْلُهُ أَلْتَحَفَّظْبَكْمَ الْحَجَّةَ بَعْضَهَا وَ الْمَسْجِدَ الْرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْْخِرِ.

4- فمن تفسير قرات بن إبراهيم تَحْفَظَبْكَمَ الْحَجَّةَ بَعْضَهَا وَ الْمَسْجِدَ الْرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْْخِرِ، أو علَى عَلِيٍّ وَ حَْْزَةم وَ جَعْفَرٍ الَّذِينَ آمَنموا بِاللَّهِ وَ الْيَوْمِ الْْخِرِ وَ جَاهَدموا فِِ سَبِيلِ اللَّهِ لَ يَسْتَومونَ عِنْدَ اللَّهِ.

(The Words) ‘Kashf Al Ghumma’ – From what is extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19] – the Verse, was Revealed regarding the priding by Al-Abbas and Ali. Al-Abbas said to him, ‘Even though you have preceded us with the Eman and the Emigration, we used to quench the pilgrims and we built the Sacred Masjid’. So it was Revealed”.

(The Words) ‘Al Kafi’ – Abu Ali Al Ash’ari, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From one of the two (5th or 6th Imam) regarding Words of Allah Mighty and Majestic: Are you regarding the quencher of the pilgrims [9:19] – the Verse was Revealed regarding Hamza, and Ali, and Ja’far, and Al Abbas and Al Shayba. They prided with the precedence and the custodian-ship (of the Kabah). So, Allah Mighty and Majestic Revealed: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19].

وَ كَانَ عَلِيٌّ وَ حَْْزَةم وَ جَعْفَرٌ الَّذِينَ آمَنموا بِاللَّهِ وَ الْيَوْمِ الْْخِرِ وَ جَاهَدموا فِِ سَبِيلِ اللَّهِ لَ يَسْتَومونَ عِنْدَ اللَّهِ. And Ali, and Hamza, and Ja’far are the ones who believed in Allah and the Last Day, and they fought in the Way of Allah, They are not equal in the Presence of Allah; [9:19].

Tafseer Furaat Bin Ibrahim – Qudamah Bin Abdullah Al Bajaly, transmitting from Ibn Abbas who said,

119 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 31 H 1 b
120 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 31 H 2
121 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 31 H 3
'Shayba Bin Abdul Dar, and Al-Abbas Bin Abdul Muttalib prided. Shayba said, ‘In our hands are keys of the Kabah. We open it whenever we so desire and we lock it whenever we so desire. Thus, we are best of the people after Rasool-Allah⁷⁸⁶. And Al-Abbas said, ‘In our hands is quenching the pilgrims and maintenance of the Sacred Masjid, thus we are best of the people after Rasool-Allah⁷⁸⁶.

Then Amir Al-Momineen Al⁷⁸⁶ passed by them. They both intended to pride. They said to him⁷⁸⁶, ‘O Abu Al-Hassan⁷⁸⁶! Shall we inform you⁷⁸⁶ with the best of the people after Rasool-Allah⁷⁸⁶? Here, I am that’. Shayba said, ‘In our hands are keys of the Kabah. We open it whenever we so desire and we lock it whenever we so desire. Thus, we are best of the people after Rasool-Allah⁷⁸⁶.

Al-Abbas said, ‘In our hands is quenching the pilgrims and maintenance of the Sacred Masjid, thus we are best of the people after Rasool-Allah⁷⁸⁶.

Amir Al-Momineen⁷⁸⁶ said to them: ‘Shall I⁷⁸⁶ point you two upon the one who is better than both of you?’ They said to him⁷⁸⁶, ‘And who is he?’ He⁷⁸⁶ said: ‘The one who turned both your necks until he entered you into Al-Islam by force’. They said, ‘And who is he?’ He⁷⁸⁶ said: ‘I⁷⁸⁶.

Al-Abbas stood up angrily until he came to the Prophet⁷⁸⁶ and informed him⁷⁸⁶ with the words of Al⁷⁸⁶, but the Prophet⁷⁸⁶ did not respond with anything. So, Jibraeel⁷⁸⁶ came down and said: ‘O Muhammad⁷⁸⁶! Allah⁷⁸⁶ Conveys the Greetings to you⁷⁸⁶ and Says to you⁷⁸⁶: Are you regarding the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19].

The Prophet⁷⁸⁶ called Al-Abbas and recited the Verse unto him and said: ‘O uncle! Stand up and get out. This is the Beneficent Disputing with you regarding Al⁷⁸⁶ Bin Abu Talib⁷⁸⁶’. 122

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122 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁷⁸⁶, Ch 31 H 4
Abbas said, ‘I am an uncle of Muhammad saww, and I am in charge of the quenching the pilgrims, and I am superior than Ali asws. And Usman Bin Talha said, or it was Talha, or Shayb, ‘I am superior than Ali asws’. So, this Verse was Revealed’.

From Ja’far asws, from his asws father asws having said: ‘When Rasool-Allah saww had conquered Makkah, he saww gave the (administration of the) quenching (the pilgrims) to Al-Abbas, and gave Usman Bin Talha the custodian-ship (of the Ka’bah) and did not give Ali asws anything.

It was said to Ali asws Bin Abu Talib asws, ‘Then Prophet has given Al-Abbas the quenching, and gave Usman Bin Talha the custodian-ship (of the Ka’bah) and did not give you asws anything’. He asws said: ‘It has not satisfied me asws what Allah azwj and His aswj Rasool saww have done’. So, Allah azwj the Exalted Revealed this Verse’.

And by his chain from Al Zahhak, from Ibn Abbas who said,

‘It was Revealed regarding Ali asws Bin Abu Talib asws’.

And by his chain from Al Shaby who said,

‘Ali asws, and Al-Abbas, and Sheyba spoke regarding the quenching (of the pilgrims) and the custodian-ship (of the Ka’bah). So, Allah azwj the Exalted Revealed: Are you regarding [9:19] – up to His aswj Words: until Allah Comes with his Command; [9:24] – until He saww conquers Makkah, and the Emigration would be terminated’.

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124 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 6 a
125 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 6 c
7 - From the occurrences in the 'Collection of the authentic narrations from Muhammad' of Ibn Al-Kubra, it is narrated:

And Shayba Bin Abu Talha said, ‘With me are keys of the House (Kabah), and if I so desire I can spend the night in it’. And that man (Abbas) said, ‘I am the administrator of the quenching (the pilgrims), and if I so desire, I can spend the night in the (Sacred) Masjid’. And Ali asws said: ‘asws don’t know what you two are saying. asws had prayed Salat to the Qiblah well before the people did, and asws am master of the Jihad’. So, Allah azwj the Exalted Revealed: *Are you regarding the quencher of the pilgrims [9:19]*. 

And it is reported by AL Suyuti in (the book) ‘Al Durr Al Mansour’, from Abu Jareer by his chain from Muhammad Bin Ka’ab similar to it, admitting the name of Al Abbas, and he said, ‘Ibn Mardawayh has extracted it from Ibn Abbas, ‘It was Revealed regarding Ali asws Bin Abu Talib asws and Al Abbas’’. 

And it is extracted by Ibn Hatim, and Abu Al Sheykh, from Al Shaby who said, ‘There was a contention between Ali asws and Al-Abbas. Al-Abbas said to Ali asws, ‘I am an uncle of the Prophet saww and you asws are a son asws of his saww uncle, and to me is quenching the pilgrims and maintenance of the Sacred Masjid’. So, Allah azwj Revealed this Verse’.

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127 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 a
129 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 c
And it is extracted by Abdul Razaq, from Al-Hassan who said,

‘It was Revealed regarding Ali asws, and Al-Abbas, and Usman, and Shayba, talking regarding that’.  

And it is extracted by Abu Nueym in (the book) ‘Fazaail Al Sahaaba’, and Ibn Asakir from Anas (well known fabricator) who said,

‘Al-Abbas and Shayba sat priding. Al-Abbas said, ‘I am nobler than you are. I am an uncle of Rasool-Allah saww and quencher of the pilgrims’. Shayba said, ‘I am nobler than you are. I am a trustee of Allah azwj upon His House (Kabah), and its treasurer. So, you have not been entrusted like what I have been entrusted’.

Ali asws emerged to them, so they informed him asws with what they had said. Ali asws said: ‘I asws am nobler than both of you. I asws am the first one to believer, and emigrate, and fight’.

All three of them went to the Prophet saww and informed him saww, but he saww did not answer them with anything. They left, and the Revelation descended unto him saww after a few days. He saww sent for them. He saww recited to them: Are you regarding the quencher of the pilgrims [9:19] – up to the end of the ten (Verses)’ “…

And I (Majlisi) am saying, ‘It is reported by the author of (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh’ of Al Nasaie –

‘Approximate to the first Hadeeth with the name Al-Abbas, except that it is: I asws prayed Salat to the Kabah for six months before the people did’ – up to the end of the Hadeeth’…

130 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 e
131 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 f
132 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 g
133 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 h
And it is reported by author of (the book) ‘Al-Fusool Al-Muhimma’, from Al-Wahidy in (the book) ‘Asbab Al-Nuzool’ – similar to the report of Abu Nueym’.

‘Up to Ali asws having said: ‘I asws am nobler than you both. I asws am the first one to believe in the Promise, from the males of this community, and emigrated, and fought’. So, they went to Rasool-Allah saww and informed him saww, each one of them with his own pride. He saww did not inform them with anything. The Revelation descended, so he saww sent for the three. They came to him saww, and he saww recited the Verse to them’.

And it is reported by Abu Nueym in the book ‘Ma Nazal Min Al Quran Fi Ali asws’, from Aamir who said,

‘The Verse was Revealed regarding Ali asws, and Al-Abbas’. And from Ibn Abbas who said, ‘It was Revealed regarding Ali asws’.

‘While Sheyba and Al-Abbas were priding, when Ali asws Bin Abu Talib asws passed by them. He asws said: ‘What is what you are priding with?’ Al-Abbas said, ‘I have been given from the merit what no one has been given, quenching the pilgrims’. And Shayba said, ‘I have been given maintenance of the Sacred Masjid’.

He asws said: ‘I asws am embarrassed to you both, for I asws have been given in my asws young age what you have not been given’. They said, ‘And what have you asws been given, O Ali asws?’
He asws said: ‘asws struck both your noses with the sword until you believe in Allah azwj and His azwj Rasool saww.

Al-Abbas stood up angrily and dragged his tail (clothes) until he entered to see Rasool-Allah saww and said, ‘Are you saww not seeing what Ali asws makes me face with?’ He saww said: ‘Call Ali saww to me saww’. They called him asws to him saww. He saww said: ‘What carried you asws upon what you asws made your asws uncle face with?’ He asws said: ‘O Rasool-Allah saww! I asws shocked him with the truth, so the one who so desires, let him be angry, and one who so desires, let him be pleased’.

Jibraeel as descended and said: ‘O Muhammad saww! Your saww Lord azwj Conveys the Greetings to you saww and Says: ‘Recited to them: Are you regarding the quencher of the pilgrims [9:19] – the Verse’. Al-Abbas said, ‘We are pleased’ – three times’.

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138 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 31 H 7 m
CHAPTER 32 – WORDS OF THE EXALTED: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]

1- فس، تفسير الفصي و من الناس م من يشري نفس اتباع مزادات الله:

Tafseer Al-Qummi - *And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].* He said, ‘That is Amir Al-Momineen asws, and meaning of ‘sells his self’, I.e., exerts’.¹³⁹

2- كشف، كشف العمة بما أخرجنا عُرُأ الحُداث المُؤلِّفين في قوله تعالى و من الناس م من يشري نفس اتباع مزادات الله: تزلت في ميبث علي عليه فر أذ رؤ أخول الله ص:

(The book) ‘Jashf Al-Ghumma’ – From what is extracted by our sheykh the honourable narrator Al Handabí Al Mowsily –

‘Regarding Words of the Exalted: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207], ‘It was Revealed regarding the overnight sleep of Ali asws upon the bed of Rasool-Allah saww.

And it is reported by Abu Bakr Bin Mardawayh as well, and mentioned by Ibn Ab Aseer in his book ‘Kitab Al-Ansaaf’ gathering in it between ‘Al-Kashaf’ and ‘Al-Kashaaf’, ‘It was Revealed regarding Ali asws, and that is when the Prophet saww emigrated and left behind Ali asws in his saww house at Makkah, and instructed him asws to sleep upon his saww bed in order to give the entrustments back to the people in the morning.

And Allah aswj Mighty and Majestic Said to Jibraeel as and Mikaeel as: “Iazwj have Established brother-hood between you two and have Made the age of one of you longer than the age of the other. So, which one of you would prefer his as brother (over himself)?” Each of them chose the life.

And Allah aswj Almighty Said to the Prophets: “The hour of death will come and none will be found to repent until the Prophets return."
Allah \textit{azwj} Revealed to them: ‘Indeed! You as two are not like Ali \textit{asws} Bin Abu Talib \textit{asws}. I \textit{azwj} Established brother-hood between his \textit{asws} and Muhammad \textit{saww}, and he \textit{asws} spent the night upon his \textit{saww} back ransoming himself \textit{asws} and preferring him \textit{saww} with the life. Go down to him \textit{asws} and protect him \textit{asws} from his \textit{asws} enemies!’

They \textit{as} descended to him \textit{asws} and protected him \textit{asws} – \textit{Jibraeel} \textit{as} being by his \textit{asws} head and \textit{Mikaeel} \textit{as} by his \textit{asws} legs, and \textit{Jibraeel} \textit{as} was saying: ‘Congratulations! Congratulations, O son \textit{asws} of Abu Talib \textit{asws}! Who is like you \textit{asws}, and Allah \textit{azwj} has Boasted to the Angels with you \textit{asws}’.

They \textit{as} descended to him \textit{asws} and protected him \textit{asws} – \textit{Jibraeel} \textit{as} being by his \textit{asws} head and \textit{Mikaeel} \textit{as} by his \textit{asws} legs, and \textit{Jibraeel} \textit{as} was saying: ‘Congratulations! Congratulations, O son \textit{asws} of Abu Talib \textit{asws}! Who is like you \textit{asws}, and Allah \textit{azwj} has Boasted to the Angels with you \textit{asws}’.

Regarding Words of Exalted: \textit{And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]}. He said, ‘It was Revealed regarding Ali \textit{asws} Bin Abu Talib \textit{asws} when he \textit{asws} spent the night upon the bed of Rasool-Allah \textit{saww} when the Polytheists sought him \textit{saww}.

Then he said in it, ‘And Ali \textit{asws} went on being pelted with the stones just as the Prophet \textit{saww} of Allah \textit{azwj} had been pelted, and he \textit{asws} was wincing having had covered his \textit{asws} head with the cloth, not bringing it out until morning. Then he \textit{asws} uncovered his \textit{asws} head. They said, ‘When it was your \textit{asws} companion \textit{saww}, every time we used to throw stones at him, be he \textit{saww} did not wince. We had disliked that’.”

‘Regarding Words of Mighty and Majestic: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]’. Ibn Abbas said, ‘It was Revealed regarding Ali asws Bin Abu Talib asws when the Prophet saww fled from the Polytheists to the cave along with Abu Bakr, and Ali asws slept on his saww bed’. 143

It is reported by Ibrahim Al Saqafi, and Al Falky Al Tusy, by the chain from Al Hakam, from Al Sudy, and from Abu Malik, from Ibn Abbas, and it is reported by Al Mufazzal Al Shaybani, by his chain from Zayn Al Aabideen asws, and from Al-Hassan Al Basry, from Anas (well-known fabricator), and from Abu Zayld Al Ansari, from Abu Amro Bin Al A’ala, and it is reported by Al Sa’alby, from Ibn Abbas, and Al Sudy, and Ma’bad,

‘It was Revealed regarding Ali asws between Makkah and Al-Medina, when Ali asws spent the night upon the bed of Rasool-Allah saww’. 145

From Ali asws Bin Al-Husayn asws having said: ‘The first one to sell his soul for (the Sake of) Allah azwj was Ali asws Bin Abu Talib asws. The Polytheists were seeking Rasool-Allah saww, so he saww stood up from his saww bed and went, he saww and Abu Bakr, and Ali asws lied down upon

144 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 32 H 6 a
the bed of Rasool-Allah⁵⁸⁸. The Polytheists came and found Ali⁵⁹⁶, and they could not find Rasool-Allah⁵⁹⁷.

Al Sa'alby in his Tafseer, and Ibn Uqbah in his (book) 'Malhamah', and Abu Al Sa'daat in (the book) 'Fazail Al Ashara', and Al Ghazaly in (the book) 'Al Ahya'a', and in (the book) 'Kimiya Al Sa'daat' as well, by their reports from Abu Al Yaqzan, and a group from his companions, and the one belonging to us like Ibn Babuwayh, and Ibn Shazaan, and Al Kulayni, and Al Tusy, and Ibn Uqdah, and Al Abdaly, and Al Safwany, and Al Saqafy, by their chain from Ibn Abbas, and Abu Rafie and Hind Bin Abu Halah that,

‘Rasool-Allah⁵⁸⁸ said: ‘Allah⁵⁸⁸ Revealed to Jibraeel⁵⁸⁸ and Mikaeel⁵⁸⁸: “I⁵⁸⁸ Established brotherhood between you⁵⁸⁸ both and have Made the age of one of you⁵⁸⁸ to be longer than the age of his⁵⁸⁸ companion. So, which one of you⁵⁸⁸ would prefer his⁵⁸⁸ brother (over himself)”

Both of them disliked the death. So, Allah⁵⁸⁸ Revealed to them⁵⁸⁸: “Both of you⁵⁸⁸ are not like My⁵⁸⁸ friend Ali⁵⁸⁸ Bin Abu Talib⁵⁸⁸. I⁵⁸⁸ Established brotherhood between him⁵⁸⁸ and My⁵⁸⁸ Prophet⁵⁸⁸ Muhammad⁵⁸⁸, and he⁵⁸⁸ preferred him⁵⁸⁸ with the life over himself⁵⁸⁸. Then he⁵⁸⁸ spent the night upon his⁵⁸⁸ bed saving him⁵⁸⁸ with cheerfulness. Go down to the earth together and protect him⁵⁸⁸ from his⁵⁸⁸ enemies!”

Jibraeel⁵⁸⁸ came down by his⁵⁸⁸ head and Mikaeel⁵⁸⁸ by his⁵⁸⁸ legs, and Jibraeel⁵⁸⁸ went on to say: ‘Congratulations! Congratulations! Who is like you⁵⁸⁸, O son⁵⁸⁸ of Abu Talib⁵⁸⁸, and Allah⁵⁸⁸ Revealed: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]’. ¹⁴⁷

‘Ibn Al-Kawa said to Amir Al-Momineen⁵⁸⁸! Where were you⁵⁸⁸ when Allah⁵⁸⁸ the Exalted Mentioned His⁵⁸⁸ Prophet⁵⁸⁸ and Abu Bakr, so He⁵⁸⁸ Said: ‘him being the second of the

¹⁴⁶ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁵⁸⁸, Ch 32 H 6 c
¹⁴⁷ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁵⁸⁸, Ch 32 H 6 d
two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40]?'

Amir Al-Momineen asws said: 'Woe be unto you, O Ibn Al-Kawa! I asws was upon a bed of Rasool-Allah sawa, and I asws had covered upon me asws a soft, thin cloth. The Quraysh came, and with each man from them was a cudgel with a fork in it. But they did not see Rasool-Allah sawa when he sawa went out, and they came towards me asws in order to strike me asws with whatever was in their hands until my asws skin was blistered and became like the (cracked) egg. Then they went with me asws intending to kill me asws. So one of them said, 'Do not kill him asws tonight, but delay it and seek Muhammad sawa'.

He asws said: 'So they bound me asws with the iron (chains) and made me asws to be in a room, and they bound between me asws and the door with a lock. While I asws was like that, when I asws heard a voice from the side of the room saying: 'O Ali asws!' So the pain which I asws was experiencing, settled down, and the bruise which was in my asws body went away. Then I asws heard another voice saying: 'O Ali asws!' And the iron (fetter) which was in my asws legs had broken. Then I asws heard another voice saying: 'O Ali asws!' And the door had dropped what was upon it and opened up.

I asws stood up and went out, and they had become frustrated like the one blinded at birth, neither seeing nor sleeping, guarding the door. So I asws went out and they were unconscious'.

CHAPTER 33 – WORDS OF THE EXALTED: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]; and the one who follows you from the Momineen [8:64], He is the One Who Assisted you with His Help and with the Momineen [8:62]

1 – فَقِيلَ لَّنَّتُبَيَّنَّ لَهُمُ اللَّهُ فِى نَفْسِهِمْ وَ مَنْ تَبِعَهُمْ غَيْرَ مَثَلَّ اللَّهِ عَلَيْهِ وَ غَيْبِهِمُ الْحَكْمَ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]: ‘Meaning himself asws, and the one who follows him asws is Ali asws Bin Abu Talib asws and Progeny asws of Muhammad asws, may the Salwaat of Allah azwj be upon him asws and upon them asws all’.

‘I said to Abu Ja’far asws the 2nd, ‘O my master asws! They are denying upon you asws (due to) young-ness of your asws age’. He asws said: ‘And what can they be denying upon me asws from that? By Allah azwj! Allah azwj has Said: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108] – meaning himself asws. No one followed him aswa apart from Ali asws, and he asws was seven years old, and I asws am nine years old’.

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hamza and Zurara Bin Ayn,


149 Bihar Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 33 H 1 a
150 Bihar Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 33 H 1 b
151 Bihar Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 33 H 2 a
And in a report: ‘Progenyasws of Muhammadasaww, 152

And in a report: ‘Progenyasws of Muhammadasaww.

152 – Kashf, كشف الغمة مَِِّا أَخْرَجَهم الْعِزُّ الممحَدضثم الَْْنْبَلِيم

Progeny asws of Muhammadasaww. 152

O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]. He said, ‘Heasws is Aliasws Bin Abu Talibasws, and heasws is head of the Momineen’. 153

And from Ibn Mardawayh – Regarding Words of the Exalted: I and the one who follows me, [12:108], he said, ‘Aliasws’. 154

And from Abu Ja’farasws having said: ‘Aliasws and Progenyasws of Muhammadasaww, 155

And from Sallam Bin Al Mustaneer,

‘From Abu Ja’farasws, Hisazwj Words: ‘Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108] – Aliasws Bin Abu Talibasws in particular, or else may asws not avail the intercession of Muhammadasaww, 156

And from Abu Ja’farasws, having said: ‘Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108] – Aliasws Bin Abu Talibasws in particular, or else may asws not avail the intercession of Muhammadasaww, 156

And from Sallam Bin Al Mustaneer,


And from Sallam Bin Al Mustaneer,

And from Sallam Bin Al Mustaneer,

152 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 2 b
153 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 3 a
154 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 3 b
155 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 3 c
156 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 4 a
157 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 33 H 4 b
‘From Abu Ja’far\textsuperscript{asws}, having said: ‘May I\textsuperscript{asws} not attain the intercession of my\textsuperscript{asws} grandfather\textsuperscript{asws} if this Verse does not happen to have been Revealed regarding Ali\textsuperscript{asws} in particular: Say: ‘This is my way. I call [12:108] – the Verse’\textsuperscript{158}.

6. – فِ فَ تَ فَ تَ سِ ي بُ رَ أتِ نمِ ي بِنِ إِ يْرَاهِمُ مَ حَلْلَ مَا مَ عْنَا عَنْ أَيِّ خَفْرُ عَ فَ عَ فَ عَ لَّاَ سَ أَ كَ سَ لَّاَ عَ نَ عَ نْ أَيِّ خَفْرُ عَ فَ عَ لَّاَ هَذِهِ سَبيِ لْيَ أَذْعَ مُ أَلَّهُ عَلَى نِصْبِهَا أَنْ وَ مِنْ أَنْبِيِّي قَالَ مِنْ أَنْبِيِّي عَلِيْ عِلَيْ عَنِ أَيِّ طَالِبٍ عَ.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Al Fazary, transmitting,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: ‘Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108].’ He\textsuperscript{asws} said: ‘one who follows me, [12:108] is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{159}.

7. – كَثِيرًا كَثِيرًا جَعْفَرٌ الْفَزَارِيُّ ممعَنْعَناً عَنْ أَبِِ جَعْفَرٍ ع قَا لَِّ: سَأَلْتَمُنْهُم عَنْ قَوْلِ اللَّهِ تَعَالَ قَمْ لْ هذِهِ سَبِيلِي أَدْعموا إِلَ اللَّهِ عَلى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِِ قَالَ مَنِ اتَّبَعَنِِ عَلِيُّ بْنَم أَبِِ ََالِبٍ عٌ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘Words of the Exalted: ‘O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64].’ It is reported by Abu Nueym, by his chain from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father,\textsuperscript{asws} having said: ‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{160}.

أَقُولُ يَا نَبِيَّ يَا نَبِيَّ أَبمو ن معَيْمٍ بِإِسْنَادِهِ إِلَ أَبِِ همرَي ْرَةَ قَالَ مَكْتموبٌ عَلَى الْعَرْشِ لََ إِلَ أَهْلَهَا وَحْدَهُم لََ شَرِيكَ لَهم مِثْلَهم وَ زَادَ فِِ آخِرِهِ وَ ذَلِكَ قَوْلُهُم تَعَالَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَ بِالْممؤْمِنِينَ.

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al-Mustadrak’, from Abu Nueym – similar to it. Then he said, ‘Word of the Exalted: He is the One Who Assisted you with His Help and with the Momineen [8:62]’\textsuperscript{161}.

Al Hafiz Abu Nueym by his chain to Abu Hureyra (well-known fabricator), said,

‘It is inscribed upon the Throne: “There is no god except Allah\textsuperscript{azwj} Alone, there is no associate for Him\textsuperscript{azwj}, Muhammad\textsuperscript{asww} is My\textsuperscript{azwj} servant and My\textsuperscript{azwj} Rasool\textsuperscript{asw}. I\textsuperscript{azwj} Aided him\textsuperscript{asw} with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{162}.

158 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 5
159 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 6
160 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 7 a
161 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 7 b
162 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 7 c
From the Prophet saww – similar to it, and there is an addition in its end, and that His asws Words: He is the One Who Assisted you with His Help [8:62] – meaning Ali asws Bin Abu Talib asws, 163.

وَبِإِسْنَادِهِ عَنِ الْكَلْبِض عَنْ أَبِِ صَالِحٍ عَنْ أَبِِ همرَي ْرَةَ قَالَ مَكْتوبٌ عَلَى الْعَرْشِ – لََ إِلَهَ إِلََّ اللَّهم وَحْدَهم لََ شَرِيكَ لَهم مُمَمَّدٌ عَبْدِي وَ رَسمولِ أَيَّدْتمهم بِعَلِيض بْنِ أَبِهِ عَنْ أَبِهِ جَعْفَرِ بْنِ مُمَمَّدٍ عَنْ أَبِهِ جَعْفَرُ بْنِ مُمَمَّدٍ عَنْ أَبِهِ عَنْ مُمَمَّدِ بْنِ مُمَمَّدِ بْنِ عَلِي  وَ نَصَرْتمهم بِهِ .

And it is supported by what is reported by the sheikh Abu Ja’far Al Tusi, from Abu Nasr Muhammad Bin Muhammad Bin Ali, by his chain from Al Sumali, from Ibn Jubeyr, from Abu Al Hamra’a, who said, ‘It is inscribed upon the Throne – “There is no god except Allah azwj Alone, there is no associate for Him azwj, Muhammad saww is My azwj servant, and My azwj Rasool saww. I saww Support him with Ali asws Bin Abu Talib asws, and that is His azwj Word is His azwj Book: He is the One Who Assisted you with His Help and with the Momineen [8:62] – Ali asws Bin Abu Talib asws, 166.

And by his chain from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator) who said, 165.

And by his chain from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator) who said, 165.
‘From Al-Sadiq\textsuperscript{asws} in the supplication after Salat of Al-Ghadeer: ‘Our Lord\textsuperscript{azwj}! We believe, and we follow our master, and our guardian, and our guide, and caller of the people, and Your\textsuperscript{azwj} straight path, the just, and Your\textsuperscript{azwj} Divine Authority, and Your\textsuperscript{azwj} way, the caller to You\textsuperscript{azwj} upon insight, he\textsuperscript{saww} and the one\textsuperscript{asws} who follows him\textsuperscript{saww}, Glorious is Allah from what they are associating! [52:43] with his\textsuperscript{asws} Wilayah, and with what they are distorting by taking the confidants besides him\textsuperscript{asws} – up to the end of the supplication’’.

\textsuperscript{167} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 33 H 10
CHAPTER 34 – HE\textsuperscript{asws} IS THE WORD OF ALLAH\textsuperscript{azwj} AND IT WAS REVEALED REGARDING HIM\textsuperscript{asws}: Allah was Pleased [48:18]

From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I said, ‘Words of Allah\textsuperscript{azwj}: Allah was Pleased [48:18] – the Verse. How many were they?’ He\textsuperscript{asws} said: ‘Two thousand and two hundred’. I said, ‘Was Ali\textsuperscript{asws} among them?’ He\textsuperscript{asws} said: ‘Yes, Ali\textsuperscript{asws} and its chief and their noblest’.

And it is reported Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, from Malik Bin Abdullah having said,

‘I said to my master Al-Reza\textsuperscript{asws}, ‘His\textsuperscript{azwj} Words: Allah was Pleased [48:18] and Necessitated the Word of piety for them, [48:26]’. He\textsuperscript{asws} said: ‘It is Wilayah of Amir Al-Momineen\textsuperscript{asws}. So, the meaning is that the ones necessitated by it as his\textsuperscript{asws} Shias. They were more rightful with it and are its deserving ones’.

From Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Made a Pact to me\textsuperscript{saww}. I\textsuperscript{saww} said: ‘Lord\textsuperscript{azwj}! Explain it to me\textsuperscript{saww}. He\textsuperscript{azwj} Said: ‘Listen!’ I\textsuperscript{saww} said: ‘I\textsuperscript{saww} am listening’.

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168 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 34 H 1 a
169 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 34 H 1 b
He \( ^{\text{asws}} \) said: "O Muhammad \( ^{\text{saww}} \)! Ali \( ^{\text{asws}} \) is the flag of guidance after you \( ^{\text{saww}} \), and Imam \( ^{\text{asws}} \) of My \( ^{\text{azwj}} \) friends, and Noor (for) the one who obeys Me \( ^{\text{azwj}} \), and he \( ^{\text{asws}} \) is the Word which Allah \( ^{\text{azwj}} \) the Exalted has Necessitated the pious. So, the one who loves him \( ^{\text{asws}} \) so he has loved Me \( ^{\text{azwj}} \), and one who hates him \( ^{\text{asws}} \) had hated Me \( ^{\text{azwj}} \), so give him \( ^{\text{asws}} \) glad tidings with that!"  

Ali \( ^{\text{asws}} \) came, so he \( ^{\text{saww}} \) gave him glad tidings with that. He \( ^{\text{asws}} \) said: 'O Rasool-Allah \( ^{\text{saww}} \)! I \( ^{\text{asws}} \) am a servant of Allah \( ^{\text{azwj}} \) and in His \( ^{\text{azwj}} \) Grip. So, if He \( ^{\text{azwj}} \) were to Punish me \( ^{\text{asws}} \), it would be due to my \( ^{\text{asws}} \) sins, and if He \( ^{\text{azwj}} \) Completes that which He \( ^{\text{azwj}} \) has Given me \( ^{\text{asws}} \) glad tidings with, then Allah \( ^{\text{azwj}} \) is foremost with me \( ^{\text{asws}} \)."

He \( ^{\text{azwj}} \) said: "Ali \( ^{\text{asws}} \) is the flag of guidance, and Imam \( ^{\text{asws}} \) of My \( ^{\text{azwj}} \) friends, and Noor (for) the one who obeys Me \( ^{\text{azwj}} \), and he is the Word which I \( ^{\text{azwj}} \) Necessitated it for the pious. One who loves him \( ^{\text{asws}} \) loves Me \( ^{\text{azwj}} \), and one who hates him \( ^{\text{asws}} \) has hated Me \( ^{\text{azwj}} \), so give him \( ^{\text{asws}} \) glad tidings with that!"

He \( ^{\text{azwj}} \) said: "I \( ^{\text{saww}} \) said: 'O Allah \( ^{\text{azwj}} \)! Polish his \( ^{\text{asws}} \) heart and Make it nourish the Eman!' Allah \( ^{\text{azwj}} \) the Exalted Said: "I \( ^{\text{azwj}} \) have Done that with him \( ^{\text{asws}} \)". Then He \( ^{\text{azwj}} \) Raised it to me \( ^{\text{saww}} \) that he \( ^{\text{asws}} \) would be particularised with something of the afflictions which no one from my \( ^{\text{saww}} \) companions has been particularised with. So, I \( ^{\text{saww}} \) said: 'O Lord \( ^{\text{azwj}} \)! My \( ^{\text{saww}} \) brother \( ^{\text{asws}} \) and my \( ^{\text{saww}} \) companion!' The Exalted said: 'This is something which has preceded (Ordained). He \( ^{\text{asws}} \) will be afflicted, and be Tested with it!'  

Harb Al-Anwaar – V 36, The Book of History – Amir Al Momineen \( ^{\text{asws}} \), Ch 34 H 2 a

170 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \( ^{\text{asws}} \), Ch 34 H 2 a

171 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \( ^{\text{asws}} \), Ch 34 H 2 b
(The book) ‘Al Amdah’ – By his chain from Al Maghazily, from Ahmad Bin Muhammad Bin Abdul Wahab, from Muhammad Bin Usman, from Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Al-Husayn Al Ashqar, from Usman Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘The Prophet saww was asked about the Words which Adam as had received from his as Lord azwj, so Heazwj Turned to himazwj. He saww said: ‘Heas asked Himazwj by the right of Muhammadas and Alias, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husaynasws, if only Youazwj would Turn to meazwj (with Mercy)’. So, Heazwj Turned to himas. 172

CHAPTER 35 – WORDS OF EXALTED: and We Made for them a truthful tongue of Ali [19:50], AND REGARDING WORDS OF THE EXALTED: And Make for me a truthful tongue among the latter ones [26:84]; and give glad tidings to those who believe that, for them would be a ‘true footing’ [10:2]

Tafseer Al-Qummi - *and We Made for them a truthful tongue of Ali [19:50]* – it means Amir Al-Momineenasws, and it was narrated to measws with that by my father, from the Imam Al-Hassan Al-Askariasws, 173

Tafseer Al Qummi – Ali Bin Ibrahim said,

‘Regarding Hisazwj Words: *And Make for me a truthful tongue among the latter ones [26:84]*. He said, ‘It is Amir Al-Momineenasws’, 174

3- كتب، كتب جامع الفوائد و تأول الألفاظ الواضحة يتحدد بن ألقاا عم�ن نحن إن عبر عن والناء بين من قال: فلتَأْوِي يابي الحكم الزادة عن قولهم فإنني آن لهم لسان صدق فيها قال: خالص واضحة أرمز اليومين كما تقول لسان صدق في الآخرين فحلت لهم بذلك

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Sayyari, from Yunus Bin Abdul Rahman who said,

‘I said to Abu Al-Hassan Al-Rezaasws, ‘There is a group seeking from me the name of Amir Al-Momineenasws in the Book of Allahazwj Mighty and Majestic. I said to them, ‘From the Words of the Exalted: *and We Made for them a truthful tongue of Ali [19:50]*’. Heasws said: ‘You speak the truth, it is like that’’. 175

4- كشف، كشف العمة عنها فجعلهم في قولهم و الحنَّا في حينذاك صدق في الآخرين من أن ينثِب الله حنَّا فجعلهم فيến ان ينثِب الله عِمَّا فجعلهم في حينذاك ولأ轶م على الباطل عِمَّا فجعلهم في حينذاك

‘Regarding His\textsuperscript{26:84} Words: \textit{And Make for me a truthful tongue among the latter ones}. From Abu Abdullah Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}. He\textsuperscript{asws} said: ‘He\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. His\textsuperscript{asws} Wilayah was presented unto Ibrahim\textsuperscript{as}. He\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! Make him\textsuperscript{asws} to be from my\textsuperscript{as} offspring’. So, Allah\textsuperscript{azwj} Did that’’. 176

(THE BOOK) ‘

‘Words of the Exalted: \textit{and give glad tidings to those who believe that, for them would be a ‘true footing’ [10:2].} From Abu Abdullah\textsuperscript{asws} having said: ‘It was Revealed regarding Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’ 177

Tafseer Al Ayyashi – From Yunus, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord [10:2].} He\textsuperscript{asws} said: ‘The Wilayah’. 178

Tafseer Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord [10:2].} He\textsuperscript{asws} said: ‘He\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww},’ 179

(The book) ‘

‘From Al-Sadiq\textsuperscript{asws}: ‘\textit{and We Made for them a truthful tongue of Ali [19:50] – means Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws},’ 180

\begin{thebibliography}{99}

176 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 35 H 4
177 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 35 H 5
178 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 35 H 6
179 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 35 H 7
180 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 35 H 8
\end{thebibliography}
CHAPTER 36 – WHAT IS REVEALED REGARDING HIM\textsuperscript{asws} OF THE SPENDING AND THE PREFERRING (OF OTHERS OVER HIMSELF\textsuperscript{asws})

1- Center, Kanz, Imam Bukhari and other authentic collections of hadiths. Following a hadith from Abu Abdullah\textsuperscript{asws} of the Prophet\textsuperscript{saww} who said: "When a man came to the Prophet\textsuperscript{saww} complaining of hunger, Rasool\textsuperscript{saww} sent a message to his wives. They said, 'There is nothing with us except the water.' He\textsuperscript{saww} said: 'Who is for this man tonight?' Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: 'I\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww}!'"

2- Another hadith is reported as well from Ahmad Bin Idrises, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazalat, from Kuleyb Bin Muawiya, ‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: and they are preferring (others) over their own selves, and even though there was extreme poverty with them. [59:9].’

The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Sahl Bin Muhammad Al Attar, from Ahmad Bin Amro Al Dihqan, from Muhammad Bin Kaseer, from Aasim Bin Juleyb, from his father, from Abu Hureyra (well-known fabricator) who said,
He asws went out from his presence. Al-Miqdad Bin Al-Aswad ra met up with him asws, and stood with him asws for as long as Allah azwj so Desired, and he mentioned his need to him asws. So he asws gave him the Dinar and went to the Masjid. He asws placed his head down and closed eyes. Rasool-Allah saww waited for him asws, but he asws did not come. Then he asws waited some more, but he asws did not come. He asws went around in the Masjid, and there was Ali asws in the Masjid.

Rasool-Allah saww moved him asws, and he asws sat up. He asws said to him asws: ‘O Ali asws! What did you asws do?’ He asws said: ‘O Rasool-Allah saww, I asws moved out from your presence, and Al-Miqdad Bin Al-Aswad ra met up with me asws. He ra mentioned to me asws what Allah azwj so Desired him ra to mention, so I asws gave the Dinar to him ra’.

He asws heard him saww. He asws said: ‘My asws share!’ He asws gave it to him saww. Rasool-Allah saww took it and gave it to the man, then said: ‘O Ali asws! Allah azwj has Made you asws precede to the

goodness, generous with yourself\textsuperscript{183} of the wealth. You are leader of the Momineen and the wealth is leader of the unjust, and the unjust, they are those who will be envying you\textsuperscript{183} and will be seeking (to kill you\textsuperscript{183}) and will be depriving your\textsuperscript{183} rights after me.\textsuperscript{183}

And by his chain from Al Qasim Bin Ismail, from Ismail Bin Aban, from Ibn Shimr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} was seated one day and his\textsuperscript{saww} companions were seated around him\textsuperscript{saww}. Ali\textsuperscript{asws} came and upon him\textsuperscript{asws} was a worn out cloth torn from part of his\textsuperscript{asws} body. He\textsuperscript{asws} sat down nearby from Rasool-Allah\textsuperscript{saww}.

\begin{quote}
\textsuperscript{4} - وَ إِنَّهُ مَسَاءٌ فَ آتِهِمْ مَعْمَوْسَهُ، وَ لَوْ كَانَ بَقْبَاقٌ خَصَاصَةً مِّنْ نَفْسِهِمْ فَهُمْ فَضَلُّوا أَبَيْهِمْ عَلَى مَعْمَوْسَهُ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ جَالِساً ذَاتَ يَوْمٍ وَ اَلْصَّاهِبَاتُ جُمْلَصُوَّةً حَوْلَهُمْ فَجَاءَ عَلِيٌّ صَاوِرَ وَ عَلَيْهِ السَّلامُ مَلَكَّ مَعْمَوْسَهُ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ قَرِيبًا مِّنْ رَسُولِ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ.
\end{quote}

He\textsuperscript{saww} looked at him\textsuperscript{asws} for a while, then recited: \textit{and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]}. Then Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘But, you\textsuperscript{asws} are the head of the ones this Verse has been Revealed regarding them, and their chief and their Imam\textsuperscript{asws}.

\begin{quote}
\textsuperscript{2} - فَ قَالَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ أَيْنَ حَمَّلَتَكَ الَّتِي كَسَوْتَهَا يَا عَلِيٌّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ بَعْضَ أَصْحَابٍ مِّنَ الْأَيْتَامَ وَ إِمَامٍ مِّنَ الْأَيْتَامِ وَ إِمَامٍ مِّنَ الْأَيْتَامِ وَ إِمَامٍ مِّنَ الْأَيْتَامِ وَ إِمَامٍ مِّنَ الْأَيْتَامِ، كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ جَالِساً ذَاتَ يَوْمٍ وَ اَلْصَّاهِبَاتُ جُمْلَصُوَّةً حَوْلَهُمْ فَجَاءَ عَلِيٌّ صَاوِرَ وَ عَلَيْهِ السَّلامُ مَلَكَّ مَعْمَوْسَهُ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ قَرِيبًا مِّنْ رَسُولِ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ.
\end{quote}

Then Rasool-Allah\textsuperscript{saww} said: ‘Where is your\textsuperscript{asws} garment which you\textsuperscript{asws} had clothed with, O Ali\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘O Rasool-Allah! One of your\textsuperscript{saww} companions came to me\textsuperscript{asws} complaining of his bareness and bareness of his family members. So, I\textsuperscript{asws} felt compassion for him and preferred him with it over myself\textsuperscript{asws}, and I\textsuperscript{asws} did recognise that Allah\textsuperscript{azwj} will soon be Clothing me\textsuperscript{asws} with better than it’.

Rasool-Allah\textsuperscript{saww} said: ‘You\textsuperscript{asws} speak the truth. As for Jibraeel\textsuperscript{as}, he\textsuperscript{as} came to me\textsuperscript{saww}. He\textsuperscript{saww} narrates to me\textsuperscript{saww} that Allah\textsuperscript{saww} has Taken for you in its place, a green garment of brocade in the Paradise, and its composition is from ruby and peridot. So, best of the vicinities is the vicinity of your\textsuperscript{asws} Lord\textsuperscript{saww}, due to the generosity of yourself\textsuperscript{asws} and your\textsuperscript{asws} patience upon this ragged cloth of yours\textsuperscript{asws}, the torn. So, receive glad tidings, O Ali\textsuperscript{asws},’

\begin{quote}
فَانْصَرَفَ عَلِيٌّ عِنْهَنَّ حَارِياً مَّبَشِراً سَبِيلَ يَا رَسُولَ اللَّهِ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ جَالِساً ذَاتَ يَوْمٍ وَ الْقَارِئُ تَأْمَنُ أَنَّ اللَّهَ أَوْحِيَ إِلَيْهِ أَنَّهُ جَلَّ لُكَ مَكَانَهُ فِي الْجَهَّاَلِ خَلَقَهُ مِنْ بَيْضَةٍ وَ صَفَّاقَهَا مِنْ حَيَّامٍ وَ زَبَرْجَدٍ. فَنِعْمَ الَّذِينَ نَظَرَ إِلَيْهِمْ سَاعَةً ثُمَّ قَرَأَ وَ يُؤْثَرُونَ عَلَى أَنَّ فَلِسَهُمْ وَ لَوْ كَانَ بِخَاصَةٍ وَ مَنْ يَفْتَرِفْ هَمَّا وَ مَنْ يَبْلُغُ شَوْمَهُ فَأَمْلِكَ هَمَّ مَلَكِهِمْ وَ هَمَّ مَلَكِهِمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ أَيْنَ حَمَّلَتَكَ الَّتِي كَسَوْتَهَا يَا عَلِيٌّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ بَعْضَ أَصْحَابِيَ مِنَ الْأَيْتَامَ وَ إِمَامٍ مِّنَ الْأَيْتَامِ وَ إِمَامٍ مِّنَ الْأَيْتَامِ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ جَالِساً ذَاتَ يَوْمٍ وَ اَلْصَّاهِبَاتُ جُمْلَصُوَّةً حَوْلَهُمْ فَجَاءَ عَلِيٌّ صَاوِرَ وَ عَلَيْهِ السَّلامُ مَلَكَّ مَعْمَوْسَهُ. كَانَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ قَرِيبًا مِّنْ رَسُولِ اللَّهِ صَلَّيْهِ عَلَيْهِ السَّلامُ.
\end{quote}

Ali\textsuperscript{asws} left joyful, smiling, due to what Rasool-Allah\textsuperscript{saww} had informed him with’.\textsuperscript{184}

\textsuperscript{183} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 36 H 3
Tafseer Furaat Bin Ibrahim, by his chain to,

‘Abu Abdullah asws (regarding) Words of the Exalted: And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]. He asws said: ‘It was Revealed regarding Ali asws Bin Abu Talib asws’.  

Kashf Al Ghumma – From was it extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274].’ He said, ‘There were four Dirhams in the possession of Ali asws, not owning other than it. He asws gave in charity with A Dirham at night, and a Dirham at daytime, and a Dirham secretly, and a Dirham openly, so it was Revealed’.  

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam, from Al-Hassan Bin Al-Husayn, from Hanan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas – similar to it except that he mentioned the Dinars in place of Dirhams’.  

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Firasah, from Mi’sar Bin Kidam, from Ata’a Bin Al Sa’ib, from Abdul Rahman Al Sulamy who said,

‘I have memorised four virtues of Ali asws Bin Abu Talib asws, nothing prevents me from mentioning these except the jealousy’. It was said to him, ‘Mention these’. He read this Verse one day, Those who are spending their wealth by the night and the day, secretly and openly, [2:274].’

184 Bihar Al Anwar – V 36, The book of History – Amir Al Momineen asws, Ch 36 H 4  
186 Bihar Al Anwar – V 36, The book of History – Amir Al Momineen asws, Ch 36 H 6 a  
He said, ‘And on that day he\textsuperscript{asws} did not own except four Dirhams, so he\textsuperscript{asws} gave a Dirham at night, and a Dirham at daytime, and a Dirham in secret, and a Dirham openly’\textsuperscript{188}.

It is reported that the Revelation of this Verse is regarding Amir Al-Momineen\textsuperscript{asws} in this aspect, by Al Tabarsee, and Al Zamakhshari, and rest of the interpreters, from Ibn Abbas. And Al Suyuti said in (the book) ‘Al Durr Al Mansour’, ‘It is extracted by Abdul Razzaq, and Abd Bin Humeyd, and Ibn Al Munzar, and Ibn Abu Hatim, and Al Tavrani, and Ibn Asakir, from the way of Abdul Wahhab Bin Mujahid, from his father, from Ibn Abbas who said,

‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. There were four Dirhams for him\textsuperscript{asws}, so he\textsuperscript{asws} spend (gave in charity) a Dirham at night, and a Dirham at daytime, and a Dirham secretly, and (a Dirham) openly’\textsuperscript{189}.

\textsuperscript{188} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 36 H 7 a

\textsuperscript{189} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 36 H 7 b
CHAPTER 37 – HE\textsuperscript{asws} IS THE PROCLAIMER BETWEEN THE PARADISE AND THE FIRE, AND MASTER OF THE HEIGHTS, AND REST OF WHAT EVIDENCES UPON THE LOFTINESS OF HIS\textsuperscript{asws} RANK IN THE HEREAFTER

1- فَأَذَّنَ ممؤَذضنٌ بَيْنَهمِنْ أنَّ لعَنَةَ اللَّهِ عَلَى الظَّالِمِينَ أَبِِ عَنْ مُمَمَّدِ بْنِ الْفمضَيْلِ عَنْ أَبِِ الَْْسَنِ ع قَالَ الْممؤَذضنم أَمِيرم الْممؤْمِنِينَ ع ي مؤَذضنم

Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44] – My father, from Muhammad Bin Al-Fuzeyl, from Abu Al-Hassan\textsuperscript{asws} having said: ‘The proclaimer is Amir Al-Momineen\textsuperscript{asws} proclaiming a proclamation (all) the creatures would hear’.\textsuperscript{190}

2- فِِ ق َوْلِهِ فَلَمّا رَأَوْهم زملْفَةً

(The book) ‘Al Manaqib’ o\textsuperscript{azwj}f Ibn Shehr Ashub –

‘Al-Baqir\textsuperscript{asws} and Al-Sadiq\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: So when they shall see him nigh, [67:27]. It was Revealed regarding Ali\textsuperscript{asws}, and that is when they shall see Ali\textsuperscript{asws} during the (Day of) Qiyamah, the faces of those who disbelieved (in Ali\textsuperscript{asws}) would be blackened; and when they see his\textsuperscript{asws} status and his\textsuperscript{asws} position from Allah\textsuperscript{azwj}, they would eat (bite) upon their palms upon what they had neglected regarding Wilayah of Ali\textsuperscript{asws}.\textsuperscript{191}

3- كَفَر، كَفَّرَ أَوْرَدَهم الَْْافِظم أَبمو بَكْرِ بْنم مَرْدَوَيْهِ عَنْ جَابِرِ بْنِ عَبْ دِ اللَّ هِ قَ الَ

(The book) ‘Kashf Al Ghumma’ – From what is referred by Al Hafiz Abu Bakr Bin Mardawayh, from Jabir Bin Abdullah who said,

‘We were in the presence of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} companions mentioned the Paradise. He\textsuperscript{saww} said: ‘The first of the people of Paradise to enter into it would be Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{192}

قَالَ أَبمو دمجَانَةَ الَْْنْصَارِيُّ يَا رَسمولَ اللَّهم أَخْبََْت َنَا أَنَّ الَْْنَّةَ مُمَرَّمَةٌ عَلَى الَْْنْبِيَاءِ حَ

Abu Dajanah Al-Ansari said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} had informed us that the Paradise unto the Prophets\textsuperscript{as} until you\textsuperscript{saww} enter it, and (prohibited) unto the communities until your\textsuperscript{saww} community enters it!’

\textsuperscript{190} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 1
\textsuperscript{191} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 2
He said: ‘Yes, O Abu Dajanah! Don’t you known that there is a flag of Noor for Allah, and a pillar of ruby. It is inscribed upon the Noor: “There is no god except Allah, Muhammad is Rasool – Progeny of Muhammad are best of created beings. The bearer of the flag, Imam of (Day of) Qiyamah’ – and he struck by his hand upon Ali Bin Abu Talib.

So, Rasool-Allah cheered with that. He said: ‘The Praise is for Allah Who Honoured us and Ennobled us by you. He said to him: ‘Receive glad tidings, O Ali! There is no servant having your cordiality except Allah would Resurrect him with us on the Day of Qiyamah’. Then Rasool-Allah recited: In a truthful seat, in the Presence of a Powerful King’. 192

And it is reported by the sheykh Al Tusi, by his chain to Jabir Ibn Abdullah who said,

‘Rasool-Allah said to Ali: ‘O Ali! One who loves you and befriens you, Allah would Settle him with us in the Paradise’. Then Rasool-Allah recited: Surely the pious would be in Gardens and Rivers In a truthful seat, in the Presence of a Powerful King’. 193

Ibn Mardawayh – Words of the Exalted: (the tree of) Tooba would be for them and an excellent resort, from Muhammad Bin Sirreen who said, ‘It is a tree in the Paradise. Its roots are in the chamber of Ali, and there isn’t any chamber except in it is a branch from its branches.

Words of the Exalted: Then a proclaimer would proclaim among them: [7:44], from Abu Ja’far having said: ‘He is Ali’. 194

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192 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 37 H 3 a
193 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 37 H 3 b
194 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 37 H 4
From Abu Ja’far\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{So as for one Given his book in his right hand, [69:19]}, the Verse, was Revealed regarding Ali\textsuperscript{asws}, and it flowed as an example for the people of Eman\textsuperscript{asws}.\textsuperscript{195}

There were a number of Quraysh who used to sit in the courtyard of the Kabah and they used to wink at each other by the companions of Rasool-Allah\textsuperscript{saww} and mocking with them. One day Ali\textsuperscript{asws} passed by them among a number of companions of Rasool-Allah\textsuperscript{saww}. They

\footnotesize{195} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 5
\footnotesize{196} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 6
\footnotesize{197} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 7
laughed from them and winked at each other upon them, and they said, ‘This is the brother\textsuperscript{a} of Muhammad\textsuperscript{b}!’ So, Allah\textsuperscript{azwj} the Exalted Revealed these Verses.

When it will be the Day of Qiyamah, Ali\textsuperscript{asws} and the ones with him\textsuperscript{asws} would enter the Paradise, and they would look upon these Kafirs, and they would mock from them, and laugh, and that is the Word of Allah\textsuperscript{azwj} the Exalted:

\textit{So today, those who believe shall be laughing at the Kafirs [83:34]}.\textsuperscript{198}

And the most excellent of what is said regarding this interpretation is what is reported by Muhammad Bin Al Qasim, from his father, by his chain from Al Sumali,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘When it will be the Day of Qiyamah, two thrones would be brought out from the Paradise and these would be kept at the edge of Hell. Then Ali\textsuperscript{asws} would come until he\textsuperscript{asws} sits upon them. So, when he\textsuperscript{asws} is seated, he\textsuperscript{asws} would laugh, and when he\textsuperscript{asws} laughs, Hell would be turned over and its top would become its bottom.

 ثم تكون من فيها قرين منهما ثم يصعد ويصعد، ويرفعان من مكانهما ثم يصعد ويصعد، وذلک كلمةالmighty.

\textit{So today, those who believe shall be laughing at the Kafirs [83:34] – the Verses’}.\textsuperscript{199}

Then the two (Abu Bakr and Umar) would be brought out and stood in front of him\textsuperscript{asws}. They would say, ‘O Amir Al-Momineen\textsuperscript{asws}! O successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Will you\textsuperscript{asws} not have mercy on us! Will you\textsuperscript{asws} not intercede for us in the Presence of your\textsuperscript{asws} Lord\textsuperscript{azwj}?’.\textsuperscript{200}

\textit{قال فضلا منهما ثم يقول فدخل في جهنم يا أئمة المؤمنين يا وصي رسول الله ﷺ!} وَأَحْسَس مَا قَيلَ فِ هَذَا التَّأْوِيلِ مَا رَوَاهُ مُمَمَّدم بْنم الْقَاسِمِ عَنْ أَبِيهِ بِإِسْنَادِهِ عَنِ الثُّمَالِض

\textit{So today, those who believe shall be laughing at the Kafirs [83:34]}.\textsuperscript{198}

\textit{قال فضلا منهما ثم يقول فدخل في جهنم يا أئمة المؤمنين يا وصي رسول الله ﷺ!}

(198) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 8 a

(199) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 8 b

(200) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 9
From Al-Reza asws, from his asws forefathers asws regarding Words of the Exalted: *Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]*. He asws said: ‘It was Revealed regarding Ali asws Bin Abu Talib asws. *And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]*. He asws said: ‘It was Revealed regarding the three (Abu Bakr, Umar and Usman)’.

And he asws said: ‘When they see the face of Amir Al-Momineen asws on the Day of Qiyamah, *the faces of those who committed Kufr will despair, [67:27]*.

And he asws said: ‘When the flag of Praise would be handed to Muhammad saww, under him saww would be every Angel of Proximity and Messenger Prophet as until he saww hands it to Amir Al-Momineen asws, *the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27]*.

And Mugheira said, ‘I heard Abu Ja’far asws saying: ‘When they see Amir Al-Momineen Ali asws Bin Abu Talib asws at the Fountain being with Rasool-Allah saww, nigh, *the faces of those who committed Kufr will despair, [67:27]*’.

Regarding Words of Mighty and Majestic: 

*So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’* [67:27]. He said, ‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{203}

From Abu Ja’far\textsuperscript{asws} having said: ‘He\textsuperscript{asws} recited this Verse: *So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]*, then said: ‘Do you know what they would see? By Allah\textsuperscript{asw}! They will see Ali\textsuperscript{asws} being with Rasool-Allah\textsuperscript{saww} and his\textsuperscript{asws} nearness from him\textsuperscript{saww}, *and it would be said: ‘This one is what you had been calling (yourselves) with!’* [67:27], i.e., they were naming themselves as ‘Amir Al-Momineen’. O Fuzeyl! No one apart from Amir Al-Momineen\textsuperscript{asws} will name himself with this except a lying fabricator, up to this day of the people’.\textsuperscript{205}

\textsuperscript{203} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 12

\textsuperscript{204} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 13

\textsuperscript{205} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 14 a
And from Abu Ja’far\textsuperscript{asws} having said: ‘When they shall see the position of Ali\textsuperscript{asws} from the Prophet\textsuperscript{saww}, the faces of those who committed Kufr will despair, [67:27], meaning they disbelieved his\textsuperscript{asws} merits’.\textsuperscript{266}  

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqy transmitting, from Ibn Abbas,

‘Regarding Words of the Exalted: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]. It is Haris Bin Qays and some people with him. When Amir Al-Momineen\textsuperscript{asws} passed by them they said, ‘Look at this one! Muhammad\textsuperscript{saww} chose him\textsuperscript{asws} and selected him\textsuperscript{asws} from his\textsuperscript{saww} family members’, and they were mocking from him\textsuperscript{asws}.

When it will be the Day of Qiyamah, a door would be opened up between the Paradise and the Fire, and Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} upon the throne, reclining. He\textsuperscript{asws} would say: ‘(Well) come to you all!’ When they come, the door would be closed between them. So, he\textsuperscript{asws} would mock from them like that, and laugh.

Allah\textsuperscript{azwj} Mighty and Majestic: So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]\textsuperscript{267}

(The book) ‘Kunz’ of Al Karajaky, by his chain raising it to,

‘Abu Abdullah\textsuperscript{asws} having said: ‘When it will be the Day of Qiyamah, a group would come being upon rides of Noor calling out at the top of their voices: ‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, [39:74]’

He\textsuperscript{asws} said: ‘The people would saying, ‘This is a group of Prophets\textsuperscript{as}!’ So, there would be a Call from the direction of Allah\textsuperscript{azwj} Mighty and Majestic: ‘They are Shias of Ali\textsuperscript{asws} Bin Abu

\textsuperscript{266} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 14 b
\textsuperscript{267} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 15
The people would be saying, ‘Our God \text{azwj}, and our Master \text{azwj}! With what did you achieve this rank?’ So, there would be a Call from Allah \text{azwj} the Exalted: “Due to their having worn their rings in their right hands, and their fifty-one Salats, and their feeding the poor, and their dusty foreheads (from the Sajdahs), and their being loud with ‘In the Name of Allah \text{azwj} the Beneficent, the Merciful’.”

(208)

And it is reported in another Hadeeth, by his chain to,

The Prophet \text{saww} having been asked about the Verse. He \text{saww} said: ‘A tree in the Paradise. Its roots are in my \text{saww} house and its branches are upon the people of Paradise’.

It was said to him \text{saww}, ‘O Rasool-Allah \text{saww}! We had asked you \text{saww} about it, so you \text{saww} had said: ‘It is a tree in the Paradise, its roots are in the house of Ali \text{asws} and its branches are upon the people of Paradise’. Then we asked you \text{saww} about it, so you \text{saww} are saying: ‘It is a tree in the Paradise, its trees are in my \text{saww} house and its branches are upon the people of Paradise’.

\text{saww} said: ‘Because my \text{saww} house and house of Ali \text{asws} tomorrow, would be one, in one place’.

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208 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \text{asws}, Ch 37 H 16
209 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \text{asws}, Ch 37 H 17 a
210 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \text{asws}, Ch 37 H 17 b
Words of the Exalted: So as for one Given his book in his right hand, [69:19]. Ibn Abbas said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{211}

أقول رواة العلماء في كشف الحق وأزى في قوله تعالى وفد الله الذين آمنوا وعملوا الصالحين مثلهم مفخورة وأجرًا عظيمًا عن أبي عصام قال سأل قوم النبي صلى الله عليه وسلم هذه الآية

I (Majlisi) am saying, ‘It is reported by the Allamah in (the book) ‘Kashf Al Haq’, and it is reported,

Regarding Words of the Exalted: Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29], from Ibn Abbas who said, ‘A group asked the Prophet\textsuperscript{saww}, ‘Regarding who was this Verse Revealed?’

فإن كان يوم القيامة عقم عناء من لوح أبي بليد ونادي من ألمُّين ليقمم ويعد الله وهم السبتمين منهم فمغفرة وأجرًا عظيمًا

He\textsuperscript{saww} said: ‘When it will be the Day of Qiyamah, a flag of white Noor would be tied and a caller would call out: ‘Let the chief of the Momineen stand, and with him\textsuperscript{asws}, those who believed after Sending of Muhammad\textsuperscript{saww}!’

فإن كان يوم القيامة عقم عناء من لوح أبي بليد ونادي من ألمُّين ليقمم ويعد الله وهم السبتمين منهم فمغفرة وأجرًا عظيمًا

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} would stand and be given the flag of white Noor, and under it would be the entirety of the foremost of the former ones from the Emigrants and the Helpers, no others would be mingled with them. He\textsuperscript{asws} will sit upon a pulpit of Noor of the Lord\textsuperscript{azwj} of Might, and everyone would be presented to him\textsuperscript{asws}, man by man. He\textsuperscript{asws} will give his Recompense and his Noor.

فإن كان يوم القيامة عقم عناء من لوح أبي بليد ونادي من ألمُّين

So, when he\textsuperscript{asws} comes to the last of them, it would be said to them, ‘You have known your descriptions and your status in the Paradise. Your Lord\textsuperscript{azwj} is Saying: “For you all in My\textsuperscript{azwj} Presence is Forgiveness and Mighty Recompense!” – meaning the Paradise.

فإن كان يوم القيامة عقم عناء من لوح أبي بليد ونادي من ألمُّين

Ali\textsuperscript{asws} will stand, and the people would be beneath his\textsuperscript{asws} flag, until he\textsuperscript{asws} enters with them into the Paradise, then he\textsuperscript{asws} will return to his\textsuperscript{asws} pulpit. He\textsuperscript{asws} will not cease to be presented the entirety of the Momineen, and he\textsuperscript{asws} shall take his\textsuperscript{asws} share from them to the Paradise, and leave a people upon the Fire.

\textsuperscript{211} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 18 a
And that is the Word of the Exalted: And those who believe and do righteous deeds, For them would be their Recompense and their Light. [57:19] — meaning the foremost and the people of the Wilayah for him asws. And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19] — meaning the Wilayah with the right of Ali asws, and his asws right is obligatory upon the worlds’. 212

Tafseer Al-Qummi - and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40], i.e. Alawiite, and that is because Rasool-Allah saww had teknonymed Amir Al-Momineen asws as ‘Abu Turab’ (father of the dust/soil)’’. 213

(Alawiite) — It is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, from Jabir Bin Yazeed,

‘From Abu Abdullah asws regarding Words of the Exalted: And every soul will come, with it would be an usher and a witness [50:21]. He asws said: ‘The usher is Amir Al-Momineen asws, and the witness is Rasool-Allah saww’. 214

(Kunz Jamie al Fawaaid and Taweel Al Ayaat Al Zaahira) — It is reported by Abu Bakr Bin Mardawayh, by his chain to Abu Hureyra (well-known fabricator) who said,

‘Ali asws Bin Abu Talib asws said: ‘O Rasool-Allah saww! But rather, am I asws more beloved to you saww or is it (Syeda) Fatima asws?’ He saww said: ‘(Syeda) Fatima asws is more beloved to me saww, and you asws are the dearest unto me saww than her asws’, and it is as if I saww am with you asws and you asws are at my saww Fountain impeding the people from it, and upon it a pitchers similar to the number of stars of the sky.

And you asws, and Al-Hassan asws, and Al-Husayn asws, and (Syeda) Fatima asws, and Aqeel, and Hamza as, and Ja’far as would be brothers in the Paradise upon couches, facing each other. You asws would be with me saww and your asws Shias would be in the Paradise’. 215

212 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 37 H 18 b
Then Rasool-Allah saww recited: **as brethren upon couches face to face** [15:47] - Not one of you would look into the palm of his companion (to covet what he has got)’. 215

Then Rasool-Allah saww recited: **as brethren upon couches face to face** [15:47] – loving each other for the Sake of Allah azwj, looking at each other’. 216

I (Majlisi) am saying, ‘The Allamah said regarding Words of the Exalted: **as brethren upon couches face to face** [15:47] – in (the book) ‘Al-Mustadrak’ of Ahmad Bin Hanbal, ‘It was Revealed regarding Ali asws’’. 217

I asked Abu Abdullah asws about Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir!** [50:24]. He asws said: ‘When it will be the Day of Qiymah, Muhammad saww and Ali asws will both stand upon the bridge, so no one (will be able to) cross upon it except one who has a permit with him’. I said, ‘And what permit?’

And it is reported from Abdullah Bin Masoud who said,

'I entered to see Rasool-Allah\textsuperscript{saww} and greeted, and I said, ‘O Rasool-Allah\textsuperscript{saww}! Show me the truth so I can look at it clearly’. He\textsuperscript{saww} said: ‘O Ibn Masoud! Enter into the inside room and look at what you can see’.

I entered and there was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} performing Ruk'u and Sajdah, and he\textsuperscript{asws} was fearful in his\textsuperscript{asws} Ruk'u and his\textsuperscript{asws} Sajdah, and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! By the right of Your\textsuperscript{awj} Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}! If You\textsuperscript{azwj} could Forgive for the sinners from my\textsuperscript{asws} community!’

So, I went out to inform Rasool-Allah\textsuperscript{saww} with that and found him\textsuperscript{saww} to be performing Ruk'u and Sajdah, and he\textsuperscript{saww} was fearful in his\textsuperscript{saww} Ruk'u and his\textsuperscript{saww} Sajdah, and he\textsuperscript{saww} was saying: ‘O Allah\textsuperscript{azwj}! By the right of Your\textsuperscript{awj} friend Ali\textsuperscript{asws}! If You\textsuperscript{azwj} could Forgive for the sinners from my\textsuperscript{saww} community!’

The timidity seized me, so he\textsuperscript{saww} was brief in his\textsuperscript{saww} Salat and said: ‘O Ibn Masoud! Are you disbelieving after the Eman?’ I said, ‘No, by your\textsuperscript{saww} life, O Rasool-Allah\textsuperscript{saww}, apart from that I looked at Ali\textsuperscript{asws} and he\textsuperscript{asws} was asking Allah\textsuperscript{azwj} the Exalted by your\textsuperscript{saww} right, and I looked at you\textsuperscript{saww} and you\textsuperscript{saww} were asking Allah\textsuperscript{azwj} the Exalted by his\textsuperscript{asws} right. So, I don’t know which one of you\textsuperscript{asws} two are of more right in the Presence of Allah\textsuperscript{azwj} the Exalted than the other’.

He\textsuperscript{saww} said: ‘O Ibn Masoud! Allah\textsuperscript{azwj} the Exalted Created me\textsuperscript{saww}, and Created Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} from the Noor of His\textsuperscript{azwj} Holiness. When He\textsuperscript{azwj} Wanted to Grow His\textsuperscript{azwj} creation, He\textsuperscript{azwj} Split my\textsuperscript{saww} Noor and Created the skies and the earth from it, and by Allah\textsuperscript{azwj}, I\textsuperscript{saww} are more majestic than the skies and the earth.

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\footnote{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 23 a}
And He\textsuperscript{azwj} Split the Noor of Ali\textsuperscript{asws} and Created from it the Throne, and the Chair, and by Allah\textsuperscript{azwj}, Al\textsuperscript{asws} is more majestic than then Throne and the Chair.

وَ فَ تَقَ نمورَ الْْسَنِ وَ خَلَقَ مِنْهم الْْمورَ الْعِينَ وَ الْمَلََئِكَةَ وَ اللَّهِ أَجَلُّ مِنَ الْْمورِ الْعِينِ وَ الْمَلََئِكَةَ

And He\textsuperscript{azwj} Split the Noor of Al-Hassan\textsuperscript{asws} and Created from it the Maiden Houries, and the Angels, and by Allah\textsuperscript{azwj}, Al-Hassan\textsuperscript{asws} is more majestic than the Maiden Houries and the Angels.

وَ فَ تَقَ نمورَ الْْسَنِْ وَ خَلَقَ مِنْهم اللَّوْحَ وَ الْقَلَمَ وَ الْْمسَينْم وَ اللَّهِ أَجَلُّ مِنَ اللَّوْحِ وَ الْقَلَمِ

And He\textsuperscript{azwj} Split the Noor of Al-Husayn\textsuperscript{asws} and Created from it the Tablets, and the Pen, and by Allah\textsuperscript{azwj}, Al-Husayn\textsuperscript{asws} is more majestic than the Tablet and the Pen.

During that, the easts and the wests darkened, and the Angels clamoured and called out: ‘O our God\textsuperscript{azwj} and our Master\textsuperscript{azwj}! By the right of the resemblances which You\textsuperscript{azwj} Created! If You\textsuperscript{azwj} could Remove this darkness away from us!’ At that, Allah\textsuperscript{azwj} Spoke with another Word and Created a soul from it, and the soul carried the Noor. He\textsuperscript{azwj} Created Al Zahra\textsuperscript{asws} from it and Made her\textsuperscript{asws} stand in front of the Throne. So, the easts and the wests blossomed. Thus, due to that she\textsuperscript{asws} is named as Al-Zahra (The Blossom).

O Ibn Masoud! When it will be the Day of Qiyamah, Allah\textsuperscript{azwj} Mighty and Majestic would Say to me\textsuperscript{saww} and to Ali\textsuperscript{asws}, “Enter into the Paradise the ones you\textsuperscript{asws} two love, and throw into the Fire the ones you\textsuperscript{asws} hate!” And the evidence upon that are Words of the Exalted: \textit{Both (of you), throw into Hell every stubborn Kafir! [50:24]}

I said, ‘O Rasool-Allah\textsuperscript{saww}! Who are the stubborn Kafirs?’ He\textsuperscript{saww} said: ‘The Kafirs are the ones who disbelieve in my\textsuperscript{saww} Prophet-hood and the stubborn are the one stubbornly against Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{saww}.’

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219 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 37 H 24
Regarding Words of the Exalted: Both (of you), throw into Hell every stubborn Kafir! [50:24]. He said, ‘The Prophet saww and Ali asws said: ‘Allah azwj Blessed and Exalted, when He azwj Gathers the people on the Day of Qiyamah in one plain, on that Day asww would be on the right of the Throne. He azwj will Say to me saww and to You asws, Both of you asws, throw the ones who hated you both, and opposed you, and belied you asws, into the Fire!’"'

‘From Ali asws Bin Abu Talib asws regarding Words of the Exalted: Both (of you), throw into Hell every stubborn Kafir! [50:24]. He asww said: ‘The Prophet savior and Ali asws Bin Abu Talib asws, from his father, from Ubeydullah Bin Muhammad Bin Mihran Al Sowry, from Muhammad Bin Al-Husayn, from his father, from his grandfather,'
He said, ‘I was at the door of Al-Amsh and at it was a group of companions of Hadeeth (narrators). Al-Amsh opened the door and looked at them, then returned and closed the door. They left and I remained. He came out, so he saw me. He said, ‘You are over here? Had I known, I would have let you enter or had come out to you’.

He said, ‘Then he said to me, ‘Do you know what is my hesitation in the door-step this day?’ I said, ‘No’. He said, ‘I recalled a Verse in the Book of Allah azwj’. I said, ‘What is it?’ He said, ‘Words of Allah azwj, ‘O Muhammad saww! O Ali asws! Both (of you), throw into Hell every stubborn Kafir! [50:24]’. I said, ‘And is that how it was Revealed?’ He said, ‘Yes, by the One azwj Who Sent Muhammad saww with the Prophet-hood! That is how it was Revealed’.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, from Sabbah Al Muzanny who said,

‘We used to go to Al-Hassan Bin Salih and would recite the Quran. So when he would free from the Quran, the questioners would ask him until they were free. (One day), a youth stood up to him and said to him, ‘Words of Allah azwj the Exalted in His asws Book: Both (of you), throw into Hell every stubborn Kafir! [50:24]’.

He remained lowering his head to the ground for a long time, the said, ‘Is it about the stubborn you are asking me?’ He said, ‘I am asking you about (the word) Both (of you), throw [50:24]’.

He said, ‘Al-Hassan waited for a while lowering his head to the ground, then said, ‘When it will be the Day of Qiyaamah, Rasool-Allah saww and Amir Al-Momineen asws would stand upon an edge of Hell. No one from his asws Shias will pass by except he asws would say, ‘This one is for me asws, and this one is for you’.’

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224 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 37 H 29 a
And it is reported by the sheykh Abu Ali Al Tabarsee in (the book) ‘Majma Al Bayan’, from Abu Al Qasim Al Haskany by his chain from Al Amsh, he said, ‘It is narrated by Abu Al Mutawakkal Al Najy, from Abu Saeed Al Khudry who said,

‘Rasool-Allah SWAS said: ‘When it will be the Day of Qiyamah, Allahazwj the Exalted will Say to meSWAS and to AliASWS, “Both of youASWS throw into the Fire the one who hates youASWS, and enter into the Paradise the one who loves youASWS!” And that is Hisazwj Word: Both (of you), throw into Hell every stubborn Kafir! [50:24]’. 225
CHAPTER 38 – WORDS OF THE EXALTED: And stop them! They have to be Questioned [37:24]

1- مع معايي الأحاديث تلجم الخطيئة عن عبد الله بن محمد بن يزيد عن أبي عبيدة عن أبي حفص بن الغفاري عن عثمان بن عفان عن أبي بكر بن نصير الخليفة بعد رسل الله.

2- في تفسير اللفظ وقولهم إنه مسئولون قال عن ولاية أمير المؤمنين.

‘From the Prophet saww regarding Words of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24], He saww said: ‘(Questioned) about the Wilayah of Ali asws, what they had done regarding his asws matter, and Allah azwj Mighty and Majestic had Let them know that he asws is the caliph after His azwj Rasool saww’.

3- ن- عيون أخبار الرضا عليه السلام بإسئاد النسيم عن الزهر عن أباه عن قال فال رسول الله ص في قول الله عز و جل و قلههم إنه مسئولون قال عن ولاية علي.

(THE book) ‘Ma’any Al Akhbar’ – Muhammad Bin Umar Al Hafiz, from Abdullah Bin Muhammad Bin Saeed, from his father, from Hafs Bin Al Umar Al Umarty, from Isam Bin Taleeq, from Abu Haroun, from Abu Saeed, ‘From the Prophet saww regarding Words of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24]. He saww said: ‘(Questioned) about the Wilayah of Ali asws, what they had done regarding his asws matter, and Allah azwj Mighty and Majestic had Let them know that he asws is the caliph after His azwj Rasool saww’.

4- ن- عيون أخبار الرضا عليه السلام بإسئاد النسيم عن الزهر عن أباه عن قال فال رسول الله ص إن أنا بكر مني لنجتبة الشمع و إن عمر مني لنجتبة القلب و إن عثمان مني لنجتبة الفؤاد.

(THE book) ‘Uyoon Akhbar Al Reza asws – Al-Daqqaq, from Al-Asady, from Sahil, from Abdul Azeem Al-Hasany, from Abu Al-Hassan asws, third, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws having said: ‘Rasool-Allah saww said regarding Words of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24]. He saww said: ‘About Wilayah of All asws’.

(THE book) ‘Uyoon Akhbar Al Reza asws – Al-Daqqaq, from Al-Asady, from Sahil, from Abdul Azeem Al-Hasany, from Abu Al-Hassan asws, third, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws having said: ‘Rasool-Allah saww said regarding Words of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24]. He saww said: ‘About Wilayah of All asws’.

(THE book) ‘Uyoon Akhbar Al Reza asws – Al-Daqqaq, from Al-Asady, from Sahil, from Abdul Azeem Al-Hasany, from Abu Al-Hassan asws, third, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws having said: ‘Rasool-Allah saww said regarding Words of Allah azwj Mighty and Majestic: And stop them! They have to be Questioned [37:24]. He saww said: ‘About Wilayah of All asws’.

226 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 38 H 1
228 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 38 H 3
When it was the next morning, I entered to see him and in his presence were Amir Al-Momineen, and Abu Bakr, and Umar, and Usman. I said to him: ‘O (grand) father! I heard you saying regarding these companions of yours, a word, so what is it?’

He said: ‘Yes’. Then he gestured towards them and said: ‘They are the hearing, and the sight, and the heart, and they would be asked about my successor, this one’ – and he gestured towards Ali, then said: ‘Allah Mighty and Majestic is Saying: Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]’.

Then he said: ‘By the Mighty of my Lord! The entirety of my community would be stopped on the Day of Qiyamah and Questioned about his Wilayah, and that is the Word of Allah Mighty and Majestic: And stop them! They have to be Questioned [37:24]’.

Then it is reported by Al Jamhour, from Ibn Abbas, and Abu Saeed Al Khudri, ‘From the Prophet having said: ‘(Questioned) about Wilayah of Ali Bin Abu Talib’.

And it is extracted by Al Daylami, from Abu Saeed Al Khudri, ‘The Prophet said: ‘And stop them! They have to be Questioned [37:24], about Wilayah of Ali’.

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230 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 38 H 5 a
231 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 38 H 5 b
And this was the purpose of al Wahidi by his words, ‘It is reported regarding Words of the Exalted: And stop them! They have to be Questioned [37:24], i.e., about Wilayah of Ali asws and People asws of the Household, because Allah azwj the Exalted Commanded His Prophet saww that he saww should let the people known that he saww is not asking for the delivery of the Message any recompense over it, except for the cordiality to be for my relatives’. [42:23].

And the meaning is they would be Questioned whether they had befriended them asws as was the right of the friendship just as the Prophet saww had bequeathed them, or did they waste it and neglected it. Thus, the demand would happen to be upon them, and the responsibility’ – end’. 233

It is supported by the previous Ahadeeth what is reported by Al Hafiz Abu Nueym in the book (Manqabat Al Tahireen), by his chain from Nafie Bin Al Haris, from Abu Bureyda who said,

‘Rasool-Allah saww said one day, and we were around him asws, ‘By the One azwj in Whose Hand is my saww soul! The feet will not move on the Day of Qiyamah until (a person) is asked about four (matters) - about his life span, what he spent it in, and about his body, what did he indulge in it, and about his wealth, from what did he learn it and in what did he spend it, and about our asws love, of People asws of the Household’.

And it is reported by another chain from Abdullah Bin Bureydah, from his father approximate to it,
‘And he saww said in its end: ‘Love for this one’ – and he saww placed his saww upon a shoulder of Ali asws. Then he saww said: ‘One who loves him asws, so he has loved us asws, and one who hates him asws, so he has hated us asws’. 235

235 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 38 H 5 f
CHAPTER 39 – A COLLECTION REGARDING REST OF THE VERSES REVEALED IN HIS asws GLORY, MAY THE SALAWAAT OF ALLAH asws BE UPON HIM asws

1 - فس، تفسير القمي المحسن بن عبيد بن عيسى عن أبي الشلفن عن أبي عثمان الله عن قول الله تعالى إن أوبل إلا ما يوحى إلى في عيني عن أبي طالب أمير المؤمنين.

Tafseer Al-Qummi - An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. [14:18]. He said, ‘One who does not acknowledge with the Wilayah of Amir Al-Momineen azwj his deeds would be invalidated like the dust to which the wind comes and carries it away’.

2 - فس، تفسير القمي المحسن بن عبيد بن عيسى عن أبي الشلفن عن أبي عثمان الله عن قول الله تعالى إن أوبل إلا ما يوحى إلى في عيني عن أبي طالب أمير المؤمنين.

Tafseer Al-Qummi – Al-Hassan Bin Ali, from his father, from Hammad Bin Isa, from Abu Al Saffatij.


3 - فس، تفسير القمي فطلَّكَ نارٌ تَخَشِي ما يَصْرَعُ إِلَىُكَ وَ حَبْطَانِي بِهِ صَدْرِكَ أَنْ يَقُولُوا لَوْ لَ أَنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جاءَ مَعَهُم مَلاَكٌ إِنَّا أَنْتَ نَذِي بَيِّنٌ وَ اللَّهُ عَلَى كُلِّ شِئٍ وَ كَ يَلَّهُ لِلَّهِ عَنْ النَّضْرِ بْنِ سموَيْدٍ عَنْ يََّيََ الَْْلَبِض عَنِ ابْنِ ممسْكَانَ عَنْ عممَارَةَ بْنِ سموَيْدٍ.

Tafseer Al-Qummi - So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, ‘Why hasn’t a treasure been Sent down upon him or an Angel come with it?’ But rather, you are a warner, and Allah is a Disposer of all things [11:12]. ‘It is narrated to me by my father, from Al Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskan, from Umarah Bin Suweyd,

‘From Abu Abdullah asws having said: ‘The reason for the Revelation of this Verse is that Rasool-Allah saww came out one day and said to Ali asws: ‘O Ali saww! I saww asked Allah aswj tonight that He saww should Make you asws to be my saww Vizier, so He aswj Did. And I saww asked Him aswj to

236 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 1
Make you my successor, so He Did. And I asked Him to Make you my caliph in my community, so He Did.

A man from his companions said, 'By Allah! A Sa'a (3kg.) of dates in a small meal is more beloved to me than what Muhammad asked his Lord. Why didn’t he ask for an Angel to support him, or wealth to be assisted with upon his destitution? By Allah! He would not call Ali to the truth or to falsehood except he would answer him'.

So Allah Revealed unto His Rasool: So, perhaps you will leave part of what is Revealed unto you [11:12] – the Verse'.

His Words: Or, are they saying, ‘He has fabricated it?’ Say: ‘Then come with ten fabricated chapters like it and call upon ones you can from besides Allah, if you were truthful [11:13] – meaning their words that Allah did not Command him with the Wilayah of Ali, and rather he is saying it from his own accord regarding him. So, Allah Exalted Said: But if they are not responding to you then know, rather Allah it is a Revelation with Knowledge of Allah [11:14], i.e. by Wilayah of Ali from the Presence of Allah’. (This paragraph is not a Hadeeth)

Tafseer Al-Qummi - But rather, Allah is Trying you with him, [16:92] – meaning by Ali Bin Abu Talib, Testing you all, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]’. (Not a Hadeeth)

Tafseer Al-Qummi - And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else, - meaning Amir Al-Momineen, and then they would be taking you as a friend [17:73] – i.e., as a friend if you nominate someone else’. (Not a Hadeeth)

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239 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 39 H 4
Tafseer Al-Qummi - One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]. He said, 'By Allah azwj! The good deed is the Wilayah of Amir Al-Momineen asws and by Allah azwj, the evil deed is following his asws enemies'. (Not a Hadeeth)

So, if he does not happen to have Wilayah, it would be repelled away from him, what good deeds he had done in the world, and there would not be for him a portion in the Hereafter [2:200]''.

Tafseer Al-Qummi - And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted. [23:71]. He said, 'The truth is Rasool-Allah saww and Amir Al-Momineen asws, and the evidence upon that are Words of the Exalted: O you people! The Rasool has come to you with the Truth from your Lord, [4:170] – meaning Wilayah of Amir Al-Momineenasws, And they are asking you for information, [10:53] – O Muhammadasws, the people of Makkah, regarding Ali asws, Is it true? – i.e., an Imamasws? Say: Yes, by my Lord! It is true, [10:53] – i.e., heasws is an Imamasws.

وَ مِثْلمهم كَثِيرٌ وَ الدَّلِيلُ عَلَى أَنَّ الَّذِيَّ رَسَمَلِ اللَّهُ صَلَّي الله عليه وسلم إِمَامًا، وَ يَسْتَنْبِئُونَكَ يَا مُمَمَّدم أَهْلِ مَكَّةَ فِي عَلِيَّ-أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ سَلَّمُ، وَ الْخَلَقُ لَهُمْ مِنْ كَثِيرٍ وَ لَوْ اتَّبَعَ الَّذِيَّ رَسَمَلِ اللَّهُ صَلَّي الله عليه وسلم إِمَامًا لَفَسَدَتِ السَّماواتُ وَ الْأَرْضُ وَ الْخَلَقُ لَهُمْ مِنْ كَثِيرٍ وَ لَوْ اتَّبَعَ الَّذِيَّ رَسَمَلِ اللَّهُ صَلَّي الله عليه وسلم إِمَامًا لَفَسَدَتِ السَّماواتُ وَ الْأَرْضُ وَ الْخَلَقُ لَهُمْ مِنْ كَثِيرٍ وَ لَوْ اتَّبَعَ الَّذِيَّ رَسَمَلِ اللَّهُ صَلَّي الله عليه وسلم إِمَامًا لَفَسَدَتِ السَّماواتُ وَ الْأَرْضُ وَ الْخَلَقُ لَهُمْ مِنْ كَثِيرٍ.
And examples like it are a lot, and the evidence upon that the truth is Rasool-Allah saww and Amir Al-Momineen asws are Words of Allah azwj Mighty and Majestic: And if – Rasool-Allah saww and All asws were to follow – Quraysh, their whims, the skies and the earth and the ones in these would be corrupted. [23:71]. The corruption of the sky is when it does not rain, and corruption of the earth is when it does not grow vegetation, and in that is the corruption of the people.²⁴³ (Not a Hadeeth)

Tafseer Al-Qummi - We had come to you with the Truth, meaning, with the Wilayah of Ali asws, but most of you were averse to the Truth [43:78]. And the evidence upon that the truth is Wilayah of Amir Al-Momineen asws are His azwj Words: And say: ‘The Truth is from your Lord. – meaning Wilayah of Ali asws. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust, - to Progeny asws of Muhammad saww of their asws rights, a Fire.

Then Heazwj Mentioned their news following this and what they had pacted upon in the Kabah, that they (Quraysh) will never let the command to be among People asws of the Household of Rasool-Allah saww. Heazwj Said: ‘Or are they (trying to) conclude a matter? But We are the Concluders [43:79] – up to Hisazwj Words: And our Messengers (who are) with them, are recording’.²⁴⁴ (Not a Hadeeth)

Tafseer Al Qummi - He has Legislated for you from the Religion – Addressing to Muhammadasws, what He Bequeathed with to Noah, and which We Revealed to you. O Muhammadasws, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion – i.e. youasws will learn the religion and establish the Salat and give the Zakat, and Fast the Month of Ramazan, and perform Hajj of the House, and the Sunnahs, and the ruling which are in the Book, and acknowledgment with the Wilayah of Amir Al-Momineenasws - and do not be divided in it!” – i.e., do not differ regarding it.

Greatly difficult it is upon those who associate what you are calling them to. – from the mentioned of these laws. Then Said: Allah Chooses to the ones He so Desires to – i.e.

Selects, and He Guides ones who are penitent [42:13] – and they asws are the Imams asws, those Allah aswj Selected them asws and Chose them asws.

He aswj Said: And they did not become divided except from after the Knowledge had come to them in rivalry between them. He said, ‘They did not separate due to ignorance, but they separated due to what knowledge had come to them, and they recognised it, so they envied each other due to what they saw from the merits of Amir Al-Momineen asws by the Commands of Allah aswj. So, they separated regarding the doctrines and they took with the opinions and whims.

And surely, those whom We Made to inherit the Book from after them were in anxious doubt from it [42:14] – a metaphor about those who broke the orders of Rasool-Allah saww. Then He saww Said: Therefore due to that, - meaning for these matters and the religion which its mention has preceded, and master-ship of Amir Al-Momineen asws, so invite, and be steadfast as you are Commanded, [42:15]’

(Not a Hadeeth)

Then the Mighty and Majestic Said: And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them. He said, ‘Had it not been that Allah aswj had Pre-determined that to happen in the Fate. The first to be decided between them when they differed, destroying them and did not warn them, but Delayed them to a specified term, the Pre-determined.

And Allah aswj Said: And when the believers were divided, - meaning for these matters and the religion which its mention has preceded, and master-ship of Amir Al-Momineen asws, so invite, and be steadfast as you are Commanded, [42:15].

Ali Bin Ibrahim said, ‘My father narrated to me from Ali Bin Mahziyar, from one of our companions,

(It has been narrated) from Abu Abdullah asws regarding the Words of the Exalted: “Establish the Religion [42:13], he asws said: ‘The Imam asws, and do not be divided in it!” - an allusion to Amir Al-Momineen asws.

Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 9 a

245 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 9 a
Then Heazwj Said: Greatly difficult it is upon those who associate what you are calling them to - from the Wilayah of Allaws. Allah Chooses to it ones He so Desires to - an allusion to Amir Al-Momineenasws, and He Guides towards it ones who are penitent [42:13].

Therefore due to that, so invite [42:15] - Meaning to the Wilayah of Ali Amir Al-Momineenasws, and do not follow their whims, and say: 'I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord - up to Hisazwj Words: and to Him is the journey [42:15].

Then the Mighty and Majestic Said: And those who are arguing regarding Allah – i.e., arguing against Allahazwj after Allahazwj had Desired that Heazwj would Send the Rasoolsas to them. So, Heazwj Sent the Rasoolsas and the Books, but they altered and replaced. Then they would be arguing against Allahazwj on the Day of Qiyamah, their argument is invalid - i.e., nullified, in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16].

Then the Mighty and Majestic Said: Allah is the One Who Revealed the Book and the Scale with the Truth [42:17], said, ‘The Scale (الْمِيزَان) is Amir Al-Momineenasws, and the evidence upon that are Hisasws Words in Surah Al-Rahman (Chapter 55): And the sky, He elevated it, and He Placed the Scale [55:7] - Meaning the Imamasws, 246.

‘Then the Mighty and Majestic Said: Surely, those who say, ‘Our Lord is Allah!, then they are steadfast, so they will neither be fear upon them nor would they be grieving [46:13]. He said, 'Steadfast upon Wilayah of Amir Al-Momineenasws'. 247

Tafseer Al-Qummi - But they are not believing [52:33]. Heasws did not make it up and did not nominate himasws by hisasws opinion. Then Heazwj Said: Then let them come with a Hadeeth

(Verse) similar to it, - i.e. a man like him \textit{asws} from the Presence of Allah \textit{azwj}, \textit{if they were truthful} \textit{[52:34]}\textsuperscript{248} (Not a Hadeeth)

From Abu Ja'far \textit{asws} regarding His \textit{azwj} Words: \textit{Your companion does not err, and does not deviate} \textit{[53:2]}, Saying he \textit{saww} does not stray regarding Ali \textit{asws} and does not deviate - \textit{And he does not speak out of (personal) desire} \textit{[53:3]}, and did not say regarding him \textit{asws} except by the Revelation which was Revealed to him \textit{saww}.

Then He \textit{azwj} Said: \textit{The Mighty of Strength Taught him} \textit{[53:5]}. Then He \textit{azwj} Permitted for him \textit{saww} and he \textit{saww} went to the sky. He \textit{azwj} Said: \textit{With a seal, so he attained completion} \textit{[53:6]} \textit{And he was in the highest horizon} \textit{[53:7]} Then he approached, so he bowed \textit{[53:8]} So he was \textit{(at a distance of) two bows or nearer} \textit{[53:9]} – There was between His \textit{azwj} Words and between the ears of Muhammad \textit{saww}, just as there is between the string of the bow and its stick.

\textit{And He Revealed unto His servant what He Revealed} \textit{[53:10]}. Rasool-Allah \textit{saww} was asked about that Revelation. He \textit{saww} said: ‘He \textit{azwj} Revealed to me \textit{saww} that Ali \textit{asws} is chief of the Momineen, and Imam \textit{asws} of the pious, and guide of the resplendent, and the first caliph to be made a caliph by last of the Prophets \textit{as}.

The people entered into talk. They said, ‘Is he \textit{asws} from Allah \textit{azwj} or from His \textit{azwj} Rasool \textit{saww}?’ So, Allah \textit{azwj}, Majestic is His \textit{azwj} Mention, Said to His \textit{azwj} Rasool \textit{saww}, \textit{The heart did not belie what it saw} \textit{[53:11]} \textit{So will you then dispute with him upon what he saw?} \textit{[53:12]}.

Then Rasool-Allah \textit{saww} said to them: ‘I \textit{saww} have been Commanded regarding him \textit{asws} with other than this. I \textit{saww} have been Commanded that I \textit{saww} should nominate him \textit{asws} for the people, and I \textit{saww} should say to them: ‘This is your guardian from after me \textit{saww}, and he \textit{asws} is

\textsuperscript{248} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 39 H 11
at the status of the ship on the day of drowning. One who enters into it would be rescued, and one who exits from it would drown”.

Tafseer Al-Qummi - *Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1].* It was Revealed regarding companions of Rasool-Allah 

saww, those who reneged from after Rasool-Allah 

saww, and they usurped People

asws of the Household of their

asws rights, and they hindered from Amir Al-Momineen

asws and Wilayah of the Imam

asws - *their deeds would be lost [47:1]*, i.e., invalidated, whatever had preceded from them with Rasool-Allah 

aswj, from the Jihad, and the help”.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, by his chain from Is’haq Bin Ammar who said,

‘Abu Abdullah

asws said: ‘*And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad regarding Ali, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]*. This is how it was Revealed’.

And Ali Bin Ibrahim said regarding His

aswj Words: *And those who believe and do righteous deeds, - it was Revealed regarding Abu Zarr

ra, and Salman

ra, and Ammar

ra, and Al Miqdad

ra. They

ra did not break the pact, *and believe in what is Revealed unto Muhammad, - i.e. they

ra were steadfast upon the Wilayah which Allah

aswj had Revealed, *and it is the Truth* – meaning Amir Al-Momineen

asws - *from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]* – i.e. their situation.

Then He

aswj Mentioned their deeds, so He

aswj Said: *That is because those who commit Kufr are following the falsehood, - and they are those who followed enemies of Amir Al-Momineen

asws - and surely, those who believe are following the Truth from their Lord.*

[47:3]*. (Not a Hadeeth)
He said, ‘And it is narrated to me by my father, from one of our companion,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There is a Verse regarding us\textsuperscript{asws} in Surah Muhammad\textsuperscript{asw}, and there is a Verse regarding our\textsuperscript{asws} enemies, and the evidence upon that are His\textsuperscript{azwj} Words: \textit{Like that, Allah Strikes their examples for the people [47:3] So when you meet (in battle) those who are committing Kufr, then strike the necks [47:4]} – up to His\textsuperscript{azwj} Words: \textit{He would Take Retribution from them, [47:4].} So, this is the sword against the non-Arab Polytheists from the Atheists, and the one who does not have a Book, and worships the Fire and the Planets’.

And His\textsuperscript{azwj} Words: \textit{So when you meet (in battle) those who are committing Kufr, then strike the necks [47:4]} – The Address is to the community, and the meaning is for Rasool-Allah\textsuperscript{saww} and the Imam\textsuperscript{asws} after him\textsuperscript{saww}. And those who fought in the Way of Allah\textsuperscript{azwj}, so their deeds will never be lost: \textit{He will be Guiding them and He will Correct their state [47:5] And Enter them into the Paradise, having introduced it to them (before) [47:6]} – i.e. Promised it to them, and Treasured it for them - \textit{but He Tries some with others. [47:4]}, i.e. Tests.

Then He\textsuperscript{azwj} Addressed Amir Al-Momineen\textsuperscript{asws}, so He\textsuperscript{azwj} Said: \textit{O you those who believe! If you help (the Cause of) Allah, He will Help you and Affirm your feet [47:7].} Then Said: \textit{And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8]} That is because they abhorred what Allah Revealed, - regarding All\textsuperscript{asws} - so He Nullified their deeds [47:9].\textsuperscript{253}

\begin{verse}

\textit{...}

\end{verse}

\textit{...}

It is narrated to us by Ja'far Bin Ahmad who said, 'It is narrated to us by Abdul kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} descended unto Muhammad\textsuperscript{saww} with this Verse like this: \textit{That is because they abhorred what Allah Revealed regarding Ali, so He Nullified}

\begin{verse}

\textit{...}

\end{verse}

\begin{footnote}

\textsuperscript{253} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 16

\end{footnote}
their deeds [47:9]. Indeed, they have rubbed off the name (Ali asws), so He Nullified their deeds. 254

Ali Bin Ibrahim said regarding Hisazwj Words: So why don’t they travel in the earth and look at how was the end-result of those from before them? – i.e., Or are they not looking into the news of the past communities? And Hisazwj Words: Allah Brought devastation upon them, – i.e. Destroyed them and Punished them. Then Said: and for the Kafirs – meaning those who committed Kufr and abhorred what Allahazwj had Revealed regarding Aliasws, would be similar to it [47:10] – i.e., for them would be similar to what had happened for the communities of the past, from the Punishment and the destruction.

Then Heazwj Mentioned the Momineen, those who were steadfast upon the Imamate of Amir Al-Momineenazwj. Heazwj Said: That is because Allah is the Guardian of those who believe, and that the Kafirs, there is no Guardian for them [47:11].

Then Heazwj Mentioned the Momineen. Heazwj Said: Surely Allah will Enter those who believe and do the righteous deeds – meaning due to the Wilayah of Alliazws - into Gardens, the rivers flowing from beneath it. And those who commit Kufr – hisazws enemies - are enjoying and eating just as the animals eat, - meaning eating a lot and The Fire would be an abode for them [47:12].

Heazwj Said: And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13]. He said, ‘Surely those Weazwj Destroyed from the previous communities were stronger in prowess than your town – meaning Makkah, those who expelled youasww from it. So, there was no helper (like Aliasws) for them.

So, is one who was upon a clear proof from his Lord – meaning Amir Al-Momineenazws like one for whom his evil deed has been adorned for, - meaning those who usurped himazws - and they pursue their whims? [47:14].
Then He azwj Struck an example for his asws friends and his asws enemies. He azwj Said for his asws friends: An example of the Paradise which the pious are Promised - Therein are rivers of water without stagnation, - up to His aswj Words: pleasurable for the drinkers, - i.e., Hamza as, when the friends of Allah azwj take it, they would find the aroma of musk in it - and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. [47:15].

Then He azwj Struck an example for his asws enemies. He azwj Said: (Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]. He asww Said, the one who is in these Gardens, the described, isn’t like the one who is in this Fire, just as an enemy of Allah azwj isn’t like His aswj friend’. 255 (Not a Hadeeth)

Tafseer Al-Qummi - So, do you see one who takes his desires as a god, he said, ‘It was Revealed regarding Quraysh. Every time they made a desired, they worshipped it - and Allah Lets him stray upon knowledge [45:23] – i.e., Punish him upon knowledge from Him aswj, regarding what they perpetrated from Amir Al-Momineen asws.

And that flowed after Rasool-Allah asww, from what they did after him asws with their own desires and they opinions, and they snatched away the caliphate and the Imamate away from Amir Al-Momineen asws after the Covenant had been taken upon them twice for Amir Al-Momineen asws.

And His aswj Words: takes his desires as a god, was Revealed regarding Quraysh, and it flows after Rasool-Allah aswj regarding his asww companions, those who usurped Amir Al-Momineen asws and took imams with their own desires, and the evidence upon that are

His\textsuperscript{azwj} Words: \textit{And one from them who says, ‘I am a god besides Him’, [21:29].} He said, ‘One who claims that he is an Imam\textsuperscript{asws} and he isn’t an Imam\textsuperscript{asws}’.

And as for the deviated ones, so they would be fuel for Hell \textsuperscript{[72:15]} – Muawiya and his companions, upon them be Curses of Allah\textsuperscript{azwj} - \textit{And if they are steadfast upon the right Way, We would Quench them (with) abundant water \textsuperscript{[72:16]} – the right way is Wilayah of Ali\textsuperscript{asws} - \textit{For Us to Try them regarding him. - killing of Al-Husayn\textsuperscript{asws} - And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment \textsuperscript{[72:17]} And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah \textsuperscript{[72:18]} – the Imam\textsuperscript{asws} from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, so do not be taking an imam from others.

\textit{And that when a servant of Allah stood calling (to) him, – meaning Muhammad\textsuperscript{saww} calling them to the Wilayah (of Ali\textsuperscript{asws}) - they almost – meaning Quraysh - became crowding upon him \textsuperscript{[72:19]} – cooperating with each other against him\textsuperscript{saww}.}

\textit{Say: ‘But rather, I call my Lord \textsuperscript{[72:20]} – Say, but rather it is a Command of my Lord\textsuperscript{asw} - Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ \textsuperscript{[72:21]} – if you were to turn around from his\textsuperscript{asws} Wilayah - Say: ‘Surely no one can ever protect me from Allah, - if I\textsuperscript{saww} were to conceal what I\textsuperscript{saww} am being Commanded with - and I will never find a shelter from besides Him’ \textsuperscript{[72:22]} – meaning refuge.

\textit{It is only a delivery from Allah - I\textsuperscript{saww} am delivering what I\textsuperscript{saww} have been Commanded with, from the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. And one who disobeys Allah and His Rasool – regarding the Wilayah of Ali\textsuperscript{asws}, then for him is Fire of Hell, abiding therein for ever \textsuperscript{[72:23]}. and His Message. And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever \textsuperscript{[72:23]}.}

256 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 15
The Prophet saww said: 'O Ali asws! You asws are the distributor of the Fire. You asws will be saying: 'This one is for me asws and this one is for you'!'. They said, 'So when will it happen, what you saww are threatening us, O Muhammad saww, from the matter of Ali asws and the Fire?'

Allah azwj Revealed: Until when they see what they are being threatened with, meaning the death and the Qiyamah - then they would come to know who is with weaker helpers and fewer number [72:24] – meaning so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiyah, and Amro Bin Al-Aas, and the companions with grudges from Quraysh, who is with weaker helpers and fewer numbers.

They said, 'So when will this be happening, O Muhammad saww?' Allah azwj Said to Muhammad saww: Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25] – meaning death - (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, meaning Ali Al-Murtaza asws from the Rasool saww, and he asws is from him saww. for He would Make a guard to travel in front of him and from behind him [72:27].

He said, 'In his saww heart is the knowledge, and from behind him saww is the guard, teaching him asws and pushing the knowledge to him asws with a pushing, and Allah azwj Taught him saww Inspirationally, and the guard learnt from the Prophet saww, and knew that the Prophet saww had delivered the Message of his saww Lord azwj, and Ali asws encompassed with whatever knowledge there was from the Rasool saww.

and He Counts the number of all things [72:28], what had happened and what will be happening since the day Allah azwj Created Adam as up to the establishment of the Hour, from Fitna, or submergence, or overthrowing, or a community destroyed in what is past, or will be destroyed in what remains, and how many imams of tyranny, or just, knowing him by his name and his lineage, and one who would be dying a (natural) death or be killed, and how many imams would be abandoned, the abandonment of the ones abandoning not harming...
him, and how many Imams would be helped, the help of the ones who help him not benefitting him’.  

And from him, from Abu Ja’far regarding His Words: *And one who turns away from Zikr of his Lord, [72:17]*. He said, ‘Zikr of his Lord is Wilayah of Ali Bin Abu Talib’.  

‘Eighty Verses were Revealed regarding Ali clearly in the Book of Allah Mighty and Majestic, no one from this community participated with him in it’.  

‘Seventy Verses were Revealed regarding Ali, no one participated in their merits’.  

‘From Abu Ja’far having said: ‘and had they, when they were unjust to themselves, come to you, O Ali and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]’ – that is how it was Revealed.

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257 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 39 H 16 a
But no! By your Lord! They are not believing until they make you a judge, O Ali asws regarding what they are quarrelling between them - Meaning what they have agreed between them from behind you asws and usurped you asws (of your asws rights), then not find any objection within themselves from what you judge against them O Muhammad saww upon your saww tongue of his asws Wilayah, and they accept submissively [4:65] to Ali asws.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Umar,

‘From Abu Ja’far asws the 2nd regarding His aswj Words: O you who believe! Fulfil the agreements. [5:1]. He asws said: ‘Rasool-Allah saww had made a pact upon them for Ali asws regarding the caliphate in twenty places, then Allah azwj Revealed: O you who believe! Fulfil the agreements. [5:1] which have been pacted upon you all for Amir Al-Momineen asws,

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

‘From Abu Abdullah asws having said: ‘But rather it was Revealed: as: But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166].

And Abu Abdullah asws recited - Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169].

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbat, from Ibn Abu Hamza, from Abu Baseer,

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'From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awwj} Words: ‘\textit{By Allah, our Lord! We were not associators}’ \textbf{[6:23]}, with the Wilayah of Ali\textsuperscript{asws}.'

Tafseer Al Qummi - \textit{They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it}, - meaning his\textsuperscript{asws} companions, and Quraysh, and the one who had denied the allegiance of Amir Al-Momineen\textsuperscript{asws} - \textit{then We have Allocated with it a people who wouldn’t be Kafirs with it} \textbf{[6:89]} – meaning Shias of Amir Al-Momineen\textsuperscript{asws}.

Tafseer Al Qummi – Ja’afar Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali\textsuperscript{asws}, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}. ‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{But when they forgot what they had been Reminded with, We Opened upon them the doors of all things} \textbf{[6:44]}.

He\textsuperscript{asws} said: ‘As for His\textsuperscript{awwj} Words \textit{But when they forgot what they had been Reminded with [6:44]} – it Means when they neglected (forgotten) the Wilayah of Ali\textsuperscript{asws} Amir-ul-Momineen\textsuperscript{asws}, and they had been Commanded with it, \textit{We Opened upon them the doors of all things} - meaning their governments in the world, and whatever was extended for them in these’.

Tafseer Al Qummi – My father, from Amro Bin Saeed Al Rashidy, from Ibn Muskan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When there was ascension with Rasool-Allah\textsuperscript{saww} to the sky and Allah\textsuperscript{azwj} Revealed to him\textsuperscript{saww} regarding Ali\textsuperscript{asws} what He\textsuperscript{awwj} Revealed, of his\textsuperscript{asws} nobility and of his\textsuperscript{asws} magnificence in the Presence of Allah\textsuperscript{azwj}, and he\textsuperscript{saww} returned to Al-Bayt Al-Mamour, and the Prophets\textsuperscript{as} were Gathered for him\textsuperscript{saww} and they\textsuperscript{as} prayed Salat behind him\textsuperscript{saww}, something presented in the self of Rasool-Allah\textsuperscript{azwj} of the greatness of what He\textsuperscript{awwj} had Revealed to him\textsuperscript{saww} regarding Ali\textsuperscript{asws}.

\textsuperscript{264} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 22
\textsuperscript{265} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 23
\textsuperscript{266} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 24
So, Allahazwj Revealed: **But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94]** – meaning the Prophetsas, for Heazwj had Revealed unto themas in theiras Books, of hisasws merits what Heazwj had Revealed in your Book: *The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]*.

There was a group manifesting the cordiality towards Alisws in the presence of the Prophetas and were keeping hatred for himasws a secret. Heazwj Said: **Indeed! They are folding up their chests to conceal from Him; [11:5]**. So, it was such that whenever hesaww narrated with anything from the merits of Alisws or recited to them what Allahazwj had Revealed regarding himasws, they folded their clothes, then they would stand up (to leave). Allahazwj Says: *He Knows what they are keeping as secret and what they are making public.*

**267** Al-Sadiqasws said: ‘By Allahazwj! Heasws did not doubt and did not question’.

**268** Tafseer Al-Qummi - **Indeed! They are folding up their chests to conceal from Him; [11:5]**. And Rasool-Allahasws said: ‘A sign of the hypocrite is hatred of Aliasws.

**269** There was a group manifesting the cordiality towards Alisws in the presence of the Prophetas and were keeping hatred for himasws a secret. Heazwj Said: **Indeed! They are folding up their chests to conceal from Him; [11:5]**. So, it was such that whenever hesaww narrated with anything from the merits of Alisws or recited to them what Allahazwj had Revealed regarding himasws, they folded their clothes, then they would stand up (to leave). Allahazwj Says: *He Knows what they are keeping as secret and what they are making public.*

**268** Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 26
**269** Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 27
From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{awj} Mighty and Majestic: ‘The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]. He\textsuperscript{asws} said: ‘It is the Wilayah of Amir Al-Momineen\textsuperscript{asws}, 270

He\textsuperscript{asws} said: ‘The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]. And surely it is in the Scriptures of the former ones [26:196]. He\textsuperscript{asws} said: ‘It is the Wilayah of Amir Al-Momineen\textsuperscript{asws}, 271

From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{awj} the Exalted: Say: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, [5:68]. He\textsuperscript{asws} said: ‘It is the Wilayah of Amir Al-Momineen\textsuperscript{asws}, 272

270 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 28
271 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 29
272 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 30
I asked Abu Abdullah ASWS about Words of Allah AZwj the Exalted: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]. He ASWS said: ‘It means by that, Ali ASWS’. 

The caliphate from Allah AZwj Mighty and Majestic occurred in the Quran for three persons – for Adam AS, due to the Words of Allah AZwj the Exalted: And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30] – meaning creating a caliph in the earth, meaning Adam AS.

Then he said in the mentioned Hadeeth, ‘And the second caliph is Dawood AS, due to the Words of the Exalted: “O Dawood! Surely, We Made you a Caliph in the earth, [38:26] – meaning Bayt Al-Maqdis.

And the third caliph is Amir Al-Momineen Ali ASWS Bin Abu Talib ASWS, due to the words of Allah AZwj the Exalted in the Surah in which the Noor is mentioned: Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, - Adam AS and Dawood AS - and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear – from the people of Makkah - into security.- meaning in Al-Medina.

Worship Me – My Oneness - and do not associate anything with Me! And one who commits Kufr after that, - with the Wilayah of Ali ASWS Bin Abu Talib ASWS - so these ones, they are the transgressors [24:55] – meaning the ones disobedient to Allah AZwj and His AWL Rasool SAWS,.”

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{asws} Words: Our Lord! We heard a caller calling to the Eman: ‘Believe in your Lord!’ So we believed. [3:193], he\textsuperscript{asws} said: ‘He\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws} calling from the sky to believe in the Rasool\textsuperscript{saww} and believe in him\textsuperscript{asws}.’ 275

‘From Amir Al-Momineen\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: as a Reward from the Presence of Allah; [3:195] and what is in the Presence of Allah is better for the righteous [3:198]. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘You\textsuperscript{asws} are the Reward, and your\textsuperscript{asws} companions are the righteous’’. 276

‘I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: fulfill My Covenant, I will Fulfil My Covenant with you; [2:40]. He\textsuperscript{asws} said: ‘Be loyal with the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, being an Imposition from Allah\textsuperscript{azwj}, I\textsuperscript{azwj} Shall be Loyal for you with the Paradise’’. 277

‘I asked Abu Ja’far\textsuperscript{asws} about interpretation of this Verse in the esoteric of the Quran: And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, [2:41] – meaning so and so (Abu Bakr) and his companion (Umar), and ones who followed them and made it a religion with their religion. Allah\textsuperscript{azwj} Said Meaning them: and do not become the first disbeliever by it, [2:41] – meaning Ali\textsuperscript{asws}, 278

‘I heard Abu Abdullah asws saying: They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63] – meaning by Allah azwj, so and so (Abu Bakr) and so and so (Umar).

وَ ما أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيمِّنُؤا بِإِذْنِ اللَّهِ إِلَّا قَوْلِهِ تَوَّاباً رَحِيماً يَعْنِي وَ اللَّهُ النَّبَّ وَ عَلِيّاً بِعَيْنِهِ صَنَعموا أَيْ لَوْ جَاءم وَ رَبضكَ لَ ي مؤْمِنمونَ حَتََّّ يَمَكضمموكَ فِيما شَجَرَ ب َيْنَهممْ

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; - up to His azwj Words: Oft-turning (to Mercy), Merciful [4:64] – meaning by Allah azwj, the Prophet saww and Ali asws with that they had done, i.e., if they come to you with it, O Ali asws and sought Forgiveness of Allah – of what they have done - and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64] But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, [4:65].

ثمَّ قَالَ أَبمو عَبْدِ اللَّهِ ع هموَ وَ اللَّهِ عَلِيٌّ بِعَيْنِهِ ثُمَّ لَ يََِدموا فِِ أَن ْفمسِهِمْ حَرَجاً مَِِّا قَضَيْتَ عَلَى لِسَانِكَ يَا رَسمولَ اللَّهِ ي َعْنِِ بِهِ وَلََيَةَ عَلِي  ع

Then Abu Abdullah asws said: ‘By Allah azwj! He asws is Ali asws exactly: then not find any objection within themselves from what you judge - upon your asws tongue, O Rasool-Allah saww, meaning by it the Wilayah of Ali asws - and they accept submissively [4:65] – to Ali asws Bin Abu Talib asws, 279

Then Abu Ja'far asws said: 'This Verse was Revealed upon Muhammad saww like this: Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90].

that Allah Sends down from His Grace upon the one whom He so Desires from His servants – Meaning Ali asws. Allah azwj Said: Thus they are incurring Wrath upon Wrath – Meaning the Clan of Umayya And for the unbelievers – Meaning the Clan of Umayya there is a disgraceful Punishment [2:90].

Abu Ja’far asws said: ‘By Allah azwj! This Verse was Revealed upon Muhammad saww like this: And when it is said to them, what was that which was Revealed regarding Ali - Meaning (Addressing) the Clan of Umayya. they are saying, ‘We are believing in what is Revealed upon us’ – meaning in their hearts, in what Allah azwj Revealed upon it and they are disagreeing in what is after it – in what Allah azwj Revealed regarding Ali asws, and it is the Truth, in Verification to what is with them [2:91]– meaning Ali asws’. 280

Tafseer Al Ayyashi – From Abu Hamza Al Sumali who said,

‘I heard Abu Ja’far asws saying: But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166].’

Then He azwj Said: O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disagreeing in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth and Allah would always be Knowing, Wise [4:170]’ 281
There is no Verse (stating) ‘O you those who believe!’, except and Ali asws is their noblest, and their commander, and Allah azwj has Rebuked the companions of Muhammad saww in other places and did not Mention Ali asws except with good’.

‘From Abu Ja’far regarding Words of Allah aswj: Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]. He asws said: ‘The ease is Ali asws while so and so (Abu Bakr) and so and so (Umar) are the difficulty. So, the one who was from the children of Adam as, would not enter into the wilayah of so and so (Abu Bakr) and so and so (Umar)’.

‘I heard Abu Abdullah asws, and he asws mentioned the companions of the Prophet saww, then recited: Is the one who guides to the Truth more rightful to be followed – up to His aswj Words: are you judging?’ [10:35]. We said, ‘Who is he? May Allah asws Keep you asws well!’ He asws said: ‘It has reached us asws, that is Ali asws.

‘From Abu Abdullah asws, from his asws father asws regarding Words of Allah aswj: And they are asking you for information, ‘Is it true?’, he asws said: ‘O Muhammad saww the people of Makkah are asking you saww for information about Ali asws Bin Abu Talib asws, is he asws and Imam asws Say: ‘Yes, by my Lord! It is true, and you will not be escaping it [10:53]’.

‘I heard Abu Abdullah\textsuperscript{asws} saying regarding this Verse: \textit{So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it} – up to His\textsuperscript{azwj} Words: \textit{or an Angel come with it?} \textsuperscript{[11:12]}, he\textsuperscript{asws} said: ‘When Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}, ‘I\textsuperscript{saww} asked my Lord\textsuperscript{azwj} to Cause friendship between me and you, so He\textsuperscript{azwj} Did. And I\textsuperscript{saww} asked my Lord\textsuperscript{azwj} to Case brother-\textit{hood} between me and you, so He\textsuperscript{azwj} Did. And I\textsuperscript{saww} asked my Lord\textsuperscript{azwj} to Make you my successor, so He\textsuperscript{azwj} Did’.

So, Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{saww}: \textit{So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it} \textsuperscript{[11:12]}, he\textsuperscript{asws} said: ‘And Rasool-Allah\textsuperscript{saww} supplicated for Amir Al-Momineen\textsuperscript{asws} and the end of his Salat, raising his voice with it, the people heard him\textsuperscript{saww} saying: ‘O Allah\textsuperscript{azwj}! Love for Ali\textsuperscript{asws} is the cordiality which is in the chests of the Momineen and the mighty awe in the chests of the hypocrites!’

So, Allah\textsuperscript{azwj} Revealed: \textit{Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them} \textsuperscript{[19:96]} \textit{But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people} \textsuperscript{[19:97]} – the clan of Umayya.

Rumah said, ‘By Allah\textsuperscript{azwj}! A Sa’a (3kg) of dates from a small meal is more beloved to us than what Muhammad\textsuperscript{saww} is asking his Lord\textsuperscript{azwj}! Why didn’t he\textsuperscript{saww} ask Him\textsuperscript{azwj} for an Angel to support him or a treasure to be supported with upon his destitution?’

Allah\textsuperscript{azwj} Revealed ten Verses regarding it from Surah Hud\textsuperscript{as}. It’s first is: \textit{So, perhaps you will leave part of what is Revealed unto you} \textsuperscript{[11:12]} – up to: \textit{Or, are they saying, ‘He has fabricated it?’} – Wilayah of Ali\textsuperscript{asws} - \textit{Say: ‘Then come with ten fabricated chapters like it} \textsuperscript{[11:13]} – up to: \textit{But if they are not responding to you} – regarding Wilayah of Ali\textsuperscript{asws} - \textit{then}
know, rather Allah it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14] to Ali\textsuperscript{asws} of his\textsuperscript{asws} Wilayah.

One who wanted the life of the world and its adornments, - meaning so and so (Abu Bakr) and so and so (Umar) - We shall Fulfil their deeds therein and they would not be devalued [11:15] So the one who was upon a clear Proof from his Lord, - Rasool-Allah\textsuperscript{saww} - and a witness from him recites it, - Amir Al-Momineen\textsuperscript{asws} - and from before it was the Book of Musa, an Imam and a Mercy [11:17].

And the Wilayah of Ali\textsuperscript{asws} was in the Book of Musa\textsuperscript{as} - they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do not be in doubt from it, - regarding Wilayah of Ali\textsuperscript{asws} - it is the Truth from your Lord, [11:17] – to His\textsuperscript{azwj} Words: and the witnesses would be saying, - and they\textsuperscript{asws} are the Imams\textsuperscript{asws} - ‘They are those who believed upon their Lord [11:18] – up to His\textsuperscript{azwj} Words: Are they equal in comparison? So will you not take heed? [11:24]’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Al Fuzyel,

‘From Abu Al-Hassan Al-Maazy (7\textsuperscript{th} Imam\textsuperscript{asws}) - Surely, it is a word of an honourable Rasool [69:40], he\textsuperscript{asws} said: ‘It Means Jibraeel\textsuperscript{as}, from Allah\textsuperscript{azwj}, regarding the Wilayah of Ali\textsuperscript{asws}.

He (the narrator) said, ‘I said, ‘(What about): And it is not the word of a poet. Little is what you are believing in [69:41]’? He\textsuperscript{asws} said: ‘They were saying, ‘Muhammad\textsuperscript{saww} is lying upon his\textsuperscript{saww} Lord\textsuperscript{azwj}. And Allah\textsuperscript{azwj} has not Commanded by this regarding Ali\textsuperscript{asws}.

Allah\textsuperscript{azwj} Revealed the Quran (Verses) with that, so He\textsuperscript{azwj} Said: “Surely, Wilayah of Ali\textsuperscript{asws}, It is a Revelation from Lord of the Worlds [69:43] And if he – Muhammad\textsuperscript{saww}, were to say (fabricate) upon Us some of the sayings [69:44] – the Verses”.

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\textsuperscript{286} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 44

\textsuperscript{287} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 a
Abu Abdullah asws regarding His aswj Words: And they had been Guided to the goodly from the words, [22:24]. He asws said: ‘That is Hamza as, and Ja’far as, and Ubeyda, and Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Ammar ra, and they ra has been guided to Amir Al-Momineen asws.’

Abu Salih, from Ibn Abbas – regarding Words of the Exalted: And one who turns away from My Zikr, then surely for him would be a straitened life [20:124] – i.e., one who neglects Wilayah Ali asws, Allah azwj would Blind him and Deafen him from the guidance’.


He asws said: ‘And he will be confused in the Hereafter. He shall say, ‘Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: “Like that, We Gave you Our Signs, but you forgot them! He asws said: ‘The Signs are the Imams asws, but you forgot them! And Like that, today We will Forget you!” You forgot, meaning neglected them asws, and similarly you will be neglected in the Fire just as you neglected the Imams asws, as you did not obey their asws orders and did not listen to their asws words’.

I said, ‘And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]. He asws said: ‘Like that We aswj shall Recompense the one who associates in the Wilayah of Amir Al-Momineen asws – the Hadeeth’.”

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Al-Baqir\textsuperscript{asws} in a Hadeeth: ‘One of them said, ‘Rasool-Allah\textsuperscript{saww} has been bewitched regarding Ali\textsuperscript{asws} to the extent that he\textsuperscript{saww} does not So it was Revealed: \textit{Noon and the Pen, and what they will be writing! [68:1] – up to His\textsuperscript{azwj} Words: Which one of you is bewitched [68:6]’}.\textsuperscript{291}

Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28], he\textsuperscript{asws} said: ‘They hated Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} was the Pleasure of Allah\textsuperscript{azwj} and the pleasure of His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Allah\textsuperscript{azwj} Commanded for the Wilayah of Ali\textsuperscript{asws} on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah\textsuperscript{saww} closed (the doors) from the Sacred Masjid at Al-Johfa and at Khumm’}.\textsuperscript{292}

And it means by Words of the Exalted: \textit{and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100] – Ali\textsuperscript{asws}.}\textsuperscript{293}

Ibn Zazan and Abu Dawood Al Sabie, from Abu Abdullah Al Jadaly, ‘Amir Al-Momineen\textsuperscript{asws} said regarding His\textsuperscript{azwj} Words: \textit{One who comes with the good deed, for him would be better than it, [28:84] and one who comes with the evil deed, so he would not be Recompensed except the like of it [6:160]. He\textsuperscript{asws} said: ‘O Abu Abdullah! The good deed is our\textsuperscript{asws} love and the evil deed is our\textsuperscript{asws} hatred’}.\textsuperscript{294}

Tafseer Sa’alby – Shall I\textsuperscript{asws} inform you with the good deed which one who comes with it would enter the Paradise, and the evil deed which one who comes with it, Allah\textsuperscript{azwj} would Fling him into the Fire, and will not Accept any deed except with it?’ I said, ‘Yes’. He\textsuperscript{asws} said, ‘The good deed is our\textsuperscript{asws} love and the evil deed is our\textsuperscript{asws} hatred’:\textsuperscript{295}

\begin{itemize}
  \item \textsuperscript{291} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 e
  \item \textsuperscript{292} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 f
  \item \textsuperscript{293} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 g
  \item \textsuperscript{294} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 h
\end{itemize}
Al-Baqir\textsuperscript{asws} said: ‘The good deed is Wilayah of Ali\textsuperscript{asws} and his\textsuperscript{asws} love, and the evil deed is his\textsuperscript{asws} enmity and his\textsuperscript{asws} hatred, and no deed would be raised with it’. And he\textsuperscript{asws} said: \textit{And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].} He\textsuperscript{asws} said: ‘The cordiality for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} – up to here is the Tawheed’.

And it is reported by Al Sa'alby, from Ibn Abbas –

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} regarding Words of the Exalted: the nature of Allah which He has Natured the people upon. [30:30]. He\textsuperscript{asws} said: ‘It is the Tawheed, and Muhammad\textsuperscript{asw}w is Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj}, and Ali\textsuperscript{asws} is Amir Al-Momineen – up to here is the Tawheed’.


Ali Bin Harim in the book ‘Al Akhbar’ of Ibn Al Faraj Bin Shazan,

‘His\textsuperscript{asw} Words were Revealed: But they are belying the Hour, [25:11] – meaning they belied with the Wilayah of Ali\textsuperscript{asws}, and it is reported from Al-Reza\textsuperscript{asw}sws, 297

الباقر ع في قوله تعالى فرائد الله يهتم الناس و لا يهتم الداء الناس أمير المؤمنين ع و الغطرس فلان و فلان.

Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]. He\textsuperscript{asws} said: ‘The ease is Amir Al-Momineen\textsuperscript{asws}, and the difficulty are so and so (Abu Bakr) and so and so (Umar)’.

Abu Al-Hassan Al-Maazy (7th Imam\textsuperscript{asws}): ‘(And he is a Zikr for the pious [69:48] And We know that from you all, there are beliers [69:49] And he is a regret upon the Kafirs [69:50] And surely, he is the true certainty [69:51]): ‘The Wilayah of Ali\textsuperscript{asws} is the ‘Tazkira’ for the pious of the worlds, and we\textsuperscript{asw} know that there are beliers from you all, and that Ali\textsuperscript{asws} is a regret upon the Kafirs, and that his\textsuperscript{asw} Wilayah is the true certainty.

And it has been proven that His\textsuperscript{asw} Words: there are men who ratified what they made a pact with Allah upon. [33:23], and Words of the Exalted: And upon the heights would be men [7:46], these two were Revealed regarding him (Ali\textsuperscript{asws}), and Words of the Exalted:

\textsuperscript{295} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 i
\textsuperscript{296} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 j
\textsuperscript{297} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 k
\textsuperscript{298} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 l
Surely he is only a servant We Favoured upon [43:59] – the Verse was Revealed regarding him\textsuperscript{asws}. 299

He\textsuperscript{asws} said: ‘The ones who are calling upon besides Allah\textsuperscript{azwj} are the first one, the second one and the third one. They belied Rasool-Allah\textsuperscript{saww} of his\textsuperscript{saww} words: ‘And support Ali\textsuperscript{asws} and follow him\textsuperscript{asws}, but they neglected Ali\textsuperscript{asws} and did not support him\textsuperscript{asws}, and called the people to their own wilayah. So these are the Words of Allah\textsuperscript{azwj}: And those whom they are calling upon from besides Allah [16:20].’

He\textsuperscript{asws} said: ‘And as for His\textsuperscript{azwj} Words: did not create anything [16:20], it means they are not worshipping anything, and they are Created, it means they are worshipping.

And as for His\textsuperscript{azwj} Words: (They are) dead, not living [16:21], it means Kafirs, not Momineen, and they are not aware when they would be Resurrected [16:21] - it means they are not believing, they are associating, Your God is one God [16:22]. So it is as Allah\textsuperscript{azwj} Says.

And as for His\textsuperscript{azwj} Words: so (as for) those who are not believing in the Hereafter, [16:22] – They are not believing in the Return (Raj’at) that it is true. And as for His\textsuperscript{azwj} Words: their hearts are in denial and they are being arrogant [16:22], it means their hearts are in disbelief (kafir). And as for His\textsuperscript{azwj} Words: and they are being arrogant [16:22]. It means they are being arrogant from the Wilayah of Ali\textsuperscript{asws}.

299 Bihar Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 45 m
Allah\textsuperscript{azwj} Says to the one who does that: \textit{There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23]}, about the Wilayah of All\textsuperscript{asws}.\textsuperscript{300}

\begin{quote}
47- شيء، تفسير العباسي عن أبي خُفُر ع قال: نزل حديثين هذين الآية هكذا- و إذا قيل هم ما ذا نزل رجكم في علي- قلنا أسانس أولين
\end{quote}

\textit{Tafseer Al Ayyashi} – from Abu Hamza,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘This Verse was Revealed like this: \textit{And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’ They say, ‘Stories of the former ones’ [16:24]}.’\textsuperscript{301}

\begin{quote}
48- شيء، تفسير العباسي عن أبي خُفُر ع في قوله و إذا قيل هم ما ذا نزل رجكم في علي- قلنا أسانس الأولين سمح أهل الجاهلية في
جاهلتهم فاذنف أولين أسانس الأولين
\end{quote}

\textit{Tafseer Al Ayyashi} – From Jabir,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’} – regarding All\textsuperscript{asws} - They say, \textit{‘Stories of the former ones’ [16:24]} – the people of the ignorance rhyming in their ignorance, so that is in His\textsuperscript{azwj} Words: \textit{‘Stories of the former ones’ [16:24]}.

\begin{quote}
و أما قولته ليحيلوا أورورهم كماله يوم القيامة فإن نبيه يغيب يستلمح النفر يوم القيامة و أما قولته و من أورار أهل منهم يغيبونهم يغيب عليه يغيب يغيب يغيب
أهل الدين يلزومونهم قال الله لله ساماء ما تجوز.
\end{quote}

And as for His\textsuperscript{azwj} Words: \textit{They would be bearing their burdens entirely on the Day of Judgment [16:25]} – meaning their Kufr would be complete on the Day of Judgement’. and \textit{from the burdens of those whom they are straying without knowledge} – meaning the Kufr of those who followed them. Allah\textsuperscript{azwj} Says: \textit{Indeed! Evil is what they are bearing [16:25]}’.\textsuperscript{302}

\begin{quote}
49- قب، المناقب لابن شهراشوب زيدا بن النبهان عن النبي ع في قوله تعالى يا أهل الدين أنتوا استجيبوا له و لرسول إذا دعواكم لما تجتيمكم قال
ولاية عليا ع
\end{quote}


‘From Al-Baqi\textsuperscript{asws} regarding Words of the Exalted: \textit{O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, [8:24]}, he\textsuperscript{asws} said: ‘Wilayah of All\textsuperscript{asws}.’\textsuperscript{303}

\begin{footnotes}
300 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 46
301 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 47
302 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 48
303 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 49 a
\end{footnotes}
Ahmad Bin Humeyd Al Hashimy who said, ‘I found in Kitab ‘Jamie’ –

‘Jaafar asws regarding Words of the Exalted: and an abandoned well and a constructed palace (deserted) [22:45]: ‘Rasool-Allah saww is the constructed palace (deserted), and the abandoned well is Ali asws. 304

Ali son of Ja’far asws, from his brother asws Musa Bin Ja’far asws having said: “The abandoned well is the silent Imam asws, and the constructed palace (deserted) is the speaking Imam asws.

And they said, ‘But rather is it an example of Ali asws, because he saww is lofty like the constructed palace, and the abandoned well which the water is not been drawn from it’. 305

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far asws having said: ‘Jibraeel as Revealed with this Verse like this: but most of the people from your community refused the Wilayah of Ali but they committed Kufr [25:50]’ 306

Note: - Currently the Verse stands as: And We have Explained it between them for them to be mindful (of the Zikr), but most of the people refused except they committed Kufr [25:50].

Tafseer Al Ayyashi – From Abu Hamza Al Sumali.

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about Words of Allahazwj. And neither be loud with your Salat nor be silent with it, and seek a way between that’ [17:110]. He asws said: ‘Its interpretation is, do not speak the Wilayah of Ali asws or of its prestige until We Order you saww to do so, nor be silent with it, meaning do not hide it from Ali asws and let him asws know what he asws has been Made prestigious with’. 307

305 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 49 c
'From Abu Ja’fara asws, he (the narrator) said, ‘I asked him asws about the explanation of this Verse regarding the Words of Allahazwj: And neither be loud with your Salat nor be silent with it, and seek a way between that’ [17:110].

Heasws said: ‘Do not speak loudly with the Wilayah of Ali asws as he asws is the Salat, nor with what he asws has been Honoured with until it is Revealed unto you saww. And these are Hisazwj Words: And neither be loud with your Salat [17:110].

And as for Hisazwj Words: nor be silent with it, Heazwj is Saying: “Do not conceal that from Ali asws. Make it known to him asws what he asws had been Honoured with.

And as for Hisazwj Words and seek a way between that’ [17:110] - Heazwj is Saying: “Ask Meazwj that Iazwj should Permit that for yousaww to speak loudly the matter of Aliasws, of hisazwj Wilayah”. So Heazwj Permitted it for himsaww to manifest that on the Day of Ghadeer Khumm.

Thus, it is hissaww speech on that Day: ‘Our Allahazwj! The one whom Isaww was the Master of, so Aliaisws is his Master! Our Allahazwj! Befriend the one who befriends himasws, and be Inimical to the one who is inimical to himasws. 308

Tafseer Al Ayyashi – From Jameel, from is’haq Bin Ammar –

‘Regarding Hisazwj Words: and do not squander wastefully [17:26], he said, ‘Do not squander (hide) regarding Wilayah of Aliaisws’ 309

Tafseer Al Ayyashi – From Sama’at Bin Mihran who said,
‘I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: \textit{so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord} [18:110]. He\textsuperscript{asws} said: ‘The righteous deed is Recognition of the Imams\textsuperscript{asws} and he should not associate any one in the worship of his Lord is the submission to Ali\textsuperscript{asws}, not associating with him\textsuperscript{asws} regarding the Caliphate, the one for whom that (Caliphate) is not, nor is he deserving of it’’.\textsuperscript{310}

Tafseer Al Ayyashi – From Ikrimah (Bin Abu Jahl\textsuperscript{ibn}), from Ibn Abbas who said,

‘There is no Verse in the Quran as: ‘Those who believe and do righteous deeds’, except and Ali\textsuperscript{asws} is their commander, and their noble, and there is no man from the companions of Muhammad\textsuperscript{saww} except and Allah\textsuperscript{azwj} has Rebuked him, and He\textsuperscript{azwj} has not Mentioned Ali\textsuperscript{asws} except with good’.\textsuperscript{311}

Ikrimah (Bin Abu Jahl\textsuperscript{ibn}) said, ‘I know of such a virtue for Ali\textsuperscript{asws}, if I were to narrated with it, the horizons of the skies and the earth would be remote’.\textsuperscript{311}

Tafseer Al Ayyashi – From Ali Bin Abu Hamza,

‘From Abu Ja’far\textsuperscript{asws}: \textit{And We Have Explained in this Quran for them to be mindful, but it does not increase them except in aversion} [17:41] – meaning, and We\textsuperscript{azwj} have Mentioned Ali\textsuperscript{asws} in the Quran, and he\textsuperscript{asws} is the Zikr, so it does not increase them except in aversion’’.\textsuperscript{312}

Tafseer Imam (Hassan Al-Askari)\textsuperscript{asws} - \textit{Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those Allah will Curse them, and the cursing ones will curse them (too)} [2:159] Except those who repent and amend and make manifest, so those, I will Turn to them, and I am the Oft-turning, the Merciful [2:160].

\textsuperscript{310} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 54
\textsuperscript{311} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 55
\textsuperscript{312} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 56
Imam Hassan Al-Askari\textsuperscript{asws} said: 'The Words of the Mighty and Majestic \textbf{Surely those who are concealing what We Revealed from the clear Proofs [2:159]} – from the description of Muhammad\textsuperscript{saww} and the description of Ali\textsuperscript{asws} and their\textsuperscript{asws} features, and \textbf{the Guidance after having Clarified it for the people in the Book} - and that which was Revealed afterwards – is the Guidance. It is what We\textsuperscript{azwj} Manifested from the signs of their\textsuperscript{asws} merits and their positions.

Like the cloud which shaded Rasool-Allah\textsuperscript{saww} in his\textsuperscript{saww} journeys, and the salty water of the wells which turned sweet by his\textsuperscript{saww} saliva, and the trees which used to lower their fruits when he\textsuperscript{saww} sat by them, and the disabilities which passed away when he\textsuperscript{saww} touched them by his\textsuperscript{saww} hand, or benefited by his\textsuperscript{saww} saliva in it.

And like the Signs which were manifested upon Ali\textsuperscript{asws} from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah\textsuperscript{azwj}, and O Caliph of Rasool-Allah\textsuperscript{saww}!' And the killer poison which the one who took it by naming his\textsuperscript{asws} name over it, its scourge did not affect him; and the great deeds from the hills and the mountains which he\textsuperscript{asws} uprooted and threw them like the small pebbles; like the disabilities which were removed by his\textsuperscript{asws} supplications, and the calamities and the affliction which were released with the healthy ones by his\textsuperscript{asws} (negative) supplications, and the rest of these from He\textsuperscript{azwj} Particularised him\textsuperscript{asws} with, from his\textsuperscript{asws} merits.

\textbf{فَهَذَا مِنَ الْْمدَى الَّذِي بَيَّنَهم اللَّهُ تََُلِلنَّاسِ فِِ كِتَابِهِ} So this is from the Guidance which Allah\textsuperscript{azwj} \textbf{Clarified it for the people in the Book}.

\textbf{ثُمَّ قَالَ أمولئِكَ} Then He\textsuperscript{azwj} Said \textbf{those} – those, the ones concealing these descriptions of Muhammad\textsuperscript{asws} and of Ali\textsuperscript{asws}, the ones fearing for it from the ones seeking it, those upon whom its manifesting was necessitated during the removal of Dissimulation, \textbf{Allah will Curse them} – Curse the concealing ones.

\textbf{وَ يَلْعَنمهمََّوَ فِيهِ ومجموهُ مِنْهَا} and the cursing ones will curse them (too) \textsuperscript{[2:159]} – regarding it are (various) aspects. From it, \textbf{the cursing ones will curse them (too)} - there isn’t anyone, whether he was right or false,
except he would be saying, ‘May Allah\textsuperscript{azwj} Curse the unjust ones, the concealers of the Truth’.

ذَلِكَ يَقمولم أَيْضاً لَعَنَ اللَّهم الظَّالِمِينَ الْكَاتَِِينَ فِِ لَعْنِ كملض اللََّعِنِينَ وَ فِِ لَعْنِ أَ ن ْفمسِهِمْ

And from it are the two, when one of them is annoyed upon the other and they both curse each other. The two curses get elevated and they seek Permission of their Lord\textsuperscript{azwj} regarding the falling upon the ones who sent them.

ف َقَالَ اللَّهم عَزَّ وَ جَلَّ لِمَلََئِكَتِهِ انْظمرموا فَإِنْ كَانَ اللََّعِنم أَهْلًَ لِلَّعْنِ وَ لَيْسَ الْمَقْصمودم بِهِ أَهْلًَ فَأَنْزِلموهُمَا جََِيعاً بِاللََّعِنِ وَ إِنْ كَانَ الْممشَارم إِلَيْهِ أَهْلَ وَ لَيْسَ

And if none of the two are deserving of it due to their \textit{Eman}, and that the annoyance made them needy to that, so divert both the curses to the Jews, the concealers of the attributes of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} description, and the mention of Ali\textsuperscript{asws} and his\textsuperscript{asws} features, and (divert the curses) to the \textit{Nasibis}, the concealers of the merits of Ali\textsuperscript{asws}, and the repellers of his\textsuperscript{asws} merits”.

ثُمَّ قَالَ اللَّهم عَز وَ جَل إِلََّ الَّذِينَ تابموا مِنْ كِتْمَانِِِمْ -وَ أَصْلَحموا مَا كَانموا أَفْسَدموهم بِسموءِ التَّأْوِيلِ فَجَحَدموا بِهِ فَضْلَ الْفَاضِلِ وَ اسْتِحْقَاقَ الْممحِقض -وَ ب َيَّنموا مَا ذَكَرَهم اللَّهم مِنْ ن َعْتِ مُمَمَّدٍ ص وَ صِفَتِهِ وَ مِنْ ذِ كْرِ عَلِي  ع وَ حِلْيَتِهِ وَ مَا ذَكَرَهم رَسمولم اللَّهِ صَلَوَاتم اللَّهِ عَلَيْهِمَا وَ إِلَ النَّوَاصِبِ الْكَاتَِِينَ لِفَضْلِ عَلِي  ع وَ الدَّافِعِينَ لِفَضْلِهِ

Then Allah\textsuperscript{azwj} Mighty and Majestic Said \textit{Except those who repent} – the ones who concealed it, \textit{and amend} – their deeds, and correct what they had been spoiling by the evil interpretation, so they rejected by it the merits of the meritorious one and rights of the rightful ones, \textit{and make manifest} – what Allah\textsuperscript{azwj} the Exalted Mentioned from the attributes of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} description, and from the Mention of Ali\textsuperscript{asws} and
his asws features, and what Rasool-Allah 
(2:160) mentioned, so those, I will Turn to them – Accept their repentance, and I am the Oft-turning, the Merciful [2:160]’. 313

58- فَ، لنالف لابن شهرآشوب عن الْبَاقِرَيْنِ عَنِ النَّبِّ صَلْيُهُ صَلْتما مَنْ فَقَرَ الْأَمْوَالَ وَصَوَّتُهُ وَيَلَفُّوا عَلَى أَمْرِي وَيَلْجُرُ عَنْهُمْ مَنْ تُدْعَا وَيَلْبِقُوا مَقَامَيْهِ كَلَامًا لِلَّهِ


‘From Al-Baqireyn (5th and 6th Imam asws): ‘The Prophet saww said: ‘Who from you will accept my saww bequest and be my saww Vizier upon my saww matters, and pay off my saww debts, and fulfil my saww promises from after me saww, and stand in my saww position?’ – in a speech of his as.

Two men said to Salman ra, ‘What is that Muhammad saww was saying just now?’ Amir Al Momineen asws stood up to him as, so he saww hugged him asws to his saww chest and said: ‘You saww are for it, O Ali asws!’ So, Allah azwj Revealed: And from them are ones who listen intently to you – up to His aswj Words: Allah has Sealed upon their hearts, [47:16]’. 314

Musa asws Bin Ja’far asws regarding His aswj Words: Indeed! They are folding up their chests [11:5]. He asws said: ‘When the Verse was Revealed regarding Ali asws, one of them folded his chest lest he would hear it, and hide from the Prophet saww, 315

النَّاِفِ عَلَى قَوْلِهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

Al-Baqir asws regarding His aswj Words: they are gathering their clothes. [11:5]: ‘Whenever Rasool-Allah saww narrated with anything from the merits of Ali asws or recited to them what Allah aswj had Revealed regarding him asws, they would gather their clothes and stand up (to leave). Allah aswj Says: He is a Knower with the contents of the chests [11:5]’. 316

مُوسَى بْنُ حَفْصٍ عِنْبِ قَوْلِهِ إِلَّا إِنَّهُمْ يَسْتَمِعُونَ وَ يَسْتَغْشِمونَ ثِيَابَهُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

From Jabir,

‘From Abu Ja’far asws regarding His aswj Words: Except companions of the right hand [74:39] In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into

316 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 58 c
Saqar (Inferno)? [74:42]. He\textsuperscript{a}\textsuperscript{saww} said to Ali\textsuperscript{a}\textsuperscript{asws}: ‘O Ali\textsuperscript{a}\textsuperscript{asws}! The criminals are the beliers of your\textsuperscript{a}\textsuperscript{asws} Wilayah’.\textsuperscript{317}

أَبمو بَكْرِ بْنم أَبِِ شَيْبَةَ عَنِ ابْنِ فمضَيْلٍ عَنِ الَْْعْمَشِ عَنْ أَبِِ صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِِ ق َوْلِهِ وَ أَقْسَمموا بِاللَّهِ جَهْدَ أَيَْانِِِْمْ لَ ي َبْعَثم اللَّهم مَنْ يََموتم قَالَ لِعَلِيض بْنِ أَبِِ ََالِبٍ ع

Abu Bakr Bin Abu Sheyba, from Ibn Fuzeyl, from Al Amsh, from Abu Salih, from Ibn Abbas, ‘Regarding His\textsuperscript{a}\textsuperscript{asw} Words: ‘And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ [16:38], he said, ‘For Ali\textsuperscript{a}\textsuperscript{asws} Bin Abu Talib\textsuperscript{a}\textsuperscript{asws}’.\textsuperscript{318}

Tafseer Imam (Hassan Al-Askari\textsuperscript{a}\textsuperscript{asws}) – Words of the Exalted: O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208] But if you slip from after clear arguments have come to you, then know that Allah is Mighty, Wise [2:209].

The Imam\textsuperscript{a}\textsuperscript{asws} said: When Allah\textsuperscript{a}\textsuperscript{azwj} Mentioned the two groups: - one of them being: And from the people there is one who astounds you with his speech regarding the life of the world [2:204], and the second one being: And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207], and Explained their states, He\textsuperscript{a}\textsuperscript{azwj} Called the people to a state of one whose work He\textsuperscript{a}\textsuperscript{azwj} would be Pleased with.

He\textsuperscript{a}\textsuperscript{azwj} Said: O you who believe! Enter into the submission all (of you) – Meaning into the submission and the submissiveness to the Religion Al-Islam, altogether entering into it – and enter into the entirety of Al-Islam so it (the submission) would be Accepted, and work in it, and do not become like the one who accepts part of it and works with it, and refuses part of it and shuns it’.

He\textsuperscript{a}\textsuperscript{asws} said: ‘And from it is the entry into the acceptance of the Wilayah of Ali\textsuperscript{a}\textsuperscript{asws} the entry into the acceptance of the Prophet-hood of Muhammad\textsuperscript{saww}, Rasool-Allah\textsuperscript{a}\textsuperscript{saww}, for he

\textsuperscript{317} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 58 d

\textsuperscript{318} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 58 e
cannot happen to be a Muslim, the one who says, ‘Muhammad sa\textsuperscript{aww} is Rasool\textsuperscript{saaw} of Allah azwj’, and he acknowledges with it, and does not acknowledge that Ali\textsuperscript{asws} is his\textsuperscript{saaw} successor, and his\textsuperscript{saaw} Caliph, and the best one of his\textsuperscript{saaw} community.

And do not follow the footsteps of Satan – from the footsteps Satan\textsuperscript{la} has laid out with you leading to him, from the paths of the misguidance and the straying, and he\textsuperscript{la} is instructing you with from the indulging in the grave sins, he is for you all, a Clarified enemy [2:208] – The Satan\textsuperscript{la}, for you all is a clarified enemy, due to his\textsuperscript{la} enmity, intending cutting you off from the great Rewards, and destroying you with the severe Punishments.

But if you slip – from the submission and Al-Islam which, the whole of it is in the belief of Wilayah of Ali\textsuperscript{asws}, and it will not benefit you, the acceptance of the Prophet-hood along with the rejection of the Imamate of Ali\textsuperscript{asws}, just as it will not benefit you, acceptance of the Tawheed along with the rejection of the Prophet-hood, if you slip, from after clear arguments have come to you – from the words of Rasool-Allah\textsuperscript{saaw} and his\textsuperscript{saaw} merits, and there came to you the clear evidence, the proofs upon that Muhammad\textsuperscript{saaw} gives proofs of the Imamate of Ali\textsuperscript{asws}, a truthful Prophet\textsuperscript{saaw}, and his\textsuperscript{saaw} Religion is the true Religion.

Then know that Allah is Mighty, Wise [2:209] – Mighty – Able upon Punishing the adversaries to His\textsuperscript{awj} Religion, and the beliers. Not one of them from His\textsuperscript{awj} adversaries is able upon repelling His\textsuperscript{awj} Vengeance. And He\textsuperscript{awj} is Able upon Affirming the approvers of His\textsuperscript{awj} Religion and the ratifies of His\textsuperscript{awj} Prophet\textsuperscript{saaw}, not one of them is able upon repelling His\textsuperscript{awj} Rewards away from the ones obeying Him\textsuperscript{awj}. (He\textsuperscript{awj} is) Wise regarding what He\textsuperscript{awj} Does from that’.

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘And with these Verses and others, Ali\textsuperscript{asws} argued on the day of consultation against the ones who repelled him\textsuperscript{asws} from his\textsuperscript{asws} right, and delayed him\textsuperscript{asws} from his\textsuperscript{asws} (rightful) order, and although the repeller did not harm anyone except himself, for Ali\textsuperscript{asws} is like the Kabah which Allah\textsuperscript{awj} has Commanded to face towards, for the Salat.'
Allah\textsuperscript{azwj} Made him\textsuperscript{asws} the one to complete with him\textsuperscript{asws} the matters of the Religion and the world, just as there would neither be a flaw in the Kabah nor a slur with regards to anything from its nobility and its merits if the Kafirs turn away from it, similar to that there would be no slur regarding Ali\textsuperscript{asws} if he\textsuperscript{asws} is delayed from his\textsuperscript{asws} rights by the derogators and is repelled by the oppressors from what is Obligated for him\textsuperscript{asws}.

\textit{قال فَمَا زَالَ يَتَجُّ بِذَا وَ نِهِ عَلَيْهِمْ وَ هَمْ لَّيْسَ رَضْوَنَ إِلَّا آثَرَموهُم}

\textit{أَ وَ لَيْسَ جَعَلَنِ أَقْرَبَ الَّذِينَ مِنْ نَعْمَتِهِ مُلْكيَتُهُ وَ لَيْسَ قَدْ جَعَلَنِ أَحَبَّ خَلْقِ اللَّهِ إِلَ اللَّهِ لَمَّا أَعَمَّنِ مِنَ الطَّائِرِ}

O you people! Do not break the sequence of the intellect. Why are you delaying the one\textsuperscript{asws} whom the Benevolent, the Bestower has Placed foremost? And didn’t Rasool-Allah\textsuperscript{saww} respond to me\textsuperscript{asws} (positively) to what he\textsuperscript{saww} had rejected the best of you, for (Syeda) Fatima\textsuperscript{asws}, when she\textsuperscript{asws} was addressed? And hadn’t he\textsuperscript{saww} made me\textsuperscript{asws} as being the most Beloved of the creatures of Allah\textsuperscript{azwj} (to Allah\textsuperscript{azwj}) when he\textsuperscript{saww} fed me\textsuperscript{asws} with him\textsuperscript{saww}, from the bird?’

And Hasn’t He\textsuperscript{azwj} Made me\textsuperscript{asws} as the closest of the people is resemblance with Muhammad\textsuperscript{saww}, His\textsuperscript{azwj} Prophet\textsuperscript{saww}? So you are delaying the one who is the closest of resemblance with him\textsuperscript{saww} and the remotest of the people resembling with him\textsuperscript{saww} you are placing forward? What is the matter with you all? You are neither thinking (straight) nor are you using your intellects!’
He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So he\textsuperscript{asws} did not cease to argue with these and approximate to it, against them – and there were not heedless from what they had already plotted, and they were not pleased except with what they had already plotted’\textsuperscript{319}

\vspace{1cm}

(\textit{The book}) ’\textit{Al Ghayba}’ of Al Numani – Muhammad Bin Abdullah Al Tabrani, from his father, from Ali Bin Hashim, and Al-Hassan Bin Sakan, both together from Abdul Razzaq Bin Hammam, from his father, from Meyna a slave of Abdul Rahman, from Jabir Bin Abdullah Al Ansary, who said,

‘The people of Al-Yemen sent a delegation to Rasool-Allah\textsuperscript{saww}, to investigate matters. When they entered to see Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} said: ‘A people, their hearts are tender, their Eman is steadfast. From them is Al-Mansour who would be coming out among seventy thousand helping my\textsuperscript{saww} successor\textsuperscript{asws} and successor\textsuperscript{asws} of my\textsuperscript{saww} successor\textsuperscript{asws}, carrying their swords, (like) a tightly twisted rope’.

\vspace{1cm}

They said, ‘O Rasool-Allah\textsuperscript{saww}! And who is your\textsuperscript{saww} successor\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘He\textsuperscript{asws} is the one whom Allah\textsuperscript{azwj} has Commanded everyone to hold firmly to. Allah\textsuperscript{azwj} Mighty and Majestic Said \textit{And hold firmly with the Rope of Allah altogether and do not be disunited} [3:103].’

They said, ‘O Rasool-Allah\textsuperscript{saww}! Explain to us what this Rope is?’ He\textsuperscript{saww} said: ‘\textit{except with a Rope from Allah and a Rope from the people} [3:112]. So the Rope from Allah\textsuperscript{azwj} is His\textsuperscript{azwj} Book, and the Rope from the people is my\textsuperscript{saww} successor\textsuperscript{asws},’

They said, ‘O Rasool-Allah\textsuperscript{saww}! And who is your\textsuperscript{saww} successor\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘He\textsuperscript{asws} is the one regarding whom Allah\textsuperscript{azwj} Revealed \textit{Lest a soul should say: O regret, for what I wasted regarding the Side of Allah} [39:56].’

They said, ‘O Rasool-Allah\textsuperscript{saww}! And what is this Side of Allah\textsuperscript{azwj} (حَبّ الله)?’ So he\textsuperscript{saww} said: ‘He\textsuperscript{asws} is the one regarding whom Allah\textsuperscript{azwj} Says \textit{And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool} [25:27] – He\textsuperscript{asws} is my\textsuperscript{saww} successor\textsuperscript{asws} and the Way from after me\textsuperscript{saww}.’

\vspace{1cm}

\textsuperscript{319} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 59
They said, ‘O Rasool-Allah asws! By the One azwj Who Sent you with the Truth as a Prophet saww, show him asws to us for we long for him asws’, He asws said: ‘He asws is the One for whom Allah azwj Made Signs for those who distinguish (the marks) [15:75]. Those who look at him asws from the ones who have a heart, or a hearing and he sees him asws, would know that he asws is my asws successor asws just as you know that I saww am your Prophet saww.

Make rows and browse the faces, for the one to whom your hearts incline to, so it is him asws, because Allah azwj Mighty and Majestic is Saying in His azwj Book therefore make the hearts of some people yearn towards them [14:37] – towards him asws and his asws descendants’.

Then (the narrator) said, ‘Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the (can on) Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one asws and said, ‘It is to this our hearts incline towards, O Rasool-Allah saww!’

The Prophet saww said: ‘You are the elite of Allah azwj whereby you recognised the successor asws of Rasool-Allah saww before having been introduced to him asws, so how did you come to recognise that it is him asws?’

They wailed in raised voices and said, ‘O Rasool-Allah saww! We looked at the people, so our hearts did not incline towards them, and when we saw him asws, our hearts quivered, then ourselves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he asws was a father to us and we were his asws sons in his asws presence’.

The Prophet saww said: ‘but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7] and you all are from it at the status which the good preceded for you, and you are remote from the Fire’.
He (the narrator) said, ‘Those people remained (alive) until they witnessed along with Amir-Al-Momineen [asws], the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet [saww] has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali [asws] Bin Abu Talib [asws].’

The book ‘Al Rowza’, by the chains,

‘From Ja’far Bin Muhammad [asws]: ‘Jibraeel [as] descended with this Verse: And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23] – regarding Ali [asws].’ 321

By the chains to Abu Abdullah [asws] having said: ‘When the Verse was Revealed: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82] by the Wilayah of Ali [asws] Bin Abu Talib [asws] and are not mixing their Eman with the wilayah of so and so (Abu Bakr), and so and so (Umar), for it is the mixing with the injustice’. 322

And from him [asws] regarding Words of the Exalted: ‘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]. He [as] said: ‘When it will be the Day of Qiyamah, Allah [azwj] will Call for the Prophet [saww] and Ali [asws], and they [asws] will both be seated upon chairs of prestige in front of the Throne.

Every time a group of their [asws] Shias come out, they would be saying, ‘This is the Prophet [saww] and this is the successor [asws]!’ They would say to each other: ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us.'
By the Wilayah of the Prophet \( \text{saww} \) and Ali \( \text{asws} \) and the Imams \( \text{asws} \) from their children. Then He \( \text{azwj} \) would Command with them to the Paradise’’.

323 And regarding His \( \text{azwj} \) Words: ‘And a witness and a witnessed [85:3] – meaning by that Rasool-Allah \( \text{saww} \) and Ali \( \text{asws} \) – the Prophet \( \text{saww} \) being the witness and Ali \( \text{asws} \) being the witnessed”.

324 And regarding Words of the Exalted: And the dwellers of the paradise will call out to the inmates of the Fire, [7:44] – the Verse. And in a lengthy Hadeeth, ‘They had mentioned that Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \), he \( \text{asws} \) is the caller, he \( \text{asws} \) is the proclaimer, and the saviour.

325 And similar to that are Words of the Exalted: And listen intently on the Day when the Caller will Call out [50:41] – the Verse.

326 And regarding Words of the Exalted: and Allah Sufficed the Momineen in the battle, by Ali, [33:25]. And they have mentioned a lot of reports regarding him \( \text{asws} \), and Al-Sadiq \( \text{asws} \) was asked about the Quran, and he \( \text{asws} \) said: ‘There are wonders in it, and from it are His \( \text{azwj} \) Words of the Exalted that Ali \( \text{asws} \) is the Guidance: Surely Ali is for the Guidance, [92:12] And surely for Us is the Hereafter and the closeness [92:13]. But it is a recitation denied from it, and even those and the rejectors are accepting it’.

\[ ... \]
Abu Abdullah asws said: ‘The Momin man, when his soul comes to be in his chest at the time of his death, he sees Rasool-Allah sallallahu alaihi wasallam saying: ‘Receive glad tidings! I am Rasool-Allah sallallahu alaihi wasallam, your Prophet sallallahu alaihi wasallam. And he sees Ali asws Bin Abu Talib asws saying: ‘I am the one whom you used to love me asws. I asws shall benefit you’.

I said, ‘O my Master’! Who has been this (and) returned to the world?’ He asws said: ‘When he sees this, he dies’. And he asws said: ‘And that is in the Quran in the Words of Exalted: Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]’.

He asws said: ‘Giving them glad tiding due to their love for him asws, and with the Paradise in the world and the Hereafter, and it is a glad tidings when he sees him asws, he is safe from the fear’.

And by chain raising it to Al Miqdad Bin Aswad Al Kindy who said,

‘We were with Rasool-Allah saws and he saws was holding to the curtains of the Kabah and he saws said: ‘O Allah aswj! Support me saws and Strengthen my saws back and Expand my saws chest and Raise my saws Zikr!’


He (the narrator) said, ‘He aswj recited it and Ibn Masoud affirmed it in his Quran, but Usman dropped it’.

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64- كشف

(The book) ‘Kashf Al Ghumma’ – From what is extracted by our sheykh the honourable narrator Al Hanbali Al Mowsily –


And Ibn Abbas and Muhammad Al-Baqir asws said: ‘When this Verse was Revealed: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67], the Prophet saww grabbed a hand of Ali asws and said: ‘One whose master I saww was so Ali asws is his mater. O Allah azwj! Befriend the one who befriends him asws and be Inimical to the one being inimical to him asws.

Words of the Exalted: And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74] – meaning path of Muhammad saww and his Progeny asws.

Words of the Exalted: Is the one We Promised with a goodly Promise, so he would come across it, [28:61], he asws is Ali asws.

Words of the Exalted: Greetings be on Progeny of Yaseen [37:130]. Ibn Al Sa’ib said, ‘Progeny of Yaseen is Progeny asws of Muhammad saww.

Words of the Exalted: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23], in the Hadeeth from the Prophet saww having said: ‘Do not hurt (Syeda) Fatima asws, and Ali asws and their asws two sons asws.

And as for what is referred by Al-Hafiz Abu Bakr Ahmad Bin Musa Bin Mardawayh, I am mentioning it as upon its flow: and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]. He said, ‘It is raised by his chain from Ibn Abbas who said, ‘There is no
Verse in the Quran and in it (are the Words): ‘O you those who believe!’, except and Ali\textsuperscript{asws} is their head and their guide’\textsuperscript{328}.

وَ وَرَمَى عَنْ عَلِيٍّ عَلَى عَلِيٍّ عَلَى عَلِيٍّ عَلَى عَلِيٍّ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَيْهِ، أَمْثَالُ الْقُرْآنِ، وَلَنَا كَرَائِمَ الْقُرْآنِ.

And it is reported from Ali\textsuperscript{asws} having said: ‘The Quran is Revealed as quarters – a quarter is regarding us\textsuperscript{asws}, and a quarter is regarding our\textsuperscript{asws} enemies, and a quarter is regarding conduct and examples, and a quarter is regarding Obligations and Rulings, and for us\textsuperscript{asws} are the honours of the Quran’\textsuperscript{329}.

وَ وَرَمَى عَنْ عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَيْهِ، أَمْثَالُ الْقُرْآنِ، وَلَنَا كَرَائِمَ الْقُرْآنِ.

And from Ibn Abbas – ‘There has not been Regarding anyone from the Book of Allah\textsuperscript{azwj} what has been Revealed regarding Ali\textsuperscript{asws}. And from Mujahid, ‘Seventy Verses have been Revealed regarding Ali\textsuperscript{asws}’\textsuperscript{330}.

وَ وَرَمَى عَنْ عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَيْهِ، أَمْثَالُ الْقُرْآنِ، وَلَنَا كَرَائِمَ الْقُرْآنِ.

And from Abu Ja’far\textsuperscript{asws}: and oppose the Rasool from after the Guidance having been clarified to them, [47:32]. He\textsuperscript{asws} said: ‘Regarding the matter of Ali\textsuperscript{asws}.

وَ وَرَمَى عَنْ عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَى عَلِي١ عَلَيْهِ، أَمْثَالُ الْقُرْآنِ، وَلَنَا كَرَائِمَ الْقُرْآنِ.

And from him\textsuperscript{asws}: and Give every one with merit, his merit, [11:3], he\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

And Words of the Exalted: “O you those who believe” – from Ibn Abbas, (The Words): “O you those who believe” have not been Revealed except and Ali\textsuperscript{asws} is their commander and their noble’.

\textsuperscript{328} Bihar Al-Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 64 a
\textsuperscript{329} Bihar Al-Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 64 b
\textsuperscript{330} Bihar Al-Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 64 c
And from him, ‘Allahazwj has not Mentioned in the Quran (the Words): “O you those who believe”, except and Aliasws is their noble, and their commander; and Allahazwj has Rebuke companions of Muhammadasws in Verses from the Quran, and Heazwj has not Mentioned Aliasws except with goodness’.

And from him is similar to it, and in it, ‘Except and Aliasws was their head, and their commander’. And in it, ‘And we have been Commanded with seeking Forgiveness for himasws’. And from him is similar to it, and in it, ‘Their head, and their guide’.

And from Huzeyfa, ‘Except and Aliasws was their understanding one and their door of understanding’.

And from Mujahid, ‘There is that precedence for Aliasws, because heasws preceded them to Al-Islam’.

And from Ibn Abbas, ‘Except and Aliasws is their noble and their commander’.

Words of the Exalted: (The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned [24:36], from Anas (well-known fabricator), and Bureyda both said, ‘Rasool-Allahsaww recited: (The Light is) in houses which Allah has Allowed to be Exalted [24:36] – up to Hisasws Words: the hearts and the sights [24:37]. A man stood up and said, ‘Which houses are these, O Rasool-Allahsaww?’ Heasws said: ‘Houses of the Prophetsas’. Abu Bakr said, ‘O Rasool-Allahsaww! Is this house from it?’ – and he indicated to the house of Aliasws and (Syeda) Fatimaasws. Heasws said: ‘Yes, from their superior’.

Words of the Exalted: O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87]. It is said, Aliasws was among some people from
his asws companions, and they had determined upon prohibiting the desires, so it was Revealed”.331

And from Qatadah – ‘Ali and a group of the companions, from them was Usman Bin Mazoun, they wanted to abstain from the world and leave the women and be ascetic (like monks). So, it was Revealed’.

And from Ibn Abbas, ‘It was Revealed regarding Ali asws and companions of his asws, Words of the Exalted: (I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]’. 

From habbat Al-Arny, ‘When Rasool-Allah saww ordered with the closure of the doors which (led to) the Masjid, it was grievous upon them. Habbat said, ‘I was looking at Hamza Bin Abdul Muttalib asws, and he as was beneath a red cloth and his as eyes were weeping, and he as was saying: ‘You saww expelled your saww uncle as, and Abu Bakr and Umar and Al-Abbas, and you saww settled the son asws of your saww uncle as!’

A man said on that day, ‘He saww does not cease to raise the son asws of his saww uncle as. So, Rasool-Allah saww came to know that it had been grievous upon them. He saww called to the congregational Salat and ascended the pulpit. No sermon was heard from Rasool-Allah saww which was more eloquent in glorification and Tawheed.

When he saww was free, he saww said: ‘O you people! It was not I saww who closed them, nor did I saww open them, nor did I saww expelled you all and settled you!’ And he saww recited: (I Swear) by the star when it swoops down [53:1] – up to His saww Words: Surely, it is only a Revelation He Revealed [53:4]’. 

331 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 64 d
Words of the Exalted: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’.** [42:23]. From Ibn Abbas who said, ‘Rasool-Allah saww was asked, ‘Who are they, those it is Obligatory upon us to love them?’ He saww said: ‘Ali asws, and (Syeda) Fatima asws and their two sons asws – three times’.

It is reported by Saeed Bin Jubeyr, from Ibn Abbas, ‘Words of the Exalted: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path** [23:74] away from Ali asws, he said, ‘They are deviating away from our asws Wilayah’.

Words of the Exalted: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day** [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]. Ali asws said: ‘The good deed is our asws love, and the evil deed is our asws hatred’.

Words of the Exalted: **And the companions of the heights shall call out to men whom they would be recognising by their marks** [7:48] – From Ali asws having said: ‘We asws are companions of the heights. One whom we asws recognise him by his marking, we asws shall enter him into the Paradise’.

Words of the Exalted: **Are they equal, him and the one who orders with the justice, and he is upon the Straight Path?** [16:76]. It is said, ‘He asws is Ali asws’.

Words of the Exalted: **But rather, Allah Intends to Keep the uncleanness away from you, [33:33]** – the Verse, and its mention has preceded what is referred to by Umm Salama ra, and Ayesha, and other regarding that, and that has been referred to by Al-Hafiz Abu Bakr bin Mardawayh from a number of ways, perhaps exceeding upon the hundred. So, the one who wants it, we have pointed to it.

Words of the Exalted: **Is the one We Promised with a goody Promise, so he would come across it, [28:61]**, from Mujahid, ‘It was Revealed regarding Ali asws and Hamza asr.’
Words of the Exalted: 

**Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. [22:14]**

It was said, ‘It, Quran, was Revealed regarding Ali asws, and Hamzaas, and Ubeydah Bin Al-Haris when they duelled against Utbah and Sheyba and Al-Waleed (in the battle of Badr).

وَلَمْ تَعَالَ... 

As for the Kafirs, it was Revealed regarding them: **These are two disputants disputing regarding their Lord. [22:19]** – up to Hisazwj Words: the Punishment of burning [22:22]. And regarding Aliasws and hisasws companions: **Surely Allah would Enter those who are believing and are doing righteous deeds [22:23]** – the Verse.

قِيلَ نَزَلَتْ فِي عَلِيٍّ وَ أَصْحَابِهِ... 

Words of the Exalted: **and perform Ruku with the Ruku performers [2:43],** from Ibn Abbas, ‘It was Revealed regarding Rasool-Allahsaww and Aliasws in particular, and theyasws are the first ones to have prayed Salat and performed Ruk’u”.

Words of the Exalted: 

**So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35].** It is said, ‘It was Revealed regarding Abu Jahlaswa, and Al-Waleed Bin Al-Mugheira, and Al-Aas Bin Al-Wa’il, and others from the Polytheists of Makkah. They were laughing from Bilal, and Ammaras, and others from their companions.

وَقَالُوا لَِّصْحَابِهِ... 

And it is said that Aliasws Bin Abu Talibasws came among a number of Muslims to Rasool-Allahsaww, and the hypocrites mocked from them and laughed, and they winked at each other and said to their companions, ‘We see the short-haired one today, so we should laugh from himasws. So, Allahaswj the Exalted Revealed the Verse before heasws arrived to the Prophetaswws’.

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332 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 64 e
333 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 65 a
And from Muqatil and Al-Kalby, ‘When Words of the Exalted: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23] were Revealed, they said, ‘Have you seen anything more strange than this? He saww stultifying our dreams, and insulting our gods, and he saww sees our killing, and he saww is eager that we should love him saww!’.

It was Revealed: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47] – i.e. there isn’t any recompense for me saww in that because the benefit of the cordiality would be returned to you all, and it is a Reward of Allah asw the Exalted, and His asw Pleasure’. 334

And it is reported regarding Words of the Exalted: And stop them! They have to be Questioned [37:24] – meaning about Wilayah of Ali asws.

And Words of the Exalted: Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]. It is said, ‘It was Revealed regarding the story of (battle of) Bader, regarding Hamza as and Ali asws and Ubeyda Bin Al-Haris, when they duelled to fight Utba and Sheyba and Al-Waleed.

Words of the Exalted: Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, [48:18] – it was Revealed regarding the people of Al-Hudeybey. Jabir said, ‘On that day we were two thousand and four hundred. The Prophet saww said to us: ‘Today you are the best people of/on the earth’. So, we pledged allegiance beneath the tree upon the death. We did not break except Hurr Bin Qays, and he was a hypocrite, and the foremost of the people with this Verse is Amir Al-Momineen Ali asws Bin Abu Talib asws, because the Exalted Said: and Rewarded them with a near victory [48:18] – meaning victory of Khyber, and that happened upon the hand of Ali asws Bin Abu Talib asws9. 335

335 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 65 c
He said, ‘It is reported by the Seyyid Abu Talib, by his chain from Jabir Bin Abdullah who said,

‘Rasool-Allahsaww said to Alisaww, ‘One who loves youasws and befriends youasws, Allahaswj would Settle him with usasws. Then Rasool-Allahsaww Recited: Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55], Words of the Exalted: O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12].

And mention of this Verse has preceded, and the community is united that it was Revealed and no one acted upon it apart from him (Aliasws), and the allowance was Revealed, Words of the Exalted: O you the Prophet! When the Mominaat come to you to pledge allegiance to you, [60:12]’.

‘I heard Rasool-Allahsaww calling the women to the allegiance when this Verse was Revealed. So, (Syeda) Fatimaasws Bint Asadas, motheras of Alisaww Bin Abu Talibasws was the first woman to pledge allegiance’.

And it is reported from Ibn Abbas, ‘Abdullah Bin Ubayy and his companions went out and were met by a number from the companions of Rasool-Allahsaww. Abdullah Bin Ubayy said to his companions, ‘Look at how I repel these foolish ones away from you all!’ He grabbed a hand of Alisasws and said, ‘Welcome to the sonasws of an uncleas of Rasool-Allahsaww, and hisasws son-in-law, chief of the Clan of Hashim, apart from Rasool-Allahsaww!’

And mention of this Verse has preceded, and the community is united that it was Revealed and no one acted upon it apart from him (Aliasws), and the allowance was Revealed, Words of the Exalted: O you the Prophet! When the Mominaat come to you to pledge allegiance to you, [60:12]’.

It is reported by Al Zubeyr Bin Al Awwam who said,

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And mention of this Verse has preceded, and the community is united that it was Revealed and no one acted upon it apart from him (Aliasws), and the allowance was Revealed, Words of the Exalted: O you the Prophet! When the Mominaat come to you to pledge allegiance to you, [60:12]’.

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And it is reported from Ibn Abbas, ‘Abdullah Bin Ubayy and his companions went out and were met by a number from the companions of Rasool-Allahsaww. Abdullah Bin Ubayy said to his companions, ‘Look at how I repel these foolish ones away from you all!’ He grabbed a hand of Alisasws and said, ‘Welcome to the sonasws of an uncleas of Rasool-Allahsaww, and hisasws son-in-law, chief of the Clan of Hashim, apart from Rasool-Allahsaww!’

And mention of this Verse has preceded, and the community is united that it was Revealed and no one acted upon it apart from him (Aliasws), and the allowance was Revealed, Words of the Exalted: O you the Prophet! When the Mominaat come to you to pledge allegiance to you, [60:12]’.
And it was Revealed unto Rasool-Allah saww: ‘And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. The Verse evidenced upon the Eman of Ali asws, apparent and esoteric, and upon the termination with His azwj Words regarding the matter of the hypocrites’.

And Word of the Exalted: So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]. Ibn Abbas said, ‘He is Ali asws, witnessing the Prophet saww, and he asws is from him saww.

Words of the Exalted: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]. Ibn Abbas said, ‘He asws is Ali asws Bin Abu Talib asws’. 338

And it is reported by Zayd son of Ali asws (Bin Al-Husayn asws), from his asws forefathers asws, from Ali asws having said: ‘A man met me and said, ‘O Abu Al-Hassan asws! But, by Allah azwj, I love you’ for the Sake of Allah azwj’. I asws returned to Rasool-Allah saww and informed him saww with the words of the man.

He saww said: ‘Perhaps you asws had done an act of kindness to him’. He asws said: ‘By Allah azwj I asws had not done any act of kindness to him’. Rasool-Allah saww said: ‘The Praise is for Allah azwj Who Made the hearts of Momineen to yearn towards you asws with the cordiality’.

The Words of the Exalted were Revealed: From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, [33:23] – Ali asws Bin Abu Talib asws continued upon the Jihad and did not change with any alteration’. 339

339 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 65 g
(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ibn Mardawayh, by his chain from his men, raising it to, 

‘The Imam Muhammad\textsuperscript{asws} Bin Ali Al-Baqi\textsuperscript{asws} having said regarding Words of the Exalted: \textit{O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you}, [8:24]. He\textsuperscript{asws} said: ‘(Calls to) the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

And approximate to it is reported by Abu Al Jaroud, from him\textsuperscript{asws}, and is mentioned by Ali Bin Yusuf in the book ‘Nahj Al Eman’. He said, ‘It is mentioned by Abdullah Muhammad Bin Ali Bin Sarraj, in his book in the interpretation of the Verse, raising it by his chain to Abdullah Bin Masoud who said,

‘O Ibn Masoud! A Verse has been Revealed regarding Ali\textsuperscript{asws}: \textit{And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25]}, and I\textsuperscript{saww} am entrusting it to you and naming the unjust ones to you in particular, so be retaining to what \textsuperscript{saww} am saying, and deliver it on my\textsuperscript{saww} behalf. One who is unjust to Ali\textsuperscript{asws} regarding this seat of mine, would be like the one who has rejected my\textsuperscript{saww} Prophet-hood, and Prophet-hood of the ones who were before me\textsuperscript{saww}.

The reporter said to him, ‘O Abdul Rahman! Have you heard this from Rasool-Allah\textsuperscript{saww}?’ He said, ‘Yes’. I said, ‘So, how come and you were a supporter of the oppressors?’ He said, ‘There is no doubt the Punishment of my deed would be released with me. I did not proclaim it in front of me just as Jundab (Abu Zarr\textsuperscript{ra}), and Ammar\textsuperscript{ra} and Salman\textsuperscript{ra} had proclaimed it, and I seek Forgiveness of Allah\textsuperscript{azwj} and repent to Him\textsuperscript{azwj}.

And Words of the Exalted: \textit{And they are asking for information, ‘Is it true?’ Say: ‘Yes, by my Lord! It is true, and you will not be escaping it} [10:53]. It’s interpretation is what is mentioned by Abu Abdullah Al-Husayn Bin Jubeyr, may Allah\textsuperscript{azwj} have Mercy on him, in (the book) ‘Nujab Al-Manaqib’. He reported a Hadeeth attributing from Al-Baqi\textsuperscript{asws} regarding

\textsuperscript{340} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 66 a
this Verse, having said: ‘They are asking you\(\text{saww}\), O Muhammad\(\text{saww}\)! Is Ali\(\text{asws}\) your\(\text{saww}\) successor\(\text{asws}\)?’ Say: ‘Yes, by my\(\text{saww}\) Lord! He\(\text{azwj}\) is my\(\text{saww}\) successor!’. 341

And it is transmitted by Ibn Mardaway, from his men, by the chain to Ibn Abbas having said,

‘Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]. He\(\text{asws}\) is Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\).’ 342

Its interpretation is what is reported by Abu Abdullah Al-Husayn Bin Jubeyr in (the book) ‘Nujab Al Manaqib’. He said, ‘We are reporting a Hadeeth attributed from Abu Al Ward Al Mazhab,

‘From Ja’far\(\text{asws}\) having said: ‘Words of Mighty and Majestic: Is the one who knows that what has been Revealed unto you from your Lord is the Truth (like the one who is blind? But rather, the ones with the understanding will be mindful) [13:19] – Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\), and the blind over here is his\(\text{asws}\) enemy, and the ones of understanding are his\(\text{asws}\) Shias being described, by the Words of the Exalted: Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20], Taken upon them regarding the religion with his\(\text{asws}\) Wilayah on the day of Al-Ghadeer.

Words of the Exalted: And strike for them an example of two men. We Made to be for one of them, two gardens of grapes [18:32] – the Verse. It’s meaning in the apparent and esoteric, so the apparent is apparent, and as for the esoteric, it is what is mentioned by Muhammad Bin Al-Abbas, may Allah\(\text{azwj}\) be Pleased with him\(\text{v}\). 343

He said, ‘It is narrated by Al-Husayn Bin Al Abbas, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Basr, from Aban Bin Usman, from Al Qasim Bin Urqah,

‘From Abdullah\(\text{asws}\) regarding Words of Mighty and Majestic: And strike for them an example of two men. [18:32]. He\(\text{asws}\) said: ‘These two are Ali\(\text{asws}\) and another man. This is the apparent interpretation, and it is needy to an explanation to the situation of these two men,
and explanation of that is that the state of Ali\textsuperscript{asws} is not needy to any explanation, and as for the discussion about the other man, he is his\textsuperscript{asws} enemy.

His\textsuperscript{aswj} Words: \textit{We Made to be for one of them, two gardens of grapes} [18:32] – it is a lesson about the world, so a garden from these is for him during his lifetime and the other for following to him after his death, because he is a Kafir, and the world is a prison of the Momin, and a garden of the Kafir.

And rather, He\textsuperscript{aswj} Made the two garden for him because he is the one who grows it and plants their trees, and flows its rivers, and that is upon the way of the metaphor, meaning that the world has been entrusted to him and for his followers for them to be enjoying with it for a while.

Then the Exalted Said: \textit{he said-} i.e., owner of the garden - \textit{to his companion}, - and he\textsuperscript{asws} is Ali\textsuperscript{asws} - \textit{I am of more wealth than you} - i.e., word and authority - and mightier in number (of children) [18:34] – i.e., clan and supporters - \textit{And he entered his garden} – i.e., his world and was in bliss in it, and rejoiced in it, and inclined towards it - \textit{while he was unjust to himself}. – By his words and his deeds and did not suffice with that until - \textit{He said, ‘I don’t think that this will perish, ever!} [18:35] – i.e. his garden and his world.

Then he revealed about his beliefs, so he said - \textit{And I don’t think the Hour would be Established, and even if I am returned to my Lord,} - just as you all are claiming that there will be a return to Allah\textsuperscript{awj} - \textit{I will find better than this}– i.e. (better) that his garden – as \textit{an abode} [18:36].

\textit{His companion} – and he\textsuperscript{asws} is Ali\textsuperscript{asws} - \textit{said to him while agitating him, ‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man?} [18:37] \textit{But as for me, He is Allah, my Lord}, - meaning of that is that you disbelieved in your Lord\textsuperscript{awj}, so I\textsuperscript{asws} am the first one to be saying, He\textsuperscript{aswj} is Allah\textsuperscript{awj}, my\textsuperscript{asws} Lord\textsuperscript{awj} and my\textsuperscript{asws} Creator, and my\textsuperscript{asws} Sustainer - \textit{and I do not associate anyone with my Lord} [18:38].
Th samo Scientist would be giving me better than your garden – and your world in the world, by the rising of my son, Al-Qaim, a government and a kingdom and authority, and in the Hereafter, a judgment and intercession and Gardens, and Pleasure from Allah - and would send upon it – i.e., your garden - a thunderbolt from the sky, - i.e., a punishment and fires, so it would be burnt down, or a sword from the swords of Al-Qaim, so it would be oblitered - so it would become a plain – i.e., a land having no vegetation in it - barren – i.e., the livelihood would be difficult upon it.

And his fruits were ruined. – which his garden had produced, meaning his world and his authority was gone - so in the morning he was wringing his hands upon what he had spent in these, - from his religion and his world and his Hereafter - and these had collapsed upon its top, and he was saying, ‘Woe be unto me! Had I not associated anyone with my Lord!’ [18:42] And there did not happen to be a force for him – nor any clan - to help him, from besides Allah, and he was not supported [18:43].”

Words of the Exalted: Over there, the Wilayah for Allah [18:44] – and it is reported that it is the Wilayah of Ali, the Exalted.

And it is what is reported by Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin Ja’far, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,
'From Abu Ja'far, he (the narrator) said, 'I said to him the Words of the Exalted: *Over there, the Wilayah for Allah is the Truth. He is the best in Rewarding and best in end-result* [18:44]. He said: 'It is the Wilayah of Ali. It is the best in Rewarding and best in the end-result, i.e. end-result from the governance of his enemies, owner of the garden which Allah has Prohibited the Paradise upon it'.

And it is supported by what is reported by the sheykh Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Awramah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

He (the narrator) said, 'I asked from Abu Abdullah about Words of the Exalted: *Over there, the Wilayah for Allah is the Truth.* [18:44]. He said: 'Meaning the Wilayah of Amir Al-Momineen, it is the Wilayah of Allah''.

(The books) 'Jamie Al-Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira’ –


Muhammad Bin Al Abbas said, ‘It was narrated to us by Muhammad Bin Al-Hassan Al Khash’amy, from Asma’a Bin Umeyr who said,


And it is reported by Abu Nueym Al Hafiz, by his chain from his men, from Ibn Abbas who said,

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346 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 39 H 66 g
'The Prophet saww held a hand of Ali asws Bin Abu Talib asws and his saww hand, and we were at Makkah, and he saww prayed four Cycles Salat, then raised his saww head towards the sky, and said: O Allah aswj Your sawwj Prophet Musa asws Bin Imran asws asked You aswj. He asws said: ‘Expand my chest for me [20:25] And Ease my matter for me [20:26] – the Verse.


Ibn Abbas said, ‘I heard a called calling out: ‘O Ahmad sawwj! I sawwj have Granted you sawwj what you sawwj have asked for’.

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Ibn Abbas said, ‘I heard a called calling out: ‘O Ahmad sawwj! I sawwj have Granted you sawwj what you sawwj have asked for’.
be in what their souls desire, for eternity [21:102]. Then he exclaimed Takbeer for the Salat’.  

And he said as well, ‘It is narrated to us by Ibrahim Bin Muhammad Bin Sahl Al Neshapuri, raising it to Rabie Bin Qurey who said,

'We were in the presence of Abdullah Bin Umar. A man from the clan of Tameem, called Hassan Bin Wabisah said to him, 'O Abu Abdul Rahman! I saw two men mentioned Ali and Usman, and they spoke badly about them both’. Ibn Umar said, 'If they had cursed them both, then may Allah Exalted Curse them (the two men) both'.

Then he said, 'Woe be unto you all, O people of Al-Iraq! How can you be reviling a man, this is his house from the house of Rasool-Allah, and he gestured to the house of Ali in the Masjid and said: 'By the Lord of this sanctity! He is the one for whom the good has preceded from Allah, there is no repeller for it’ – meaning Ali by that’.  

(The books) 'Jamie Al Fawaaid' (and) 'Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah Bin Muslim, from Hajjaj Bin Al Minhal, by his chain from Qays Bin Abdab,

'From Ali Bin Abu Talib having said: 'I shall be the first one to kneed in front of the Beneficent to the disputing (of people against him').

And Qays said, ‘And regarding them this Verse was Revealed: These are two disputants disputing regarding their Lord. [22:19], and they are those who duelled on the day of Badr – Ali and Hamza and Ubeida (against) Sheyba, and Utba and Al-Waleed’. 

Tafseer Furaat Bin Ibrahim – Ubeid Bin Kaseer, from Muhammad Bin Marwan, from Ubeyd Bin Yahya Bin Mihran, from Muhammad Bin Al-Husayn, from his father, from his grandfather who said,

The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor did they stray [1:7]. He saww said: 'Shias of Ali asws, those who have been Favoured upon with the Wilayah of Ali asws Bin Abu Talib asws, not being Wrathful upon them nor did they stray'.

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Ahmad Bin Al-Husayn, from Muhammad Bin Hatim, from Yunus Bin Yaqoub,

‘From Abu Abdullah asws regarding Words of the Exalted: Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].’ He asws said: ‘That ease is Amir Al-Momineen Ali asws Bin Abu Talib asws’.

All things (Verses) in the Quran as: “O you those who believe”, so its precedence and its merit is for Ali asws, because he asws preceded them to Al-Islam.

Tafseer Furaat Bin Ibrahim – From Al-Husayn Bin Ali, from Abu Saeed, from Abdullah Bin Khirash, from Al Awwam Bin Howshab, from Mujahid who said,

‘From Ja’far asws, from his asws father having said: ‘It has not been Revealed in the Quran (the Words): “O you those who believe”, except and Ali asws is their commander and their noble’.

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Tafseer Furaat Bin Ibrahim – From Ja’far Bin Abdullah, from Ismail, meaning Ibn Aban, from Yahya Bin Sa’albah, from Ali Bin Nadeemah, from Ikrimah (Bin Abu Jahl) said,

‘By Allah azwj, there is no god except He azwj! No Verse has been Revealed as: “O you those who believe”, except and Ali asws was their chief, and their noble; and there does not remain anyone from the companions of Rasool-Allah saws except and he has been Rebuked in the Quran, apart from him asws’.

Tafseer Furaat Bin Ibrahim – From Ahmad Bin Musa, from Mukhawwal, from Abdullah Bin Ali, from Al Asbagh who said,

‘I heard from the companions of Rasool-Allah saws saying: ‘Allah azwj has not Revealed in the Quran (the Words): “O you those who believe” except Ali asws Bin Abu Talib asws was their head’.

Tafseer Furaat Bin Ibrahim, from Al-Husayn Bin Saeed, by his chain,

‘From Ja’far asws, from his asws father asws regarding His azwj Words: Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]. He asws said: ‘It was Revealed regarding Ali asws Bin Abu Talib asws in particular, besides the people’.

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Muhammad, from Al Qasim Bin Rabie, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal Bin Jameel, from Jabir,

‘From Abu Ja’far asws regarding Words of the Exalted: And give glad tidings to those who believe and are doing righteous deeds, [2:25]. Those who believe and do righteous deeds are Ali asws Bin Abu Talib asws and the successors asws from after him asws, and their asws Shias.

Allah azwj the Exalted Said: that for them are Gardens beneath which rivers flow [2:25] – up to the end of the Verse’.

357 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 75
And as for His\textsuperscript{aswj} Words: \textit{He is Straying many by it and Guiding many by it!} [2:26]. He\textsuperscript{asws} said: ‘He\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. His\textsuperscript{asws} enemies stray due to him\textsuperscript{asws} and ones who befriend him\textsuperscript{asws} are guided due to him\textsuperscript{asws} - \textit{And he does not let Stray by it} – meaning Ali\textsuperscript{asws} - (any) except the transgressors [2:26] – meaning one who exits from his\textsuperscript{asws} Wilayah, so he is a transgressor.

And His\textsuperscript{aswj} Words: \textit{and when there comes to you a Guidance from Me,} [2:38], he\textsuperscript{asws} said: ‘He\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

And he\textsuperscript{asws} said: ‘Jibraeiel\textsuperscript{as} descended with this Verse like this: \textit{Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy} – regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} - \textit{Thus, they are incurring Wrath upon Wrath}. – meaning clan of Umayya - \textit{And for the unbelievers there is a disgraceful Punishment.} [2:90] – in their right’’.

(‘The books’) ‘Kunz Jamie al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘Words of the Exalted: \textit{So as for one Given his book in his right hand,} [69:19] – the Verse. Ibn Mardawayh, from Ibn Abbas who said, ‘He\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

And Muhammad Bin Al Abbas said, ‘It is narrated to us by Muhammad Bin Al-Husayn, from Ja’far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash, from Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{So as for one Given his book in his right hand,} [69:19] – up to the end of the Speech, was Revealed regarding Ali\textsuperscript{asws}, and it flows for the people of Eman’’.

\textsuperscript{360} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 78
\textsuperscript{361} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 79 a
\textsuperscript{362} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 79 b
And it is reported as well, from Muhammad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayni Bin Saeed, from Amro Bin Usman, from Hanan Bin Sadeyr,

‘From Abu Abdullah aswsw regarding Words of Mighty and Majestic: So as for one Given his book in his right hand, he would be saying, ‘Behold! Read my book [69:19]. Heaswsw said: ‘This is Amir Al-Momineen’aswsw. And the meaning of hisaswsw words: ‘Behold! Read my book [69:19], this is an instruction from himaswsw to the Angels. Its meaning is, come, i.e. take myaswsw book, read it, for you will not see anything in it apart from (acts of) obedience (to Allahazwj).’ 363

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, from Muhammad Bin Al-Hassan Al Saig, from Musa Bin Al Qasim, from Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullahasws regarding Words of the Exalted: and fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]. Heasws said: Fulfil (be loyal to) the Wilayah of Ali Bin Abu Talibasws, being an Imposition from Allahazwj the Exalted, Iazwj shall Fulfil for you all with the Paradise’. 364

(The books) ‘Kunz Jamie Al Fawaaid’ (and) ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Washsa, from Muhammad Bin Al Fazl, from Al Sumali who said,

‘I asked Abu Ja’farasws about Words of the Exalted: And when it is said to them: ‘Bow down!’ They are not bowing down [77:48]. Heasws said: ‘It is in the esoteric of the Quran, ‘And when it is said to the hostile ones, ‘Befriend Aliasws’! They are do not doing it’’.

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Muhammad Al Fazari, transmitting from Abu Al Jaroud who said,
‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘When Allah\textsuperscript{azwj} the Exalted Revealed: \textit{Today I Perfected your Religion for you and Completed My Favour upon you, [5:3].} He\textsuperscript{azwj} said: ‘So, the perfection of the religion was by Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’\textsuperscript{365}


‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} the Exalted: \textit{O you the contented soul! [89:27],} he\textsuperscript{asws} said: ‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’\textsuperscript{366}

And as for His\textsuperscript{azwj} Words: \textit{and (so testify) the Angels,} the Angels acknowledge by their submission to their Lord, and they ratified and testified that there is no god Except He\textsuperscript{azwj}, as He\textsuperscript{azwj} had Testified for Himself\textsuperscript{azwj}.

And as for His\textsuperscript{azwj} Words: \textit{and the ones with the knowledge, maintaining His creation with fairness [3:18]} – so the ones with the knowledge are the Prophets\textsuperscript{as}, upon them\textsuperscript{as} be the Salawaat and the greetings, and the successors\textsuperscript{as}. They\textsuperscript{as} are the maintainers with the justice just as Allah\textsuperscript{azwj} Said. The fairness is the justice. In the apparent it is Muhammad\textsuperscript{saww}, and the justice in the esoteric, it is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{367}

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari, transmitting from Jabir who said,

\textsuperscript{365} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 82
\textsuperscript{366} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 83
\textsuperscript{367} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 84
‘It was Recited in the presence of Abu Ja’far asws: *There isn’t anything for you from the matter, [3:128]*. Abu Ja’far asws said: ‘Yes, by Allah azwj! There had been for him saww from the matter, a thing and a thing’. I said to him asws, ‘May I be sacrificed for you asws! So, what is the interpretation of His azwj Words: *There isn’t anything for you from the matter, [3:128]*?’

He asws said: ‘Rasool-Allah saww was eager upon that the command would be for Amir Al-Momineen Ali Bin Abu Talib asws from after him saww. But, Allah azwj Refused’. Then he asws said: ‘And how can there not happen to be for Rasool-Allah saww, anything from the matter, and He saww had Delegated to him saww? So, whatever he saww permitted, would be permissible up to the Day of Qiyamah, and whatever he saww prohibited would be prohibited up to the Day of Qiyamah’.

Tafseer Furaat Bin Ibrahim – Ali Bin Ahmad Bin Khalaf Al Shaybani, transmitting from Ibn Abbas who said,

‘While the Prophet saww and Ali asws Bin Abu Talib asws was at Makkah in the days of the season (of Hajj), when the Prophet saww turned towards Ali asws said: ‘Congratulations to you asws and beatitude be for you asws, O Abu Al-Hassan asws! Allah aszw has Revealed a Verse unto me saww, Decisive not Allegorical, Mentioning me saww and you asws in it equally.

He aszw Said: ‘Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3] – day of Arafaat and day of Friday. This here is Jibraeel as inform me saww on behalf of Allah aszw that Allah aszw will be Resurrecting you asws and your asws Shias on the Day of Qiyamah as riders, not on foot, upon saddles of light upon their rides.

These (rides) would be knelt at their graves and it would be said them: ‘Ride, O friends of Allah aszw!’ So, they would rise in straight rows, you asws being in front of them to the Paradise until when they come to the dwelling places, there would be a breeze called Al-Museyra, in their faces, and it would leave the aroma of the yellow musk in their faces. They would be calling out in their voices, ‘We are the `Alawiyyoun’ (superior)’. It would be said to them: ‘If

you were ‘Alawiyoun’, they you are secured, **There will neither be fear upon you nor will you be grieving!’ [7:49]**.  

Tafseer Al-Qummi - **Did We not Expand your chest for you? [94:1]**. He azwj Said, ‘With Ali asws, so We asws have Made him asws your saww successor asws’. He said, ‘And when he saww conquered Makkah and Quraysh entered into Al-Islam, Allah azwj Expanded his saww chest and cheered him saww - And Placed down your burden from you, [94:2]’. He said, ‘By Ali asws, the war - Which was breaking your back? [94:3]– i.e. weighing down your saww back.

**And We raised your Zikr for you? [94:4]**. He azwj Said: ‘You saww will be mentioned whenever I azwj am mentioned’ – and it is the word of the people, ‘I testify there is no god except Allah azwj, and I testify that Muhammad saww is Rasool saww of Allah azwj’.

And it is narrated to us by Muhammad Bin Ja’far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding His azwj Words: **So when you are free, then nominate [94:7] Ali asws. And to your Lord be hopeful [94:8]** regarding that’’.  

**Tafseer Furaat Bin Ibrahim – Ja’far Al Fazari, by his chain,**

‘From Abu Ja’far asws regarding Words of the Exalted: **Did We not Expand your chest for you? [94:1]**: ‘He azwj Said: ‘Did We azwj not Teach you saww who your saww successor asws is to be?’.  

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370 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 87 a  
‘From Abu Abdullah asws: So when you are free, then nominate [94:7] Ali asws for the Wilayah". 373

(From the book) ‘Al Manaqib’ of Ibn Shehr Ashub —

‘Al-Baqir asws and Al-Sadiq asws: Did We not Expand your chest for you? [94:1] – Did We aswj not Teach you saww who your saww successor asws is to be? So, We aswj Made him your saww helper to humble your saww enemies: Which was breaking your back? [94:3], and Extracted from him asws the bloodline of the Prophets as, those who would be guiding - And We Raised your Zikr for you? [94:4], So, I aswj will not be mentioned except you saww will be mentioned along with Me aswj – So when you are free, - from your saww world - then nominate [94:7] Ali asws for the Wilayah the (Shia) sect can be guided by”. 374

Abdul Salam Bin Salih,

‘From Al-Reza asws: Did We not Expand your chest for you? [94:1]. O Muhammad saww! Did We aswj not Make Ali asws to be your saww successor asws - And Placed down your burden from you, [94:2] – weight of the talk of the Kafirs and the people of interpretation – by Ali asws, And We Raised your Zikr for you? [94:4] – with that, i.e. Raised it with your saww mention, O Muhammad saww, a rank for it”. 375

Abu Hatim Al Razy –

‘Ja’far asws Bin Muhammad asws. It was recited: So when you are free, then nominate [94:7], he asws said: ‘So when you saww are free from perfecting the Law, then nominate Ali asws for them as an Imam asws'’. 376
91- كنزة، كنز جامع الفوائد وتأويل الْيات الظاهرة محمد بن علي عن محمد بن حفص بن مومن عن علي بن حبان عن النبي ﷺ، فمما كان يغوص عن الهُناءون بن موسى عن علي بن حبان عن أبي عبد الله ﷺ، فجاء عبده ﷺ النومه وأطرط عبده ﷺ النومه، وقد نظره لمسحاء وتعال أمن تمسكه به، فوضع منه عطاء وركذ أدى أنفسه الظاهر ﷺ، فإذا فورت من تكُوكت فألصت عينيًا وصبتًا، وتوات فازرفت في ذلك.


And it is reported as well by Muhammad Bin Al Abbas, from Muhammad Bin Hammam, by his chain from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Al Muhallaby, from Suleyman who said,

I said to Abu Abdullahasws Words of the Exalted: Did We not Expand your chest for you? [94:1]. Heasws said: ‘By Aliasws, so Heasws Made himasws a successorasws.

فُلُتْ و قوْلُهُ تفْرَّغْتُ فَأَنْصُبْتُ قَالَ إِنَّ الّهُ أَمَرَهُمَّ إِذَا فَعَلَ ذَلِكَ أَنْ يُنصِبُ عَلِيّاً وصِيّهم.

I said, ‘And Hisawj Words: So when you are free, then nominate [94:7]?’ Heasws said: ‘Allahasw Commanded himsaww when he saww had done that he saww should nominate Alisasws as hissaww successorasws.

فُلُتْ و قوْلُهُ تفْرَّغْتُ فَأَنْصُبْتُ قَالَ: أَخَذَهُ الّهُ صِحْبَةَ بَعْضُ أَحْمَدَ الْيَوْمِ لِلنَّاسِ.

And he said as well, ‘It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Mohammad Bin Ali, from Abu Jameela,

‘From Abu Abdullahasws having said: ‘Words of the Exalted: So when you are free, then nominate [94:7] Aliasws. Rasool-Allahsaww had just performed Hajj, so it was Revealed: So when you are free, then nominate [94:7] Alisasws for the people’.

فُلُتْ و قوْلُهُ تفْرَّغْتُ فَأَنْصُبْتُ قَالَ: أَخَذَهُ الّهُ صِحْبَةَ بَعْضُ أَحْمَدَ الْيَوْمِ لِلنَّاسِ.

And he said as well, ‘It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, by his chain to Al Mufazzal Bin Umar,

379 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 91 c
‘From Abu Abdullah asws having said: So when you are free, then nominate [94:7] Ali asws with the Wilayah”’.

‘From Abu Ja’far asws having said: ‘Jibraeel as having descended unto Muhammad saww with this Verse: O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174] – regarding Ali asws Bin Abu Talib asws, and the convincing Proof is Rasool-Allah saww.

His asws Words: Then as for those who are believing in Allah and adhering with Him, [4:175]. He asws said: ‘With Wilayah of Ali asws Bin Abu Talib asws, and the convincing Proof is Rasool-Allah saww.

‘From Salman Al-Farsi ra having said: ‘Rasool-Allah saww said: ‘O Ali asws! One who disavows from your asws Wilayah, so he has disavowed from my saww Wilayah, and one who disavows from my saww Wilayah, so he has disavowed from Wilayah of Allah azwj.

O Ali asws! Obedying you asws is obeying me saww, and obeying me saww is obedience to Allah azwj. So, the one who obeys you has obeyed me as, and one who obeys me as so he has obeyed Allah azwj.

By the One azwj Who Sent me saww with the truth! Love for us asws, People asws of the Household, is dearer than the jewels, and the red rubies, and the emeralds, and Allah azwj has Taken the Covenant of one who love us asws, People asws of the Household, in the mother of the Book, there will be no addition of a man among them nor will a man be reduced from them, up to the Day of Qiyamah, and it is the Word of Allah azwj the Exalted: O you who believe! Obey
Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], so it is Ali asws Bin Abu Talib asws, 382

94- فِرِّقْ نِسَابًا مِنْ إِبَراฮِيمِ هُمْ يُعْلَمُونَ عَنْ خَادِمِ الأُمُورِ يُعْلَمُهُ عَنْهُ الَّذِي نَظُومُهُ فَقَالَ: أَيُّهُ أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Hassan Bin Ibrahim Al Apsy, transmitting from Jabir Al Ansary having said,

‘Abu Ja’far asws said about Words of Allah azwj the Exalted: Allah does not Forgive if He is associated with: ‘O Jabir! Allah azwj will not Forgive if you were to associated with the Wilayah of Ali asws Bin Abu Talib asws, and (if ever left) obedience to him asws.

And as for His azwj Words: and He Forgives whatever is besides that to the one He so Desires to; [4:48] – so it is being with his asws Wilayah”. 383

95- فِرِّقْ نِسَابًا مِنْ إِبَراฮِيمِ هُمْ يُعْلَمُونَ عَنْ خَادِمِ الأُمُورِ يُعْلَمُهُ عَنْهُ الَّذِي نَظُومُهُ فَقَالَ: أَيُّهُ أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ فَمَا يَنْبَغِي إِلَّا أَنْ يُسْأَلَهُ يَا أَبُو حَكَمْ النَّاسِ عَنْ حُكْمِ اللهِ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakim transmitting from Ibn Abbas,

‘O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; [5:11]. He said, ‘It was Revealed regarding Rasool-Allah saww and Ali asws Bin Abu Talib asws is his saww Vizier when he saww came to them to assist them regarding the two killed ones”.

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And it is an indication to what Al-Tabarsee has mentioned it among what he mentioned from the reasons of the Revelation of the Verse – ‘The Prophet saww entered to see the clan of Al-Nazeer, and with him saww was a group of his saww companions, and they had made a pact upon leaving the fighting, and upon that they would assist him saww in the wergilds.

فَقَالَ صَلَحُ أَنْ أَنْ تَعَجَّلُوا بِأَنْ تَكُونُوا مَعَهُمَا أَنْ يُهْلِكُوا مَعَهُمَا فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ فَأَلْعَبَتْهُمْ

He saww said: ‘A man from my saww companions has killed two men having (a deed of) amnesty from me saww with them, therefore their wergild is necessitated upon me asws, and I saww want you to assist me saww.

384 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 95 a
They said, `Yes, be seated until we feed you saww and give you saww that which you saww are asking us for`. And they thought with the death being for them. Allah azwj Proclaimed with it to His saww Rasool and the Prophet saww notified his saww companions upon that, and they left, and that was one of his saww miracles – end”. 385

96 ف قَمَلا نَعَمْ اجْلِسْ حَتََّّ نمطْعِمَكَ وَ ن معْطِيَكَ الَّذِي تَسْأَلمنَا وَ هُُّوا بِالْفَتْكِ بِِِمْ فَآذَنَ اللَّهم بِهِ رَسمولَهم فَأََْلَعَ النَّبُِّ ص أَصْحَابَهم عَلَى ذَلِكَ وَ انْصَرَفموا وَ كَانَ ذَلِكَ إِحْدَى ممعْجِزَاتِهِ ان ْتَهَى .

They said, `Yes, be seated until we feed you saww and give you saww that which you saww are asking us for`. And they thought with the death being for them. Allah azwj Proclaimed with it to His saww Rasool and the Prophet saww notified his saww companions upon that, and they left, and that was one of his saww miracles – end”.

There is no Verse in the Quran as: “O you those who believe”, except and Ali Bin Abu Talib asws is their commander, and their noble, and their foremost; and Allah azwj has Rebuked the entirety of the companions of the Prophet, and He azwj has not Mentioned Ali asws except with goodness’.

He (the narrator) said, `I said, ‘And where has He azwj Rebuked them?’ He said, ‘His azwj Words: As for) those of you who turned back on the day when the two armies met, [3:155]. There did not remain anyone with him saww apart from Ali asws Bin Abu Talib asws and Jibraeel as. 386

Regarding His azwj Words: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1], ‘It was Revealed regarding the Arab Polytheists apart from the clan of Zamrah.

And His azwj Words: And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3], and the proclaimer on that day, from Allah azwj and His azwj Rasool saww, was Amir Al-Momineen Ali asws Bin Abu Talib asws. He asws proclaimed with four phrases, with: ‘No one shall enter the Paradise except a Momin, nor will anyone perform Tawaaf of the House (Kaaba) naked, and one who had a term between him and the
Prophet saww his term is to his period, and for you all is that you go about in the earth for four months!

It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. [9:17], was Revealed regarding Al-Abbas son of Abdul Muttalib asws, and Ibn Abu Talha Sheyba Bin usman from the clan of Abdul Darr.

And His azwj Words: Are you considering the quencher of the pilgrims – was Revealed regarding Al Abbas - and the maintainer of the Sacred Masjid - Revealed regarding Ibn Abu Talha - as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19] – Revealed regarding Ali asws Bin Abu Talib asws, in particular.

And His azwj Words: O you who believe! Fear Allah and be with the truthful ones [9:119], were Revealed regarding Amir Al-Momineen Ali asws Bin Abu Talib asws, and Peopleasws of his asws Household in particular.”.

And His azwj Words: ‘I asked Abu Ja’far asws about Words of Allah azwj the Exalted: ‘Come with a Quran other than this one or replace him’ [10:15], so Abu Ja’far asws said: ‘That is the speech of the enemies of Allah azwj, to His azwj Rasool saww (when they were) backbiting him saww – and they were thinking that Allah azwj does not Hear their speech – if only he saww would make an Imam other than Ali asws or replace him asws, his asws place.

Allah azwj Responded is a Rebuttal of their speech: Say: ‘It cannot happen for me that I would replace him from myself – Meaning Amir Al-Momineen Ali asws Bin Abu Talib asws, I only follow

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what is Revealed unto me from my Lord with regards to Ali. These are His Words: ‘Come with a Quran other than this one or replace him’ [10:15].

99- فَرِّجَ نَافِعًا فَيْنَاءً يَّنَاءُ الْقُرْآنِ مُعَلُّومًا عَنِّي حَكَّمَ الْحَكُّمُ مِنَ الْقَالِ حَكِيمًا

خُزِّي رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَ سَلَّمَ عَلَيْهِ عَالِمًا؛ إِنَّهُ نَالَّهُ دَهَضًا إِذَا نَتَرَكْتُ إِذَا أَيَّدتُ إِذَا جَذَّبْتُ

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari, transmitting,

‘From Abu Ja’far Muhammad Bin Ali! One day Rasool-Allah went out and he was riding, and Ali came out and he was walking. So he said to him: ‘O Abu Al-Hassan! Either you ride or you leave, for Allah has Commanded me that you should ride when I am riding, and you should walk when I am walking, and you should be seated when I sit down.

Indeed! It happens to be a limit from the Limits of Allah, it being a must for you from the standing and the sitting with regards to it. And Allah has not Honoured me with His Prestige except He has Honoured you with the like of it. And He Specialised me with the Prophet-hood and the Message, and Made you as my Guardian in that you should be standing within its limits and during His difficult Commands.

By the One Who Sent Muhammad with the Truth as a Prophet! He has not believed in me, the one who denies you, nor has he acknowledged me as the one who rejects you, nor has he believed in Allah and in me, the one who disbelieves in you, and that your merits are from his merits and my merits are merits for you, and it is the Speech of the Mighty and Majestic: Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].

By Allah, O Ali! You have not been Created except to worship your Lord and for the information of the Religion to be known through you, and the way of the learning of the way. And the one who was not guided to you and to your Wilayah so he has strayed from you and was not guided to Allah Mighty and Majestic, and it is the Speech of the Mighty and Majestic: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82], to your Wilayah.

And my Lord Blessed and Exalted has Commanded me that it has been Imposed from your rights what is Imposed from my rights for the necessitation upon the one who believes in the Party of Allah would not be recognised, and by you are the enemies of Allah recognised.

And the one, who has not received your Wilayah, has not received anything, and Allah Mighty and Majestic has Revealed unto me: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] - Meaning regarding your Wilayah, O Ali - and if you don’t do so, then you have not delivered His Message.

So, complain to Allah of the prevailing by my community upon you after me. But, O Ali, the one who fights against you has not left fighting against me, nor has he submitted to me, the one establishing hostility to you.

And you are the owner of the cups (at the Fountain), and owner of the praise-worthy positions in the Shade of the Throne wherever I pause. So, you will be called when I am called, and you will be welcomed when I am welcomed, and clothed when I am clothes (with robes of honour).

But the sentence of the Punishment is Justified [39:71] – upon the one who does not ratify my words regarding you, and the Word of Mercy is justified for the one who does ratify me, and a backbiter will not backbite you nor aid against you except he would be in the party of Iblees; and the one who befriends you and befriends the
ones asws who would be from you asws from after you asws, would be from the party of Allah azwj, and the party of Allah asws, they are the successful ones [31:5].

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100 – ف، تفسير فرات بن إبراهيم الَْْسَنم بْنم عَلِي  ممعَنْعَناً عَنْ أَبِِ جَعْفَرٍ ع قَالَ قَالَ رَجمولم اللَّهِ ص

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Al Hakam transmitting,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘I saww asked my Lord of Establishing brother-hood with Ali asws Bin Abu Talib asws, and his asws being my Vizier, and sincerity of his asws heart, and his asws advice, and He azwj Granted it to me saww.’

He asws said: A man from his companions said, ‘O how strange of Muhammad saww saying: ‘I asked for the brother-hood of Ali asws Bin Abu Talib asws, and his asws being a Vizier, and sincerity of his asws heart from my Lord azwj, so He azwj Granted it to me saww!’ He saww has not called the son asws of his uncle as to anything except he asws has answered him saww to it. By Allah azwj! A small meal where is a Sa’a of dates is more beloved to me than what Muhammad saww has asked his Lord azwj. Why didn’t he saww ask for an Angel to support him saww, or treasure to be assisted with against his saww enemies?’

He asws said: ‘That reached the Prophet saww, and he saww was straitened from a severe straitening. So, Allah azwj the Exalted Revealed: So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12] – up to the end of the Verse. It is as if the Prophet saww had asked for what was in his saww heart.”

101 – ف، تفسير فرات بن إبراهيم الَْْسَنم بْنم عَلِي  ممعَنْعَناً عَنْ أَبِِ جَعْفَرٍ ع قَالَ قَالَ رَجمولم اللَّهِ ص

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Al Hakam transmitting,

‘From Ja’far asws Bin Muhammad asws having said: ‘Ibrahim as, the Friend of Allah azwj, may the Salawat of Allah azwj be upon him as, supplicated to his as Lord azwj. He as said: And when Ibrahim said: ‘Lord! Make this city secure, and Keep me and my sons away from worshiping the idols [14:35], his as supplication was achieved by the Prophet as so Allah azwj Honoured him saww with the Prophet-hood; and his as supplication was achieved by Amir Al-

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390 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 100
Momineen Ali asws Bin Abu Talib asws, so Allah azwj Specialised him asws with the Imamate and the successor-ship”. 391


And Allah azwj the Exalted Said: “O Ibrahim as I will Make you an Imam for the people”. He – Ibrahim asw said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]. He said, ‘The unjust is one who associates with Allah azwj and slaughters (sacrifices) for the idols. So, there did not remain anyone from the Quraysh and the Arabs from before the Sending of the Prophet saww, except and he had associated with Allah azwj and had worshipped the idols, and slaughtered (offerings) to these, apart from Amir Al-Momineen Ali asws Bin Abu Talib asws.

He asws had been a Muslim from before the Pen had flowed upon him asws. So, an Imam asws cannot happen to be one who associates with Allah azwj and slaughters (offerings) for the idols, because Allah azwj the Exalted Said: My Covenant cannot be attained by the unjust [2:124]”’. 392

From Ja’far Al-Sadiq asws having said: ‘Jibraeel as recited unto Muhammad saww, this Verse like this: And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’ They say, ‘Stories of the former ones’ [16:24]”. 393

‘Abu Ja’far asws said: ‘Allahazwj the Exalted Said: *And We Have Explained in this Quran for them to be mindful,* he asws said: ‘And Weazwj have Mentioned Aliasws in every Verse, by they refused hisasws Wilayah - *but it does not increase them except in aversion [17:41].*

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Regarding Words of the Exalted: *And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Qiyamah as blind [20:124], if he neglects the Wilayah of Amir Al-Momineen Aliasws Bin Abu Talibasws, Allahazwj the Exalted would Blind him and Deafen him from the call*. 395

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Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad transmitting,

‘From Abu Abdullahasws regarding Words of Allahazwj the Exalted: *O you people! An example is Struck, therefore listen intently to it.*, heasws said: ‘Alliasws Bin Abu Talibasws - *Surely those you are calling upon from besides Allah will never (be able to) create a fly [22:73]*. ’396

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Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Azdy transmitting from Ibn Abbas,

‘From Abu Ja’farasws having said: ‘Jibraeelas in descended unto Muhammadas with this Verse: *And surely they plotted to tempt you away from which We Revealed to you in order to substitute against us someone else*, [17:73]. Heasws said: ‘Its interpretation is regarding Alliasws Bin Abu Talibasws - ‘And they had Wanted to return youas with that which Weazwj have Revealed to you regarding Alliasws. Allahazwj Commands to instruct them with the Wilayah of Allasws Bin Abu Talibasws, asws. 397

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Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari transmitting,

‘From Abu Ja’far asws saying: ‘The book of History – Amir Al Momineenasws, Ch 39 H 104

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Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari transmitting from Abu Hashim who said,

‘I was with Ja’far asws Bin Muhammad asws in the Sacred Masjid, and the governor ascended (the pulpit) to address (the people) on the day of Friday. He said, **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**. So, Ja’far asws said: ‘O Abu Hashim! He has said what he does not understand its interpretation. He asws has Said: “And submit to the Wilayah of Ali asws submissively”’. 398

Tafseer Furaat Bin Ibrahim – Furaat transmitting from Abu Hamza Al Sumali who said,

‘I asked Abu Ja’far asws about Words of Allah aswj the Exalted: **Say: ’But rather, I preach to you with one (matter) [34:46], he asws said: ’But rather I saww am exhorting you to the Wilayah of Ali asws. It is the one thing which Allah Blessed and Exalted Says: ’But rather, I preach to you with one (matter) [34:46]’. 399

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Ahmasy, from Mukhawal, from Abu Maryam who said,

‘I heard Aban Bin Taghlib asking Ja’far asws about Words of the Exalted: **Surely those who say, ’Our Lord is Allah’, then they are steadfast, [41:30]: They are steadfast with the Wilayah of Ali asws Bin Abu Talib asws’, 400

Tafseer Furaat Bin Ibrahim – Amir Al Momineen asws, from Al-Husayn Bin Ali Bin Ahmad Al Alawy who said,

‘It has reached me from Abu Abdullah Ja’far Bin Muhammad asws having said to Dawood Al Raqy: ‘O Dawood! Which one you attain ‘Qutab’ (directional star) of the world? By Allah asws! Our asws souls and souls of the Prophets as attain the Throne every night of Friday.

O Dawood as! Muhammad Bin Ali asws recited (Sura) Ha Meem Al-Sajdah until he asws reached: **and they are not listening [41:4]. He asws said: ’Ibraaee as descended unto Rasool-Allah saww, ‘The Imam asws after you saww is Ali asws’, until he as recited Ha Meem Al-Sajda, until he as

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reached: *but most of them turn away – from the Wilayah of Ali* \(\text{asws}\) - *and they are not listening* \(\text{[41:4]}\) – *until we are (also) working’* \(\text{[41:5]}\).  

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112 - ف: تفسير فرات بن إبراهيم زَيْدم بْنم حَْْزَةَ ممعَنْعَناً عَنْ إِبْرَاهِيمَ بْنِ الَْْيْثَمِ قَالَ: سَِْعْتم خَالِ يََقمولم قَالَ سَعِيدم بْنم جمبَيرٍْ مَا خَلَقَ اللَّهم عَزَّ وَ جَلَّ 

رَجملًَ ب َعْدَ النَّبِض ص أَفْضَلَ مِنْ أَمِيرِ الْممؤْمِنِينَ عَلِيض بْنِ أَبِِ ََالِبٍ ع قَالَ اللَّهم عَزَّ وَ جَلَ

فَاسْعَوْا إِل ذِكْرِ اللَّهِ 

وَلََيَةم أَمِيرِ الْممؤْمِنِينَ عَلِيض بْنِ أَبِِ ََالِبٍ ع رَوَاهم 

ابْنم عَبَّاسٍ. 

Tafseer Furaat Bin Ibrahim – Zayd Bin Hamza transmitting from Ibrahim Bin Al Haysam who said, ‘I heard my maternal uncle saying, ‘Seyyid Bin Jubeyr said, 

‘Allah\(\text{azwj}\) has not Created any man after the Prophet\(\text{saww}\) who is superior than Amir Al-Momineen Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\). Allah\(\text{azwj}\) Mighty and Majestic Said: then hasten to the Zikr of Allah \(\text{[62:9]}\). He said, ‘To the Wilayah of Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\)’ – reported from Ibn Abbas’.

\[\text{402} \]

\[\text{403} \]

113 - ف: تفسير فرات بن إبراهيم جَعْفَرم بْنم أَحَْْدَ ممعَنْعَناً عَنِ ابْنِ عَبَّاسٍ 

ولِابة أَمِيرِ الْممؤْمِنِينَ عَلِيض بْنِ أَبِِ ََالِبٍ ع قَالَ إِلَ وَلََيَةِ عَلِيض بْنِ أَبِِ ََالِبٍ ع رَوَاهم 

ابْنم عَبَّاسٍ.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Ahmad transmitting from Ibn Abbas, 

Regarding Words of the Exalted: *the Book and the Wisdom, [62:2]*. He said, ‘The Book is the Quran, and the Wisdom is Wilayah of Amir Al-Momineen Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\).’

\[\text{404} \]

114 - ف: تفسير فرات بن إبراهيم عَلِيُّ بْنم حْمْدمونٍ ممعَنْعَناً عَنْ كَعْبِ بْنِ عمجْرَةَ قَ الَ ابْ نم مَسْ عمودٍ رَضِ يَ اللَّ هم عَنْ هم 

غَ دَوْتم إِلَ رَسم ولِ اللَّ هِ فِِ مَرَضِ هِ الَّ ذِي 

قمبِضَ فِيهِ فَدَخَلْتم الْمَسْجِدَ وَ النَّ اسم أَحْفَ لَ مَ ا كَ انموا كَ أَنَّ 

عَلَ ى رمءموسِ هِمم الطَّ يرَْ إِذْ أَق ْبَ لَ أَمِ يرم الْمم ؤْمِنِينَ عَلِ يُّ بْ نم أَبِِ ََالِ بٍ ع حَ تََّّّ سَ لَّمَ عَلَ ى 

رَسم ولِ اللَّ هِ 

صل ص

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun transmitting from Ka’ab Bin Ujrah, ‘Ibn Masoud said, 

‘I went to Rasool-Allah\(\text{saww}\) during his\(\text{saww}\) illness in which he\(\text{saww}\) passed away. I entered the Masjid and the people as crowded as can be, it was as if the birds were upon their heads (silent), when Amir Al-Momineen Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\) came until he\(\text{asws}\) greeted unto Rasool-Allah\(\text{saww}\). 

The one who were with him\(\text{saww}\) winked at each other (mockingly), so the Prophet\(\text{saww}\) looked at them and said: ‘Will you not ask me\(\text{saww}\) about the most superior of you all?’ They said, ‘Yes, O Rasool-Allah\(\text{saww}\)!’
He said: ‘The most superior of you all is Ali Bin Abu Talib. He is the foremost of you in Islam, and the fullest of in Eman, and most abundant of you in knowledge, and the most outweighing of you in wisdom, and the severest of you in anger for the Sake of Allah, and the most determined of you during the battle and the Jihad’.

وَقَالَ لَهُم بَعْضٌ مِّنْ حَضَرٍ يَا رَسُولَ اللَّهِ وَ إِنَّ عَلِيّاً قَدْ فَضَلَنَّهُ اللَّهُ وَ أُخْرِجَهُم مِّنْ نَارٍ فَقَدْ عَلَّمَهُ عِلْمَيْنِ وَ اسْتَمْرَأَهُ مَرَّتَىٰ وَ هُوَ أَمِينٌ عَلَىٰ أُمَّتِيٰ

One of the ones present said to him, ‘O Rasool-Allah, and surely Ali has merited us with the good, all of it!’

فَقَالَ رَسُولُ اللَّهِ أَجَلْ همَّوَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ فَقَدْ عَلَّمَتْهُم عِلْمِي وَ اسْتَمْرَأَتْهُم وَ هُوَ أَمِينٌ عَلَىٰ أُمُومِيٰ

One from the ones present, said, ‘Ali has bewitched Rasool-Allah to the extent that he does not see anything (wrong) with him’. So, Allah Revealed the Verse:

فَقَالُوا لَكَنَّا نَشْتَرِي الْيَتِمَّ وَ نَنَأٰمُهُ مَا عِلِّيُّونَ إِلَّا قَوْلِهِ الْمُقْرَّبُونَ وَ هِيَ خََْسم آيَاتٍ فِِ النَّبِض صَوَٰتٍ وَ عَلِيٌّ وَ فَاَِمَةَ وَ الَْْسَنِ وَ الْْمسَينِْ عَلَيْهِمُ الصَّلََّةُ وَ السَّلََمَ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Hassan Bin Ibrahim transmitting,

‘From Ja’far having said: ‘The Verses: Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21] were Revealed, and these are five Verse (currently as four), regarding the Prophet, and Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, upon them be the Salawaat and the greetings’.

Tafseer Furaat Bin Ibrahim transmitting,

‘From Abu Abdullah, he used to recited this Verse: by Permission of their Lord of every matter [97:4] Salami! [97:5] (as one Verse), i.e. with every matter to Muhammad and Ali, greetings’.
And from Ali Bin Muhammad Al Zuhry transmitting from Abu Ayoub Al Ansary who said,

‘Rasool-Allahsaww said: ‘When there was an ascension with me saww to the sky and saww ended up to Sidrat Al-Muntaha, saww was silent, and a breeze descended with its fruit. saww said to Jibraeilasws: ‘What is this?’ Heasws said: ‘This is Sidrat Al-Muntaha. It is desirous to the sonasws of your uncleasws when it looked at you saww’. 

I heard a called calling from the Presence of myasws Lordazwj: “Muhammadasws is best of the Prophetsas and the Messengersas, and Amir Al-Momineen Aliasws Bin Talibasws is best of the guardiansas, upon themasws be the Salawaat and the greetings, and the people of his Wilayah they are the best of the Created beings [98:7] Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, [98:8] about Aliasws.

And the people of his Wilayah, they are the ones specialised with Mercy of Allahazwj, clothed with the Noor of Allahazwj, the ones of proximity to Allahazwj. Beatitude be for them! Then beatitude would delight them on the Day of Qiyamah due to their status in the Presence of their Lordazwj.’

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(THE BOOK) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abu Ja’far Al Ahowl, from Sallam Bin Al Mustaneer,

‘From Abu Ja’farasws regarding Words of Allahazwj Blessed and Exalted: Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. [22:40]. Heasws said: ‘It was Revealed regarding Rasool-Allahsaww, and Aliasws, and Hamzaas, and Ja’faras, and it flowed in Al-Husaynasws’, 408
I heard Abu Abdullah asws saying regarding this Verse: *So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, ‘Why a treasure has not been Sent down upon him or an Angel come with it?’* [11:12].

He asws said: ‘When Rasool-Allah saww descended at Qudaid, he saww said to Ali asws: ‘O Ali asws! I saww asked my Lord awj to Effect friendship between me and you asws, so He awj Did. And I saww asked my Lord awj to Make you asws my successor asws, so He awj Did’.

Two men from Quraysh said, ‘By Allah awj! A Sa’a of dates in a small meal is more beloved to us than what Muhammad saww has asked his Lord awj! Why didn’t he saww ask his Lord awj for an Angel to support him saww against his saww enemies, or a treasure to be assisted with from his saww destitution? By Allah awj. He saww neither calls him asws to a right nor a falsehood except he asws answers him saww to it’.

Allah awj Blessed and Exalted Revealed: *So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12] – up to the end of the Verse*”. 409


Tafseer Al-Qummi - *Are you not seeing those who have been Given a portion of the Book? They are buying the straying [4:44] – meaning straying regarding Amir Al-Momineen\textsuperscript{asws} - and are intending to stray you all from the Way [4:44] – meaning expelling the people from the Wilayah of Amir Al-Momineen\textsuperscript{asws}.\textsuperscript{411}*

Tafseer Al Qummi - *And do not make mischief in the earth after it has been set in order, [7:56].* He said, ‘It being set in order by Rasool-Allah\textsuperscript{saww} and by Amir Al-Momineen\textsuperscript{asws}, but they corrupted it when they neglected Amir Al-Momineen\textsuperscript{asws}’.\textsuperscript{412}

Tafseer Al Ayyashi – From Humran Bin Ayn,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}. *Say: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, [5:68].* He\textsuperscript{asws} said: ‘It is Wilayah of Amir Al-Momineen\textsuperscript{asws}.\textsuperscript{413}’

Tafseer Al Ayyashi – From Al Sumali,

‘From Abu Al Saffatij, \textsuperscript{414}— meaning Amir Al-Momineen\textsuperscript{asws}’.

Tafseer Al Ayyashi – From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}, ‘Come with a Quran other than this one or replace him’.\textsuperscript{415}

Then he saww said to his companion (Umar): ‘Stand and greet unto Ali asws as ‘Amir Al-Momineen’! He saww said: ‘(Is it) from Allah azwj or from His awj Rasool saww?’ He saww said: ‘Yes, from Allah azwj and from His awj Rasool saww.


He asws said: ‘To the extent that when they (Abu Bakr and Umar) both came out, they were saying, ‘No, by Allah azwj! We will not greet to him asws as what he saww has said, ever!’

Allah awj Blessed and Exalted Revealed unto His awj Prophet saww: and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. – by your words, ‘Is it from Allah awj or from His awj Rasool saww?’ - Surely, Allah Knows what you are doing [16:91] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92] – in order to become imams who are better than your imams’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! But rather, we are reciting: that you could become a community which is more prosperous than (another) community. [16:92]’.
He\textsuperscript{a\textregistered ws} said: ‘Woe be unto you – O Zayd – and what is more? \textit{That you could become imams who are better than your Imams}. But rather, Allah is Trying you with him – meaning Ali\textsuperscript{a\textregistered ws} - and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92] And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93].

\begin{quote}
And do not take your oaths as a means of income between you, for the feet would waver after its stability – after having submitted to Ali\textsuperscript{a\textregistered ws} as Emir of the Momineen, and you will taste the evil due to what you had been hindering from the Way of Allah – meaning Ali\textsuperscript{a\textregistered ws} and for you would be a grievous Punishment [16:94].
\end{quote}

Then he\textsuperscript{a\textregistered ws} said to me: ‘When Rasool-Allah\textsuperscript{saww} grabbed the hand of Ali\textsuperscript{a\textregistered ws} and manifested his\textsuperscript{a\textregistered ws} Wilayah, they both (Abu Bakr and Umar) said together, ‘By Allah\textsuperscript{azwj}! This is not what Allah\textsuperscript{azwj} has Cast, and it is nothing except something which he\textsuperscript{saww} intends to honour his\textsuperscript{saww} cousin with’.

\begin{quote}
فَأَنَذَلَ اللَّهم عَلَيْهِ وَ لَوْ تَقَوَّلَ عَلَيْنا بَعْضَ الَّْْقاوِلِ لََْخَذْنا مِنْهُم بِالْيَمِينِ ثُمَّ لَقَطَعْنا مِنْهُم الْوَتِينَ فَمَا مِنْكَمْ مِنْ أَحَدٍ عَنْهُم حاجِزِينَ وَ إِنَّهم لَْسْرَةٌ عَلَى الْكافِرِينَ
\end{quote}

So, Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{saww}: \textit{And if he were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46] So there would not have been one from you to block it from it [69:47] And he is a Zikr for the pious [69:48].}

\begin{quote}
وَ إِنَّا لَنَعْلَمم أَنَّ مِنْكَمْ ممكَذضبِينَ يَعْنِِ فملََناً وَ فملََناً وَ إِنَّهم لََْسْرَةٌ عَلَى الْكافِرِينَ يَعْنِِ عَلِيّاً وَ إِنَّهم لََْقُّ الْيَقِينِ يَعْنِِ عَلِيّاً فَسَبضحْ بِاسْمِ رَبضكَ الْعَظِيمِ.
\end{quote}

\begin{quote}
And We know that from you all, there are beliers [69:49] – meaning so and so (Abu Bakr) and so and so (Umar) - \textit{And he is a regret upon the Kafirs [69:50] - meaning Ali\textsuperscript{a\textregistered ws} - And surely, he is the true certainty [69:51] – meaning Ali\textsuperscript{a\textregistered ws} - Therefore, Glorify the Name of your Lord, the Magnificent [69:52]}\textsuperscript{,116}
\end{quote}

\begin{quote}
وُإِنَّا لَتَناَكَمْ مِنْكَمْ مِنْكَمْ يَغْيِي فلَأَنا وَ فلَأَنا وَ إِنَّهُ لَْحَسَنَةٌ عَلَى الْكَارِمِينَ يَغْيِي عَتِيَّا وَ إِنَّهُ لَْحَسَنَةٌ عَلَى الْمُؤْمِنِينَ يَغْيِي عَتِيَّا فَسَبضحْ بِاسْمِ رَبُّكَ الْعَظِيمِ.
\end{quote}

And We know that from you all, there are beliers [69:49] – meaning so and so (Abu Bakr) and so and so (Umar) - And he is a regret upon the Kafirs [69:50] - meaning Ali\textsuperscript{a\textregistered ws} - And surely, he is the true certainty [69:51] – meaning Ali\textsuperscript{a\textregistered ws} - Therefore, Glorify the Name of your Lord, the Magnificent [69:52].

\textsuperscript{116} Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{a\textregistered ws}, Ch 39 H 126

The books ‘Kunz Jamie Al Fawaaid’ and ‘Taqweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from hassan Bin Muhammad, from Husayn Bin Ali Bin Buheysh, from Musa Bin Abu Al Anbar, from Ata’a Al Hamdany,

‘From Abu Ja’farasws regarding Words of the Exalted: ‘O regret, upon what I wasted regarding the Side of Allah, [39:56]. Heasws said: ‘Aliasws said: ‘Iasws am Side of Allahazwj, and Iasws will be the regret of the people on the Day of Qiyamah’’, 418

The books ‘Kunz Jamie Al Fawaaid’ and ‘Taqweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul AzizBin Yahya, from Hisham Bin Ali, from Ismail Bin Ali Al Muallam, from Badal Bin Al-Husayn, from Shuba, from AbanBin Taghib, from Mujahid,

‘Words of Mighty and Majestic: Is the one We Promised with a goodly Promise, so he would come across it, [28:61], were Revealed regarding Alliasws and Hamzaasw’, 419

And it is reported by Al-Husayn Bin Abu Al-Hassan Al Daylami, by his chain to Muhammad Bin Ali,

‘From Abu Abdullahasws having said: ‘The Promise is Alliasws Bin Abu Talibasws, Allahazwj Promised himasws that Heazwj will Take Revenge for himasws from hisasws enemies in the world, and Promised himasws the Paradise for himasws and for hisasws friend in the Hereafter’’, 420

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taqweel Al Ayaat Al Zaahira’ – Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from his grandfather,

‘From Abu Abdullahasws retarding Words of Mighty and Majestic: All things will perish except for His Face [28:88]. Heasws said: ‘All things will perish except what the Face of Allahazwj intended with, and the Face (Path/Direction) of Allahazwj is Aliasws’, 421

419 Bihar Al Anwar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 129 a
And he as saw a Light to the side of him saww, so he saww said: ‘And what is this Light?’ Allah asw Said to him as: “This is the Light of Ali saww, the helper of My asw Religion’.

And he as saw three Lights to the side of these two, so he as said: ‘My as God! And what are these Lights?’ So Allah asw Said to him as: “This is the Light of (Syeda Fatima asws, she asws would remove those that love her asws (and her asws progeny) from the Fire, and the Lights of her asws two sons asws Al-Hassan asws and Al-Husayn asws. And do you as see the nine Lights which have surrounded them asw? So he as said: ‘My as God! And what are these nine Lights surrounding them asws?’ He asw Said: “O Ibrahim as! They asws are the Imams asws from the sons asws of Ali asws and (Syeda) Fatima asws. 

Ibrahim as said: ‘My as God! By the right of these five asws, can You asw Introduce the nine to me as?’ He asw Said: “O Ibrahim as! The first of them asws is Ali asws Bin Al-Husayn asws, and his son asws Muhammad asws, and his son asws Ja’far asws, and his son asws Musa asws, and his son asws Ali asws, and his son asws Muhammad asws, and his son asws Ali asws, and his son asws Al-Hassan asws, and the Divine Authority Al-Qaim asws, his asw son asws’. 

فقال إبراهيم إلهي و سيدي أرى أثناً فذا أخذوا نوراً لا يضيء عينهم إلا أثنتين قبلنا إبراهيم هؤلاء، شيعتهم - شيعة أمير المؤمنين علي بن أبي طالب ع.
Ibrahim\textsuperscript{as} said: ‘My\textsuperscript{as} God and my Master! I see Lights which have surrounded them\textsuperscript{asws}, whose number no one can count except for You\textsuperscript{as}.’ He\textsuperscript{asw} Said: “Those are their\textsuperscript{asws} Shias, the Shias of Amir-Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}."

Ibrahim\textsuperscript{as} said: ‘And what are his\textsuperscript{asws} Shias recognised?’ He\textsuperscript{asw} Said: “By the fifty-one (Cycles of daily) Salat, and the loud recitation of ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’, and for the invocation (القنوت) before the Ruk’u, and the wearing of the ring in the right hand”.

So upon that, Ibrahim\textsuperscript{as} said: ‘Our Allah\textsuperscript{azwj}! Make me\textsuperscript{as} to be from the Shias of Amir-Al-Momineen\textsuperscript{asws}.’ He\textsuperscript{asw} said: ‘Thus, Allah\textsuperscript{azwj} Informed about it in His\textsuperscript{azwj} Book, so He\textsuperscript{azwj} Said: And indeed from his Shias, was Ibrahim \textsuperscript{[37:83]}.’

\textsuperscript{422}Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 131
This Verse was Revealed regarding me asws and Allah azwj did not happen to Send a Rasool saww to the world and he saww is the owner of the intercession regarding the disobedient ones, fearing that he saww might associate with his saww Lord azwj. Rasool-Allah saww was the most trustworthy in the Presence of Allah azwj than for Him saww to be Saying: "If you saww associate with Me asws", and he saww had come with invalidation the association (Shirk) and breaking the idols, and whatever was being worshipped with Allah azwj, and rather it means Shirk (association) from the men regarding the Wilayah. Thus, this is its meaning’’.

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The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taqweel Al Ayaat Al Zaahira’ – Muhammad Bin Howzah Al Bahily, from Ibrahim Bin Is‘haq Al Nahawandy, from Abdullah Bin Hammad, from Amro bin Shimr who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww ordered Abu Bakr, and Umar, and Ali saww that they should go to the cave at Al-Raqeem. Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali saww went and spoke similar to that, and did what Rasool-Allah saww had ordered him asws to do.

It neither responded to Abu Bakr nor Umar, but when Ali saww arose and did that, it responded to him and said, ‘At your saww disposal, at your asws disposal!’ three times’.

He asws said to it: ‘What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?’ It said, ‘I am under instructions that I shall not respond to any except to a Prophet as or a successor as.

Then they went to the Prophet saww, so he saww asked them of what they had done’. They informed him saww. Then Rasool-Allah saww brought out a red Parchment, and said to them: ‘Write down your testimonies by your handwriting in it regarding what you saw and heard’.

Thus, Allahazwj Mighty and Majestic Revealed: *Their testimonies would be recorded and they would be Questioned* [43:19] - on the Day of Qiyamah’’.424

And he said as well, ‘’It was narrated to us by Al-Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Hammad Bin Isa, from Abu Baseer who said,

‘’Abu Ja’farasws mentioned the agreement which they had made a pact upon in the Kabah, and they bore witness, and they sealed upon it with their seals. Heasws said: ‘’O Abu Muhammad! Allahazwj Informed Hisazwj Prophet with what they had done before they had even written it, and Allahazwj Revealed a Book (Verses) regarding it’’. I said, ‘’Allahazwj Revealed a Book (Verses) regarding it?’ Heasws said: ‘’Are you not listening to the Words of the Exalted: *Their testimonies would be recorded and they would be Questioned* [43:19].

Words of the Exalted: *And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment* [43:39].

Its interpretation, Muhammad Bin Al Abbas said, ‘’It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyary, from Muhammad Bin Khalid al bary, from Abu Aslam, from Abu Ayoub Al Bazzaz, from Jabir,

‘’From Abu Ja’farasws having said: ‘’And it will never profit you today, since you were unjust. – to the Progenyasws of Muhammadasws of theirasws rights - You are (now) sharers in the Punishment [43:39].

And this is an answer to the one who mention has preceded before this Verse, and it is the Words of the Mighty and Majestic: *And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him* [43:36] And they are preventing from the Way and they are reckoning that they are rightly guided [43:37] Until when they both come to Us, he will say, ‘’Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].

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424 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 133 a
He aswj Said to them in follow-up of that: *And it will never profit you today,* i.e. this Day (of Qiyamah) - *since you were unjust.* - to the Progenyasws of Muhammadasww of theirasws rights - *You are (now) sharers in the Punishment [43:39]*, the follower from them and the followed, and roots of the injustice and the branches.

Words of the Exalted: *Therefore, adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43].*

Its interpretation, Muhammad Bin Al Abbas said, ‘It is narrated to us by Ali Bin Abdullah, from Ibrahim Bin Muhammad Bin Ali Bin HIlal, from Al-Hassan Bin Wahab, from Jabir Bin Yazeed,

‘From Abu Ja’farasws regarding Words of Allahawj Mighty and Majestic: *Therefore adhere with that which is Revealed unto you [43:43].* Heasws said: ‘Aliasws Bin Abu Talibasws.’

And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44].

Muhammad Bin Al Abbas said, ‘It is narrated to us by Muhammad Bin Al Qasim, from Husayn Bin Hakam, from Husayn Bin Nuseyr, from his father, from Aban Bin Abu Ayyasg, from Suleym Bin Qays,

‘From Aliasws. This Verse was recited, so heasws said: ‘Weasws are hisasws people’.425

(The book) ‘Kunz Jamie Al Fawaaid’ and ‘Taweez Al-Ayaat Al-Zaahira’ - *And ask ones We Sent from before you from Our Rasools, [43:45].*

It has come by the way of the general (Muslims) and the special (Shias). From that is what is reported by Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Al Hasany, from Ali Bin Ibrahim Al Qattan, from Abbad Bin Yaqoub, from Muhammad Bin Fazl, from Muhammad Bin Sowqat, from Abdullah Bin Masoud who said,

‘Rasool-Allahsaww said to me in a Hadeeth of the Ascension: ‘And there was an Angel who had come to mesaww. He said, ‘O Muhammadasww And ask ones We Sent from before you from Our Rasools, [43:45], what is that they were Sent upon?’

I saww said to them: ‘Community of the Rasools! What is that you had been Sent upon?’ They said: ‘Your Wilayah, O Muhammad, and Wilayah of Ali Bin Abu Talib.’

And it is supported by what is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, by his chain from his men, to Muhammad Bin Humran who said, ‘It is narrated to us by Muhammad Bin Al Saib, from Ibn Abbas who said, ‘Rasool-Allah saww said: ‘When there was an Ascension with me to the sky and I ended in the journey with Jibraeel, to the fourth sky, I saw a building of red ruby. Jibraeel said to me: ’O Muhammad! This is Bayt Al-Mamour. Allah Created it before He Created the skies and the earth, by fifty thousand years, so pray Salat in it’.

I saww stood for the Salat and Allah Gathered the Prophets and the Messengers. Jibraeel formed their rows and I saww prayed Salat (leading) them. When I saww had performed Salama, a comere came from the Presence of my Lord. He said, ‘O Muhammad! Your Lord Conveys theGreetings to you and Says to you: “Ask the Rasools: ‘What were you all Sent upon before me?’”

I saww said: ‘Community of the Rasools! What is that my Lord had Sent you upon before me? They said, ‘Upon your Wilayah and Wilayah of Al Bin Abu Talib!’ And that is His Word: And ask ones We Sent from before you from Our Rasools, [43:45].’

And from the way of the general Muslims, from Abu Nueym Al Hafiz, from Muhammad Bin Jameel, raising it from Ibn Abbas,
‘In interpretation of Words of the Exalted: And ask ones We Sent from before you from Our Rasools, [43:45]. The Prophet saww said: ‘When Allah azwj Gathered between me saww and the Prophets as on the night of the Ascension, Allah azwj the Exalted Said: “Ask them as, O Muhammad saww. ‘What were you as all Sent upon?’” They as said: ‘We as were Sent upon the testimony that there is no god except Allah azwj, and acknowledgment with your saww Prophet-hood, and upon Wilayah of Ali asws Bin Abu Talib asws’.

(The book) ‘Kashf Al Ghumma’ – From what is extracted by the honourable narrator Al Hanbali, reporting from Ibn Masoud who said,

‘Rasool-Allah saww said to me: ‘An Angel came to me saww, he said: ‘O Muhammad saww! And ask ones We Sent from before you from Our Rasools, [43:45], upon what they as had been Sent?’’ They as said: ‘Upon your saww Wilayah and Wilayah of Ali asws Bin Abu Talib asws’.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Or are they (trying to) conclude a matter? But We are the Concluders [43:79]

Muhammad Bin Al Abbas said, ‘It is narrated to us by Ahmad Al Mutawalli, from Muhammad Bin Hammad Al Shamy, from Al-Husayn Bin Asad, from Ali Bin Ismail Al Musanna, from Al Fazl Bin Al Zubeyr, from Abu Dawood, from Bureyda Al Aslami,

‘The Prophet saww said to one of his saww companions: ‘Greet unto Ali asws as ‘Amir Al-Momineen’! A man from the people said, ‘No, by Allah azwj! The Prophet-hood and the caliphate will not be gathered in People asws of the Household, ever!’ So, Allah azwj the Exalted Revealed this Verse’.

And it is supported by what is reported from Abdullah Bin Abbas having said,

‘Rasool-Allah saww took the covenant upon them for Amir Al-Momineen asws, twice. The first was when he saww said: ‘Do you know who is your guardian from after me saww?’ They said, ‘Allah azwj and His aswz Rasool saww are more knowing!’
He saww said: ‘Reconciler of the Momineen!’ – and he saww indicated by his saww hand towards Ali asws Bin Abu Talib asws and said: ‘This one is your guardian from after me saww.

And the second was on the day of Ghadeer Khumm he saww said: ‘One whose master saww is his master asws’. And they had kept it a secret within themselves, and they made a pact, ‘This command will not return to Progeny asws of Muhammad saww and they asws will not be given the ‘Khums’’. Allah azwj Notified His azwj Prophet saww upon their affair and Revealed this Verse upon him saww.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘Words of the Exalted: And We Bequeathed the human with being kind to his parents – up to - I am from the submitters’ [46:15].

Its interpretation, Muhammad Bin Al Abbas said, ‘It is narrated to us by Muhammad Bin Hammam, from Abdullah Bin Ja’far, from Al-Hassan Bin Zayd,

‘From his forefathers asws having said: ‘Jibraeel as was so Ali asws is his master asws’. And they had kept it a secret within themselves, and they made a pact, ‘This command will not return to Progeny asws of Muhammad saww and they asws will not be given the ‘Khums’’. Allah azwj Notified His azwj Prophet saww upon their affair and Revealed this Verse upon him saww.

He asws said: ‘And the Prophet saww came to (Syeda) Fatima asws. He saww said to her asws: ‘You asws will be blessed with a son, my asws community would kill him asws from after me asws. She asws said: ‘There is no need for me asws regarding him’. He asws addressed her asws thrice, then said: ‘O Muhammad asuw! From him would be the Imams asws and the successors asws.

He asws said: ‘And the Prophet saww came to (Syeda) Fatima asws. He saww said to her asws: ‘You asws will be blessed with a son, my asws community would kill him asws from after me asws. She asws said: ‘There is no need for me asws regarding him’. He asws addressed her asws thrice, then said to her asws: ‘From him would be the Imams asws and the successors asws. She asws said: ‘Yes, O father saww! Syeda asws was blessed with Al-Husayn asws.

فَحَفِظَهَا اللَّهُم وَ مَا فِِ بَطْنِ هَا مِنْ إِبْلِيسَ فَوَضَعَتْهم لِسِتَّةِ أَشْهِمِِ إِلََّ الْْمسَمَم وَ يََْيََ بْنم زَكَرِيَّا ع فَلَمَّا وَضَعَتْهم وَضَعَ النَّبُِّ ص لِسَانَهم فِِ فِيهِ فَمَصَّهم وَ لَِْ يََْيََ بْنم زَكَرِيَّا ع فَلَمَّا وَضَعَتْهم كمرْهاً وَ وَضَعَتْهم كمرْهاً وَ فِصالمهم ثَلَثْمونَ شَهْراً.

فَحَفِظَهَا اللَّهُم وَ مَا فِِ بَطْنِ هَا مِنْ إِبْلِيسَ فَوَضَعَتْهم لِسِتَّةِ أَشْهِمِِ إِلََّ الْْمسَمَم وَ يََْيََ بْنم زَكَرِيَّا ع فَلَمَّا وَضَعَتْهم وَضَعَ النَّبُِّ ص لِسَانَهم فِِ فِيهِ فَمَصَّهم وَ لَِْ يََْيََ بْنم زَكَرِيَّا ع فَلَمَّا وَضَعَتْهم كمرْهاً وَ وَضَعَتْهم كمرْهاً وَ فِصالمهم ثَلَثْمونَ شَهْراً.

Allah \textsuperscript{asws} protected her \textsuperscript{asws} and what was in her \textsuperscript{asws} lap, from Iblees. She \textsuperscript{asws} placed him \textsuperscript{asws} at the sixth month. No birth had been heard to be at six months except Al-Husayn \textsuperscript{asws} and Yahya \textsuperscript{as} Bin Zakariyya \textsuperscript{as}. When she \textsuperscript{asws} had placed him \textsuperscript{asws}, the Prophet \textsuperscript{saww} placed his tongue in his \textsuperscript{asws} mouth, and he \textsuperscript{asws} sucked it and did not breast-feed from any female until his \textsuperscript{asws} flesh and blood had grown from the saliva of Rasool-Allah \textsuperscript{saww}. And it is the Word of Allah \textsuperscript{azwj} the Exalted: \textit{And We bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months [46:15]’}. 432

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\textit{From Abu Ja’far} \textsuperscript{asws}: ‘Words of the Exalted: That is because they abhorred what Allah Revealed, - regarding Ali \textsuperscript{asws} - so He Nullified their deeds [47:9]. Words of the Exalted: So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23].'

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\textit{From Abu Abdullah} \textsuperscript{asws}, regarding this Verse, he \textsuperscript{asws} said: ‘It (guidance) is the way of Ali \textsuperscript{asws}' 433

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\textsuperscript{432} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 39 H 137

\textsuperscript{433} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 39 H 138
كَنْزٌ قَوْلهم تَعَالَ: ذلِكَ بِأَن ّهممم اتَّبَعموا ما أَسْخََُ اللَّهَ الْْيَةَ

تَنَحَّرَ عنُمْ عَلَى حَمْلِ الْجَهَالَةِ إِنَّهُمْ كَانُوا عِبَادَ اللَّهِ وَ رَبْنَا رَسُولُ الْلَّهِ 

رَوَى مُمَمَّدم بْنِ الْعَبَّاسِ عَنْ عَلِيض بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاحِيمَ بْنِ مُمَمَّدٍ عَنْ إِسْـيَاَلَ بْنِ بَشَّارٍ عَنْ عَلِيض بْنِ جَعْفَرٍ الَْْضْرَمِيض عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ:

سَأَلْتم أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْْيَةِ قَالَ وَ كَرِهموا عَلِيّاً وَ كَانَ عَلِيٌّ رِضَا اللَّهِ وَ رِضَا رَسُولِهِ أَمَرَ

اللَّهُ بِوَلََيَتِهِ يَوْمَ بَدْرٍ وَ يَوْمَ حمنَينٍْ وَ بِبَطْنِ نَُْلَةَ وَ يَوْمَ التََّْوِيَةِ نَزَلَتْ فِيهِ اثْنَاتَانِ وَ عِشْرمونَ آيَةً فِِ الَْْجَّةِ الَّتِِ

وَ صَمَدَّ فِيهَا رَسُولُ اللَّهِ عَنِ الْمَسْجِدِ الَْْرَامِ بِالْْمحْفَةِ وَ بِِممٍ


‘It is reported by Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin Ja’far Al Hazramy, from Jabir Bin Yazeed who said,

‘I asked Abu Ja’far [asws] about this Verse, he [asws] said: ‘They abhorred Ali [asws], and Ali [asws] was the Pleasure of Allah [azwj] and pleasure of His [azwj] Rasool [saww]. Allah [azwj] Commanded with his [asws] Wilayah on the day of Badr, and day of Hunayn, and inside the date palm plantation, and the day of Al-Tarwiyya. Twenty-five Verses were Revealed regarding the Hajj which Rasool-Allah [saww] was hindered from the Sacred Masjid at Al-Johfa, and at Khumm’.

(الكتب) ‘Jaime Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Sa’ad, from Muhammad Bin Haroun, from Muhammad Bin Malik, from Ahmad Bin Fuzeyl, from Ghalid Al Juhny, from Ghailid Al Juhny,


قَالَ قَدْ بَلَوْتَ خَلْقِي فَأَيْهُمْ وَجَدْتَ أََْوَعَ لَكَ ق ملْتم رَبِض عَلِيّاً قَ الَ صَ دَقْتَ يَ ا مُمَمَّ دم فَهَ لِ اخْتََْ لِ فَإِنَّ خِيرََتَكَ خَيرٌْ لِ


قَالَ قَدْ بَلَوْتَ خَلْقِي فَأَيْهُمْ وَجَدْتَ أََْوَعَ لَكَ ق ملْتم رَبِض عَلِيّاً قَ الَ صَ دَقْتَ يَ ا مُمَمَّ دم فَهَ لِ اخْتََْ لِ فَإِنَّ خِيرََتَكَ خَيرٌْ لِ


قَالَ قَدْ بَلَوْتَ خَلْقِي فَأَيْهُمْ وَجَدْتَ أََْوَعَ لَكَ ق ملْتم رَبِض عَلِيّاً قَ الَ صَ دَقْتَ يَ ا مُمَمَّ دم فَهَ لِ اخْتََْ لِ فَإِنَّ خِيرََتَكَ خَيرٌْ لِ


434 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen [asws], Ch 39 H 139
He⁷⁵⁷ azwj said: ‘I⁷⁵⁷ aswzs have Chosen Ali⁷⁵⁷ asws for you⁷⁵⁷ saww, so take him⁷⁵⁷ asws as a caliph for yourself⁷⁵⁷ saww, and as successor⁷⁵⁷ aswzs. I⁷⁵⁷ azwj have Bestowed to him⁷⁵⁷ aswzs My⁷⁵⁷ azwj Knowledge and My⁷⁵⁷ azwj Wisdom, and he⁷⁵⁷ aswzs is Amir Al-Momineen⁷⁵⁷ aswzs truly. No one has attained it before him⁷⁵⁷ aswzs and it isn’t for anyone after him⁷⁵⁷ aswzs.

He⁷⁵⁷ aswzs said: ‘He⁷⁵⁷ saww gave him⁷⁵⁷ aswzs glad tidings of that. Ali⁷⁵⁷ aswzs said: ‘I⁷⁵⁷ aswzs am a servant of Allah⁷⁵⁷ azwj and in His⁷⁵⁷ azwj Grip. If He⁷⁵⁷ azwj were to Punish me⁷⁵⁷ aswzs, it would be due to my⁷⁵⁷ aswzs shortcomings. He⁷⁵⁷ azwj will not be unjust to me⁷⁵⁷ aswzs. And if He⁷⁵⁷ azwj were to Complete for me⁷⁵⁷ aswzs what He⁷⁵⁷ azwj Promised me⁷⁵⁷ aswzs, so Allah⁷⁵⁷ azwj is Foremost with me⁷⁵⁷ aswzs."

O Muhammad⁷⁵⁷ saww! Ali⁷⁵⁷ aswzs is flag of guidance, and Imam⁷⁵⁷ aswzs of the ones obeying Me⁷⁵⁷ azwj, and Noor of My⁷⁵⁷ azwj friends, and he⁷⁵⁷ aswzs is the Word which I⁷⁵⁷ azwj have necessitated it for the pious. One who loves him⁷⁵⁷ aswzs, so he has loved Me⁷⁵⁷ azwj, and one who hates him⁷⁵⁷ aswzs, so he has hated Me⁷⁵⁷ azwj, so give him⁷⁵⁷ aswzs the glad tidings with that, O Muhammad⁷⁵⁷ saww!’

The Prophet⁷⁵⁷ saww said: ‘O Allah⁷⁵⁷ azwj! Polish his⁷⁵⁷ aswzs heart and Make it nourish the Eman with You⁷⁵⁷ azwj! Allah⁷⁵⁷ azwj the Exalted Said: ‘I⁷⁵⁷ azwj had Done that, O Muhammad⁷⁵⁷ saww, apart from that I⁷⁵⁷ azwj have Specialised him⁷⁵⁷ aswzs with the afflictions with what no one from My⁷⁵⁷ azwj friends has been Specialised with!’

He⁷⁵⁷ saww said: ‘I⁷⁵⁷ saww said: ‘My⁷⁵⁷ saww Lord⁷⁵⁷ azwj! My⁷⁵⁷ saww brother⁷⁵⁷ aswzs and companion!’ He⁷⁵⁷ azwj Said: “It has preceded in My⁷⁵⁷ azwj Knowledge that he⁷⁵⁷ aswzs will be Tried and Tested with it, and had it not been for Ali⁷⁵⁷ aswzs, My⁷⁵⁷ azwj friends would not be recognised nor friends of My⁷⁵⁷ azwj Rasool⁷⁵⁷ saww." 435

(The books) ‘Kunz Jamie a Fawaaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ - But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt [49:15] – Verse.

Its interpretation is, Muhammad Bin Al Abbas said, ‘It is narrated to us by Ali Bin Abdullah, from Ibrahim, from Muhammad Bin Ali, from Ja’far Bin Abbas, from Muqatil Bin Suleyman, from Al Zahhak Bin Muzahim, from Ibn Abbas having said,

‘Regarding Words of Allah aswj the Exalted: But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]. Ibn Abbas said, ‘Ali asws went with its nobility and its merit’.436

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The books) ‘Kunz Jamie Al-Fawaaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – Words of the Exalted: Surely, there is a Zikr in that for one who has a heart for him, [50:37] – the Verse.

Its interpretation is a nice Hadeeth and a good oddity, and it is what is transmitted by Ibn Shehr Ashub in his book (Al Manaqib), raising from his men, from Ibn Abbas having said,

‘A man gifted two large fat camels to Rasool-Allah aswj. He saww said to the companions: ‘Is there anyone among you who will pray two Cycles Salat with their Wud’u (intact), and their standing, and their Ruk’u, and their Sajdas, and their humbleness, and not care during these of anything from the affairs of the world, nor for his heart to discuss any thought of the world, I saww shall gift these two camels to him’.

He aswj said it once, and twice, and three times, but no one from his asws companions answered him asws. Amir Al-Momineen asws stood up to him aswj, and said: “asws, O Rasool-Allah aswj! I asws will pray two Cycles Salat. I asws shall exclaim the first takbeer up to I asws perform Salaam from it, I asws will not discuss within myself asws with anything from the affairs of the world’. He aswj said: ‘You asws pray the Salat, may Allah aswj Sent Salawaat upon you aswsx.

He (Ibn Abbas) said, ‘Amir Al-Momineen asws exclaimed Takbeer and entered into the Salat. When he asws had performed Salaam from the two Cycles, Jibraeel as came down to the Prophet aswj and said: ‘O Muhammad aswj! Allah aswj Conveys the Greetings to you aswj and Says to you aswj. “Give him asws one of the two camels (and one after that)”’

Rasool-Allahśaww said: ‘(But) Iśaww stipulated that heśaww would pray two Cycles, nor discussing during these within himself with anything from the affairs of the world, Iśaww shall gift himśaww the two camels, and heśaww is sitting in the Tashahhud thinking within himselfśaww which of the two heśaww shall take’.

Jibraeelśas said: ‘O Muhammadśaww! Allahazwj Conveys the Greetings and Says to youśaww: ‘Heśaww is thinking which of the two heśaww will take, its fatter one, and heśaww would slaughter it and give in charity with it for the Face of Allahazwj the Exalted, so hisśaww thoughts were for the Sake of Allahazwj the Exalted, not for himselfśaww, nor for the world!’’

Rasool-Allahśaww wept and gave himśaww both of them. Heśaww slaughtered them both and gave in charity with these. So, Allahazwj the Exalted Revealed this Verse regarding it, meaning Amir Al-Momineenśaww with it. Heśaww addressed himselfśaww in hisśaww Salat for the Sake of Allahazwj the Exalted, not thinking during these two (Cycles) with anything from the affairs of the world’’. 

(The books) ‘Jamie Al-Fawaaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – Words of the Exalted: *Surely what you are being Promised would be proven true [51:5]*. Its interpretation is what is reported from Muhammad Al Barqy, from sayf Bin Ameyra, from his brother, from his father, from Al Sumali,

‘From Abu Ja’farśasw having said: ‘Words of the Exalted: *Surely what you are being Promised would be proven true regarding Ali* [51:5], and that is how it was Revealed’’, 438

438 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenśaww, Ch 39 H 143
‘Raising it to Abu Al-Hassan Musa asws Bin Ja’far asws, from his asws father asws, from his asws grandfather saww Ali asws regarding Words of Mighty and Majestic: When the Lote Tree was overwhelmed by what overwhelmed it [53:16]: ‘The Prophet saww said when there was an Ascension with him saww to his saww Lord azwj, he saww said: ‘Jibraeel as paused with me saww at a large tree, I saww had not seen similar to it. Upon every branch from it was an Angel, and every single leaf from it was an Angel, and upon every fruit from it was an Angel, a Noor from the Noor of Allah azwj the Exalted had caused it to flash.

فَقَالَ جَبََْئِيلم هَذِهِ سِدْرَةم الْممنْتَهَى كَانَ ي َنْتَهِي الَْْنْبِيَاءم ق َبْلَكَ إِلَيْهَا ثُمَّ لََ يَمَاوِزمون َهَا وَ أَنْتَ تََموزمهَا إِنْ شَاءَ اللَّهم لِيرمِيَكَ مِنْ آيَاتِهِ الْكمبََْى فَاَْمَئِنَّ أَيَّدَكَ اللَّهم بِالثَّبَاتِ حَتََّّ تَسْتَكْمِلَ كَرَامَاتِ رَبضكَ وَ تَصِيرَ إِلَ جِوَارِهِ

Jibraeel as said: ‘This is Sidrat Al-Muntaha. The Prophets as had ended to it before you saww, then they did not cross past it, and you saww shall be crossing it, if Allah azwj so Desires it for Him azwj to Show you saww His azwj Greatest Signs, so rest assured, Allah azwj will Aid you saww with the affirmation until the Honours of your saww Lord azwj are perfected, and you saww come to be in His azwj Vicinity’.

ثُمَّ صَعِدَ بِِ إِلَ مَْتِ الْعَ رْشِ فَ دَنَا إِلََّ رَف ْ رَفٌ أَخْضَ رم ف َ رَف َعَنِِ الرَّف ْ رَفم بِ إِذْنِ اللَّ هِ إِلَ رَبِض فَصِ رْتم عِنْ دَهم وَ ان ْقَطَ عَ عَ نِض أَصْ وَاتم الْمَلََئِكَ ةِ وَ دَوِي ُّهم مْ وَ ذَهَبَ تِ

Then he saww ascended with me saww to beneath the Throne. A green rug came near to me saww and raised me saww by the Permission of Allah azwj, to my saww Lord azwj. I saww came to be in His azwj Presence and there were terminated from me asws voices of the Angels and their buzz. And the fears and the awes were gone and my saww soul calmed down and I saww smiled and went on to look around and took hold of myself saww, and the cheerfulness and the joy occurred upon me saww, and I saww thought that the entirety of the creation had died, and I saww could not see anyone from His azwj creatures apart from me saww.

فَذَلِ كَ ق َوْلمهم ت َعَالَ - ما زاغَ الْبَصَرم وَ ما ََغى لَقَدْ رَأى مِنْ آياتِ رَبضهِ الْكمبَْى

He azwj left me saww for as long as He azwj so Desired, then Returned my saww soul to me saww, and I saww recovered, and the recovery was from my saww Lord azwj. I saww shut my saww eyes and my saww sight dimmed, and I saww went on to see with my saww heart just as I saww tended to see with my saww eyes, but further and further reaching, and that is His azwj Word: Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18].

وَ يَفْكِرُ الْأَيْنَاء مِنْ خَيْطِ الإِنْطِيْمُ ثُمَّ أَعَنُّهُ نَبِيٌّ وَ نَبِيٌّ رَبِّي - لا لَطِيفَةُ الأَصَابِعِ فِي مَبْلَاقُ رَبِّي فِي فَلَأَا نَبِيُّ وَ نَبِيٌّ رَبِّي وَ نَبِيٌّ رَبِّي إِلَّا أَنْبِيَاءَ

And rather, I saww saw from (like) the eye of the needle, a Noor between me saww and my saww Lord azwj, (which) the sights could not tolerate. My saww Lord azwj called out to me saww. Allah azwj Blessed and Exalted Said: “O Muhammad saww!” I saww said: ‘At Your azwj service, my saww Lord azwj, and my saww Master azwj, and my saww God azwj! At Your azwj service!’
He azwj Said: "Do you saww know your saww worth in My azwj Presence, and your saww place and your saww status with Me azwj?" I saww said: 'Yes, my saww Master azwj!' He azwj Said: "O Muhammad saww! Do you saww know your saww place from Me azwj and place of your saww offspring?" I saww said: 'Yes, O my saww Master saww.

He azwj Said: "Do you saww know, O Muhammad saww, regarding who the high assembly are disputing?" I saww said: 'O Lord azwj! You azwj are more Knowing and Wiser, and You azwj are Knower of the unseen!' He azwj said: "They are disputing regarding the ranks and the good deeds. Do you saww know what are the ranks and the good deeds?" I saww said: 'You azwj are more Knowing my saww Master azwj, and Wiser'.

He azwj Said: "Perfection of the Wud’u during the obligations, and the walking with the feet to the communities with you saww, and with the Imams asws from your saww sons asws, and awaiting the Salat after the Salat, and initiating the greetings, and feeding the food, and the vigil at night while the people sleep!"

"(Allah Said): The Rasool believes in what has been Revealed unto him from his Lord [2:285]"

He azwj 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’. (Allah Said): “And they are saying, ‘We hear and we obey’”. (The Rasool said): ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285].

He azwj Said: ‘You saww speak the truth, O Muhammad saww! “Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”’. [2:286].
I saww said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286].

He azwj Said: ‘That is for you saww, O Muhammad saww, and for your saww offspring. O Muhammad saww’ I saww said: ‘At Your azwj service my saww Lord azwj, and Your azwj assistance, and my saww God azwj!’

He azwj Said: ‘I azwj am Asking you saww about what I azwj am more Knowing with than you saww are. Who did you saww leave in the earth as a replacement in the earth after you saww? I saww said: ‘Best of its people, my saww brother asws and son asws of my saww uncle as, and helper of Your azwj religion, and the wrathful to Your azwj Prohibitions when they are being permitted, furious rage of the tiger when he asws is angered, Ali asws Bin Abu Talib asws’.

He azwj Said: ‘You saww speak the truth, O Muhammad saww! I azwj Chose you saww for the Prophethood and Sent you saww with the Message, and I azwj Tested Ali asws with the witnessing upon your saww community, and Made him asws a Divine Authority in the earth along with you saww and after you saww, and he asws is Noor of My azwj friends, and guardian of the ones who obey Me azwj, and he asws is the Word which I azwj have Necessitated for the pious.

O Muhammad saww! And I azwj have got him asws married with (Syeda) Fatima asws. He asws is your asws successor asws, and your asws inheritor, and your asws Vizier, and washer of your asws bareness, and helper of your asws religion, and the killed upon My azwj Sunnah and your asws Sunnah. A wretched one of this community will kill him asws!’

Rasool-Allah saww said: ‘Then my saww Lord azwj Commanded me saww with matters and things, and Commanded me saww to conceal it and did not Permit for me saww regarding best of my saww companions. Then the rug came down with me saww, and there I saww was with Jibraeel as taking me saww from it until I saww came to Sidrat Al-Muntaha, and he as paused me saww beneath it.'
Then he entered me into the Garden Al-Mawa and I saw my dwelling, and you dwelling, O Ali, in it. While Jibraeel was speaking to me when the Noor of Allah exalted me, and I looked from like the eye of the needle, to what I used to look at Him during the first time.

My Lord, Majestic is His Majesty Called out to me: ‘At Your service, my Lord, and my God, and my Master!’

O Muhammad! Ali is Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent to the Gardens of bliss, father of the two grandsons who would be killed unjustly!”

Then He Obligated the Salat and whatever the Blessed and Exalted Wanted, and I was near from Him during the first time like what is between the two ends of the bow are to its sides. That is the Word of the Exalted: So he was (at a distance of) two bows or nearer [53:9] from that”. 439

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira –’

‘Words of the Exalted: Taught him the clarification [55:4].

Its interpretation is what is reported by Muhammad Bin Al Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from someone else,

‘From Abu Abdullah’ asws having said: ‘Surah Al-Rahman was Revealed regarding us asws, from its beginning to its end’.

And it is supported by what is reported as well from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,


I said, ‘So (what about) His aswj Words: Created the human being [55:3] Taught him the clarification [55:4]. He asws said: ‘That is Amir Al-Momineen asws. Allah aswj the Exalted Taught him asws the clarification of all the things the people could be needy to’.

(The books) ‘Kunz Jamie Al fawaaid’ and ‘Taweel Al Ayaat Al Zaahira – It is reported by Muhammad Bin Al Abbas, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman Bin Bazie, from Jumie Bin Al Mubarak, from Is’haq Bin Muhammad, from his father,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws having said: ‘The Prophet saww said to (Syeda) (Syeda) Fatima asws: ‘Your asws husband would be facing such and such after me saww, and he saww informed her asws with what he asws would be facing after him saww.

She asws said: ‘O Rasool-Allah saww! Will you saww not supplicate to Allah aswj to Turn that away from him asws?’ He saww said: ‘I saww have Allah aswj for that to be for him asws. He aswj Said: ‘He asws will be Tried and Tested with it’. Jibraeel asnw descended and said: Allah has Heard the words of she who pleaded you regarding her husband [58:1] – the Verse’.

Raising it to the Prophet saww having said: 'The duel of Ali asws against Amro Bin Abd Wudd is superior than (all) the deeds of my saww community up to the Day of Qiyamah, and it is the profitable trade. Allah azwj the Exalted Says: O you those who believe! Shall I point you upon a trade [61:10] – Verse”.

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From Abu Al-Hassan Musa asws, he (the narrator) said, ‘I asked him asws about Words of the Exalted: Noon and the Pen, and what they will be writing! [68:1], he asws said: ‘So the (letter) Noon is a name of the Rasool-Allah saww, and the Pen is a name of Amir-Al-Momineen asws’.

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The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami, from his men, by his chain raising it to Muhammad Bin Al Fuzeyl,

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The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – it is reported by Al-Hassan Bin Abu Al-Hassan Bin Ali Al Kinany, from Husayn Bin Wahab, from Isa Bin Hisham, from Dawood bin Sirhan who said,

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‘I asked Ja’far asws Bin Muhammad asws about Words of the Exalted: So when they shall see him nigh, the faces of those who committed Kufr will despair [67:27]. He asws said: ‘That is Ali asws. When they shall see his asws status and his asws position from Allah azwj, they shall eat (bite) their wrists upon what they had missed regarding his asws Wilayah”.

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The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – it is reported by Al-Hassan Bin Abu Al-Hassan Bin Ali Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Yusuf Bin Kuleyb, from Khalid, from Ja’far Bin Umar, from Hanan, from Abu Ayoub Al Ansari who said,
‘When the Prophet ﷺ took a hand of Ali ﷺ, he ﷺ raised it and said: ‘One whose master ﷺ was so Ali ﷺ is his master!’, the people said, ‘But rather he is bewitched by the son of his uncle’. So, it was Revealed: So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6].’  

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) `Al Mustadrak’, by his chain from Abu Nueym, by his chain from Al Amsh, from Ibn Jubeir, from Ibn Abbas who said,  

‘When it was Revealed: Say: `I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23], they said, ‘O Rasool Allah ﷺ! Who are those Allah azwj has Commanded us with their asws cordiality?’ He ﷺ said: ‘Ali asws, and (Syeda) Fatima asws and their asws children’.  

Words of the Exalted: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82] – Abu Nueym, by his chain to Awn Bin Abu Juheyfa, from his father, from Ali asws Bin Abi Talib asws having said: ‘To our asws Wilayah’.  

And by his chain from Amro Bin Ali Bin Rifa’at who said, ‘I heard Ali Bin Al Abbas saying,  

‘and enjoin each other with the patience [103:3] – Ali asws Bin Abu Talib asws,  

And by his chain from Al Zahhak, from Ibn Abbas,  

‘Regarding Words of the Exalted: (I Swear) by the time [103:1] Surely, the human being is in loss [103:2] – meaning Abu Jahl la - Except those who believe and are doing the righteous deeds, [103:3] - mention of Ali asws and Salman ra.  

His aswj Words: And the foremost, the first ones [9:100] – mention of Ali asws and Salman ra.

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and give glad tidings to the humble ones [22:34] – up to His aswj Words: and from what We Graced them, they are spending [22:35]. He said, ‘Aliasws and Salmanasws. 449

And by his chain from Abu Salih, from Ibn Abbas who said,

‘and perform Ruku with the Ruku performers [2:43] was Revealed regarding Rasool-Allah asaw, and Aliasws in Particular ,and theyasws both were the first ones to pray Salat and perform Ruk’u’ 450


‘Regarding Words of Exalted: therefore ask the people of Al Zikr if you don’t know [16:43], by his chain to Ibn Abbas who said, ‘People of Al-Zikr meaning Peopleasws of the Household of Muhammadasw – Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws, the people of intellect, and the knowledge, and the explanation, they are Peopleasws of the Household of the Prophet-hood, and the Mine of the Message, and interchange of the Angels, due to this’ . 451

452 And it is reported as well from another way, from Sufyan Al Sowry, from Al Sudy, from Al Haris, completely from these words. I (Majlisi) am saying, ‘It is reported by the Allamah as well and the two chains. Then the Seyyid said, ‘And from that as well is what is reported by Al Hafiz Muhammad Bin Momin in his mentioned book, by his chain to Qatadah, from Al-Hassan Al Basry who said,

‘He recited this phrase He said: “This Path of Ali is Straight” [15:41]. I said to Al-Hassan (Al- Basry), ‘And what is its meaning?’ Heasw is Saying this is the path of Aliasws Bin Abu Talibasws, and hisasws straight religion, so follow it, and adhere with it, for it is clear, there is no crookedness in it’ 452

449 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 151 c
450 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 151 d
452 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 39 H 152 b
And from that is what is reported as well by Muhammad Bin Momin in his book, regarding interpretation of Words of the Exalted: *And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]*. 453

And by his chain to Anas Bin Malik (well-known fabricator) who said,

‘I asked Rasool-Allah sALLaHUaS-SAWW, *And your Lord Creates whatever He so Desires to [28:68],* he sALLaHUaS-SAWW said: ‘Allah sALLaHUaS-SAWW the Exalted Created Adam from clay however He so Desired’.

Then He sALLaHUaS-SAWW said: *And Chooses (whoever He so Desires to). [28:68].* Allah sALLaHUaS-SAWW the Exalted Chose me and People of my Household over the entirety of the creatures. He sALLaHUaS-SAWW Selected us and Made me the Rasool sALLaHUaS-SAWW, and Made Ali asws Bin Abu Talib asws the successor.

Then He sALLaHUaS-SAWW said: *The choosing was not for them. [28:68] – meaning,* ‘I have not Made it to be for the servants that they can choose (an Imam), but I Choose the one I so Desire!’ So, sALLaHUaS-SAWW and People of my Household are elites of Allah sALLaHUaS-SAWW, and His Choice from His creatures’.

Then He sALLaHUaS-SAWW said: *Glorious is Allah and Exalted from what they are associating [28:68] – meaning Allah sALLaHUaS-SAWW is far above from what the Kafirs of Makkah are associating with Him.*

Then He sALLaHUaS-SAWW said: *And your Lord Knows, O Muhammad sALLaHUaS-SAWW, what their chests are concealing, from the hatred of the hypocrites for you asws and for the People of your Household - and what they are manifesting [28:69] – from the love for you asws and for the People of your Household*. 454

And from that is what is reported by Al Sa’alby in his Tafseer, and it is reported by Al Wahidy in (the book) *‘Asbaab Al Nuzool’, from Al Bukhari and Muslim –

453 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 39 H 152 c
‘In interpretation of Words of the Exalted: *O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality* [60:1] – the Verse. And in their reports there is an addition to each other, and the brief of that is that Hatib Bin Abay Baltah wrote a letter with Sarah, a slave girl of Abu Amro Bin Safi to the people of Makkah, informing them with the advancing of the Prophet saww towards them, and cautioning them from it. Jibraeel as let him saww know of that on behalf of Allah azwj.

He said, ‘He saww sent Ali asws, and Ammar ra, and Umar, and Al-Zubeyr, and Talha, and Al-Miqdad Bin Al-Aswad asws, and Abu Marsad were among that (group), and let them know what Allah azwj the Exalted had Let him saww know with it, and that the letter was with the slave girl Sarah.

They found her in the interior of Khaaj upon what Rasool-Allah saww had described to them. She swore there wasn’t any letter with her. They thought of returning. Ali asws said: ‘By Allah azwj! We have not been lied to!’ And he asws unsheathed his sword and said: ‘Bring out the letter or else, by Allah azwj, I asws will cut your hair and strike off your neck!’ When she saw the determination, she brought out the letter. He asws took it and came with it to the Prophet saww, 455

**Tafseer Al-Qummi - and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]**. He said, ‘It was Revealed regarding the one who observed heresy with Amir Al-Momineen asws and oppressed him asws, 456.

**Tafseer Al-Qummi - And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20]**. He said, ‘The tree is the olive, and it is an example of Rasool-Allah saww and Amir Al-Momineen asws, 457.
Tafseer Al-Qummi - *and the Kafir has always been a backer against his Lord [25:55]*. Ali Bin Ibrahim said, ‘The human being has been Named as ‘lord’ like Hisazwj Words: ‘*Mention me to your master* [12:42], and every master of a thing is named as ‘lord’. Thus, are Hisazwj Words: *and the Kafir has always been a backer against his Lord [25:55]*. He said, ‘The Kafir is the second (Umar). He was always a backer against Amir Al-Momineenasws’.458

Tafseer Al-Qummi - *And by the sky with the orbital pathways [51:7]*. He said, ‘The sky is Rasool-Allahsaww and Alliasws is with the orbital pathways.

و قَوْلُهُ إِنْ كَنْتُ عِنْيٍ مُّتَلَفَبٍ فِي عَلِيّ ع مَنْ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمَمْتَّقِينَ وَ قَائِمِ الْغَمْرَ ضِعْفَاءِهِ يَمْدِحُهُمُ اللَّهُ عَلَى الصَّدَرَاطِ فَيمَدْخُلُانِاهُمُ اللَّهُ نَارَ الْعَذَابِ وَ يَمَدْخُلُ أَعْدَاءَهُمُ النَّارَ

And Hisazwj Words: *You are at variance in words [51:8] – meaning differing regarding Alliasws*. This community differed regarding hisasws Wilayah, so the one who was steadfast upon Wilayah of Alliasws would enter the Paradise, and one who opposes Wilayah of Alliasws would enter the Fire.

*He is deluded away from it, one (who is) deluded [51:9], it means Alliasws*. One who is deluded away from hisasws Wilayah, is deluded away from the Paradise’.459

Tafseer Al Qummi – ‘It is narrated to me by my father, raising it, said,

‘Abu Abdullahasws said: ‘When the Wilayah was Revealed, and it happened from the words of Rasool-Allahsaww at Ghadeer Khumm, they greeted unto Alliasws as ‘Amir Al-Momineen’. They (Abu Bakr and Umar) both said, ‘(Is it) from Allahazwj or from Hisazwj Rasool saww?’

فَقَالُهُمَا نَعَمْ هَذَا حَقّاً مِنَ اللَّهِ وَ مِنْ رَسمولِهِ إِنَّهُم أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمَمْتَّقِينَ وَ قَائِمُ الْغَمْرَ ضِعْفَاءِهِ يَمْدِحُهُمُ اللَّهُ عَلَى الصَّدَرَاطِ فَيمَدْخُلُانِاهُمُ اللَّهُ نَارَ الْعَذَابِ وَ يَمَدْخُلُ أَعْدَاءَهُمُ النَّارَ

Heasww said to them: ‘Yes, a reality from Allahazwj and from Hisazwj Rasoolsaww. Heasws is Amir Al-Momineen and Imamasws of the pious, and guide of the resplendent. Allahazwj would Make him the leader on the Day of Qiyamah upon the Bridge, and heasws will enter hisasws friends into the Paradise and enter hisasws enemies into the Fire’.

Allah azwj Mighty and Majestic Revealed: *and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing* [16:91] – meaning the words of Rasool-Allah saww: ‘From Allah azwj and from His azwj Rasool saww.

Then He azwj Struck and example, so He azwj Said: *And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you* [16:92].

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: *like the one who breaks her yarn* [16:92], a woman from the clan of Tameem Bin Murrah called Rabitah Bint Ka’ab Bin Sa’ad Bin Ka’ab Bin Luwy Bin Ghalib. She was foolish. She would spin the hair, and when she had spun it, she would break it. Then she would return to spinning it.

Allah azwj Said: *like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you* [16:92]. He asws said: ‘Allah azwj Blessed and Exalted Commanded with the loyalty and Prohibited from breaking the pact. So, He azwj Struck an example for them’.

Ali Bin Ibrahim said, ‘A sequel to the previous speech regarding Words of the Exalted is that the Imams asws, there happen to be purer than your leaders. It was said, ‘O son asws of Rasool-Allah saww! We are reading it as: *which is more prosperous than (another) community. [16:92]. He asws said: ‘Woe be unto you! And what is more prosperous?’, and he asws gestured by his asws hand and dropped it: *But rather, Allah is Trying you with him* – meaning by Ali asws Bin Abu Talib asws, Testing you all, and *He will Clarify to you all on the Day of Judgment what you had been differing in* [16:92].

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And had Allah so Desired it He would Make you a single community. He \( ^{asws} \) said: ‘Upon one doctrine (sect) and one matter’. But He Lets stray one He so Desires to, he \( ^{asws} \) said: ‘Punishes due to breaking the pact’. and Guides one He so Desires to, he \( ^{asws} \) said: ‘As a Principle, and you will be Questioned about what you had been doing [16:93].

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His \( ^{azwj} \) Words: And do not take your oaths as a means of deceit between you, he \( ^{asws} \) said: ‘It is an example of Amir Al-Momineen \( ^{asws} \) for the feet would waver after its stability – meaning after the talk of the Prophet \( ^{saww} \) regarding him \( ^{asws} \) - and you will taste the evil due to what you had been hindering from the Way of Allah, - meaning about Ali \( ^{asws} \) - and for you would be a grievous Punishment [16:94]’.

(Q 11:94) – \( ^{asws} \), \( ^{azwj} \) Mighty and Majestic: And neither be loud with your Salat nor be silent with it, and seek a way between that’ [17:110].

Its interpretation is, do not speak the Wilayah of Ali \( ^{asws} \) or of its prestige until We \( ^{azwj} \) Order you \( ^{saww} \) to do so, nor be silent with it, meaning do not hide it from Ali \( ^{asws} \) and let him \( ^{asws} \) know what he \( ^{asws} \) has been Made prestigious with.

And as for His \( ^{azwj} \) Words: and seek a way between that’ [17:110] - meaning, he \( ^{saww} \) sought to speak aloud of the Wilayah of Ali \( ^{asws} \) and call to the people towards it, and was authorised to do so on the day of Ghadeer Khumm”.

Tafseer Al-Qummi - Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11] – meaning Amir Al-Momineen \( ^{asws} \) and his \( ^{asws} \) companions”.
‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: *The Beneficent [55:1] Taught the Quran [55:2]*, so He\textsuperscript{asws} said, ‘Allah\textsuperscript{azwj} Mighty and Majestic Taught the Quran to Muhammad\textsuperscript{saww}.

I said, ‘(What about): *Created the human being [55:3] Taught him the clarification [55:4]?*’ He\textsuperscript{asws} said: ‘That is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{azwj} Taught him\textsuperscript{asws} the clarification of everything from what the people would need from him\textsuperscript{asws}.

I said, ‘(What about): *The sun and the moon follow a Reckoning [55:5]?*’ He\textsuperscript{asws} said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

He\textsuperscript{asws} said: ‘If you ask about something, then perfect it. Surely, the sun and the moon are two Signs from the Signs of Allah, flowing by His\textsuperscript{azwj} Command, obedient to Him\textsuperscript{azwj}. Their illumination is from the Light of His\textsuperscript{azwj} Throne and their bodies are from Fire of Hell.

So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah\textsuperscript{azwj} has Cursed them both. Aren’t the people reporting that Rasool-Allah\textsuperscript{saww} said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So these two are in the Fire, and Allah\textsuperscript{azwj} has not Meant (anything else) other than these two’.

I said, ‘(What about): *And the star and the tree both perform Sajdahs [55:6]?*’

He\textsuperscript{asws} said: ‘What about if you ask about something, then perfect it. Surely, the sun and the moon are two lights in the Fire; and no one else is in the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah\textsuperscript{azwj} has Cursed them both. Aren’t the people reporting that Rasool-Allah\textsuperscript{saww} said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So these two are in the Fire, and Allah\textsuperscript{azwj} has not Meant (anything else) other than these two’.
He asws (Abu Al-Hassan Al-Reza asws) said: ‘The star [55:6], is Rasool-Allah saww, and Allah azwj has Named him saww so in other places, so He aswj Said: (I Swear) by the star when it swoops down [53:1]. And He aswj Said: And directional signs, and by the star they are being guided [16:16] – so the directional signs are the successors asws and the star is Rasool-Allah saww.

I said, ‘both performing Sajdahs [55:6]?’ He asws said: ‘They are both worshiping (Allah azwj)’.

I said, (What about): And the sky, He Elevated it, and He Placed the Scale [55:7]?

He asws said: ‘The sky is Rasool-Allah saww. Allah azwj Elevated him saww to Him azwj, and the Scale is Amir Al-Momineen asws, having Nominated him asws for His azwj creatures’.

I said, (What about): Indeed! You must not transgress regarding the Scale [55:8]?

He asws said: ‘Do not disobey the Imam asws.

I said, (What about): And establish the weight with the fairness [55:9]?

He asws said: ‘Deal with the Imam asws by justice’.

I said, (What about): and do not be deficient regarding the Scale [55:9]? He asws said: ‘Do not be deficient with the Imam asws of his asws rights, and do not oppress him asws’.

Tafseer Al Qummi – Ahmad Bin Ali, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah asws about His Words: So, which of the Favours of your Lord with you two belie? [55:13]. He asws said: ‘Allah azwj the Exalted and Holy Said: “So which of the two Favours will you be disbelieving in – Muhammad saww or Ali asws, may the Salawaat of Allah azwj be upon them both’.

Tafseer Al-Qummi - On the Day He would Uncover from a side, and they would be called to do the Sajdah, [68:42]. He said, ‘He azwj will Uncover from the matter which were hidden, and what rights they had usurped of the Progeny asws of Muhammad saww, and they would be called to do the Sajdah, [68:42].

He said, ‘He azwj would Uncover for Amir Al-Momineen asws, so their necks would become like the heads of the cows, meaning their foreheads, so they would not have the capacity to do Sajdah, and it is a Punishment because they had not obeyed Allah azwj in the world regarding His azwj Command, and it is His azwj Word: and they had been called to the Sajdah while they were safe (and sound) [68:43]. He said, ‘To his asws Wilayah in the world and they were able’.

Tafseer Al-Qummi - May the human be killed, what (a lot is) his Kufr! [80:17]. He asws is Amir Al-Momineen asws. He azwj Said: what (a lot is) his Kufr! [80:17] – i.e., what he has done and sinned until they killed him asws.

Then He azwj Said: From which thing is his creation? [80:18] From a sperm He Created him, and Determined him [80:19] Then the way, He Eased it for him [80:20]. He said, ‘Eased for him saww the path of goodness’.

Then He would Cause him to die, so had him buried [80:21] Then when He so Desires, He would Raise him [80:22]. He said, ‘Regarding the Return (Raj’at) - Never! But he has yet to do what He Commanded him [80:23] – i.e. Amir Al-Momineen asws could not do what He azwj had Commanded him asws, and he asws will be returning until he asws does what He azwj had Commanded him asws.

467 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 163 a
‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about Words of Allah aswj, he asws said: ‘Yes, it was Revealed regarding Amir-Al-Momineen asws, meaning your killing him asws.

Then He aswj Linked Amir Al-Momineen asws, So He aswj Linked his asws creation and what Allah aswj had Honoured him asws with, so He aswj Said: From which thing is its creation? [80:18] – from the essence of the Prophets as. He aswj Created him asws, and Determined him [80:19], for the good, Then the way, He Eased it for him [80:20] – meaning the way of the Guidance. Then He would Cause him to die [80:21] – death of the Prophets as, Then when He so Desires, He would Raise him [80:22].’

I said, ‘What (is the meaning of) His aswj Words: Then when He so Desires, He would Raise him [80:22]?’ He aswj said: ‘He would remain (in the earth) during the Return, after his asws killing, so he asws would fulfil what he asws had been Commanded with’.

Then let the human being look at his food (intake) [80:24] Surely, We Pour the water with (abundant) pouring [80:25] – up to His aswj Words: and green fodder [80:28]. He said, ‘The fodder is the grain’.

His aswj Words: And thick foliaged gardens [80:30] – i.e. an orchard clustered together.

His aswj Words: And fruits and grass [80:31]. He said, ‘Al Abb’ is the grass for the animals’. Being a provision for you and for your cattle [80:32] So when the deafening blast comes [80:33] – i.e., the Qiyamah.

His aswj Words: For every person from them on that Day, would be a concern occupying him [80:37]. He said, ‘A concern pre-occupying him from others.'
Then the Mighty and Majestic mentioned those who befriended Amir Al-Momineen asws, and disavowed from him asws enemies. He azwj Said: **Some faces on that Day would be bright [80:38] Laughing, joyous [80:39]**.

Then He azwj Mentioned enemies of Progeny asws of Muhammad saww: **And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41] – poverty from the goodness and the rewards - Those, they are the Kafirs, the immoral [80:42]**.

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**Tafseer Al-Qummi - The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20] – meaning with great status in the Presence of Allah azwj, distinguished, Obedient, then trustworthy [81:21]**

It is narrated to us by Ja’far Bin Muhammad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah asws regarding His azwj Words: **The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]**, he asws said: ‘It Means Jibraeel asw.

I said, ‘(What about): Obedient, then trustworthy [81:21]?’ He asws said: ‘It Means, the Rasool-Allah saww, he saww is the obedient one in the Presence of his saww Lord azwj, the trustworthy on the Day of Qiyamah’.

I said, ‘His azwj Words: **And your companion is not insane [81:22]**, he asws said: ‘It means Rasool-Allah saww, he saww was not with madness in his saww nomination of Amir-Al-Momineen asws as a ‘Flag’ (Guide) for the people’.

I said, ‘(What about) the Words of the Exalted: **And he is not a withholder of the unseen [81:24]**. He asws said: ‘And He azwj Blessed and Exalted is not a Withholder of the unseen from His azwj Prophet saww’.

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469 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 39 H 164 a
I said, ‘(What about) the Words of the Exalted: And it is not a speech of the Pelted Satan [81:25], he\textsuperscript{asws} said: ‘It means the soothsayers, those who were among the Quraysh. So He\textsuperscript{azwj} Linked their speech with the speech of the satans, those who were with them, speaking upon their tongues, therefore He\textsuperscript{azwj} Said: And it is not a speech of the Pelted Satan [81:25], like theirs’.

I said, ‘His\textsuperscript{aww} Words: So where are you going?. He\textsuperscript{asws} said: ‘Where are you going with regards to Ali\textsuperscript{asws}, meaning his\textsuperscript{asws} Wilayah, where you are fleeing to from it? Surely he is only a Zikr for the worlds [81:27], for the one from whom Allah\textsuperscript{azwj} Took the Covenant upon his\textsuperscript{asws} Wilayah’.

I said, ‘(What about) His\textsuperscript{aww} Words: For ones from you who desires to go straight [81:28]?’ He\textsuperscript{asws} said: ‘In the obedience to All\textsuperscript{asws} and the Imams\textsuperscript{asws} from after him\textsuperscript{asws}.

I said, ‘(What about) His\textsuperscript{aww} Words: And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]. He\textsuperscript{asws} said: ‘Because the Desire is up to Him\textsuperscript{aww}, Blessed and Exalted, not up to the people’’.

Tafseer Al Qummi – Muhammad Bin Al Qasim, from Al-Husayn Bin Ja’far, from Usman Bin Ubydullah, from Abdullah Bin Ubyd Al Farsi, from Muhammad Bin Ali,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{aww} Words: He has succeeded, one who purifies it [91:9]. He\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws}. His\textsuperscript{aww} Lord\textsuperscript{asws} Purified him\textsuperscript{asws}.

And he has failed, one who corrupts it [91:10], he\textsuperscript{asws} said: ‘It is the first (Abu Bakr) and the second (Umar) in their allegiance to him\textsuperscript{asws} when they wiped upon his\textsuperscript{asws} palm’’.

\textsuperscript{470} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 164 b
\textsuperscript{471} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 165
From Abu Ja’far asws having said: ‘Jibraeel as descent unto Muhammad saww and he as said: ‘O Muhammad saww! Read!’ He saww said: ‘And what shall I saww read?’

قَالَ أَمَّا قَوْلُهُمْ لِي مَنَزِّلَ عَلَيْكُمْ مِنَ السَّمَاءِ ماءً فَإِنَّ السَّمَاءَ فِی الْبَطْنِ رَسْمٌ لِلَّهِ وَ الْمَاءَ اِمْرَةٌ الْمُؤْمِنِينَ عَلِیٌ بْنِ أَبِِ جَعْفَرٍ عَلِیٌ مِنْ رَسْمٍ لِلَّهِ ص فَذَلِكَ قَوْلُهُمْ - 167

He as said: ‘Read in the name of your Lord Who Created [96:1] – meaning Created your saww Light, the most ancient, before the (Creation of) the things.

خَلَقَ الِْْنْسانَ مِنْ عَلَقٍ [96:2] – from a seed, and Derived Ali asws from you saww.

تَأْرَّقُوا وَ أَمَّا قَوْلُهُمْ لِي مَنَزِّلَ عَلَيْكُمْ مِنَ السَّمَاءِ ماءً لِيْمَطَهْضِرَكُمْ بِهِ وَ يَمِدْهِبَ عَنْكُمْ جَزَّ الشَّيْطَانِ وَ لِيَكُنَّ عَلَیْكُمْ عَلِیٌ مِنَ الْقُلُوبِ مَنْ وَالَهم وَ أَمَّا قَوْلُهُمْ -


عَلِیٌ مِنَ الْكِتَابَةِ لَكَ مَا لَِْ يَعْلَمْ قَبْلَ ذَلِكَ -

‘From Abu Ja’far asws regarding His azwj Words: and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]. He asws said: ‘As for His azwj Words: and He Sent upon you water from the sky, so the ‘sky’ in the esoteric (meaning) is Rasool-Allah saww, and the ‘water’ is Amir Al-Momineen Ali asws Bin Abu Talib asws, Making Ali asws to be from Rasool-Allah saww, so these are His azwj Words: and He Sent upon you water from the sky.

وَ أَمَّا قَوْلُهُمْ لِي مَنَزِّلَ عَلَيْكُمْ مِنَ السَّمَاءِ ماءً لِيْمَطَهْضِرَكُمْ بِهِ وَ يَمِدْهِبَ عَنْكُمْ جَزَّ الشَّيْطَانِ وَ لِيَكُنَّ عَلَیْكُمْ عَلِیٌ مِنَ الْقُلُوبِ مَنْ وَالَهم وَ أَمَّا قَوْلُهُمْ -

And as for His azwj Words: to Purify you by it, so that is Ali asws Bin Abu Talib asws. Allah azwj Purifies by him asws the hearts of the one who befriends him asws. And as for His azwj Words: and

Remove uncleanness of the satan from you, so it means the one who befriends Ali⁻⁸⁷⁴ Bin Abu Talib⁻⁸⁷⁵. Allah⁻⁸⁷⁶ Kept the uncleanness away from him⁻⁸⁷⁷ and Strengthened him⁻⁸⁷⁸ upon it”.

168 - Shii Tafsir, from Jabir, the one who befriends Ali⁼⁸⁷⁹ asws Bin Abu Talib⁹⁰⁰ asws. Allah⁹⁰¹ Kept the uncleanness away from him⁹⁰² asws and Strengthened him⁹⁰³ asws upon it”.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Abdullah⁹⁰⁴ asws – similar to it, and there is an addition in its end: and to Bind your hearts and Affirm the feet by it [8:11] – so it Means Ali⁹⁰⁵ asws. The one who befriends Ali⁹⁰⁶ asws, Allah⁹⁰⁷ asws Binds his heart with Ali⁹⁰⁸ asws, so he is steadfast upon his⁹⁰⁹ asws Wilayah”. ⁴⁷⁴

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(Bihar Al Anwar – V 36, The book of History – Amir Al Momineen⁹¹⁰ asws, Ch 39 H 167


479 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁹¹² asws, Ch 39 H 169

480 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁹¹³ asws, Ch 39 H 170 a


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and you can (already) recognise them by their tone of speech, [47:30] due to their hatred of Ali asws Bin Abu Talib asws. 478

Words of the Exalted: and you can (already) recognise them by their tone of speech, [47:30], from Abu Saeed, ‘You already recognise them by their tone of speech due to their hatred of Ali asws Bin Abu Talib asws’. 479

And from Abu Saeed Al Khudri who said,

tone of speech, [47:30], is their hatred of Ali asws Bin Abu Talib asws. And we used to recognise the hypocrites in the era of Rasool-Allah asw by their hatred of Ali asws Bin Abu Talib asws. 480

And similar to that is reported from Jabir Bin Abdullah Al Ansari, and from Ubadah Bin Al Samit who said,

‘We used to test our children by the love of Ali asws Bin Abu Talib asws. So, whenever we saw one of them not loving him asws, we would know he is not rightly guided’. 481

And Anas (well known fabricator) said, ‘A hypocrite was not hidden in the era of Rasool-Allah asw after this Verse’ – end’. 481

From the Prophet asw having said: ‘If the people knew when Ali asws was Named as ‘Amir Al-Momineen’, they would not have denied his asws merits. Amir Al-Momineen asws was named as such while Adam as was between the soul and the body. 482
قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِِ آدَمَ مِنْ ظمهمورِهِمْ ذمرضي َّتَهممْ وَ أَشْهَدَهممْ عَلى أَنّمهمْ أَ لَسْتم بِرَبضكممْ

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]. The Angels said: ‘Yes’. Allah azwj the Exalted Said: “I azwj am your Lord, and Muhammad saww is your Prophet saww, and Ali asws is your commander”. 482

وَ رَوَى الْعَلََّمَةم أَيْضاً فِِ الْكِتَابِ الْمَذْكمورِ مِنْ ََرِيقِ الْْممْهمورِ أَنَّ جَََاعَةً مِنَ الْعَرَبِ اجْتَمَعموا عَلَى وَادِي الرَّ

And it is reported by the Allama as well in the mentioned book from the way of the community –

‘A group from the Arabs gathered at the valley of Ramlah in order to crowd upon the Prophet saww at Al-Medina. The Prophet saww said: ‘Who is for them?’ A group from the people of the platform stood-up and said, ‘We will, so place in charge upon us the one you saww so desire’. He saww drew lots between them, and the lot came out upon eighty men from them, and from others.

فَأَمَرَ أَبَا بَكْ رٍ بِأَخْذِ اللضوَاءِ وَ الْممضِيض إِلَ بَنِِ سملَيْمٍ وَ هممْ بِبَطْنِ الْوَادِي

He saww instructed Abu Bakr to take the flag and going to the clan of Suleym, and they were in the interior of the valley. They defeated him (Abu Bakr) and they killed the entirety of the Muslims (with him), and Abu Bakr was defeated. So, he saww tied it (the flag) for Umar and sent him, but they defeated him and killed a group of his companions, and the Prophet saww remained for days supplicating against them. Then he saww sought Amir Al-Momineen asws and sent him asws to them, and supplicated for him asws and escorted him asws to Masjid Al Ahzaab, and enforced him asws with a group of them, from there were Abu Bakr and Umar and Amro Bin Al-Aas.

فَسَأَرَ اللَّيْلَ وَ كَمَنَ النَّهَارَ حَتََّّ اسْتَقْبَلَ الْوَادِيَ مِنْ فَمِهِ فَلَمْ يَشمكَّ عَمْرمو بْنم الْعَاصِ أَنَّهم

The night passed and the morning came, until he asws faced the valley from its entrance. Amro Bin Al-Aas had no doubts that they would be seized. He said to Abu Bakr, ‘This is a land of lions and wolves, and it is severe upon us than the clan of Suleym, and the betterment is that we should go above the valley’, and he intended to spoil the situation, and he said, ‘Say that to Amir Al-Momineen asws!’

Abu Bakr said (it) to him, but he did not turn (pay attention) to him. Then he (Amro Bin Al Aas) said to Umar, ‘Say (it) to him’. But, Amir Al-Momineen did not answer him and he attacked the people at dawn and seized them. So Allah Revealed: *(I Swear)* by the running (steeds) snorting, the Chapter.

And the Prophet received him, so Amir Al-Momineen descended and the Prophet said to him: ‘If had not feared that a group from my community would be saying regarding you what the Christians are saying regarding the Messiah, would say such words regarding you today, you will not pass by any assembly from them except they would take the soil from beneath your feet (for Blessings). Ride, for and His Rasool are both pleased from you!’

Tafseer Al-Qummi - *Surely Allh Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny.* [16:90]. He said, ‘The ‘justice’ is the testimony that there is no god except Allah and that is Rasool-Allah, and the ‘kindness’ is Wilayah of Amir Al-Momineen, and the ‘immoralities’ and the ‘evil’, and the ‘tyranny’ are so and so (Abu Bakr), and so and so (Umar), and so and so (Usman).’

Tafseer Al Ayyashi – From Aamir Bin Kaseer, from Musa Bin Abu Al Ghadeer, from Ata’a Al Hamdany, ‘From Ja’far regarding Words of Allah. *Surely Allh Commands with the justice, and the kindness, and giving to the near of kin, [16:90].* He and the ‘kindness’ is Wilayah of Amir Al-Momineen, and the ‘immoralities’ and the ‘evil’, and the ‘tyranny’ are the first (Abu Bakr), and the ‘evil’ is the second (Umar), and the ‘tyranny’ is the third (Usman).’

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And in a report of Sa`ad Al Askaf,

‘From him asws having said: ‘O Sa`ad! Surely Allah Commands with the justice, [16:90], and it is Muhammad saww. So, the one who obeys him saww, so he has done justice. and the kindness – Ali asws. So, the one who befriends him asws, so has been kind, and the good-doer would be in the Paradise.

And as for and giving to the near of kin, [16:90], Allah azwj has Commanded the servants with having our asws cordiality and following us asws, and has Prohibited them from the immoralities, and the evil, and the tyranny [16:90], and the one who rebelled against us asws People asws of the Household and called to others’.

Words of the Exalted: and stands even upon its stem [48:29], from Al-Hassan who said, 'Al-Islam stood evenly by the sword of Ali asws.

Words of the Exalted: and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, [13:4] – from Jabir Bin Abdullah, he heard the Prophet saww saying: ‘The people are from various trees (lineages), while I saww and you asws, O Ali asws, are from one tree’. Then the Prophet saww recited the Verse”.

Words of the Exalted: Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19] – he is Ali Bin Talib.  

The book) ‘Kashf Al Ghumma’ – Ibn Mardawayh by his chain from Ibn Abbas having said, ‘Words of the Exalted: Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19] – Ali Bin Talib, his enemies.

From Al-Baqireyn (5th and 6th Imam) regarding Words of the Exalted: Is the one who knows that what has been Revealed unto you from your Lord is the Truth – Ali Bin Talib – like the one who is blind? – his enemies. But rather, the ones with the understanding will be mindful [13:19] – the Imams, those from the children of Adam in whose heart the knowledge was planted’.  

The book) ‘Al Manaqib’ of Ibn Shehr Ashub, ‘From Al-Baqireyn (5th and 6th Imam) regarding Words of the Exalted: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]. He said, Ali Bin Talib said: ‘O Rasool-Allah! What is this Trial?’ He said: ‘By you, and you shall be a disputer, so be prepared for the disputing’.

We were seated in the presence of Rasool-Allah when Ali came. When the Prophet looked at him, he said: ‘The Praise is for Allah the Lord of the Worlds [1:2], there is no associate for him’. We said, ‘You speak the truth, O Rasool-Allah’, The Praise is for Allah the Lord of the Worlds [1:2], there is no associate for Him. We are thinking, you did not say it except wondering from a thing you have seen’.  


He saw said: ‘Yes, when I saw Ali coming, I remembered a Hadeeth my beloved Ibnael had narrated to me. He asked Allah to unite the community upon him, but He Refuse except that He would Try some of them with others, until He Distinguishes the bad from the good [3:179].

و أَنَّهُ فَذَلِكَ كِتَابًا لِيَكُونَ أَحَسِبَ النَّاسِ أَنْ يَمْنُّوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ قَالَ اللَّهُ جَلَّ رَحْمَتِهِ عَلَى الْجِبْرِيلِ ﷺ أَنْ أَبْعَدْ إِلَيْهِ إِلَى أَنْ يَكُونَ لَهُ إِشْصَانٌ أَنَّهُ كَذَّبَ إِلَى أَنْ يَكُونَ كَفَّارٌ بَعْدَ إِيَّانٍ وَ لََ زَانِيَةً بَعْدَ إِحْصَانٍ

And the Book (Verses) were Revealed unto me with that: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3].

أَمَّا إِنَّهُ فَذَلِكَ كِتَابًا لِيَكُونَ أَحَسِبَ النَّاسِ أَنْ يَمْنُّوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ قَالَ اللَّهُ جَلَّ رَحْمَتِهِ عَلَى الْجِبْرِيلِ ﷺ أَنْ أَبْعَدْ إِلَيْهِ إِلَى أَنْ يَكُونَ لَهُ إِشْصَانٌ أَنَّهُ كَذَّبَ إِلَى أَنْ يَكُونَ كَفَّارٌ بَعْدَ إِيَّانٍ وَ لََ زَانِيَةً بَعْدَ إِحْصَانٍ

But He Replaced it its place with seven characteristics. He will be in-charge of covering your bareness, and pay off your debts, and fulfil your promises, and you would be with you at your Fountain, and he would be reclining for you on the Day of Qiyamah, and he will never return to be a Kafir after Eman, nor as an adulterer after chastity.

وَ كَمْ مِنْ ضِرْسٍ قَاَِعٍ لَهم فِِ الِْْسْلَََِمِ مَعَ الْقِدَمِ فِِ الِْْسْلَََِمِ وَ الْعِلْمِ بِكَلَََِمِ اللَّهِ وَ الْفِقْهِ فِِ دِينِ اللَّهِ مَعَ الصضهْرِ وَ الْقَرَابَةِ وَ النَّجْدَةِ فِِ الَْْرْبِ وَ بَذْلِ الْمَاعمونِ وَ الَْْمْرِ بِالْمَعْرموفِ وَ الْنَّهْيِ عَنِ الْممنْكرِ وَ الْوَلَََيَةِ لَوَلِيضي وَ الْعَدَاوَةِ لِعَدموضي بَشضرْهم يَا مُمَمَّم بِذَلِكَ

And how many cutting teeth there are for him in Al-Islam along with the precedence in Al-Islam, and the knowledge with the Speech of Allah, and the understanding in the religion of Allah, with the in-law-ship and the kinship, and the bravery during the war, and exerting the benefits, and enjoining with the good and forbidding from the evil, and the Wilayah for My friends and the enmity to My enemies. Give him glad tidings of that, O Muhammad!

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And Al Suyuti said, ‘Ibn Jareer extracted from Abu Rafie, ‘The Prophet saww sent out Ali asws among a number with him asws in search of Abu Sufyan. A Bedouin from (clan of) Khuza’a met them. He said, ‘the people have gathered against you, therefore fear them’; - ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]. So this Verse was Revealed regarding them’. 494

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting, ‘From Abu Abdullah asws regarding Words of Allah aswj the Exalted: Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3].

He asws said: ‘Allah aswj Excluded the people of these characteristics from His aswj creatures where He aswj Said: Surely the human being is in loss [103:2] Except those who believe [103:3] - in the Wilayah of Amir Al-Momineen Ali asws, and are doing the righteous deeds, i.e., by calling to the Obligations, and enjoin each other with the Truth, i.e. to the Wilayah, and enjoin each other with the patience [103:3], i.e., they advise their offspring and the ones who will succeed them from after them, with it (Wilayah) and to be patient upon it”. 495

Tafseer Al Qummi – Muhammad Bin Ja’far, from Yahya Bin Zakaria, from Alin Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws – similar to it, and in it: Except those who believe [103:3] - in the Wilayah of Amir Al-Momineen Ali asws, and enjoin each other with the Truth, their offspring, and the ones who succeeded with the Wilayah, and they enjoined with it and were patient upon it”. 496

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‘Regarding Words of the Exalted: *(I Swear) by the time* [103:1] *Surely the human being is in loss* [103:2] *Except those who believe and are doing the righteous deeds* [103:3]. From Ibn Abbas, *‘Surely the human being is in loss’* [103:2] - meaning Abu Jahl, *Except those who believe* – Ali asws and Salman ra, *and enjoin each other with the patience* [103:3], from Ibn Abbas, ‘It is Ali asws’.

And it is supported by what is reported from Ibn Masoud who said,

‘When this Verse was Revealed, Abdullah Bin Al-Zairy came to Rasool-Allah asw. He said, ‘O Muhammad asw! Aren’t you asw claiming that Uzayr as was a righteous man, and that Isa as was a righteous man, and that Maryam as was a righteous woman?’ He asw said: ‘Yes’.

He said, ‘They as were worshipping from besides Allah azwj, so they as would be in the Fire!’ Allah azwj the Exalted Revealed: *Surely those for whom the good has preceded from Us, they would be remote from it* [21:101].

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‘From Ali asws regarding Words of the Exalted: One who comes with the good deed, then for him would be ten the likes of it, [6:160]: ‘The good deed is our asws love, People asws of the Household, and the evil deed is our asws hatred. One who comes with it, Allah azwj would Fling him upon his face into the Fire’.

(The book) ‘Kashf Al Ghumma’ – Ibn Mardawayh,

‘Words of the Exalted: when he calls you to what would revive you, [8:24], from Abu Ja‘far asws: ‘Calls you to Wilayah of Ali asws Bin Abu Talib asws, 501

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‘His asw¡ Words: *You will see them in Ruku and Sajdah [48:29]* – from Musa Bin Ja’far asw¡, from his asw¡ forefathers asw¡: ‘It was Revealed regarding Ali asw¡.’

Words of the Exalted: *fascinating the planters, in order to enrage the Kafirs by them [48:29]* – from Ja’far asw¡ Bin Muhammad asw¡ having said: ‘He asw¡ is Ali asw¡ Bin Abu Talib asw¡.

*Words of the Exalted: and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6].* It is said, ‘That is Ali asw¡ because he asw¡ was a Momin, and Emigrant with kinship’.

*Words of the Exalted: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]* – From Abdul Ghaffar Bin Al-Qasim who said, ‘I asked Ja’far asw¡ Bin Muhammad asw¡ about the one with the (Divine) Authority in this Verse, he asw¡ said: ‘By Allah azwj! Ali asw¡ was from them asw¡, 508.

And it is reported by the Allamah – Regarding Words of the Exalted: *Who, when a difficulty befalls them, are saying:* We are for Allah and we are returning to Him [2:156] Those,
upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157] – it was Revealed regarding Ali asws when it (news) arrived to him asws of the killing of Hamza as. He asws said: ‘We are for Allah and we are returning to Him [2:156], so this Verse was Revealed’.  

Tafseer Al Qummi – Muhammad Bin Hammam, from Al Fuzari, from Muhammad Bin Mihran, from Ibn Sinan, from Ibn Zabyan,

‘From Abu Abdullah asws, he (the narrator) said, ’I asked him asws about Words of Allah azwj: And on the Day the sky shall rent asunder with the clouds, [25:25]. He-asws said: ‘The ‘clouds’ is (a reference to) Amir Al Momineen asws’.”

It is narrated to us by Ahmad Bin Muhammad Al Mahmoud, from Al-Hassan Bin Abdullah Bin Abdul Rahman Al Kindy, from Al-Hassan Bin Ubeyd Bin Abdul Rahman, from Muhammad Bin Suleyman, from Khalid Bin Al Sarry, from Al Basr Bin Ilyas, from Aamir Bin Wasilah who said,

‘Amir Al-Momineen asws addressed to us upon the pulpit of Al-Kufa. He asws praised Allah azwj and extolled upon Him asws and mentioned Allah azwj with what He aswj is rightful of, and sent Salawat upon His aswj Prophet saww, then said: ‘O you people! Ask me asws! Ask me asws! By Allah azwj! You will not ask me asws about any Verse from the Book of Allah azwj, except I asws shall narrated to you all about it, due to what it was Revealed, at night or by the day, or during staying or during a journey, or in a coast or in a mountain, and regarding who it was Revealed, or regarding a hypocrite, and what is Meant by it, is it particular of general, and if you were to lose me asws, no one will be narrating to you with my asws narrations!’

Ibn Al-Kawa stood up to him. When he asws sighted him, he asws said: ‘Knowledge is not learnt by intransigence. Ask! So, when you have asked, then understand what you had asked about’.

He said, ’O Amir Al-Momineen asws! Inform me about Words of Allah azwj Mighty and Majestic: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’. 510
Amir Al-Momineen\textsuperscript{asws} was silent, so Ibn Al-Kawa repeated it to him\textsuperscript{asws}. He\textsuperscript{asws} was silent. He repeated for a third time. Ali\textsuperscript{asws} said, and he\textsuperscript{asws} raised his\textsuperscript{asws} voice: ‘O Ibn Al-Kawa! They (best of Created beings) are us\textsuperscript{asws} and our\textsuperscript{asws} followers on the Day of Qiyamah, resplendent, saturating, saturated, recognised by their markings’.

And it is reported regarding it from a copy of Ateeqah, from another Tafseer, from Hafs, from Abdul Sallam Al Asfahany,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: \textit{O you who believe! Fulfil the agreements. [5:1]}. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} took for Ali\textsuperscript{saww} with what he\textsuperscript{saww} had ordered his\textsuperscript{saww} companions, and made a pact for him\textsuperscript{saww} of the caliphate upon them in ten places. Then Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{saww}: \textit{O you who believe! Fulfil the agreements. [5:1]} – meaning that which he\textsuperscript{saww} had pacted upon them for All\textsuperscript{saww}, Amir Al-Momineen\textsuperscript{asws}\textsuperscript{asws},\textsuperscript{asws}\textsuperscript{asws}.\textsuperscript{asws}\textsuperscript{asws}.

And it is reported as well from the book of Abdul Aziz Bin Yahya Al Jaloudy who said, ‘It is narrated to us by Ahmad Bin Aban, from Ahmad Bin yahya Al Sowfy, from Ismail Bin Aban, from Yahya Bin Salama, from Zayd Bin Al Haris, from Abdul Rahman Bin Abu Layli who said,

‘There have been Revealed regarding Ali\textsuperscript{asws}, eighty Verses clearly in the Book of Allah\textsuperscript{azwj}, not one from this community participated with him\textsuperscript{asws},\textsuperscript{asws}.\textsuperscript{asws}\textsuperscript{asws}.

And it is reported by Al Bursy in (the book) ‘Mashariq Al Anwar’, from Ibn Abbas,

‘When Hamza\textsuperscript{as} was killed on the day of Ohad and Amir Al-Momineen\textsuperscript{asws} knew of his\textsuperscript{as} having been killed, he\textsuperscript{asws} said: ‘We are from Allah\textsuperscript{azwj} we are returning to Him\textsuperscript{azwj}!’ It was Revealed: \textit{Who, when a difficulty befalls them, are saying: We are for Allah and we are...}

\textsuperscript{511} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 192 a
\textsuperscript{512} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 192 b
\textsuperscript{513} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 39 H 192 c
returning to Him [2:156] Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157].\footnote{514 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 39 H 192 d}
CHAPTER OF THE TEXTS UPON AMIR AL-MOMINEEN<sup>asws</sup> AND THE TEXTS UPON THE TWELVE IMAMS<sup>asws</sup>

CHAPTER 40 – TEXTS OF ALLAH<sup>azwj</sup> UPON THEM, FROM THE NEWS OF THE (GUARDED) TABLET, AND THE SEALS, AND WHAT HAS BEEN TEXTED REGARDING THEM IN THE PREVIOUS BOOKS AND OTHER

1- ك، إكمال الدين لي، الأمامي للصدق أو الوليد عن ابن أبي نسيب عن المحسن بن السيد: الكتب عن حُفْظٍ عن أي عند الله

(The books) ‘Ikmal Al Deen’ (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn Al Kinany, from his grandfather,

‘From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Sent down a letter unto His<sup>asww</sup> Prophet before the death came to him<sup>asww</sup>. He (Jibraeel<sup>as</sup>) Said: ‘This letter is your<sup>asww</sup> bequest to the captain of the People<sup>asws</sup> of your<sup>asww</sup> Household!’ He<sup>asww</sup> said: ‘Who is the captain from my<sup>asww</sup> family<sup>asws</sup>, O Jibraeel<sup>as</sup>?’ He<sup>as</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وكان على الكتب خواتيم مِن ذهبٍ فدَعَهم النَّبُّ ص إِلَ عَلِي  ع وَ أَمَرَهم أَنْ يَفَّكَّخَاتََا مِ نْهَا وَ يَعْمَلَ بَِِا فِيهِ فَكَّ خَاتََا وَ عَمِلَ بَِِا فِيهِ ثُمَّ دَفَعَهم إِلَ مُمَمَّدِ بْنِ عَلِي  ع

And there were seals of gold upon the letter. The Prophet<sup>asww</sup> handed it to Ali<sup>asws</sup> and instructed him<sup>asws</sup> to break a seal from it and act with what was in it. He<sup>asws</sup> broke a seal and acted with what was in it. Then he<sup>asws</sup> handed it to Al-Hassan<sup>asws</sup>. He<sup>asws</sup> broke a seal and acted with what was in it. Then he<sup>asws</sup> handed it to Al-Husayn<sup>asws</sup>. He<sup>asws</sup> broke a seal, and found in it: “Go out with a group to the martyrdom, for there is no martyrdom for them except with you, and sell your<sup>asws</sup> self for Allah<sup>azwj</sup> Mighty and Majestic!”

فَفَعَلَ ثُمَّ دَفَعَهم إِلَ عَلِيض بْنِ الْْمسَينِْ ع فَفَكَّ خَاتََاً فَوَجَدَ فِيهِ اصْمَمْتْ وَ الْزَمْ مَنْزِلَكَ وَ اعْبِمْ رَبَّكَ حَتََّّ يَأْتِيَكَ الْيَقِينم

He<sup>asws</sup> did so, then handed it to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. He<sup>asws</sup> opened a seal and found in it: “Be silent and stay in your<sup>asws</sup> house, And worship your Lord until there comes to you
certainty [15:99]” He asws did so, then handed it to Muhammad Bin Ali asws. He asws broke a seat and found in it: “Narrate to the people and make them understand, and do not fear except Allah aswj for there will not a way for anyone against you asws!”

Then he asws handed it to me asws. I asws broke a seal and found in it: “Narrate to the people and make them understand, and publicise the knowledge (s) of the People asws of your asws Household, and ratify your asws forefathers, the righteous, and do not fear anyone except Allah aswj, and you asws are in Protection and Security!”

I asws did so, then handed it to Musa asws Bin Ja’far asws, and like that, Musa asws will be handing it to the one asws who is after him asws. Then it shall be like that for ever up to the rising of Al-Mahdi asws.

(2) ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام قتلي، عن الحسن بن إسحاق عن أحمد بن محمد بن النجاشي عن النبي ﷺ عن الحسن بن الحسن عن عثمان بن عفان عن أبي بكر بن أبي عبد الله بن الحسن عن أبي عثمان بن أبي ن尊重 ﷺ عن أبي نصرة قال: أما الحضر بن خضير بن علي بن زيد بن علي بن أبي موسى ﷺ عن أمام وعمر بن الوليد عن أبي نصرة قال: إنما الأموات لا تكون في بناء الخمسين وخمسين

‘When the expiry presented to Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws, he asws called for his asws son asws Al-Sadiq asws in order to make a pact to him asws. His asws brother Zayd son of Ali (Bin Al-Husayn asws) said to him asws, ‘If you asws could follow regarding me asws with the example of Al-Hassan asws and Al-Husayn asws, I hope that I will not happen to come with any evil’.

He asws said to him: ‘O Abu Al-Husayn! The entrustments are not with the example, nor are the pacts with the rituals, and rather these are affairs preceding from Divine Authorities of Allah aswj Mighty and Majestic’.

515 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 1
Then he called for Jabir Bin Abdullah and said: ‘O Jabir! Narrate to us with what you witnessed from the Parchment’. Jabir said to him, ‘Yes, O Abu Ja’far, entered to see my Chieftess (Syeda) Fatima daughter of Muhammad, Rasool-Allah in order to congratulate her of the birth of Al-Hassan, and there was a Parchment in her hand of white gems.

I said, ‘O Chieftess for the women! What is this Parchment which I see it being with you?’ She said: ‘Therein a names of the Imams from my sons. I said to her, ‘Give it to me to look into’. She said, ‘O Jabir! Had it not been for the prohibition, would have done so, but it is forbidden to be touched except by a Prophet or a successor of a Prophet, or People of the Household of a Prophet, but there is authorisation for you to look into its esoteric from its apparent’.

Jabir said, ‘I read it and therein was – “Abu Al Qasim Muhammad Bin Abdullah, Al Mustafa his mother is Aamina, Abu Al-Hassan Ali Bin Abu Talib, Al Murtaza, his mother is (Syeda) Fatima Bint Asad Bin Hashim Bin Abb Manaf; Abu Muhammad Al-Hassan Bin Ali the righteous; Abu Abdullah Al-Husayn Bin Ali the pious, their mother of (Syeda) Fatima Bint Muhammad’.

Abu Muhammad Ali Bin Al-Husayn the just, his mother is Shehrbanuwiya daughter of Yazdajard; Abu Ja’far Muhammad Bin Ali Al-Baqir, his mother is Umm Abdullah daughter of Al-Hassan Bin Ali Bin Abu Talib; Abu Abdullah Ja’far Bin Muhammad the truthful, his mother is Umm Farwah daughter of Al-Qasim Bin Abu Bakr;

Abu Ibrahim Musa Bin Ja’far, his mother is a maid her name is Hameeda; Abu Al-Hassan Ali Bin Musa Al-Reza, his mother is a maid, her names is Najmah; Abu Ja’far Muhammad Bin Ali the pure, his mother is a maid her name is Kahyzuran, Abu Al-Hassan Ali Bin Muhammad the trustworthy, his mother is a maid her name is Sowsan; Abu Muhammad Al-Hassan Bin Ali the kind, his mother is a maid her name is Sumanah, and she is teknonymed as Umm Al-Hassan.

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Abu Al-Qasim Muhammad\textsuperscript{asws} Bin Al-Hassan\textsuperscript{asws}. He\textsuperscript{asws} is the Divine Authority of Allah\textsuperscript{azwj} Al-Qaim\textsuperscript{asws}. His\textsuperscript{asws} mother is a maid her name is Narjis\textsuperscript{as}. May the Salawaat of Allah\textsuperscript{azwj} be upon them all!

3 - ك، إكمال الدين، عيون أحوار الرضا عليه السلام أبي و ابن الولید معاً عن سعد و الیَّسب معاً عن صالح و ابن أبی حماد و الحستن بن طيف معاً عن ابن صالح و حذانبنا أبي و ابن المنتکل و ماجولیته و أخذت من الله عنهم جميعاً عن علی عن أبي علی عن نَرْجِس، معاً عن الیدنة و أخذت من الله عنهم جميعاً عن علی علی عن أبي علی عن أبي علی عن نَرْجِس، معاً عن علی علی عن أبي علی عن أبي علی عن نَرْجِس. May the Salawaat of Allah\textsuperscript{azwj} be upon them all!

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza\textsuperscript{asws}' – My father and Ibn Al Waleed both together from Sa'ad and Al Himeyri, both together from Salih Bin Abu Hammad and Al-Hassan Bin Tareyf, both together from Bakr Bin Salih, from Abdul Rahmen Bin Salim, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} said to Jabir Bin Abdullah Al-Ansari: ‘There is a need for me\textsuperscript{asws} to you, so when would it be light upon you for me\textsuperscript{asws} to be alone with you, so I\textsuperscript{asws} can ask about it?’ Jabir said to him\textsuperscript{asws}, ‘In whichever timings you\textsuperscript{asws} so desire’.

فَخَلََ بِهِ أَبِِ ع ف َقَالَ لَهم يَا جَابِرم أَخْبَِْنِِ عَنِ اللَّوْحِ الَّذِي رَأَيْتَهم فِِ يَدَيْ أممضي فَاَِمَةَ بِنْتِ رَسمولِ اللَّهِ ص وَ مَا أَخْبَََتْكَ بِهِ أممضي أَنَّ فِِ ذَلِكَ اللَّوْحم مَكْتموباً

She\textsuperscript{asws} said: ‘This is the table Allah\textsuperscript{azwj} Mighty and Majestic hasGifted it to His\textsuperscript{azwj} Rasool\textsuperscript{saww}. In it is the name of my\textsuperscript{asws} father\textsuperscript{saww}, and name of my\textsuperscript{asws} husband\textsuperscript{saww}, and name of my\textsuperscript{asws} two sons,\textsuperscript{saww} and names of the successors\textsuperscript{asws} from my\textsuperscript{asws} son\textsuperscript{saww}. My\textsuperscript{asws} father\textsuperscript{asws} gave it to me\textsuperscript{asws} to be cheered by that’.
Jabir said, 'Your asws mother asws gave it to me and I read it and copied it'. My asws father asws said: 'Is it for you, O Jabir, that you present it to me asws?' He said, 'Yes'. My asws father asws walked with him until they reached to the house of Jabir. He brought out to my asws father, a parchment of paper. Jabir said, 'I testify with Allah azwj, this is how I saw it written in the tablet:

بِسْمِ اللَّهِ الرَّحْْ

In the Name of Allah azwj the Beneficent, the Merciful. This is a Letter from Allah azwj, the Mighty, the Knowing, to Muhammad saww, His azwj Noor, and His azwj Ambassador, and His azwj Veil, and His azwj Evidence (Pointer). The trustworthy Angel has descended with it from the Presence of Lord azwj of the worlds.

O Muhammad saww! Magnify My azwj Names and thank from My azwj Bounties and do not reject My azwj Favour. Me aswj am Allah azwj. There is no god except I azwj. So, the one who wishes for other than My azwj Grace, or fears other than My azwj Justice, I azwj shall Punish him with a Punishment, I azwj have not Punished anyone from the worlds!

فَجَعَلْتم حَسَناً مَعْدِ

So it is Me azwj you saww should worship, and upon Me azwj should you saww rely. I azwj did not Send any Prophet as and Perfected his as days, and Terminated his as term except I azwj. Made a successor as to be for him as, and I azwj have Merit you saww over the Prophets as, and Merited your saww successor as over the successors as, and Honoured you saww with your saww cubs as over him saww and your saww grandsons saww Hassan asws and Husayn asws.

فَجَعَلْتم حَسَناً مَعْدِ

I azwj have Made Hassan asws as Mine of My azwj Knowledge after the termination of the term of his asws father asws, and Made Husayn asws as treasurer of My azwj Revelation, and Honoured him asws with the martyrdom, and I azwj shall End for him asws with the fortunacy. So, he asws is the most superior of the martyred ones and of the highest rank of the martyrs. I azwj have Made the completeness of My azwj Speech to be with him asws, and the conclusive Argument to be with him asws. By his asws offspring I azwj shall Reward and Punish.

أَوَّلْمممْ عَلِيٌّ سَيضدم الْعَابِدِينَ وَ زَيْنم أَوْلِيَاءِ الْمَاضِينَ وَ اب ْنمهم شَبِيهم جَدضهِ الْمَحْممودِ مُمَمَّدٌ
The first of them is Ali asws, chief of the worshippers, and adornment of the friends of the past, and his asws son asws resembling his asws grandfather asws, the most praised one, Muhammad asww, the expounder of My azwj Knowledge, and the mine of My azwj Wisdom.

The doubters would be destroyed regarding Ja'far asws. The rejector upon him asws is like the rejector upon Me azwj, being a True Word from Me azwj. I azwj shall Honour the Lodgement of Ja'far asws and I azwj shall Cheer him asws regarding his asws adherents and his asws helpers and his asws friends.

And woe be to the fabricators, the rejectors at the termination of the term of My azwj servant Musa asws, and My azwj beloved and My azwj Choice with the eighth, with all My azwj friends, and Ali asws is My azwj friend, and My azwj helper, and the one I asws shall Place upon him asws the encumbrances of the Prophet-hood, and Confer him asws with undertaking with it. He asws will be killed by an audacious arrogant one. He asws will be buried in the city which the righteous servant shall build, by the side of the most evil of My azwj creatures.

And I azwj Shall End with the fortunacy for his asws son asws Ali asws, My azwj friend, and My azwj helpers, and the witness among My azwj creatures, and My azwj trustee upon My azwj Revelation. I azwj shall Extract from him the caller to My azwj Way, and the treasurer of My azwj Knowledge, Al-Hassan asws.
Then I\textsuperscript{asws} shall Perfect that with his\textsuperscript{asws} son\textsuperscript{asws}, being a mercy for the worlds. Upon him\textsuperscript{asws} would be the perfection of Musa\textsuperscript{as}, and glory of Isa\textsuperscript{as}, and patience of Ayoub\textsuperscript{as}. His\textsuperscript{asws} friends would have been humiliated in his\textsuperscript{asws} era (during his\textsuperscript{asws} occultation), and their heads would be gifted just as the heads of the Turks and Al Daylam tend to be gifted. They would be killed and burnt, and they would become fearful, awed, frightened. The earth will be dyed with their blood and the doom would be widespread, and the wailing among their womenfolk.

They are My\textsuperscript{azwj} friends, truly. I\textsuperscript{azwj} shall Repel every dark blinding fitna by them, and I\textsuperscript{azwj} shall Remove the earthquakes by them, and I\textsuperscript{azwj} shall Repel the bonds and the shackles. \textit{Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]!}

Abdul Rahman Bin Salim said, ‘Abu Baseer said, ‘If you had not heard in your lifetime except this Hadeeth, it would have sufficed you, so fortify (conceal) it except from its rightful ones’’. \textsuperscript{517}

\textit{In the Name of Allah the Beneficent, the Merciful! This is a letter from Allah\textsuperscript{azwj} the Mighty, the Knowing – and he mentioned the Hadeeth similar to it, same, except that he said in its end, ‘Then Al-Sadiq\textsuperscript{asws} said: ‘O Is’haq! This is a religion of the Angels and the}

\textsuperscript{517} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 40 H 3 a
Rasools as, so fortify (conceal) it from other than its rightful ones, Allah aswJ would Protect you and Rectify your concerns. Then he asws said: ‘One who makes it a religion with this would be secure from the Punishment of Allah aswJ Mighty and Majestic’. 518

Then he asws brought out to them a letter being in the handwriting of Ali asws and having been dictated by Rasool-Allah aswJ. It was written in it: ‘This is a letter from Allah aswJ the Mighty, the Knowing’ – Hadeeth of the tablet up to the place which He aswJ is Saying in it: “those, they are the Guided ones [2:157]!”

Then he said in its end, ‘Abdul Azeem said, ‘The wonder of all wonders for Muhammad Bin Ja’far and his advent, and he had heard his father saying this, and he told it’. Then he asws said, ‘This is a Secret of Allah aswJ and His aswJ religion, and religion of His aswJ Angels, so protect it except from its rightful ones and His aswJ friends’. 519

518 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 3 b
519 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 3 c
'From Abu Ja'far Muhammad asws Bin Al-Baqir asws from Jabir Bin Abdullah Al-Ansari who said, 'I entered to see (Syeda) Fatima asws daughter of Rasool-Allah saww and in front of her was a table, its radiance almost overwhelmed the sights. In it were twelve names, three in its apparent, and three in its esoteric, and three in its end, and three names in its side. I counted these and these were twelve names.

I said, 'Whose names are these?' She asws said: 'These are names of the successors. The first of them is the son of my uncle, and eleven are from my sons. Their last is Al-Qaim.


(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Reza asws. – Al Attar, from his father, from Ibn Abu Al Khattab, from Ibn Mahboub, from Abu Al Jaroud,

‘From Abu Ja'far asws, from Jabir Bin Abdullah Al Ansari who said, 'I entered to see (Syeda) Fatima asws and in front of her was a tablet wherein were names of the successors. I counted twelve, their last of them being Al-Qaim asws. Three of them being 'Muhammad' and four of them being 'Ali'.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Fahham, from his uncle, from Ahmad Bin Abdullah Bin Ali Al Ra'as, from Abdul Rahman Bin Abdullah Al Umary, from Abu Salamah Yahya Bin Al Mugheira who said, 'It was narrated to me by my btoehr Muhammad Bin Al Mugheira, from Muhammad Bin Sinan,

‘From our Master Abu Abdullah Ja'far asws Bin Muhammad asws having said: ‘My father asws said to Jabir Bin Abdullah: ‘There is a need for me to you. I want to be alone with you regarding it’. When he was alone with him in one of the days, he said to him: ‘Inform me about the tablet which you saw being in the hand of my another (Syeda) Fatima asws.

520 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 4
Jabir said, ’I testify with Allah, I had entered to see (Syeda) Fatima, daughter of Rasool-Allah to congratulate her of the birth of Al-Husayn, and there in her hand was a tablet greener than green emerald. In it was writing more radiant than the sun and more aromatic aroma than the yellow musk. I said, ’What is this, O daughter of Rasool-Allah?’

She said: ’This is a table Gifted by Allah the Mighty and Majestic to my father. In it is the name of my father, and name of my husband, and name of the successors after him from my sons. I asked her to hand it over to me so I can copy it. She did so.

He said to him: ’Is it for you that you display it to me? He said, ’Yes’. Jabir went to his house and came with a parchment of paper. He said to him: ’look into your parchment until I read it to you (without looking into it)’. It was written in his parchment:

In the Name of Allah the Beneficent, the Merciful. This is a letter from Allah the Mighty, the Knowing. The Trustworthy Spirit brought it down to Muhammad, last of the Prophets, O Muhammad! Magnify My Names, and thank for My Bounties, and do not reject My Favourites, and do not hope for besides Me, and do not fear apart from Me, I shall Punish him with a Punishment I have not Punished anyone from the worlds!

O Muhammad! I Chose you over the Prophets and Merited your Knowledge from after termination of the period of his father; and Made Al-Hassan a receptacle of My Knowledge from after his father; and Al-Husayn, is best of the children of the former ones and the latter ones. In him, the Imamate will be affirmed; and from him is the follow up Ali Zayn Al-Abideen, and Muhammad the expounder of My Knowledge and the caller to My Way upon the manifesto of the truth;
And Ja’far asws, the truthful in the words and the deeds. Deafening Fitna would break out from after him asws. So, the woe of all woes be for the believers of My azwj servant and Choice from My azwj creatures, Musa asws; and Ali Al-Reza asws, an audacious Kafir will kill him asws at the city built by the righteous servant, (buried) to the side of an evil creature of Allah azwj; and Muhammad asws, the guide to My azwj Way, the melter of My azwj Prohibitions;

And the custody among his asws citizens, Hassan asws the nobles, he asws would come out from him asws, one with two names, Ali asws and Al-Hassan asws, and the replacement Muhammad asws would come out at the end of the times. Upon his asws head would be a white cloud shading him asws from the sun. He asws will call out in an eloquent tongue, the two heavy communities (Human beings and the Jinn) would hear him asws. He asws is the Mahdi asws from Progeny asws of Muhammad asws. He asws will fill the earth with justice just as it would have been filled with tyranny!522

(7) – My father, from Al Himeyri, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansari, from Al-Hassan Bin Sama’at, from Ja’far Bin Sama’at,

‘From Abu Abdullah asws having said: ‘Jibraeel as was descended unto Rasool-Allah as saww with a parchment from the sky. Allah azwj Mighty and Majestic had not Sent down any letter before not, nor after it. In it were seals of gold. He as saww said to him as saww: ‘O Muhammad as saww! This is your asws successor asws, to the captain from your asws family asws’. He as saww said: ‘O Jibraeel as! Who is the captain from your asws family asws?’ He as saww said: ‘Ali asws Bin Abu Talib asws. When you as saww pass away, then he asws should break a seal and act with what is in it’.

When Rasool-Allah as saww passed away, Ali asws broke a seal, then acted with what was in it, and did not leave it. Then he asws handed it to Al-Hassan asws Bin Ali asws. He asws broke a seal and acted with what had preceded. Then he asws handed it to Al-Husayn asws Bin Ali asws. He asws

broke a seal and found in it: ‘Go out with a group to the martyrdom for them with you asws, and sell yourself asws to Allah azwj’. He asws acted with what was in it, not leaving it.

ثم دفعه إلى رجل بعده فأخذ وهو أخذ في الأطراف والمشتاق. و أخذ رجلًا إلى أبا أيرون إليه فدعوه إلى رجل بعده فلما فتحوها في نفذهما فوجد فيه أن جدته الناس وأمهما أسلم عامها فعلهما بما تعلوا.

Then he asws handed it to a man asws after him asws. He asws broke a seal and found in it: ‘Lower your asws head and be silent, and stay in your asws house, and worship your asws Lord until the certainty (death) comes to you asws. Then he asws handed it to a man asws from after him asws.

و اصمت و الزمن ملكتك و اعبم ربك حتي يأتيك الابين

Then he asws handed it to a man asws after him asws. He asws broke a seal and found in it: ‘Narrate to the people and make them understand and spread the knowledge of your asws forefathers’. He asws acted with what was in it, not leaving it.

ثُمَّ دفعه إلامجمل بعدها ففك خاتاماً ووجد فيه أن حدث الناس وأفتهم وانشب علم آبائكم فعمل به ما تعلوا.

Then he asws handed it to a man asws after him asws. He asws broke a seal and found in it: ‘Narrate to the people and make them understand and ratify your asws forefathers, and do not fear except Allah azwj, for you asws are in a Protection from Allah azwj and Guarantee!’ And he asws would hand it to a man asws after him asws, and he asws would hand it to the one asws after him asws – up to the day of the rising of Al Mahdi and the Day of Qiyamah’. 523

كما في ذكره في الistikhmâl، إذ يصف النبي ﷺ مبيعاً بكاءً يَا أَبَا عَبْدِ اللَّهِ، يَا زَيْنَ السَّمَاوَاتِ وَ الْْرَضِينَ، فَيَقُولُ لَهُم: أَحَدٌ غَيرْمَكَ، يَا رَسُولَ اللَّهِ، يَا زَيْنَ السَّمَاوَاتِ وَ الْْرَضِينَ.

8- كه، إكمال الدين، عيون أخبار الرضا عليه السلام أُحَدِّم بُنْم ثابِت الدواليب عن مُمَمَّد بن الفضل النحو، عن محمد بن علي بن عبد الصمد، عن عاصم بن علي بن موسى عن أبيه عن المحسن بن علي، عن رضوان دخلتم على رسول الله ص وعندهم أم بُنْم كعب، فقال له: مرحباً بك يا أبا عبدالله، يا زين السماوات والأرض.

From Muhammad asws، من أهل الرأي، من عيون أخبار الرضا عليه السلام، عن محمد بن علي بن موسى عن السداس عن أمير المؤمنين، عن بني مالكوف، عن علي بن أسلم، عن محمد بن علي بن موسى، عن سيدنا علي بن أبي طالب رضي الله عنه.


From Muhammad asws، من أهل الرأي، من عيون أخبار الرضا عليه السلام، عن محمد بن علي بن موسى عن السداس عن أمير المؤمنين، عن بني مالكوف، عن علي بن أسلم، عن محمد بن علي بن موسى، عن سيدنا علي بن أبي طالب رضي الله عنه:

فقال له أي! و كييف يكون يا رسول الله زين السماوات والأرض أحد طلبي.

Ubayy said to him saww، ‘O Rasool-Allah saww! And how anyone be adornment of the skies and the earths apart from you saww?’

فقال يا أبا! و الذي يتعفف بالحُلفُ لبما إن المحسن بن علي في السماء أحلامه في الأرض فإلهه لماكث عن جيهم عز الله مصباح هدى و سفينة نُجُور

He said: ‘O Ubayy! By the One Who Sent me, with the truth as a Prophet! (Zikr) of Al-Husayn Bin Ali is greater in the sky than it is in the earth. And he (name) is written on the right of the Throne of Allah as lamp of guidance, and the ship of salvation, and Imam without weakness, and mighty, and pride, and an ocean of knowledge, and a treasure; and that Allah will Install in his Sulb a good seed, Blessed, pure.

And he has been Taught such supplication, no creature would supplicate with these except Allah Mighty and Majestic would Resurrect him with him, and he would intercede for him in the Hereafter, and Allah would Remove his worries away from him, and pay off his debts through him, and ease his affairs, and clarify his way, and strengthen him against his enemies, and his veil would not be violated’.

Ubayy Bin Ka‘ab said to him, ‘What are these supplications, O Rasool-Allah?’

He said: ‘You should be saying when you are free from your Salat, while you are sitting, ‘O Allah! I ask You by the Phrases, and Seat of Your Throne, and Dwellers of the skies, and Your Prophets and Your Rasools if You could Answer me for I am facing difficulties in my affairs. So, I ask You to Send Salawaat upon Muhammad and Progeny of Muhammad and that You Make ease to be from my difficulties’.

So, Allah Mighty and Majestic Will Ease your matters and Expand your chest for you, and Teach you the testimony, ‘There is no god except Allah during the exit of your soul (from your body)’.

Ubayy said to him, ‘O Rasool-Allah! So, what is this seed which is in the Sulb of my beloved Al-Husayn?’

He said: ‘An example of this seed is like an example of the moon, and it is a seed of sons and daughters to be from the followers of righteous guidance, and the one who strays away from it would collapse’.
He said, ‘So what is his name and what is his supplication?’

قَالَ فَمَا اسْْمهم وَ مَا دمعَاؤمهم
قال: ‘So what is his name and what is his supplication?’

قَالَ اسْْمهم عَلِيٌّ وَ دمعَاؤمهم
He said: ‘His name is Ali, and his supplication is: ‘O Permanent, O Constant, O Living, O Eternal, O Remove of the sadness, and O Remover of the worries, and O Sender of the Rasools, and O Truthful of the Promise!’ One who supplicates with this supplication, Allah Almighty would Resurrect him with Ali Bin Al-Husayn, and he will guide him to the Paradise’.

قَالَ لَهم أمبٌّ يَا رَسمولَ اللَّهِ ف َهَلْ لَهم مِنْ خَلَفٍ وَ وَصِي  قَالَ ن َعَمْ لَهم مَوَارِيثم السَّمَاوَاتِ وَ الَْْرْضِ قَالَ مَا مَعْنََ مَوَارِيثم
Ubayy said to him, ‘O Rasool-Allah! Would there be for him any replacement and successor?’ He said: ‘Yes, for him being the inheritances of the skies and the earth’. He said, ‘What is the meaning of inheritance of the skies and the earth, O Rasool-Allah?’ He said: ‘The judging by the truth and the decision with the justice, and interpretation of the rulings, and explanation of what would be transpiring’.

قَالَ فَمَا اسْْمهم قَالَ اسْْمهم مُمَمَّدٌ وَ إِ
He said, ‘So what is his name?’ He said: ‘His name is Muhammad, and the Angels would be comforted by him in the skies and he would be saying in his supplications: ‘O Allah! If there was Pleasure for me in Your Presence and Cordiality, then Forgive for me and for the ones who follow me, from my brethren and my Shias and Make good what is in my Sulb’.

جَبََْئِيلم ف َرَكَّبَ اللَّهم عَزَّ وَ جَلَّ فِِ صملْبِهِ نمطْفَةً ممبَارَكَةً زَكِيَّةً وَ أَخْبَََنِِ أَنَّ اللَّهَ ت َبَارَكَ وَ ت َعَالَ ََيَّبَ هَذِهِ النُّطْفَةَ وَ سََّْاهَا عِنْدَهم جَعْفَراً وَ جَعَلَهم هَادِياً مَهْدِيّاً وَ رَاضِياً مَرْضِيّ اً يَدْعمو رَبَّهم
So Allah Mighty and Majestic shall Install in his Sulb, a Blessed seed, pure, and Jibraeel informed me that Allah Blessed and Exalted Made good this seed and Named it in His Presence as ‘Ja’far’ and Made him a guide, Guided, and pleasing, Pleased with, suppling to his Lord.

ف َيَقمولم فِِ دمعَائِهِ يَا دَانٍ غَيرَْ ممتَوَانٍ يَا أَرْحَمَ الرَّاحِِْينَ اجْعَلْ لِشِيعَتِِ مِنَ النَّارِ وِقَاءً وَ لَْممْ عِنْدَكَ رِضًا وَ اغْفِرْ لّهممْ وَ يَسضرْ أمممورَهممْ وَ اقْضِ دميمون َهممْ وَ اقْضِ دميمون َهممْ وَ قَأَمْ عُورَاتهِِمْ وَ هَبْ لَْممم الْكَبَائِرَ الَّتِِ ب َيْنَكَ وَ ب َيْنَهممْ يَا مَنْ لََ يَََافم الضَّيْمَ وَ لَ تَأْخمذمهم سِنَةٌ وَ لَ ن َوْمٌ

قَالَ لَهم أمبٌّ يَا رَسمولَ اللَّهِ ف َهَلْ لَهم مِنْ خَلَفٍ وَ وَصِي  قَالَ ن َعَمْ لَهم مَوَارِيثم السَّمَاوَاتِ وَ الَْْرْضِ قَالَ مَا مَعْنََ مَوَارِيثم
Ubayy said to him, ‘O Rasool-Allah! Would there be for him any replacement and successor?’ He said: ‘Yes, for him being the inheritances of the skies and the earth’. He said, ‘What is the meaning of inheritance of the skies and the earth, O Rasool-Allah?’ He said: ‘The judging by the truth and the decision with the justice, and interpretation of the rulings, and explanation of what would be transpiring’.

قَالَ فَمَا اسْْمهم قَالَ اسْْمهم مُمَمَّدٌ وَ إِ
He said, ‘So what is his name?’ He said: ‘His name is Muhammad, and the Angels would be comforted by him in the skies and he would be saying in his supplications: ‘O Allah! If there was Pleasure for me in Your Presence and Cordiality, then Forgive for me and for the ones who follow me, from my brethren and my Shias and Make good what is in my Sulb’.

ف َيَقمولم فِِ دمعَائِهِ يَا دَانٍ غَيرَْ ممتَوَانٍ يَا أَرْحَمَ الرَّاحِِْينَ اجْعَلْ لِشِيعَتِِ مِنَ النَّارِ وِقَاءً وَ لَْممْ عِنْدَكَ رِضًا وَ اغْفِرْ لّهممْ وَ يَسضرْ أمممورَهممْ وَ اقْضِ دميمون َهممْ وَ اقْضِ دميمون َهممْ وَ قَأَمْ عُورَاتهِِمْ وَ هَبْ لَْممم الْكَبَائِرَ الَّتِِ ب َيْنَكَ وَ ب َيْنَهممْ يَا مَنْ لََ يَََافم الضَّيْمَ وَ لَ تَأْخمذمهم سِنَةٌ وَ لَ ن َوْمٌ
He said in his supplication: ‘O Judge without remiss! O most Merciful of the merciful ones! Make a safety to be for my Shias from the Fire, and a Pleasure for them in Your Presence, and Forgive their sins, and Ease their affairs, and Pay off their debts, and Cover
their bareness, and Gift to them the major sins which are between You and them! O One Who is not feared of any injustice, nor is He Seized by slumber nor sleep! Make a relief to be form me from every sadness’.

One who supplicated with this supplication, Allah Mighty and Majestic would Resurrect him of bright face with Ja’far Bin Muhammad to the Paradise. O Ubayy! Allah Blessed and Exalted Installed upon this seed, a pure seed, Blessed, good. He Sent down the mercy upon it and Named it in His Presence as Musa.

Ubayy said to him, ‘O Rasool-Allah! It is as if they are being described, and lineaged, and inheriting and describing each other’.

Jibraeel described them to me on behalf of Lord of the worlds, Majestic is His Majesty’. He said, ‘Is there for Musa any supplication one can supplicate with besides the supplications of his forefathers?’

He said: ‘Yes, he will be saying in his supplication: ‘O Creator of the creation! And O Extender of the sustenance! And O Splitter of the seed! And O Shaper of the person! And O Reviver of the dead and Causer of the living to die, and of permanent affirmation, and Extractor of the vegetation! Do with me what You are rightful of’. And the one who supplicates with this supplication, Allah Mighty and Majestic would Fulfil his needs for him and the Mighty and Majestic would Resurrect him on the Day of Qiyamah with Musa Bin Ja’far.

And Allah Blessed and Exalted shall Install in his Sulb a seed, Blessed, good, pure, being Pleased with, and Named it in His Presence as ‘Ali’. He will become pleasing for Allah among His creatures in his knowledge, and his wisdom, and He will Make him a Divine Authority for his Shias, He will be Arguing by him on the Day of Qiyamah.
And for him asws there is a supplication he asws will be suppling with: ‘O Allah azwj! Give meazwj the Guidance and Affirm meazwj upon it, and Resurrect meazwj safely upon it, secure, one having neither any fear upon him nor grief nor injury. You azwj are the rightful of the fearing and rightful of the Forgiveness’.

And Allahazwj Mighty and Majestic shall Install in hisazwj Sulb a seed, Blessed, good, pure, being Pleased with, and Heazwj has Name it in Hisazwj Presence as ‘Muhammad Bin Ali’. Heazwj shall intercede for hisazwj Shias and will inherit the knowledge of hisazwj grandfather saww. For himazwj would be clear signs, and an apparent Divine Authority.

When heazwj is (going to be) blessed, heazwj shall say: ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, and heazwj shall be saying in hisazwj supplication: ‘O One azwj there is no resemblance for Him azwj nor any example! You azwj are Allah azwj! There is no god except You azwj, nor any creator except You azwj. You azwj will Perish the creation, and You azwj shall remain. You azwj are forbearing from the ones who disobey You azwj, and in the Forgiveness is Your azwj Pleasure’. One who supplicates with this supplication, Muhammad Bin Aliasws would intercede for him on the Day of Qiyaamah’.

And Allahazwj Blessed and Exalted shall Install in hisazwj Sulb a seed, neither rebellious nor tyrannical, righteous, Blessed, good, blossoming. Heazwj has Name it in Hisazwj Presence as ‘Ali Bin Muhammad’. Heazwj shall Clothe it with the tranquillity, and the dignity, and Entrust it with the knowledges and every hidden secret. One who meets himasws having something in his chest, heasws shall inform him with it, and caution him from his enemies.

And heasws shall saying in hisasws supplication: ‘O Noor! O Proof! O Radiant! O Clear! O Lordazwj Suffice measws for the evil of the evil ones, and afflictions of the times, and Iasws ask Youazwj for the salvation on the Day it would be blown into the Trumpet’. One who supplicates with this supplication, Aliasws Bin Muhammadasws shall intercede for him and guide him to the Paradise.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِِ صملْبِهِ نمطْفَةً ممبَارَ كَةً ََيضبَةً زَكِيَّةً مَرْضِيَّةً وَ سََّْاهَا عِنْدَهم مُمَمَّدَ بْنَ عَلِي  ف َهموَ شَفِيعم شِيعَتِهِ وَ وَارِثم عِلْمِ جَدضهِ لَهم عَلََامَةٌ ب َيضنَةٌ وَ ّحمجَّةٌ ظَاهِرَةٌ
And Allah \textsuperscript{azwj} Blessed and Exalted shall Install in his \textsuperscript{asws} sulb a seed, and Name it in His \textsuperscript{azwj} Presence as ‘Al-Hassan’. He \textsuperscript{asws} will Make him \textsuperscript{asws} a Noor in His \textsuperscript{azwj} Country, and a caliph in His \textsuperscript{azwj} earth, and an honour for the community of his \textsuperscript{asws} grandfather, and a guide for his \textsuperscript{asws} Shias, and an intercessor for them in the Presence of his \textsuperscript{asws} Lord \textsuperscript{azwj}, and a scourge upon the ones opposing him \textsuperscript{asws}, and a Divine Authority for the ones befriendning him \textsuperscript{asws}, and a clear proof for the one taking him \textsuperscript{asws} as an Imam \textsuperscript{asws}.

He \textsuperscript{asws} shall say in his \textsuperscript{asws} supplication: ‘O Might of the mighty! O Mighty! Strengthen me with Your \textsuperscript{azwj} Mighty, and Assist me with Your \textsuperscript{azwj} Help, and Distance away from me the temptations of Satan, and Push away from me with Your \textsuperscript{azwj} Defence and Prevent from me with Your \textsuperscript{azwj} prevention, and Make me to be from the best of Your creatures. O One! O First! O Individual! O Samad!’

One who supplicates this with supplication, Allah \textsuperscript{azwj} Mighty and Majestic would Resurrect him with him \textsuperscript{asws}, and Save him from the Fire, and even though it may have been Obligated upon him.

And Allah \textsuperscript{azwj} Blessed and Exalted shall Install in the Sulb of Al-Hassan \textsuperscript{asws} a seed, Blessed, pure, good, clean, Purified. Every Momin would be pleased with him, from the ones Allah \textsuperscript{azwj} had Taken his \textsuperscript{asws} Covenant upon him regarding the Wilayah, and every rejector would disbelieve with it. So, he \textsuperscript{asws} is an Imam \textsuperscript{asws}, pious, pure, righteous, Pleased with, guide, Guided. He \textsuperscript{asws} will judge with the justice and instruct with ratifying Allah \textsuperscript{azwj} Mighty and Majestic, and Allah \textsuperscript{azwj} would Ratify him \textsuperscript{asws} regarding his \textsuperscript{asws} words.

He \textsuperscript{asws} shall come out from Tihama when the evidences shall appear, and the sings, and for him \textsuperscript{asws} would be treasures, neither of gold nor of silver, except beautiful thoughts, and men marked (on their foreheads). Allah \textsuperscript{azwj} shall Gather for him \textsuperscript{asws} from the outskirts of the country upon a number of the people of Badr – three hundred and thirteen.

With him \textsuperscript{asws} would be a sealed Parchment wherein would be enumerated his \textsuperscript{asws} companions, with their names and names of their lineages, and their cities, and their nature, and their appearances, and their teknonyms, intensely striving in his \textsuperscript{asws} obedience’.
Ubayy said to him **saww**, ‘And what are his **asws** evidences and his **asws** signs, O Rasool-Allah **saww**?’

He **saww** said to him: ‘Know, when it would be the time of his **asws** advent, that knowledge would be spread from itself, and Allah **azwj** Mighty and Majestic would Cause it to speak. The knowledge would call out to him **asws**. ‘Come out, O friend of Allah **azwj** and kill the enemies of Allah **azwj**!’

And for him **asws** would be two flags, and two signs, and for him **asws** would be a sheathed sword. So, when it would be the time of his **asws** coming out, that sword would be plucked out from its sheath and Allah **azwj** Mighty and Majestic would Cause him to speak. The sword would call out: ‘Come out, O friend of Allah **azwj**. It is no longer Permissible for you **asws** to be seated back from the enemies of Allah **azwj**!’

He **asws** would emerge and kill the enemies of Allah **azwj** wherever he **asws** comes across them, and he **asws** will establish the legal penalties of Allah **azwj** and judge by the Judgments of Allah **azwj**. Jibraeel **as** would emerge on his **asws** right and Mikaeel **as** of his **asws** left. And soon you will remember what I **saww** am saying to you all, and even if it is after a while, and I **saww** delegate my **saww** affairs to Allah **azwj** Mighty and Majestic.

O Ubayy! Beatitude is for the one who loves him **asws**, and beatitude is for one who meets him **asws**, and beatitude is for one who speaks with him **asws**. Allah **azwj** would rescue them by him **asws** from the destruction, and by the acknowledgment with Allah **azwj**, and by Rasool-Allah **saww**, and by the entirety of the Imams **asws**.

Allah **azwj** would Open the Paradise for them. Their example in the earth is like an example of the musk which is vast with its aroma, so it does not alter, ever! And their example in the sky is like an example of the radiant moon. Its radiance will not be extinguished, ever!’

Ubayy said, ‘O Rasool-Allah **saww**! How is the explanation of the state of these Imams **asws** from Allah **azwj** Mighty and Majestic?’
He saww said: ‘Allah azwj Mighty and Majestic Sent down twelve parchments to me saww. The name of every Imam asws is upon its seal, and his asws description is in his asws parchment’. 524

The Prophet saww did what he saww had been instructed with. Ali Bin Abu Talib asws broke its first (seal) and acted with whatever was in it. Then he asws handed it to Al-Hassan asws. He asws broke its seal and acted with what was in it. Then he asws handed it after him asws to Al-Husayn asws. Then Al-Husayn handed it to Al Bin Al-Husayn asws. Then one after one until it ends up to their asws last one’. 525

In (the book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad Al Bandiji, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Al-Husayn, from Ismail Bin Mihran, from Al Mufazzal Bin Salih, from Muaz Bin kaseer,

‘From Abu Abdullah Ja’fai asws Bin Muhammad asws having said: ‘The bequest descended from the sky unto Rasool-Allah saww as a sealed letter, and no sealed letter had descended unto Rasool-Allah saww except the bequest.

524 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 8
And there were seals upon it. Ali asws opened the first seal and continued to what he asws had been instructed with in it. Then Al-Hassan asws open the second seal and continued to what he asws had been instructed with. Then Al-Husayn asws opened the third seal. He asws opened the fourth seal and found in it: ‘Keep low and be silent when the knowledge is veiled’. Then he asws handed it to Muhammad asw Ibn Ali asws. He asws opened the fifth seal and found in it, ‘Interpret the Book of Allah azwj and ratify your asws father, and leave the knowledge as inheritance to your asws son, and synthesise the community, and speak the truth during the fear and the security, and do not fear except Allah azwj’. He asws did so. Then he asws handed it to the one asws who followed him asws (in sequence).

Jibraeel asw said: ‘O Muhammad saww! This is your saww bequest regarding your saww community to the People asws of the Household’. Rasool-Allah saww said: ‘Which person of my saww Household, O Jibraeel asw? He asw said: ‘The noble of Allah azwj from them, and his offspring shall inherit (from) you saww knowledge of the Prophet-hood just as it was inherited from before Ibrahim asw.

Then he asws handed it to Ali asws Bin Al-Husayn asws, and he asws passed away. Ali asws Bin Al-Husayn asws opened the fourth seal and found in it: ‘Fight and kill and you asws will be killed, and go out with a group to the martyrdom. There is no martyrdom for them except with you asws’. He asws did so.

Muaz Bin Kaseer said, ‘I said to him asws, ‘And you asws are he asws I’ He asws said: ‘It is not for you except that you go, O Muaz, and report it from me asws. Yes, I asws am he asws — until he asws counted twelve names to me. Then he asws was silent, so I said, ‘Then who?’ He asws said: ‘It suffices you’.

526 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 10
From Abu Abdullah ASWS having said: ‘Rasool-Allah ASWS handed to Ali ASWS a parchment sealed with twelve seals, and said to him ASWS: ‘Break the first and act with it’. And he ASWS handed it to Al-Hassan ASWS. He ASWS broke the second and acted with it, and he ASWS handed it to Al-Husayn ASWS. He ASWS broke the third and acted with what was in it. Then to one by one from the sons of Al-Husayn ASWS.”

When we were coming back from Siffeen with Amir Al-Momineen ASWS, he ASWS descended nearby a Christian Monastery. There emerged to us an old man from the Monastery, of beautiful face, excellent of physique and appearance, with him was a book, until he came to Amir Al-Momineen ASWS and greeted to him ASWS.

Then he said, ‘I am from the lineage of one of the disciples of Isa Ibn Maryam ASWS, and he was the most superior of the twelve disciples, and the most beloved of them to him ASWS, and the most righteous in his ASWS presence, and Isa ASWS had bequeathed to him and handed his ASWS books to him ASWS, and his ASWS knowledge, and his ASWS wisdom.”

527 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ASWS, Ch 40 H 11
528 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ASWS, Ch 40 H 12
The people of this household did not cease to be upon his religion and be adhering upon it, not disbelieving and not reneging, and not altering; and that book is with me, dictated by Isa Bin Maryam as, and handwritten by our father by his hand. In it are names of all things the people have done from after him as, or the names of a king, by king from them, and that Allah azwj would be Sending a man from the Arabs, from the sons saww of Ibrahim as, the Friend of Allah azwj, from a town called Tihama.

He said, ‘For it are twelve names, and mention of his saww Sending, and his saww birth, and his saww emigration, and the one who would fight against him saww, and ones who would help him saww, and ones being inimical to him saww, and what would be his saww lifetime, and what his saww community would face after him saww, up to the descent of Isa Bin Maryam as from the sky.

And in that book there are (named) thirteen men from the sons of Ismail Bin Ibrahim as, Friend of Allah azwj, from the good people of Allah azwj, and the most beloved of the one Allah azwj Created, to him saww, and Allah azwj is a Friend to the one who befriends them asws and an enemy of the ones who are enemies to them asws. One who obeys them asws would be guided and one who disobeys them asws would stray. Obedience to them asws is obedience to Allah azwj, and disobedience to them asws is disobedience to Allah azwj.

Written are their asws names, and their asws lineages, and their asws attributes, and how much each man asws from them would be living, one after one, and how men asws from them asws would be concealing his asws religion, and hide from his asws people, and the one asws from them who shall appear, and the people would be led to him asws until Isa Bin Maryam as descends.

Isa as would pray Salat behind him asws in the row, being their first, and their best, and their superior, and for him as would be similar to their Recompense, and Recompense of the ones following them asws, and being guided by them asws.

Rasool-Allah saww, his saww name is Muhammad saww, and Abdullah, and Yaseen, and Al Fattah, and Al-Khatam, and Al-Hashir, and Al-Aaqib, and Al-Mahy, and Al-Qaid, and Prophet saww of Allah azwj, and Elite of Allah azwj, and Side of Allah azwj, and he saww would be mentioned when
the most honourable creatures of Allah⁷azure to Allah⁷azure would be mentioned, and the most beloved of them to Allah⁷azure.

Allah⁷azure did not Create any Angel of Proximity, nor any Messenger Prophet⁷as from Adam⁷as, so the one besides him⁷asws there is neither any servant of Allah⁷azure better nor more beloved to Allah⁷azure than him⁷asws. He⁷asws will sit on the Day of Qiyamah upon His⁷azwj Throne, and He⁷azwj shall Intercede for him⁷asws regarding every one he⁷asws intercedes for.

By his⁷asws name the Pen flowed in the Guarded Tablet, Muhammad⁷asws Rasool-Allah⁷as and by the bearer of the flag on the Day of the greatest Resurrection, his⁷asws brother⁷asws, and his⁷asws successor⁷asws, and his⁷asws Vizier, and his⁷asws caliph in his⁷asws community, and the most beloved of the ones Allah⁷azwj Created, to him⁷asws after him⁷asws, Ali⁷asws, son⁷asws of his⁷asws uncle to his⁷asws mother, and his⁷asws father, and guardian of every Momin after him⁷asws.

Then eleven men⁷asws from the sons⁷asws of Muhammad⁷asws, and his⁷asws sons⁷asws. The first of them⁷asws is named by the name of the two sons⁷as of Haroun⁷as, Shabbar⁷as and Shabbir⁷as, and nine from the sons of the younger of the two, one after one, their⁷asws last one being the one⁷asws, Isa⁷as would be praying Salat behind him⁷asws – and mentioned the remainder of the Hadeeth with its length”.

14 - بل ظل العلماء لابن شاذان فض، كتاب الروضة بِالِْْسْنَادِ ي َرْف َعمهم إِلَ عَبْدِ اللَّهِ بْنِ أَبِِ أَوْفََ عَنْ رَسمولِ اللَّهِ صٰلِحٰنَانَ كَفَّأَهُم مِنَ الْعمممرِ مِائَةم سَنَةٍ وَ عِنْدَهم عِلْمم التَّوْرَاةِ فَأمحْضِرَ ب َينَْ يَدَيْهِ وَ قَالَ لَهم أَنْتَ فِِ أَمَانِ اللَّهِ وَ أَمَانِِ قَالَ لَهم الِْْبَْم أمرِيدم الَْْلْوَةَ بِكَ قَالَ لَهم أمرِيدم أَنْ ت َقمو لَ جَهْراً

He (the narrator) said, ‘His eyes overflowed with the tears and he said to him⁷asws, ‘If I ratify you⁷asws, my people would kill me, and if I belie you⁷asws, you⁷asws will kill me’. He⁷asws said to

him: ‘Speak, and you are in the Security of Allahazwj and my saww security’. The monk said, ‘I want to be alone with yousaww’. He saww said: ‘I saww want you to speak loudly’.

قَالَ إِنَّ فِِ سِفْرٍ مِنْ أَسْفَارِ التَّوْرَاةِ اسْْمكَ وَ نعْتمكَ وَ أَتَباعمكَ وَ أَنَّكَ تََّْرمجم مِنْ جَبَلِ فَارَانَ
وَ ي منَ
ادَى بِكَ بِاسِْْکَ
عَلَى كملض مِبٍََ ف َرَأَيْتم فِِ عَلَََمَتِكَ ب َينَْ
كَتِفَيْكَ خَاتََاً تََّْتِمم بِهِ النُّبموَّةم أَيْ لََّ نَبَِّ ب َعْدَكَ وَ مِنْ وملْدِكَ أَحَدَ عَشَرَ سِبْطاً يََْرمجمونَ مِ
نِ ابْنِ عَمضكَ وَ اسْْمهم عَلِيٌّ

He said, ‘In a page from the pages of the Torah (Leviticus) is your saww name, and your saww attributes, and your saww followers, and you saww will come out from a mount Faran, and you saww will be called by your saww name upon every pulpit. I saw your marking between your saww shoulder, a seal the Prophet-hood would end by it, i.e., there will be no Prophetas after you saww, and from your saww sons asws there will be eleven chiefs emerging from the son asws of your saww uncle asws, and his asws name is Ali asws.

وَ يبْلمغم مملْكمكَ
الْمَشْرِقَ وَ الْمَغْرِبَ وَ تَفْتَحم خَيْبَََ وَ تَقْلَعم بَاب َهَا ثُمَّ ت معَبَضم الَْْيْشَ عَلَى الْكَفض وَ الزَّنْدِ فَ
إِنْ كَانَ فِيكَ هَذِهِ
الصضفَاتم آمَنْتم بِكَ وَ أَسْلَمْتم
عَلَى يَدِكَ

And your saww kingdom shall reach the east and the west, and you saww have conquered Khyber and uprooted its door, then the army will cross over the hand and the wrist. So, if these characteristics are in you saww, I saww shall believe in you and become a Muslim upon your saww hands’.

Rasool-Allahsaww said: ‘O you monk! As for the seal, it is for me saww, and as for the signs, these are for my saww helper Aliasws Bin Abu Talibasws.’

قَالَ رَسمولم اللَّهِ ص أَي ُّهَا الِْْبَْم أَمَّا الشَّامَةم فَهِيَ لِ وَ أَمَّا الْعَلََََمَةم فَهِيَ لِنَاصِرِي عَلِيض بْنِ أَبِِ ََ الِبٍ ع

He (the narrator) said, ‘The monk turned towards him saww and towards Aliasws and said: ‘Youasws are the killer of Marhab the great’. Aliasws said: ‘But (Marhab) the lowest! Iasws battled him with the strength of Allahazwj and overturned him, and Iasws shall get the army to cross (over the door held) upon my asws wrist and my asws hand’.

فَعِنْدَ ذَلِكَ قَالَ ممدَّ يَدَكَ فَأَنَا أَشْهَدم أَنْ لََ إِلَهَ إِلََّ اللَّهم وَ أَنَّ مُمَمَّداً رَسمولم اللَّهِ وَ أَن
كَ ممعْجِزَةٌ وَ أَنَّهم يََْرمجم مِنْكَ
أَحَدَ عَشَرَ نَقِيباً فَاكْتمبْ لِ عَهْداً لِقَوْمِي
فَإِن َّهممْ كَنمقَبَاءِ بَنِِ إِسْرَائِيلَ أَب ْنَاءِ دَاومدَ ع فَكَتَبَ لَهم بِذَلِكَ عَهْداً.

At that, he said, ‘Extend your asws hand, for I hereby testify that there is no god except Allahazwj, and that Muhammad saww is Rasool-Allahsaww, and you asws are a miracle, and eleven captains would be emerging from you asws, so write a pact for me for my people, for theyasws are like the (twelve) captains of the children of Israel, sons of Dawoodas’. He asws wrote out a pact for him with that’.

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530 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 14
‘From Rasool-Allah saww having said: ‘When Allah azwj Created Ibrahim as the Friend, Allah azwj Uncovered from his as sight. He as looked at a side of the Throne and he as saw Noor. He as said: ‘My as God azwj, and my as Master azwj! What is this Noor?’ He azwj Said: “O Ibrahim as! This is Muhammad saww, My azwj elite!”

He as said: ‘My as God azwj and my as Master azwj! I as see a third Noor to his saww side!’ He azwj Said: “O Ibrahim as! This is Ali asws, helper of My azwj religion!”

He as said: ‘My as God azwj and my as Master azwj! I as see two Noors following the three Noors!’ He azwj Said: ‘O Ibrahim as! These two are Al-Hassan asws and Al-Husayn asws following their asws father asws and their asws grandfather saww and their asws mother asws!’

He as said: ‘My asw God azwj and my as Master azwj! I as see nine Noors surrounding the five Noors!’ He azwj Said: “O Ibrahim as! They asws and the Imams asws from their asws children!”

He as said: ‘My asw God azwj and my as Master azwj! So, by what are they asws recognised?’ He saww said: “O Ibrahim as! Their asws firsts is Ali asws, Bin Al-Husayn asws, and Muhammad asws son of Ali asws, and Ja’far asws son of Muhammed asws, and Musa asws son of Ja’far asws, and Alasws son of Musa asws, and Muhammed asws son of Ali asws, and Ali asws son of Muhammed asws, and Al-Hassan asws son of Ali asws, and Muhammed asws son of Al-Hassan asws, Al-Qaim asws Al-Mahdi asws!”

From Rasool-Allah saww having said: ‘When Allah azwj Created Ibrahim as the Friend, Allah azwj Uncovered from his as sight. He as looked at a side of the Throne and he as saw Noor. He as said: ‘My as God azwj, and my as Master azwj! What is this Noor?’ He azwj Said: “O Ibrahim as! This is Muhammad saww, My azwj elite!”
He as said: ‘My as God awj and my as Master awj! I as see a number of Noors around them asws, their numbers cannot be counted except by You asws!’ He awj Said: “O Ibrahim as! They are their asws Shias and ones who love them asws’.

قَالَ إِبْرَاهِيمُ اللَّهُمَّ اجْعَلْنِِ مِنْ شِيعَتِهِ مَلَّام ابْنِ عُمَرَ إِنَّ أَبَا حَنِيفَةَ لَمَّا أَحَسَّ بِالْمَوْتِ رَوَى هَذَا الَْْبَََ وَ سَجَدَ ف َقمبِضَ فِِ سَجْدَتِهِ .

Ibrahim as said: ‘O Allah awj! Make me as to be from their asws Shias and one who love them asws!’ He awj Said: “I awj had Made you as so!”

قَالَ أَنْزَلَ اللَّهُمَّ فِيهِ وَ إِنَّ مِنْ شِيعَتِهِ لَِْبْراهِيمَ إِذْ جاءَ رَبَّ هُم بِقَلْبٍ سَلِيمٍ

Allah awj Revealed according to him as: And indeed from his Shias, was Ibrahim [37:83] When he came to his Lord with an unblemished heart [37:84]. Al-Mufazzal Bin Umar said, ‘When Abu Haneefa sensed the death, he reported this Hadeeth and performed Sajdah, and he died while in his Sajdah’. 531

(The books) ‘Al Taraif’ (and) ‘Al Manaqib’ of Ibn Sheh Ashub, from Tafseer Al Sudy who said,

‘When Sarah ra disliked the place of Hajar ra, Allah aswj the Exalted Revealed to Ibrahim as the Friend. He awj Said: “Go with Ismail as and his mother ra until you as descend at the house of Al-Tihamy!” – meaning Makkah – ‘I awwj shall be Spreading his as offspring and Making them a heaviness upon the ones who disbelieve in Me awwj, and will Make a great Prophet saww to be from them as, and Cause him saww to prevail over the religion, and Make twelve great ones to be from his as offspring, and Make his as offspring to be of the numbers of skies in the sky!’” 532

531 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 15
532 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 16
And before the government he used to cut off to Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘I asked Ja’far asws Bin Muhammad asws in the era of Marwan Al-Himar. I said, ‘O my Master asws! Inform me about the Sajdah of thanks which Amir Al-Momineen asws had performed. What was its reason?’

فَحَدَّثَنِِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيض بْنِ أَبِِ َََّالِبٍ ع أَنَّ رَسمولَ اللَّهِ ص وَجَّهَهم فِِ أَمْرٍ مِنْ أَمْرِهِ فَحَسمنَ فِيهِ بَلََؤمهم وَ عَظممَ فِيهِ عَنَاؤمهم ف َلَّمَّا قَدِمَ مِنْ وَجْهِهِ ذَلِكَ أَق ْبَلَ إِلَ الْمَسْجِدِ وَ رَسمو

He asws narrated to me, from his asws father asws, from his asws forefathers asws, from Ali asws Bin Abu Talib asws that Rasool-Allah saww sent him asws regarding a matter from his saww matter. He asws was good during its afflictions, and his asws fatigue during it was mighty. When he asws arrived from that task of his asws, he asws came to the Masjid, and Rasool-Allah saww had come out for Salat Al-Zohr. He asws prayed Salat with him saww.

فَلَمَّا انْصَرَفَ مِنَ الصَّلََةِ أَق ْبَلَ عَلَى رَسمولِ اللَّهِ ص فَاعْتَنَقَهم رَسمولم اللَّهِ ص ثُمَّ سَأَلَهم عَنْ سَفَرِهِ ذَلِكَ وَ مَا صَنَعَ فِيهِ فَجَعَلَ عِليٌّ ع يَمَدضثمهم وَ أَسَارِيرم وَجْهِ رَسمولِ اللَّهِ ت َلْمَعم نموراً وَ سمرموراً بَِِا حَدَّثَهم

When he asws was free from his asws Salat, he asws faced towards Rasool-Allah saww. Rasool-Allah saww hugged him asws, then asked him asws about that journey of his asws and what he asws had done during it. Ali asws narrated to him saww and the face of Rasool-Allah saww was cheerful radiating Noor and joy with what he asws had narrated to him saww.

فَلَّا أَتَى عَلِيٌّ ع عَلَى حَدِيثِهِ قَالَ لَهم رَسمولم اللَّهِ ص أَ لََ أمبَشضرمكَ يَا أَبَا الَْْسَنِ قَالَ ب َلَى فِدَاكَ أَبِِ وَ أممضي فَكَمْ مِنْ خَيرٍْ بَشَّّرْتَ بِهِ

When Ali asws came to (end) of his asws narration, Rasool-Allah saww said to him asws: ‘Shall I saww give you asws glad tidings, O Abu Al-Hassan asws? He asws said: ‘Yes, may my asws father as and my asws mother as be sacrificed for you saww! How many glad tidings you saww tend to inform with!’

قال إِنَّ جَبََْئِيلَ هَبََُ عَلَيَّ وَقْتَ الزَوَّارَيْنِ إِفَّا ذَلِكَ أَنَّ اللَّهَ ت َعَالَ أَبَلَى الْممسْلِمِينَ بِهِ بلَءً حَسَناً وَ إِنَّهم كَانَ مِنْ صَنِيعِهِ كَذَا وَ كَذَا فَحَدَّثَنِِ بَِِا أَن ْبَأْتَنِِ بِهِ

He saww said: ‘Jibraee as descended unto me saww at the time of midday and said to me saww: ‘O Muhammad saww! This son saww of your saww uncle as Ali asws has arrived to you saww, and Allah azwj the Exalted shall Try the Muslims by him asws with good Trial, and such and such would happen from his asws works’. He asws narrated to me saww with what I saww have informed you asws with it.

ثُمَّ قَالَ لِ يَا مُمَمَّدم إِنَّهم نَََا مِنْ ذِمْرَةِ آدَمَ مَنْ ت َوَلَّ شَيْثَ بْنَ آدَمَ وَصِيَّ أَبِيهِ آدَمَ وَ نَََا آدَمم بِاللَّهِ عَزَّ وَ جَلَّ

Then he asws said to me saww: ‘O Muhammad saww! The one attaining salvation from the offspring of Adam as is the one who befriended Shees as Bin Adam as, successor as of his as father as Adam as;
and Shees\textsuperscript{as} attained salvation by his\textsuperscript{as} father\textsuperscript{as} Adam\textsuperscript{as}, ad Adam\textsuperscript{as} attained salvation by Allah\textsuperscript{azwj} Mighty and Majestic;

And the ones who befriended Saam\textsuperscript{as} Bin Noah\textsuperscript{as} successor\textsuperscript{as} of Noah\textsuperscript{as} attained salvation, and Saam\textsuperscript{as} attained salvation by his\textsuperscript{as} father\textsuperscript{as} Noah\textsuperscript{as}; And Noah\textsuperscript{as} attained salvation by Allah\textsuperscript{azwj} Mighty and Majestic;

And the one who befriended Ismail\textsuperscript{as} attained salvation’ – or said: ‘Is’haq\textsuperscript{as} successor\textsuperscript{as} of Ibrahim\textsuperscript{as}, Friend of Allah\textsuperscript{azwj}, and Ismail\textsuperscript{as} attained salvation by his\textsuperscript{as} father\textsuperscript{as} Ibrahim, and Ibrahim\textsuperscript{as} attained salvation by Allah\textsuperscript{azwj} Mighty and Majestic;

And the one who befriended Yoshua\textsuperscript{as} successor\textsuperscript{as} of Musa attained salvation by Yoshua\textsuperscript{as}, and Yoshua\textsuperscript{as} attained salvation by Musa\textsuperscript{as}, and Musa\textsuperscript{as} attained salvation by Allah\textsuperscript{azwj} Mighty and Majestic;

And one who befriended Shamoun\textsuperscript{as} successor\textsuperscript{as} of Isa\textsuperscript{as} attained salvation by Shamoun\textsuperscript{as}, and Shamoun\textsuperscript{as} attained salvation by Isa\textsuperscript{as}, and Isa\textsuperscript{as} attained salvation by Allah\textsuperscript{azwj};

And he shall attain salvation, O Muhammad\textsuperscript{saww}, one who befriends Ali\textsuperscript{asws} your\textsuperscript{saww} Vizier during your\textsuperscript{saww} lifetime, and your\textsuperscript{saww} successor\textsuperscript{asws} at your\textsuperscript{saww} expiry, and Ali\textsuperscript{asws} shall attain salvation by you\textsuperscript{saww}, and you\textsuperscript{saww} will attain salvation by Allah\textsuperscript{azwj}.

O Muhammad\textsuperscript{saww}/ Allah\textsuperscript{azwj} Made you\textsuperscript{saww} chief of the Prophets\textsuperscript{as}, and Made Ali\textsuperscript{asws} chief of the successors\textsuperscript{as} and the best of them\textsuperscript{as}, and Made the Imams\textsuperscript{asws} from both your\textsuperscript{asws} offsprings up to when Allah\textsuperscript{azwj} Causes the earth and the ones upon it to be inherited’

So, Ali\textsuperscript{asws} performed Sajdah and went on to place down his\textsuperscript{asws} head upon the ground in thanks’ • 533

\textsuperscript{533} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 40 H 17
‘A shepherd of Rasool-Allah ﷺ said: ‘I heard the Prophet ﷺ saying: ‘On the night there was Ascension with me ﷺ to the sky, the Mighty, Majestic is His azwj Praise, Said: “The Rasool believes in what is Revealed unto him from his Lord” [2:285].’ ﷺ said: ‘And (so do) the Momineen’. azwj Said: “You ﷺ speak the truth, O Muhammad ﷺ! Whom have you left as caliph of your ﷺ community?” ﷺ said: ‘The best of it’. azwj Said: “Ali asws Bin Abu Talib asws! You saww said: ‘You speak the truth, O Muhammad ﷺ! Whom have you left as caliph of your ﷺ community?’ I saww said: ‘Yes’. ﷺ Chose Ali asws from it and Derive for him asws a name from My azwj Names. azwj am ‘Al-Mahmoud’ (the mot Praised One) and you saww are Muhammad saww (the praised one).

O Muhammad saww! I saww Noticed upon the earth with a notification and Chose you saww from it. I saww Derived for you saww a name from My azwj Names, so saww shall not be Mentioned in any place except and you saww will be mentioned along with Me azwj. azwj am ‘Al-Ali’ (the most Exalted), and asws is Ali asws (the exalted). O Muhammad azwj! I azwj Created you as and Created Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws, from the Origin of My azwj Noor, and Presented all your asws Wilaya unto the inhabitants of the skies and the earth. So, the one who accepted is was in My azwj Presence to be from the Momineen, and one who rejected it would be in My azwj Presence to be from the Kafirs!

O Muhammad saww! If a servant from My azwj servants were to worship Me azwj until he is cut (his neck), or he becomes like the dried-up insect, then he comes to Me azwj as a rejector of your asws Wilaya, azwj will not Forgive for him, or he acknowledges with your asws Wilaya.

O Muhammad saww! Would you saww love to see them asws? I saww said: ‘Yes, O Lord azwj!’ He azwj Said: “Turn-around from the right of the Throne!”
فَالْتَفَتُّ فَإِذَا بِعَلِيٍّ وَ فََِمَّةٍ وَ السَّنِّ وَ عَلِيض بْنِ الْْمسَينِ وَ مُمَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُمَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيض بْنِ مُوسَى وَ مُمَمَّدٍ بْنِ عَلِيٍّ وَ عَلِيض بْنِ مُمَمَّدٍ وَ الْْسَنِ بْنِ عَلِيٍّ عَ وَ الْمَهْدِيض فِِ ضَحْضَاحٍ مِنْ نمورٍ ق ميَّاماً يمصُّونَ وَ هموَ فِِ وَسَطِهِمْ يَعْنِِ الْمَهْدِيَّ كَأَنَّهم كَوْكَبٌ دمرضيٌ

I saww turned there were Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Ali Bin Al-Husayn asws, and Muhammad asws Bin Ali asws, and Ja’far asws Bin Muhammad asws, and Musa asws Bin Ja’far asws, and Ali asws Bin Musa asws, and Muhammad asws Bin Ali asws, and Ali asws Bin Muhammad asws, and Al-Hassan asws Bin Ali asws, and Al-Mahdi asws, in dunes of Noor, standing, praying Salat, and he asws was in their midst, meaning Al-Mahdi asws as if he asws was a shining star.

فَقَالَ يَا مُمَمَّدم هَؤمََءِ الْْمجَجم وَ هموَ الثَّائِرم مِنْ عِتََْتِكَ وَ عِزَّتِِ وَ جَلََلِ إِنَّهم الْْمجَّةم الْوَاجِبَم لَِْوْلِيَائِي وَ الْممنْتَقِمم مِنْ أَعْدَائِي

He azwj Said: “O Muhammad saww! They asws are the Divine Authorities, and he asws (Al-Mahdi asws) is the avenger on behalf of your saww family. By My azwj Mighty and My azwj Majesty! He asws is the Authority Obligated for My azwj friends, and the Avenger from My azwj enemies!” 534

فَلَمَّا صِرْتم إِلَ مَنْزِلِ تَأَمَّلْتمهم فَرَأَيْتم كِتَاباً لََ أَدْرِي مِنْ أَيض شَيْءٍ هموَ وَ لََ أَدْرِي الَّذِي كَتَبَ بِهِ مَا هموَ إِلَّ أَنَّهم يَنْطَوِي كَمَا يَنْطَوِي الْكمتمبم فَقَرَأْتم فِيهِ

And it is reported from Muhammad Bin Ahmad Bin Ubaydullah Al Hashimy who said, ‘I was informed with it at Surmanrayy in the year three hundred and thirty nine. He said, ‘It was narrated to me by an uncle of Abu Musa Bin Isa, from Al Zubeyr Bin Bakkar, from Ateeq Bin Yaoub, from Abdullah Bin Rabie, a man from the people of Makkah who said, ‘My father said to me,’

‘I shall narrate to you with a Hadeeth so preserve it from me and conceal it for me for as long as I live, or Allah azwj Permits regarding it with whatever He azwj so Desires. I was with the one who worked with Ibn Al-ubeyr in the Kabah. He narrated to me that Ibn Al-Zubeyr instructed the worker that they dig in the ground. We reached a rock like the camel, and we found a book placed upon that rock. I took it and concealed its matter.

فَطَلَّتْ صَبْرُ إِلَ مُثلِّي نَافِأٌ قَفَايَتُ كِتَاباً لا أَرَى مِنْ أيْ شَيْءٍ هوَ وَ لا أَرَى الَّذِي كَتَبَهُ كَيْما هَوَ أَنَّ اللَّهَ يَبْطَرُ كَمَا يَبْطَرُ الْكِتَابُ فَقَرَأْتُ فِيهِ

When I came to my house, I opened it and read a writing I do not know from which thing it was, nor did I know who was the one who wrote it. It was not except that it had been folded like what the books tend to be folder. I read in it: ‘By the first Name, there is nothing before it! Do not prevent the wisdom from its rightful ones for you would be unjust to them, nor give it to other than its deserving one, for you will be unjust to it.

٥٣٤ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 40 H 18
Allah\textsuperscript{azwj} Pours His\textsuperscript{azwj} Noor on the one He\textsuperscript{azwj} so Desires to, and Allah\textsuperscript{azwj} Guides one He\textsuperscript{azwj} so Desires to, and Allah\textsuperscript{azwj} Does whatever He\textsuperscript{azwj} Wants.

In the Name of the first Name, there is no end for Him\textsuperscript{azwj}. The Custodian upon every soul with what it earns, His\textsuperscript{azwj} Throne was upon the water! Then He\textsuperscript{azwj} Created the creatures by His\textsuperscript{azwj} Power, and Imaged them with His\textsuperscript{azwj} Wisdom, and Distinguished them with His\textsuperscript{azwj} Desire however He\textsuperscript{azwj} so Desired, and Made them as people, and tribes, and households due to His\textsuperscript{azwj} preceding Knowledge regarding them.

Then He\textsuperscript{azwj} Made from those tribes, an honourable tribe, named as Quraysh, and it is the first entrustment. Then He\textsuperscript{azwj} Made that tribe, and household Allah\textsuperscript{azwj} Specialised it with the News and the loftiness, and they are sons of Abdul Muttalib\textsuperscript{saww}. He\textsuperscript{azwj} Protected this household, and its commanders, and its governors, and its dwellers.

Then He\textsuperscript{azwj} Chose from that household, a Prophet\textsuperscript{saww} called Muhammad\textsuperscript{saww}, and he\textsuperscript{saww} is called as ‘Ahmad’ in the sky. Allah\textsuperscript{azwj} would be Sending him\textsuperscript{saww} as a Prophet\textsuperscript{saww} at the end of times, and as a deliverer of His\textsuperscript{azwj} Message, and a caller of the servants to His\textsuperscript{azwj} religion, substantiated in the Books. The Prophets\textsuperscript{as} gave the glad tidings with him\textsuperscript{saww}, and the best of the successors\textsuperscript{asws} shall inherit his\textsuperscript{saww} knowledge.

Allah\textsuperscript{azwj} would Send him\textsuperscript{saww} and he\textsuperscript{saww} would be forty years old, at the appearance of the Shirk (association), and termination of the Revelation, and appearance of the Fitna, for Allah\textsuperscript{azwj} to Cause His\textsuperscript{azwj} religion Al-Islam to prevail, and repel the Satan\textsuperscript{la} by it, and the Beneficent to be worshipped by it.

His\textsuperscript{saww} words are decisive and his\textsuperscript{as} wisdom is just. Allah\textsuperscript{azwj} would Give him\textsuperscript{saww} the Prophethood at Makkah and the authority at Taybah (Al-Medina). For him\textsuperscript{saww} would be an emigration from Makkah to Taybah, and his\textsuperscript{saww} grave would be at it. He\textsuperscript{saww} shall brandish his\textsuperscript{saww} sword and fight the ones who oppose him\textsuperscript{saww}, and he\textsuperscript{saww} will establish the legal penalties among the ones who follow him\textsuperscript{saww}. 
He saww is a witness upon the community and would be an intercessor for them on the Day of Qiyamah. He saww would be assisted by His aswj brother, son asws of his saww uncle, and his saww son-in-law, and husband of his saww daughter, and his saww successor in his saww community from after him saww, and a Divine Authority of Allah azwj upon His azwj creatures.

So, he asws will not cease to be hated, envied, abandoned, and prevented from his asws rights. There would be grudges in the hearts and malice in the chests due to the loftiness of his asws rank, and magnificence of his asws status, and his asws wisdom. And he asws is the inheritor of the knowledge, an interpreter, asked without asking, learned without ignorance, honourable without any dishonour, persistent attacker without fleeing.

He asws will not take the blame of any blamer for the Sake of Allah azwj. Allah azwj would Cause him asws to be martyred by the sword, killed. He azwj would be in charge of the capture of his asws soul, and he asws will be buried in the place well known as Al-Ghary. Allah azwj would Gather between him asws and the Prophet saww.

Then, the custodian from after him asws would be his asws son asws Al-Hassan asws, chief of the youths and adornment of the youths. He asws will be killed as innocent. He asws will be buried in the land of Tayba in the place well known as Al-Baqie.
Then, after him, asīs, Al-Husayn, asīs, would happen to the a just Imam, asīs. He, asīs, would be struck with the sword, and he, asīs, would be invited as a guest, killed by the sword upon the banks of the Euphrates during the pure (sanctimonious) days. He, asīs, would be killed by the sons (born of) menstruation, and the immoralities. He, asīs, would be buried at Karbala. His, asīs, grave would be a Noor for the people and an illumination and a (rallying) flag.

ثُمَّ يَكمونم الْقَائِمَ مِنْ بَعْدِهِ ابْنُهُ الْمُحَمَّرُ فِِ الَْْرْضِ الْمَعْرَفَةِ بِالْبَقِيعِ
Then the custodian after him \( \text{asws} \) would be his \( \text{asws} \) son Ali \( \text{asws} \), a helper of Allah \( \text{azwj} \). And he \( \text{asws} \) will be passing away (through poisoning as well) and he \( \text{asws} \) will be buried in the new city.

Then the custodian after him \( \text{asws} \) is Al-Hassan \( \text{asws} \), inheritor of the knowledge of Prophet-hood, and mine of wisdom. Radiance would be seen from the darkness due to him \( \text{asws} \). He \( \text{asws} \) will pass away (through poisoning as well) and be buried in the new city.

Then the awaited one would be after him \( \text{asws} \). His \( \text{asws} \) name is the name of the Prophet \( \text{saww} \). He \( \text{asws} \) will instruct with the justice and apply it, and he \( \text{asws} \) will prohibit from the evil and keep aside from it. By him \( \text{asws} \), Allah \( \text{azwj} \) will Remove the injustice, and by him \( \text{asws} \). He \( \text{azwj} \) will Clarify the doubts and the blindness. During his \( \text{asws} \) day, the wolf would pasture along with the sheep, and the dwellers of the sky would be pleased from him \( \text{asws} \), and the birds in the air, and the fishes in the oceans.

O there is no servant more honourable than him \( \text{asws} \) to Allah \( \text{azwj} \). Beatitude is for the one who obeys him \( \text{asws} \), and woe is for one who disobeys him \( \text{asws} \). Beatitude is for one who fights in front of him \( \text{asws} \) (alongside him \( \text{asws} \)), and he kills or is killed: Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157] and they shall be successful [2:5] These, they are the achievers [9:20]!"*

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And from him, from Al-Hassan Bin Ali Al Sulamy, from Ahmad Bin Ayoub, from Muhammad Bin Yahya Al Azdy, from Saeed Bin Aamir, from Ja’far Bin Suleyman, from Abu Haroun Al Abdy, from Umar Bin Salamah who said,

‘I witnessed an even I have not witnessed similar to it. There was none more wondrous in my view nor more occurring upon my heart, than it’. It was said, ‘O Abu Ja’far \( \text{asws} \)! And what is that?’ He said, ‘When Abu Bakr died, the people came pledging allegiance to Umar Bin Al-Khattab, when a Jew came. The Jews at Al-Medina has acknowledge him that he is their most learned, and like that was his father from before, among them.

\[535\] Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \( \text{asws} \), Ch 40 H 19
He said, ‘O Umar! Who is most learned in this community of the Book of Allahazwj and Sunnah of Hisawj Rasoolaww?’ He indicated by his hand towards Aliaww Bin Abu Talibaww. The Jew came to himaww and said, ‘O Aliaww! Are you like what Umar Bin Al-Khattan has alleged?’ Heaww said to him: ‘And what has he alleged?’ He said, ‘He claimed that youaww are the most learned of this community with the Book of Allahazwj and Sunnah of Hisawj Prophetaww.

Heaww said to him: ‘O Jew! Ask about whatever comes to you, you will be informed if Allahazwj the Exalted so Desires!’ He said, ‘I ask youaww about three, and three and one’. Heaww said: ‘And why are you not saying, seven?’ He said to himaww, ‘I am not saying seven, but I shall ask youaww about three, so if youaww were to answer me about these, I shall ask you about what is after these, or else I shall know that there isn’t any learned one among you all, and I shall go’.

Aliaww said to him: ‘So, Iaww hereby ask you by your Godazwj which You worship! If Iaww were to answer you regarding all what you ask meaww about, you will leave your religion and enter into myaww religion’. The Jew said to him, ‘I have not come except for Al-Islam’. Aliaww said to him: ‘Ask whatever you so desire’.

He said to him, ‘Inform me about the first drop of blood dripping upon the surface of the earth, which thing is it? And about the first spring to burst out upon the surface of the earth, which spring is it? And the first tree planted upon the surface of the earth, which tree is it?’

Aliaww said to him: ‘O (descendant of) Harounas! As for you (Jews), you are saying the first drop of blood to drip upon the surface of the earth was when the sonla of Adamas killed hisla brotheras, and it isn’t as what you are saying. But, Iasws say that the first drop to drip upon the surface of the earth was when Hawwawas menstruated, and that was before sheas gave birth to heras sonas Sheesas’. He said, ‘Youasws speak the truth’.

Aliaww said to him: ‘As for you (Jews), you are saying that the first tree planted upon the surface of the earth is the tree from which was (built) the ship of Noahas’, and it is the olive,
and it isn’t as what you are saying. But, it was the palm tree which had come down with Adam as from the Garden, and it is the Ajwa (date), and from it separate what you can (now) see from the varieties of the date trees’. He said, ‘You speak the truth.’

Ali asws said to him: ‘As for you (Jews), you are saying that the first spring to burst out upon the surface of the earth is the spring Al-Yaqoud (Al-Baqour), and it is the spring which happens to be in Bayt Al-Maqdis, and it isn’t as what you are saying. But it is the spring of like at which Musa as Bin Imran as and his youth had paused upon, and with them was the dead fish. It fell into it and was revived, and like that is the weather which is the spring. Nothing would attain from it except it would live.

And like that was Al-Khizr as in the forefront of Zulqarnayn as in seeking the spring of life. Al-Khizr as achieved it and drank from it, and Zulqarnayn came seeking it, but deviated away from it.’

He said, ‘You asws speak the truth. By the One azwj, there is no god except He azwj! I do find it (as such) in the Book of my (fore) father Haroun Bin Imran as. He asws had written it by his as hand and it was dictated by Musa Bin Imran as.

He said, ‘Inform me about another three. Inform me about Muhammad as, how many Imams asws would there be for him as, and which Garden will he asw be dwelling it, and who would be dwelling with him as in his Garden, and about the first stone to descend to the earth’.

Ali asws said: ‘O (descendant of) Haroun as! For Muhammad asw there are Twelve Just Imams asws. They asws will neither be harmed by the abandonment of the ones abandoning them asws, nor would they asws be lonely due to the opposition of the ones opposing them asws. They asws will be immersed in the religion from the lofty mountains in the earth.

وَ إِنَّ مَسْكَنَ مُمَّمَّدٍ فِِ جَنَّةِ عَدْنٍ الَّتِِ قَالَ اللَّهم عَزَّ وَ جَلَّ كمنْ فِيهَا فَكَانَ وَ فِيهَا ان ْفَجَرَتْ أَن ْهَارم الَْْنَّةِ وَ سمكَّانم مُمَّمَّدٍ فِِ جَنَّتِهِ أمولَئِكَ الَِث ْنَا عَشَرَ إِمَامَ
And the dwelling of Muhammad saw would be in the Garden of Aden which Allah azwj Mighty and Majestic Said regard it: “Be!” So it came into being, and therein are flowing the rivers of Paradise. And the co-dwellers of Muhammad saw in his saw Garden would be those twelve just Imams asws.

وَ أَوْلَى حَجَرٍ هَبََُ فَأَن ْتممْ ت َقمولمونَ هِيَ الصَّخْرَةم الَّتِِ فِِ ب َيْتِ الْمَقْدِسِ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولمونَ وَ لََ كَا ت َقمولmons

And the first stone to descend, so you (Jews) are saying it is the rock which it in Bayt Al-Maqdis, and it isn't as what you are saying. But it is which is in the Sacred House of Allah azwj (Kaaba). Jibraeel as had descended with it to the earth, and it is intensely whiter than the snow, but it darkened from the sins of the children of Adam as.

فَقَالَ لَهم الْيَهمودِيُّ صَدَقْتَ وَ الَّذِي لََ إِلََّهموَ إِنِض لََْجِدمهَا فِِ كِتَابِ أَبِِ هَارمونَ وَ إِمْلََءِ مموسَ

The Jew said to him asws, ‘You asws speak the truth. By the One azwj, there is no god except He azwj! I do find it as such in the Book of my (forefather) father as Haroun as, and (it was) dictated by Musa as.

فَقَالَ الْيَهمودِيُّ وَ بَقِيَتْ وَاحِدَةٌ وَ هِيَ أَخْبَِْنِِ عَنْ وَصِيض مُمَمَّدٍ كَمْ يَعِيشم وَ هَلْ يََموتم أَوْ ي مقْتَلم

The Jew said, ‘And there remains one, and it is – Inform me about the successor asws of Muhammad saw, how long would he asws live for, and will he asws be dying (a natural death) or be killed?’

فَقَالَ لَهم عَلِيٌّ ع يَا ي َهمودِيُّ وَصِيُّ مُمَمَّدٍ أَنَّهِ يَعِيشم ب َعْدَهم ثَلََثِينَ سَنَةً لََ أَزِيدم ي َوْماً وَاحِداً لََ أَن ْقمصم ي َوْماً وَاحِداً ثُمَّ ي َنْبَعِثم أَشْقَاهَا شَقِيقم عَاقِرِ نَاقَةِ (people of) Samood. He will strike me asws a strike over here, in my asws head, and my asws beard would be dyed (with blood)’.

فَقَالَ عَلِيٌّ عَلَيْهَا عَاشِرَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةً وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَفَيْفَةَ وَ شَف*
obeyed and not disobeyed, and you\textsuperscript{asws} are more rightful of this gathering than others. As for you, O Umar, so I will not pray Salat behind you, ever!’

Ali\textsuperscript{asws} said to him: ‘Restrain, O (descendant) of Haroun\textsuperscript{as}, from your voice!’ Then the (descendant) of Haroun\textsuperscript{as} brought out a letter from his sleeve written in Hebrew, and gave it to Ali\textsuperscript{asws}. Ali\textsuperscript{asws} looked into it and wept. The (descendant) of Haroun\textsuperscript{as} said, ‘What make you\textsuperscript{asws} weep?’

Ali\textsuperscript{asws} said to him: ‘O (descendant) of Haroun\textsuperscript{as}! This here is written my\textsuperscript{asws} name’. The Jew said, ‘It is Hebrew writing and you\textsuperscript{asws} are an Arab man!’ Ali\textsuperscript{asws} said to him: ‘Woe be unto you, O (descendant) of Haroun\textsuperscript{as}! This is my\textsuperscript{asws} name. As for in the Torah, my\textsuperscript{asws} name is ‘Habeel’, and in the Evangel is it ‘Habdar’.

The Jew said, ‘You\textsuperscript{asws} speak the truth. By the One\textsuperscript{azwj}, there is no god except He\textsuperscript{azwj}! It is in the handwriting of my (fore) father\textsuperscript{as} Haroun\textsuperscript{as}, and dictated by Musa Bin Imran\textsuperscript{as}, being inherited by the forefathers until it came to me’.

He (the narrator) said, ‘Ali\textsuperscript{asws} accepted (it) weeping and saying: ‘The Praise is for Allah\textsuperscript{azwj} Who did not Make me\textsuperscript{asws} to be forgotten in His\textsuperscript{azwj} Presence. The Praise is for Allah\textsuperscript{azwj} Who Affirmed me\textsuperscript{asws} in the Parchments of the righteous’. Then Ali\textsuperscript{asws} grabbed a hand of the man and went with him to his\textsuperscript{asws} house. He\textsuperscript{asws} taught him good teaching and Laws of Al-Islam’\textsuperscript{536}.

And from him, from Sawabat Bin Ahmad al Mowsily, from Abu Arourbah Al-Husayn Bin Muhammad Al Harrany, from Musa Bin Isa Al Ifreeq, from Hisham Bin Abdullah Al Dastwany, from Amro Bin Shimr, from Jabir who said, ‘I heard Salim Bin Abdullah Bin Umar Bin Al Khattab, discussing with Abu Ja’far Muhammad Bin Ali\textsuperscript{asws} at Makkah. He said, ‘I heard Abu Abdullah Bin Umar saying,

\textsuperscript{536} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 40 H 20
I heard Rasool-Allah (saww) saying: ‘Allah (azwj) Mighty and Majestic Revealed to me (saww) on the night of my (saww) ascension: “O Muhammad (saww)! Whom have you (saww) left behind as caliph in the earth upon your (saww) community?” And He (azwj) was more Knowing with that. I (saww) said: ‘O Lord (azwj)! My (saww) brother (asws).’ He (azwj) Said: “Ali (asws) Bin Abu Talib (asws).” I (saww) said: ‘Yes, O Lord (azwj)!’

Then I (azwj) Notice to the earth with another notification and chose Ali (asws) Bin Abu Talib (asws) from it. I (azwj) Made him (asws) your (saww) successor (asws). So you (saww) are chief of the Prophets (as) and Ali (asws) is chief of the successors (as). Then I (azwj) Derived a name for him (asws) from My (azwj) Names. So, I (azwj) am ‘Al-A’li’ (most Exalted) and he (asws) is Ali (asws) (exalted). O Muhammad (saww)! Created Ali (asws), and (Syeda) Fatima (asws), and Al-Hassan (asws), and Al-Husayn (asws), and the Imams (asws) from one Noor. Then I (azwj) Presented their (asws) Wilayah to the Angels. So, the one who accepted it became from the ones of Proximity, and one who rejected it became from the Kafirs.

Then He (azwj) Said: ‘O Muhammad (saww)! Would you (saww) love to see them (asws)?’ I (saww) said: ‘Yes’. He (saww) Said: “Advance in front of you (saww).” So, I (saww) went ahead in front of me (saww) and there was Ali (asws) Bin Abu Talib (asws), and Al-Hassan (asws), and Al-Husayn (asws), and Ali (asws) Bin Al-
Husayn asws, and Muhammad asws, Bin Ali asws, and Ja’far asws, Bin Muhammad asws, and Musa asws, Bin Ja’far asws, and Ali asws, Bin Musa asws, and Muhammad asws, Bin Ali asws, and Ali asws, Bin Muhammad asws, and Al-Hassan asws, Bin Ali asws, and Al-Hujjat Al-Qaim asws, as if he was a shining star in their midst.

I saww said: ‘Who are they?’ He azwj said: “They are the Imams asws, and this is Al-Qaim asws. He asws will permit My azwj Permissible and prohibit My azwj Prohibition, and he asws will take revenge from My azwj enemies. O Muhammad saww! Love him asws, for I azwj Love him asws and Love the one who loves him asws!”

Jabir said, ‘When Salim left from the Kabah, I followed him. I said, ‘O Abu Umar! I adjure you with Allah azwj! Has anyone other than your father informed you with these names?’ He said, ‘O Allah azwj! As for the hadeeth from Rasool Allah saww, so no, but I was with my father in the presence of Ka’ab Al-Ahbar, and I heard him saying, ‘The Imams asws after their Prophet saww would be upon the number of captains of the children of Israel’, and Ali asws Bin Abu Talib asws came.

Ka’ab said, ‘This comer is the first of them asws, and there will be eleven from his asws sons asws, and Ka’ab named to him their asws names in the Torah as being – Taqoubeyt, Qayzu, Dabeyra, Mafsura, Masmua, Dumouhu, Masbou, Hazar, Yasmu, Batour, Nowqas, Qaydamu.

Abu Aamir Hisham Al-Dastawany said, ‘I met a Jew called Asou Ibn Awsou at Al-Hira and he was a Rabbi of the Jews and their scholar, and I asked him about these names, and recited these to him. He said to me, ‘From where did you know these attributes?’ I said, ‘These are the names’. He said, ‘These aren’t names, but these are attributes of a group and correct descriptions in Hebrew. We find these with us in the Torah, and if you had asked anyone else about it, he would have been blind from recognising these or blinded you’.

I said, ‘And why is that so?’ He said, ‘As for the blindness, it is the ignorance with it, and as for blind you, perhaps you will happen to be a backer upon his religion, and informed with
it, and rather I acknowledge to you with these description because I am a man from the children of Harounas Bin Imranas, a believer in Muhammadasw. I have kept that a secret from my interior, from the Jews, those Al-Islam has not been presented to them, and I will never reveal it to anyone after you until I die’.

I said, ‘And why is that so?’ He said, ‘Because I find in the books of my forefathers of the past, from the sons of Harounas that we (Jews) will not believe in this Prophetasw whose name is Muhammadasw, apparently, and we shall believe in himasw in the hidden until Al-Mahdiaw Al-Qaimasws does appear. So, the one from us who comes across him, let him believe in himaw, and by himaw is attributed the last of the names’.

I said, ‘And with what is heaw attributed?’ He said, ‘It is attributed that heaw shall prevail upon the religions, all of them, and the Messiahas would emerge to himaw and make it a religion with himaw, and would be a companion of hisaww. I said, ‘Describe these attributes to me so I can know its knowledge’. He said, ‘Yes, preserve it from me and fortify (conceal) it except from its rightful ones, and its place if Allahazwj so Desires.

As for ‘Taqoubeyt’, heaw is the first of the successorsaw and successoraw of last of the Prophetsasw; and as for ‘Qayzu’, heaw is the second of the successorsaw and the first of the offspring of the elites; and as for ‘Davberya’, heaw is the second of the offspring, and chief of the martyrs; and as for ‘Mafusra’, heaw is chief of the ones worshipping Allahawj from Hisawj servants;

And as for ‘Masmua’, heaw is inheritor of knowledge of the former ones and the latter ones; and as for ‘Dumouhu’, heaw is the incomparable speaker from Allahaw, the truthful; and as for ‘Masbou’, heaw is best of the imprisoned ones in the prison of the oppressors; and as for ‘Hazar’, heaw is the deprived of hisaw right, displaced from hisaw homeland, the barred;
And as for 'Yasmu', he is the one short of life-time long of the impact; and as for 'Batour', he is fourth of his name; and as for 'Nowqas', he is named as his uncle; and as for 'Qaydamu', he is the 'lost' from his father and his mother, and absent by the Command of Allah and His Knowledge, and the rising one with His Wisdom".  

537 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 40 H 21
CHAPTER 41 – TEXTS OF THE RASOOL(^saww) UPON THEM(^asws)

1 - ك، إكمال الدين، ن، عيون أخبار الرضا عليه السلام، الْـأَمَالِيُّ لـصدوق ك، عيون أخبار الرضا عليه السلام، من طبعة مأمونة عن عبيد الله بن زيد، عن أبي رضو الله عليه السلام.

(1) From Ali Bin Al-Husayn(^asws), from his(^asws) father(^asws), from his(^asws) grandfather(^asws) having said: ‘Rasool-Allah(^saww) said: ‘The Imams(^asws) from after me(^saww) are twelve. The first of them(^asws) is you(^asws), O Ali(^asws), and their(^asws) last is Al-Qaim(^asws), the one(^asws) whom Allah(^azwj) Exalted is His(^azwj) Mention, shall conquer the east of the earth and its west’.%

2 - ك، إكمال الدين، ن، عيون أخبار الرضا عليه السلام، الْـأَمَالِيُّ لـصدوق ك، عيون أخبار الرضا عليه السلام، من طبعة مأمونة عن عبيد الله بن زيد، عن أبي رضو الله عليه السلام.

(I said, ‘O Rasool-Allah(^saww)! Guide me to the salvation’.

He(^saww) said: ‘O Ibn Sumarah! When the desires differ and the opinions are divided, so upon you is to be with Ali(^asws) Bin Abu Talib(^asws), for he(^asws) is an Imam(^asws) of my(^saww) community, and my(^saww) caliph upon them from after me(^saww), and he(^asws) is ‘الْفَارموقم’ the differentiator who shall distinguish between the truth and the falsehood.

One who asks him(^asws), he(^asws) will answer him, and one who seeks his(^asws) guidance he(^asws) will guide him, and one who seeks the truth from him(^asws) - would find it, and one who seeks the guidance – he would get plenty of it, and one who seeks shelter to him(^asws) he(^asws) would secure him, and one who adheres with him(^asws) he(^asws) would grant him salvation, and one who follows him(^asws) he(^asws) would guide him.

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538 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen(^asws), Ch 41 H 1
O Ibn Sumarah! Safe is the one at peace with him \textit{saww} and befriends him \textit{saww}, and destroyed is the one who repels against him \textit{saww} and is inimical to him \textit{saww}.

And from him \textit{saww} are two Imams \textit{saww} of my \textit{saww} community and two chiefs of the youths of the inhabitants of the Paradise – Al-Hassan \textit{saww} and Al-Husayn \textit{saww}, and nine from the sons \textit{saww} of Al-Husayn \textit{saww}, ninth of them \textit{saww} being a custodian of my \textit{saww} community. He \textit{saww} will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny”.

(The book) ‘Ikmal Al Deen’ – By the preceding chain from Abdul Rahman Bin Samurah who said,

‘Rasool-Allah \textit{saww} said: ‘May Allah \textit{azwj} Cursed the disputers regarding the religion of Allah \textit{azwj} upon the tongue of seventy Prophets, and the one who disputes regarding Signs of Allah \textit{azwj}, so he has blasphemed. Allah \textit{azwj} Mighty and Majestic Said: \textbf{None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4].}

And one who interprets the Quran by his opinion so he has fabricated the lie upon Allah \textit{azwj}, and one who issues verdicts (Fatwas) to the people without knowledge, the Angels of the skies and the earth curse him, and every innovation is a straying and every straying, its way is to the Fire’.

Abdul Rahman Bin Sumarah said, ‘I said, ‘O Rasool-Allah \textit{saww}! Guide me to the salvation’ – and continued the Hadeed approximate to it”.

4 - In the absence of the hadith, the book ‘Al Amaali of Al Sadouq’ – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl) from Ibn Abbas who said,

‘Rasool-Allahsaww said: ’One whom it cheers that he lives mysaww life and dies mysaww death, and enters the Garden of Eden, mysaww house, and adheres with a branch (plant) which mysaww Lordazwj Mighty and Majestic Planted, then Said to it: “Be!” So it came into being, then let him have the Wilayah of Al Husayn asws Bin Abu Talib asws, and let him takes as Imams asws with the successors asws from his sons asws.

5 - In the absence of the hadith, the book ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hamza Bin Humran, from his father, from Abu Hamza,

‘From Ali asws Bin Al-Husayn asws, from his asws father asws, from Amir Al-Momineen asws. A man came to himasws and said to himasws, ’O Abu Al-Hassan asws! Youasws are being called ’Amir Al-Momineen’, so who placed youasws as commander upon them?’ Allahazwj Mighty and Majestic Made measws a commander upon them’.

The man came to Rasool-Allahsaww. He said, ’O Rasool-Allahsaww! Is Aliasws being truthful regarding what heasws is saying that Allahazwj Placed himasws as commander upon Hisazwj creatures?’

The Prophetasaww was angered, then said: ’Aliasws is ’Amir Al-Momineen’ by the Wilayah from Allahazwj Mighty and Majestic, having been Pacted for him above Hisazwj Throne. And Iasaww

541 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 4
keep His\(^{azwj}\) 
Angels as witnesses upon that Ali\(^{asws}\) is caliph of Allah\(^{azwj}\) and Divine Authority of Allah\(^{azwj}\), and he\(^{asws}\) is the Imam\(^{asws}\) of the Muslims.

Obedience to him\(^{asws}\) is paired with obedience to Allah\(^{azwj}\), and disobedience to him\(^{asws}\) is paired with disobedience to Allah\(^{azwj}\). So, the one who ignores him\(^{asws}\), so he has ignored me\(^{saww}\), and one who recognises him\(^{asws}\) so he has recognised me\(^{saww}\), and one who denies his\(^{asws}\) Imamate so he has denied my\(^{saww}\) Prophet-hood, and one who rejects his\(^{asws}\) commander-ship so he has rejected my\(^{saww}\) Messenger-ship.

And one who repels his\(^{asws}\) merits so he has derogated me\(^{saww}\), and one who fights him\(^{asws}\), so he has fought me\(^{saww}\), and one who reviles him\(^{asws}\), so he has reviled me\(^{saww}\) because he\(^{asws}\) is from me\(^{saww}\), Created from my\(^{saww}\) clay. And he\(^{asws}\) husband of my\(^{saww}\) daughter\(^{asws}\) Fatima, and father\(^{asws}\) of my\(^{saww}\) two (grand) sons\(^{asws}\) Al-Hassan\(^{asws}\) and Al-Husayn\(^{asws}\).

Then he\(^{saww}\) said: 'I\(^{saww}\), and Ali\(^{asws}\), and (Syeda) Fatima\(^{asws}\), and Al-Hassan\(^{asws}\), and Al-Husayn, and nine from the sons\(^{asws}\) of Al-Husayn\(^{asws}\) are Divine Authorities of Allah\(^{azwj}\) upon His\(^{azwj}\) creatures. Our\(^{asws}\) enemies are enemies of Allah\(^{azwj}\), and our\(^{asws}\) friends are friends of Allah\(^{azwj}\).

From Al-Hassan Bin Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) having said: ‘I\(^{asws}\) heard Rasool-Allah\(^{saww}\) saying: ‘I\(^{saww}\) am chief of the Prophets\(^{saww}\), and Al\(^{asws}\) Bin Abu Talib\(^{asws}\) is chief of the successors\(^{asws}\), and Al-Hassan\(^{asws}\) and Al-Husayn\(^{asws}\) are both chiefs of the youths of the inhabitants of the Paradise, and the Imams\(^{asws}\) after them\(^{asws}\) are chiefs of the pious. Our\(^{asws}\) friends are friends of Allah\(^{azwj}\), and our\(^{asws}\) enemies are enemies of Allah\(^{azwj}\), and obedience to us\(^{asws}\) is obedience to Allah\(^{azwj}\), and disobedience to us\(^{asws}\) is disobedience to Allah\(^{azwj}\) Mighty and Majestic’.

542 Bihar Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 5
543 Bihar Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 6
From Abu Ja’far Al-Baqir asws, from his asws forefathers having said: ‘Rasool-Allah saws said: ‘Grab hold of this short-haired one, meaning Ali asws, for he asws is the greatest truthful, and he asws is the differentiator - differentiating between the truth and the falsehood. One who loves him asws, Allah aswj would Guide him, and one who hates him asws, Allah aswj would Hate him, and one who stays behind from him asws, Allah aswj would Obliterate (Destroy) him asws. And from him asws are two chiefs of my saws community – Al-Hassan asws and Al-Husayn asws, and they asws are both my saws (grand) sons asws. And from Al-Husayn asws are the guiding Imams asws. Allah aswj would Grant them my saws knowledge, and my saws understanding, so be with their Wilayah and do not be taking any confidant from besides them asws, for the Wrath from your Lord aswj would be released upon you, and one upon whom is released the Wrath from his Lord aswj, so he has perished [20:81] and what is the life of the world except for a deceptive pleasure? [3:185].

While we were in the presence of Abdullah Bin Masoud, we were displaying our (versions of) Quran to him, when a young man said to him, ‘Did your Prophet as pact to you how many caliphs would happen to be after him saww?’

He said, ‘You are of young age, and this is a thing no one has asked me about before you. Yes, our Prophet saww did pact to us that there would be twelve caliphs after him saww, being of the number of captains of the children of Israel’.

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544 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 7
545 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 8
We were seated in a circle wherein was Abdullah Bin Masoud. A Bedouin came and said, 'Which one of you is Abdullah?' Abdullah Bin Masoud said, 'I am Abdullah'. He said, 'Did your Prophet saww narrate to you all how many caliphs will happen to be after him saww?' He said, 'Yes, twelve, the number of captains of the children of Israel'.

And Jareer said, from Ash'as, from Ibn Masoud, and this Hadith is end-to-end, he said, ‘We were seated in the Masjid and with us was Abdullah Bin Masoud. A Bedouin came and said, ‘Is Abdullah among you?’ He said, ‘Yes, I am Abdullah. What is your need?’ He said, ‘O Abdullah! Did your Prophet saww inform you how many caliphs would happen to be among you?’ He said, ‘You have asked me about a thing no one has asked me since I arrive at Al-Iraq. Yes, twelve, the number of captains of the children of Israel’.


‘From the Prophet saww having said: ‘The caliphs after me saww would be twelve, like the number of captains of the children of Israel’’. 547

I was with my father in the presence of the Prophet saww. I heard him saww saying: There will happen to be twelve commanders after me saww. Then he saww lowered his saww voice. I said to my father, ‘What is that Rasool-Allah saww hid?’ He said, ‘He saww said: ‘All of them from Quraysh’’. 548

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

Rasool-Allah saww said: ‘The matter of my saww community will not cease to be apparent until twelve caliphs pass, all of them being from Quraysh’. 549

547 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 10
548 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 11
549 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 12
I heard Abdullah son of Ja’far Al-Tayyar as saying: ‘We were in the presence of Muawiya, and (so were) Al-Hassan as, Al-Husayn as, and Abdullah Bin Al-Abbas, and Umar Bin Abu Salama, and Usama Bin Zayd, discussion of a Hadeeth flowed between him and him, and he said to Muawiya Bin Abu Sufyan, ‘I heard Rasool-Allah saww saying: ‘I am foremost with the Momineen than their own selves [33:6], then my brother asws Ali asws Bin Abu Talib as is foremost with the Momineen than their own selves [33:6].

When he asws is martyred, so my asws (grand) son asws Al-Hassan asws is foremost with the Momineen than their own selves [33:6], then my asws (grand) son asws Al-Husayn asws is foremost with the Momineen than their own selves [33:6]. So when he asws is martyred, then his asws son asws Ali asws is foremost with the Momineen than their own selves [33:6], and you asws will come across him asws, O Ali asws!

Then my asws son asws Muhammad asws Bin Ali Al-Baqir asws is foremost with the Momineen than their own selves [33:6], and you asws will come across him asws, O Husayn asws. And it would be perfected by twelve Imams asws, nine from the sons asws of Al-Husayn asws.

Abdullah said, ‘Then it was testified by Al-Hassan asws, and Al-Husayn asws, and Abdullah Bin Abbas, and Umar Bin Abu Salamah, and Usama Bin Zayd. They testified for me as in the presence of Muawiya’.

Suleyman Bin Qays said, ‘And I had heard that from Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Usama, they had heard that from Rasool-Allah saww’. 550

(14) – ك، إكمال الدمين ل، الأمامي للصدوق أبي عين سعد عن ابن عبيبي عن الحسن بن سعيد عن حماد بن عبيبي عن ابي إبراهيم بن عمر البناني عن

أبي الطفيل عن أبي حفص محمد بن علي الناصر عن أبيه عليه السلام قال رسول الله ص لأخير المؤمنين ع أكثب ما أقبل عليكم فقال با نبي الله أ

توفحُ عَلِيَّ الْسَّبَيْنِ

(The books) ‘Ikmal Al Deen’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar al Yamani, from Abu Al Tufeyl,

‘From Abu Ja’far Muhammad Ali Al-Baqir asws, from his asws forefathers asws, ‘Rasool-Allah saww said to Amir Al-Momineen asws: ‘Write, what I asww to dictate to you asws’. He asww said: ‘O Prophet asww of Allah aszw! Are you saww fearing the forgetfulness upon me asws?’

He asww said: ‘I asww am not fearing the forgetfulness upon you asws, and I asww have already supplicated to Allah aszw for you asws that He asww Cause you asww to memorise and not let you asws be forgetful, but write for your asws associates’. I asww said: ‘And who are my asws associates, O Prophet asww of Allah aszw?’

He asww said: ‘The Imams asws from your asws sons asws. Due to them asws my asww community would be quenched the rain, and due to them asws their supplications will be Answered, and due to them asws Allah aszw would Send down the Mercy from the sky; and this is their asws first’ – and he asww gestured by his asww hand towards Al-Hassan Bin Ali asws. Then he asww gestured by his asww hand towards Al-Husayn asws, then said: ‘And the Imams asws from his asws sons asws, 551.

(551) Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 14

‘From Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws, having said: ‘I asws said to Rasool-Allah asww, ‘Inform me asws with the number of the Imams asws after you asww’. He asww said: ‘O Ali asws! They asws are twelve. Their asws first is you asws, and their asws last is Al-Qaim asws, 552.

(552) Bihar Al Anwar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 15

A man came to Ibn Masoud, he said, ‘Did your Prophet saww narrate to you all how may caliphs there will happen to be after him saww?’ He said, ‘Yes. No one has asked be

552 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 15
about it before you, and you are young aged of the people. He saww had said: 'There will happen to be after me saww, the number of captains of Musa asws'.

A man came to Abdullah Bin Masoud and said, 'O Abdul Rahman! Did you Prophet saww narrate to you all how many caliphs there will happen to be after him saww?' He said, 'Yes, and no one has asked me about it before you, and you are of young age. Yes, he saww had said: 'There will happen to be after me asws the number of captains of Musa asws'.

A Bedouin came to Abdullah Bin Masoud, and his companions were in his presence. He said, 'Is there Abdullah Bin Masoud among you?' They indicated to him. Abdullah said to him, 'You have found him, so what is your need?'

He said, 'I want to ask you about something if you have heard it from Rasool-Allah saww, you can inform us with it. Did your Prophet saww narrate to you how many caliphs there would be after him saww?' He said, 'No one has asked me about this since I arrive at Al Iraq. Yes, the caliph are twelve caliphs like the number of captains of the children of Israel'.

And from Usman Bin Abu Sheyba, and Abu Ahmad, and Yusuf Bin Musa al Attar, and Sufran Bin Wakie, from Jareer Bin As’ad Bin Sawwar, from Aamir Al Shaby, from his uncle, from Qays Bin Abd who said,

A Bedouin came to Abdullah Bin Masoud, and his companions were in his presence. He said, 'Is there Abdullah Bin Masoud among you?' They indicated to him. Abdullah said to him, 'You have found him, so what is your need?'

He said, 'I want to ask you about something if you have heard it from Rasool-Allah saww, you can inform us with it. Did your Prophet saww narrate to you how many caliphs there would be after him saww?' He said, 'No one has asked me about this since I arrive at Al Iraq. Yes, the caliph are twelve caliphs like the number of captains of the children of Israel'.
'I came with my father to the Masjid and Rasool-Allah saww was addressing. I heard him saww saying: 'After me saww there will be twelve, meaning commanders'. Then he saww lowered his saww voice and I saww did not know what he saww said. So, I said to my father, 'What did he saww say?' He said, 'He saww said: ‘All of them would be from Quraysh’'.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

I heard Rasool-Allah saww saying: ‘There will happen to be twelve commanders after me saww’. Then he saww spoke, but it was too low for me what he saww said: So, I asked my father, ‘What is that which he saww said?’ He said, ‘He saww said: ‘All of them would be from Quraysh’’. 

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

I heard the Prophet saww saying: ‘There will happen to be twelve commanders after me saww, and he saww said a phrase I did not hear it. The people said, ‘He saww said: ‘All of them would be from Quraysh’”.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)
I came to the Prophet ﷺ and heard him saying: ‘This command will never expire until twelve caliphs own it, all of them’. He ﷺ said a soft phrase, I did not understand it. So, I said to my father, ‘What did he say?’ He said, ‘He said: ‘All of them would be from Quraysh’.”

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams of guidance, after Rasool-Allah ﷺ, are from Clan of Hashim (Imam Ali the first one and Imam Mahdi the 12th Imam!!)

The people of this religion will not cease to be honourable, impregnable, helping against the ones who oppose them until there are twelve caliphs’. Then he said a phrase the people did not hear. So, I said to my father, ‘What was the phrase the people could not hear?’ He said, ‘He said: ‘All of them would be from Quraysh’.”

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams of guidance, after Rasool-Allah, are from Clan of Hashim (Imam Ali the first one and Imam Mahdi the 12th Imam!!)

559 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 22
‘The Prophet \textit{saww} said: ‘This community will not cease to be straight of its apparent matters against their enemies, until twelve caliphs pass, all of them being from Quraysh’. So, I went to his house. I said, ‘Then what would happen?’ He said, ‘The troubles’’. \textsuperscript{561}

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams\textsuperscript{asws} of guidance, after Rasool-Allah\textit{saww}, are from Clan of Hashim\textsuperscript{as} (Imam Ali\textit{asws} the first one and Imam Mahdi\textit{asws} the 12\textsuperscript{th} Imam\textit{asws}!!)

I entered to see Rasool-Allah\textit{saww} with my father. He\textit{saww} said: ‘This community will not cease to be righteous of its apparent affairs against their enemies until twelve kings’ – or said: ‘twelve caliphs’. Then he\textit{saww} said a phrase hidden unto me. So, I asked my father. He said, ‘He\textit{saww} said: ‘All of them from Quraysh’’. \textsuperscript{562}

(I am narrating) ‘Al Khisaal’ – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Al A’ala Bin Salim, from Yazeed Bin Haroun, from Shareek, from Simak, and Abdullah Bin Umeyr, and Husaym Bin Abdul Rahman who said, ‘We heard Jabir Bin Samurah saying,

‘I was with my father in the presence of the Prophet\textit{saww} and I heard him\textit{saww} saying: ‘There will happen to be after me\textit{saww}, twelve commanders’. Then he\textit{saww} lowered his\textit{saww} voice. So, I asked my father. He said, ‘He\textit{saww} said: ‘All of them would be from Quraysh’’. \textsuperscript{563}

\textsuperscript{561} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textit{asws}, Ch 41 H 24
\textsuperscript{562} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textit{asws}, Ch 41 H 25
\textsuperscript{563} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textit{asws}, Ch 41 H 26
27 – ل، الخصال القطان عن عقبة الله بن محمد عن عائشة بن غالب عن زيد بن ذي القار عن عائشة بن زيد بن حرب و زياد بن عن علامة و حمسي بن عدن عن حمسي عن حمسي عن حمسي عن حمسي عن جابر بن سمرة قال:


(Rasool-Allah ﷺ said: ‘There will happen to be twelve commanders after me ﷺ, apart from being impregnable’. He said in his Hadeeth, ‘Then he ﷺ spoke with something I did not understand’. And one of them said in his Hadeeth, ‘I asked my father’. And one of them said, ‘I asked the people, so they said, ‘He ﷺ said: ‘All of them would be from Quraysh’.”.564

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams ﷺ of guidance, after Rasool-Allah ﷺ, are from Clan of Hashim55 (Imam Ali ﷺ the first one and Imam Mahdi ﷺ the 12th Imam ﷺ)

28 – ل، الخصال القطان عن عقبة الله بن محمد بن الحارث عن شيخ بن عبد الله عن عائشة بن غالب عن عائشة بن زيد بن حرب و زياد بن عن علامة و حمسي بن عدن عن حمسي عن حمسي عن حمسي عن جابر بن سمرة قال:


(I heard the Prophet ﷺ saying: ‘The affairs of this community will not cease to be lofty upon the one who opposes it until twelve caliphs rule’. Then he ﷺ said a hidden phrase, I could not understand it. So, I asked the one who was bear to the Prophet ﷺ than I was. He said, ‘He ﷺ said: ‘All of them would be from Quraysh’”.565

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams ﷺ of guidance, after Rasool-Allah ﷺ, are from Clan of Hashim55 (Imam Ali ﷺ the first one and Imam Mahdi ﷺ the 12th Imam ﷺ)

564 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 41 H 27
‘The Prophet saww said: ‘The people of this religion will not cease to be helped against the ones who oppose them up to twelve caliphs’. The people went on to stand and stand, and he saww spoke with a phrase I could not understand it. So, I said to my father, or my brother, ‘Which thing did he saww say?’ He said, ‘He saww said: ‘All of them would be from Quraysh’’.  

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

The book) ‘Al Ghayba’ of the sheykh Al Tusi – By this chain from Muhammad Bin Usman, from Ahmad Bin Abu Khaysama, from Yahya Bin Maen, from Abdullah Bin Al Salih, from Al Lays, from Sa’ad, from Khalaf Bin Yazeed, from Saeed Bin Abu Hilaal, from Rabie Bin Sayd who said, ‘I was in the presence of Shaqeeq Al Asbahy. He said, ‘I heard Abdullah Bin Umar saying,

‘I heard Rasool-Allah saww saying: ‘Behind me saww there will happen to be twelve caliphs’’.  

(A clear fabrication from the son of Umar Bin Al Khattab)

The book) ‘Ghayba’ of the sheykh Al Tusi – ‘By this chain, from Ahmad, from Affan, and Yahya Bin Is’haq Al Salihayni, from Hammad Bin Salamah, from Abdullah Bin Umar (Bin Al Khattab), from Al Tufeyl who said,‘Abdullah Bin Umar said, ‘O Abu Al Tufeyl! Count twelve from the clan of Ka’ab Bin Lapy, then there will be betrayals and hypocrisy’’.  

‘The religion will not cease to prevail, not being harmed by the one who oppose it, until twelve caliphs stand, all of them being from Quraysh’’. 

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566 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 29  
568 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 31  
This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allahsaww, are from Clan of Hashims (Imam Aliasws the first one and Imam Mahdisawws the 12th Imamasws!!)

(I was with my father in the Masjid and Rasool-Allahsaww was addressing. I heard himasws saying: ‘There will happen to be twelve after measws’. Then hesaww lowered hisasws voice, I do not know what hesaww said. So, I said to my father, ‘What did hesaww say?’ He said, ‘Heasws said: ‘All of them would be from Quraysh’.

(The books) ‘Uyoon Akhbar Al-Rezaasws’ (and) ‘Al Khisaal’ – Ahmad Bin Muhammad Bin Is’haq the judge who said, ‘It is narrated to us by Abu Ya’la, from Ali Bin Al Ja’ad, from Zuheyr Bin Muawiya, from Ziyad Bin Khaysama, from Al Aswad Bin Saeed Al Hamdany who said, ‘I heard Jabir Bin Samurah saying,

‘I heard Rasool-Allahasws saying: ‘There will happen to be twelve caliphs after measws, all of them being from Quraysh’. When he returned to his house, I went to him in what is between me and him. I said, ‘Then what will happen?’ He said, ‘Then the troubles would happen’.

This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allahsaww, are from Clan of Hashims (Imam Aliasws the first one and Imam Mahdisawws the 12th Imamasws!!)

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570 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 33
571 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 34
(The book) ‘Al Khisaal’ – It is narrated to us by Ahmad Bin Muhammad Bin Is’haq the judge who said, ‘It is informed to us by Abu Khalifa, from Ibrahim Bin Basshar, from Sufyan, from Abdul Malik Bin Abu Umeyr who heard Jabir Bin Samurah saying,

‘I heard Rasool-Allah saww saying: ‘The affairs will not cease to continue until twelve men rule upon them’. Then he saww spoke with a phrase hidden unto me. So, I said to my father, ‘What did he say?’ He said, ‘He said, ‘All of them would be from Quraysh’’.572

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!!)

(The book) ‘Al Khisaal’ – It is narrated to us by Ahmed Bin Muhammad Bin Is’haq the judge, from Jamid Bin Shuayn Al Balkhy, from Bishr Bin Al Waleed Al Kindy, from Is’haq Bin Yahya Bin Talha Bin Abdullah, from Ma’bad Bi Khalid, from Jabir Bin Sumarah,

‘From the Prophet saww having said: ‘This religion will not cease to be righteous, not being harmed from its enemies, or from the ones who oppose it, until there happen to be twelve commanders, all of them being from Quraysh’’.573

(The book) ‘Al Khisaal’ – It is narrated to me by Abu Bakr Bin Abu Dawood, from Is’haq Bin Ibrahim Bin Shazan, from Al Waleed Bin Hisham, from Muhammad, from Mukhawwal Bin Zakwan who said, ‘It is narrated to me by my father, from his father, from Ibn Sirreen, from Jabir Bin Sumarah Al Shuwaie who said,

‘I was in the presence of the Prophet saww. He saww said: ‘This command will be in charge of twelve’. The people shouted, so I could not hear what he saww said. So, I said to my father, and he was nearer to Rasool-Allah saww than I was. I said, ‘What did Rasool-Allah saww say?’ He
said, ‘He said: ‘All of them would be from Quraysh, and each of them would be such, none like him would have been seen’’.574

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams\(^{asws}\) of guidance, after Rasool-Allah\(^{saww}\), are from Clan of Hashim\(^{as}\) (Imam Ali\(^{asws}\) the first one and Imam Mahdi\(^{asws}\) the 12\(^{th}\) Imam\(^{asws}\))

(I wrote to Jabir Bin Samurah with my slave Nafie, ‘Infor me with something you heard from Rasool-Allah\(^{saww}\). He wrote, ‘I heard Rasool-Allah\(^{saww}\) saying on the day of Friday, in the evening of the stoning of Al Aslami: ‘The religion will not cease to be established until the establishment of the House, and there will happen to be twelve caliphs upon you, all of them being from Quraysh’’.575

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams\(^{asws}\) of guidance, after Rasool-Allah\(^{saww}\), are from Clan of Hashim\(^{as}\) (Imam Ali\(^{asws}\) the first one and Imam Mahdi\(^{asws}\) the 12\(^{th}\) Imam\(^{asws}\))

‘This community, among them would be twelve. So when the number is fulfilled, they will be tyrannous, and rebellious, and there will be arrows between them’.576 (This is a reference to the twelve false imams)

574 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 37
575 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 38
576 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 39
‘Abu Al-Khuld narrated it and he swore for him upon it that this community will not be destroyed until there happen to be twelve caliphs in it, all of them acting with the guidance and religion of the truth’.

(The book) ‘Al Khisaal’ – Abdullah Bin Muhammad Al Sabig, from Muhammad Bin Saeed, from Al-Hassan Bin Ali Bin Ziyad, from Ismail Al Tayyan, from Abu Usama, from Sufran, from Burd, from Mak'howl, it was said to him,

‘The Prophet saww said: ‘There will happen to be twelve caliphs after me saww’. He said, ‘Yes’, and he mentioned another word’.

(The book) ‘Al Khisaal’ – By this chain from Abu Usama, from Ibn Mubarak, from Ma’mar, from the one who heard Wahab Bin Munabbih saying,

‘There will happen to be twelve caliphs. Then the troubles would happen, then such and such would happen, then such and such would happen’.

(The book) ‘Uyoon Akhbar Al-Reza asws (and) ‘Al Khisaal’ – By this chain from Al Waleed Bin Muslim, from Safwan Bin Amro, from Shureyh Bin Ubeyd, from Amro Al Bakaie, from Ka’ab Al Ahbar who said,

‘Regarding the caliphs, they are twelve. Some when it would be during their termination, and a righteous party would come, Allah azwj would Extend for them regarding the age. Like that Allah azwj has Promised this community’.

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577 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 40
578 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 41
579 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 42
580 Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 43
Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, [24:55]. He said, ‘And like that Allah azwj Dealt with the children of Israel, and it isn’t (difficult) for the Mighty that He azwj Gathers for the community for a day, or half a day, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]’.

The affairs of my community will not cease to prevail until twelve caliphs pass, all of them being from Quraysh’.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)}
The book 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al-Rezaasws, (and) 'Al Khisaal' – My father, from Sa’ad, from Ibn Yazeed, from Hammad Bin Isa, from Abdullah Bin Muskan, from Aban Bin Khalaf, from Suleym Bin Qays Al Hilali,

‘From Salman Al-Farsiqa, may Allahazwj have Mercy upon himqa, said, ra ‘I entered to see the Prophet saww and there was Al-Husayn asws upon his saaw thigh, and he saaw was kissing his asws lips, and he asws was saying: ‘You asws are a chief son asws of a chief. You asws are an Imam asws son asws of an Imam asws. You asws are a Divine Authority son asws of a Divine Authority father asws of nine Divine Authorities, their asws ninth being their asws Qaim aswsasws, 584.


‘Ja’farasws Bin Muhammadasws, from his asws father asws, from his asws forefathers asws, from Aliasws having said: ‘Rasool-Allah saww said: ‘Receive glad tidings! Then receive glad tidings!’ – three times. ‘But rather an example of my saaw community is like an example of rain. It is not known whether its beginning is better or its end.

An example of my saaw community is like an example of a garden a general army feeds from it. Then a general army feeds from it. Perhaps its last one is an army its width happens to be an ocean, and its depth its tallness and branches, and its beauty a shield.

And how can a community be destroyed (when) i saww am its beginning, and twelve from after me saww are from the chiefs, and the ones of understanding and the (leader of Salat in front of) Messiah Ibn Maryamas are its last. But they will be destroyed between that, the followers of the troubles. They aren’t from meas and i saww am not from themas. 585

(584) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 48
From Abu Ja’far asws the 2nd, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wa sallam said to his companions: ‘Believe in the Night of Pre-determination (Laylat Al Qadr), it happens to be for Ali asws Bin Abu Talib asws and his sons asws, the eleven, after me’.

50 - ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الْقَطَّانم عَنْ سَعْدٍ عَنِ النَّهْدِيض عَنِ ابْنِ عملْوَانَ عَنْ عَمْرِو بْنِ خَالِدَ، دٍ عَنِ ابْنِ ََرِيفٍ عَنِ ابْنِ ن مبَاتَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَِْعْتم رَسمولَ اللَّهِ ص ي َقمولم أَنَا وَ عَلِيٌّ وَ الَْْسَنم وَ الْْمسَينْم وَ تِسْعَةٌ مِنْ وملْدِ الْْمسَينِْ ممطَّهَّرمونَ مَعْصموممونَ

51 - ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الْقَطَّانم عَنِ مُمَمَّدِ بْنِ مَعْقِلٍ الْقِرْمِيسِينِِض عَنْ مُمَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَصْرِيض عَنْ إِب ْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِيهِ عَنْ أَبِِ عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِي ع قَالَ قَالَ رَسمولم اللَّهِ ص أَنَا سَيضدم النَّبِيضينَ وَ عَلِيُّ بْنم أَبِِ ََالِبٍ سَيضدم الْوَصِيضينَ وَ إِنَّ أَوْلِيَائِي اث ْنَا عَشَرَ أَوَّلْمممْ عَلِيُّ بْنم أَبِِ ََالِبٍ وَ آخِرمهممم الْقَائِمم

52 - ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الْقَطَّانم عَنْ مُمَمَّدِ بْنِ مَعْقِلٍ الْقِرْمِيسِينِِض عَنْ مُمَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَصْرِيض عَنْ إِب ْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِيهِ عَنْ أَبِِ عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِي ع قَالَ قَالَ رَسمولم اللَّهِ ص أَنَا سَيضدم النَّبِيضينَ وَ عَلِيُّ بْنم أَبِِ ََالِبٍ سَيضدم الْوَصِيضينَ وَ إِنَّ أَوْلِيَائِي اث ْنَا عَشَرَ أَوَّلْمممْ عَلِيُّ بْنم أَبِِ ََالِبٍ وَ آخِرمهممم الْقَائِمم

587 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 50
589 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 52
53 - On the hands of the people, there is an obligation on them according to the command of their masters, and the Muslimeen will be destroyed between that, one who isn’t from him and one who disobeys them.

From Zayd son of Ali asws Bin Al-Husayn asws, from his father Ali asws Bin Al-Husayn asws, from his asws father having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘How can a community be destroyed (when) I saww and Ali asws and eleven from my saww sons asws, ones of understanding are their first and (leader of Salat in front of) the Messiah Isa asws Bin Maryam asws is their last? But, he will be destroyed between that, one who isn’t from him asws and isn’t from me saww’. 590

54 - On the hands of the people, there is an obligation on them according to the command of their masters, and the Muslimeen will be destroyed between that, one who isn’t from him and one who disobeys them.

From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘The Imams asws from the sons of Al-Husayn asws, one who obeys them asws so he has obeyed Allah azwj and one who disobey them asws so he has disobeyed Allah azwj. They asws are the firmest hand, and they asws are the means to Allah azwj Mighty and Majestic’. 591

55 - On the hands of the people, there is an obligation on them according to the command of their masters, and the Muslimeen will be destroyed between that, one who isn’t from him and one who disobeys them.

From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘Jibraeel as was informed me saww from Allah azwj Mighty and Majestic having said: “Ali Bin Abu Talib asws is My azwj Divine Authority and judge of My azwj religion. I azwj shall Extract from his asws Subl, Imams asws would be standing with My azwj Command and calling to My azwj Way. By them asws saww shall Repel the afflictions away from My azwj servants and My azwj maids, and due to them asws azwj shall Send down from My azwj Mercy’. 592

56 - On the hands of the people, there is an obligation on them according to the command of their masters, and the Muslimeen will be destroyed between that, one who isn’t from him and one who disobeys them.

From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘The Imam of Salat in front of the Muslimeen Mighty and Majestic Mighty having said: “How can a community be destroyed (when) Rasool-Allah sallallahu alayhi wasallam and Ali asws and eleven from my sons asws, ones of understanding are their first and (leader of Salat in front of) the Messiah Isa asws Bin Maryam asws is their last? But, he will be destroyed between that, one who isn’t from him and one who disobeys them. The Imams from the sons of Al-Husayn asws, one who obeys them so he has obeyed Allah azwj and one who disobey them so he has disobeyed Allah azwj. They are the firmest hand, and they are the means to Allah azwj Mighty and Majestic’. 591

From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘Jibraeel as was informed me saww from Allah azwj Mighty and Majestic having said: “Ali Bin Abu Talib asws is My azwj Divine Authority and judge of My azwj religion. I azwj shall Extract from his asws Subl, Imams asws would be standing with My azwj Command and calling to My azwj Way. By them asws saww shall Repel the afflictions away from My azwj servants and My azwj maids, and due to them asws azwj shall Send down from My azwj Mercy’. 592

From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah sallallahu alayhi wasallam said: ‘The Imam of Salat in front of the Muslimeen Mighty and Majestic Mighty having said: “How can a community be destroyed (when) Rasool-Allah sallallahu alayhi wasallam and Ali asws and eleven from my sons asws, ones of understanding are their first and (leader of Salat in front of) the Messiah Isa asws Bin Maryam asws is their last? But, he will be destroyed between that, one who isn’t from him and one who disobeys them. The Imams from the sons of Al-Husayn asws, one who obeys them so he has obeyed Allah azwj and one who disobey them so he has disobeyed Allah azwj. They are the firmest hand, and they are the means to Allah azwj Mighty and Majestic’. 591

The books ‘Ikmal Deen’ (and) ‘Uyyon Akhbar Al-Reza asws; Al Talaqany, from Muhammad Bin Hammam, from Al Himery, from Al Khashab, from Abu Al Musanna Al Nakhaie,

The book ‘Uyyon Akhbar Al-Reza asws; By a chain of Al Tameemi,

The book ‘Uyyon Akhbar Al-Reza asws; Ahmad Bin Ali Bin Ibrahim Hashim, from his father, from his grandfather, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

The book ‘Uyyon Akhbar Al-Reza asws; Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Natana, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,
‘It is narrated to me by my Master Al Bin Musa Al-Reza asws, from his asws forefathers asws, from Ali asws, from the Prophet saww having said: ‘One whom it cheers that he looks at the red ruby stick which Allah azwj Mighty and Majestic Planted by His azwj Hand, and be adhering with it, then let him be with Wilayah of Ali asws and the Imams asws from his asws sons, for they asws are the Choice of Allah azwj, and His awj elites, and they asws are the ones Infallible from every sin and mistake’. 593

57 - ك، إكمال الدين، فإن أحب رضى عليه السلام العالم المخلص عن الأسود، عن المخلص عن بالناظرين عن ابن أبّاطل عن أبي بن عبيد بن أبي المطلاع عن أبي بكر بن أبّاطل، وأهلهم مكتوم، فخلقنا و أوصيانا، و فخلص الله تعالى، أبى بن أبي بكر بن أبي المطلاع بن أبي المطلاع عليه السلام، وكلاهما كافر.

(The books) ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al-Reza asws: – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father, from Yahya Bin Abu Al Qasim,

‘From Al-Sadiq asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘The Imam asws after me saww are twelve. Their asws first one is Ali asws Bin Abu Talib asws and their asws last is Al-Qaim asws. They asws are my saww caliphs, and my saww successors asws, and my saww guardians asws, and Divine Authorities of Allah aswj upon my saww community from after me saww. The acknowledger with them asws is a Momin and the denier to them asws is a Kafir’. 594

58 - ك، إكمال الدين، فإن أحب رضى عليه السلام العالم المخلص عن الناظرين، عن ابن أبّاطل، عن أبي بن عبيد بن أبي المطلاع، عن أبي بكر بن أبّاطل، وداله، عن أبي بكر بن أبي المطلاع، عليه السلام، وكلاهما كافر.

(The book) ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al-Reza asws: – Al Talaqany, from Muhammad Bin Hammam, from Ahmad bin Bundar, from Ahmad bin Hilal, from Ibn Abu Umeir, from Al Mufazzaal,

‘From Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, my saww Lord aswj Majestic is His aswj Majestic, Revealed to me saww. He awj said: ‘O Muhammad saww! I saww Noticed to the earth with a notification and Chose you saww from it, and Made you saww a Prophet saww, and Derive a name for you saww from My awj Names. So, I awj am ‘Al-Mahmoud’ (the most Praised One) and you saww are ‘Muhammad’ (the praised one).

ثم طلبت الثانى خاطرت بها عيني و خعلت لي و جرى و خلقت و فракти و أبا ذكرت و خعلت لها أبداً من أسماء فائض الأعلى و هو تعالى.

Then awj Noticed secondly and Chose Ali asws from it, and Made him asws your saww successor asws and your awj caliph, and husband asws of your saww daughter asws, and father asws of your saww offspring, and I awj Derived a name for him asws from My awj Names. So, I awj am ‘Al-Ali Al-A’ala’ (the most Exalted of the exalted ones), and he asws is ‘Ali asws (the exalted).

و خالط فأطمة و الحسن و أسماء من لرُكْم، ثم طلبت و خلقت لهم على الملائكة فنام فيهم كما كان علدي من المظليين.

593 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 56
And I\(\text{asws}\) Made (Syeda) Fatima\(\text{asws}\), and Al-Hassan\(\text{asws}\) and Al-Husayn\(\text{asws}\) from both your\(\text{asws}\) Noors, then Presented their\(\text{asws}\) Wilayah unto the Angels. So, the one who accept it became from the Proximity in My\(\text{azwj}\) Presence.

O Muhammad\(\text{saww}\)! If a servant from My\(\text{azwj}\) servant were to worship Me\(\text{azwj}\) until he (his neck) is cut and he becomes like the dried up insect, then he comes to Me\(\text{azwj}\) as a rejector of their\(\text{asws}\) Wilayah, I\(\text{azwj}\) will neither Settle him into My\(\text{azwj}\) Garden nor Shade him beneath My\(\text{azwj}\) Throne!

O Muhammad\(\text{saww}\)! Would you\(\text{saww}\) love to see them\(\text{asws}\)? I\(\text{saww}\) said: 'Yes, O Lord\(\text{azwj}\)!' The Mighty and Majestic Said: 'Raise your\(\text{saww}\) head!' I\(\text{saww}\) raised my\(\text{saww}\) head, and there I\(\text{saww}\) was with Noors of Ali\(\text{asws}\), and (Syeda) Fatima\(\text{asws}\), and Al-Hassan\(\text{asws}\), and Al-Husayn\(\text{asws}\), and Ali\(\text{asws}\) Bin Al-Husayn\(\text{asws}\), and Muhammad\(\text{asws}\) Bin Ali\(\text{asws}\), and Ja'far\(\text{asws}\) Bin Muhammad\(\text{asws}\), and Musa\(\text{asws}\) Bin Ja'far\(\text{asws}\), and Ali\(\text{asws}\) Bin Musa\(\text{asws}\), and Muhammad\(\text{asws}\) Bin Ali\(\text{asws}\), and Ali\(\text{asws}\) Bin Muhammad\(\text{asws}\), and Al-Hassan\(\text{asws}\) Bin Ali\(\text{asws}\), and the Divine Authority son\(\text{asws}\) of Al-Hassan\(\text{asws}\). Al-Qaim\(\text{asws}\) was in their\(\text{asws}\) midst like the shining star.

O Muhammad\(\text{saww}\)! Who are they\(\text{asws}\)? He\(\text{azwj}\) Said: "They\(\text{asws}\) are the Imams\(\text{asws}\), and this is Al-Qaim\(\text{asws}\) who will permit My\(\text{aswj}\) Permissible, and prohibit My\(\text{aswj}\) Prohibition, and by him\(\text{asws}\) shall Take Revenge from My\(\text{aswj}\) enemies, and he\(\text{asws}\) is a rest for My\(\text{aswj}\) friends, and he\(\text{asws}\) is the one who shall heal the hearts of your\(\text{saww}\) Shias from the oppressors and the rejectors and the Kafirs.

He\(\text{asws}\) will throw out Al-Laat and Al-Uzza (Abu Bakr and Umar) as two fresh ones and burn them both. The People would be Tried by them on that day more severely than the Trial of the calf (of the children of Israel) and Al-Samiri\(\text{lay}\), 595

595 - (The book) ‘Al Ihtijaj’ –

\(\text{Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen}\(\text{asws}\), Ch 41 H 58
‘It is reported from the Prophet saww having said to Ali asws Bin Abu Talib asws: ‘O Ali asws! No one will love you asws except one whose birth is good, nor hate you asws except one whose birth is wicked, nor befriend you asws except a Momin, nor be inimical to you asws except a Kafir!’

Abdullah Bin Masoud stood up to him and said, ‘O Rasool-Allah azwj! We have recognised one of wicked birth (bastard) and the Kafir during your saww lifetime due to his hatred of Ali asws and enmity to him asws, but what is a sign of the one of wicked birth and the Kafir, after you saww when he will manifest Al-Islam with his tongue and hide his concealed secrets?’

He saww Said: ‘O Ibn Masoud! Ali asws Bin Abu Talib asws is your Imam asws after me saww and my saww caliph among you all. So, when he asws passes away, it would be Al-Hassan asws, then Al-Husayn asws, my saww two (grand) sons asws would be your Imams asws after him asws and my saww caliphs upon you all.

Then, nine from the sons asws of Al-Husayn asws, one after one, would be your Imams asws and my saww caliphs upon you all, their asws ninth being their asws rising one of my saww community. He asws shall fill it (the earth) with fairness and justice just as it would have been filled with injustice and tyranny.

No one will love them asws except one whose birth is good, nor hate them asws except one whose birth is wicked, nor befriend them asws except a Momin nor be inimical to them except a Kafir.

One who denies one asws of them asws, so he has denied me saww, and one who denies me saww so he has denied Allah azwj Mighty and Majestic, and one who rejects one asws of them asws, so he has rejected me saww, and one who rejects me saww, so he has rejected Allah azwj Mighty and Majestic, because obedience to them asws is obedience to me saww, and obedience to me saww is obedience to Allah azwj, and disobedience to them saww is disobedience to me saww, and disobedience to me saww is disobedience to Allah azwj Mighty and Majestic.

O Ibn Masoud! Beware of finding any uneasiness within yourself from what I saww am decreeing, for you will blaspheme. By the Might of my saww Lord azwj! Neither am I saww a
pretender nor do I saww speak from personal desire regarding Ali asws and the Imams asws from their asws (his asws) sons asws.

Then he saww said, and he saww had raised his saww hands towards the sky: 'O Allah azwj! Befriend the one who befriends my saww caliphs and Imams asws of my saww community from after me saww, and be Inimical to the one inimical to them asws, and Help the one who helps them asws and Abandon the one who abandons them asws, and do not Leave the earth empty from one asws of them asws standing with Your azwj Argument, whether apparent, clear, or fearing, obscure, lest Your azwj religion be nullified, and Your azwj Arguments, and Your azwj Proofs'.

Then he saww said: ‘O Ibn Masoud! I saww have gathered for you all in this place of mine what if you were separate from it, you will be destroyed, and if you were to adhere with it, you will attain salvation, and the greetings be upon one who follows the Guidance [20:47]'.

(K, إكمال الدين الطَّالَقَانُِِّ عَنْ أَحَْْدَ ا لَْْمْدَانِِض عَنْ مُمَمَّدِ بْنِ هِشَامٍ عَنْ عَلِيض بْنِ الْْمسَينِْ السَّائِحِ عَنِ الَْْسَنِ بْنِ عَلِي  عَنْ آبَائِهِ ع قَالَ:  قَالَ رَسمولم اللَّهِ ص لِعَلِيض بْنِ أَبِِ ََالِبٍ ع وَ ذَكَرَ مِثْلَهم 10

596 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 59 a
Then Rasool-Allah 
\textit{saww} said: ‘Jibraeel \textit{as} has informed me \textit{saww} with their \textit{asws} names and names of their \textit{asws} fathers \textit{asws}, 598

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Abu Al Magra’a, from Muhammad Bin Salim, from Aban Bin Taghlib who said,

‘I heard Abu Abdullah \textit{asws} saying: “Rasool-Allah \textit{saww} said: ‘One who wants to live my \textit{saww} life and die my \textit{saww} passing away, and enter the Garden of Eden which my \textit{azwj} Lord Promised me \textit{saww}, a branch from its branch He Planted with His \textit{azwj} Hands, then Said to it: “Be!” So, it came into being, then let him have the Wilayah of Ali \textit{asws} Bin Abu Talib \textit{asws}, and the successors \textit{asws} from after him \textit{asws}, then let him be in the Wilayah of Ali \textit{asws} and befriend his \textit{asws} friends and be inimical to his \textit{asws} enemies, and take as Imams \textit{asws} with the successors \textit{asws} from after him \textit{asws}."

They \textit{asws} are my \textit{saww} family, from my \textit{saww} flesh and my \textit{saww} blood. Allah \textit{azwj} would Give them \textit{asws} my \textit{saww} understanding and my \textit{saww} knowledge. I \textit{saww} complain to Allah \textit{azwj} of my \textit{saww} community, the deniers of their \textit{asws} merits, the cutters of my \textit{saww} connection regarding them \textit{asws}, and I \textit{saww} swear by Allah \textit{azwj}, they will be killing my \textit{saww} son \textit{asws}. May Allah \textit{azwj} not avail them my \textit{saww} intercession’’. 599

(From Amir Al-Momineen Ali \textit{asws} Bin Abu Talib \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘One who loved to live my \textit{saww} life and die my \textit{saww} passing away, and enters the Garden of Eden which my \textit{saww} Lord \textit{azwj} promised me \textit{saww}, a branch from its branch He \textit{azwj} Planted with His \textit{azwj} Hand, then Said to it: “Bel!” So, it came into being, then let him have the Wilayah of Ali \textit{asws} Bin Abu Talib \textit{asws} and the successors \textit{asws} from after him \textit{asws}, for they will not throw you out from the guidance and will not enter you into any straying’’. 600

598 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textit{asws}, Ch 41 H 60
‘Rasool-Allah	extsuperscript{saaw}’ said: ‘One who wants to live my	extsuperscript{saaw} life and die my	extsuperscript{saaw} passing away and enter the Paradise which my	extsuperscript{saaw} Lord	extsuperscript{azwj} Promised me	extsuperscript{saaw}, and it is a branch from its branches He	extsuperscript{azwj} Planted it with His	extsuperscript{azwj} Hand, and it is the Garden of eternity, then let him	extsuperscript{asws} have the Wilayah of Ali	extsuperscript{asws} and his	extsuperscript{asws} offspring from after him	extsuperscript{asws}, for they	extsuperscript{asws} will never exit him from a door of guidance and will never enter him into a door of straying’.

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‘From Abu Al-Hassan Al-Reza	extsuperscript{asws} having said: ‘Rasool-Allah	extsuperscript{saaw} said: ‘One who loves that he lives my	extsuperscript{saaw} life and dies my	extsuperscript{saaw} passing away and enters the Garden of Eden which my	extsuperscript{saaw} Lord	extsuperscript{azwj} Promised me	extsuperscript{saaw}, a branch from its branches He	extsuperscript{azwj} Planted with His	extsuperscript{azwj} Hand, then Said to it: “Bel”, so it came into being, then let him have the Wilayah of Ali	extsuperscript{asws} Bin Abu Talib	extsuperscript{asws} and the successors	extsuperscript{asws} from after him	extsuperscript{asws}, for they	extsuperscript{asws} will neither exit you from guidance not enter you into a straying’.

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‘I heard Abu Abdullah	extsuperscript{asws} saying: ‘The people became heedless of the words of Rasool-Allah	extsuperscript{saaw} regarding Ali	extsuperscript{asws} on the day of Ghadeer Khumm just as they became heedless of the day of drinking place of mother of Ibrahim	extsuperscript{asws} (Mariah the Coptic).

The people came to him	extsuperscript{saaw} to console him	extsuperscript{saaw}. Ali	extsuperscript{asws} came to be near from Rasool-Allah	extsuperscript{saaw} but could not find a place. When Rasool-Allah	extsuperscript{saaw} saw they were not making space for Ali	extsuperscript{asws}, he	extsuperscript{saaw} called out: ‘O community of the people! Make way for Ali	extsuperscript{asws}!’
Then he saww grabbed his asws hand and seated him asws with him saww upon his saww mat, then said: 'O community of the people! They asws are People asws of my saww Household. You are disregarding them asws while I saww am still alive? By Allah azwj! If I saww am absent from you, then Allah azwj will not be Absent from you.

Surely the calmness, and the rest, and the pleasure, and the happiness, and the glad tidings, and the affection, and the love is for one who follows Ali asws and has his asws Wilayah, and submits to him asws and to the successors asws from after him asws, would have a right that I saww include them in my saww intercession, because they asws are my saww followers.

And one who follows me, then he is from me, [14:36] – an example flowing in me saww, of one followed Ibrahim as, because I saww am from Ibrahim as and Ibrahim as is from me saww. His as Religion is my saww Religion, and his as Sunnah is my saww Sunnah, and his as merit is from my saww merit, and I saww am superior than him as, and my saww merit for him as is a merit of ratification. My saww words are the Words of the Exalted: Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

Surely, your saww merits are their asws merits, and your saww rights are their asws rights, and obedience to you saww is obedience to them asws, and disobeying you saww is disobeying them asws.

603 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 65
And they asws are the Imams asws of guidance from after you saww. Your saww soul flows in them asws and their asws souls flow in you saww from your saww Lord azwj, and they asws are your saww family from your saww clay, and your saww flesh and your saww blood.

وَ حَدَّ أَخْرَى الْلَّهُ فِيهِمْ سَمْنَةً وَ سَمْنَةُ الْنَّبِيِّ الْأَمِينِ بَيْنَهُمْ وَ بَيْنَ الْأَنْبِيَاءِ فَكَذَلِكَ وَ هُمْ خَلَقْتَهُمْ عَلَى عَلَمِي مِنْ بَعْدِكَ حَقًّا عَلَيْهِمْ أَصْلِفِهِمْ وَ أَخْلاَصِهِمْ وَ أَحْضَرَهُمْ وَ أَخْضَرَهُمْ وَ لَاحْقَ مِنْ أَخْلَاقِهِمْ وَ وَالَّمَا حَلَّلْتُهُمْ

Allah azwj has Flowed your saww Sunnah and Sunnah of the Prophets as from before you saww in them asws, and they asws are treasurers upon My azwj Knowledge from after you saww. There is a right upon Me azwj, I azwj have Chosen them, and Selected them asws, and Purified them asws, and am Pleased with the m asws, and salvation is for the one who loves them asws and befriends them asws and submits to their asws merits!

Then Rasool-Allah saww said: ‘Jibraeel asws has come to me saww with their asws names, and names of their asws fathers asws, and ones who love them asws, and the submitter to their asws merits’.

(Ikmal Al Deen) – Someone else from our companions, from Muhammad Bin Hammam, from Ja’far Al Fuzary, from Al-Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Hars, from Al Mufazzal, from Yunus Bin Zabyan, from Jabir Al Jufy who said,

‘I heard Jabir Bin Abdullah saying, ‘When Allah azwj Mighty and Majestic Revealed: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59] unto His azwj Prophet saww, I said, ‘O Rasool-Allah saww! We do recognise Allah azwj and His azwj Rasool saww, but who are the ones with Divine Authority, those Allah azwj has Paired obedience to them asws with obedience to you saww?’

قَالْ همَّ خَلَقْتَهُمْ يَا خَلَقْتَهُمْ بَيْنَ النَّبِيِّ الْأَمِينِ بَيْنَ الْأَنْبِيَاءِ فَكَذَلِكَ وَ هُمْ خَلَقْتَهُمْ عَلَى عَلَمِي مِنْ بَعْدِكَ حَقًّا عَلَيْهِمْ أَصْلِفِهِمْ وَ أَخْلاَصِهِمْ وَ أَخْضَرَهُمْ وَ أَخْضَرَهُمْ وَ لَاحْقَ مِنْ أَخْلَاقِهِمْ وَ وَالَّمَا حَلَّلْتُهُمْ

He said: ‘They asws are my saww caliphs, O Jabir, and Imams asws of the Muslims after me saww. Their first one is Ali asws Bin Abu Talib asws, then Al-Hassan asws, then Al-Husayn asws, then Ali Bin Al-Husayn asws, then Muhammad Bin Ali asws well known in the Torah as Al-Baqir, and you will come across him asws, O Jabir! So, when you do meet him asws, then convey the greetings from me saww to him asws.

The book) ‘Ikmal Al Deen’ – Amir Al Momineen asws, Ch 41 H 66
Then Al-Sadiq Ja'far asws, then Musa asws Bin Ja'far asws, then Ali asws Bin Musa asws, then Muhammad asws Bin Ali asws, then Ali asws Bin Muhammad asws, then Al-Hassan asws Bin Ali asws, then (one with) my saww name and my saww teknonym, the Divine Authority of Allah azwj in His azwj earth, and His azwj remaining one asws among His azwj servants, the son asws of Al-Hassan asws Bin Ali asws.

That is the one asws who Allah azwj, Exalted is His azwj Mention, would Grant victory upon his asws hands over the easts of the earth and its wests, that is the one asws who shall disappear from his asws Shias and his asws friends in an occultation. No one will remain affirmed upon the word of his asws Imamate except one whose heart Allah azwj Tests for the Eman’.

He (the narrator) said, ‘Jabir said, ‘O Rasool-Allah saww! Will the Shias benefit with him asws during his asws occultation?’ He saww said: ‘Yes, by the One aswj Who Sent me saww with the Prophet-hood! They will benefit by him asws, being illuminated by the Noor of his asws Wilayah during his asws occultation, like the people tend to benefit by the sun and even if it is covered by the clouds.

O Jabir! This is a hidden Secret of Allah azwj and a treasure of His azwj Knowledge, so conceal it except from its rightful ones’.

Jabir Al Ansari said,

‘I entered to see Ali asws Bin Al-Husayn asws. While I was discussing with him asws when Muhammad asws Bin Ali Al-Baqir asws came out from the presence of his saww womenfolk, and there was hair at the front of his asws head, and he asws was a young boy. When I sighted him asws, my limbs trembled and every hair in my body stood up, and I looked at him asws and said, ‘O boy! Come forward!’

He asws came forward. Then I said, ‘Turn back!’ He asws turned back. I said, ‘Etiquettes of Rasool-Allah aswj, by the Lord aswj of the Kabah!’

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605 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 67 a
Then I went closer and said, ‘What is your*asws name, O boy?’ He*asws said: ‘Muhammad!’ I said, ‘Son of who?’ He*asws said: ‘Son of Ali*asws Bin Al-Husayn*asws’. I said, ‘O my son*asws! May my soul be sacrificed for you*asws! So, you*asws are Al-Baqir*asws, then!’ He*asws said: ‘Yes, so deliver to me*asws what Rasool-Allah*saww had encumbered you with’.

I said, ‘O my Master*aazwj Rasool-Allah*aaww had given me the glad tidings of the remaining (alive) until I meet you*aaww. He*aaww had said to me: ‘When you do meet him*aaww, then convey the greetings from me*aaww to him*aaww. Thus Rasool-Allah*aaww conveys the greetings unto you*aaww’.

Abu Ja’far*aasws said: ‘O Jabir! And upon Rasool-Allah*aaww be the greetings, for as long as the skies and the earth stand, and the greetings be upon you, O Jabir, like what you have delivered’.

And Jabir, after that, used to come and go to him*aasws and learn from him*aasws. Muhammad*aasws Bin Ali*aasws ask about something. Jabir said to him*aasws, ‘By Allah*aazwj! I did not enter into a prohibition of Rasool-Allah*aaww. He*aaww had informed me that you*aasws are Imams*aasws of guidance from the People*aasws of his*aaww Household from after him*aaww, and the wisest of the people when young, and their most learned when older, and he*aaww had said: ‘Do not (try to) teach them*aasws, for they*aasws are more learned than you are!’’

Abu Ja’far*aasws said: ‘Rasool-Allah*aaww spoke the truth. By Allah*aazwj! I am more learned than you are of what*aasws asked about, and I*aasws have been Given the wisdom as a child; all that is due to the Grace of Allah*aazwj upon us*aasws and His*aazwj Mercy to us*aasws, People*aasws of the Household*aazwj’.

606 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen*aasws, Ch 41 H 67 b

68...
And I\(^{azwj}\) shall Place him in My\(^{azwj}\) Vicinity, and obligated for him My\(^{azwj}\) Honour, and Complete upon him My\(^{azwj}\) Bounties, and Make him to be from My\(^{azwj}\) special ones, and My\(^{azwj}\) sincere ones. If he calls out to Me\(^{azwj}\), I\(^{azwj}\) shall Respond to him, and if he supplicates to Me\(^{azwj}\), I\(^{azwj}\) shall Answer him, and if he asks Me\(^{azwj}\) I\(^{azwj}\) shall Give it, and if he is silent, I\(^{azwj}\) shall Initiate him, and if he is evil I\(^{azwj}\) shall have Mercy on him, and if he flees away from Me\(^{azwj}\), I\(^{azwj}\) shall Call him back, and if he returns to Me\(^{azwj}\), I\(^{azwj}\) shall Accept him, and if he knocks on My\(^{azwj}\) Door, I\(^{azwj}\) shall Open it.

And one who does not testify that there is no god except I\(^{azwj}\) Alone, or does testify and does not testify that Muhammad\(^{saww}\) is My\(^{azwj}\) servant and My\(^{azwj}\) Rasool\(^{saww}\), or does testify with that and does not testify that Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) is My\(^{azwj}\) caliph, or does testify that and does not testify that the Imams\(^{asws}\) from his\(^{asws}\) sons\(^{asws}\) are My\(^{azwj}\) Divine Authorities, so he has rejected My\(^{azwj}\) Bounties, and belittled My\(^{azwj}\) Magnificence, and disbelieved in My\(^{azwj}\) Signs, and My\(^{azwj}\) Books.

If he aims for Me\(^{azwj}\), I\(^{azwj}\) shall Bar him, and if he asks Me\(^{azwj}\), I\(^{azwj}\) shall Deprive him, and if he calls out to Me\(^{azwj}\), I\(^{azwj}\) will not Listen to his call, and if he supplicates to Me\(^{azwj}\), I\(^{azwj}\) will not hear his supplication, and if he hopes for Me\(^{azwj}\), I\(^{azwj}\) shall disappoint him, and that would be his Recompense from Me\(^{azwj}\), and I am not the least unjust to the servants! [50:29]

Jabir Bin Abdullah Al-Ansari stood up and said, ‘O Rasool-Allah\(^{saww}\)! And who are the Imams\(^{asws}\) from the sons of Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)?

[Translation of the Arabic]

فَقَامَ جَابِرم بْنِ عَبْدِ اللَّهِ الَْْنْصَارِيُّ ف َقَالَ يَا رَسمولَ اللَّهِ وَ مَنِ الَْْئِمَّةم مِنْ وملْدِ عَلِيض بْنِ أَبِِ ََالِبٍ
He saww said: ‘Al-Hassan asws and Al-Husayn asws, two chiefs of the youths of the inhabitants of Paradise, then chief of the worshippers during his asws era Ali asws Bin Al-Husayn asws, then Al-Baqir Muhammad asws Bin Al asws, and you shall come across him asws. So when you do meet him asws, then convey to him asws the greetings from me saww.

ثم السواد حفظن بن تعتقدن لا الكاظم تموس بن حفظن ثم الواصلي على بن تموس ثم الفقيه تعتقدن بن على على ثم النادي على بن تعتقدن ثم النبي الحسن بن علی ثم البيت المقدم بالله مهدي النبي الذي بعل الأول عدله و فسطا كما شدط طلما و خوارا

Then Al-Sadiq Ja’far asws Bin Muhammad asws, then Al-Kazim Musa asws Bin Ja’far asws, then Al-Reza Ali asws Bin Musa asws, then Al-Taqi Muhammad asws Bin Ali asws, then Al-Hadi Ali asws Bin Muhammad asws, and Al-Zaki Al-Hassan asws Bin Ali asws, then his asws son Al-Qaim asws (standing) with the truth, Mahdi asws of my saww community who will fill the earth with justice and fairness just as if would have been filled with injustice and tyranny.

هؤلاء يا جابر خلفائي وأوصيائي وأولادي وأعيان من أطاعهن فقده أطاعون من عصاصين فقد عصصاي ومن أكثر واحدا منهم فقد أركيهم.

O Jabir! They asws are my saww caliphs, and my saww successors asws, and my saww children, and my saww family asws. One who obeys them asws, so he has obeyed me saww, and one who disobeys them asws, so he has disobeyed me saww and one who denies one asws of them asws, so he has denied me saww. Due to them azwj Allah azwj Withholds the skies from falling upon the earth except by His azwj Permission, and due to that He azwj Protects the earth from shaking with its inhabitants”.

607

The book) ‘Ikmal Al Deen’ – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Khalid, from Muhammad Bin Dawood, from Muhammad Bin Al Jaroud, from Ibn Nubata who said,

‘Amir Al-Momineen asws emerged to us one day and in his asws hand was a hand of his asws son Al-Hassan asws, and he asws said: ‘Rasool-Allah saww had come out to us one day and my asws hand was in his asws hand like this, and he saww was saying: ‘The best of the creation after me saww, and their chief is this brother asws of mine saww, and he saw is an Imam asws of every Muslim, and commander of every Momin after my saww expiry.

آلا و كي أقول إن خير الحلف بغيره و سيدتهم إني هذا وهو إمام كل مسلم و أمير كل مؤمن بعده وفاتي

Indeed! And I asws am saying the best of the creation after me asws and their chief is this son asws of mine asws, and he asws is Imam asws of every Muslim and commander of every Momin after my asws expiry.

607 Bihar Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 68
Indeed! And he asws will be oppressed after me asws just as I asws was oppressed after Rasool-Allah saww! And best of the creation and their chief after my asws son asws Al-Hassan asws is his asws brother asws Al-Husayn asws, the oppressed after his asws brother asws, the killed in the land of distress and afflictions (Karbala). Indeed! He asws and his asws companions would be from the chiefs of the martyrs on the Day of Qiyamah.

And from after Al-Husayn asws would be nine from his asws subl, caliphs of Allah azwj in His azwj earth, and His azwj Divine Authorities upon His azwj servants, and His azwj trustees upon His azwj Revelation, and Imams asws of the Muslims, and guides of the Momineen, and chiefs of the pious, their ninth being Al-Qaim asws, the one asws by whom Allah saww Mighty and Majestic would Fill the earth with light after the darkness, and justice after its tyranny, and knowledge after its ignorance.

By the One azwj Who Sent my asws brother saww as a Prophet saww, and Specialised me asws with the Imamate, the Revelation had descended from the sky upon the trustworthy Jibraeel asw; and Rasool-Allah saww had been asked and I asws was in his saww presence, about the Imams asws after him saww. He saww had said to the questioner: 'I Swear by the sky with the constellations [85:1]. Their asws number is the number of the constellation. By the Lord azwj of the nights and the days and the months! Their asws number is like the number of the months'.

The questioner said, 'So, who are they asws, O Rasool-Allah saww?' Rasool-Allah saww had placed his saww hand upon my asws head and said: 'This is their asws first, and their asws last is Al-Mahdi asws. One who befriends them asws, so he has befriended me saww, and one who is inimical to them asws, so he has been inimical to me saww, and one who loves them asws, so he has loved me saww, and one who hates them so he has hated me saww, and one who denies them asws, so he has denied me saww, and one who recognises them asws, so he has recognised me saww.

By them asws Allah azwj Mighty and Majestic shall Protect His azwj religion, and by them asws He azwj will Build His azwj city, and by them asws He azwj Sustains His azwj servants, and by them asws He azwj
Sends down the drops from the sky, and by them\textsuperscript{asws} do the Blessings of the earth emerge, and they\textsuperscript{asws} are my\textsuperscript{saww} successors\textsuperscript{asws}, and my\textsuperscript{saww} caliphs, and Imams\textsuperscript{asws} of the Muslims, and Masters\textsuperscript{asws} of the Momineen\textsuperscript{saww}.

(From Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'One who loves to adhere with my\textsuperscript{saww} religion and sail the ship of salvation after me\textsuperscript{saww} so let him be led by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and be inimical to his\textsuperscript{asws} enemies and befriend his\textsuperscript{asws} friends, for he\textsuperscript{asws} is my\textsuperscript{saww} successor\textsuperscript{asws}, and my\textsuperscript{saww} caliph upon my\textsuperscript{saww} community during my\textsuperscript{saww} life-time, and after my\textsuperscript{saww} expiry, and he\textsuperscript{asws} is Imam\textsuperscript{asws} of every Muslim and commander of every Momin after me\textsuperscript{saww}."


\textit{His\textsuperscript{asws} words are my\textsuperscript{saww} words, and his\textsuperscript{asws} instructions are my\textsuperscript{saww} instructions, and his\textsuperscript{asws} prohibitions are my\textsuperscript{saww} prohibitions, and his\textsuperscript{asws} nature is my\textsuperscript{saww} nature; and his\textsuperscript{asws} helper is my\textsuperscript{saww} helper, and his\textsuperscript{asws} abandoner is my\textsuperscript{saww} abandoner'.

Then he\textsuperscript{saww} said: 'One who separates from Ali\textsuperscript{asws} after me\textsuperscript{saww} will not see me\textsuperscript{saww} and I\textsuperscript{saww} will not see him on the Day of Qiyamah, and one who opposes Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Prohibited the Paradise upon him and Make his abode to be the Fire; and one who abandons Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Abandon him on the Day of Presentation (Qiyamah), and one who helps Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Help him on the Day he meets Him\textsuperscript{azwj}, and Indoctrinate him His\textsuperscript{azwj} Arguments during the Questioning'.

Then he\textsuperscript{saww} said: 'Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two Imams\textsuperscript{asws} of my\textsuperscript{saww} community after their\textsuperscript{asws} father\textsuperscript{asws}, and two chiefs of the youths of the people of the Paradise. Their\textsuperscript{asws} mother\textsuperscript{asws} is chieftess of women of the worlds, and their\textsuperscript{asws} father\textsuperscript{asws} is chief of the successors\textsuperscript{asws}. And from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} are twelve Imams\textsuperscript{asws}, their ninth being Al-Qaim\textsuperscript{asws} from my\textsuperscript{saww} sons\textsuperscript{asws}. Obeying them\textsuperscript{asws} is obeying me\textsuperscript{saww}, and disobeying them\textsuperscript{asws} is disobeying me\textsuperscript{asws}.'

\textsuperscript{608} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 69
I saww complain to Allah aswj of the deniers of their asws merits and the derogators of their asws sanctities after me saww, and I suffice with Allah as a Guardian, [4:45], and a Helper to my saww family, and Imams asws of my saww community, and to take Revenge from the rejectors of their asws rights, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

And I saww and Ali asws are two fathers asws of this community. One who recognises us asws, so he has recognised Allah aswj, and one who denies us asws, so he has denied Allah aswj Mighty and Majestic; and from Ali asws are two chiefs of my saww community, and two chiefs of the youths of the people of Paradise, Al-Hassan asws and Al-Husayn asws. And from the sons asws of Al-Husayn asws are nine Imams asws. obeying them asws is obeying me saww and disobeying them asws is disobeying me saww. Their asws ninth is their asws Qaim asws (Rising one) and their asws Mahdi (Guided one).  

And I saww and Ali asws are two fathers asws of this community. One who recognises us asws, so he has recognised Allah aswj, and one who denies us asws, so he has denied Allah aswj Mighty and Majestic; and from Ali asws are two chiefs of my saww community, and two chiefs of the youths of the people of Paradise, Al-Hassan asws and Al-Husayn asws. And from the sons asws of Al-Husayn asws are nine Imams asws. obeying them asws is obeying me saww and disobeying them asws is disobeying me saww. Their asws ninth is their asws Qaim asws (Rising one) and their asws Mahdi (Guided one).
Then he asked us and said: ‘By my father! You two are from the two chief Imams, Allah Exalted has Chosen you both from me and from your father and from your mother, and He has Chosen from your Sulb, O Husayn, nine Imams, ninth of them would be their Qaim. All of them would be the same regarding the merits and the status in the Presence of Allah Exalted’.

611

612

611 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 72
The book ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Masrour, from his father, from Muhammad Bin Nasr, from Al-Hassan Bin Bahloul, from Ismail Bin Hammam, from Imran Bin Qurrah, from Abu Muhammad Al madainy, from Ibn Uzina, from Aban Bin Ayyash, from Suleym Bin Qayls Al Hilali who said,

‘I heard Ali asws saying: ‘No Verse from the Quran was Revealed unto Rasool-Allah saww except he saww read it out to me asws and dictated it unto me asws, so i asws wrote it in my asws handwriting, and he saww taught me asws its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical.

And he saww supplicated to Allah azwj Mighty and Majestic to Teach me asws, so I asws understood it and memorised it. I asws did not forget any Verse from the Book of Allah azwj Mighty and Majestic, nor any knowledge which had been dictated unto me asws. I asws wrote it down and did not neglect anything Allah azwj Mighty and Majestic had Taught, from a Permissible, nor a Prohibition, nor a Command, nor a Prohibition, and whatever there was from an act of obedience or disobedience except he saww taught it and I asws memorised it, and did not forget even one letter from it.

Then he saww placed his saww hand upon my asws chest and supplicated to Allah azwj Blessed and Exalted that He azwj Fills up my asws heart with knowledge, and understanding, and wisdom, and Noor, and I asws did not forget anything from that, and nothing from that was lost because I asws did not write it.

I asws said: ‘O Rasool-Allah saww! Are you saww fearing the forgetfulness upon me asws in what is afterwards?’ He saww said: ‘I saww am not fearing forgetfulness upon you asws, nor ignorance, and my asws Lord azwj Mighty and Majestic has Informed me asww that He azwj has Answered to me asww regarding you asws, and regarding your asws associates, those who will happen to be from after you asws.

I asws said: ‘O Rasool-Allah saww! And who are my asws associates from after me asws?’ He saww said: ‘Those Allah azwj Mighty and Majestic has Paired with Himself saww and with me asaw. He saww said: ‘O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59].’

I asws said: ‘O Rasool-Allah saww! And who are they asws?’ He saww said: ‘The successors asws from me saww until they asws return to me saww at the Fountain. All of them asws being guide, Guided. The abandonment of the one abandoning them asws will not harm them asws. They asws are with the Quran and the Quran is with them. Neither will it be separating from them asws, nor will they asws be separating from it. By them asws my community will be Helped, and due to them asws it would be raining, and due to them asws the afflictions would be repelled away from them, and due to them asws their supplications would be Answered’. 

I asws said: ‘O Rasool-Allah saww! Name them asws to me asws’. He saww said: ‘This son asws of mine saww – and he saww placed his saww hand upon the head of Al-Hassan asws. ‘Then this son asws of mine saww – and he saww placed his saww hand upon the head of Al-Husayn asws. Then a son asws of his asws called Ali asws. He asws will be born during your asws life-time, so convey to him asws the greetings from me saww. Then twelve Imams asws would complete it’. 

I asws said: ‘By my asws father as and my asws mother as! Name them asws to me asws!’ He saww named them asws man by man. Among them asws, by Allah azwj O brother of clan of Hilal, is Mahdi asws of the community, the one asws who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny.

By Allah azwj I asws recognise the ones who will pledge allegiance to him asws between the (Yemeni) corner (of the Kabah), and the standing place (of Ibrahim as), and I asws recognise the names of their fathers and their tribes’. 614

614 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 75
And from him asws are the two chiefs of my saww community, Al-Hassan asws and Al-Husayn asws, and they asws are both my saww (grand) sons asws, and from sons asws of Al-Husayn asws are the Imams asws of Guidance, and Al-Qaim asws Al-Mahdi asws, so love them asws and befriend them asws and do not take their asws enemies as confidants from besides them asws, for there would be released upon you all Wrath from your Lord awj and disgrace in the life of the world, and the one who fabricates would be disappointed’ [20:61]. 615

615 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 76
And there will come into being at the end of times, a people who will be with your \textsuperscript{asws} Wilayah, O Ali \textsuperscript{asws}. The people would hate them, and if they were to love them, it would be better for them. If only they knew, they would prefer you \textsuperscript{asws} and your \textsuperscript{asws} sons \textsuperscript{asws} over their own fathers, and mothers, and brothers, and sisters, and over their own clans, and (prefer) the next of kin (of Rasool-Allah \textsuperscript{saww}, may the Salwaat of Allah \textsuperscript{azwj} be upon them \textsuperscript{asws}, the most superior of Salawaats. They would be Resurrected beneath the flag of Praise. He \textsuperscript{azwj} will Overlook from their evil deeds and Raise their ranks, being a Recompense due to what they had been doing”. 616

616 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 41 H 77

617 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 41 H 78

618 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 41 H 79
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said in a Hadeeth of his\textsuperscript{saww}: ‘Allah\textsuperscript{awj} chose from the people, the Prophets\textsuperscript{as}, and Chose from the Prophets\textsuperscript{as}, the Rasools\textsuperscript{as}, and Chose me\textsuperscript{saww} from the Rasools\textsuperscript{as}, and Chose from me\textsuperscript{saww}, Ali\textsuperscript{as}, and Chose from Ali\textsuperscript{as}, Al-Hassan\textsuperscript{as}, and Al-Husayn\textsuperscript{as}, and Chose from Al-Husayn\textsuperscript{as}, the successors\textsuperscript{as}, ninth of them\textsuperscript{asws} being their Qaim\textsuperscript{asws}, and he\textsuperscript{saww} is their\textsuperscript{asws} apparent and their\textsuperscript{asws} hidden’.\textsuperscript{619}

81 - (The book) ‘Al Ghayba’ of Al Tusi – A group, from Al Bazoufari Ali Bin Sinan Al Mowsily Al Adl, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad in Al Khaleel, from Ja’far Bin Ahmad Al Ansay, from his uncle, from Al-Hassan Bin Ali, from his father, from Abu Abdullah, "Son of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Baqir\textsuperscript{asws}, from his father\textsuperscript{asws} with the prostration marks, chief of the worshippers, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} the pure, the martyr, from his\textsuperscript{asws} father\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} during the night in which he\textsuperscript{saww} passed away: ‘O Abu Al-Hassan\textsuperscript{asws}! Present paper and ink!’"

Rasool-Allah\textsuperscript{saww} dictated his\textsuperscript{saww} bequest until he\textsuperscript{saww} ended up to this place. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! They will happen to be twelve Imams\textsuperscript{asws} after me\textsuperscript{saww}, and from after them\textsuperscript{asws} would be twelve (Mahdis) Guided ones. So, you\textsuperscript{asws} are the first of the twelve Imams\textsuperscript{asws}. Allah\textsuperscript{asws} has Named you\textsuperscript{asws} in the sky as ‘Ali\textsuperscript{asws} Al-Murtaza’, and Amir Al-Momineen’, ‘Al Siddique Al-Akbar’, and ‘Al-Farouq Al-Aazam’, and ‘Al-Mamoun’, and ‘Al-Mahdi’. So these names are not correct for anyone apart from you\textsuperscript{asws}.

O Ali\textsuperscript{asws}! You\textsuperscript{asws} are my\textsuperscript{saww} successor\textsuperscript{asws} upon the People\textsuperscript{as} of the Household, their living ones and their dead ones, and upon my\textsuperscript{saww} wives. So, the one who, you\textsuperscript{asws} affirm would meet me\textsuperscript{saww} tomorrow, and one whom you\textsuperscript{asws} divorce her, I\textsuperscript{saww} am disavowed from her. She will not see me\textsuperscript{saww} and I\textsuperscript{saww} will not see her in the plains of Qiyamah.

O Ali\textsuperscript{asws}! You\textsuperscript{asws} are my\textsuperscript{saww} caliph upon my\textsuperscript{saww} community from after me\textsuperscript{saww}. So, when the expiry present, submit it to my\textsuperscript{saww} (grand) son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, the righteous, the

\textsuperscript{619} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 80
generous. When the expiry presents to him asws, let him asws submit it to my saww (grand) son saww Al-Husayn saww, the martyr, the pure, the killed.

When the expiry presents him asws, let him asws submit it to his asws son asws, chief of the worshippers, with the marks of prostrations, Ali asws. When the expiry presents him asws, let him asws submit it to his asws son Muhammed asws, expounder of the knowledge. When the expiry presents him asws, let him asws submit it to his asws son Ja'far asws the truthful. When the expiry presents him asws, let him asws submit it to his asws son Musa asws Al-Kazim asws.

When the expiry presents to him asws, let him asws submit it to his asws son Ali asws Al-Reza asws. When the expiry present to him asws, let him asws submit it to his asws son Muhammad asws, the trustworthy, the pure. When the expiry presents to him asws, let him asws submit it to his asws son Ali asws, the adviser. When the expiry presents to him asws, let him asws submit it to his asws son Al-Hassan asws, the meritorious.

Then there will happen to be from after him asws (Al-Qaim asws), twelve Mahdis (Guided ones). So, let him (Al-Qaim asws) submit it to his asws son asws, the first of the ones of proximity to him asws. Three are of my saww names like my saww name (Muhammad), and name of my saww father as, and it is ‘Abdullah’, and ‘Ahmad’, and the name of the third Mahdi (Guided one), he is the first of the Momineen’. 620

620 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 81


O Muhammad[^14] saww! Even if a servant from My[^15] azwj servants were to worship Me[^15] azwj until he (his neck) is cut and he becomes like the dried up insect, then he comes to me having rejected your[^18] asws Wilayah, I[^15] azwj will not Forgive (his sins) for him until he acknowledged with your[^18] asws Wilayah!

Ja’far asws, and Musa asws, and Ali asws, and Muhammad asws, and Ali asws, and Al-Hassan asws, and Al-Mahdi asws in dunes of Noor, standing praying Salat, and Al-Mahdi asws was in their asws midst as if he asws was a shining star.

He aswj Said: “O Muhammad saww! They asws are the Divine Authorities, and this is the Avenger on behalf of your saww family asws. O Muhammad saww! By My azwj Might, and My azwj Majesty! He asws is the Divine Authority Obligatory for My azwj friends, and the Avenger from My azwj enemies!” 621

It was said, ‘O Rasool-Allah saww! And who is the first one to say, ‘There is no god except Allah aswj’?’ He saww said: ‘I saww did, and I saww was a Noor in front of Allah aswj, Majestic is His aswj Majesty, and I saww glorified Him aswj, and exclaimed His aswj Greatness, and extolled His aswj Holiness, and declared His aswj Oneness, and a Noor from me saww followed me saww, testifying’. 622

It was said to him saww, ‘O Rasool-Allah saww! So, who will follow him saww?’ He saww said: ‘Al-Hassan asws and Al-Husayn asws, two chiefs of the youths of the inhabitants of the Paradise. Then the Imams asws from sons asws of Al-Husayn asws up to the Day of Qiyamah’.

621 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 82
622 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 83
84- شف، كشف الينين محمَّد بن الحسن بن شاذان من الباطنة الحدبية التي جمعها عن محمد بن الحسن بن أحمد بن محمد عن حفظ عن
محمَّد بن الحسن عن إبراهيم بن هشام عن محمد بن سينان عن زيد بن الضلوع عن طهير بن الطيوف عن العلبغا عن ابن عماقي، قال حفظ رسول الله
ص يقول تغادر الناس اللهم ألا تبا من دخلهم أمن من النار، فقام إليه أبو سعيد الخدري فقال يا رسول الله من فتى
خليفتنا إلى هذا آباؤنا خلفت

Hadeeth’ which was collected from Muhammad Bin Al-Husayn Bin Ahmad Bin Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from Ibrahim Bin Hisham, from Muhammad Bin Sinan, from Ziyad Bin Al Munxir,
from Sa’ad Bin Tarey, from Tareyf, from Al Asbagh, from Ibn Abbas who said,

‘I heard Rasool-Allahsaww saying: ‘Community of people! Know, that there is a door for
Allahazwj, one who enters it would be secure from the Fire!’ Abu Saeed Al-Khudry stood up to
himsaww and said, ‘O Rasool-Allahsaww! Guide us to this door until we recognise it’.

He sww said: ‘It is Aliasws Bin Abu Talibasws, chief of the successorsasws, and Amir Al-
Momineenasws, and brotherasws of the Rasoolasw of Lordazwj of the words, and Hisazwj caliph
upon the people in their entirety’.

Community of people! One who loved to recognise the Divine Authority after measww, let
him recognise Aliasws Bin Abu Talibasws.

Community of the people! One whom it cheers to have the Wilayah of Allahazwj, let him be led
by Aliasws Bin Abu Talibasws and the Imamasasws from myasww offspring. Theyasws are treasurers
of myasww knowledge!’

He saww said: ‘O Jabir! May Allahazwj have Mercy on you! You have asked measww about Al-
Islam in its entirety. Theirasws number is the number of the months, and it is in the Presence of Allahazwj as, the number of months in the Presence of Allah is twelve months in the Book
of Allah, the day He Created the skies and the earth [9:36].

قُلَّ عَلَى الْمَلَأِ الَّذِي فَسَحْتَ لَهُمْ عِنْدَكَ عِنْ أَمْوَالِكَ وَ أَمْوَالِ الْعَالَمِينَ وَ أَحْوَلْتُ رَبِّي عَلَى النَّاسِ اعْلَمموا أَنَّ لِلَّهِ بَاباً مَنْ دَخَلَهم أَمِنَ مِنَ النَّارِ فَقَامَ إِلَيْهِ أَبمو سَعِيدٍ الْْمدْرِيُّ وَ فَقَالَ يَا رَسمولَ اللَّهِ اهْدِنَا إِلَ هَذَا الْبَابِ حَتََّّ ن َعْرِفَهم

قَالَ هموَ عَلِيُّ بْنم أَبِِ ََالِبٍ سَيضدم الْوَصِيضينَ وَ أَمِيرم الْممؤْمِنِينَ وَ أَخمو رَسمولِ رَبض الْعَالَمِينَ وَ خَلِي

فَتمهم عَلَى النَّاسِ أَجََْعِينَ

فُجِّرَتْ لِممسَى بْنِ عِمْرَانَ بِأَجََْعِهِ عِدَّت مهممْ عِدَّةم الشُّهمورِ وَ هِيَ عِنْدَ اللَّهِ اثْثِنَا عَشَرَ شَهْراً فِِ كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الَْْرْضَ
And their number is the number of the spring which burst forth for Musa\textsuperscript{as} Bin Imran\textsuperscript{as} when he\textsuperscript{saww} struck with his\textsuperscript{as} staff: \textit{So there gushed out from it twelve springs; each group knew its drinking place: [2:60].} \footnote{Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 84}

And their number is of the captains of the children of Israel. Allah\textsuperscript{azwj} the Exalted Said: \textit{and We Sent from them twelve chieftains; [5:12]. So the Imams\textsuperscript{asws}, O Jabir, their\textsuperscript{asws} first one is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and their\textsuperscript{asws} last one is Al-Qaim\textsuperscript{asws}, 623}
He (Salman ra) said, ‘We said to him saww, ‘O Rasool-Allah saww! And that will be happening?’ He saww said: ‘Yes. He asws will be killed unjustly from after (they) having been filled with rage, and he asws will be found to be patient at that’.

قَالَ فِي ذَلِكَ قُلْتُنَا أَقْبَلْتُمْ حَيْثُ دَخَلُتُمْ مِنْ وَرَاءِ الْجَابِ وَ هِيَ بَاكِيَةٌ فِي ذَلِكَ فَقَالَ لََْا وَ ضَرِبْ بِعَصاكَ الَْْجَرَ فَانْفَجَرَتْ مِنْهُمْ اثْنَاءَ عَشْرَةَ عَيْناً قَدْ عَلِمَ كَلَمُ أَسْبَاطٍ مَشْرَبَهُمْ.

He (Salman ra) said, ‘When (Syeda) Fatima asws heard that, she asws came until she asws entered from behind the veil, and she asws was crying. Rasool-Allah saww said to her asws: ‘What make you asws cry, O daughter asws?’ She asws said: ‘I asws heard you saww saying regarding the son asws of your asws uncle as and my asws sons asws what you saww said’.

قَالَ وَ أَنْتُ تمظْلَمِينَ وَ عَنْ حَقضكِ تمدْفَعِينَ وَ أَنْتِ أَوَّلَمْ أَهْلِ بَيْتِِ لْمموقاً بِِ ب َعْدَ أَرْبَعِينَ يَا فَاَِمَةم أَنَا سِلْمٌ لِمَنْ سَالَمَكِ وَ حَرْبٌ لِْمموقاً بِِ بَعْدَ أَرْبَعِينَ. 624

He saww said: ‘And you asws will be oppressed, and pushed away from your asws rights, and you asws will be the first of my saww family asws to join with me saww after forty (days). O Fatima asws, I saww am at peace to the one at peace with you asws, and at war to the one at war with you asws. I saww entrust you asws to Allah aswj and Jibraeel as, and the corrector of the Momineen’.

قَالَ إِنَّ ق َوْمَ مموسَى لَمَّا شَكَوْا إِلَيْهِ الَْْدْبَ وَ الْعَطَشَ اسْتَسْقَوْا مموسَى فَاسْتَسْقَى لَْممْ فَسَمِعْتَ مَا قَالَ اللَّهم لَهم وَ مِثْلم ذَلِكَ جَاءَ الْممؤْمِنمونَ إِلَ جَدضي رَسمولِ اللَّهِ ص قَالموا يَا رَسمولَ اللَّهِ ت معَرضف منَا مَنِ الَْْئِمَّةم ب َعْدَكَ.


قَالَ ق ملْتم يَا رَسمولَ اللَّهِ مَنْ صَالِحم الْممؤْمِنِينَ قَالَ عَلِيُّ بْنم أَبِِ ََالِبٍ.

(From Al-Baqir asws, in a lengthy Hadeeth regarding His aswj Words: We Said: “Strike the rock with your Staff!” So there gushed out from it twelve springs; each group knew its drinking place: [2:60] – the Verse.

قُلْ إِنَّ قُوْمِ مُوسَى لَمَّا شَكَوْا إِلَيْهِ الْجَذْبَ وَ الْعَطَشَ انْجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ فَأَمْرَهُ لَّنُسْكِبْ ثُمَّ نَجِرَأْنَا إِلَى اللَّهِ F 624 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 85
He (the narrator) said, ‘And he said, continued the Hadeeth up to His Words: “So, when you have got Ali to be married to (Syeda) Fatima, I shall Create from her eleven Imams from the Sulb of Ali. They will become, along with Ali, twelve Imams, all of them being guides of your community. Every community would be guided by an Imam from them, and they would know, just as the people of Musa knew, of their drinking place.”’

Al Asbagh Bin Nubata,

‘From Amir Al-Momineen, in a Hadeeth: ‘And Rasool-Allah had been asked about the Imams and was in his presence, he said: ‘(I Swear) by the sky with the constellations [85:1]. Their number is the number of the constellations. By the Lord of the nights and the days and the months! Their number is like the number of the months’’.

(The book) ‘Al Manaqib’ of the Ibn Shehr Ashub – It is narrated to us by a group, from Al Kashmaheyni, from Al Firbiry Al Nukhari who said, ‘It is narrated to us by Muhammad Bin Al Musanna who said, ‘It is narrated to us by Undar who said, ‘It is narrated to us by Shu’ba, from Abdul Malik who said, ‘I heard Jabir Bin Samurah who said,

‘There will happen to be twelve commanders’. He said a phrase I did not hear it. My father said, ‘He said: ‘All of them would be from Quraysh’.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams of guidance, after Rasool-Allah, are from Clan of Hashim (Imam Ali the first one and Imam Mahdi the 12th)!”

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625 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 86 a
626 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 86 b
627 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 87 a
And Al Khateeb has extracted it in his history, and it is narrated to me by Al Farawy, from Abu Al-Hassan Al-Farsi, from Abu Ahmad Al Jaloudy, from Abu Is’haq the jurist, from the memoriser Muslim, from Quteyba Bin Saeed, from Jareer, from Husayn, from Jabir Bin Samurah who said,

‘I entered with my father to see the Prophet⁸. I heard him⁹ saying: ‘This command will not terminate until twelve caliphs pass among them’. Then he⁸ spoke with a speech which was hidden unto me. So, I said to my father, ‘What did he⁹ say?’ He said, ‘He⁹ said: ‘All of them would be from Quraysh’⁶.”

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams⁸ of guidance, after Rasool-Allah⁹, are from Clan of Hashim⁸ (Imam Ali⁸ the first one and Imam Mahdi⁹ the 12th Imam⁸!!)

And by this chain, Muslim said, and it is narrated to me by Ibn Abu Umeyr, from Sufran, from Abdul Malik Bin Umeyr, from Jabir Bin Samurah who said,

‘I heard the Prophet⁹ saying: ‘The affairs of the people will not cease to lapse for as long as twelve men (Imam⁸) rule them’. Then he⁹ spoke with a phrase hidden unto me. So, I asked my father, ‘What is that Rasool-Allah⁹ spoke?’ He said, ‘He said, ‘All of them being from Quraysh’⁶.”

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams⁸ of guidance, after Rasool-Allah⁹, are from Clan of Hashim⁸ (Imam Ali⁸ the first one and Imam Mahdi⁹ the 12th Imam⁸!!)

And by this chain, Muslim said, and it is informed to us by Quteyba Bin Saeed who said, ‘It is narrated to us by Abu Awanah, from Simak, from Jabir Bin Samurah.

Similar to it except that he did not mention, ‘The affairs of the people will not cease to lapse”⁶.⁶

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams⁸ of guidance, after Rasool-Allah⁹, are from Clan of Hashim⁸ (Imam Ali⁸ the first one and Imam Mahdi⁹ the 12th Imam⁸!!)

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⁶ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁸, Ch 41 H 87 b
⁶ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁸, Ch 41 H 87 c
⁶ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁸, Ch 41 H 87 d
And by this chain, Muslim said, 'And it is narrated to us by Haddab Bin Khalid Al Azdy who said, 'It is narrated to us by Hammad Bin Salamah, from Simak Bin Harb who said, 'I heard Jabir Bin Samurah saying,

'I heard Rasool-Allahsaww saying: 'Al-Islam will not cease to be mighty up to the twelve caliphs'. Then he saww said a phrase I did not understand it, so I said to my father. He saww said, 'All of them would be from Quraysh'.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allahsaww, are from Clan of Hashimas (Imam Aliasws the first one and Imam Mahdi asws the 12th Imamasws)

And by this chain, Muslim said, 'And it is narrated to me by Nazr Bin Ali Al Jahzamy who said, 'It is narrated to us by Ibn Namouzaj, and it is narrated to us by Ahmad Bin Usman Al Nowfaly, and the words for it, it is narrated to us by Azhar who said, 'It is narrated to us by Ibn Awn, from Al Shabi, from Jabir Bin Samurah who said,

'I went to Rasool-Allahsaww and with me was my father. I heard himsaww saying, 'This religion will not cease to be mighty up to twelve caliphs'. He saww said a phrase the people did not hear it. So, I said to my father, 'What did he saww say?' He said, 'He saww said: 'All of them would be from Quraysh'”.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allahsaww, are from Clan of Hashimas (Imam Aliasws the first one and Imam Mahdi asws the 12th Imamasws)

And it is narrated to me by Abu Al Qasim Al Shahamy, from Abu Saeed Al Kanjaroudy, from Anu Amro Al Khabry, from Abu Ya’la Al Mowsily in his (book) ‘Musnad’, from Shayban Bin Faroukh, from Hammad Bin Zayd, from Mujallid, from Al Shaby, from Masrouq who said,
'We were seated in the presence of Abdullah Bin Masoud, and a man asked him, ‘O Abdul Rahman! Did you all ask Rasool-Allah \(\text{saww}\) how many caliphs would rule the affairs of this community?’ Ibn Masoud said, ‘No one before you has asked me about it since I arrived at Al-Iraq. Yes, I had asked Rasool-Allah \(\text{saww}\) and he \(\text{saww}\) had said: ‘Twelve, like the captains of the children of Israel’.’  

It is extracted by Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) ‘Musnad’, and it has been reported by Usman Bin Abu Shayba, and Abu Saeed Al Ashaj’a, and Abu Kureyb, and Mahmoud Bin Gaylan, and Ali Bin Muhammad, and Ibrahim Bin Saeed, and Abdul Rahman, from his father, from Abdullah Bin Battah Al Akbary, attributing to (the book) ‘Al Ibanah’, from Ali Bin Al Ja’d, from Zuheyr, from Simak Bin Harb, and Ziyad Bin Alaqah, and Husayn Bin Abdullah – all of them from Jabir Bin Samurah.

‘The Prophet \(\text{saww}\) said: ‘There will happen to be after me \(\text{saww}\), twelve commanders’. And he \(\text{saww}\) spoke with a phrase. I asked my father. He said, ‘All of them would be from Quraysh’.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams \(\text{asws}\) of guidance, after Rasool-Allah \(\text{saww}\), are from Clan of Hashim \(\text{as}\) (Imam Ali \(\text{asws}\) the first one and Imam Mahdi \(\text{asws}\) the 12th Imam \(\text{asws}\)).

And by this chain, Ibn Batah said, ‘It is reported by Al Sowry, from Abdul Malik Bin Umeyr, from Jabir Bin Samurah who said,

‘The Prophet \(\text{saww}\) said: ‘The affairs of the people will not cease to be correct until twelve commanders from Quraysh stand’.”

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams \(\text{asws}\) of guidance, after Rasool-Allah \(\text{saww}\), are from Clan of Hashim \(\text{as}\) (Imam Ali \(\text{asws}\) the first one and Imam Mahdi \(\text{asws}\) the 12th Imam \(\text{asws}\)).
And by this chain from Abdullah Bin Abu Umayya, a slave of Mujashie, from Yazeed Al Raqqashy, from Anas (well known fabricator) who said,

‘The Prophet saww said: ‘This religion will not cease to be standing up to twelve from Quraysh. So, when they pass, the earth would collapse with its inhabitants’. 636

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allahsaww, are from Clan of Hashimas (Imam Aliasws the first one and Imam Mahdisws the 12th Imamasws!!)

عم، إعلام الوبيع عند الله بن أبي أمية باطل.

(The book) ‘I’lam Al Wara’ – Abdullah Bin Abu Umayya – similar to it”. 637

88 ق، المناقب لابن شهرواشوب و هذا الإسناد عن أبي بكر بن أبي خليفة عن علي بن أبي طالب عن زيد بن أبي طالب عن الأسود بن معبد الأشمر عن خابر بن مهرج عن رسول الله ص يقول: إنما عتمر خليفة فلهم من فرقة ثم يكونون أهوج.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – And by this chain from Abu Bakr Bin Abu Khaysama, from Ali Bin Al Ja’ad, from Zuheyr Bin Muawiya, from Ziyad Bin Khaysama, from Al Aswad Bin Saeed Al Hamdani, from Jabir Bin Samurah saying,

‘I heard Rasool-Allahsaww saying: ‘There will happen to be twelve caliphs after me saww, all of them being from Quraysh. Then the troubles would happen’. 638

89 ق، المناقب لابن شهرواشوب و هذا الإسناد عن سيمك بن حرب و زيد بن علابة و خصين بن عبد الرحمن عن اليمين عن النبي ص يقل: لا يزال أهل هذا الدين يصومون على من نازحوا إلى اليمين خليفة فلهم من فرقة.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – And by this chain from Simak Bin Harb, and Ziyad Bin Ilaqah, and Husayn Bin Abdul Rahman, from Ibn Samurah,

‘From the Prophetsaww having said: ‘The people of this religion will not cease to be Helped against the one who oppose them up to twelve caliphs, all of them being from Quraysh’”. 639

636 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 87 j
637 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 87 k
638 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 88
639 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 89
Abdullah Bin Umar said to me, ‘O Abu Al Tufeyl! Count the twelve caliphs to be after the Prophet\textsuperscript{saww}, then after it will happen to be the Fitna, and the betrayals’. And in a report of Abdullah Bin Abu Awfa, ‘Then the cowardliness would happen’.'\textsuperscript{640} (Non-Shia source)

And it is reported from Abu Al-Tufeyl, he asked Ibn Umar about the caliphs after Rasool-Allah\textsuperscript{saww}, so he said, ‘Twelve from the clan of Ka’ab’.'\textsuperscript{642}

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams\textsuperscript{asws} of guidance, after Rasool-Allah\textsuperscript{saww}, are from Clan of Hashim\textsuperscript{as} (Imam Ali\textsuperscript{asws} the first one and Imam Mahdi\textsuperscript{asws} the 12th Imam\textsuperscript{asws})

And Abu Al Muwabbid the speaker wrote to me at Khawarizm with a book of forty chains,

‘From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} heard the Prophet\textsuperscript{saww} saying: ‘One who loves to live my\textsuperscript{saww} life, and die my\textsuperscript{saww} passing away, and enter the Paradise which my\textsuperscript{saww} Lord\textsuperscript{azwj} has Promised me\textsuperscript{saww}, then let him befriend Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws}’

\textsuperscript{640} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 90
\textsuperscript{641} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 a
\textsuperscript{642} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 b
offspring, the clean Imams\textsuperscript{asws} of guidance, and lamps for the darkness, from after him\textsuperscript{asws}, for they\textsuperscript{asws} will not exit you from a door of guidance to a door of straying”.\textsuperscript{643}

And it is narrated to me by Abu Saeed Abdul Lateef Al Asfahany, from Abu Ali Al Haddad, from Abu Naeem Al Asfahany, attributing to (the book) ‘Hulyah’ from Al Shaby, from Jabir Bin Samurah who said,

‘I came with my father to the Masjid and the Prophet\textsuperscript{saww} was addressing. I heard him\textsuperscript{saww} saying: ‘There will happen to be from after me\textsuperscript{saww}, twelve caliphs’. Then he\textsuperscript{saww} lowered his\textsuperscript{saww} voice, and I do not know what he\textsuperscript{saww} said. So, I asked my father, ‘What did he\textsuperscript{saww} say?’ He said, ‘He\textsuperscript{saww} said: ‘All of them would be from Quraysh’’.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams\textsuperscript{asws} of falsehood, please see the Hadith in Appendix) – The twelve Imams\textsuperscript{asws} of guidance, after Rasool-Allah\textsuperscript{saww}, are from Clan of Hashim\textsuperscript{as} (Imam Ali\textsuperscript{asws} the first one and Imam Mahdi\textsuperscript{asws} the 12\textsuperscript{th} Imam\textsuperscript{asws}!!)

They\textsuperscript{asws} have been Created from my\textsuperscript{saww} clay, being Graced understanding and knowledge. Woe be to the believers from my\textsuperscript{saww} community of their\textsuperscript{asws} merits, the cutters of my\textsuperscript{saww} connection regarding them\textsuperscript{asws}. May Allah\textsuperscript{azwj} not let them achieve my\textsuperscript{saww} intercession’.\textsuperscript{645}

\textsuperscript{643} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 c
\textsuperscript{644} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 d
\textsuperscript{645} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 e
And it has been reported by Ahmad Bin Hanbal in his (book) ‘Musnad’, from Jabir Bin Samurah, in thirty four ways, from them – Aamir Bin Sa’ad, and Simak Bin Harb, and al Aswad Bin Saeed Al hamdany, and Abdul Malik Bin Umeyr, and Aamir Al Shaby, and Abu Khalid Al Wailby;

Similar to what we have reported from the (two) ‘Saheeh’ (books), and others”. 

And it has been re-reported by Ahmad Bin Hanbal in his book ‘Musnad’, from Jabir Bin Samurah, in thirty four ways, from them – Aamir Bin Sa’ad, and Simak Bin Harb, and al Aswad Bin Saeed Al hamdany, and Abdul Malik Bin Umeyr, and Aamir Al Shaby, and Abu Khalid Al Wailby, and similar to what we have reported from the (two) ‘Saheeh’ (books), and others’.

Abdullah Bin Muhammad al Baghawy, from Ali Bin Al Ja’ad, from Ahmad Bin Wahab Bin Mansour, from Abu Qabeysa Shureyh Bin Muhammad al Anbary, from Nafie, from Abdullah Bin Umar who said,

‘The Prophet saww said: ‘O Ali asws! I saww am the warner of my saww community and you asws are their guide, and Al-Hassan asws is their leader, and Al-Husayn asws is their usher, and Ali asws Bin Al-Husayn asws is their gatherer, and Muhammad asws Bin Ali asws is their recogniser, and Ja’far asws Bin Muhammad asws is their scribe, and Musa asws Bin Ja’far asws is their enumerator; and Ali asws Bin Musa asws is their crosser (over the Bridge), and their rescuer, and expeller of their hateful ones, and drawing closer of their believers, and Muhammad asws Bin Ali asws is their leader and their usher, and Ali asws Bin Muhammad asws is their driver and their learned ones, and Al-Hassan asws Bin Ali asws is their caller and their benefactor, and Al-Qaim asws is the last, their usher, and their adjurer, and their witness: Surely, in that are Signs for the distinguishers [15:75]’. 

And Ali asws Bin Musa asws is their crosser (over the Bridge), and their rescuer, and expeller of their hateful ones, and drawing closer of their believers, and Muhammad asws Bin Ali asws is their leader and their usher, and Ali asws Bin Muhammad asws is their driver and their learned ones, and Al-Hassan asws Bin Ali asws is their caller and their benefactor, and Al-Qaim asws is the last, their usher, and their adjurer, and their witness: Surely, in that are Signs for the distinguishers [15:75].

And that is reported by a group, from Jabir Bin Abdullah,

From the Prophet saww.

Al Amsh, from Al Haris Bin Saeed Bin Qays,

‘From Ali asws Bin Abu Talib asws and from Jabir Al-Ansari, both of them from the Prophet saww having said: ‘I saww shall be coming to you asws all at the Fountain, and you asws, O Ali asws, are the quencher, and Al-Hassan asws is its impeder (of the enemies), and Al-Husayn asws is the commander, and Ali asws Bin Al-Husayn asws is the praiseworthy (worshipper), and Muhammad asws Bin Ali asws is the opener (of knowledge), and Ja’far asws Bin Muhammad asws is the usher (to guidance);

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646 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 91 f
647 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 91 g
And Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} is the enumerator of the loving ones and the haters, and the subduer of the hypocrites, and Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} is adorner of the Momineen\textsuperscript{asws}, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} the settler of the people of the Paradise in their ranks, and Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} is speaker of their Shias and performer of their marriages with the Houries, and Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} is a lantern of the inhabitants of the Paradise, they would be illuminated due to him\textsuperscript{asws};

And Al-Hadi\textsuperscript{asws}, the Mahdi\textsuperscript{asws} would be their intercessor on the Day of Qiyamah, when Allah\textsuperscript{asw} will not be Permitting except for one He so Desires and is Pleased (with)\textsuperscript{53:26}'.

Jabir Al-Ansari said, 'O Rasool-Allah\textsuperscript{saww}! I found in the Torah: ‘Wake up, Shabbar and Shabbir!’ I do not recognise their names. So (Jabir asked), how many successors\textsuperscript{asws} would there be from after Al-Husayn\textsuperscript{asws}, and what are their names?’ He\textsuperscript{saww} said: 'Nine from the Sulb of Al-Husayn\textsuperscript{asws}, and Al-Mahdi\textsuperscript{asws} is from them’.

Mujalid, from Al Shaby, from Masrouq, from Ibn Masoud who said,

‘The Prophet\textsuperscript{saww} said: ‘The caliphs after me\textsuperscript{saww} are twelve, like the number of the captains of the children of Israel’’. Hisham Bin Zayd, from Anas (well known fabricator) who said,

‘I asked the Prophet\textsuperscript{saww} Who are your\textsuperscript{saww} disciples, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘The Imams\textsuperscript{asws} after me\textsuperscript{saww} are twelve from the Sulb of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}, and they\textsuperscript{asws} are my\textsuperscript{saww} disciples and helpers of my\textsuperscript{saww} religion’.

\textsuperscript{648} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 91 h
\textsuperscript{649} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 a
\textsuperscript{650} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 b
\textsuperscript{651} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 c
‘He asked the Prophet\textsuperscript{saww}, ‘How many Imams\textsuperscript{asws} would there be after you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘The number of the captains of the children of Israel’.” 652

And in a Hadeeth of Al Amsh,

‘From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Inform me\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww}! Will there be any Prophet\textsuperscript{as} after you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘No, I\textsuperscript{saww} am last of the Prophets\textsuperscript{as}. But, there will happen to be Imams\textsuperscript{asws} after me, standing with the fairness, being of the number of the captains of the children of Israel’.” 653

And in a Hadeeth of Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘From the People\textsuperscript{asws} of my\textsuperscript{saww} Household there would be twelve captains, ‘Muhaddisoun’ (being Narrated to from Allah\textsuperscript{azwj}, ‘Mufahhamoun’ (being Granted understanding from Allah\textsuperscript{azwj}. From them\textsuperscript{asws} is Al-Qaim\textsuperscript{asws} (the one rising) with the truth. He\textsuperscript{asws} will fill the earth with justice just as it had been filled (before) with injustice and tyranny’.” 654

The book) ‘Al Majalis’ of Al Mufeed – Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Isanan, from Al Mufazzal, from Jabir Al Jufy,

‘From Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: ‘O Ali! I\textsuperscript{asws}, and you\textsuperscript{asws}, and your\textsuperscript{asws} two sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and nine from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} are cornerstones of the religion, and pillars of Al-Islam. One who follows us\textsuperscript{asws} would attain salvation, and one who stays behind from us\textsuperscript{asws}, will be to the Fire’.’ 655

652 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 d
653 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 e
654 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 92 f
655 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 93
"Jibraeel as came to the Prophet saww and said to him saww: 'O Muhammad saww! Allah azwj Mighty and Majestic Commands you saww get (Syeda) Fatima asws married to Ali asws, your saww brother asws.

Rasool-Allah saww sent for Ali asws. He saww said to him asws: 'O Ali asws! I saww am getting you asws married to my asws daughter asws Fatima asws, chiefess of women of the worlds and most beloved of them to me asws after you asws, and there shall come into being from your asws both, two chiefs of the youths of the people of Paradise, the smeared in blood, the coerced in the earth from after me asws.

And the captains would be appearing, those Allah azwj would be Extinguishing the injustices by them asws, and Revive the truth by them asws, and Kill off the falsehood by them asws. Their asws number is the number of the months of the year. Their last one asws, Isa as Bin Maryam asws shall be praying behind him asws.

From the People asws of my saww Household there are twelve Muhaddis (Narrated to from Allah azwj). A man called Abdullah Bin Zayd said to him saww, and he was a brother of Ali asws Bin Al-Husayn asws from the breast-feeding, 'Glory be to Allah azwj! A Muhaddis!' As if he was in denial to that.

He (the narrator) said, 'Abu Ja’far asws faced towards him and said to him: 'But, by Allah azwj, the son asws of your uncle asws was like that’ – meaning Ali asws Bin Al-Husayn asws.
The book ‘Al Ghayba’ of Al Numani – Ibn Uqdah, and Muhammad Bin Hammam, and Abdul Aziz and Abdul Wahid, two sons of Abdullah, from their men, from Abdul Razzaq, from Muammar, from Aban, from Suleym Bin Qayl Al Hilali who said,

'I said to Ali\textsuperscript{asws}, 'I have heard from Salman\textsuperscript{ra}, and from Al-Miqdad\textsuperscript{ra}, and from Abu Zarr\textsuperscript{ra}, certain things from the interpretation of the Quran and from the Ahadeeth from Rasool-Allah\textsuperscript{saww}, other than what is in the hands of the people. Then I heard from you\textsuperscript{asws} a verification of what I had heard from them\textsuperscript{ra}.'

And I have seen in the hands of the people, many things from the interpretation of the Quran, and from Ahadeeth of Rasool-Allah\textsuperscript{saww} you\textsuperscript{asws} are opposing them regarding these, and you\textsuperscript{asws} are claiming that, all of it is false. Do you\textsuperscript{asws} view that they are belying upon Rasool-Allah\textsuperscript{saww} deliberately and are interpreting the Quran by their own opinions?'

He (Suleym) said, ‘Ali\textsuperscript{asws} faced towards me and said, ‘You have asked, so (now) understand the answer. In the hands of the people there is right and wrong, and truth and lies, and abrogating and abrogated, and particular and general, and decisive and allegorical, and memorised and imagined.

And they had lied upon Rasool-Allah\textsuperscript{azwj} in his\textsuperscript{saww} era to the extent that he\textsuperscript{saww} said: ‘O you people! The lies upon me\textsuperscript{saww} have become a lot, so the one who lied upon me\textsuperscript{saww} deliberately, let him assume his seat from the Fire’.

Then he\textsuperscript{saww} was lied upon from after him\textsuperscript{saww}, and rather the Hadeeth has come to you from four (types of people). There isn't any fifth for them: –

A hypocrite man manifesting the Eman, simulating for Al-Islam with the tongue, neither consider it a sin nor having any qualms that he is lying upon Rasool-Allah\textsuperscript{saww} deliberately, and if the Muslims knew that he is a hypocrite, they would not accept from it and would not
ratify him. But, they said, ‘This one is a companion of Rasool-Allah 

saww, and he has seen himsaww and heard from himsaww, and so they took from him, and they were not recognising his state.

And Allahazwj has Informed about the hypocrites with what Heazwj has Informed, and Described them. The Mighty and Majestic Said: And when you see them, their bodies would amaze you, and if they speak, you will listen to their words. [63:4].

And Allahazwj has Informed about the hypocrites with what Heazwj has Informed, and Described them. The Mighty and Majestic Said: And when you see them, their bodies would amaze you, and if they speak, you will listen to their words. [63:4].

Then they remained after Rasool-Allahsaww, and they drew closer to the imams of straying and the callers to the Fire, by (uttering) the falsehood, and the lies, and the slander, until they (leaders) made them the office bearers and made them judges upon the necks of the people, and they consumed the world through them (leaders). And rather, the people tend to be with the kings and the world, except the one Allahazwj Protects. So, this is one of the four (types).

And (secondly), a man heard something from Rasool-Allahsaww. He did not memorise it upon its aspect, and used his imagination in it, and he did not lie deliberately. It was in his hands and he was speaking with it, and working with it, and narrating with it, and saying, 'I heard it from Rasool-Allahsaww, and if the Muslims knew that he is imagining, they would not accept it, and if they knew he had imagined it, they would have rejected him.

And a third man heard something from Rasool-Allahazwj instructing with it, then he instructed with it, and he did not know or heard the prohibition about something. Then he instructed with it, and he did not know, so he ended up memorising the abrogated, then did not memorised the abrogating, and if he knew it is abrogated, he would have rejected it.

And a fourth man neither lied upon Allahazwj, nor upon Hisazwj Rasoolsaww, hating the lies, and fearing from Allahazwj, and was revering to Rasool-Allahsaww, and did not use his imagination, but he memorised the Hadeeth just as he had heard it upon its aspect. So, he came with it just as he had heard it, neither increasing in it nor reducing from it, and he knows the abrogating from the abrogated. So, he worked with the abrogating and rejected the abrogated.
And the instructions of Rasool-Allah saww and his saww prohibitions are similar to the Quran – abrogating and abrogated, and general and particular, and decisive and allegorical. The speech had happened from Rasool-Allah saww having two aspects for it – a general talk and a particular talk, like the Quran.

And Allah azwj Mighty and Majestic Said in His azwj Book: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** It was (also) heard by the one who did not understand and did not know what Allah azwj Mighty and Majestic had Meant by it, nor what Rasool-Allah saww had meant by it, and every companion of Rasool-Allah saww wasn’t such that he would ask about something, and he would understand.

And from them was one who asked him saww and did not understand until they loved it that the Bedouin, or the comer would come and ask Rasool-Allah saww, until they would listen (to the answer).

And I asws used to enter to see Rasool-Allah saww every day with an entry, and every night with an entry. He saww would be isolate with me asws during it. I asws would go around with him saww wherever he saww went, and the companions of Rasool-Allah saww knew that he saww did not happen to do that with anyone else apart from me asws.

Sometimes it would be in my asws house. Rasool-Allah saww used to come to me asws more than that in my asws house, and when I asws used to enter to see him saww in one of his saww house, he saww would isolate with me asws, and he saww would get his asws wives to rise away from me asws. So, there would not remain in his saww presence apart from me asws, and when he saww would come to me asws for the isolation in my asws house, (Syeda) Fatima asws would not arise away from me asws, nor would anyone else from my asws two sons asws.
And whenever I asws initiated, he saww would answer me asws, and when I asws was silent from him saww, and my asws questions had ended, he saww would initiate me asws. And he saww supplicated to Allah azwj to Cause me asws to memorise and to understand. So, I asws did not forget anything at all since he saww supplicated for me asws, and I asws said to Rasool-Allah saww, ‘O Prophet saww of Allah azwj! Since you saww had supplicated for me asws what you saww supplicated with, I asws do not forget anything from what you saww are teaching me asws. So, why are you saww instructing me asws with writing it? Are you saww scared of the forgetfulness upon me asws?’

He saww said: ‘O my asws brother asws! I saww am not scared upon you asws of the forgetfulness, nor the ignorance, and Allah azwj Mighty and Majestic has Informed me saww that He azwj has Answered to me saww regarding you asws, and regarding your asws associates who will happen to be with (for) you asws, after you asws, and rather you asws should write it for them’.

I asws said: ‘O Rasool-Allah saww! And who are my asws associates?’ He saww said: ‘Those Allah azwj has Paired them asws with Himself azwj and with me saww, so He azwj Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. So, if you are fearing the dispute regarding anything, then refer it to Allah azwj, and to the Rasool saww, and to the Divine Authority from you’.

I asws said: ‘O Prophet, saww of Allah azwj! And who are the successors asws?’ He saww said: ‘The successors asws until they asws return to me saww at my saww Fountain, all of them asws being guides, Guided, not being harmed by the abandonment of the one abandoning them asws. They asws are with the Quran and the Quran is with them. Neither will they asws separate from it nor will it separate from them. Due to them asws my saww community will be Helpers, and be rained upon, and (afflictions) repelled from them, due to the Answering of their asws supplications’.

I asws said: ‘O Rasool-Allah saww! Name them asws to me asws!’ He saww said: ‘This son asws of mine asws – and he saww placed his saww hand upon the head of Al-Hassan saww – Then this son asws of mine saww – and he saww placed his saww hand upon the head of Al-Husayn saww, ‘Then a son asws of his asws, Ali asws. His asws name is your asws name, O Ali asws. Then a son asws of his asws, his asws name is Muhammad Bin Ali asws’.

‘Since you have taught me asws to teach what you told me, so I saww would initiate me asws to these. And he asws had had the initiative of his saww hand and his saww heart, and his saww identity was from me saww, and his saww name is Muhammad Bin Ali saww’. Amsel on the mubtada’i, and then Sahaba al-muttaqin in the Hadith and the Ulema of the Salaf as-Salihin.
Then he saww turned towards Al-Husayn asws and said: 'Muhammad Bin Ali asws will be born during your asws lifetime, so convey to him asws the greetings from me saww. Then twelve Imams asws would perfect it'.

I asws said: 'O Prophet saww of Allah azwj! Name them asws to me asws!' He saww named them, man by man. By Allah azwj, O brother of the clan of Hilal! Mahdi asws of the community of Muhammad saww is the one asws who shall fill the earth with fairness and justice just as it would have been filled with injustice and tyranny'.

I (Majlisi) am saying, 'I found in the book of Sulem similar to what is reported by Al-Numan, and there is an addition in its end: -

وَ اللَّهِ إِنَّهُ جِنْحُم مِنْ يَا نَباَتِ اللَّهِ سَْضهِمْ لِ فَسَمَّاهممْ رَجملًَ رَجملًَ مِنْهممْ وَ اللَّهِ يَا أَخَا بَنِِ هِلََلٍ مَهْدِيُّ أممَّةِ مُمَمَّدٍ صَلَوَاتم اللَّهِ عَلَيْهِ الَّذِي يَََِْم ا لَْْرْضَ قِسْطاً وَ عَدْلًَ كَمَا مملِئَتْ ظملْماً وَ جَوْراً.

Suleym said, 'Then I met Al-Hassan asws and Al-Husayn asws at Al-Medina after Amir Al-Momineen asws had been killed, and I narrated this Hadeeth to both of them asws. They asws said: ‘You speak the truth! Our asws father asws Al asws had narrated to us with this Hadeeth, and we asws were seated, and we asws have preserved that from Rasool-Allah saww just as our asws father asws had narrated to you, same, not increasing and nor reducing’. Suleym said, ‘Then I met Ali asws Bin Al-Husayn asws, and in his asws presence was his asws son Muhammad asws Bin Ali asws. I narrated to him asws with what I had heard from his asws father asws and his asws uncle asws, and what asws had heard from Ali asws. Ali asws Bin Al-Husayn asws said: ‘Amir Al-Momineen asws had read it out to me asws from Rasool-Allah saww, and he asws was ill and I asws was a child’.

658 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 96 a
Then Muhammad asws said: ‘And my asws grandfather Al-Husayn asws had conveyed the greetings to me asws from Rasool-Allah saww, and he asws was ill’.

Aban (narrator) said, ‘I narrated to Ali asws Bin Al-Husayn with this, all of it, from Suleym. He asws said: ‘Suleym spoke the truth, and Jabir Bin Abdullah Al Ansari had come to my asws son asws, and he asws was a boy. He came with the Book. He kissed him asws and conveyed the greetings from Rasool-Allah saww to him asws.

Aban said, ‘When Ali asws Bin Al-Husayn asws passed away, I went to perform Hajj, and I met Abu Ja’far Muhammad asws Bin Ali asws, and I narrated to him asws with this Hadeeth, all of it, not neglecting even a letter from it. His asws eyes filled up (with tears), then he asws said: ‘Suleym spoke the truth. He had come to me after the killing of my asws grandfather Al-Husayn asws, and I asws was seated in the presence of my asws father. He narrated to me asws with this Hadeeth exactly.

My asws father had said to him: ‘You speak the truth. My asws father and my asws uncle had narrated to you with this Hadeeth from Amir Al-Momineen asws. They asws had both said: ‘You speak the truth! He asws had narrated that to you, and we asws are witnessed’. Then they asws narrated that they asws had heard it from Rasool-Allah saww.

The book ‘Al Ghayba’ of Al Numani – By his chain, from Abdul Raaq who said, ‘It is narrated to us by Ma’mar Bin Rashid, from Aban Bin Ayyash, from Suleym Bin Qays,

‘Ali asws said to Talha, in a lengthy Hadeeth, at the mention of the priding of the Emigrants and the Helpers with their virtues and their merits: ‘O Talha! Haven’t you witnessed Rasool-Allah saww when he saww called for the shoulder bone in order to write in it what the community would not stray after him saww nor differ, so your companion (Umar) said what he said, that Rasool-Allah saww had lost his saww mind (delirious), so Rasool-Allah saww was angered, and left it?’ He said, ‘Yes, I have witnessed it’.

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659 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 96 b
He asws said: ‘So, when you all went out, Rasool-Allah saww informed me asws of that which he saww wanted to write in it, and the general public witnessed upon it, and Jibrael as informed him saww that Allah azwj had Known that the community will be differing and dividing.

He asws called for a parchment and dictated unto me asws what he saww had wanted to write in the shoulder bone, and a group of three witnessed upon it – Salman Al-Farsi ra, and Abu Zarr ra, and Al Miqdad ra, and he saww named one who would happen to be from the Imams asws of guidance, those the Momineen have been Commanded with obeying them asws up to the Day of Qiyamah.

Was it like that, O Abu Zarr ra, and you ra, O Miqdad ra? They ra both said, ‘We ra testify with that upon Rasool-Allah saww’

Talha said, ‘By Allah azwj! I have hear from Rasool-Allah saww saying for Abu Zarr ra: ‘Neither has the ground carried, nor the green (sky) shaded anyone with a tone more truthful, nor righteous than Abu Zarr ra’, and I testify that both of them ra would not testify except to the truth, and you asws are the most truthful and more righteous in my view than they ra both are!’

And by his chain from Abdul Razzaq Bin Hammam, from Ma’mar Bin Rashid, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

‘Ali asws Bin Abu Talib asws said: ‘One day I asws passed by a man’ – he asws named him to me (Umar) – ‘He said, ‘What is an example of Muhammad saww except like a palm tree growing in a rubbish dump (where people defecated in the plantation)’.

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I asws came to Rasool-Allah saww and mentioned that to him asws. Rasool-Allah saww was angered and went out angrily and came to the pulpit. The Helpers went to the weapons when they saw from the anger of Rasool-Allah saww.

He asws said: 'What is the matter with a people faulting me asws with my asws kinship, and (although) they have heard me asws saying regarding them what I asws from the Preference of Allah azwj of them asws, and what He aswj has Particularised them asws with, from keeping away the uncleanness away from them and the Cleaning by Allah azwj of them.

And they have heard what I asww have said regarding the merits of the People asws of my asww Household, and my asww successor asws, and what Allah azwj has Honoured him asws with, and Specialised him asws and Merited him from his asws precedence to Al-Islam, and his asws suffering afflictions during it, and his asws kinship from me asww, and he asws is from me asww at the status of Haroun as from Musa asw.'

Then he asws passed by him, and he claimed that my asww example among the People asws of my asww Household is like an example of a palm tree growing in a rubbish dump (where people defecated in the plantation).

Indeed! Allah azwj Created His aswj creatures and Separated them into two segments. He aswj Made me asww to be in the between of the two segments, and Separated the segment into three sections and Made me asww to be in the best of these section, and Chose it as a tribe. Then He aswj Made them into household and Made me asww to be in its best household, until I asww ended up among the People asws of my asww Household, and my asww family asws, and sons of a father – I asww and my asww brother Ali asws Bin Abu Talib asws.

Allah azwj Looked (Considered) to the earth with a Look (Consideration) and Chose me asww. Then He aswj Considered and Chose Ali asws, my asww brother asws, and my asww Vizier, and my asww
inheritor, and my saww successor asws, and my saww caliph in my saww community, and guardian of every Momin after me saww.

One who befriends him asws, Allah azwj would Befriend him, and one who loves him asws, Allah azwj would Love him, and one who hates him asws, Allah azwj would Hate him. No one will love him asws except every Momin, nor hate him asws except every kafr. He asws is a peg of the earth after me saww and its stamp (seal), and he asws is the Word of piety, and the firmest handhold. They are intending to extinguish the Noor of my saww brother asws, and Allah azwj Refused except and He aswj would Complete his asws Noor.

O you people! Let your present ones deliver my saww words to your absentees! O Allah azwj! Be Witness upon them!

Then Allah azwj Looked (Considered) with a second Look (Consideration) and He azwj Chose my saww People asws of my saww Household after me saww, and they asws are best of my saww communities – eleven Imams asws after my saww brother asws, one after one. Every time one would expire, one would stand. Their asws example among my saww family members is like an example of the stars of the sky. Every time one star disappears, a star emerges.

They asws are guides, Guided ones. Neither will they asws be harmed by the plots of the ones plotting against them asws, nor abandonment of the ones abandoning them asws. But Allah azwj will Harm, due to that, the ones plotting against them asws and abandoning them asws.

They asws are Divine Authorities of Allah azwj in His azwj earth, and His azwj witnesses upon His azwj creatures. One who obeys them, so he has obeyed Allah azwj, and one who disobeys them asws, so he has disobeysed Allah azwj. They asws are with the Quran and the Quran is with them asws. Neither will it separate from them asws nor will they asws separating from it until they return to me saww at my saww Fountain.

وَلَوْ أُلْخِذُونَ عَلَى حُرُفِهِمْ فَمَأ يَخْسَأُ عَلَى هُنَاكَ فِي مَعْرُوفٍ مِّمَّا عَرَفَهُمْ عَمَّا حَدِّيْثٌ بَلِ الْخَلَقُ عَلَى هَذَا وَ الْكُلُّ حَيَاةٌ مَّعْنَىٰ أَيُّهَا الْيَتِيمُ
And the first of the Imams asws is Ali asws, best of them asws, then my asws (grand) son asws Hassan asws, then my saww (grand) son asws Husayn asws, then nine from the sons asws of Al-Husayn asws – and he mentioned the Hadeeth in its (full) length’.

The book ‘Ghayba’ of Al Numani – Muhammad Bin Ahmad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Muhammad Bin Abu Qays, from Ja’far Al Rummany, from Muhammad Bin Abu Al Qasim, from Abdul Wahab Al Saqafy,

‘From Ja’far asws Bin Muhammad asws, he asws looked at Humran, and he asws wept, then said: ‘O Humran! Strangeness of the people how heedless they are, or they have forgotten, they were made to forget, so they forgot the words of Rasool-Allah aswj when he saww was ill. The people had come to console him saww and they were greeting unto him saww until when the house was filled with its people, Ali asws came and greeted, and he asws was not able to get to him saww and they did not make any space for him asws.

When Rasool-Allah saww saw that, he saww raised his saww head and said: ‘To me saww, O Ali asws! When the people saw that, they crowded with each other and made a way until he asws cut through them, and Rasool-Allah saww made him asws to be seated to his saww side, then said: ‘O you people! This is (what) you are doing with People asws of my saww Household during my saww lifetime, what I saww seen, so how (will you be) after my saww expiry?

By Allah azwj! You will not draw (yourselves) closer to People asws of my saww Household with a nearness, except you will be drawing closer to Allah azwj in status, nor will you be distancing a step and turning away from them asws except Allah azwj would Turn away from you!’

Then he saww said: ‘O you people, listen! Indeed, the pleasure and the (Divine) Pleasure, and the Paradise is for the one who loves Ali asws and befriends him asws, and follows him asws, and his asws merits, and his asws successors asws after him asws; and there is a right upon my saww Lord azwj that He azwj Answers me saww regarding them asws, they asws are twelve successors asws.

And the one who follows me, so he is from me, I am from Ibrahim, and Ibrahim is from me, my religion is his religion, and my religion is my saww attributes, and my saww attributes are my saww attributes, and my saww merits are his saww merits, and I am superior than him as, and there is no pride. My saww words are ratified by the Words of my azwj: *Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]*.  

(The book) ‘Al Ghayba’ of Al Numani – Abdullah Bin Abdul Malik, from Muhammad Bin Musanna, from Muhammad Bin Israil Al Raqqy, from Musa Bin Isa, from Ali Bin Muhammad, from Amro Bin Shimr, from Jabir, ‘From Muhammad asws Bin Ali Al-Baqir asws, from Salim Bin Abdullah Bin Umar, from his father Abdullah Bin Umar Bin Al-Khattab who said, ‘Rasool-Allah’ saww said: ‘Allah azwj Revealed to me on the night there was an ascension with me: “O Muhammad saww! Whom have you left behind (as caliph) in the earth upon your saww community?” And He azwj was more Knowing with that.

I saww said: ‘O Lord azwj! My saww brother asws. He azwj said: “Iazwj Noticed to the earth with a notification ad Chose you saww from it. So, Iazwj will not be Mentioned until you saww are mentioned along with Meazwj. Iazwj am ‘Mahmoud’ (the most Praised One) and you saww are ‘Muhammad’ (praised one).

Then Iazwj Noticed to the earth with another notification and Chose from it, Ali asws Bin Abu Talib asws as your saww successor asws. So, you saww are chief of the Prophets and Ali asws is chief of the successors as. Then Iazwj Derived a name for him asws from My azwj Names. Iazwj am ‘Al-A’ala’ (the most Exalted), and he asws is Ali asws (exalted).

O Muhammad saww! azwj Created Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws, from one Noor. Then Iazwj Presented their asws Wilayah unto the Angels. So, the one who accepted it happened to be from the ones of Proximity, and one who rejected it happen to be from the Kafirs.
O Muhammad saww! Even if a servant from My azwj servant were to worship Me azwj until he (his neck) is cut, then he meets Me azwj as a rejector of their asws Wilayah, I azwj shall Enter him into the Fire!

Then He azwj Said: "O Muhammad saww! would you love to see them asws?" I saww said: 'Yes'. He azwj Said: "Advance in front of you saww!" I saww went ahead in front of me saww, and there was Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and Ja'far asws Bin Muhammad asws, and Musa asws Bin Ja'far asws, and Ali asws Bin Musa asws, and Muhammed asws Bin Ali asws, and Ali asws Bin Muhammad asws, and Al-Hassan asws, and Al-Hujjat Al-Qaim asws, as if he asws was the shining star in their asws midst!

I saww said: ‘O Lord aswj! Who are they asws?’ He azwj Said: “They asws are the Imams asws, and this Al-Qaim asws will permit My aswj Permissible and prohibit My aswj Prohibition, and he asws will take revenge from My aswj enemies. O Muhammad saww! Love him asws, for I azwj Love him asws and Love the one who loves him asws!'

(The book) ‘Al-Ghayba’ o of Al-Numany – Muhammad Bin Hammam, from Abu Al-Hassan Ali Bin Isa Al-Qowhistany, from Musa Bin Is’haq Al-Anmaty, and he was a precious old man from our brothers, the meritorious, from Badr, from Zayd Bin Isa Bin Musa, and he was a loving man. I said to him, ‘Whom from the ‘Tabi’een’ have you come across?’

He said, ‘I do not know what you are saying to me, but I was at Al-Kufa, and I heard an old man in its central Masjid narrating from Abd Khayr. He said, ‘I heard Amir Al-Momineen asws saying: ‘Rasool-Allah saww’ said to me asws: ‘O Ali aswj! The Imams asws, the rightly guiding ones, the Guided, the Infallible from your sons asws, are eleven Imams asws, and you asws are their asws first.

And their asws last one, his asws name is upon my saww name. He asws will fill the earth with justice just as it would have been filled with tyranny and injustice. The man would come to him asws,
and the wealth would be like harvested seeds, and he would say, 'O Mahdi asws! Give me'.

He asws would say: 'Take!' 664

لَنْ يَزَالَ هَذَا الْأَمْرُ فَقِيْمَاً إِلَى أَلْيَّةٍ عَشَرَ قَيْماً مِّنْ فَرْقِيْهِ.

(The book) ‘Al Ghayba’ of Al Numani – By the chain to Abdul Salam Bin Hashim Al Bazzaz, from Abdullah Bin Umarra, from Yazeed Al Raqashy, from Anas Bin Malik (well known fabricator) who said,

‘Rasool-Allah asws said: ‘This command will never cease standing up to twelve youths from Quraysh’. 665

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah asws, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

(The book) ‘Kifayat Al Aser’ – Muhammad Bin Abdullah, from Ahmad Bin Abdullah Bin Muhammad Bin Umarah, from Ahmad Bin Abdul Jabbar Al Utaridy, from Muhammad Bin Al-Hassan, from Ali Bin Muhamad Al Ansari, from Abdullah Bin Abdul Kareem, from Yahya Bin Abdul Hameed, from Jaysh Bin Al Mo’tamir, from Abdullah Bin Masoud who said,

‘I heard Rasool-Allah asws saying: ‘The Imams asws after me asws are twelve, all of them would be from Quraysh’. 666

(This is a clear fabrication. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah asws, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Zuheyr, from Umar Bin Al-Husayn Bin Ali Bin Rustam, from Ibrahim Bin Yasaar, from Sufyan Bin Uuyaina, from Ata’a Bin Al Sa’ib, from his father, from Abdullah Bin Masoud who said,

‘The Imams asws after me asws are twelve, nine from the Sulb of Al-Husayn, and the ninth being their asws Mahdi asws’. 667
Rasool-Allah(saww) said: ‘Allah(saww) Blessed and Exalted Noticed to the earth with a notification and Chose me(saww) from it, and Made me(saww) a Prophet(saww). Then He(saww) Notice second (notification) and Chose Ali(asws) from it and Made him(asws) an Imam(asws).

Then He(saww) Commanded me(saww) to take him(asws) as a brother and a successor(asws) and a caliph and a Vizier. Ali(asws) is from me(saww) and I(asws) am from Ali(asws), and he(asws) is husband of my(asws) daughter(asws), and father(asws) of my(saww) two grandsons(asws), Al-Hassan(asws) and Al-Husayn(asws).

Indeed! And Allah(saww) Blessed and Exalted Made me(saww) and them(asws) as Divine Authorities upon His(aswj) servants, and Made Imams(asws) to be from the Sub of Al-Husayn, standing with my(saww) matter, and protecting my(saww) successor(asws). The ninth of them(asws) is Qaim(asws) of the People(asws) of my(saww) Household.

And Mahdi(asws) of my(saww) community is the most resembling of the people with me(saww) in his(asws) appearance, and his(asws) words, and his(asws) deeds. He(asws) would appear after a long occultation, and straying confusion. He(asws) would be in charge of the Command of Allah(aswj) and he(asws) will make the religion of Allah(aswj) to prevail, and he(asws) will be supported by the Help of Allah(aswj) and help of the Angels of Allah(aswj). He(asws) will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny.’

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Ahmad Bin Mutawwaq, from al Mugheira Bin Muhammad Bin Al Muhallab, from Abdul Ghaffar Bin Kaseer, from Ibrahim Bin Humeid, from Abu Hashim, from Mujahid, from Ibn Abbas who said,

667 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen(asws), Ch 41 H 104
668 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen(asws), Ch 41 H 105
'A Jew called Na'sal arrive to Rasool-Allah sallam. He said, 'O Muhammad sallam! I ask you sallam about things bothering in my chest for a while. If you sallam were to answer me about it, I shall become a Muslim upon your sallam hands'. He sallam said: 'Ask, O Abu Umarah!' He said, 'O Muhammad sallam! Describe your sallam Lord azwj to me'.

He sallam said: 'The Creator cannot be described except with what He azwj has Described Himself azwj with. And how can one describe the Creator Who the sensory perception are unable from realising Him azwj, and the imaginations from grasping Him azwj, and the minds to limit Him azwj, and the sights to encompass Him azwj. He azwj is more Majestic than the descriptions of the describers.'

He azwj is remote in His azwj nearness and near in His azwj remoteness. He azwj is the 'how-ness' of the 'how', so it cannot be said to Him azwj, 'how'; and He azwj is 'where-ness' of the where, so it cannot be said to Him azwj, 'Where is He azwj? He azwj is cut off from the how-ness and the where-ness, so He azwj the first, the Samad, just as He azwj has Described Himself asws, and the describer are not reaching His azwj Attributes: *He does not beget and is not begotten [112:3]
And there does not happen to be anyone a match for Him' [112:4].

He said, 'You sallam speak the truth, O Muhammad sallam! Inform me about your sallam words that He azwj is One, there is no resemblance for Him azwj. Isn’t Allah azwj One and the human being is one, so His azwj Oneness resembles the oneness of the human beings'.

He sallam said: 'Allah azwj is One, one of the meaning, body and width, and body and soul. And rather, the resemblance in the meaning is not other'.

He sallam said: 'Allah azwj is One, one of the meaning, body and width, and body and soul. And rather, the resemblance in the meaning is not other'.

He said, 'You sallam speak the truth, O Muhammad sallam! Inform me about your sallam successor asws. Who is he asws, for there is none from a Prophet sallam except and there was a successor as from him as. Our Prophet Musa as Bin Imran as bequeathed to Yoshua as Bin Noon as.'
He said: ‘Yes. My successor and the caliph from after me is Ali Bin Abu Talib, and after him would be my two grandsons Al-Hassan and Al-Husayn, followed by nine from the Sulb of Al-Husayn, Imams of the righteous’.

He said, ‘O Muhammad! Name them for me’. He said: ‘Yes. When Al-Husayn passes away, his son Ali. When Ali passes away, his son Muhammad. When Muhammad passes away, his son Al-Hassan. When Al-Hassan passes away, then after him his son Al-Hujjat son of Al-Hassan Bin Ali. Thus, these are twelve Imams upon the number of the children of Israel’.

He said, ‘So, where is their place in the Paradise?’ He said: ‘With me in my rank’. He said, ‘I testify that there is no god except Allah and you are a Rasool of Allah, and I testify that they are the successors after you, and I have found this in the ancient Books.

And among what is pacted to us by Musa Bin Imran is, when it will be the end of times, there would emerge a Prophet called ‘Ahmad’, last of the Prophets, there will be no Prophet after him. There shall emerge from his Sulb, Imams of the righteous of the number of tribes’.

He said: ‘O Abu Umarah! Do you know the tribes?’ He said, ‘Yes, O Rasool-Allah! They would be twelve’. He said: ‘Among them is Lawy’. He said, ‘I do know him, O Rasool-Allah, and he is the one who will be absent from the children of Israel for years, then he will return, and reveal His Law after its having been learnt, and fight with Qarsatiya, the king, until he kills him’. 
And he saw said: ‘It is as if it would happen in my community what has happened in the children of Israel, step of the slipper with the slipper, and the arrow (in a quiver) with an arrow, and the twelfth from my son would disappear until he will not be seen, and there shall come a time upon my community, there will not remain from Al-Islam except its name, nor from the Quran except its ritual, so then, there will be a Permission of Allah for him with the emerging. He will manifest Al-Islam and renew the religion’.

Then he saw said: ‘Beatitude is for the one who loves them, and beatitude is for one who adheres with them, and the woe would be for the ones hating them’!

Lord of the Loftiness Loved them, then Cleared them from the filth. He has succeeded, one who befriends them, and he was disappointed, one who neglected being led by them. The last of them will heal the thirst, and he is the awaited Imam. Your family is the best for me and the followers of what is instructed. One who turned away from you all, soon he shall arrive in Saqar (Hell)”.

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Then he saw said: ‘O Ibn Abbas! It is as if I am with him (Al-Husayn asws) and his hair has been dyed from his blood. He is calling out, but is not answered, and he is seeking help, but is not helped’.

I said, ‘So, who will do that, O Rasool-Allah saww?’ He saww said: ‘Evil ones of my community. What is the matter with them? May Allah azwj not Let them achieve my intercession’.

I said, ‘O Rasool-Allah saww! How many Imams asws will there be after you saww?’ He saww said: ‘The number of the disciples of Isa as, and tribes of Musa as, and captains of the children of Israel’. I said, ‘O Rasool-Allah saww! How many were they?’
He said: 'They were twelve, and the Imams after me are twelve. The first of them is Ali Bin Abu Talib, and after him my two grandsons Al-Hassan and Al-Husayn. So, when Al-Husayn expires, then his son Ali. When Ali passes away, his son Al-Hassan. When Al-Hassan expires, then his son Al-Hujjat. And when Al-Hujjat expires, then his son Al-Hassan. When Al-Hassan expires, then his son Al-Husayn. When Al-Husayn expires, then his son Ali. When Ali passes away, his son Muhammad. When Muhammad passes away, his son Ja'far. When Ja'far passes away, his son Musa. When Musa passes away, his son Ali. When Ali passes away, his son Muhammad. When Muhammad passes away, his son Ja'far. When Ja'far passes away, his son Musa. When Musa passes away, his son Ali. When Ali passes away, his son Muhammad. When Muhammad passes away, his son Ja'far. When Ja'far passes away, his son Musa. When Musa passes away, his son Ali. When Ali passes away, his son Muhammad. When Muhammad passes away, his son Ja'far. When Ja'far passes away, his son Musa. When Musa passes away, his son Ali. When Ali passes away, his son Muhammad.'
Then he saws said: ‘They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]’. 670


(He) said, ‘I heard Rasool-Allahsaww saying: ‘I and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and nine from the sons asws of Al-Husayn asws are Purified, Infallible’, 671


He (the narrator) said, ‘Ibn Abbas sighed. He said, ‘I heard Rasool-Allahsaww saying: ‘Ali asws is with the truth and the truth is with him asws, and the caliph from...
after me saww. So, the one who adheres with him saww would succeed and attain salvation, and one who stays behind from him saww would stray and collapse.

He saww will be in charge of my saww enshrrouding, and my saww washing, and fulfill my debts, and is the father saww of my saww two grandsons saww Al-Hassan saww and Al-Husayn saww. And from the Sulb of Al-Husayn would be emerging the nine Imams saww, and from them saww is Mahdi saww of this community”.

Abdullah Bin Salamah said, ‘O son of an uncle of Rasool-Allah saww! Why didn’t you introduce to us before this (time)?’ He said, ‘By Allah azwj! I had fulfilled what I had heard, and advised to you all, but you do not love the advisers [7:79]’.

Then he said, ‘Fear Allah azwj, servants of Allah azwj! Fear the one takes a lesson as a preparation, and fears in awe and is quicker during good, and is desirous in seeking, and is awed during war. Work for your Hereafter before the permeation of your terms (deaths), and adhered with the firmest handhold from the family of your Prophet saww for I heard him saww saying: ‘One who adheres with my saww family saww from after me saww, would be from the successful ones’.

Then he cried with intense crying. The group said to him, ‘You are crying and your position from Rasool-Allah saww is your position?’ He said to me, ‘O Ata’a! But rather I am crying due to two characteristics – the horror to emerge and separation of the loved ones’. Then the group dispersed from him.

He said to me, ‘O Ata’a! Grab my hand and carry me to the courtyard of the house’. So, we held his hand, I and Saeed, and we carried him to the courtyard of the house. Then he raised his hands to the sky and said: ‘O Allah azwj! I draw closer to You azwj by Muhammad saww and Progeny saww of Muhammad saww. O Allah azwj! I draw closer to You azwj by the Wilayah of the sheykh Ali saww Bin Abu Talib saww’. He did not cease repeating it until he fell to the ground. We
were patient upon him for a while, then we stood him up, and there he was dead. May Allah have Mercy on him’. 672

‘Abu Zarr Al-Ghifari’ra said. ‘I entered to see Rasool-Allahsaww during his illness in which he passed away. He saww said: ‘O Abu Zarr! Get me my daughterasws (Syeda) Fatimaasws!’ So, I stood up and entered to see herasws and said, ‘O chieftess of the women! Answer (the call) of yourasws father saww’. Heasws said, ‘Sheasws donned herasws outer robe and went out until sheasws entered to see Rasool-Allahsaww. When sheasws saw Rasool-Allahsaww, sheasws fell upon himsaww and cried, and Rasool-Allahsaww cried to herasws crying, and pressed herasws to himsaww, then said: ‘O Fatimaasws! Do not cry. May yoursaww father,saww be sacrificed for youasws, for youasws will be the first one to join with ussaww at the Fountain’. Sheasws said: ‘O father saww! Where which isaww meet yousaww?’ Heasww said: ‘Youasws will meet mesaww at the Fountain, and Isaww will be quenching yourasws Shias and ones who love youasws, and repel yourasws enemies and ones who hate yousaww’. Sheasws said: ‘O Rasool-Allahsaww! Supposing Isaww don’t meet yousaww at the Fountain?’ Heasww said: ‘Youasws will meet mesaww at the Scale’. Sheasws said: ‘O father saww! Supposing Isaww do not meet yousaww at the Scale?’ Heasww said: ‘Youasws will meet mesaww at the Bridge, and Isaww shall be saying: ‘Safe! Safe are the Shias of Aliasws’’.

قَالَ فَسَكَنَ قلْبُهَا ثُمَّ الْتَفَتَ إِلََّ رَسمولم اللَّهِ ص فَقَالَ يَا أَبَا ذَر إِن هَا بَضْعَةٌ مِنِضْعِمَاتِهَا وَ آذَاهَا فَقَدْ آذَانِِ أَلََ إِن هَا سَيضدَم نِسَاءِ الْعَالَمِينَ وَ بَعْلَهَا سَيضدم الْوَصِيضينَ وَ ابْنَيْهَا الَْْسَنَ وَ الْْمسَينَْ سَيضدَا شَبَابِ أَهْلِ الَْْنَّةِ

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Abu Zarr ra said, ‘Her asws heart calmed down. Then Rasool-Allah saww turned towards me ra and said: ‘O Abu Zarr! She asws is a part from me saww. So, the one who hurts her asws, so he has hurt me saww. Indeed! She asws is chiefest of women of the worlds, and her asws husband is chief of the successors asws, and her asws two sons asws Al-Hassan asws and Al-Husayn asws are two chief of the youths of the people of the Paradise.

And they asws are both Imams asws, whether standing or seated, and their asws father asws is better than them asws, and soon there shall emerge from the Sulb of Al-Husayn asws, nine from the Imams asws, standing with the fairness, and from us asws is Mahdi of this community’.  

He asws said, ‘I asws said, ‘O Rasool-Allah saww! So, how many Imams asws would there be after you saww?’ He asws said: ‘Number of the captains of the children of Israel’.

And they asws are both Imams asws, whether standing or seated, and their asws father asws is better than them asws, and soon there shall emerge from the Sulb of Al-Husayn asws, nine from the Imams asws, standing with the fairness, and from us asws is Mahdi of this community’.

(From Wajdi Farhat in his book ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, and Ahmad Bin Muhammad Bin Abdullah Al Jowhari, from Muhammad Bin Lahiq Al Yamani, from Idrees Bin Ziyad, from Israil Bin Yunus Bin Abu Is’haq Al Sabie, from Ja’far Bin Al Zubeyr, from Al Qasim,)

‘From Salman Al-Farsi ra having said, ‘Rasool-Allah saww addressed us. He saww said: ‘I saww am very near to departing away from you all and going towards the hidden. I saww bequeath you to be good regarding my saww family asws. And beware of the innovations, for every innovation is a straying, and every straying and its people would be in the Fire!}

Community of people! One who loses the sun, then let him adhere with the moon, and one who loses the moon, so let him adhere with the (star) ‘Al-Farqadeyn’ (Ursa minor), and one who loses the Ursa minor, let him adhere with the shining stars after me saww. I saww am saying my saww words and seek Forgiveness of Allah saww for me saww and for you all’.

He (Salman ra) said, ‘When he saww descended from the pulpit, I ra followed him saww he saww entered the house of Ayesha. I entered to see him saww and said, ‘May my ra father and my ra’
mother be (sacrificed) for you{saww}, O Rasool-Allah{saww}! I{a} heard you{saww} saying: ‘One who loses the sun, then let him adhere with the moon, and one who loses the moon, so let him adhere with the (star) ‘Al-Farqadeyn’ (Ursa minor), and one who loses the Ursa minor, let him adhere with the shining stars’. So, what is the sun, and what is the moon, and what is ‘Al-Farqadeyn’, and what are the shining stars?’

He{saww} said: ‘As for the sun, it is I{saww}, and as for the moon, it is Ali{asws}. So, when you{saww} lose me{saww}, then adhere with him{asws} after me{saww}. And as for ‘Alfarqadan’, Al-Hassan{asws} and Al-Husayn{asws}. So, when you lose the moon (Ali{asws}), then adhere with them{asws} both. And as for the shining stars, these are the Imams{asws} from the Sulb of Al-Husayn{asws}, and the ninth is their{asws} Mahdi{asws}.

Then he{saww} said: ‘They{asws} are the successors{asws} and the caliphs after me{saww}, Imams{asws} of the righteous of the number of tribes of Yaqoub{as}, and disciples of Isa{as}. And as for ‘Alfarqadan’, Al-Hassan{asws} and Al-Husayn{asws}, and after them{asws} Muhammad{asws} Bin Ali{asws}, son of the knowledge of the Prophets{as}, and Ja'far{asws} Bin Muhammad{asws}, and his{asws} son{asws} Al-Kazim{asws}, named as Musa{asws}.

I{a} said, ‘Name them{asws} for me{a}, O Rasool-Allah{saww}!’ He{saww} said: ‘First of them{asws} and their{asws} chief is Ali{asws} Bin Abu Talib{asws}, and my{saww} two grandsons{asws}, and after them{asws} Zayn Al-Abideen Ali{asws} Bin Al-Husayn{asws}, and after him{asws} Muhammad{asws} Bin Ali{asws}, expounder of the knowledge of the Prophets{as}, and Ja'far{asws} Bin Muhammad{asws}, and his{asws} son{asws} Al-Kazim{asws}, named as Musa{asws}.

And the one{asws} who will be killed in the strange land, Al{asws} his{asws} son{asws}, then his{asws} son{asws} Muhammad{asws}, and the two truthful ones{asws}, Ali{asws} and Al-Hassan{asws}, and Al-Hujjat{asws} Al-Qaim{asws}, the awaited during his{asws} occultation. They{asws} are my{saww} family{asws} from my{saww} blood and my{saww} flesh. Their{asws} knowledge is my{saww} knowledge, and their{asws} decision is my{saww} decision. One who hurts me{asws} regarding them{asws}, may Allah{azwj} the Exalted not let them attain my{saww} intercession’. 674

674 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen{asws}, Ch 41 H 111
‘From Salman Al-Farsi’ having said: ‘Rasool-Allah saww said: ‘The Imams asws from after me saww would be of the number of captains of the children of Israel, and they were twelve’. Then he saww placed his saww hand upon the Sulb of Al-Husayn asws and said: ‘Nine would be from his asws Sulb, and the night is their asws Mahdi. He asws will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny, so the woe be unto one hating them asws’.

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‘I heard Rasool-Allah saww saying to Al-Husayn asws: ‘You asws are the Imam asws son asws of the Imam asws, and brother asws of the Imam asws. Nine from your asws Sulb are Imams asws of the righteous, and the ninth is their asws Qaim asws’.

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‘I heard Rasool-Allah saww saying: ‘People asws of my saww Household are a security for the people of the earth just as the stars are a security for the people of the sky’. I was said, ‘O Rasool-Allah saww! The Imams asws from after you saww are from the People asws of your saww Household’.

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He saww said: ‘Yes, the Imams asws after me saww are twelve, nine from the Sulb of Al-Husayn asws are trustees, infallible, and from us asws is Mahdi asws of this community. Indeed! They asws are People asws of my saww Household, and my saww, being from my saww flesh and my saww blood.'
What is the matter of a people hurting me regarding them? May Allah not let them achieve my intercession''.

115 - نص، كفاية الأثر أبو المفاضل عن الحسن بن علي بن زياد عن سلمة بن قيس عن علي بن أبي طالب عن علي بن أبي المحافز عن عطية بن عبيد الله بن أمية بن أبي سفيان بن أبي شعيب. معنى قول رسول الله صل الله عليه وسلم بقول الأئمة الذي يعذب الدنيا عبودة الله بن الطالب به تلويه عائشة وابنه أحمد وابنه أبو المطلاع.

(The book) ’Kifayat Al Aser – Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Zakariya, from Salamah Bin Qays, from Ali Bin Abbas, from Abu Al Hajjaf, from Atiya Al Awfy, from Abu Saeed who said,

‘I heard Rasool-Allah saww saying: ‘The Imams asws after me saww are twelve from the Sulb of Al-Husayn asws, and the ninth is their asws Qaim asws. So, beatitude is for the one who loves them asws and the woe is for the one who hates them asws.

116 - نص، كفاية الأثر عن محمد بن حبيب عن مسعود بن قيس عن علي بن أبي طالب عن علي بن أبي المحافز عن عطية بن عبيد الله بن أمية بن أبي سفيان بن أبي شعيب. معنى قول رسول الله صل الله عليه وسلم بقول الأئمة الذي يعذب الدنيا عبودة الله بن الطالب به تلويه عائشة وابنه أحمد وابنه أبو المطلاع.

(The book) ’Kifayat Al Aser’ – From him, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Yahya Al Bajaly, from Ali Bin Mush’har, from Abdul Malik Bin Abu Suleyman, from Atiya, from Abu Saeed who said,

‘I heard Rasool-Allah saww saying to Al-Husayn asws: ‘O Husayn asws! You asws are the Imam asws, son of the Imam asws, brother of the Imam asws. Nine from your asws sons asws are Imams asws of the righteous, ninth of them asws being their asws Qaim asws.

فقيل: يا رسول الله كمئمة بعده تامة قبض من طلبة الحسن.

It was said, ’O Rasool-Allah saww! How many Imams asws after you saww?’ He saww said: ‘Twelve, nine being from the Sulb of Al-Husayn asws.

117 - نص، كفاية الأثر أبو علي أحمد بن إسماعيل السليماني عن أبي علي محترم بن محمد بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محمد بن علي بن عبدINKOBEIN كلمات في إكمال السليماني عن أبي علي محترم بن محم
'I hear Rasool-Allah\(^{saww}\) saying: ‘The Imams\(^{asws}\) after me\(^{saww}\) are twelve, nine being from the Sulb of Al-Husayn, and the ninth being their\(^{asws}\) Qaim\(^{asws}\).’ 681

‘I heard Abu Saeed saying, ‘Rasool-Allah\(^{saww}\) prayed Salat with us, the first Salat, then faced with his\(^{saww}\) honourable face towards us. He\(^{saww}\) said: ‘Community of my\(^{saww}\) companions! An example of the People\(^{asws}\) of my\(^{saww}\) Household among you all is like the ship of Noah\(^{as}\), and door of Hitta among the children of Israel. So, adhere with the People\(^{asws}\) of my\(^{as}\) Household after

\(^{681}\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 118 a
\(^{682}\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 118 b
\(^{683}\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 41 H 119
me saww, and the rightly guiding Imams asws from my saww offspring, for you will never stray, ever'.

فقال: {O Rasool-Allah aswj! How many Imams asws after you saww?} He saww said: 'Twelve from the People asws of my saww Household'. Or said: 'From my saww family asws'.

684 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 120

121 The book) 'Kifayat Al Aser' – Ali Bin Muhammad, from Muhammad Bin Ahmad Al Safwany, from Fayz Bin Al Mufazazz Al Halby, from Mi'sar Bin Kidam, from Salamah Bin Kuheyl, from Abu Al Sadeeq Al Najy, from Abu Saeed who said,

'It was said, 'O Rasool-Allah aswj! How many Imams asws after you saww?' He saww said: 'Twelve from the People asws of my saww Household'. Or said: 'From my saww family asws'.'

685 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 121

122 The book) ‘Kifayat Al Aser’ – Abu Al Mufazazz Al Shaybani, from Muhammad Bin Rabbah al Ash’jaie, from Muhammad Bin Ghalib Bin Al Haris, from ismail Bin Amro Al Bajali, from Abdul Kareem, from Abu Al Hassan, from Abu Al Haris,

'I heard Rasool-Allah saww saying: ‘The Imams asws after me saww are twelve, nine from the Sulb of Al-Husayn asws, and Al-Mahdi asws is from them’'.


687 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 123

I said, ‘O Rasool-Allah aswj! And how many are the Imams asws after you saww?’ He saww said: ‘Number of the captains of the children of Israel’.
‘Abu Zarr ḫr having said: ‘Rasool-Allah ṣaww said: ‘Then Imams ṣaww after me ṣaww are twelve, nine being from the sulb of Al-Husayn, their ninth being their ṣaww Qaim ṣaww’. 

ثم قال رسول الله ص أنه إن مثلكم مثل سفينة لوح من زينبناجا ومن معنى عن عقبر ومن مثل نجمة في بساتين.

Then Rasool-Allah ṣaww said: ‘Indeed! Their ṣaww example among you all is an example of the ship of Noah ḫ. One who sails it attains salvation, and one who stays behind from it, drowns; and an example of the door of Hitta among the children of Israel’.

اذهب، الفضائل لَبن شاذان فضَّلَ عليهِ للهِ عَنْ أَبِِ قَيْسٍ يْرْفَعهَا إِلَ أَبِِ ذَر  الْغِفَارِيض وَ الْمِقْدَادِ وَ سَلْمَانَ رَضِيَ اللَّهم عَنْهممْ قَالموا قَالَ لَنَا أَمِيرمُّ الْممؤْمِنِينَ عَلِيُّ بْنم أَبِِ ََالِبٍ ع إِنِض مَرَرْتم بِالصُّهَاكِيض ي َوْماً ف َقَالَ لِ مَا مَثَلم مُمَمَّ دٍ فِِ أَهْلِ ب َيْتِهِ إِلََّ كَمَثَلِ نَُْلَةٍ ن َبَتَتْ فِِ كمنَاسَةٍ (The book) ‘Al Fazaail’ of Ibn Shazan, (and) Kitab Al Rowza, from Abu Qays, raising it to, ‘Abu Zarr Al-Ghifari ḫr, and Al Miqdad ḫr, and Salman ḫr, may Allah azwj be pleased with them ḫr, said, ‘Amir Al-Momineen Ali ṣaww Bin Abu Talib ṣaww said to us ḫr: ‘I passed by Al-Suhaky (Umar) one day. He said to me ṣaww: ‘An example of Muhammad ṣaww among the People ṣaww of his ṣaww Household is not except like an example of a palm tree growing in a toilet (Where people went to defecate in the plantation)’.

قال فَأَتَيْتم رَسمولَ اللَّهِ ص فَذَكَرْتم لَهم ذَلِكَ فَغَضِبَ رَسمولم اللَّهم غَضَباً شَدِيداً وَ قَامَ ممغْضَباً وَ صَعِيدَ الْمِنْبَََ فَفَزِعَتِ الَْْنْصَارم وَ لَبِسموا السضلََحَ لِمَا رَأَوْا مِنْ غَضَبِهِ

He ṣaww said: ‘I ṣaww came to Rasool-Allah ṣaww and mentioned that to him ṣaww. Rasool-Allah ṣaww was angered intensely and he ṣaww stood up angrily and ascended the pulpit. The Helpers panicked and put on the weapons when they saw his ṣaww anger.

ثُمَّ قَالَ مَا بَالم أَق ْوَامٍ ي معَيرضمونَ أَهْلَ ب َيْتِِ وَ قَدْ سَِْعمونِِ أَقمولم فِِ فَضْلِهِمْ مَا ق ملْتم وَ خَصَصْتمهممْ بَِِا خَصَّهممم اللَّهم بِهِ

Then he ṣaww said: ‘What is the matter with a people faulting the People ṣaww of my ṣaww Household, and although they have heard me ṣaww saying regarding their ṣaww merits what I ṣaww have said, and specialised them ṣaww with what Allah ḫw has Specialised them ṣaww with?

وَ فَضْلم عَلِي  عِنْدَ اللَّهِ وَ كَرَامَتمهم وَ سَبْقمهم إِلَ الْسََلِبِ وَ بَلََؤُم وَ فَضَّلَهممْ فِرْق َتَينِْ فَجَعَلَنِِ فِِ خَيرِْهَا شَعْباً وَ خَيرِْهَا قَبِيلَةً ثُمَّ جَعَلَهَا ب ميموتاً

And the merits of Ali ṣaww in the Presence of Allah ḫw and his ṣaww honour, and his ṣaww precedence to Al-Islam, and his ṣaww suffering the afflictions, and that he ṣaww is from me ṣaww at the status of Harour ḫ from Musa ḫ except that there will be no Prophet ṣaww after me ṣaww.

687 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ṣaww, Ch 41 H 123
It has reached me, words of the one who claims that my example among the People of my Household is like an example of a palm tree growing in a toilet (Where people went to defecate in the plantation). Indeed! Allah the Glorious and Exalted Created His creature and Divided them into two segments. He Made me to be in its better one. He Chose a branch, and Chose is as a tribe, then Made it as households.

He Made me from its best households, until I arrived among People of my household, and my family, and my daughter, and my two (grand) sons, I an my brother Ali Bin Abu Talib.

Then Allah Noticed upon the earth with a notification and Chose me from it. Then He Noticed secondly, and Chose my brother, and son of my uncle, and my Vizier, and my inheritor, and my caliph, and my successor among my community, and master of every Momin and Momina after me.

So, the one befriends him, so he has befriended Allah, and one who is inimical to him, so he has been inimical to Allah; and one who loves him, so he has loved Allah, and one who hates him, so he has hated Allah. No one will love him except a Momin, nor hate him except a Kafir. He is an adornment of the earth and the ones who dwell in it, and he is the Word of piety, and the firmest Handhold'.

Then he said: ‘They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32]. O you people! Let the ones present from you deliver my words to the absentees! O Allah! Be Witness upon them!’

Allah Mighty and Majestic Looked (Considered) to the earth with a third consideration. He Chose twelve Imams from it. They are the best of my community, and they are eleven Imams after my brother. Every time one passes away, one would stand, like an example of stars of the sky. Every time a star disappears, a star emerges.
They are Imams, guides, Guided, neither being harmed by the plots of the one plotting against them, nor by the abandonment of the one abandoning them. May Allah Curse the one who abandons them! May Allah Curse the one who plots against them!

And they are Divine Authorities of Allah in His earth, and His witnesses upon His creatures. One who obeys them, so he has obeyed Allah, and one who disobeys them, so he has disobeys Allah. They are with the Quran and the Quran is with them. Neither will they be separating from it nor will it be separating from them until they return to me at the Fountain.

Their first is Ali Bin Abu Talib, and he is their best and their most superior. Then my (grand) son Al-Hassan, then Al-Husayn, then Fatima Al-Zahra, and the nine from the children of Al-Husayn. Then, from after them is Ja'far Bin Abu Talib, then my uncle Hamza Bin Abdul Muttalib.

O you people! Are you hoping for my intercession and (think that) I would be unable from (interceding for) my family members? O you people! There is no one who will meet Allah tomorrow, as a Momin not having associated anything with Him, except I shall enter him into the Paradise, and even if his sins are like (number of) dust of the earth!

O you people! I shall grab hold of the knocker of the door of the Paradise, then Allah Mighty and Majestic will Flash to me, so I will perform Sajdah in front of Him. Then He would Permit for me regarding the intercession, so I will not prefer anyone over the my family members.
O you people! Revere the People of my Household during my lifetime and (after) my passing away, and prefer them. It is not permissible for anyone that he stands for anyone apart from the People of my Household. Indeed! Lineage me! Who am I?

He (Abu Zarr) said, ‘The Helpers stood to him, and they had grabbed the weapons in their hands, and they said, ‘We seek Refuge with Allah from the Wrath of Allah and anger of His Rasool! Inform us, O Rasool-Allah! Who hurt you regarding People of your Household, until we strike off his neck!’

A man stood up to him and said, ‘Who am I, O Rasool-Allah?’ He said: ‘Your father is so and so, the one who you are being claimed to. So, praise Allah and extol upon Him’. Then he said, ‘By Allah! Even if you had lineaged me to someone else, I would have been pleased and submitted’.

Then another man spoke. He said, ‘Who is my father?’ He said: ‘Your father is so and so’, to other than his father whom he was being claimed to. The man reneged from Al-Islam.

Then he said, and the anger was apparent in his face: ‘What prevent this man (Umar), the one who faulted People of my Household, and my brother, and my Vizier, and my caliph from after me, and guardian of every Momin and Momina after me, from standing and asking me about his father, and where he is, in the Paradise or in the Fire?’
He (Abu Zarr ra) said, ‘At that, Umar feared upon himself that Rasool-Allah saws mighty reveal him and he would be exposed in between the people. So, he said, ‘We seek Refuge with Allah azwj from the anger of His Rasool saws. Pardon us, may Allah azwj Pardon you saws, excuse us! May Allah azwj Make us to be sacrificed for you saws! Overlook us, may Allah azwj Overlook you saws! Veil us, may Allah azwj veil you saws.’

Rasool-Allah saws was too bashful, because he saws was a person of forbearance, and the benevolents, and the pardoning. Then he saws descended from his saws pulpit’. 688

\[(\text{The book) 'Al Fazaail' of Ibn Shazan, (and) Kitab al Rowza, by the chains, raising it to,}\]

\[\text{'Al-Reza asws, from his asws forefathers asws, from Ali asws having said: 'My asws brother saws Rasool-Allah saws said: 'One who loves to meet Allah aswj Mighty and Majestic and He aswj is Facing to him not Turning away, then let him have the Wilayah of Ali asws, and one whom it hehe sees that he meets Allah aswj and He aswj is Pleased from him, then let him have the Wilayah of your asws son asws Al-Hassan asws.}}\]

And one who loves to meet Allah aswj and there be no fear upon him, then let him have the Wilayah of Al-Husayn asws, and one who loves to meet Allah aswj and He aswj has Purified his sins away from him, then let him have the Wilayah of Ali asws Bin Al-Husayn asws Al-Sajjad asws, and one who love to meet Allah aswj the Exalted with delighted eyes, then let him have the Wilayah of Muhammad asws Bin Ali Al-Baqir asws.

And one who loves to meet Allah aswj the Exalted and his book be in his right hand, then let him have the Wilayah of Ja’faa asws Bin Muhammad Al-Sadiq asws, and the one who loves that he meets Allah aswj the Exalted, clean, Purified, then let him have the Wilayah of Musa Al-Kazim asws; and one who loved to meet Allah aswj laughing, joyful, then let him have the Wilayah of Ali asws Bin Musa Al-Reza asws.

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And one who loves to meet Allah ﷺ and his rank having been raised, and his evil deeds having been replaced by good deeds, then let him have the Wilayah of Muhammad ﷺ, and his Eman having been perfected, and his Islam being excellent, then let him have the Wilayah of Master of the time, the Awaited (Al-Qaim ﷺ).

So, they ﷺ are lamps for the darkness, and the Imams ﷺ of guidance, and the flags of piety. One who loves them and has their Wilayah, I saww would be a guarantor for him upon Allah azwj the Exalted, with the Paradise’. 689

689 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 41 H 125
them being from Quraysh’. And I heard him saying: ‘I am one in charge at the Fountain’.\footnote{Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen\saww, Ch 41 H 126}

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams\asws of guidance, after Rasool-Allah\saww, are from Clan of Hashim\as (Imam Ali\asws the first one and Imam Mahdi\asws the 12th Imam\asws)\footnote{Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen\saww, Ch 41 H 127}

It is reported to us by Abdul Aziz Bin Ahmad the scribe, narrated by Ahmad Bin Muhammad Bin Abdullah Al Harisy, informed by Muhammad Bin Is‘haq Al Saqafy, narrated to us by Quteynya, narrating from Abu Awana, from Simak, from Jabir Bin Samarah,

‘From the Prophet\saww having said: ‘There will happen to be twelve commanders after me\saww. I did not understand what he said, so I asked the people. They claimed that he said: ‘All of them would be from Quraysh’.\footnote{Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen\saww, Ch 41 H 128}'}
Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

He said, ‘And it is narrated to us by Abu Salama the judge, narrated by Abu Al Qasim Al Nasawy, narrated by Abu Al Abbas Al Nasawy, narrated to us by Abu Al-Husayn Abdullah Bin Ahmad Bin Abdullah Al Yarboie, narrated by Anbar, narrated by Husayn, from Jabir Bin Samurah who said,

‘I entered with my father to see Rasool-Allah saww. He saww said to me: ‘This command will never lapse or never pass away until there happen to be among you twelve caliphs’. Then he saww said something I did not hear it. I asked them, they said, ‘He saww said: ‘All of them would be from Quraysh’’. 693

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

He said, ‘And it is informed to us by Abu Salama the judge, informed by Abu Al Qasim Al Nasawy, informed by Abu Al Abbas Al Nasawy, narrated to us by Abu Al-Husayn Abdullah Bin Ahmad Bin Abdullah Al Yarboie, narrated by Anbar, narrated by Husayn, from Jabir Bin Samurah saying,

‘I heard Rasool-Allah saww saying: ‘This religion will not be harmed by the ones who oppose it until twelve caliphs rise, all of them being from Quraysh’’. 694

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

He said, ‘And it is informed to us by Abu Salama the judge, narrated by Abu Al Qasim Al Nasawy, Abu Al Abbas Al Nasawy, narrated to us by Ja’far Bin Humeyd Al Absy, narrated to us by Yunus Bin Abu Yaqoub, from Awn Bin Abu Juheyfa, from his father who said,

‘Rasool-Allah saww said: ‘The affairs of my saww community will not cease to be correct until twelve caliphs pass, all of them being from Quraysh’’. 695

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693 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 129
694 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 130
(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

And from what is mentioned by the sheikh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan in his book who said, ‘And from that is what is reported by Muhammad Bin Usman Al Duhny, narrated to us by Abdullah Bin Ja’far Al Raqy who said, ‘It is narrated to us by Isa Bin Yunus, from Mujalid, from Al Shaby, from Masrouq who said,

‘We were in the presence of Abdullah Bin Masoud. A man said to him, ‘Did your Prophet saww narrate to you how many caliphs there would be after him saww?’ Abdullah said to him, ‘Yes, and no one has asked me about it before you, and you are youngest of the group in age. I heard him saww saying: ‘There will happen to be after me saww, caliphs of the number of captains of Musa as, twelve caliphs, all of them being from Quraysh’.” 696 (Non-Shia source)

And it is reported by Abu Usama, from Ash’as, from Aamir Al Shaby, from his uncle Qays Bin Abdullah, from Abdullah Bin Masoud, and mentioned approximate to it, and it is reported by Hammad Bin Zayd, from Mujalid, from Al Shaby, from Masrouq, from Abdullah, and there is an addition in it, he said,

‘We were seated to Abdullah reciting the Quran to us. A man said to him, ‘O Abu Abdul Rahman! Did you ask Rasool-Allah saww how many would rule the affairs of this community, the caliphs after him saww?’

And from what is mentioned by the sheikh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan in his book who said, ‘And from that is what is reported by Muhammad Bin Usman Al Duhny, narrated to us by Abdullah Bin Ja’far Al Raqy who said, ‘It is narrated to us by Isa Bin Yunus, from Mujalid, from Al Shaby, from Masrouq who said,

‘We were in the presence of Abdullah Bin Masoud. A man said to him, ‘Did your Prophet saww narrate to you how many caliphs there would be after him saww?’ Abdullah said to him, ‘Yes, and no one has asked me about it before you, and you are youngest of the group in age. I heard him saww saying: ‘There will happen to be after me saww, caliphs of the number of captains of Musa as, twelve caliphs, all of them being from Quraysh’.” 696 (Non-Shia source)

Abdullah said to him, ‘No one has asked me about it since I arrived at Al-Iraq. Yes, we had asked Rasool-Allah saww. He saww said: ‘Twelve, the number of captains of the children of Israel’.” 697 (Non-Shia source)

695 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 131
696 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 132 a
697 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 132 b
And it is reported by Suleyman Bin Ahmad who said, ‘It is narrated to us by Abu Awn, from Al Shaby, from Jabir Bin Samurah.

‘The Prophet saww said: ‘The people of this religion will not cease to be Helped against the ones who oppose them up to twelve caliphs’. Then people went one to stand and sit and he saww spoke with a phrase I could not understand it. So, I said to my father, or to my brother, ‘Which thing did he saww say?’ He said, ‘He saww said: ‘All of them would be from Quraysh’.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams*asws of guidance, after Rasool-Allah*asww, are from Clan of Hashim*as (Imam Ali*asws the first one and Imam Mahdi*asws the 12th Imam*asws!!)

And it is reported by Sahl Bin Hammad, from Yunus Bin Abu Yafour who said, ‘It is narrated to me by Aqn Bin Abu Juheyfa, from his father who said,

‘I was in the presence of Rasool-Allah*asww, and my uncle was seated in front of him*asww. Rasool-Allah*asww said: ‘The affairs of my*asww community will not cease to be correct until twelve caliphs pass by, all of them being from Quraysh’. The name of Abu Juheyfa (the narrator) is Wahab Bin Abdullah’.

(This is a clear fabrication. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams*asws of guidance, after Rasool-Allah*asww, are from Clan of Hashim*as (Imam Ali*asws the first one and Imam Mahdi*asws the 12th Imam*asws!!)

And it is reported by Al Lays Bin Sa’ad, from Khalid Bin Zayd, from Saeed Bin Abu Hilal, from Rabie Bin Sayd who said, ‘We were in the presence of Shaqeeq Al Sabahy. He said, ‘I heard Abdullah Bin Umar saying,

‘I heard Rasool-Allah*asww saying: ‘There will be twelve caliphs behind me*asww’.

(This is a clear fabrication from the son of Umar Bin Al Khattab. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams*asws of guidance, after Rasool-Allah*asww, are from Clan of Hashim*as (Imam Ali*asws the first one and Imam Mahdi*asws the 12th Imam*asws!!)

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698 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen*asws, Ch 41 H 133
700 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen*asws, Ch 41 H 135
I asked Rasool-Allah ﷺ when his expiry presented to him. I said, ‘When it happens, what we are seeking Refuge with Allah isw ﷺ from it, then to whom?’ He indicated towards Ali ﷺ. He said: ‘To this, for he is with the truth and the truth is with him asws. There will happen to be twelve Imams after him. Obedience to them asws would be as Obligatory as obedience to me saww’.

He said, ‘And it is informed to me by Al Mufeed Abdullah Muhammad Bin Muhammad Bin Al Numan who said, ‘It is informed to me by Muhammad Bin Ali who said, ‘It is narrated to me by Hamza Bin Muhammad Al Alawy, narrated by Ahmad Bin Yahya Al Shahham, narrated by Abu Hatim Muhammad Bin Idrees Al Hanzala, narrated to us by Abu Bakr Muhammad Bin Abu Giyas Al Ayn, narrated by Suweyid Bin Saeed Al Anbary, narrated by Muhammad Bin Abdul Rahman Bin Shardeen Al San’any, from Ibn Musanna, from his father, from Ayesha, he (the narrator) said,

‘I asked her (Ayesha), ‘How may caliphs would there be for Rasool-Allah saww?’ She said, ‘Rasool-Allah saww informed me that there will happen to be twelve caliphs after him’. I said to her, ‘Who are they?’ She said, ‘Their names are written with me by the dictation of Rasool-Allah saww’. I said to her, ‘Display it’. (But) She refused’.

He said, ‘And it is informed to me by Abu Abdullah Muhammad Bin Wahban who said, ‘It is narrated to us by Abu Bishr Ahmad Bin Ibrahim Bin Ahmad Al Ammy who said, ‘We are informed by Muhammad Bin Zakariya Bin Diar Al Ghalany, narrated by Suleyman Bin Is’haq Bin Suleyman Bin Ali Bin Abdullah Bin Al Abbas who said, ‘It is narrated to me by my father who said,

‘One day I was in the presence of Al-Rasheed and Al-Mahdi was mentioned, and what had been mentioned from his justice, and he exaggerated regarding that. Al-Rasheed said, ‘

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reckon you all are reckoning him to be the father of Al-Mahdi’’.  

(This is not a Hadith but a comment)

It is narrated to me from his father, from his grandfather, from Ibn Abbas, from his father Al Abbas, son of Abdul Muttalib

‘The Prophet saww said to him, ‘O Uncle! There will be Twelve caliphs from my saww sons asws will rule, then but abhorrent affairs will take place and mighty difficulties. Then Al-Mahdi asws from my sons asws would emerge. Allah azwj would Correct his affairs in a night. He asws would fill the earth with justice just as it would have been filled with tyranny, and he asws would remain in the earth for as long as Allah azwj so Desires. Then Al-Dajjal asws would emerge’.

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(Right fabrication)

The book ‘Irshad Al Quloob’, by the chain to Al Mufeed by his chain to Abdullah Bin Al Abbas who said,

‘Rasool-Allah saww said: ‘Allah azwj Blessed and Exalted Noticed to the earth with a Notification and Chose me saww from it, and Made me saww a Prophet saww. Then He azwj Noticed secondly and Chose Al asws from it and Made him asws an Imam asws. Then He azwj Commanded me saww that I asws take him asws as a brother asws, and a successor asws, and caliph, and Vizier.

Ali asws is from me saww, and he asws is husband of my saww daughter asws, and father asws of my saww two grandsons asws Al-Hassan asws and Al-Husayn asws. Indeed! Allah azwj Made me saww and them asws as Divine Authorities upon a His aszw servants, and Made from the Sub of Al-Husayn, Imams asws who will be standing by my saww matters, and they asws would be preserving my saww bequest, the ninth of them asws being their Qaim asws, 705

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And from the sheykh Al Mufeed raising it to Anas Bin Malik (well known fabricator) who said,

‘I and Abu Zarr ra, and Salman ra, and Zayb Bin Sabit (open enemy of Ali asws), and Zayd Bin Arqam were in the presence of Rasool-Allah azwj when Al-Hassan asws and Al-Husayn asws

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703 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 138 a
705 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 139
entered. Rasool-Allahsaww kissed themasws both, and Abu Zarrra stood up and devoted to themasws and kissed theirasws hands. Then he returned and sat down with us.

We said to himra secretly, ‘O Abu Zarrra! You are an old man from the companions of Rasool-Allahsaww and you are standing up to two children from the Clan of Hashimas and devoting to themasws, and kissing theirasws hands!’

He ra said, ‘Yes. If you all had heard what Iasws have heard from Rasool-Allahsaww regarding themasws, you would be doing with themasws more than what I ra did’. We said, ‘And what is that you ra heard regarding Rasool-Allahsaww, O Abu Zarrra?’

He ra said, ‘I ra heard himsaww saying to Aliasws and to themasws: ‘O Aliasws! By Allahazwj! Even if a man were to Fast and pray Salat until he becomes like the dried-up insect, then neither has the green (sky) shaded, nor has the dust (ground) carried one with a tone more truthful than of Abu Zarrra’.

He (the narrator) said, ‘Then Abu Zarrra stood up and went out, and we went forward towards Rasool-Allahsaww, and we said, ‘O Rasool-Allahsaww! Abu Zarrra informed us from yousaww with such and such’. He saww said: ‘Abu Zarrra spoke the truth. By Allahazwj! Neither has the green (sky) shaded, nor has the dust (ground) carried one with a tone more truthful than of Abu Zarrra’.

I said, ‘O Rasool-Allahsaww! So, where were youasws, and upon which example were youasws all?’ He saww said: ‘Weasws were resemblances of Noor beneath the Throne. Weasws were glorifying Allahazwj and praising Himazwj’.

قَالَ نَعْمَ لَوْ سَِْعْتم مَا سَِْعْتم فِيهِمَا مِنْ رَسُولِ اللَّهِ ص وَ تَنْكَبُّ عَلَيْهِمَا وَ ت مقَبضلم أَيْدِي َهممَا

ف َقملْنَا لَهم سِرّاً يَا أَبَا ذَر  أَنْتَ رَجمٌ شَيْخٌ مِنْ أَصْحَابِ رَسمولِ اللَّهِ ص وَ ت َقمومم إِلَ صَبِيَّينِْ مِنْ بَنِِ هَاشِمٍ ف َتَنْكَبُّ عَلَيْهِمَا وَ ت مقَبضلم أَيْدِي َهممَا

ف َقَالَ نعَمْ لَوْ سَِْعْتممْ مَا سَِْعْتم فِيهِمَا مِنْ رَسُولِ اللَّهِ صلَفَ اللَّه عَلَيْهُمْ وَ لََ صَوْممهم إِلََّ َِمبضكَ يَا عَلِيُّ مَنْ أَحَبَّكممْ وَ تَََسَّكَ بِكممْ

قَالَ سَِْعْتمهم يَقمولم لِعَلِي َ ع وَ لَْممَا يَا عَلِيُّ وَ اللَّهِ لَوْ أَنَّ رَجملًَ صَامَ وَ صَلَّى حَتََّّ يَصِيرَ كَالشَّنض الْبَالِ إِذاً مَا تَنْفَعمهم صَلََتمهم وَ لََ صَوْممهم إِلََّ َِمبضكَ يَا عَلِيُّ مَنْ تَوَسَّلَ إِلَ اللَّهِ َِمبضكممْ فَحَقٌّ عَلَى اللَّهِ أَنْ لََ ي َرمدَّهم يَا عَلِيُّ مَنْ أَحَبَّكممْ وَ تَََسَّكَ بِكممْ ف َقَدْ تَََسَّكَ بِالْعمرْوَةِ الْومث ْقَى

قَالَ ثُمَّ قَامَ أَبمو ذَر  وَ خَرَجَ وَ ت قالْنَا يَا رَسُولَ اللَّهِ أَخْبََََْنَا أَبمو ذَر  عَنْكَ بِكَيْتَ وَ كَيْتَ ف َقَالَ صَدَقَ أَبمو ذَر  وَ
Then he 

saww said: ‘When there was an ascension with me 

saww to the sky and 

saww reached Sidrat Al-Muntaha, and Jibraeel as saww bade me farewell, I 

saww said: ‘O Jibraeel as saww, my beloved! Is it in this place you as saww are separating from me as saww?’ He as saww said: ‘I as asws cannot exceed it (or else) my as saww wings would be incinerated’. 

 ثُمَّ اََّلَعْتم اَضلََعَةً فَاخْتََْتم مِنْهَا عَلِيّاً وَ جَعَلْتم

Then I asazwj Noticed with a notification and Chose Ali as saww from it, and Made him as saww your successor as saww, and inheritor of your saww knowledge, and the Imam as saww after you as saww, and I saww shall be Extracting from both your as saww Sulbs, the clean offspring, and the Infallible Imams as saww, treasurers of My asazwj Knowledge.

مُمَمَّدمِبُّ أَنْ ت َرَاهممْ ق ملْتم ن َعَمْ يَا رَبض ف َنمودِيتم يَا مُمَمَّدم ارْفَعْ رَأْسَكَ

Had it not been for you as saww all, I asazwj would neither have Created the world and the Hereafter, nor the Paradise, nor the Fire! O Muhammad saww! Would you saww love to see them as saww?’ I saww said: ‘Yes, O Lord asazwj!’ He asazwj Called out: “O Muhammad saww, raise your saww head” 

فَإِذَا أَنَا بِأَن ْوَارِ عَلِيٍ

And there saww was with Noors of Ali as asws, and Al-Hassan as asws, and Al-Husayn as asws, and Ali as asws Bin Al-Husayn as asws, and Muhammad as asws Bin Ali as asws, and Ja’far as asws Bin Muhammad as asws, and Musa as asws Bin Ja’far as asws, and Ali as asws Bin Musa as asws, and Muhammad as asws Bin Ali as asws, and Ali as asws Bin Muhammad as asws, and Al-Hassan as asws Bin Ali as asws, and Muhammad as asws Bin Al-Hassan the Divine Authority, shining from between them as saww as if he saww was a shining star’.

فَلَوْلََكممْ مَا خَلَقْتم الد

مُمِبُّ أَنْ ت َرَاهممْ ق ملْتم ن َعَمْ يَا رَبض ف َنمودِيتم يَا مُمَمَّدم ارْفَعْ رَأْسَكَ

I saww said: ‘O Lord azwj! Who is this?’ He azwj Said: “O Muhammad saww! They as saww are the Imams as asws from after you as saww, the Purified, from your saww Sulb, and this is the Divine Authority who will fill the earth with fairness and justice and heal the chests of a group of Momineen’.

Then there was an immersion with me saww in the Noor for as long as Allah azwj so Desired, and Allah azwj Revealed to me saww: “O Muhammad saww! I azwj Noticed to the earth with a notification and Chose you saww from it and Made you saww a Prophet saww.

فَإِذَا أَنَا بِأَن ْوَارِ عَلِيٍ

Then he saww said: ‘When there was an ascension with me saww to the sky and saww reached Sidrat Al-Muntaha, and Jibraeel as saww bade me saww farewell, I saww said: ‘O Jibraeel as saww, my beloved! Is it in this place you as saww are separating from me saww?’ He as saww said: ‘I as saww cannot exceed it (or else) my as saww wings would be incinerated’.

ثُمَّ قَالَ ص لَمَّا عمُرِجَ بِِ إِلَ السَّمَاءِ وَ ب َلَغْتم سِدْرَةَ الْممنْتَهَى وَدَّعَنِِ جَبََْئِيلم ع قملْتم يَا جَبََْئِيلم حَبِيبِ أَ فِِ هَذَا الْمَكَانِ ت مفَارِقمنِِ فقَالَ إِنِض لََ أَجموزمهم

ثُمَّ زمخَّ بِِ فِِ النُّورِ مَا شَاءَ اللَّهم وَ أَوْحَى اللَّهم إِلََّ يَا مُمَمَّدم إِنِض اََّلَعْتم إِلَ الَْْرْضِ اَض

عَلِيّاً وَ جَعَلْتمكَ نَبِيّاً
We said, ‘By our fathers and our mothers, O Rasool-Allahsaww! Yousaww have said a strange thing!’ Heasaww said: ‘And even more strange than this are a people who will be listening to this talk, then they will be turning back on their heels after Allahazwj having had Guided them, and they would be hurting mesaww regarding themasws. What is the matter with them? May Allahazwj not Let them achieve mysaww intercession’.

And the Sheykh Abu Abdullah said, ‘And this Hadeeth is strange (unusual), hissaww words: ‘Number of the months of the year’’.707

706 Bihar Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 140
707 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 141
intercession’. 708 (see appendix for the correct version, as the imams of Quraysh are imams of falsehood)

143 - نص، كفاحية الأئل على علي الشهيد بن محمد عن هارون بن موسى عن أحمد بن محمد عن محمد بن عامر عن الصحابة بن مهدي عن

فلم يبلى عن عطاء بن سعيد عن أحمد بن محمد عن أنسلم عن أحمد بن منهل عن

وقد بلغت الفتية نادة في فم الحسن ونادة في فم الحسين عن

When they were free from the meal, Rasool-Allah ﷺ kept Al-Hassan ﷺ upon his shoulder and Al-Husayn ﷺ upon his thigh, then said to me: ‘O Salman! Do you love them?’ I said, ‘O Rasool-Allah! How can I not love them and their place from you is their place?’

He said: ‘O Salman! One who loves them, so he has loved me, and one who loves me, so he has love Allah. Then he placed his upon a shoulder of Al-Husayn ﷺ, then said: ‘He is the Imam, son of the Imam. Nine from his Subl would be Imams of the righteous, being trustees, Infallible, and the ninth would be their Qaim, 709.

144 - نص، كفاحية الأخ بن المقتضي الشيشي عن موسى بن عيسى بن أبي بكر بن عيسى بن علي بن أبي طالب عن السداس بن أبي سعيد عن مكحول عن واثقل بن الأشعث عن خيار

وقد بلغت الفتية نادة في فم الحسن ونادة في فم الحسين عن

The book ‘Kifayat Al Aser’ – Abu Al Fazzal Al Shaybani, from Musa Bin Ubydullah Bin Yahya Bin Khawan, from Muhammad Bin Abdullah Bin Ibrahim Al Shafie, from Muhammad Bin Hammad Bin Madan Al Dabbagh, from Isa Bin Ibrahim, from Al Haris Bin Nab’han, from Isa Bin Yaqzan, from Abu Saeed, from Mak’houl, from Qaslah Bin Al Asqa’a, from Jabir Bin Abdullah Al Ansari having said,

708 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 142
709 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 143
'Jandal Bin Junada the Jew from Khyber entered to see Rasool-Allah \textsuperscript{swaw}. He said, 'O Muhammad \textsuperscript{swaw}! Inform me about what isn’t for Allah \textsuperscript{azwj}, and about what isn’t with Allah \textsuperscript{azwj}, and about what Allah \textsuperscript{azwj} does not know.'

Rasool-Allah \textsuperscript{swaw} said: 'As for what isn’t for Allah \textsuperscript{azwj}, is an associate, and as for what isn’t with Allah \textsuperscript{azwj}, so there isn’t any injustice with Allah \textsuperscript{azwj} for the servants, and as for what Allah \textsuperscript{azwj} does not know, that is your word, O community of Jews, that Uzair \textsuperscript{as} is a son of Allah \textsuperscript{azwj}, and Allah \textsuperscript{azwj} does not know that there is a son for Him \textsuperscript{azwj}.'

Jandal said, 'I testify that there is no god except Allah \textsuperscript{azwj} and you \textsuperscript{swaw} are a Rasool \textsuperscript{swaw} truly.'

Then he said, 'O Rasool-Allah \textsuperscript{swaw}! I saw Musa \textsuperscript{as} Bin Imran \textsuperscript{as} during the sleep (a dream) last night. He \textsuperscript{as} said to me: 'O Jandal! Become a Muslim upon the hand of Muhammad \textsuperscript{swaw} and adhered with the successors \textsuperscript{asws} from after him \textsuperscript{swaw}. So I have become a Muslim, and Allah \textsuperscript{azwj} has Graced me that, so inform me, how many are the successors \textsuperscript{asws} after you \textsuperscript{asws}, so I can adhere with them \textsuperscript{asws}?'

He \textsuperscript{swaw} said: 'O Jandal! My \textsuperscript{swaw} successors \textsuperscript{asws} from after me \textsuperscript{swaw} are of the number of the captains of the children of Israel'. He said, 'O Rasool-Allah \textsuperscript{swaw}! They were twelve! That is how we find it to be in the Torah'. He \textsuperscript{swaw} said: 'Yes, the Imams \textsuperscript{asws} after me \textsuperscript{swaw} are twelve'.

He \textsuperscript{swaw} said: 'Would all of them \textsuperscript{asws} be in one time period?' He \textsuperscript{swaw} said: 'No, but a replacement after a replacement. You will not come across except three of them \textsuperscript{asws}. He said, 'Name them \textsuperscript{asws} for me, O Rasool-Allah \textsuperscript{swaw}!'

He \textsuperscript{swaw} said: 'Yes. You will come across chief of the successors \textsuperscript{as} and inheritor of the Prophets \textsuperscript{as}, and father \textsuperscript{asws} of the Imams \textsuperscript{asws}, Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}, after me \textsuperscript{swaw}, then his \textsuperscript{asws} son \textsuperscript{asws} Al-Hassan \textsuperscript{asws}, then Al-Husayn \textsuperscript{asws}. So, adhere with them \textsuperscript{asws} from after me \textsuperscript{swaw} and do not let the ignorance of the ignoramuses deceive you. So, when it will be the time of the
birth of his son, Bin Al-Husayn, chief of the worshippers, Allah will Decree upon you, and the last of your provision from the world would be a drink of milk’.

He said, ‘O Rasool-Allah! That is how I found to be in the Torah, as ‘Shabbar’ and ‘Shabbir’. But, I did not recognise their names. So, how many successors would there be after Al-Husayn, and what are their names?’

He said: ‘Nine from the Sulb of Al-Husayn, and Al-Mahdi is from them. So, when the term of Al-Husayn expires, his son would stand with his affairs, and he will be titled as ‘Zayn Al-Abideen’. When the term of Al terminates, his son called Al-Baqir would stand after him.

When the term of Muhammad terminates, Ja’far would stand after him, and he would be called ‘Al-Sadiq’ due to the truthfulness. When the term of Ja’far terminates, Musa would stand with the command after him, and he would be called ‘Al-Kazim’. Then when the term of Musa terminates, his son Ali would stand with the command, and he would be called ‘Al-Reza’.

When the term of Al terminates, his son Muhammad will stand with the command after him. He will be called as ‘Al-Zaki’. When the term of Muhammad terminates, his son Ali will stand with the command after him, and he will be called as ‘Al-Naqi’. When the term of Al terminates, his son Al-Hassan will stand with the command. He will be called ‘Al-Ameen’. Then their Imam would disappear from them.

He said, ‘O Rasool-Allah! He is Al-Hassan, who will disappear from them?’ He said: ‘No, but his son Al-Hujjat. He said, ‘O Rasool-Allah! So, what is his name?’ He said: ‘He will not be named until Allah will Reveal him’.

He said, ‘O Rasool-Allah! He is Al-Hassan, who will disappear from them?’ He said: ‘No, but his son Al-Hujjat. He said, ‘O Rasool-Allah! So, what is his name?’ He said: ‘He will not be named until Allah will Reveal him.’
Jandal said, ‘O Rasool-Allah saww! We have found their asws mention in the Torah, and Musa as Bin Imran as had given the glad tidings of you saww and of the successors asws from your saww offspring after you saww.

Then Rasool-Allah saww recited: Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55].

Jandal said, ‘O Rasool-Allah saww! So, what would be their asws fear?’

He saww said: ‘O Jandal! In the era of each one of them asws, there would be a tyrant offending him asws and harming him asws. So, what Allah azwj Hastens the emergence of our asws Qaim asws, he asws will the earth with fairness and justice, just as it would have been filled with injustice and tyranny’.

Then he saww said: ‘Beatitude would be for the patient ones during his asws occultation! Beatitude would be for the ones steadfast upon their asws manifest! They are the ones Allah azwj has Described them in His azwj Book, and Said: those who are believing in the unseen’ [2:3]; and Said: They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]’.

Ibn Al-Asqa’a said, ‘Then Jandal Bin Junada lived to the days of Al-Husayn asws Bin Ali asws. Then he went out to Al-Taif. Nueym Bin Abu Qays narrated to me. He said, ‘I entered to see him at Al-Taif and he was ill. Then he called for a drink of milk and drank it, and said, ‘That is how Rasool-Allah saww had pacted it to me, the it would happen to be the last of my provision

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from the world, a drink of milk’. Then he died and was buried at Al-Taif in the place well known as Al-Kowra’a’.\(^{710}\)

145 - In a sequel, the author says: ‘When Ali\(^{as}\) was poisoned, his son\(^{as}\) Al-Hassan\(^{as}\) was martyred. When Al-Hassan\(^{as}\) was poisoned, then it would be you\(^{as}\). When you\(^{as}\) are martyred, your son\(^{as}\) Ali\(^{as}\). When Ali\(^{as}\) passes away, his son\(^{as}\) Muhammad\(^{as}\). When Muhammad\(^{as}\) passes away, his son\(^{as}\) Ja’far\(^{as}\). When Ja’far\(^{as}\) passes away, his son\(^{as}\) Musa\(^{as}\). When Musa\(^{as}\) passes away, his son\(^{as}\) Ali\(^{as}\). When Ali\(^{as}\) passes away, his son\(^{as}\) Al-Hassan\(^{as}\). Then the Divine Authority after him\(^{as}\) would fill the earth with fairness and justice just as it would have been filled with injustice and tyranny’.\(^{711}\)


‘From Ja’far\(^{as}\) Bin Muhammad\(^{as}\).

And it is narrated to us by Muhammad Bin Wahban, from Ali Bi Al-Husayn Al Hamdany, from Muhammad Bin Abdullah Bin Suleyman Al Hazramy, from Al-Hassan Bin Sahl Al Khayyat, from Sufyan Bin Uyayna,

‘From Ja’far\(^{as}\) Bin Muhammad\(^{as}\), from his father\(^{as}\) from Jabir Bin Abdullah Al-Ansari having said, ‘Rasool Allah\(^{saww}\) said to Al-Husayn\(^{as}\) Bin Ali\(^{as}\), ‘O Husayn! There will be emerging from your Sulb, nine Imams\(^{as}\), from them would be Mahdi of this community. When your father is martyred, so it would be Al-Hassan from after him\(^{as}\). When Al-Hassan is poisoned, then it would be you. When you are martyred, your son\(^{as}\) Ali\(^{as}\). When Ali passes away, his son\(^{as}\) Muhammad\(^{as}\). When Muhammad passes away, his son\(^{as}\) Ja’far\(^{as}\). When Ja’far passes away, his son\(^{as}\) Musa\(^{as}\). When Musa passes away, his son\(^{as}\) Ali\(^{as}\). When Ali passes away, his son\(^{as}\) Al-Hassan\(^{as}\). Then the Divine Authority after him\(^{as}\) would fill the earth with fairness and justice just as it would have been filled with injustice and tyranny’.

\(^{710}\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{as}\), Ch 41 H 144

\(^{711}\) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{as}\), Ch 41 H 145
(The book) ‘Kifayat Al Aseer’ – Abu Al Mufazzal Al haybani, from Abdul Razaq Bin Suleyman Bin Ghalin Al Azdy, from Al-Hassan Bin Ali, from Abdul Wahab Bin Hammam Al Himeyri, from Ibn Abu Sheyba, from Shareek, from Al Rakeyn Bin Al Rabie Bin Hassam, from Jabir Bin Abdullah Al Ansari who said,

‘Rasool-Allah saww was in the illness in which he saww passed away, and (Syeda) Fatima asws was by his saww head. She asws cried until her asws voice was raised, so Rasool-Allah saww raised his saww eyes to her asws. He saww said: ‘My saww beloved (Syeda) Fatima asws! What is that which makes you asws cry?’ She asws said: ‘I asws fear the neglect from after you saww’.

He saww said: ‘My saww beloved! Do not cry, for we asws are People asws of the Household, Allah azwj has Given us seven characterisitics He azwj has not Given to anyone (else) before us asws not will He azwj be Giving it to anyone after us asws. From us asws is last of the Prophets saww and the most beloved of the creatures to Allah azwj Mighty and Majestic, and he saww is me saww, your asws father saww.

And my saww successor asws is the best of the successors as, and the most beloved of them as to Allah azwj, and he asws is your asws husband, and our asws martyrs are best of the martyrs, and the most beloved of them, and he as is your asws uncle as (Hamza as), and from us as is one having two wings for him saww in the Paradise, he as is flying with these with the Angels, and he as is son as of your as, and from us as are two chiefs of this community, and they asws are your asws two son asws, Al-Hassan asws and Al-Husayn asws.

Soon Allah azwj will Extract from the Sulb of Al-Husayn asws, nine from the Imams asws being trustees, Infallible; and from us asws is Mahdi asws of this community. When the world becomes with troubles and mess, and the Fitna prevails, and the ways are cut off, and they raise upon each other, so an elder would not have mercy on a young, nor would a young respect the elder, Allah azwj Mighty and Majestic will Send our asws Mahdi asws during that, being the ninth from the Sulb of Al-Husayn asws.

 финуві із ділового заголовка із сучасного тексту в ноутбук у чат.
He** asws** will conquer the fortresses of the straying and the heedless hearts. He** asws** will stand
with the religion at the end of times, just as I** asw** have stood with it during the first era, and
he** asws** will fill the earth with justice just as it would have been filled with tyranny.

‘(Syeda) Fatima** asw**! Do not grieve and do not cry, for Allah azwj is more Merciful than I saww am
with you** asw**, and Kinder upon you** asw** and more compassionate upon you** asw** than I saww am,
and that is due to your** asw** position from me saww and your** asw** place from my saww heart, and
Allah** asw** has Married you** asw** to a husband** asw** who is nobles of the people of your** asw** Household in affiliates, and most honourable of them in lineage, and most merciful of them
with the citizens, and most just of them with the equality, and most insightful with the judgments.

And I saww asked my** saww** Lord azwj Mighty and Majestic to Make you** asw** to be the first one from
my** saww** family to join with me** saww**. Indeed! You** asw** are a part from me** saww**. The one who
hurts you** asw**, so he has hurt me** saww**.

Jabir said, ‘When Rasool-Allah** saww** passed away, two men (Abu Bakr and Umar) from the
companions entered to see her** asw**. They said to her** asw**, ‘How have you** asw** become, O
daughter** asw** of Rasool-Allah** saww**? She** asw** said: ‘Ratify me** asw**! have you two heard from
Rasool-Allah** saww** (saying): ‘Fatima is a part from me** saww**, so the one who hurts her** asw** has
hurt me** saww**?’

They said, ‘Yes, by Allah azwj, we have both heard that from him** saww**. She** asw** raised her** asw**
hands towards the sky and said: ‘O Allah azwj! Keep You** asw** as Witness, they have both
hurt me** asw** and have usurped my** asw** rights’. Then she** asw** turned away from them and did
not speak to them both after that, and she** asw** lived after her** asw** father saww for seventy-five
days until Allah** asw** Joined her** asw** with him saww. 712

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'From Ja'far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah Al-Ansari who said, 'I was in the presence of the Prophet saww in the house of Umm Salamah, so Allahazwj Revealed this Verse: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

فَدَعَا النَّبُُّ ص بِالَْْسَنِ وَ الْْمسَينِْ وَ فَاَِمَةَ وَ أَجْلَسَهممْ بَينَ يَدَيْهِ وَ دَعَا عَلِيّاً ع فَأَجْلَسَهم خَلْفَ ظَهْرِهِ وَ قَالَ اللَّهممَّ هَؤملََءِ أَهْلم ب َيْتِِ فَأَذْهِبْ عَنْهممم

The Prophet saww called Al-Hassan asws, and Al-Husayn asws and (Syeda) Fatima asws and had them asws seated in front of him asww, and called Al asww, and had him asws seated behind his saww back, and said: 'O Allah asws! These are People asws of my saww Household, so Keep a day from them asws the uncleanness, and Purify them asws with a Purification'.

قَالَتْ أممُّ سَلَمَةَ وَ أَنَا مَعَهممْ يَا رَسمولَ اللَّهِ قَالَ أَنْتِ عَلَى خَيرٍْ ف َقملْتم يَا رَسمولَ اللَّهِ لَقَدْ أَ كْرَمَ اللَّهم هَذِ وهَذِهِ الْعِتََْةَ الطَّاهِرَةَ وَ الذُّرضيَّةَ الْممبَارَكَةَ بِذَهَابِ الرضجْسِ عَنْهممْ

Umm Salama ra said, and I was with them asws, ‘Am I saww with them asws, O Rasool-Allah saww?’ He saww said: ‘You ra are upon good’. I said, ‘O Rasool-Allah saww! Allahazwj has Honour this clean family and the Blessed offspring by Keeping away the uncleanness away from them asws’.

قَالَ يَا جَابِرم لَِْن َّهممْ عِتََْتِِ مِنْ لَْْمِي وَ دَمِي فَأَخِي سَيضدم الَْْوْصِيَاءِ وَ اب ْنَايَ خَيرْم الَْْسْبَاطِ وَ اب ْنَتِِ سَيضدَةم ا

He saww said: ‘O Jabir! Because they asws are my saww family, from my saww flesh and my saww blood. My saww brother asws is chief of the successors asws, and my saww two (grand) sons asws are best of the grandsons asws, and my saww daughter asws is chieftess of the women, and from us asws is the Mahdi asws.

قَالَتْ بِرْلَا رِسُولُ اللَّهِ وَ مَنِ الْمَهْدِيُّ قَالَ تِسْعَةٌ مِنْ صملْبِ الْْمسَينِْ أَئِمَّةٌ أَب ْرَارٌ وَ التَّاسِعم قَائِ

I said, ‘O Rasool-Allah saww! And who is the Mahdi asws?’ He saww said: ‘None from the Sulb of Al-Husayn asws are Imams asws of the righteous, and the ninth is their asws Qaim asws. He asws will fill the earth with fairness and justice. He asws will fight upon the interpretation (of the Quran) just as I saww have fought upon the Revelation’.

(148) نص، كفتاة إلا أثر العصُولُ فِي ابْنِ مَسْرمورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمضهِ عَنِ ابْنِ أَبِِ عممَيرٍْ عَنْ أَبِِ جََِيلَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

The book) ‘Kifayat Al Aser’ – Al Sadouq, from Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abu Jameela, from Kabir Al Jufy, from Jabir Bin Abdullah Al Ansari who said,

713 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 147
‘Rasool-Allah^saww^ said: ‘The Mahdi^asws^ is from my^saww^ sons^asws^. His^asws^ name is my^saww^ name, and his^asws^ teknonym is my^saww^ teknonym. He^asws^ is the most resembling of the people with me^asaww^ in physique and manners. There will happen to be an occultation for him^asws^, and there would be such confusion, the communities would stray during it. Then he^asws^ shall come like the piercing meteor, filling it (the earth) with justice and fairness just as it would been finned with tyranny and injustice’". 714

(I asked Rasool-Allah^saww^ about the disciples of Isa^as^, so he^saww^ said: ‘They were from his^as^ elites and his^as^ choicest, and they were twelve, scarce of clothing, every-ready in helping Allah^azwj^ and His^azwj^ Rasool^as^. There was neither any falsity among them nor weakness, nor any doubts. They were helping him^asws^ being upon insight, and implementing, and striving, and taking pains’.

I said, ‘So who are your^saww^ disciples, O Rasool-Allah^saww^?’ He^saww^ said: ‘The Imams^asws^ after me^saww^, twelve from the lineage of Ali^asws^ and (Syeda) Fatima^asws^. They^asws^ are my^saww^ disciples and helpers of my^as^ religion. Upon them^asws^, from Allah^azwj^, is the welcome and the greetings’’. 715

(‘Rasool-Allah^saww^ prayed Salat with us, Salat Al-Fajr, then he^saww^ turned towards us and said: ‘Community of my^saww^ companions! One who loves People^asws^ of my^saww^ Household would be Resurrected with us, and one who adhered with my^saww^ successors^asws^ from after me^saww^, so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]’

Abu Zarr Al-Ghifari ra stood up to him saww and said, ‘O Rasool-Allah saww! How many Imams asws would there be after you saww?’ He saww said: ‘Number of the captains of the children of Israel’. He said, ‘All of them asws would be from People asws of your saww Household?’ He saww said: ‘All of them asws would be from People asws of my saww Household, nine from the Sulb of Al-Husayn asws and the Mahdi is from them asws’. 

‘Rasool-Allah’ saww having said: ‘When there was an ascension with me asws to the sky, I saw Inscribed upon the base of the Throne: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah asws. I Support him saww with Ali asws and Help him saww by his asws”.

And I saw twelve names Inscribed with the Noor. They asws were of Ali asws Bin Abu Talib asws, my asws two grandsons asws, and after them asws were nine names – ‘Ali’, ‘Ali’, ‘Ali’, three times, and ‘Muhammad’ and ‘Muhammad’ twice, and ‘Ja’far’, and ‘Musa’, and ‘Al-Hassan’, and ‘Al-Hujjat’ was shining from between them asws.

I saww said: ‘O Lord azwj! Name to me asws who are they?’ My asws Lord azwj, Majestic is His azwj Majesty, Called out: ‘O Muhammad asww! They asws are the successors asws from your asws offspring. By them asws shall Reward, and by them asws shall Punish!’ 717

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I saww said: ‘O Lord azwj! Name to me asws who are they?’ My asws Lord azwj, Majestic is His azwj Majesty, Called out: ‘O Muhammad asww! They asws are the successors asws from your asws offspring. By them asws shall Reward, and by them asws shall Punish!’ 717

And I saw twelve names Inscribed with the Noor. They asws were of Ali asws Bin Abu Talib asws, my asws two grandsons asws, and after them asws were nine names – ‘Ali’, ‘Ali’, ‘Ali’, three times, and ‘Muhammad’ and ‘Muhammad’ twice, and ‘Ja’far’, and ‘Musa’, and ‘Al-Hassan’, and ‘Al-Hujjat’ was shining from between them asws.

I saww said: ‘O Lord azwj! Name to me asws who are they?’ My asws Lord azwj, Majestic is His azwj Majesty, Called out: ‘O Muhammad asww! They asws are the successors asws from your asws offspring. By them asws shall Reward, and by them asws shall Punish!’ 717

And I saw twelve names Inscribed with the Noor. They asws were of Ali asws Bin Abu Talib asws, my asws two grandsons asws, and after them asws were nine names – ‘Ali’, ‘Ali’, ‘Ali’, three times, and ‘Muhammad’ and ‘Muhammad’ twice, and ‘Ja’far’, and ‘Musa’, and ‘Al-Hassan’, and ‘Al-Hujjat’ was shining from between them asws.
'I heard Rasool-Allah saww saying: ‘Successors as of the Prophets as are those who stood after them as with paying off their as debts, and fulfilling their as promises, and fighting upon their as ways’.

Then he saww turned towards Ali asws, and he saww said: ‘You asws are my saww successor asws, and my saww brother asws in the world and the Hereafter. You asws will pay off my saww debts, and fulfil my saww promises, and fight upon my saww Sunnah. You asws will be fighting upon the interpretation (of the Quran) just as I saww have fought upon its Revelation.

I saww am best of the Prophets and you asws are best of the successors asws, and my saww grandsons asws are best of the grandsons asws, and from their asws lineage would be the nine clean, infallible, standing with the fairness. The Imams asws after me saww are upon the number of captains of the children of Israel and disciples of Isa as, and they asws are my saww family, from my saww flesh and my saww blood”.

‘Rasool-Allah saww said: ‘The Imams asws after me saww are twelve’. Then his saww voice was lowered. I heard him saww saying: ‘All of them would be from Quraysh’.”

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the Imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)


Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 152
I heard the Prophet saww saying: ‘The Imams asws after me saww are twelve’. Then he saww lowered his saww voice, and I heard him saww saying: ‘All of them would be from Quraysh’. 720

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

I heard the Prophet saww saying: ‘The Imams asws after me saww are twelve’. It was saying, ‘O Rasool-Allah saww! So, how many will the Imams asws be after you saww?’ He saww said: ‘Number of the captains of the children of Israel’. 721

(This is a clear fabrication from the well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

I heard Rasool-Allah saww saying: ‘The Imams asws after me saww are twelve’. Then he saww lowered his saww voice. I heard him saww saying, ‘All of them would be from Quraysh’. 722

(This is a clear fabrication from well-known fabricator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

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721 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 155
The book 'Kifayat Al Aser' – Muhammad Bin Abdullah Al Shaybani, from Hashim Bin Malik Al Khuzai, from Ali Abbas Bin Al Faraj Al Riyahy, from Sharjeel Bin Abu Awn, from Yazeed Bin Abdul Malik, from Saeed Al Maeery, from Abu Hureyra (well-known fabricator), who said,

'I said to Rasool-Allah<sup>saww</sup>, ‘For every Prophet<sup>as</sup> there is a successor<sup>as</sup>, so who is your<sup>saww</sup> successor<sup>as</sup>, and your<sup>saww</sup> chief?’ He<sup>saww</sup> was silent and did not respond the answer to me. I left saddened. When it was midday, he<sup>saww</sup> said: ‘Come closer, O Abu Hureyra!’ I went closer and I said, ‘I seek Refuge with Allah<sup>azwj</sup> from the Wrath of Allah<sup>azwj</sup> and anger of His<sup>azwj</sup> Rasool<sup>saww</sup>.''

Then he<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Sent four thousand Prophets<sup>as</sup> and there were four thousand successors<sup>as</sup> for them, and eight thousand chiefs. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! I<sup>saww</sup> am best of the Prophets<sup>as</sup> and my<sup>saww</sup> successor<sup>asws</sup> is best of the successors<sup>as</sup>, and my<sup>saww</sup> two chief are best of the chiefs'.

Then he<sup>saww</sup> said: ‘My<sup>saww</sup> two chiefs are best of the chiefs. Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chief of this community, and the chiefs were from the sons of Yaqoub<sup>as</sup>, and they were twelve men, and the Imams<sup>asws</sup> after me<sup>saww</sup> are twelve men from People<sup>asws</sup> of my<sup>saww</sup> Household, Ali<sup>asws</sup> being their first, and Muhammad<sup>asws</sup> being their middle one<sup>asws</sup>, and their<sup>asws</sup> last being Muhammad<sup>asws</sup>, and he<sup>asws</sup> is Mahdi<sup>asws</sup> of this community, the one<sup>asws</sup> Is<sup>as</sup> would be praying Salat behind him<sup>asws</sup>.

Indeed! The one who adheres with them<sup>asws</sup> after me<sup>saww</sup>, so he has adhered with the Rope of Allah<sup>azwj</sup>, and one who stays away from them<sup>asws</sup>, so he has stayed away from the Rope of Allah<sup>azwj</sup>, 723.

The book (The book) ‘Kifayat Al Aser’ – Muhammad Bin Abdullah Al Shaybani, from Hashim Bin Malik Al Khuzai, from Al Abbas Bin Al Faraj Al Riyahy, from Sharjeel Bin Abu Awn, from Yazeed Bin Abdul Malik, from Saeed Al Maeery, from Abu Hureyra (well-known fabricator) who said,
'I was in the presence of the Prophet saww and (so were) Abu Bakr, and Umar, and Al-Fazl Bin Al-Abbas, and Zayd Bin Haris, and Abdullah Bin Masoud, when Al-Husayn Bin Ali asws entered. The Prophet saww grabbed him asws and kissed him asws, then said: 'A community! A community! Progress of a small eye!' (?)

وَ وَضَعَ فَمَهُ عَلَى فَمِهِ وَ قَالَ -ِِّلَهَِّ إِنِض أمحِبُّهُم فَأَحِبَّهم وَ أَحِبَّ مَنْ يَمِبُّهم يَا حمسَينْم أَنْتَ الِْْمَامم ابْنم الِْْمَامِ أَبمو الَْْئِمَّةِ تِسْعَةٌ مِنْ وملْدِكَ أَئِمَّةٌ أَب ْرَارٌ

And he saww placed his saww hand/index finger on his asws mouth, and he saww said: ‘O Allah azwj! I saww love him asws, so love him asws, and I saww love the one who loves him asws. O Husayn asws! You asws are the Imam asws, son asws of the Imam asws, father asws of the Imam asws, nine from your asws son asws are Imams asws of the righteous'.

ف َقَالَ لَهم عَ بْدم اللَّهِ بْنم مَسْعمودٍ مَا هَؤملََءِ الَْْئِمَّةم الَّذِينَ ذَكَرْت َهممْ فِِ صملْبِ الْْمسَينِْ

Abdullah Bin Masoud said to him saww, ‘Who are these Imams asws, those you saww mentioned as being in the Sulb of Al-Husayn asws?'

فَأََْرَقَ مَلِيّاً ثُم رَفَعَ رَأْسَهم ف َقَالَ يَا عَبْدَ اللَّهِ سَأَلْتَ عَظِيماً وَ لَكِض أمخْبَِمكَ أَنَّ ابْنِِ هَذَا وَ وَضَعَ يَدَهم عَلَى كَتِفِ الْْمسَينِْ يََْرمجم مِنْ صملْبِهِ وَلَدٌ ممبَارَكٌ سَِْيُّ

He saww lowered his saww head for a while, then raised his saww head and said: ‘O Abdullah! You have asked a mighty thing, but I saww shall inform you. This son asws of mine asws – and he saww placed his saww hand upon a shoulder of Al-Husayn asws – ‘There will be emerging from his asws Sulb, a Blessed son asws. His asws grandfather asws would name him asws as ‘Ali’. He asws will be named as ‘Al Aabid’ (the worshipper), and ‘Noor Al Zahhad’ (Radiance of the ascetics). And Allah azwj will Extract from his asws Sulb, the word of truth and the truthful tongue’.

ف َقَالَ لَهم ابْنم مَسْعمودٍ فَمَا أسْْمهم يَا رَسمولَ اللَّهِ

And Allah azwj will Extract from the Sulb of Ali asws, a son asws whose name is my saww name, and he asws would be the most resembling of the people with me saww. He asws will expound the knowledge with an expounding, and he asws will speak with the truth, and he asws will instruct with the correctness. And Allah azwj will Extract from his asws Sulb, the word of truth and the truthful tongue'.

ف قَال لَهُم لَهُمِّ مَطَرَّف مِنْ مُثْلِهِ وَلَدٌ ممبَارَكٌ سَِْيُّ وَ يَأْممرم بِالصَّوَابِ وَ يَمْرِجم اللَّهم مِنْ صملْبِ عَلِي  وَلَداً اسْْمهم اسِْْي وَ أَشْبهم النَّاسِ بِِ ي َبْقمرم الْعِلْمَ ب َقْراً وَ ي َنْطِقم بِالَْْقض وَ يَأْممرم بِالصَّوَابِ وَ يَمْرِجم اللَّهم مِنْ صملْبِهِ كَلِمَةَ الَْْقض وَ لِسَانَ الصضدْقِ وَ يَمْرِجم اللَّهم مِنْ صملْبِهِ كَلِمَةَ الَْْقض وَ لِسَانَ الصضدْقِ

Ibn Masoud said to him saww, ‘So, what is his asws name, O Rasool-Allah saww?'
He said: ‘He is called Ja’far, being truthful in his words and his deeds. The condemner upon him is like the condemner upon me, and the rejector upon him is like the rejector upon me.

Then Hassan Bin Sabit entered and prosed a poem regarding Rasool-Allah, and the Hadeeth was cut off. When it was the next morning, Rasool-Allah prayed Salat with us, then entered the house of Ayesha, and we entered with him, and (so did) Ali Bin Abu Talib, and Abdullah Bin Al-Abbas. And it used to be from his usual way that whenever he was asked he answered, and when he was not asked, he would initiate.

I said to him, ‘May my father and my mother be (sacrificed) for you, O Rasool-Allah! Will you not inform me with the remainder of the caliphs from the Sulb of Al-Husayn?’

He said: ‘Yes, O Abu Hureyra! And Allah will Extract from the Sulb of Ja’far, a pure child, clean, brown, of middle stature, named as ‘Musa Bin Imran’.

Then Ibn Abbas said to him, ‘Then who, O Rasool-Allah?’

He said: ‘He will Extract from Sulb of Musa, his son Ali. He will be called Al-Reza, being a place of knowledge and mine of wisdom.

Then he said: ‘He would be killed in a land of estrangement, and there would emerge from the Sulb of Ali, his son Muhammad, the praised ones, cleanest of the people in physique and most beautiful of them in manners. And there will emerge from the Sulb of Muhammad, his son Ali, clean of the affiliation, of truthful tone.

And there would emerge from the Sulb of Ali, Al-Hassan the auspicious, the pure, the clean, the speak on behalf of Allah, and father of Divine Authority of Allah. And
there will emerge from the Sulb of Al-Hassan\textsuperscript{asws}, our\textsuperscript{asws} Qaim\textsuperscript{asws}, People\textsuperscript{asws} of the Household. He\textsuperscript{asws} will fill it (earth) with fairness and justice just as it would have been filled with tyranny and injustice. For him\textsuperscript{asws} would be awe of Musa\textsuperscript{as} and judgment of Dawood\textsuperscript{as} and glory of Isa\textsuperscript{as}. Then he\textsuperscript{saww} recited: \textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].}

فَقَالَ لَهُ عَلِيُّ بنِ أبي طَالِب عِبْرَ يَبِيعَ أَبَيْ أَلْيَأَ وَ أَمْيَأْ يَا رَسُولُ اللَّهِ مِنْ هَذَا اللَّهُمْ ذَكَرُتُهُم

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to him\textsuperscript{saww}: ‘May my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} be (scarified) for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! Who are they\textsuperscript{asws} whom you\textsuperscript{saww} mentioned?’

سَأَلَ أَلْيَأَ أَسَامِي الْوَصِيَاءِ مِنْ بَعْدِهِ الْبَقِيَّةَ الَّذِينَ ذَكَرْتَ هُمُّمْ

He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! My\textsuperscript{saww} sublimity are the successors\textsuperscript{asws} from after you\textsuperscript{asws}, and the clean family\textsuperscript{asws}, and the Blessed offspring’.

ثُمَّ قَالَ صَوِّي الَّذِي نَفْسِي مُمَمَّد بِيَدِهِ

Then he\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} in Whose Hand in the soul of Muhammad\textsuperscript{saww}! Even if a man were to worship Allah\textsuperscript{azwj} for a thousand years, then a thousand years in what is between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim\textsuperscript{as}), then he comes to Me\textsuperscript{azwj} as a rejector of your\textsuperscript{asws} Wilayah, I\textsuperscript{azwj} shall Fling him into the Fire, whoever it may happen to be!’

فَقِيلَ يَا رَسُولَ اللَّهِ فَكَمِ الَّذِينَ بَعْدَكَ قَالَ عَدَدَ الَّذِينَ بَعْدَكَ

It was said, ‘O Rasool-Allah\textsuperscript{saww}! So, how many Imams\textsuperscript{asws} are after you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Number of the tribes (of the children of Israel)’. 725

724 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 158
725 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 159
I asked Rasool-Allah ﷺ about Words of Mighty and Majestic: And He Made it a Word to remain in his posterity [43:28]. He said: ‘The Imamate is Made to be in the posterity of Al-Husayn ﷺ. There shall emerge from his Sulb, nine from the Imams, and from them is Mahdi of this community.’

Then he said: ‘Even if a man dies worshipping between the (Yemeni) corner (of the Kabah and the standing place (of Ibrahim), then meets Allah hating to People of my Household, would enter the Fire’.

‘Rasool-Allah ﷺ said: I am leaving behind among you all the two weighty things. One of them is the Book of Allah Mighty and Majestic. One who follows it would be upon the guidance, and one who neglects it would be upon the straying. Then (the second weighty thing) is People of my Household. I remind you of Allah regarding People of my Household!’ – saying it three times.

I said to Abu Hureyra, ‘So, who are People of his Household? His wives?’ He said, ‘No. People of his Household are his origin and his group, and they the twelve Imams, those Allah has Mentioned in His Words: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28].’
I entered to see Rasool-Allah saww, and this Verse had been Revealed: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Rasool-Allah saww recited it to us, then said: ‘I saww am the warner. Do you know who the guide is?’ We said, ‘No, O Rasool-Allah saww!’ He saww said: ‘He asws is repainer of the slipper’.

The necks were prolonged, Ali Asws emerged unto us from one of the rooms, and in his asws hand was a slipper of Rasool-Allah saww.

Then Rasool-Allah saww turned to us and said: ‘Indeed! He asws is the deliverer on my behalf, and the Imam asws after me saww, and husband of my saww daughter asws, and father asws of my saww two grandsons asws. We asws, People asws of the Household, Allah aswz has Kept the uncleanness away from us asws and Purified us asws (and kept away) from the filth. He asws will fight after me saww upon the interpretation (of the Quran) just as I saww have fought upon the Revelation. He asws is the Imam asws, father asws of the blossoming Imams asws’.

It was said, ‘O Rasool-Allah saww! And how many are the Imams asws after you saww?’ He saww said: ‘Twelve, a number of the captains of the children of Israel. And from us asws is Mahdi asws of this community. Allah aswz will Fill the earth by him asws with fairness and justice, just as it would have been filled with injustice and tyranny. The earth cannot be vacant from them except it would submerge with its inhabitants’.

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728 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 162
‘People asws of my saww Household are my saww falimyw asws, from my saww flesh and my saww blood, from after me saww, being a number of the captains of the children of Israel’. 

164- نص، كتفاية الأمر أبومسطى محمد بن علي بن مُمَمَّد بن مَنْدَة عن حارمون بن موسي عن مُمَمَّد بن أحمد بن مُسْتَجِد عن محمد بن أحمد بن عبد الله بن مالك عن عُمر بن الخطاب فآل سُمْح١ رَحْمَة الله صلى الله عليه وسلم ادعى أَنَّهم لم أَخْلِفُوْم أَهْلَهُم بِفَرْعَأ. 


‘I heard Rasool-Allah saww saying: ‘The Imams asws after me saww are twelve’. Then he saww lowered his saww voice, and I (Umar) heard him saww saying: ‘All of them would be from Quraysh’.  


730 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 164
(Omar) said, ‘O Rasool-Allah! Who are your family?’ He said: ‘People of my Household from the sons of Al-Hasan, from (Syeda) Fatima, and Al-Hassan and Al-Husayn, and nine from the Subl of Al-Husayn, being Imams of the righteous. They are my family from my flesh and my blood’.

I heard Rasool-Allah saying: ‘The Imams from after me are twelve, nine being from the Subl of Al-Husayn, and from us is Mahdi of this community. One who adheres with them from after me, so he has adhered with the Rope of Allah, and one who stays away from them, so he has stayed away from Allah’.

‘Al-Hassan and Al-Husayn fell ill, so Rasool-Allah consoled them, and hugged them, then raised his hands towards the sky and said: ‘O Allah, Lord of the seven skies and what they shade! And Lord of the winds and what these scatters! O Allah, Lord of all things! You are the first, there was nothing before You, and You are the Inner, so there is nothing besides You’.

And Lord of Jibraeel, and Mikaeel, and Israfeel, and God of Ibrahim, and Is’haq, and Yaqoub! I ask You to Confer upon them well-being and Make them to be beneath Your Mercy and Your Protection, and that You should Turn the evil and the danger away from them by Your Mercy’.

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731 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 165
732 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 166
Then he \textit{placed his hand upon a shoulder of Al-Hassan asws} and said: ‘\textit{You are the Imam asws, and son of a Guardian of Al-lah azwj!}’ And he \textit{placed his hand upon the Sulb of Al-Husayn asws} and said: ‘\textit{You are the Imam asws, and father of the Imams. Nine from your Sulb are Imams asws of the righteous, and the ninth is their Qaim asws.}

One who adheres with them asws and with the Imams asws from your asws offspring would be with us asws on the Day of Qiyamah, and he would be with us asws in the Paradise, in our asws ranks!’ So, they asws were cured from their asws illness by the supplication of Rasool Allah saww.


‘I heard Rasool-Allah saww saying: ‘\textit{Ali asws Bin Abu Talib asws is guide of the righteous, and killer of the transgressors. Helped would be the one helping him asws, Abandoned would be the one abandoning him. The doubt in Ali asws, it is the doubt in Al-Islam, and best is the one asws I saww am leaving behind after me asws, and best of my asws companions is Ali asws. His asws flesh is my asws flesh and his asws blood is my asws blood, and he asws is chief of my asws two grandsons asws. And from the Sulb of Al-Husayn asws will emerge the nine Imams asws, and from them asws is Mahdi asws of this community’}.’ 

\textbf{(The book) ‘Kifayat Al Aser’ – Muhammad Bin Abdullah Al Muttalib, from Muhammad Bin Fayz Bin Fayaz Al Ijaly Al Sary, from Muhammad Bin Ahmad Bin Aamir, from his father, from Al Rukeyn, from al Qasim Bin Hassan, from Zayd Bin Sabit who said,}

‘I heard Rasool-Allah saww saying: ‘\textit{The world will not go away until there stand with the affairs of my asws community, a man from the Sulb of Al-Husayn asws. He asws will it (earth) with...}’

\textit{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 167}

\textit{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 168}
justice just as it would have been filled with tyranny’. We said, ‘Who is he asws’ O Rasool-Allah saww? He saww said: ‘He asws is the ninth Imam asws from the Sulb of Al-Husayn asws’. 735

و بإسناد قلّ قال: قال رسول الله صلى الله عليه وسلم: ‘هل هو الذي نحن نحبّه وما نكره?’ قلنا: ‘نعم، يا رسول الله صلى الله عليه وسلم!’ قال: ‘الحسن بن الحسن هو الحسن بن الحسين بن علي بن أبي طالب حسبنا عليه!’ 736

And by his chain said, ‘Rasool-Allah saww said: ‘Loving us asws is Eman and hating us asws is hypocrisy’’. 736

And by his chain said, ‘Rasool-Allah saww said: ‘Community of people! Shall I saww point you all upon best of the people of a grandfather and grandmother?’ We said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws. I saww am their asws grandfather saww, chief of the Messengers asas, and their asws grandmother is (Syeda) Khadeeja asas, chief of the women of the Paradise.

أَ لََ أَدملُّكممْ عَلَى خَيرِْ النَّاسِ أَ عَمّاً وَ عَمَّةً ق ملْنَا ب َلَى يَا رَسمولَ اللَّهِ قَالَ الَْْسَنم وَ الْْمسَينْم عَمُّهممَا جَعْفَارٌ الطَّيَّارم ابْنم أَبِِ ََالِبٍ وَ عَمَّ تمهممَا أممُّ هَانٌٍِ بِنْتم أَبِِ ََالِبٍ

Shall I saww point you all upon best of father and mother?’ We said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws. Their asws father asws is Ali Bin Abu Talib asws and their asws mother asws is Fatima asas, chiefess of the women of the worlds.

أَ لََ أَدملُّكممْ عَلَى خَيرِْ النَّاسِ خَالًَ وَ خَالَةً ق ملْنَا ب َلَى يَا رَسمولَ اللَّهِ قَالَ الَْْسَنم وَ الْْمسَينْم خَالْمممَا الْقَاسِمم بْنم رَسمولِ اللَّهِ وَ خَالَتمهممَا زَي ْنَبم بِنْتم رَسمولِ اللَّهِ

Shall I saww point you all upon best of a paternal uncle and paternal aunt?’ We said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws. Their asws uncle is Ja’far asas Al Tayyar Ibn Abu Talib asas, and their asws aunt is Umm asas Hany Bint Abu Talib asas.

أَي ُّهَا النَّاسم أَ لََ أَدملُّكممْ عَلَى خَيرِْ النَّاسِ عَمّاً وَ عَمَّةً ق ملْنَا ب َلَى يَا رَسمولَ اللَّهِ قَالَ الَْْسَنم وَ الْْمسَينْم عَمُّهممَا جَعْفَارٌ الطَّيَّارم ابْنم أَبِِ ََالِبٍ وَ عَمَّ تمهممَا أممُّ هَانٌٍِ بِنْتم أَبِِ ََالِبٍ

O you people! Shall I saww point you all upon best of maternal uncle and maternal aunt?’ We said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws. Their asws maternal uncle is Al Qasim asas son of Rasool-Allah saww, and their asws maternal aunt is Zaynab asas Bint Rasool-Allah saww.

735 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 169 a
736 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 169 b
Then the eyes of Rasool-Allah ﷺ were filled with tears. He said: ‘Upon their killers is the Curse of Allah ﷻ, and the Angels, and the people in their entirety; and there would be emerging from the Sulb of Al-Husayn ﷺ, Imams ﷺ of the righteous, trustees, infallible, ones standing with the fairness; and from us ﷺ is Mahdi ﷺ of this community behind whom Isa Bin Maryam ﷺ shall pray Salat’.

We said, ‘Who is he ﷺ, O Rasool-Allah ﷺ! ’ He said: ‘He is the ninth from the Sulb of Al-Husayn ﷺ - the Imams ﷺ of the righteous, and the ninth is their Mahdi ﷺ. He will fill the world with fairness and justice just as it had been filled with tyranny and injustice’. 


‘I heard Rasool-Allah ﷺ saying to Ali ﷺ: ‘You are the Imam ﷺ and the caliph after me, and these two sons of yours ﷺ are two Imams ﷺ, chief of the people of Paradise, and nine from the Sulb of Al-Husayn ﷺ are infallible Imams ﷺ, and from them is our Qaim ﷺ of People ﷺ of the Household’.

Then he said: ‘O Ali ﷺ! There wouldn’t be any riders during the Qiyamah apart from us ﷺ, and we will be four’.

A man from the Helpers stood up to him and said, ‘May my father and my mother be sacrificed for you ﷺ, O Rasool-Allah ﷺ! Who are they?’

He said: ‘I would be upon an animal of Allah ﷻ, Al-Buraq, and my brother Salih ﷺ would be upon a she-camel of Allah ﷻ which was hamstrung, and my uncle Hamza ﷺ would be upon my she-camel Al-Azba’a, and my brother Ali ﷺ would be

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737 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 41 H 170
upon a she-came from the she-camels of the Paradise, and in his hand would be the flag of Praise.

He will be calling out: ‘There is no god except Allah! Muhammad is Rasool of Allah!’ The human beings will be saying, ‘This is not except an Angel of Proximity, or a Messenger Prophet, or a bearer of the Throne!’

An Angel will answer them from the interior of the Throne: ‘O community of the humans! This is neither an Angel of Proximity, nor a Messenger Prophet, nor a bearer of the Throne! This is the greatest truthful, and the mighty distinguisher Ali Bin Abu Talib!’

172 – نص، كفایة الرَّحْمٍ عَلِيُّ بْنَ أَبِِ الْْسَنِ عَنْ هَارَمَوْنَ مُوسَى عَنْ مُمَّدِ بْنِ صَدَقَةَ الرَّرضيض عَنْ أَبِهِ عَنْ أَبِِ عَبْدِ الرَّحَْْنِ عَبْدِ اللَّهِ بْنِ أَحَْْدَ عَنْ دَاومَدَ بْنِ زَاهِرِ بْنِ الْممسَيَّبِ عَنْ صَالِحِ بْنِ أَبِِ الَْْسْوَدِ عَنِ الَْْسَنِ بْنِ عمبَيْدِ اللَّهِ عَنْ أَبِِ الضُّحَى عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ:

And by his chain from Zayd Bin Arqam who said,

‘And we could not recognise the hypocrites in the era of Rasool-Allah except by their hatred of Ali and his children’.

738 - Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 171
739 - Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 172 a
740 - Bihar Al-Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 172 b
‘Rasool-Allah’ s.a.w.w. addressed us. He s.a.w.w. said after having praised Allah a.s. and extolled upon Him a.s. ‘Servants of Allah a.s. I s.a.w.w. bequeath to you with having the fear of Allah a.s. Who the servants are not needless from Him a.s. So, the one who wishes with the piety, he would be ascetic in the world.

And know that the death is a way of the world, and destination of the remaining ones, attracting the remaining ones. The fleeing ones cannot thwart the meeting (of death). It demolishes every pleasure and declines every bounty, and it separates every happiness. And the world is a perishing house, and its inhabitants are evacuated from it, and it is sweet, green having been sweetened for the seeker.

May Allah a.s. have Mercy on you all! Depart from it with goodness whatever you can present from the provision, and do not seek from it any more than the necessarily sufficient, and do not extend your eyes in it to what the ones surrounding in luxuries are enjoying with. Indeed! The world has already denied, and turned around, and decayed, and proclaimed with the farewell.

Indeed! And the Hereafter has already settled, and come with the notification. Community of people! It is as if I s.a.w.w. am at the Fountain looking at who from you s.a.w.w. is returning to me s.a.w.w., and some people are being kept away from me s.a.w.w. So, I a.s.w. am saying: ‘O Lord a.s.! (They are) from me s.a.w.w. and from my s.a.w.w. community!’ It would be said: ‘Are you s.a.w.w. aware of what they had done after you s.a.w.w.? By Allah a.s.w. They did not do good after you s.a.w.w. They returned back upon their heels!’

Community of people! I s.a.w.w. bequeath to you all to be good regarding my s.a.w.w. family and People a.s.w. of my s.a.w.w. Household, for they a.s.w. are with the truth and the truth is with them, and they a.s.w. are the rightly guiding Imams a.s.w. after me s.a.w.w., and the infallible trustees!’

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنِ إِسْرَائِيلَ وَ حَوَارِيضَ عِيسَ اِلَّهُمَّ تِسْعَةً مِنْ صَلْبِ الْمَسْيِنِْ وَ مِنْهُمُ هَذِهِ الْمَمَّاَةِ.
Abdullah Bin Al-Abbas stood up to him saww. He said, ‘O Rasool-Allah saw! How many Imams asws are there after you asw?’ He saww said: ‘Of the number of captains of the children of Israel, and disciples of Isa as, nine being from the Sulb of Al-Husayn asws, and from them asws is Mahdi asws of this community’.


I saww said: ‘O Lord azwj! My saww names, who are they asws, those You azwj have Paired with me asw? He azwj Called out: ”O Muhammad asws! They asws are the Imams asws after you asws, and the choice from your asw children!”’

The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Ja’far Bin Muhammad Bin Ja’far Al Alawy, from Is’hag Bin Ja’far, from Musa Bin Ja’far, from Al Ajla’a Al Kindy, from Abu Umama who said,

(Rasool-Allah asw) said: ‘The Imams asws after me asw are twelve, all of them being from Quraysh, nine from the Sulb of Al-Husayn asws, and the Mahdi asws is from them asws. (see Hadeeth in the appendix for the correct version)

(The book) ‘Kifayat Al Aser’ – Ali Bin Muhammad, from Abu Abdullah Muhammad Bin Ahmad Al Safwany, from Ahmad Bin Yunus, from Israel, from Ja’far Bin Zubeir, from Al Qasim, from Abu Umama who said,

(Rasool-Allah asw) said: ‘The Imams asws after me asw are twelve, all of them being from Quraysh, nine from the Sulb of Al-Husayn asws, and the Mahdi asws is from them asws. (see Hadeeth in the appendix for the correct version)

742 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 174
743 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 175
‘The Hour will not be established until there rises from us asws the establisher of the truth, and that would be when Allah aswz Mighty and Majestic Permits. So, the one who follows him asws would attain salvation, and one who stays behind from him asws would be destroyed. So Allah aswz, Allah aswz, servants of Allah aswz! Go to him asws even though upon the snow, for he asws is a caliph of Allah aswz!’

We said, ‘O Rasool-Allah saww! And when will your saww Qaim asws be rising?’ He saww said: ‘When the world becomes with troubles and mess; and he asws would be the ninth from Sulb of Al-Husayn asws’.

So, the one who loves me saww and loves People asws of my saww Household, and adheres with them asws from after me saww, we asws shall intercede for him on the Day of Qiyamah’.

It was said, ‘O Rasool-Allah aswz! How can one adhere with them asws?’ He aswz said: ‘The Imams asws after me saww are twelve. The one who loves them asws and is led by them asws will be successful and attain salvation, and one who stays behind from them asws would stray and deviate’.

(The book) ‘Kifayat Al Aser’ – The judge Abu Al Faraj Al Muafa Bin Zakariya, from Ali Bin Uqba the judge, from Musa Bin Is’haq Al Ansari, from Abdullah Bin Marwan Bin Muawiya, from Shazan Bin Abdul Rahman, from the people of Bayt Al Maqdis, from Ibrahim Bin Abu Ayla, from Wasilah Bin Al Asqa’a who said,

‘Rasool-Allah aswz said: ‘Having my saww love and love for People asws of my saww Household would be beneficial in six places, their horrors are mighty – during the death, and the grace, and during the Resurrection, and during (being given) the book, and during the Reckoning, and at the Scale, and at the Bridge.

So, the one who follows him asws would attain salvation, and one who stays behind from him asws would be destroyed.

We said, ‘O Rasool-Allah aswz! When will your saww Qaim asws be rising?’ He saww said: ‘When the world becomes with troubles and mess; and he asws would be the ninth from Sulb of Al-Husayn asws’.

So Allah aswz, servants of Allah aswz! Go to him asws and even though upon the snow, for he asws is a caliph of Allah aswz!’

References:
744 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen aswz, Ch 41 H 176
745 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen aswz, Ch 41 H 177
Rasool-Allah SAWW said: ‘The Eman cannot be completed except by having our ASWS love of People ASWS of the Householder, and that Allah ASWJ Blessed and Exalted Pacted to me SAWW that no one will love us ASWS People ASWS of the Householder except a Momin, pious, nor hate us ASWS except a hypocrite, a wretched. So, beatitude be for the one who adheres with me SAWW and with the Imams ASWS, the clean ones ASWS from my SAWW offspring’.

It was said, ‘O Rasool-Allah SAWW! So, how many Imams ASWS are there after you SAWW?’ He SAWW said: ‘Of a number of captains of the children of Israel’.

I heard Rasool-Allah SAWW saying: ‘When there was an ascension with me SAWW to the sky and reach Sidrat Al-Muntaha, the Majestic is His ASWJ Majesty Called out to me SAWW: “O Muhammad SAWW!” SAWW said: ‘At Your ASWJ service my SAWW Master ASWJ!’

SAWW said: “[ASWJ] have not sent any Prophet SAWW and Terminated his AS days, except [ASWJ] Made his AS successor AS to stand with the command from after him AS. So, make Ali ASWS Bin Abu Talib ASWS the Imam ASWS, and the successor ASWS after you SAWW, for [ASWJ] have Created you AS both from one Noor, and Created the rightly guiding Imams ASWS from both your ASWS Noors! Would you SAWW like to see them ASWS, O Muhammad SAWW?’

SAWW said: ‘Yes, O Lord ASWJ!’ He ASWJ said: “Raise your SAWW head!” SAWW raised my SAWW head, and there I SAWW was with Noors of the Imams ASWS after me SAWW, twelve Noors’. SAWW said: ‘O Lord ASWJ! Whose Noors are these?’ He ASWJ said: ‘The Imams ASWS after you SAWW, trustees, infallible’.

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746 Bihar Al-Anwar – V 36, The book of History – Amir Al Momineen ASWS, Ch 41 H 178
747 Bihar Al-Anwar – V 36, The book of History – Amir Al Momineen ASWS, Ch 41 H 179
180 - نص، كفاية الأثر أبو عبد الله الحسن بن محمد بن عبد العزيز بن الحسن بن علي بن التوفيق بن موسى بن المثنى الأفاضل عن علي بن المثنى الأول، نبي الله السلام، يثني النبي الرأسي بن الحسن، ويعتبر العينين من رأس، و إن الرأس لا يهدى إلا بالعينين، فينعدم عن بني نبي، ليتعمل

‘Rasool-Allah’asws said: ‘Make the status of the Peopleasws of mysaww Household to be at the status of the head from the body, and at the status of the two eyes from the head; and the head cannot be guided except by the eyes. Be led by themasws from after measws, you will never stray’.

We asked about the Imamasadws. Heasws said: ‘The Imamaswas of measws are from mysaww family’, or said: ‘From Peopleasws of mysaww Household, of a number of the captains of children of Israel’.

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I heard Rasool-Allahasws saying: ‘Iasws am chief of the Prophetsas, and Aliasws is chief of the successorsas, and myasws two grandsonsasws are best of the grandsonsasws, and from usasws are the infallible Imamasasws from the Sub of Al-Husaynasws, and from usasws is Mahdisws of this community’.

A Bedouin stood up to himasws and said, ‘O Rasool-Allahasws! How many Imamasasws are there after youasws?’ Heasws said: ‘Of a number of the tribes (of children of Israel), and disciples of Isaas, and captains of the children of Israel’.

(Question: ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Hayday Bin Muhammad, from Muhammad Bin Masoud, from Yusuf Bin Al Shukhat, from Sufyan Al Sowry, from Musa Bin Abu Ubeida, Iyas, from Salamah Bin Al Akwa, from Abu Ayoub Al Ansari who said,

‘Rasool-Allah’asws said: ‘Make the status of the Peopleasws of mysaww Household to be at the status of the head from the body, and at the status of the two eyes from the head; and the head cannot be guided except by the eyes. Be led by themasws from after measws, you will never stray’.

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A Bedouin stood up to himasws and said, ‘O Rasool-Allahasws! How many Imamasasws are there after youasws?’ Heasws said: ‘Of a number of the tribes (of children of Israel), and disciples of Isaas, and captains of the children of Israel’.

(Question: ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Hayday Bin Muhammad, from Muhammad Bin Masoud, from Yusuf Bin Al Shukhat, from Sufyan Al Sowry, from Musa Bin Abu Ubeida, Iyas, from Salamah Bin Al Akwa, from Abu Ayoub Al Ansari who said,
When it was the day of the (battle of the) camel, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} came out until he\textsuperscript{asws} paused between the two rows, and the clan of Zabah had surrounded the carriage (of Ayesha on the camel). He\textsuperscript{asws} called out: ‘Where is Talha and where is Al-Zubeyr!’ They both came out until they met between the rows.

He\textsuperscript{asws} said: ‘O Zubeyr! What is that which carried you upon this?’ He said, ‘Seeking the blood of Usman’. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Fight our foremost for the blood of Usman. Do you not remember, one day we were among the clan of Bayaza and Rasool-Allah\textsuperscript{saww} came to us, and he\textsuperscript{saww} was leaning upon you. So, I smiled at you and you smiled at me\textsuperscript{asws}. You said, ‘O Rasool-Allah\textsuperscript{saww}! Al\textsuperscript{asws} does not leave his\textsuperscript{asws} pride’. He\textsuperscript{saww} said: ‘There is no pride with him\textsuperscript{asws}, but you will be fighting against him\textsuperscript{asws} one day, and you would be unjust to him\textsuperscript{asws}.

He said, ‘Yes, but how can I return now? It would be the shame’. He\textsuperscript{asws} said: ‘Return with the shame before the shame and the Fire are gathered upon you’. He said, ‘How can I enter the Fire and Rasool-Allah\textsuperscript{saww} has already testified for me with the Paradise?’ He\textsuperscript{saww} said: ‘When?’ He said, ‘I heard Saeed Bin Yazeed narrating from Usman Bin Affan during his caliphate, he heard from Rasool-Allah\textsuperscript{saww} saying: ‘Ten would be in the Paradise’.

He\textsuperscript{asws} said: ‘And who are the ten?’ He said, ‘Abu Bakr, and Umar, and Usman, and I, and Talha’ – until he had counted nine. He\textsuperscript{asws} said: ‘So, who is the tenth?’ He said, ‘You\textsuperscript{asws} are’. He\textsuperscript{asws} said: ‘As for you, you have just testified for me\textsuperscript{asws} with the Paradise. And as for I\textsuperscript{asws}, for you and for your companions from the rejectors (would be in Hell).

And it has been narrated to me\textsuperscript{asws} by my\textsuperscript{asws} beloved Rasool-Allah\textsuperscript{saww} having said: ‘Seven from the ones you have mentioned, would be in coffins of fire in the lowest level of Hell. Upon that would be a rock. Whenever Allah\textsuperscript{azwj} Mighty and Majestic Wants to Punish the people of Hell, He\textsuperscript{saww} would Raise that rock’.

قَالَ يَا زمب َيرْم مَا الَّذِي حََْلَكَ عَلَى هَذَا قَالَ الطَّلَبم بِدَمِ عمثْمَانَ قَالَ -
Al-Zubeyr returned and he was saying (a poem), 'Ali asws called out with a matter I wasn’t ignorant of it, and the matter of your asws father was the truth since a long time. I said, ‘It suffices you asws from blaming me, Abu Al-Hassan asws, so part of what you asws are saying today, suffices me’. I chose shame over the fire. I am standing by it having been created from the clay. So, today I return from the error to the rightful guidance, and from extreme coarseness to softness’.

Then Ali asws attacked upon the clan of Zabbah, and they were not seen except, . Then he asws seized the woman (Ayesha) and had her carried to a castle of the clan of Khalaf.

He said: ‘By Allah aswj! I asws have heard from Rasool-Allah saww saying: ‘You will be fighting against the allegiance-breakers, and the deviants and the renegades after me saww along with Ali asws Bin Abu Talib asws’. We said, ‘You heard that from Rasool-Allah saww?’ He said, ‘I have heard Rasool-Allah saww saying that’.

We said, ‘Narrate to us with something you have heard from Rasool-Allah saww regarding Ali asws’. He said, ‘I heard him saww saying: ‘Ali asws is with the truth and the truth is with him asws’, and he asws is the Imam asws and the caliph after me saww’. He asws will fight upon the interpretation (of the Quran) like what I saww have fought upon the Revelation.
And his two sons Al-Hassan and Al-Husayn are my two grandsons from this community, two Imams where standing or sitting, and their father is better than them, and the Imams after Al-Husayn are nine from his Subh, and from them is Al-Qaim, the one who will be rising at the end of times, just as I have arising during its first. He will conquer the fortresses of the straying'.

We said, ‘And these nine, who are they?’ He said, ‘They are the Imams after Al-Husayn, a replacement after a replacement’. We said, ‘So, how many Imams did Rasool-Allah pact to you with, that there would happen to be after him?’ He said, ‘Twelve’.

We said, ‘Did he name them to you?’ He said, ‘Yes. He said: ‘When there was an ascension with me to the sky, I looked at the base of the Throne, and there was an inscription with the Noor: “There is no god except Allah, Muhammad is Rasool of Allah. I Support him with Ali and Help him with Ali’.


He Called out: “O Muhammad! They are the successors after you and the Imams. Beatitude be for the ones loving them and the woe be for the ones hating them!”

We said, ‘So, what is for the Clan of Hashim?’ He said, ‘I heard him saying: ‘You (Clan of Hashim) would be weakened after me. ’

I (the narrator) said, ‘So, who are the deviants, and the allegiance-breakers, and the renegades?’ He said, ‘The allegiance-breakers are those we have just fought against, and

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soon we shall be fighting the deviants. And as for the renegades, by Allahazwj, I do not recognise them apart from that I heard Rasool-Allahsaww saying regarding the ways with the rivers (Al-Nahrwan)’.

We said, ‘Narrate to us with the most excellent of what you have heard from Rasool-Allahsaww’. I heard himsaww saying, ‘An example of the Momin in the Presence of Allahazwj is like an example of an Angel of Proximity, for the Momin is more magnificent in the Presence of Allahazwj than that, and there isn’t anything more beloved to Allahazwj Mighty and Majestic than a repentant Momin and a repentant Momina’.

We said, ‘Increase for us, may Allahazwj have Mercy on you’. He said, ‘Yes. I heard himsaww saying: ‘The Eman cannot be complete except by ourasws Wilayah of Peopleasws of the Household’.

We said, ‘Increase for us, may Allahazwj have Mercy on you!’ He said, ‘Yes. I heard himsaww saying: ‘One who says, ‘There is no god except Allahazwj’ sincerely, for him would be the Paradise’.

We said, ‘Increase for us, may Allahazwj have Mercy on you!’ He said, ‘Yes. I heard himsaww saying: ‘One who was a Muslim, so he will neither plot nor deceive, for I have heard Jibraeelasws saying: ‘The plotter and the deceiver would be in the Fire’”.

We said, ‘May Allahazwj Recompense you goodly on behalf of your Prophet saww and on behalf of Al-Islam’.

The book ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Muhammad Bin Al-Husayn Bin Hafs, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Ammar, from his father,

750 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 182
‘From his grandfather Ammar\textsuperscript{ra} who said, ‘I\textsuperscript{ra} was with Rasool-Allah\textsuperscript{saww} in one of his\textsuperscript{saww} military expeditions, and Ali\textsuperscript{asws} killed the bearers of the flags and separated their gathering, and killed Amro Bin Abdullah Al-Jumahie, and killed Shayba Bin Nafie. I\textsuperscript{ra} came to Rasool-Allah\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Ali\textsuperscript{asws} has fought in the Way of Allah\textsuperscript{azwj} as is a right of fighting it’.

He\textsuperscript{saww} said: ‘Because he\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}, and he\textsuperscript{asws} is inheritor of my\textsuperscript{saww} knowledge, and payer of my\textsuperscript{saww} debts, and fulfller of my\textsuperscript{saww} promises, and the caliph after me\textsuperscript{saww}, and had it not been for him\textsuperscript{asws}, the pure Momin would not be recognised after me\textsuperscript{saww}. His\textsuperscript{asws} war is my\textsuperscript{saww} war, and my\textsuperscript{saww} is war of Allah\textsuperscript{azwj}, and his\textsuperscript{asws} peace is my\textsuperscript{saww} peace, and my\textsuperscript{saww} peace is peace of Allah\textsuperscript{azwj}.

Indeed! He\textsuperscript{asws} father\textsuperscript{asws} of my\textsuperscript{saww} two grandsons\textsuperscript{asws} and the Imams\textsuperscript{asws} after me\textsuperscript{saww} Allah\textsuperscript{azwj} the Exalted will Extract from his\textsuperscript{asws} Sulb, the rightly guiding Imams\textsuperscript{asws}, and from them\textsuperscript{asws} is Mahdi\textsuperscript{asws} of this community’.

I\textsuperscript{ra} said, ‘May my father and my mother be (sacrificed for) you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! Who is this Mahdi\textsuperscript{asws}?’

He\textsuperscript{saww} said: ‘O Ammar\textsuperscript{ra}! Allah\textsuperscript{azwj} Blessed and Exalted Pacted to me\textsuperscript{saww} that He\textsuperscript{azwj} there will be emerging from the Sulb of Al-Husayn\textsuperscript{asws}, nine Imams\textsuperscript{asws}, and the ninth from his\textsuperscript{asws} Sons\textsuperscript{asws} would disappear from them, and that is the Word of the Mighty and Majestic: Say: “Have you considered if your water were to become sunken, so who can come to you with flowing water?” [67:30].

There will happen to be a long occultation for him\textsuperscript{asws}. A people would return from it and another would be steadfast upon it. When it will be the end of time, he\textsuperscript{asws} shall emerge and fill the world with fairness and justice, and he\textsuperscript{asws} will fight upon the interpretation (of the Quran) just as I\textsuperscript{saww} have fought upon the Revelation, and he\textsuperscript{asws} is of my\textsuperscript{saww} name and the most resembling of the people with me\textsuperscript{saww}. ’
O Ammar-ra! Fitna will take place after me-saww. So, when that happens, then follow Ali-asws and his-saww party, for he-saww is with the truth and the truth will be with him-asws.

By the grace and will of Allah, He has described to me-saww that after the day of Khyber, you will be fighting alongside Ali-asws at Siffeen against the allegiance-breakers, and the deviants. The rebel group will kill you. So, may Allah-saww have Mercy on you-ra! When it was after a while, he-ra repeated the talk to him-asws. He-asws answered him-ra with similar to it. He-ra repeated to him for a third time.

So when it was the day of Siffeen, Ammar Bin Yasser-ra came out to Amir Al-Momineen-asws. He-ra said to him-asws, 'O brother-asws of Rasool-Allah-saww! Will you-asws permit me-ra for the fighting?' He-asws said: 'Shh! No, may Allah-aswj have Mercy on you-ra!' When it was after a while, he-ra repeated the talk to him-asws. He-asws answered him-ra with similar to it. He-ra repeated to him for a third time.

Ammar Al-Momineen-asws wept. Ammar-ra looked at him-asws and said, 'O Amir Al-Momineen-asws! It is the day Rasool-Allah-saww had described to me-asw, and Amir Al-Momineen-asws descended from his-asws mule and hugged Ammar-ra and bade him-ra farewell and said: 'O Abu Al-Yaqzan-ra! May Allah-aswj Recompense you-ra goodly on behalf of your-ra Prophet-saww and on behalf of Al-Islam, for you-ra have been a good brother-ra, and have been a good companion'.

Then he-asws wept and Ammar-ra wept, then said, 'By Allah-aswj, O Amir Al-Momineen-asws! I-ra have not followed you-asws except with insight, for I-ra have heard Rasool-Allah-saww saying on the day of Khyber: 'O Ammar-ra! Fitna will occur after me-saww. So, when that happens, then follow Ali-asws and his-asws party, for he-asws is with the truth and the truth is with him-asws, and after me-saww, you-ra will be fighting against the allegiance-breakers, and the deviants.

Fitna will be drinking it'.

O Ammar-ra! You will be fighting alongside Ali-asws at Siffeen against the allegiance-breakers, and the deviants. The rebel group will kill you. So, may Allah-aswj Recompense you-asws O Amir Al-Momineen-asws, on behalf of Al-Islam, the superior Recompense. You-asws have fulfilled and reached out and advised'. Then he-ra rode,
and Amir Al-Momineen asws rode, and went out for duel to the fighting. Then he ra called for a drink of water. It was said, 'There is no water with us'. A man from the Helpers stood up to him and quenched him ra a drink of milk. He ra said, 'This is how Rasool-Allah saws had pacted to me ra that it would be happening as my ra last provision, a drink of milk'.

Then he ra attacked upon the people (enemies) and killed eighteen souls. Two men came from the people of Syria came out to him ra and stabbed him asws, and he ra was killed, may Allah aswj have Mercy on him ra. When it was during the night, Amir Al-Momineen asws went around the battleground, and he asws found Ammar ra thrown in between the slain. He ra made his ra head to be upon his ra thigh, then cried, and prosed saying:

"Indeed, O your death which will not be neglecting me asws! Give me asws rest for you have annihilate every friend of mine asws. asws see you as being insightful with the ones I asws love, as if you are coming towards them with evidence." 751

(The book) ‘Kifayat Al Aser’ – Al Bin Al-Hassan Bin muhammad, from Haroun Bin Musa, from Muhammad Bin Ali Bin Ma'mar, from Abdullah Bin Ma'bad, from Musa Bin Ibrahim, from Abdul Kareem Bin Hilal, from Aslam, from Abu Al Tufeyl,

‘From Ammar ra having said, ‘When the expiry presented to Rasool-Allah aswj, he saws called for Ali asws and held a secret conversation with him asws for a long time, then said: ‘O Ali asws! You asws are my saws successor asws and my saws inheritor. Allah aswj has Granted you asws my saws knowledge and my saws understanding. So, when I aswj pass away, there will be revealed to you asws the grudges (which are) in the chests of a people, and you asws will be usurped of your asws rights’."

(Syeda) Fatima asws cried, and Al-Hassan asws and Al-Husayn asws cried. He saws said to Fatima asws: ‘O chiefless of the women! What are you asws crying from?’ She asws said: ‘O father aswj I aswj fear the neglect after you sawww.

751 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 183
He said: ‘Receive glad tidings, O Fatima, for you shall be the first one from my family members to join with me. So, do not cry and do not grieve, for you are chieftess of the women of the people of Paradise, and your father is chief of the Prophets, and son of your uncle is best of the successors, and your two sons are both chiefs of the youths of the people of Paradise, and from the Sulb of Al-Husayn, Allah will Extract the nine Imams, the Purified, the infallible, and from us is Mahdi of this community’ – the Hadeeth.”

I heard Rasool-Allah saying upon his pulpit: ‘Community of people! I will be overindulging with you all and you will be arriving to me at the Fountain of the expanse of what is between Busra (Name of a town in Syria and Iraq, near Baghdad) and Sana’a (name of a town in Yemen and Syria). Therein would be silver cups of the number of stars, and shall ask you, when you arrive to me, about the two weighty things, so look at how you replaced me regarding the two.

The greatest weighty thing is the Book of Allah, a means of its end being in the Hand of Allah, and its end being in your hands. So, adhere with it, you will never stray, and will not be replaced; and my family, People of my Household, for the Subtle, the Informed, has Informed me that these two will never separate until they return to me at the Fountain.

Community of people! It is as if am at the Fountain looking at the ones from you arriving to me, and soon a people are impeded from besides me. So, am saying: ‘O Lord! (They are) from me and from my community!’ It is said: ‘O Muhammad! Are you aware of what they had done? They did not stay after you. They returned upon their heels!’”

752 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 184
Then he saww said: ‘I saww bequeath you all to be good regarding my saww family!’ – three times, or he saww said: ‘Regarding People asws of my saww Household!’

Salman ra stood up to him saww and said, ‘O Rasool-Allah saww! Will you asws not inform me ra about the Imams asws to be after you saww? Are they asws from your saww family?’

He saww said: ‘Yes. The Imams asws from after me saww are from my saww family, being of the number of captains of the children of Israel. Nine are from the Sulb of Al-Husayn asws. Allah azwj would Grant them asws my saww knowledge and my asws understanding, so do not (try to) teach them asws for they asws are more learned than you all. Follow them asws, for they asws are with the truth and the truth is with them asws.’

I heard Rasool-Allah saww saying, and Salman ra had asked him saww about the Imams asws. He saww said: ‘The Imams asws after me saww are of the number of captains of the children of Israel, nine being from the Sulb of Al-Husayn asws, and from us asws is Mahdi asws of this community. Indeed! They asws are with the truth and the truth is with them asws, so consider how you are replacing me saww regarding them asws.’

753 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 185
754 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 186
me saww are of the number of captains of the children of Israel. Indeed! They asws are with the truth and the truth is with them asws. 755

188 – نص، كفابية الأثر أخْذَنَّ نفْتَ لَّهُ الْبَيْنَ الْمُخْتَلُ في الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِي الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ فِ في الْمُخْتَلُ F

Rasool-Allah saww addressed us. He saww said: ‘Community of people! I saww am about to depart (pass away), and transfer to the unseen. I saww bequeath you all to be good regarding my saww family asws. Salman ra stood up to him saww and said, ‘O Rasool-Allah saww! Aren’t the Imams asws after you saww from your saww family asws?’

He saww said: ‘Yes. The Imams asws after me saww are from my saww family asws, being of the number of captains of the children of Israel. Nine would be from the Sulb of Al-Husayn asws, and from us asws is Mahdi asws of this community. So, the one who adheres with them asws, he has adhered with the Rope of Allah azwj. Do not (try to) teach them, for they asws are more learned than you are, and follow them asws for they asws are with the truth and the truth is with them asws, until they asws return to me saww at the Fountain’. 756

I heard the Prophet saww saying to Ali asws: ‘You asws are inheritor of my saww knowledge, and you asws are the Imam asws and the caliph after me saww. You asws shall teach the people after me saww what they are not knowing, and you asws are father asws of my saww two grandsons asws, and husband of my saww daughter asws, and from your asws offspring would be the family of the infallible Imams asws.

756 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 188
Salmanra asked himsaww about the Imamsasws. He saww said: ‘Number of captains of the children of Israel’.  

190 – نص، كفاعة الأئمة من وفاة النبي ﷺ بالله سبب أن عدد قادة بني إسرائيل هو عدد القادة الذين ذكرهم النبي ﷺ.


‘The Prophet saww said: ‘O Aliasws! You asws are from me saww at the status of Haroun as from Musa as except that there will be no Prophet as after me saww. You asws shall pay off my saww debts, and fulfil my saww promises, and after me saww you asws will fight upon the interpretation like what I asws fought upon the Revelation.

O Aliasws! Having your asws love is Eman and hating you asws is hypocrisy, and the Subtle, the Informed, has informed me saww that there shall emerge from the Sulb of Al-Husaynasws nine from the Imamssasws, infallible, Purified, and from them asws is Mahdi asws of this community who will be standing with the religion at the end of times, like what I asws have stood with it during the beginning of it’.

(The book) ‘Kifayat Al Aser’ – Muhammad Bin Abdullah, from Isa Bin Al Qurad Al Kabeer, from Muhammad Bin Abdullah Bin Umar Bin Muslim, from Muhammad Bin Umarah Al Shukry, from Ibrahim Bin Aasim, from Abdullah Bin Haroud Al Karkhy, from Ahmad Bin Abdullah Bin Yazeed Bin Salamah, from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allah saww prayed Salat with us, then turned with his saww honourable face towards us and said: ‘Community of my saww companions! I saww bequeath you all with fearing Allah azwj and working in His aswj obedience! So, the one who works with it would succeeded and enrich and prosper, and the one who neglects it, the regret would be released with him.'
Seek with the piety, safety from the horrors of the Day of Qiyamah. It is as if I saww am being Called and I saww must answer. And I saww am leaving behind among you all, the two weighty things – the Book of Allah azwj and my saww family asws, what if you were to adhered with these two, you will never stray, and the one who adheres with my saww family asws from after me saww, would be from the successful ones, and one who stays behind from them asws would be from the destroyed ones!’

I said, ‘O Rasool-Allah saww! Upon who are you saww leaving us behind?’

He saww said: ‘Upon the one whom Musa as Bin Imran as left his people behind’. I said, ‘Upon his as successor as Yoshua as Bin Noon as?’ He saww said: ‘So, my saww successor asws and my saww caliph from after me saww is Ali asws Bin Abu Talib asws, guide of the righteous, and killer of the Kafirs. Helped is the one helping him asws, Abandonee would be the one abandoning him asws.

I said, ‘O Rasool-Allah saww! So, how many Imams asws will there happen to be from after you saww?’

He saww said: ‘Number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn asws. Allah azwj would Give them asws my saww knowledge and my saww understanding, and they asws are treasurers of the Knowledge of Allah azwj, and Mine of His azwj Revelation’.

I said, ‘O Rasool-Allah saww! So, what is for the children of Al-Husayn asws?’

He saww said: ‘Allah azwj Blessed and Exalted Made the Imamate to be in the posterity of Al-Husayn asws, and that is the Word of Mighty and Majestic: And He Made it a Word to remain in his posterity [43:28]’.

I said, ‘Will you saww not name them asws for me, O Rasool-Allah saww?’
He said: 'Yes. When there was an ascension with me to the sky, and I inscribed with the Noor: “There is no god except Allah. Muhammad is Rasool of Allah. Support him with Ali and Help him with him”.


I said: ‘O Lord! Who are they, those whom You have Paired their names with Your Name?’

He said: “O Muhammad! They are the successors and the Imams after you. Created them from your clay, so beatitude is for one who loves them; and the woe for the one hating them; and due to them I shall Reward and I shall Punish!”

Then Rasool-Allah raised his hands towards the sky and supplicated with supplications. I heard him among what he said: ‘O Allah! Make the knowledge, and the understanding to be in my posterity, and posterity of my posterity, and i plantation, and plantation of my plantation’.

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759 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 191
I heard Rasool-Allah ﷺ saying: ‘The Imams asws after me saww are of the number of captains of the children of Israel, and disciples of Isa asw’. 760

From Ja’far asws Bin Muhammad asws, from his asws father, from his asws grandfather, from Ali asws having said: ‘Rasool-Allah saww said: ‘The Imams asws after me saww are twelve. Their first is Ali asws Bin Abu Talib asws and their last one is Al-Qaim asws. They asws are my saww caliphs, and my saww successors asws, and my saww friends, and Divine Authorities of Allah aswj upon my saww community after me saww. The acknowledger with them asws is a Momin and the denier with them asws is a Kafir’’. 762

From Ali asws.

Haroun said, ‘And it is narrated to us by Ahmad Bin Musa Bin Al Abbas, from Muhammad Bin Zayd, from Ismail Bin Yunus Al Khuzair, from Husheym Bin Bashir Al Wasity, from Abu Al Miqdam Shureyh Bin Hany, 760 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 192
762 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 194
And we are informed by Ahmad Bin Muhammad Bin Abdullah Al Jowhary, from Muhammad Bin Umar Al Jiany, from Muhammad Bin Abdullah, from Muhammad Bin Habeeb Al Neshapury, from Yazeed Bin Abu Ziyad, from Abdul Rahman Bin Abu Layli who said,

‘Ali asws said: ‘I was in the presence of the Prophet saww in the house of Umm Salama ra when a group of his saww companions entered to see him saww. From them were Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Abdul Rahman Bin Awf. Salman ra said, ‘O Rasool Allah saww! For every Prophet as there was a successor asws and two tribes, so who is your successor asws and your two tribes?’

He saww lowered his saww head for a while, then said: ‘O Salman ra! Allah azwj Sent four thousand Prophets as and there were four thousand successors as for them as, and eight thousand tribes. By the One azwj in Whose Hand is my saww soul! I saww am best of the Prophets as and my saww successor asws is best of the successors as, and my saww two grandsons asws are best of the tribes’. The he saww said: ‘O Salman ra! Do you ra know who was the successor as of Adam as? He ra said, ‘Allah azwj and His azwj Rasool as are more knowing’.

He saww said: ‘I saww shall introduce (them as to you ra, O Abu Abdullah ra! You ra are from us asws, People asws of the Household. Adam as bequeathed to his as son Shees as, and Shees as bequeathed to his as son Shaban as, and Shaban as bequeathed to his as son Makhlas as, and Makhlas as bequeathed to Mahouq as, and Mahouq as bequeathed to Ghashmeesh as, and Ghashmeesh as bequeathed to Akhnuk as, and he as is Idrees as the Prophet as.

And Idrees as bequeathed to Nakhir as, and Nakhir as to Noah as, and Noah as to his as son Saam as, and Saam as bequeathed to Asamir as, and Asamir as bequeathed to Bar’ashas as, and Bar’ashas as bequeathed to Nafis as, and Nafis as bequeathed to Barrah as, and Barrah as bequeathed to Hafsiya as, and Hafsiya as to Imran as, and Imran as bequeathed to Ibrahim as, the Friend (of the Beneficent).
And Ibrahimas bequeathed to hisas sonas Ismaias, and Ismaias bequeathed to Isaqaas, and Isqaas bequeathed to Yaqoobas, and Yaqoobas bequeathed to Yusufas, and Yusufas bequeathed to Bareyaas, and Bareyaas bequeathed to Shuaybas, and Shuaybas bequeathed to Musa Bin Imranas, and Musaas bequeathed to Yoshuaas Bin Noonas, and Yoshuaas Bin Noonas bequeathed to Dawoodas.

And Dawoodas bequeathed to Suleymanas, and Suleymanas to Aasifas Bin Barkhiyas, and Aasifas bequeathed to Zakariyas, and Zakariyas bequeathed to Isa Ibn Maryamas, and Isaas Ibn Maryamas bequeathed to Shamounas Bin Hamounas Al Saffaas, and Shamounas bequeathed to Yahyaas Bin Zakariyas, and Yahyaas bequeathed to Munziras, and Munziras, and Munziras bequeathed to Salamahas.

And Salamahas bequeathed to Burdahas, and Burdahas bequeathed to measws, and Iasws am handing it to Aliasws Bin Abu Talibasws.

فقال علياً عفلك يا رسول الله فهل بينهم أئياً وأوصياها آخر قال فأمئكم أكثر من أن تقصى

Aliasws said: ‘asws said, ‘O Rasool-Allahasws! So, is there between the Prophetsas and the successorsas, any other?’ Heasws said: ‘More than can be counted’.

ثم قال و أنا أذعفها إلى يحظى علياً وأنت تذعفها إلى ابنك الحسن والحسن بن يدفها إلى أبي الجهيش الحسن والحسن بن يدفها إلى أبيه علياً وإليه يدفها إلى

Aliasws said: ‘asws said, ‘And Iasws am handing to youasws, O Aliasws, and youasws should hand it to yourasws sonasws Al-Hassanas, and Al-Hassanas shall hand it to hisasws brotherasws Al-Husayanas, and Al-Husayanas shall hand it to hisasws sonasws Aliasws, and Aliasws shall hand it to hisasws sonasws Muhammadasws, and Muhammadasws shall hand it to hisasws sonasws Ja’farasws, and Ja’farasws shall hand it to hisasws sonasws Musasws.

و الموسي يدفها إلى أبيه علياً وإليه يدفها إلى أبيه علياً وإليه يدفها إلى أبيه الحسن والحسن بن يدفها إلى

Then heasws said: ‘And Iasws am handing to youasws, O Aliasws, and youasws should hand it to yourasws sonasws Al-Hassanas, and Al-Hassanas shall hand it to hisasws brotherasws Al-Husayanas, and Al-Husayanas shall hand it to hisasws sonasws Aliasws, and Aliasws shall hand it to hisasws sonasws Muhammadasws, and Muhammadasws shall hand it to hisasws sonasws Ja’farasws, and Ja’farasws shall hand it to hisasws sonasws Musasws.

And Musaasws shall hand it to hisasws sonasws Aliasws, and Aliasws shall hand it to hisasws sonasws Muhammadasws, and Muhammadasws shall hand it to hisasws sonasws Aliasws, and Aliasws shall hand it to hisasws sonasws Al-Hassanas, and Al-Hassanas shall hand it to hisasws sonasws Al-Qainasws. Then heasws will disappear from them for as long as Allahasws do so. 

And Salamahas bequeathed to Burdahas, and Burdahas bequeathed to measws, and Iasws am handing it to Aliasws Bin Abu Talibasws.

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Then Rasool-Allah(saw) turned towards us and said raising his(saw) voice: ‘The caution! The caution, when the fifth from the sons of the seventh is lost (missed)!’ Alasws said: ‘O Rasool-Allah(saw)! So what will happen to be his(asws) state during this occultation?’

He(asws) said: ‘He(asws) will observe patience until Allah(azwj) Permits the emergence to him(asws), so he(asws) will emerge from Al-Yemen, from a sect called Kar’ah. There will be a turban upon his(asws) head armoured with my(saw) shield, collared with my(saw) sword Zulfiqar, and a caller will call out: “This is Al-Mahdi(asws), caliph of Allah(azwj), so follow him(asws)”!

He(asws) will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny, and that would be due the world having become with troubles and mess, and they would be raiding upon each other. So, neither will the elder have mercy on the young, nor the strong upon the weak. On that day, Allah(azwj) will Permit for him(asws) with the emergence’.

(The book) ‘Kifayat Al Aser’ – Al Muafa Bin Zakariya, from Ali Bin Utbah, from his father, from Al-Husayn Bin Ulwan, from Abu Ali Al Khurasany, from marouf Bin Khurbuz, from Abu Al Tufeyl,

‘From Ali(asws): ‘Rasool-Allah(saw) said to me(asws): ‘You(asws) are the successor(asws) upon the deceased from my(saw) family members, and the caliph upon the living ones of my(saw) community. Your(asws) party is my(saw) party, and your(asws) peace is my(saw) peace. You(asws) are the Imam(asws) of eleven Imams(asws) from your(asws) Subb. Imams(asws) Purified, infallible, and for them(asws) is the Mahdi(asws) who fill the world with fairness and justice. So, the woe be for ones hating you(asws) all.

O Ali(asws) ! If a man were to love a stone regarding Allah(azwj), Allah(azwj) will Resurrect him with it, and that one’s loving you(asws), and your(asws) shias, and ones loving the children of the Imams(asws) after you(asws) would be Resurrected with you(asws), and you(asws) will be with me(saw) in

763 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen(asws), Ch 41 H 195
the lofty ranks, and you asws are distributor of the Paradise and the Fire. One loving you asws will enter the Paradise, and your asws hater (would enter) the Fire''.

...نص، كفاعة الآجر أبُو المُفَضَّل السَّبَّانِ عَنْ أَحْمَدِ السَّفْوَانِ بْنِ عَلِي  عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ عَلِيَّ بْنِ عَبَّادٍ عَنْ شَمْعَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عن أَبِيهِ عَنْ عَلِيَّ بْنِ عَبَّادٍ، عن سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ. أَفْقَهَهُ عَنْ يَََّيَََّيََِّ التَّيْمِيض عَنْ يَََّيََِّ الْبَكَّاءِ عَنْ عَلِيَّ بْنِ عَبَّادٍ قَالَ قَالَ رَسُوْمُ اللَّهِ صَلَّى الله عَلَيْهِ وَ سَلَّمَ عَلَى أَهْلِ بَيْتٍ فِيهِمْ مَنْ اسْْمهم اسْمم نَبِ إِلََّ مِنْ ذمرضيَّتِكَ مَنِ اسْْمهم اسِْْي وَ مَنْ هموَ سَِْيُّ مموسَى بْنِ عِمْرَانَ، لِمَنْ يََّيَََّيََِّ إِلََّ مِنَ الْفَائِزِينَ يَََّيََِّ عَنْ يَََّيََِّ الْبَكَّاءِ عَنْ عَلِيَّ بْنِ عَبَّادٍ قَالَ قَالَ رَسُوْمُ اللَّهِ صَلَّى الله عَلَيْهِ وَ سَلَّمَ مِنْ ذمَّةِ الْْثَّيْحِينَ إِلََّ مِنْ ذampion. أَحَبَّهُمَمْ فِِ اللَّهِ ف َهموَ مِنَ الْفَائِزِينَ ي َوْمَ الْقِيَامَةِ.

And the Imams asws after me saww are of the number of captains of the children of Israel. Allah azwj will Given them my saww knowledge, and my saww understanding. The one who opposes them, so he has opposed me saww, and one who rejects them asws and denies them asws, so he has rejected me saww and denied me saww; and one who loves them asws for the Sake of Allah azwj, he would be from the successful ones on the Day of Qiyamah’’.

I asked about the Imams asws. He saww said: ‘Number of captains of the children of Israel’’. 766
I asked Allah\textsuperscript{awj} Mighty and Majestic about that. He\textsuperscript{awj} said: “O Muhammad\textsuperscript{saww}, They\textsuperscript{aww} are the Imams\textsuperscript{asws} after you\textsuperscript{saww}, Purified, infallible, and their\textsuperscript{asws} enemies are accursed!”\textsuperscript{767}

\textsuperscript{767} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 199
‘Amir Al-Momineen asws said: ‘I asws heard Rasool-Allah saww saying: ‘Allah azwj Blessed and Exalted Said: “[azwj] will Punish every citizen making it a religion with obedience of an imam who isn’t from Me azwj, and even if the citizen was righteous in himself, and [azwj] will have Mercy on every citizen making it a religion with a just Imam asws from Me azwj and even if the citizen was non-righteous in himself and no piety!”

Then he saww said: ‘O Ali asws! You asws are the Imam asws and the caliph after me saww. Your war is my saww war and your peace is my saww peace, and you asws are father asws of my saww two grandsons asws, and husband asws of my saww daughter asws, and from your asws offspring would be the Purified Imams asws.

I asws am chief of the Prophets as and you asws are chief of the successors asws, and I saww and you asws are from one tree, and had it not been for us asws, Allah azwj would have neither Created the Paradise, nor the Fire, nor the Prophets as, nor the Angels’.

He asws said: ‘I asws said: ‘O Rasool-Allah saww! So, are we asws superior or the Angels?’ He saww said: ‘O Ali asws! We asws are best creatures of Allah azwj upon the extension of the earth, and better than the Angels of Proximity; and how can we asws not be better than them and we asws have preceded them to the recognition of Allah azwj and His azwj Tawheed. It was by us asws they recognised Allah azwj, and by us asws they worshipped Allah azwj, and by they were guided to the way to recognise 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, there will be revealed to you asws the grudges in the chests of the people, and a deafening, blinding Fitna will be occurring after me saww, there shall fall during it every confidant and intimate one.

And that would be during your asws Shias losing the fifth from the sons asws of the seventh from your asws sons asws. His asws loss would be grieved upon by the inhabitants of the earth and the sky. So, how many Momin and Momina would be sorry, sighing, confused during his asws loss’.
Then he saw lowered his head for a while, then raised his head and said: ‘By my father and my mother! He is of my name, and my resemblance, and resembling Musa Bin Imran. Upon him would be pockets of Noor’ – or said: ‘Robes of light igniting from the rays of Holiness. It is as if I am with them, despairing as they could be, (and) there is a caller calling out, making the servants hear as if they are listening to him from nearby. He will happen to be a mercy upon the Momineen and punishment upon the hypocrites.

I said: ‘And what is that call?’ He said: ‘Three voices during Rajab. Their first is: Indeed, the Curse of Allah is upon the unjust [11:18]; and the second: The approaching (Day) approaches [53:57]; and the third, they will be seeing a body coming out with the rays of the sun calling out: ‘Indeed! Allah has Sent so and so, son of so and so!’ – until he lineages him to Ali. During that would be destruction of the oppressors. During that, the relief will appear, and Allah will Heal their chests, And he would Remove the rage of their hearts [9:15]’.

I said: ‘O Rasool-Allah! So how many Imams will there happen to be after me?’ He said: ‘After Al-Husayn, nine, their ninth being their Qaim’.  

768 (The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Utbah Bin Abdullah Al Himsy, from Ali Bin Musa Al Ghatfany, from Ahmad Bin Yusuf Al Himsy, from Muhammad Bin Ukashah, from Husayn Bin Zayd Bin Ali, from Abdullah Bin Hassan al Hassan, from his father, ‘From Al-Hassan having said: ‘Rasool-Allah addressed us one day. He said after having praised Allah and extolling upon Him: Community of people! It is as if I have been Called and I must answer (to Allah), and I am leaving behind among you all, the two weighty things – Book of Allah and my family, People of my Household, what if you were to adhered with these two, you will never stray.  

768 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 200
So, learn from them⁵⁸ and do not (try to) teach them⁵⁸, for they⁵⁸ are more learned than you are. The earth will not be vacant from them⁵⁸, and if it were to be vacant, it would collapse with its inhabitants’.

Then he⁵⁸ said: ⁵⁴ know that the knowledge can neither disappear nor be terminated, and You⁵⁸ will not leave Your⁵⁸ earth vacant from a Divine Authority of Yours⁵⁸ upon Your⁵⁸ creatures, whether apparent not being followed, or fearful, obscure, lest Your⁵⁸ Argument be invalidated, not will Your⁵⁸ friends stray after when You⁵⁸ have Guided them. They are few in numbers and great of worth in the Presence of Allah⁵⁸.

When he⁵⁸ descended from his⁵⁸ pulpit, I⁵⁸ said: ‘O Rasool-Allah⁵⁸! But, are you⁵⁸ not the Divine Authority upon the creatures, all of them?’

He⁵⁸ said: ‘O Hassan⁵⁸! Allah⁵⁸ is Saying: But rather, you are a Warner, and for every people there is a Guide [13:7]. So, I⁵⁸ am the Warner and Ali⁵⁸ is the guide’.

I⁵⁸ said: ‘O Rasool-Allah⁵⁸! So, (what about) your⁵⁸ words: ‘The earth will not be vacant from a Divine Authority’?’

He⁵⁸ said: ‘Yes. Ali⁵⁸, he⁵⁸ is the Imam⁵⁸ and the Divine Authority after me⁵⁸, and you⁵⁸ are the Divine Authority and the Imam⁵⁸ after him⁵⁸, and Al-Husayn⁵⁸ he⁵⁸ is the Imam⁵⁸ and the Divine Authority after you⁵⁸. And the Subtle, the Informed, has Informed me⁵⁸ that there shall emerge from the Sulb of Al-Husayn⁵⁸, a son⁵⁸ called ‘Ali’, named by his⁵⁸ grandfather⁵⁸ All⁵⁸.

So, when he⁵⁸ passes away, his⁵⁸ son⁵⁸ Ali⁵⁸ would stand with the command after him⁵⁸, and he⁵⁸ is the Divine Authority and the Imam⁵⁸. And Allah⁵⁸ will Extract from the Sulb of Ali⁵⁸, a son⁵⁸ having my⁵⁸ name and he⁵⁸ would be the most resembling of the people with me⁵⁸. His⁵⁸ knowledge would be my⁵⁸ knowledge, and his⁵⁸ wisdom, my⁵⁸ wisdom, and he⁵⁸ is the Imam⁵⁸ and the Divine Authority after his⁵⁸ father⁵⁸.
And Allahazwj will Extract from hisasws Subl, a sonasws called Ja'farasws, most truthful of the people in words and deeds, and heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Ja'farasws, a sonasws named as ‘Musa Bin Imran’, being the most intense of the people in worship. Heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Musaasws, a sonasws called ‘Ali’, being a Mine of the Knowledge of Allahazwj, and Place of Hisazwj Wisdom. Heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Aliasws, a sonasws called ‘Muhammad’. Heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Muhammadasws, a sonasws called ‘Ali’. Heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Aliasws, a sonasws called ‘Al-Hassan’. Heasws is the Imamasws and the Divine Authority after hisasws fatherasws.

And Allahazwj the Exalted will Extract from the Sulb of Al-Hassanasws, the Divine Authority Al Qaimasws, being an Imamasws of hisasws time, and saviour of hisasws friends. Heasws will disappear until heasws will not be seen. A people will turn back from hisasws matter and another would be steadfast upon it: And they are saying: ‘When would be this threat, if you were truthful?’ [10:48].

وَ لَوْ لَِْ يَ بْقَ مِنَ الدُّن ْيَا إِلََّ يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهم عَزَّ وَ جَلَّ ذَلِكَ الْيَوْمَ حَتََّ يََْرمجَ قَائِمَ إِمَامَ زَمَانِهِ وَ ممنْقِذَ أَوْلِيَائِهِ يَ غِيبم حَتََّّ لََ ي مرَى ي َرْجِعم عَنْ أَمْرِهِ ق َوْمٌ وَ ي َثْبمتم عَلَيْهِ آخَرمونَ
And even if the world were not to remain except for one day, Allah\textsuperscript{azwj} Mighty and Majestic would Prolong that day until our\textsuperscript{asws} Qaim\textsuperscript{asws} emerges. He\textsuperscript{asws} will fill it (earth) with fairness and justice, just as it would have been filled with tyranny and injustice. Thus the earth cannot be vacant from you\textsuperscript{asws}. 

Allah\textsuperscript{azwj} will Give you\textsuperscript{asws} my\textsuperscript{saww} knowledge and my\textsuperscript{saww} understanding, and I\textsuperscript{saww} have supplicated to Allah\textsuperscript{azwj} Blessed and Exalted to Make the knowledge and the understanding to be in my\textsuperscript{saww} posterity, and posterity of my\textsuperscript{saww} posterity, and from my\textsuperscript{saww} plantation, and plantation of my\textsuperscript{saww} plantation\footnote{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 201}.

...أَعْطَاكممم اللَّهم عِلْمِي وَ ف َهْمِي وَ لَقَدْ دَعَوْتم اللَّهَ ت َبَارَكَ وَ ت َعَالَ أَنْ يََْعَلَ الْعِلْمَ وَ الْفِقْهَ فِِ عَقِبِ وَ عَقِبِ عَقِبِ وَ مِنْ زَرْعِي وَ زَرْعِ زَرْعِي... 

\textsuperscript{202} - (The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Utbah Bin Abdullah Al Himsy, from Abdullah Bin Muhammad, from Yahya Al Sowfy, from Ali Bin Sabit, from Zirr Bin Hubeysh, 

‘This command would be ruled (controlled) after me\textsuperscript{saww} by twelve Imams\textsuperscript{asws}, nine being from the Subl of Al-Husayn\textsuperscript{asws}. Allah\textsuperscript{azwj} would Give them\textsuperscript{asws} my\textsuperscript{saww} knowledge, and my\textsuperscript{saww} understand. What is the matter of a people hurting me\textsuperscript{saww} regarding them\textsuperscript{asws}. May Allah\textsuperscript{azwj} not let them achieve my\textsuperscript{saww} intercession’\footnote{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 202}.

...أَعْطَاكممم اللَّهم عِلْمِي وَ ف َهْمِي وَ لَقَدْ دَعَوْتم اللَّهَ ت َبَارَكَ وَ ت َعَالَ أَنْ يََْعَلَ الْعِلْمَ وَ الْفِقْهَ فِِ عَقِبِ وَ عَقِبِ عَقِبِ وَ مِنْ زَرْعِي وَ زَرْعِ زَرْعِي... 

\textsuperscript{203} - (The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Ahmad Bin Aamir, from Suleyman Al Taie, from Muhammad Bin Imran Al Kufay, from Abdul Rahman Bin Abu Najran, from Safwan Bin Yahya, from Is'haq Bin Ammar, 

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Muhammad Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bi Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} brother Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The Imams\textsuperscript{asws} after me\textsuperscript{saww} are of the number of captains of the children of Israel, and disciples of Isa\textsuperscript{as}. One who loves them\textsuperscript{asws}, so he is a Momin, and one who hates them\textsuperscript{asws} he is a hypocrite. They\textsuperscript{asws} are Divine Authorities of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} flags among His\textsuperscript{azwj} Created beings’’\footnote{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 203}.

...أَعْطَاكممم اللَّهم عِلْمِي وَ ف َهْمِي وَ لَقَدْ دَعَوْتم اللَّهَ ت َبَارَكَ وَ ت َعَالَ أَنْ يََْعَلَ الْعِلْمَ وَ الْفِقْهَ فِِ عَقِبِ وَ عَقِبِ عَقِبِ وَ مِنْ زَرْعِي وَ زَرْعِ زَرْعِي... 

\textsuperscript{204} - (The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Utbah Bin Abdullah Al Himsy, from Abdullah Bin Muhammad, from Yahya Al Sowfy, from Ali Bin Sabit, from Zirr Bin Hubeysh, 

‘This command would be ruled (controlled) after me\textsuperscript{saww} by twelve Imams\textsuperscript{asws}, nine being from the Subl of Al-Husayn\textsuperscript{asws}. Allah\textsuperscript{azwj} would Give them\textsuperscript{asws} my\textsuperscript{saww} knowledge, and my\textsuperscript{saww} understand. What is the matter of a people hurting me\textsuperscript{saww} regarding them\textsuperscript{asws}. May Allah\textsuperscript{azwj} not let them achieve my\textsuperscript{saww} intercession’\footnote{Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 202}. 

...أَعْطَاكممم اللَّهم عِلْمِي وَ ف َهْمِي وَ لَقَدْ دَعَوْتم اللَّهَ ت َبَارَكَ وَ ت َعَالَ أَنْ يََْعَلَ الْعِلْمَ وَ الْفِقْهَ فِِ عَقِبِ وَ عَقِبِ عَقِبِ وَ مِنْ زَرْعِي وَ زَرْعِ زَرْعِي...
From Al-Hassan asws Bin Al asws having said: ‘I asws heard Rasool-Allah saww saying to Al asws:

You asws are an inheritor of my saww knowledge, and a mine of my saww wisdom, and the Imam asws after me saww. So, when you asws are martyred, then your asws son Al-Hassan asws When Al-Hassan asws is martyred, then his asws son Al asws. He asws would be followed by nine clean Imams asws from the Sulb of Al-Husayn asws.

I asws said: ‘O Rasool-Allah saww! What are their asws names?’ He saww said: ‘Ali asws, and Muhammad asws, and Ja’far asws, and Musa asws, Ali asws, and Muhammad asws, and Ali asws, and Al-Hassan asws, and Al-Mahdi asws from the Sulb of Al-Husayn asws. Allah azwj the Exalted will Fill the earth with fairness and justice by him asws, just as it would have been filled with tyranny and injustice.’

I asws said: ‘O Rasool-Allah saww! So when will our asws Qaim asws of the People asws of the Household emerge?’ He saww said: ‘But rather, his asws example is like an example of the Hour: It would be heavy in the skies and the earth. It will not come to you except suddenly’. [7:187]’

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772 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 204
From Al-Husayn asws Bin Ali asws, from the Prophet saww having said: ‘Jibraeel as informed me asws. ‘When Allah aswj Blessed and Exalted Affirmed the name ‘Muhammad’ in the base of the Throne, I as said: ‘O Lord aswj! This name inscribed in the pavilion of the Throne, I as it as being the dearest of the creatures to You aswj!’

He asws said: ‘Allah aswj Showed him twelve resemblances of bodies without souls, between the sky and the earth. He asws said: ‘O Lord aswj! By their asws rights upon You aswj, inform me asws, who are they asws?’

He aswj Said: ‘This is Noor of Ali asws Bin Abu Talib asws, and this is Noor of Al-Hassan asws, and this is Noor of Al-Husayn asws, and this is Noor of Ali asws Bin Al-Husayn asws, and this is Noor of Muhammad Bin Ali asws, and this is Noor of Ja’far asws Bin Muhammad asws, and this is Noor of Musa asws Bin Ja’far asws, and this is Noor of Ali asws Bin Musa asws, and this is Noor of Muhammad asws Bin Ali asws, and this is Noor of Ali asws Bin Muhammad asws, and this is Noor of Al-Hassan asws Bin Ali asws, and this is Noor of Al-Hujjat Al-Qaim asws, the awaited!’

He asws said: ‘Rasool-Allah saww was saying: ‘There is no one who draws closer to Allah aswj Mighty and Majestic by this group except Allah aswj would Liberate his neck from the Fire’.”

I heard Al-Husayn asws Bin Ali asws saying in Masjid of the Prophet saww, and that was during the lifetime of his asws father asws Ali asws. ‘I asws heard Rasool-Allah saww saying: ‘The first what Allah aswj Mighty and Majestic Created was His aswj Veils, and He aswj Inscribed upon their
borders: “There is no god except Allahazwj, Muhammadas is Rasool-Allahsaww of Allahazwj, Aliasws is hissaww successorasws.”

Then Heazwj Created the Throne and Inscribed upon its pillars: “There is no god except Allahazwj, Muhammadas is Rasool-Allahsaww of Allahazwj, Aliasws is hissaww successorasws.”

Then Heazwj Created the earths and Inscribed up its outskirts: “There is no god except Allahazwj, Muhammadas is Rasool-Allahsaww of Allahazwj, Aliasws is hissaww successorasws.”

Then Heazwj Created the (Guarded) Tablet and Inscribed upon its edges: “There is no god except Allahazwj, Muhammadas is Rasool-Allahsaww of Allahazwj, Aliasws is hissaww successorasws.”

The one who claims that he loves the Prophetas and does not love the successorasws, so he had lied, and one who claims that he recognises the Prophetas and does not recognise the successorasws, so he has blasphemed’.

The one who claims that he loves the Prophetas and does not love the successorasws, so he had lied, and one who claims that he recognises the Prophetas and does not recognise the successorasws, so he has blasphemed’.

Then heasaww said: ‘Indeed! The Peopleasws of myasww Household are a security for you all. So love themasws with myasww love and adhere with themasws, you will never stray’.

It was said, ‘So, who are People of yourasww Household, O Prophetas of Allahazwj?’

Heasww said: ‘Aliasws, and myasww two grandsonsasws, and nine from the sonsasws of Al-Husaynasws are Imamssasws of the righteous, trustees, infallible. Indeed! Theyasws are Peopleasws of myasww Household, and myasww familyasws, from myasww flesh and myasww blood’. 775

775 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 207
‘From Al-Husayn asws Bin Ali asws having said: ‘A Bedouin entered to see Rasool-Allah saww intending Al-Islam, and with him was a lizard he had hunted in the wilderness, and he had made it to be in his sleeve.

The Prophet saww went to present Al-Islam to him. He said, ‘I will not believe in you saww, O Muhammad saww, or unless this lizard believes in you saww’, and he threw the lizard from his sleeve. The lizard went out from the Masjid fleeing. The Prophet saww said: ‘O lizard! Who am I saww?’ The lizard said, ‘You saww are Muhammad saww Bin Abdullah asws, Bin Abdul Muttalib asws, Bin Hashim as, Bin Abd Manaf as.

The Bedouin said, ‘I testify that there is no god except Allah azwj, and you saww are a Rasool saww of Allah azwj, truly. Inform me, O Rasool-Allah saww! Will there happen to be a Prophet saww after you saww?’

He saww said: ‘No, I saww am last of the Prophets asws, but there will happen to be Imams asws from my saww offspring, standing with the fairness, like the number of captains of the children of Israel. Their asws first is Al asws Bin Abu Talib asws. He asws is the Imam asws, and the caliph after me saww, and nine from the Imams asws are from the Sulb of this one asws, – and he saww placed his saww hand upon my saww chest, and Al-Qaim asws is their asws ninth, standing with the religion at the end of times, just as I saww have stood in its beginning’. 
He\textsuperscript{asws} said: ‘The Bedouin prosed saying, ‘Indeed, O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are truthful, Blessed as a Guided one and Blessed as a guide. You\textsuperscript{saww} legislated the upright religion for us after we had become donkeys of the tyrants. O best of the Sent ones, and O best of the Messengers\textsuperscript{as} to the humans, then to the Jinns. At your service, O caller! Blessed are you\textsuperscript{saww} among a people, alive and dead, and Blessed in birth, and Blessed in Resurrection’’.

The Prophet\textsuperscript{saww} carried him upon a she-camel, and he returned to his people, and informed them with that. They said, ‘The Bedouin became a Muslim out of greed regarding the camel’. He remained his day in the platform (for the homeless), not eating anything. When it was the next morning, he arrived to Rasool-Allah\textsuperscript{saww} and said (a poem), ‘O you man\textsuperscript{saww} who we do not want to lose! You\textsuperscript{saww} are Rasool-Allah\textsuperscript{saww} truly, we know it, and your\textsuperscript{saww} religion Al-Islam is a religion we revere. We seek something from Al Islam we can bite one. You\textsuperscript{saww} have come with the truth and something to feed us’.

The Prophet\textsuperscript{saww} smiled and said: ‘O Ali\textsuperscript{asws}! Give the Bedouin his need!’ So Ali\textsuperscript{asws} carried him to the house of (Syeda) Fatima\textsuperscript{asws}, and satiated him\textsuperscript{asws} and gave him a camel, and a bunch of dates\textsuperscript{asws}’. 776

776 \textsuperscript{asws} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 208
‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Blessed and Exalted Revealed this Verse: \textit{and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah,} [33:6], I\textsuperscript{asws} asked Rasool-Allah\textsuperscript{saww} about its interpretation.

He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj}! It does mean by it other than you\textsuperscript{asws} (Imams\textsuperscript{asws}), and you\textsuperscript{asws} are possessors of the kingship. So, when I\textsuperscript{saww} pass away, then your\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} is foremost with me\textsuperscript{saww} with my\textsuperscript{saww} position. When your\textsuperscript{asws} father\textsuperscript{asws} passes away, then your\textsuperscript{asws} brother\textsuperscript{asws} is foremost with it. When Al-Hassan\textsuperscript{asws} passes away, then you\textsuperscript{asws} are foremost with it.’

\textit{فَقَالَ وَ اللَّهِ مَا عَنََ بَِِا غَيرَْكممْ وَ أَن ْتممْ أمولمو الَْْرْحَامِ فَإِذَا مِتُّ فَأَبموكَ عَلِيٌّ أَوْلَ بِِ وَ}

He\textsuperscript{saww} said: ‘Your\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} is foremost with you\textsuperscript{asws} from after you\textsuperscript{asws}. So, when he\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} is foremost with it from after him\textsuperscript{asws}. When Muhammad\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Ja’far\textsuperscript{asws} is foremost with it, with his\textsuperscript{asws} position from after him\textsuperscript{asws}. When Ja’far\textsuperscript{asws} passes away, then Musa\textsuperscript{asws} is foremost with it from after him\textsuperscript{asws}.

\textit{فَإِذَا مَضَى مُمَمَّدٌ أَوْلَ بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى جَعْفَرٌ أَوْلَ بِهِ بَِِكَانِهِ مِنْ بَعْدِهِ فَإِذَا مَضَى مُوسَى أَوْلَ بِهِ مِنْ بَعْدِهِ فَإِذَا مَضَيَتِ الْغَيْبَةم فِِ التَّاسِعِ مِمْلَدْكَ فَهَذِهِ الَْْئِمَّةم التضسْعَةم مِمْلَبِكَ أَعْيَطَاهممم اللَّهم عِلْمِي وَ ف َهْمِي َِينَتِِ مَا لِقَوْمٍ ي مؤْذمونَنِِ}

\textit{فِيهِمْ لََ أَنَالَْممم اللَّهم شَفَاعَتِِ}

\textit{فَإِذَا مُضَى وَق َعَتِ الْغَيْبَةم فِِ التَّاسِعِ مِمْلَدْكَ فَهَذِهِ الَْْئِمَّةم التضسْعَةم مِمْلَبِكَ أَعْيَطَاهممم اللَّهم عِلْمِي وَ ف َهْمِي َِينَتِِ مَا لِقَوْمٍ ي مؤْذمونَنِِ،}

What is the matter with a people hurting me\textsuperscript{saww} regarding them\textsuperscript{asws}? May Allah\textsuperscript{azwj} not let them achieve my\textsuperscript{saww} intercession’.’

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\textsuperscript{777} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 209
210 - نص: كفاح الأثر على بن الحسن بن محمد عن محمد بن الحسن بن الحكم الكروي عن علي بن العباس بن أبي أحمد البخلي عن حضرة بن حضرة

المحقدي عن نصر بن علي بن عبد الله بن إرثاج عن أبيه عن نصر بن الحسن بن الحسن بن علي عن قائل: كان رسول الله صلى الله عليه وسلم

فيما تقول له يا خصص أنت السدب بن السدب بن أبي السدات تسعة من أولاد أمه أثر وأثر فضله.


‘From Ali Bin Al-Husayn Bin Muhammad, from Al-Husayn Bin Al-Ismail Al Nahwy, from Al-Husayn Bin Abdullah Al Sukry, from his father, from Ata’a.

You are the Imam, son of the Imam, father of the Imams. Nine from your Sub are Imams of the righteous, and the ninth is their Mahdi. He will fill the earth with fairness and justice. He will be rising at the end of times just as I arose in its beginning.”

211 – نص: كفاح الأثر على بن الحسن بن محمد عن هارون بن موسى عن محمد بن إسحاق النحدري عن الحسن بن علي بن الحسن بن علي بن عبد الله الشافعي عن أبيه عن

عطاه عن الحسن بن علي عن عقيل. قال رسول الله صلى الله عليه وسلم: يا أهل البيت! أتمنى لابن فوجي أن أكون أولاً من الفهيض ثم أتمنى أن تكن أنت أولاً من الفهيض، ثم أتمنى أن تكن جعفر بن علي بن الحسن أولاً من الفهيض، ثم أتمنى أن تكن موسى بن الحسن أولاً من الفهيض، ثم أتمنى أن تكن علي بن الحسن أولاً من الفهيض، ثم أتمنى أن تكن الحسن بن علي أولاً من الفهيض.


Then after him, Ali Bin Al-Husayn is foremost with the Momineen than their own selves [33:6]. Then after him, Muhammad is foremost with the Momineen than their own selves [33:6], and after him, Ja’far is foremost with the Momineen than their own selves [33:6]. Then after him, Musa is foremost with the Momineen than their own selves [33:6]. Then after him, Ali is foremost with the Momineen than their own selves [33:6].

778 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 210
Then after him\textsuperscript{asws}, Muhammad\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. Then after him\textsuperscript{asws} Ali\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. Then after him\textsuperscript{asws} Al-Hassan\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6], and Al-Hujjat\textsuperscript{asws} Bin Al-Hassan\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6], being Imams\textsuperscript{asws} of the righteous. They\textsuperscript{asws} are with the truth and the truth is with them\textsuperscript{asws}. \textsuperscript{779}

\textsuperscript{779} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 211

(\textsuperscript{212} The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad, from Muhammad Bin Al-Husayn Bin Al Hakam Al Kufy at Baghdad, from Al-Husayn Bin Hamdan Al Haseybi, from Usman Bin Saeed Al Amry, from Abu Abdullah Muhammad Bin Mihran, from Muhammad Bin Ismail Al Hasany, from Khalaf Bin Al Mufalas, from Nueym Bin Ja’far, from Al Sumali, from Al Kabuli, ‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘I entered to see Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} was thoughtful, sad. I said, ‘O Rasool-Allah\textsuperscript{saww}! What is the matter I see you\textsuperscript{saww} thoughtful?’ He\textsuperscript{saww} said: ‘O my\textsuperscript{saww} son\textsuperscript{asws}! The Trustworthy Spirit came to me\textsuperscript{saww} and said: ‘O Rasool-Allah\textsuperscript{saww}, Allah\textsuperscript{azwj} the most Exalted Conveys the Greetings to you\textsuperscript{saww} and Says to you\textsuperscript{saww}: “You\textsuperscript{asws} have spent your\textsuperscript{saww} Prophet-hood and completed your\textsuperscript{saww} days, so make the Greatest Name, and inheritance of the knowledge, and traces of knowledge of Prophet-hood (Ahadeeeth) to be in the possession of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}."

And\textsuperscript{azwj} do not Leave the earth, except and in it would be a knowledgeable one\textsuperscript{asws} My\textsuperscript{azwj} obedience can be recognised by him\textsuperscript{asws}, and My\textsuperscript{azwj} Wilayah can be recognised by him\textsuperscript{asws} for I\textsuperscript{azwj} will not Cut-off knowledge of the Prophet-hood of the unseen from your\textsuperscript{saww} offspring just as I\textsuperscript{azwj} did not Cut it off from children of the Prophets\textsuperscript{as}, those who were between you\textsuperscript{saww}, and your\textsuperscript{saww} father\textsuperscript{as} Adam\textsuperscript{as}!”

What is the matter I see you offspring just as I

\textsuperscript{779} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 211
I saw: ‘O Rasool-Allah sallallahu alaihi wa sallam. So, who will control this command after you sallallahu alaihi wa sallam?’ He saw: ‘Your father Al-Bin Abu Talib asw, my brother Al-Hassan asw, and my caliph; and after Al-Hassan asw, Al-Hassan Al-Husayn asw will control it. Then you asw will control it, and nine from your Sulb will control it, being twelve Imamsasws. Then our Qaim asw will rise. He asw will fill the world with fairness and justice just as it would have been filled with tyranny and injustices. He asw will heal the chests of a group of Momineen from your Shias’.

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Zayd Bin Ja’far Bin Muhammad Bin Al-Husayn Al Khazzaz, from Al Abbas Bin Al Abbas Al Jowhari, from Affan Bin Muslim, from Hammad Bin Salamah, from Al Kalby, from Abu Salih, from Shaddad Bin Aws who said,

‘When it was the day of the battle of the camel, I said, ‘I will neither be with Ali asw nor will I be against him asw, and I shall pause from the fighting up to middle of the day’. When it was near the night Allah azwj Cast in my heart that I should fight alongside Ali asw. So, I fought with him asw until it happened from his asw matter what happened.

Then I came to Al-Medina and entered to see Umm Salama’asws said, ‘Where are you coming from?’ I said, ‘From Al-Basra’. She’asws said: ‘Which of the two sects were you with?’ I said, ‘O mother of the Momineen! I paused from the fighting up to middle of the day, then Allah azwj Mighty and Majestic Cast into my heart that I should fight alongside Ali asw.

She’asws said, ‘Good is what you have done. I asws have heard Rasool-Allah sallallahu alaihi wa sallam saying: ‘One battles against Ali asw, so he had battled against me sallallahu alaihi wa sallam, and one who battles against me sallallahu alaihi wa sallam has battled Allah azwj’.

I said, ‘Do you asws view that the truth is with Ali asw?’ She’asws said: ‘Yes, by Allah azwj! Ali asw is with the truth and the truth is with him asw. By Allah azwj! The community of Muhammad sallallahu alaihi wa sallam has not been fair to their Prophet saww, when they placed forwards one Allah azwj Mighty and Majestic and His saww Rasool sallallahu alaihi wa sallam had placed back, and placed back the one Allah azwj the Exalted and His saww Rasool saww had placed forward, and they had protected their own wives in their houses and brought out the wife of Rasool-Allah sallallahu alaihi wa sallam to the battle.

780 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 212
By Allah azwj! I ra have heard Rasool-Allah saww saying: ‘For my saww community there would be division and dislocation, and these would be combined when they gather. So, when there is division, then be from the moderate course, then stay with People asws of my saww Household. When they asws fight, then fight (along side), and if they asws are at peace, then be at peace, and if they asws move then move with them asws wherever the y asws move, for the truth would be with them asws wherever they asws may be’.

I said, ‘So, who are People asws of his saww Household, those he saww has instructed us with the adherence with them asws?’

She ra said, ‘They asws are the Imams asws after him saww, just as he saww had said: ‘Number of captains of the children of Israel – Ali asws, and my saww two grandsons asws, and nine from the Sulb of Al-Husayn asws’. And the People asws of his saww Household, they asws are the Purified, and the infallible Imams asws.’

I said, ‘We are for Allah azwj! The people are destroyed then!’ She ra said, ‘each group rejoicing with what was with them [23:53]’.

(214) – نص، كتمة الأثر المعاقلا عن أبى شليمان أحمد بن أبي هزيمة عن إبّة ليهود، عن أبي مالك من إخوان الكهلموني، عن عبد الله بن حماة الأنصاري عن أبى شليمان، عن أبى مالك عن أبى خزيمة عن أبي مالك ثابت Rowling عن الله عن سليمان وفاطمة من فاطمة بن ابي بكر الصديقية عن علي بن أبي طالب وعائشة بنت أبي بكر الصديقية عن النجيبة ملكة آل شام عن الموازنة عن السيدة عائشة بنت أبي بكر الصديقية عن الثالثة عائشة عن الدكتور ضياء أبو النجا، عن الدكتور محمد مرشد، عن الدكتور عبد الله حسن، عن الدكتور حسن جمعة، عن الدكتور محمد عبد الحسين.

‘Umm Salama ra said, ‘I ra asked Rasool-Allah azwj about Words of Allah azwj Glorious and Exalted: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].

He saww said: ‘those upon whom Allah has Bestowed Favours from the Prophets – me saww - and the Truthful – Ali asws Bin Abu Talib asws - and the Martyrs – Al-Hassan asws and Al-

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Husayn asws - and the Righteous; Hamza asws - and a goodly company are they! [4:69] – The twelve Imams asws after me saww.

From Umm Salama ra. She ra said, ‘Rasool Allah saww had said: ‘The Imams asws after me saww are twelve, of the number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn. Allah azwj will Give them asws my saww knowledge and my saww understanding, so the woe be unto their asws haters’.

She (Umm Salama ra) said, ‘Rasool-Allah saww said: ‘O Ali asws! Allah Blessed and Exalted has Gifted to you asws love of the poor and the weakened in the earth, so be pleased with them as brethren, and they should be pleased with you asws as an Imam asws. Beatitude be for one who loves you asws and ratifies you asws, and woe be for the one who hates you asws and believes upon you asws.

O Ali asws! I asws am the city and you asws are its door, and the city cannot be accessed except from its door.

O Ali asws! The people with your asws cordiality is every repentant, preserving, and people of your asws Wilayah is every dishevelled with worn out clothes. If they were to vow upon Allah azwj Mighty and Majestic, would be fulfil his vow.
O Ali asws! Your brethren would rejoice in four places – during the exit of their souls, and you saww would be present with them, and during the questioning in their graves, and during the presentation, and at the Bridge.

يَا عَلِيُّ قَلْبُكَ حَرُبٌ وَ حَرُبٌ حَرُبُ اللَّهِ مَنْ سَالَمَكَ فَقَدْ سَالََِ اللَّهَ مَنْ سَالََِ اللَّهَ

O Ali asws! Your battle is my battle, and my battle is battle of Allah azwj. One who is at peace with you asws, so he is at peace with me saww, and one at peace with me saww, so he is at peace with Allah azwj.

يَا عَلِيُّ بَشضرْ شِيعَتَكَ أَنَّ اللَّهَ قَدْ رَضِيَ عَنْهممْ وَ رَضموا بِكَ لَْممْ قَائِداً وَ رَضموا بِكَ وَلِيّاً

O Ali asws! Give glad tidings to your Shias that Allah azwj is Pleased from them, and they are pleased with you asws for them, and they are pleased with you asws as a guardian.

يَا عَلِيُّ أَنْتَ مَوْلَ الْممؤْمِنِينَ وَ قَائِدم الْغَمْرَة الْممحَجَّلِينَ وَ أَنْتَ أَبمو سِبْطَيَّ وَ أَبمو الَْْئِمَّةِ التضسْعَةِ مِنْ صملْبِ الْْمسَينِْ وَ مِنَّا مَهْدِيُّ هَذِهِ الْْممَّةِ

O Ali asws! You are master of the Momineen, and guide of the resplendent (faces), and you saww are father of my two grandsons, and father of the nine Imams asws from the Sulb of Al-Husayn asws, and from us asws is Mahdi asws of this community.

And I saww saw Noors of Ali asws, and (Syeda)n Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Noors of Ali asws, and Muhammad asws Bin Al-Husayn asws, and Muhammad asws Bin Ali asws, and Ja’far asws Bin Ubaydullah Bin Al-Makhzumy Bin Ubaydullah Bin Al-Hasan Al-Ayyashi, from his grandfather Ubaydullah, from Ahmad Bin Abdul Jabbar, from Ahmad Bin Abdul Rahman Al-Makhzumy, from Umar Bin Hammad, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abu Saeed Al Tameemi, from Abu Sabit,

(A slave of Abu Zarr) said, ‘Rasool-Allah sallAllahu ‘alayhi wa sallam said: ‘When there was an ascension with me to the sky, I looked and there was inscribed upon the Throne: “There is no god except Allah and Muhammad sallAllahu ‘alayhi wa sallam is Rasool of Allah azwj. I support him with Ali asws, and Help him with Ali asws.”

وَ رَأَيْتم أَن ْوَارَ عَلِي  وَ فَاَِمَةَ وَ الَْْمسَينِْ وَ أَن ْ وَارَ عَلِيض بْنِ الْْمسَينِْ وَ مُمَمَّدِ بْنِ عَلِي  وَ جَعْفَرِ بْنِ مُمَمَّدٍ وَ مموسَى بْنِ جَعْفَرٍ وَ عَلِيض بْنِ مم

And I saw Noors of Ali asws, and (Syeda)n Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Noors of Ali asws, and Muhammad asws Bin Al-Husayn asws, and Muhammad asws Bin Ali asws, and Ja’far asws Bin Ubaydullah Bin Al-Makhzumy Bin Ubaydullah Bin Al-Hasan Al-Ayyashi, from his grandfather Ubaydullah, from Ahmad Bin Abdul Jabbar, from Ahmad Bin Abdul Rahman Al-Makhzumy, from Umar Bin Hammad, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abu Saeed Al Tameemi, from Abu Sabit,
Muhammad asws, and Musa asws Bin Ja’far asws, and Ali asws Bin Musa asws, and Muhammad asws Bin Ali asws, and Ali asws Bin Muhammad asws, and Al-Hassan asws Bin Ali asws, and I saww saw Noor of Al-Hujjat asws shining from between them as if he asws was a shining star’.

I saww said, ‘O Lord azwj! Who is this asws, and who are they asws?’

He azwj Called out: "O Muhammad saww! This is Noor of Ali asws, and (Syeda) Fatima asws, and this is Noor of your asws two grandsons asws Al-Hassan and Al-Husayn asws, and these are Noors of the Imams asws after you asws, from the sons asws of Al-Husayn asws, Purified, infallible, and this is Al-Hujjat asws, the one asws who will fill the world with fairness and justice’.

The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shayba
ni, from Abdullah Bin Ja’far Bin Muhammad, from Abdullah Bin Umar Bin Al Khattab Al Zayyat, from Al Haris Bin Muhammad, from Muhammad Bin Sa’ad Al Wasiqy, from Muhammad Bin Umar, from Musa Bin Muhammad Bin Ibrahim, from his father, from Abu Salamah, from Ayesha (well-known fabricatress) said,

‘There was a drinking place for us, and whenever the Prophet saww wanted to meet Jibraeel as, would meet him as in it. Once Rasool-Allah saww met him as in it and instructed me not to let anyone ascend to him saww.

Al-Husayn asws Bin Ali asws entered to see him saww and we did not know until he asws was with him saww. Jibraeel saww said: ‘Who is this?’ Rasool-Allah saww said: ‘My asws (grand) son asws’. The Prophet saww took him asws and seated him saww upon his saww thigh.

Jibraeel saww said: ‘As for him asws, he asws will be killed’. Rasool-Allah saww said: ‘And who will kill him asws?’ He as said: ‘Your asws community’. Rasool-Allah saww said: ‘My asws community will kill him asws?’ He as said: ‘Yes, and if you as saww like, I as can inform you as saww of the land he asws would be killed in’.

فَدَخَلَ عَلَيْهِ الْْمسَينْم بْنم عَلِي  ع وَ لَِْ ن َعْلَمْ حَتََّّ غَشَاهَا ف َقَالَ جَبََْئِيلم أَمَا إِنَّهم سَيمقْتَلم قَالَ رَسمولم اللَّهِ ص وَ مَنْ ي َقْتملمهم قَالَ أممَّتمكَ قَالَ رَسمولم اللَّهِ ص أممَّتِِ ت َقْتملمهم قَالَ ن َعَمْ وَ إِنْ شِئْتَ أَخْبََْتمكَ بِالَْْرْضِ الَّتِِ ي مقْتَلم فِيهَا فَأَشَارَ جَبََْئِيلم إِلَ الطَّفض بِالْعِرَاقِ وَ أَخَذَ عَنْهم ت مرْبَةً حَْْرَاءَ فَأَرَاهم إِيَّاهَا ف َقَالَ هَذِهِ مِنْ ت مرْبَةِ مَصْرَعِهِ فِيهَا بَكَى رَسمولم اللَّهِ ص ف َقَالَ لَهم جَبََْئِيلم -لََ ت َبْكِ فَسَوْفَ ي َنْتَقِمم اللَّهم مِنْهممْ بِقَائِمِكممْ أَهْلَ الْبَيْتِ
Jibraeel as indicated to ‘Al-Taffi’ (Karbalā) at Al-Iraq, and took some red soil from it and showed it to him saww. He as said: ‘This is from the soil of his asws killing place’. Rasool-Allah saww cried. Jibraeel as said to him saww: ‘Do not cry, for soon Allah aswj will Take revenge from them by your saww Qaim asws of People asws of the Household’.

فقال رسول الله صلِّي الله عليه و سلم أخبر جهني ومن قالت أهل البيت فأن هو الكاظم من ولد الحسنين علِّيماً يحصنهن و سماً عائدة على أبي حاشم

Rasool-Allah saww said: ‘My saww beloved Jibraeel as! And who is our asws Qaim asws, of People asws of the Household?’ He as said: ‘He asws is the ninth from the sons asws of Al-Husayn asws. Like that my as Lora aswj, Majestic is His aswj Majesty Informed me as that a son asws would be Created from the Sulb of Al-Husayn asws, and He aswj has Name him asws as ‘Ali’ with Him aswj, humble to Allah awj, fearful.

وَ تَخْرِيجُ مِنْ صِحْبِ عَلِيّاً الْوَلَِّ لِلَّهِ وَ الْقَلِيلِ عَلَّمَهُ أَلْهَاءَةَ نَأْطِعَ اللَّهُ حَاشِيَةً

Then there shall emerge from the Sulb of Ali asws, his asws son asws, and He aswj Named him asws as ‘Muhammad’ with Him aswj, prostrating. Then there shall emerge from the Sulb of Ali asws, his asws son asws, and He aswj Named him asws as ‘Muhammad’ with Him aswj, obedient to Allah awj, prostrating. Then there shall emerge from the Sulb of Muhammad asws, his asws son asws, and He aswj Named him asws with Him aswj as ‘Ja’far’, speaking on behalf of Allah awj, truthful regarding Allah awj.

وَ تَخْرِيجُ مِنْ صِحْبِ الْوَلَِّ لِلَّهِ وَ الْقَلِيلِ عَلَّمَهُ أَلْهَاءَةَ نَأْطِعَ اللَّهُ حَاشِيَةً خَفْفَةً نَأْطِعَ اللَّهُ حَاشِيَةً

And Allah awj will Extract from his asws Sulb, his asws son asws and Name him asws as ‘Musa aswsr with Him aswj, and trustworthy with Allah awj, loving for the Sake of Allah awj. And Allah awj will Extract from his asws Sulb, his asws son asws, and Name him asws with Him awj as ‘Ali’, the pleased with Allah awj and the caller to Allah awj Mighty and Majestic.

وَ تَخْرِيجُ مِنْ صِحْبِ الْوَلَِّ لِلَّهِ وَ الْقَلِيلِ عَلَّمَهُ أَلْهَاءَةَ نَأْطِعَ اللَّهُ حَاشِيَةً خَفْفَةً نَأْطِعَ اللَّهُ حَاشِيَةً

And there will emerge from his asws Sulb, his asws son asws, and He awj is Named with Him awj as ‘Muhammad’, the desirer for the Sake of Allah awj, and the remover from the Prohibitions of Allah awj. And He awj will Extract from his asws Sulb, his asws son asws and Name him asws as ‘Ali’ with Him awj, the sufficing with Allah awj and the friend of Allah awj.

وَ تَخْرِيجُ مِنْ صِحْبِ الْوَلَِّ لِلَّهِ وَ الْقَلِيلِ عَلَّمَهُ أَلْهَاءَةَ نَأْطِعَ اللَّهُ حَاشِيَةً خَفْفَةً نَأْطِعَ اللَّهُ حَاشِيَةً

Then He awj will Extract from his asws Sulb, his asws son asws, and Name him asws as ‘Al-Hassan’ with Him awj, a believer in Allah awj, rightly guiding to Allah awj. And He awj will Extract from his asws Sulb, his asws son asws, the word of truth, and the truthful tongue, and revealing of the truth, a Divine Authority of Allah awj upon His aswj citizens. There would be a long occultation
for him asws. Allah azwj, the Exalted will Caused Al Islam and its people to prevail by him asws, and eclipse the Kufr and its people by him asws. 786

Then she said, ‘O Samurah! Bring me the book’. The maid carried the book to her. She opened and looked into it for a long time, then said, ‘Rasool-Allah saww spoke the truth’. I said, ‘What is that, O mother of the believers?’ She said, ‘News and stories I wrote from Rasool-Allah saww’. I said, ‘Will you not narrated to me with something you heard from Rasool-Allah saww?’

Then she said, ‘Conceal it for me, O Abu Salama, for as long as I am alive’. I concealed it upon her. When it was after her death, Ali asws called me. He asws said: ‘Show me the Hadeeth which Ayesha had dictated unto you’. I said, ‘And what Hadeeth, O Amir Al-Momineen asws?’

786 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 218 a
He asws said: ‘That in which are names of the successors asws after me asws. I brought it out to him asws until he asws heard it’. 787

He saww said: ‘The Imams asws after me saww are Ali asws, and my saww two grandsons asws, and nine from the Sulb of Al-Husayn asws. They asws are the men asws upon the heights. None shall enter the Paradise except one who recognises them asws and they asws recognise him, nor enter the Fire except one who denies them asws and they asws deny him. Allah aswj the Exalted cannot be recognised except by way of their asws recognition’. 789

787 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 218 b
I asked (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} about the Imams\textsuperscript{asws}. She\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} had said to Ali\textsuperscript{asws}: ’O Ali\textsuperscript{asws}! You\textsuperscript{asws} are the Imam\textsuperscript{asws} and the caliph after me\textsuperscript{saww}, and you\textsuperscript{asws} are foremost with the Momineen than their own selves [33:6].’

So, when you\textsuperscript{asws} pass away, then your\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Al-Hassan\textsuperscript{asws} passes away, then Al-Husayn\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Al-Husayn\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Ali\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6].

When he\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Ja’far\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Ja’far\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Musa\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Musa\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Ali\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6].

When Muhammad\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Ali\textsuperscript{asws} passes away, then his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. When Al-Hassan\textsuperscript{asws} passes away, then Al-Qaim\textsuperscript{asws} Al-Mahdi\textsuperscript{asws} is foremost with the Momineen than their own selves [33:6]. Allah\textsuperscript{azwj} will Conquer the easts of the earth and its wests by him\textsuperscript{asws}.

فٌّهم آئّة الحقّ والصيانة الصادق من تصرفهم مخلّولاً من حذهم.
They arews are the Imamsasws of the truth, and the truthful tongues. Helped would be the one helping themasws, and Abandoned would be the one abandoning themasws.

Then heasws said: 'O Fatimahasws! I take himasws, for heasws is fatherasws of the Imamsasws. Nine from hisasws sonsasws are Imamsasws of the righteous, and the ninth is theirasws Mahdiasws.'

The book) ‘Kifayat Al Aser’ – Ali Bin AlHassan, from Muhammad, from his father, from Ali Bin Qabous Al Qummi at Qum, from Muhammad Bin AlHassan, from Yunus Bin Zabyan,

‘From Ja’farasws Bin Muhammad, from hisasws father Muhammadasws Bin Aliasws, from hisasws father Aliasws Bin Al-Husaynasws, from hisasws father Al-Husaynasws Bin Aliasws having said: ‘Myasws motherasws (Syeda Fatimaasws) daughterasws of Rasool-Allahasws, and in herasws hand was a tablet of green emerald’ – and he mentioned the Hadeeth’.


‘From Abu Ja’far Muhammadasws Bin Aliasws, from Jabir Bin Abdullah Al-Ansari who said, ‘I entered to see (Syeda) Fatimaasws daughterasws of Rasool-Allahasws, and in herasws hand was a tablet of green emerald’ – and he mentioned the Hadeeth’. 

The book) ‘Kifayat Al Aser’ – Ali Bin AlHassan, from Muhammad, from his father, from Ali Bin Qabous Al Qummi at Qum, from Muhammad Bin AlHassan, from Abu Haroun,

‘From Abu Haroun, whomasws said: ‘I entered to see (Syeda) Fatimaasws daughterasws of Rasool-Allahasws, and in herasws hand was a tablet of green emerald’ – and he mentioned the Hadeeth’.


‘From Abu Ja’far Muhammadasws Bin Aliasws, from Jabir Bin Abdullah Al-Ansari who said, ‘I entered to see (Syeda) Fatimaasws daughterasws of Rasool-Allahasws, and in herasws hand was a tablet of green emerald’ – and he mentioned the Hadeeth’.

223 The book) ‘Kifayat Al Aser’ – Ali Bin AlHassan, from Muhammad, from his father, from Ali Bin Qabous Al Qummi at Qum, from Muhammad Bin AlHassan, from Abu Haroun,
‘I asked (Syeda) Fatima asws about the Imams asws. She asws said: ‘I asws heard Rasool-Allah saww saying: ‘The Imams asws after me asws would be of the number of captains of the children of Israel’.” 793

When Rasool-Allah saww passed away, (Syeda) Fatima asws used to come to the graves of the martyrs, and she asws would come to the grave of Hamza as and cry over there. When it was during one of the days she asws had come to the grave of Hamza as, I found her asws crying over there. I gave her asws time until she asws had calmed down, then came to her asws and greeted unto her asws, and I said, ‘O chieftess of the women! By Allah azwj, the veins of my heart have been cut from your asws crying!’

She asws said: ‘O Abu Umar, and the crying is a right for me asws, for I asws have been afflicted (with the loss of) best of the fathers, Rasool-Allah saww. O the desire to Rasool-Allah asw!’

Then she asws prosed (a couplet) saying: ‘When a person dies one day, his mention is little, and the mention of my father, since he saww passed away, by Allah asw it is more’.

I said, ‘O my chieftess asws! I (want to) ask you asws about an issue which is bothering me in my chest’. She asws said: ‘Ask’. I said, ‘Did Rasool-Allah saww before his saww passing away give the text upon Ali asws with the Imamate?’ She asws said: ‘O how strange! Are you forgetting the day of Ghadeer Khumm?’

Then she asws prosed (a couplet) saying: ‘When a person dies one day, his mention is little, and the mention of my father, since he saww passed away, by Allah asw it is more’.

I said, ‘O my chieftess asws! I (want to) ask you asws about an issue which is bothering me in my chest’. She asws said: ‘Ask’. I said, ‘Did Rasool-Allah saww before his saww passing away give the text upon Ali asws with the Imamate?’ She asws said: ‘O how strange! Are you forgetting the day of Ghadeer Khumm?’
I said, ‘That had happened, but informed me with what he saw had indicated to you. She said: ‘I testify with Allah the Exalted, we have heard him saying: ‘Ali is best of the ones I leave behind among you all, and he is the Imam, and the caliph after me, and my two grandsons, and nine from the Sub of Al-Husayn are Imams of the righteous. If you were to follow them, you will find them as guides, Guided, and if you were to oppose them, the differing would take place among you up to the Day of Qiyamah’.

Then she said: ‘O my chiefess! So, what is the matter he sat back from his rights?’ She said: ‘O Abu Umar! Rasool Allah said: ‘An example of the Imam is an example of the Kabah, one should come to it, and it does not come (to anyone)’ – or she said: ‘An example of Ali.

But, they brought forward one whom Allah had Set back, and they set back the one Allah had Placed forward until they reneged with the Sent one, and they left him buried in the grave. They chose with their consultations and worked with their opinions. Damnation be for them! Or have they not heard Allah Saying: *And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]*.

But, they did hear it, but they are as like what Allah the Glorious Said: *Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded* [22:46]. Far be it! They extended their hopes regarding the world and they forgot their terms (deaths). *And those who commit Kufr, so Perdition is for them, and their deeds would be lost* [47:8]. I seek Refuge with You, O Lord, from the loss (mischief) after the increase (correction)”.

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794 Bihar Al Anwar – V 36, The book of History – Amir Al Momineen, Ch 41 H 224

who said, ‘Amir Al-Momineen asws addressed upon the pulpit of Al-Kufa, sermon of the pears (Al-Lulu wal Marjan). He asws said among what he asws said in its end: ‘Indeed! And I asws shall be departing very soon and go to the unseen, so await the Fitna of Umayya and the government of Chosroe, and the death of what Allah azwj has Revived and revival of what Allah azwj has Killed off, and take to your silences in your houses, and close your eyes (be patient) upon the likes of mighty afflictions, and mention Allah azwj a lot, for His azwj Mention is the greatest if only you knew’.

Then he asws said: ‘And a city called Al-Zowra’a would be built between Dajlah and Al-Dujeyl, and the Euphrates. If you could see it, constructed with the plaster, and the bricks, and decorated with the gold and the silver, and blue (water) quenchers, and the alabaster, and the marble, and the doors of ivory, and the ebony, and the tents, and the domes, and the curtains. And it is decorated with the teak, and the juniper shrubs, and the pines, and the evergreen trees, and constructed with the castles.

And the twenty-four kings of the clans of Sheysaban shall rule upon it upon a number of my asws old age – among them are Al-Saffah, and Al-Miqlas, and Al-Jamouh, and Al-Hazwu, and Al-Muzaffer, and Al-Muannas, and Al-Nazar, and Al-Kabsh, and Al-Mahtour, and Al-Ayyar, and Al-Mustalam, and Al-Mustasa’ab, and Al-Allam, and Al-Rahbany, and Al-Khalie, and Al-Sayyar, and Al-Mutraf, and Al-Kadeed, and Al-Aktab, and Al-Musrirf, and Al-Aklab, and Al-Waseem, and Al-Saylam, and Al-Aynouq.

And the earther domes would be made with red wilderness (soil), and after them would be Qaim asws of the truth, travelling from its direction between the territories like the moon illuminating between the shining stars.

Indeed! There are ten signs of his emergence. The first of these is emergence of the stars with tails, and they (people) would draw closer to the atheists, and troubles and messes and riots would occur, and these are signs of Blessings. And from the signs to the signs are wonders. So, when the ten signs expire, then the blossoming moor would appear from us, and the sincere Word of Allah would be completed upon the Tawheed.

A man called Aamir Bin Kaseer stood up to him and said, ‘O Amir Al-Momineen! You have informed us about the imams of Kufr and the false caliphs, so inform us about the Imams of the truth and the truthful tongues after you.

He said: ‘Yes, it is a pact pacted to me by Rasool-Allah that this command, twelve Imams would control it, nine being from the Subl of Al-Husayn. And that the Prophet had said: ‘When there was an ascension with me to the sky, I looked at the base of the Throne and there was inscribed upon it: “There is no god except Allah, Muhammad is Rasool of Allah.” I Support him with Ali and Help him with Ali.

And I saw twelve Noors, so I said: ‘O Lord! Whose Noors are these?’ He Called out: “O Muhammad! These are Noors of the Imams from your offspring!”

I said: ‘O Rasool-Allah! Will you not name them to me?’ He said: ‘Yes. You are the Imam and the caliph after me, You will pay off my debts, and fulfill my promises; and after you are two sons of Al-Hassan and Al-Husayn, and after Al-Husayn is his son Ali, Zayn Al-Abideen, and after Ali is his son Muhammad, called ‘Al-Baqir’.

And after Muhammad is his son Ja’far, he will be called ‘Al-Sadiq’, and after Ja’far is his son Musa, he will be called ‘Al-Kazim’, and after Musa is his son Ali, he is called ‘Al-Reza’, and after Ali is his son Muhammad.
called ‘Al-Zaki’, and after Muhammad\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}, called as ‘Al-Naqi’, and after him\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, called as ‘Al-Ameen’.

And Al-Qaim\textsuperscript{asws} from sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, having my\textsuperscript{saww} name and being the most resembling of the people with me\textsuperscript{saww}. He\textsuperscript{asws} fill it (world) with fairness and justice just as it would have been filled with tyranny and injustice”.

The man said, ‘So what is the matter with a people who have retained that from Rasool-Allah\textsuperscript{saww}, then they are pushing you\textsuperscript{asws} all away from this command, and you\textsuperscript{asws} are higher in lineage and kinship with the Prophet\textsuperscript{saww}, and understanding with the Book and the Sunnah?’

He\textsuperscript{asws} said: ‘They wanted to uproot the pegs of the sanctuary and violate the veils of the sacred months from the bellies of the bellies, and Noor of the eyes of the beholders, by the conjectures, the lies, and the corrupt practices with the assistance of the tyrants in the dark cities, by the slanderers destructive with the ruined hearts. They shot violating the pure veils, and broke the Words of Allah\textsuperscript{azwj}, the Pure, and lamps which the entirety recognise, and glass eyes, and lamps, the lanterns, and the ways of rightful guidance, and choice of the One, the Subduer, bearers of the esoteric of the Quran.

So, the woe is for them from the midst of the Fire, and from a Great Lord\textsuperscript{azwj}, Exalted. Evilest of the people is one who derogates me\textsuperscript{asws} and they commit the offences in the religion of Allah\textsuperscript{azwj}. So, if the Trial of the afflictions is Raised from us, we\textsuperscript{asws} shall carry them upon the pure truth, and if the other happens, therefore do not grieve upon the transgressing people” [5:26].

795 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 41 H 225

(The book) ‘Kifayat Al Aser’ - Abu Al Mufazzal Al Shaybani, from Ja’far Bin Muhammad Al-Husayni Al Alawy, from Ahmad Bin Abdul Mun’im Al Saydawi, from Amro Bin Shimr, from Jabir,
‘From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah sallallahu alayhi wa sallam! There are a people who are saying that Allah almighty has Made the Imamate to be in the posterity of Al-Hassan asws and Al-Husayn asws.

He asws said: ‘They are lying! By Allah sallallahu alayhi wa sallam! Or, are they not listening to Allah sallallahu alayhi wa sallam, Exalted is His Mention, Saying: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]. So, has He sallallahu alayhi wa sallam Made it except in the posterity of Al-Husayn asws?’

Then he asws said: ‘O Jabir! The Imams asws, they are the one Rasool-Allah sallallahu alayhi wa sallam had given the text upon them asws with the Imamate, and they asws are those Rasool-Allah sallallahu alayhi wa sallam said: ‘When there was an ascension with me sallallahu alayhi wa sallam to the sky, I sallallahu alayhi wa sallam found their asws names written upon the base of the Throne with Noor.

Twelve names from them asws – Ali asws, and his sallallahu alayhi wa sallam two grandsons asws, and Ali asws, and Muhammad asws, and Ja’far asws, and Musa asws, and Ali asws, and Muhammad asws, and Ali asws, and Al-Hassan asws, and Al-Hujjat Al-Qaim asws. So, these are the Imams asws from the People asws of the Household of the elites and the cleanliness. By Allah sallallahu alayhi wa sallam! no one will claim it apart from us asws, except Allah sallallahu alayhi wa sallam Blessed and Exalted will Resurrect him with Iblees la and his la armies’.

Then he asws breathed a sigh and said: ‘May Allah sallallahu alayhi wa sallam not take Care of the rights of this community, for they have not taken care of the rights of their Prophet sallallahu alayhi wa sallam. But, by Allah sallallahu alayhi wa sallam! If they had left the rights upon its rightful ones, no two would have differed regarding Allah sallallahu alayhi wa sallam the Exalted’.

Then he asws prosed saying: ‘The Jews, due to their love for their Prophet as, they were safe from the evil events of the times, and the Momineen love Progeny asws of Muhammad sallallahu alayhi wa sallam, they would be pelted in the horizons with the fires’’.
I said, ‘O my Master! Isn’t this command for you all?’ He said: ‘Yes’. I said, ‘Then why are you sitting back from your rights and your claims, and Allah Blessed and Exalted Said: And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78].’

He said: ‘There is no problem in Amir Al-Momineen sitting back from his rights when he could not find any helpers, or have you not heard Allah the Exalted Saying in the story of Lut: He said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]. And He Said in Narrating from Noah: Then he supplicated to his Lord: ‘I am overcome, so Help!’ [54:10].

And He Said in the story of Musa: He said: ‘My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25]. So, when the Prophet is like that, then the successor is more excusable. O Jabir! An example of the Imam is an example of the Kabah, when it is come to and it does not come (to anyone)’. 796

One who loves, would be Resurrected from his grave with us, and one who hates or rejects us, or rejects one of us, would be Resurrected from his grave to the Fire: and the one who fabricates would be disappointed’ [20:61]. 797

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796 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 226
797 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen, Ch 41 H 227
I entered to see my Master Al-Baqir, and in his presence were some people from his companions. The discussion of Al-Islam flowed. I said, ‘O my Master! So, which Al-Islam (Momin) is superior?’ He said: ‘One, the (other) Momineen are safe from his tongue and his hand’.

I said, ‘So, which of the mannerism are superior?’ He said: ‘The patience and the forgiveness’. I said, ‘So, which of the Momineen are of perfect Eman?’ He said: ‘The best of them in manners’. I said, ‘So, which Jihad is superior?’ He said: ‘One who hamstrings his horse and spills its blood’. I said, ‘Which Salat is superior?’ He said, ‘Your fleeing from what Allah Mighty and Majestic has Prohibited unto you’.

I said, ‘O my Master! What are you saying regarding entering to see the ruling authority?’ He said: ‘I do not see that for you’. I said, ‘Sometimes I travel to Syria and enter to see Ibrahim Al-Waleed’. He said: ‘O Abdul Gaffar! Your entering to see the ruling authority calls to three things – love of the world, and forgetfulness of the death, and scarcity of the satisfaction with what Allah has Apportioned (for you)’.

I said, ‘O son of Rasool-Allah! I am with dependants and I trade to that place in order to pull the benefits. So, what do you view regarding that?’ He said: ‘O Abdul Gaffar! I am not ordering you with neglecting the world, but I am instructing you with neglecting the sins. Neglecting the world is a merit and neglecting the sins is an obligation, and you are more needy to establishing the obligation than you are needy to earning the benefits’.

قَالَ فِي مَا كنَّتمُ فِي النَّجَمِ عَلَى السُّلْطَانِ ۖ قَالَ لََ أَرَى لَكَ ذَلِكَ فَقِنْ مَا تَرَى فِي ذَلِكَ قَالَ يَا عَبْدَ الْغَفَّارِ إِنِض لَسْتُم آمِنُيَّتُكم بِتََْكِ الدُّن ْيَا بَلْ آمِنُيَّتُكم بِتََْكِ الذُّنموبِ ف َتََْكم الدُّن ْيَا فَضِيلَةٌ وَ ت َرْكم الذُّنموبِ فَرِيضَةٌ وَ أَنْتَ إِلَ إِقَامَةِ الْفَرِيضَةِ أَحْوَجم مِنْكَ إِلَ اكْتِسَابِ الْفَضِيلَةِ
He (the narrator) said, ‘I kissed his asws hand and his asws leg (feet), and I said, ‘May my father and my mother be (sacrificed) for you asws, O son asws of Rasool-Allah saww! We cannot find the correct knowledge except with you asws, and I have become of old age, and my bones are brittle, and I do not see among you asws what I can be cheered with. I see you asws all being killed, expelled, fearful, and I have stood upon (awaiting) your asws Qaim asws since a long time. I keep saying, ‘He asws will emerge today, or tomorrow’.

قَالَ يَا عَبْدَ الْغَفَّارِ إِنَّ قَائِمَنَا ع هموَ السَّابِعم مِنْ وملْدِي وَ لَيْ سَ هموَ أَوَانَ ظمهمورِهِ وَ لَقَدْ حَدَّثَنِِ أَبِِ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسمولم اللَّهِ إِنَّ الَْْئِمَّةَ ب َعْدِي اث ْنَا عَشَارَ عَدَدَ ن مقَبَاءِ بَنِِ إِسْرَائِيلَ تِسْعَةٌ مِنْ صملْبِ الْْمسَينِْ ع وَ التَّاسِعم قَائِممهممْ يََْرمجم فِِ آخِرِ الزَّمَانِ ف َيَمْلَؤمهَا عَدْلًَ ب َعْدَ مَا مملِئَتْ ظملْماً وَ جَوْراً

I said, ‘So, if this (your asws passing away) were to happen, O son asws of Rasool-Allah saww, then to whom after you asws?’ He asws said: ‘To Ja’far asws, and he asws is chief of my asws children, and father of the Imams asws, truthful in his asws words and his asws deeds; and you have asked a mighty thing, O Abdul Gaffar, and you are deserving of the answer’.

ثُمَّ قَالَ ع أَلََ إِنَّ مِفْتَاحَ الْعِلْمِ السُّؤَالم وَ أَنْشَأَ ي َقمولم-شِفَاءم الْعَمَى َمولم السُّؤَالِ وَ إِنَََّا تَََامم الْعَمَى َمولم السُّكموتِ عَلَى الَْْهْلِ

Then he asws said: ‘Indeed! The key of the knowledge is the question’. And he asws prosed saying: ‘Cure of the blindness is in the prolonged questioning, and rather the completion of blindness is prolonged silence being upon the ignorance’.798

(798) Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 228
You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.

You are a Divine Authority, son of a Divine Authority, father of Divine Authority. You are the Imam, son of the Imam, father of the Imams, the nine from your Subl, ninth of them being their Qaim.
Then Rasool-Allah ﷺ recited: *And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us. [21:73]*

(The book) ‘Kifayat Al-Asr’ – Al-Husayn Bin Muhammad Bin Saeed Al-Kuzaie, from Ibn Uqdah, from Ja’far Bin Ali Bin Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Al-Masoudy Abu Abdul Rahman, from Abdullah Al-FAzary, from Abu Khalid Al-Wasity,

‘Zayd son of Ali ﷺ (Bin Al-Husayn ﷺ) who said, ‘My father Ali ﷺ Bin Al-Husayn ﷺ narrated to me from his father Al-Husayn ﷺ who said: ‘Rasool-Allah ﷺ said: ‘O Husayn ﷺ! You are the Imams of the Imam. Nine from your sons are trustees, infallible, and the ninth is Mahdi. So, beatitude is for one who loves them, and the woe be for the one hating them.

(The books) ‘Kunz Jamie Al-Fawaaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – It is reported by the sheykh Abu Ja’far Al-Tusi, from his men, from Al-Fazl Bin Shazan, mentioning it in the book ‘Masaail Al-Buldaan’, raising it to, ‘Salman Al-Farsi’ having said, ‘I entered to see (Syeda) Fatima ﷺ, and Al-Hassan ﷺ and Al-Husayn ﷺ were playing in front of her, and she was being happy with them with intense happiness. It was not long before Rasool-Allah ﷺ entered. I said, ‘O Rasool-Allah! Inform me with their merits to increase my love for them.’

He ﷺ said: ‘O Salman! On the night there was an ascension with me to the sky, then I ascended in His skies and His Gardens. While I was going around its castles, and its orchards, and its places, when I smelt an aroma. That aroma astounded me.

فقال يا سلمان ليلة أسرى بي إلسماعل إذ رأيت حفظين في سموعيه و جماته مبينينما أنا أظه فطورة و نبئيتها و مشاعرها إذ خفست رائحة عطرية

فطلت ما خبيه ما هذه الرائحة إلى رؤيتي على رؤيا ملهمة فقال يا حفظا لمائحة حلق الله نبئك و تغاذ يده عند ذات الإيامة أنع الناس ما ندري ما يرينا.

800 Bihar Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 41 H 230
801 Bihar Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 41 H 231
I saww said: ‘O my beloved! What is this aroma which have overwhelmed upon the aromas of the Paradise, all of them?’ He as said: ‘O Muhammad saww! An apple Allah azwj Blessed and Exalted Created by His Hands since three hundred thousand years. We do not know what He azw Intends with it’.

While I saww was like that when I saww saw Angels, and with them was that very apple. He (an Angel) said, ‘O Muhammad saww! Our Lord azwj Conveys the Greetings unto you saww, and has Gifted you asws with this apple’.

Rasool-Allah saww said: ‘So I saww took that apple and placed it beneath a wing of Jibraeel as. When he as descended with me saww to the earth, I saww ate that apple, and Allah azwj Gathered its water in my saww back. I saww went to Khadeeja asws Bint Khuwaylid and she asws was blessed (Syeda) Fatima asws from the water of the apple.

Allah azwj Mighty and Majestic Revealed to me saww: “A human Hourie has been born for you saww, so get the Noor to be married to the Noor, the Noor of (Syeda) Fatima asws to the Noor of Ali asws, for I saww have already got her asws married in the sky and have Made a fifth of the earth as her asws dowry.

And there will be emerging in what is between them asws both, a good offspring, and they asws are both lanterns of the Paradise, Al-Hassan asws and Al-Husayn asws, and there will emerge from the Sulb of Al-Husayn asws, Imams asws who would be killed and abandoned. So, the woe for their asws killers and their forsakers’.

The book) ‘Al-Amdah’, from (the book) ‘Al-Jam’a Bayn Al-Sahiheyn’ of Al-Humeydi, the second Hadeeth from the agreed upon, from (Saheeh) Muslim, and Al-Bukhari, from an attribution of Jabir Bin Samurah who said,

‘I heard the Prophet saww saying: ‘There will happen to be twelve commanders’. He saww said a phrase I did not hear it. My father said, ‘He saww said: ‘All of them would be from Quraysh’”.

803 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 a
(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws!!)

Like that it is in a Hadeeth of Shu’ba and in a Hadeeth of Uyayna who said,

‘The affairs of the people will not cease to continue for as long as twelve men are in charge of them’. Then he saww spoke a phrase hidden unto me. I asked my father, ‘What is that which he saww said?’ He said, ‘He saww said: ‘All of them would be from Quraysh’.

And by the chain, said, ‘And in a report of Muslim, from a Hadeeth of Aamir Bin Sa’ad Bin Abu Waqas (a well-known enemy of Ahl Al-Bayt asws) who said,

‘I wrote to Jabir Bin Samurah with my slave Nafie, ‘Inform me with something you heard from Rasool-Allah saww. He wrote to me, ‘I heard from Rasool-Allah azwj on the day of Friday, evening of the stoning of Al-Aslamy. He saww said: ‘The religion will not cease to be standing until the Hour is established, and twelve caliphs will happen to be upon them, all of them being from Quraysh’.

And I heard him saww saying: ‘A party from the Muslims would be conquering the white House’ – house of Chosroe, or family of Chosroe. And I heard him saww saying: ‘In front of the Hour, there would be liars, so be cautious of them’. And I heard him saww saying: ‘Whenever Allah azwj Gives goodness to one of you, then let him begin with himself and people of his household’. And I heard him saww saying: ‘I saww shall over-indulge at the Fountain’.

And in a report of Muslim as week, from Aamir Al-Shaby, from Jabir Bin Samurah who said,

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804 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 b
805 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 c
806 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 d
'I heard Rasool-Allah saaw, and with me was my father. He saaw said: ‘This religion will not cease to be mighty, being followed, up to twelve caliphs’. He saaw said a phrase the people did not hear. I said to my father, ‘What did he saaw say?’ He said, ‘He saaw said: ‘All of them would be from Quraysh’’.  

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imamsasws of guidance, after Rasool-Allah saaw, are from Clan of Hashimas (Imam Aliasws the first one and Imam Mahdi asws the 12th Imam asws!!)
(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams^{asws} of guidance, after Rasool-Allah^{saww}, are from Clan of Hashim^{as} (Imam Ali^{asws} the first one and Imam Mahdi^{asws} the 12th Imam^{asws}).

Then he said, ‘And from (the book) ‘Manaqib Al-Faqqeh’ of Ibn Al-Maghazily regarding Words of the Exalted: like a niche wherein is a lamp [24:35]. He^{asws} said: ‘The niche is Fatima^{asws}, and the lamp are Al-Hassan^{asws} and Al-Husayn^{asws}. and the glass is as if it is a brightly shining star [24:35]. He^{asws} said: ‘Fatima^{asws} is the brightly shining star between the women of the world, ignited from a Blessed olive tree – The Blessed tree is Ibrahim^{as}, neither eastern nor western - neither Jewish nor Christian.

Its oil almost illuminates - illumination of the knowledge which almost explodes from her^{asws}, and even though fire does not touch it. Light upon Light – an Imam^{asws} after an Imam^{asws}. Allah Guides to His Light ones He so Desires to - Allah^{azwj} Guides to the Imam^{asws} ones He^{azwj} so Desires to’. 810

And it is reported in (the book) ‘Al-Mustadrak’ from the book ‘Hilyat Al-Awliya’ of Abu Nueyrm, from Al-Shaby, from Ibn Samurah who said,

‘I came with my father to the Masjid, and the Prophet^{saww} was addressing. I heard him^{saww} said: ‘There will happen to be after me^{saww}, twelve caliphs’. Then he^{saww} lowered his

810 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen^{asws}, Ch 41 H 233 h
voice, and I did not know what he saww said, so I said to my father, ‘What did he saww say?’ He said, ‘He saww said: ‘All of them being from Quraysh’.’ 811

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws)

Abu Nueym said, ‘And a group reported from Al Shaby, and from the second volume from the book ‘Al-Firdows’ of Ibn Sheyrawiya, from Ibn Samurah.

‘From him saww having said: ‘This matter will not cease to be standing until twelve commanders pass among them, all of them being from Quraysh’’.

812 (This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams asws of guidance, after Rasool-Allah saww, are from Clan of Hashim as (Imam Ali asws the first one and Imam Mahdi asws the 12th Imam asws)

It is reported from Saheeh Al-Bukhari, and Muslim, and Al-Tirmizi, and Sunan of Abu Dawood, from Jabir Bin Abdullah who said,

‘I heard the Prophet saww saying: ‘There will happen to be after me saww, twelve commanders’. He saww said a phrase I could not hear it. My father said, ‘He saww said, ‘All of them would be from Quraysh’’. 813 (Non Shia source – see Hadeeth in the appendix)

And in a report – He saww said: ‘The affairs of the people will not cease to continue for as long as twelve men rule them’. Then the Prophet saww spoke with a phrase hidden unto me. So, I asked my father, ‘What is that which Rasool-Allah saww said?’ He said, ‘He saww said: ‘All of them would be from Quraysh’’. 814 (Non-Shia source)

811 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 i
813 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 k
And another, he said, ‘I entered with my father to see the Prophet saww. I heard him saww saying: ‘This matter will not terminate until twelve caliphs pass in it’. Then he saww spoke with a phrase hidden unto me, so I asked my father, ‘What did he saww say?’ He said, ‘He saww said: ‘All of them would be from Quraysh’’.  

(Non-Shia source)

And another – ‘Al-Islam will not cease to be mighty up to twelve caliphs’. Then he mentioned similar to it’.  

(Non-Shia source)

And in a report of Al-Tirmizy who said,

‘The Prophet saww said: ‘There will happen to be from after me saww, twelve commanders’. Then he saww spoke with something I did not understand it. So, I asked the one by my side. He saww said: ‘All of them would be from Quraysh’’.  

(Non-Shia source)

And in a report of Abu Dawood who said,

‘I heard Rasool-Allah saww saying: ‘This religion will not cease to be standing until there happen to be twelve caliphs, all of them the community would unite upon’. I heard some words from the Prophet saww I did not understand it. So, I said to my father, ‘What did he saww say?’ He said, ‘He saww said: ‘All of them would be from Quraysh’’.  

(Non-Shia source)

And in another, he saww said: ‘This religion will not cease to be mighty up to twelve caliphs’. He said, ‘The people exclaimed Takbeers and they clamoured. Then he saww said a hidden phrase’ – and he mentioned the Hadeeth’.  

(Non-Shia source)

And in another, with this Hadeeth, and there is an addition, ‘When he saww returned to his saww house, the Quraysh crowded him saww. They said, ‘Then what is that which would happen?’ He saww said: ‘Then the troubles would happen’.

815 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 m
816 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 n
817 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 o
819 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 q
820 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen saww, Ch 41 H 233 r
It is reported by Ibn Batreeq in the book ‘Al-Umdah’ – By his chain to the book ‘Saheeh Muslim’ – from Zuhayr Bin Harb, and Ali Bin Hujr, and the words are of Zuhayr, from Ismail Bin Ibrahim, from Al-Jareeri, from Abu Nusrah, from Jabir Bin Abdullah who said,

‘Rasool-Allahsaww said: ‘There will happen to be at the end of mysaww community, twelve caliphs, scooping the wealth with scoops its number cannot be counted’’.821 (non-Shia source)

And it is reported by Al-Sa’alby, from Sahl Bin Muhammad Al-Marouzy, from his grandfather Abu Al-Hassan Al-Mahmoudy, from Muhammad Bin Imran, from Hadiya Bin Abdul Wahhab, from Saeed Bin Abdul Hameen, from Abdullah Bin Ziyad, from Ikrimum Bin Ammar, from Is’haq Bin Abdullah Bin Abu Talha, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘Weasws, children of Abdul Muttalibasws are chief of the inhabitants of the Paradise – insaww, and Hamzasas, and Ja’farasws, and Alhassasws, and Al-Husaysasws, and Al-Mahdiasws,822

And it is reported from (the book) ‘Al-Jam’a Bayn Al-Sahiheyn’ of Al-Mahmoudy, and (the book) ‘Al-Jam’a Bayn Al-Sihah Al-Sitta’ of Razeyn Al-Abdary, by the chains from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘How will you be when Ibn Maryamas descends among you and your Imamasws is from you?’823

And from (the book) ‘Jam’a Bayn Al-Sihah Al-Sitta’ of Al-Nasai, by his chain, from Mas’adah,

‘From Ja’farsasws, from hisasws grandfatherasws: ‘Rasool-Allahsaww said: ‘Receive glad tidings! Receive glad tidings! But rather, myasws community is like the rain. It is not known whether its end is better or its beginning, or whether a garden would be fed from it or a general army. Then a general army would feed from it, perhaps its last would be an army its width would happen to be wide, and its depth would be deep, and its beauty would be excellent.

821 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 233 s
822 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 233 t
How can a community be destroyed (and) I saww am its beginning and Al-Mahdi asws is its middle, and the Messiah as is its last. But, between that would be crooked middle ones who wouldn’t be from me saww and I saww am not from them. 824

وَ رَوَى مِنَ الَْْمْعِ ب َينَْ

And it is reported from (the book) ‘Al-Jam’a Bayn Al-Sihah Al-Sitta’, from (the book) ‘Saheeh’ of Abu Dawood, and (the book) ‘Saheeh’ of Al-Tirmizi’, by their chains,

‘From Ali asws, ‘Rasool-Allah saww said: ‘Even if there does not remain from the time except one (one day), Allah azwj would Send a man asws from People asws of my saww Household. He asws will fill the earth with justice just as it would have been filled with tyranny’”. 825

وَ عَنْ أممض سَلَمَةَ قَالَتْ سَِْ عْتم رَسمولَ اللَّهِ ي َقمولم

And from Umm Salama ra having said, ‘I ra heard Rasool-Allah saww saying: ‘Al-Mahdi asws is from my saww family asws, from the sons asws of (Syeda) Fatima asws, 826

And from Abu Saeed Al-Khudry who said,

‘Rasool-Allah saww said: ‘Al-Mahdi asws is from me saww and he asws is of shiny forehead, of small nose. He asws will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny. He asws will rule for seven years’. And some of the reporters said, ‘Nine years’. 827

And from Abu Is’haq having said,

‘Ali asws said, and he asws looked at his asws son asws Al-Husayn asws. He asws said: ‘This son asws of mine asws is a chief like what Rasool-Allah saww had named him asws, and there will emerge from his asws Sulb, a man asws named with the name of your Prophet saww, resembling him saww in the
physique and not resembling him saww in the manners. He asws will fill the earth with justice”. 828

وَمِنْ صَحِيحِ النَّسَائِيض عَنْ أَنَسٍ عَنِ النَّبِض ص قَالَلَنْ تَهْلِكَ أممَّةٌ أَنَا أَوَّلْمَا وَ مَهْدِي ُّهَا وَسَطمهَا وَ الْمَسِيحم ابْنم مَرْيَََ آخِرمهَا. 829

I (Majlisi) am saying, ‘And it is reported by Ibn Batreedq as well in (the book) ‘Al-Mustadrak’, from the book ‘Al-Hilyat’ of Abu Nueym, from Zirr Bin Hubeysh, from Ibn Masoud who said,

‘Rasool-Allah saww said: ‘The world will not go away until a man asws from the People asws of my saww Household, compatible, his asws name is my saww name’. 830

وَمِنْهُ أَيْضاً عَنْ إِبْراهِيمَ بْنِ مُمَمَّدِ بْنِ الَْْنَفِيَّةِ عَنْ أَبِيهِعَنْ عَلِيض بْنِ أَبِِ ََالِبٍ ع قَالَ قَالَ رَسمولم اللَّهِ ص لََ يَذْهَبم الدُّن ْيَا حَتََّّ لَِْبِِ ن معَيْمٍ عَنِ زِرض بْنِ حمبَيْشٍ عَنِ ابْنِ مَسْعمودٍ قَالَ قَالَ رسمولم اللَّهِ ص

I am saying, ‘And it is reported by Ibrahim Bin Muhammad Bin Al-Hanafiyya, from his father,

‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘Al-Mahdi asws is from us asws, People asws of the Household. Allah aswz Mighty and Majestic will correct it during a night’, or said: ‘Two days’. 831

وَمِنْهُ أَيْضاً عَنْ مَسْعمودِ بْنِ سَعْدٍ الْْمعْفِيض عَنْ جَابِرٍ عَنْ أَبِِ جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ ي ملْقِي فِِ ق ملموبِ شِيعَتِنَا الرُّعْبَ فَإِذَا قَامَ قَائِمنَا وَ ظَهَرَ مَهْدِي ُّنَا كَانَ الْرَّجملم أَجْرَأَ مِنْ لَيْثٍ وَ أَمْضَى مِنْ سِنَانٍ. 832

And it is reported as well from the book ‘Al-Firdows’, from Anas (well-known fabricator),

832 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 zd
'From the Prophet saww having said: 'We asws, community of the clan of Abdul Muttalib asws, are chiefs of the people of Paradise – saww, and Ali asws, and Hamza asws, and Ja'far asws, and Al-Hassan asws, and Al-Husayn asws and Al-Mahdi asws'.

و من أبناءه يصدقون عن أبي سعيد قال رضي الله عنهم أن عائلة أبي عبد المطلب في أميّة فإن قصرة عظيمة أو فقدان أو ذهاب أميّة في زمانه نحن لا نستطيع ملة فائدة، فهكذا ما أعتقد أن جملة.

And from it as well, by the two chains from Abu Saeed who said,

‘Rasool-Allah saww said: 'The Mahdi asws will happen to be in my saww community. So, if his asws life is short, then seven, or else eight or nine. My saww community will enjoying bounties in his asws era with such bounties, not having enjoyed the like of it (before), the righteous from them and the immoral.

And from him, from Ibn Umar who said,

‘Rasool-Allah saww said: 'The Mahdi asws will emerge and upon his asws head would be an Angel calling out: 'This is the Mahdi asws, so follow him asws'.

The sky will send upon them downpours and the earth will not withhold anything from its vegetation, and the wealth would become like a harvested heap. The man would come to him asws and ask him asws, and he asws would scoop for him in his cloth whatever would be his capacity to carry it’.

و من أبناءه عن ابن عمر قال رضي الله عنهم: 'المحدي وعلي رأسه ملك يمناد: هذا المحدي، فاتبعوه!' 

And it is reported from the book ‘Fazaail Al-Sahaba’ of Al-Sam’any, by his chain from Abu Haround Al-Abdy, from Abu Saeed Al-Khudri who said,

'(Syeda) Fatima asws entered to see Rasool-Allah saww. When she asws saw what weakness there was with Rasool-Allah saww, the tears choked her asws until her asws tears flowed upon the cheek of Rasool-Allah saww. Rasool-Allah saww said to her: ‘What make you asws cry, O Fatima asws?’ She asws said, ‘O Rasool-Allah saww! I asws fear the neglect from after you saww.

فقال ما زنولل الله صلى الله عليه وسلم أفاءظنة ما علمته أنت أهله الأزور أطلاقة فاقتثار منهم أباك فقعة رسلًا

833 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 233 ze
Rasool-Allah saww said to her asws: ‘O Fatima asws! Do you asws not know that Allah azwj Noticed to the people of the earth with a Notice and Chose your asws father saww from them, then He aswj Sent him saww as a Rasool saww.

Then He azwj Noticed secondly and Chose your asws husband asws from them. He aswj Commanded me saww that I saww got you asws married to him asws. So, I saww got you asws married to the greatest of the Muslims in wisdom, and most abundant of them in knowledge, and most advance of them is submissiveness (to Allah azwj). I saww did not get you asws married, but Allah azwj Married you asws to him asws.

He (the narrator) said, ‘(Syeda) Fatima asws smiled and rejoiced. Then he saww said: ‘O Fatima asws! We asws, People asws of the Household have been Given seven characteristics not one from the former ones had been Given, nor anyone from the latter ones would come across it.

Our Prophet saww is best of the Prophets as, and he saww is your asws father saww, and our successor asws is best of the successors as, and he asws is your asws husband, and our martyrs is best of the martyrs, and he as is the uncle as of your asws father saww, Hamza as, and from us asws there is one having two wings for him as. He as flies with these in the Paradise wherever he as so desires to, and he as is Ja'far as, and from us asws are two chiefs of this community, and they asws are your asws son asws Al-Hassan asws and Al-Husayn asws, and from us asws is Mahdi asws of this community’. 836

234—خصص، الإحصاء الصدوق عن ابن المتوفى عن ابن محمد بن أبي عبد الله الكوفي عن موسى بن عمرو عن عمته المنسية بن يزيد بن عقيل بن سليم عن أبيه عن ابن الطيغ عن ابن نادية عن ابن عامر قال: قال رسول الله صلى الله عليه وسلم أن يكون لله عز وجل عتابة وذكرى عتابة وذكرى عتابة وذكرى عتابة وذكرى عتابة وذكور آمنة من وعالم عتابة

(The book) ‘Al-Ikhtisas’ of Al-Sadouq—From Ibn Al-Mutawakkal, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Salim, from his father, from Ibn tareyf, from Ibn Nubata, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Zikr (mention) of Allah azwj Mighty and Majestic is (an act of) worship, and my saww Zikr is (an act of) worship, and Zikr of Al asws is (an act of worship, and Zikr of the Imams asws from his asws sons asws is (an act of) worship.

By the One azwj Who Sent me saww with the Prophet-hood, and Made me saww best of the created beings! My saww successor asws is most superior of the successors asw, and he asws is a Divine Authority of Allah azwj upon His asw creatures, and His aswj caliph upon His aswj creatures, and from his asws sons asws are the Imams asws of guidance after me saww.

Due to them asws, Allah azwj Withholds the Punishment from the people of the earth, and due to them asws: 

He Withholds the sky from falling upon the earth, except by His Permission? [22:65]; and due to them asws He azwj Withholds the mountains from flattening out; and due to them asws He azwj Quenches His azwj creatures with rain; and due to them asws He azwj Brings forth the vegetation.

They asws are friends of Allah aswj truly, and my saww sincere caliphs. Their number is the number of the months, and it is twelve months, and their asws number is the number of captains of Musa asws Bin Imran asw.

Then he saww recited this Verse: (I Swear) by the sky with the constellations [85:1], then said: 'Do you think, O Ibn Abbas, that Allah azwj Swore by the sky with the constellation and Meant by it the sky and its constellations?'

I said, 'O Rasool-Allah saww! So, what is that?' He saww said: 'As for the sky, it is me saww, and as for the constellation, it is the Imams asws after me saww. Their asws first is Ali asws, and their asws last is Al-Mahdi asws, may the Salawaat of Allah aswj be upon them asws all’. 837

Then he aswj recited this Verse: ‘(I Swear) by the sky with the constellations’, then said: ‘Do you think, O Ibn Abbas, that Allah azwj Swore by the sky with the constellation and Meant by it the sky and its constellations?’

I am saying, ‘It is reported by Ahmad Bin Muhammad Bin Ayyash in (the book) ‘Muqzab Al-Aser’, regarding the text upon the twelve, there are a lot of Hadeeth preceded by the chains of its ways, be cautious of the repetition and the numerousness, and we will be referring to some of these in the chapter on Raj’at. And it is reported from Ibn Uqdah, from Abdullah Bin Ahman Bin Mustawrid, from Mukhawwal, from Muhammad Bin Bakr, from Ziyad Bin Al-Munzir, from Abdul Aziz Bin Khuzeyr, from Abdullah Bin Abu Awfa who said,

‘Rasool-Allah saww said: ‘There will happen to be after me saww, twelve caliphs from Quraysh, then rotating Fitna would occur’.

837 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 41 H 234 a
He (the narrator) said, ‘I said, ‘You heard it from Rasool-Allahsaww?’ He said, ‘Yes, I heard it from Rasool-Allahsaww’. He said, ‘And upon my father on that day was a woollen cap’. 838 (Non-Shia source)

And from Al-Hassan Bin Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Abdul Jabbar Al-Sowfy, from Yahya Bin Maene, from Ahmad Bin Salih, from Lays Bin Sa,’ad, from Khalid Bin Yazeed, from Saeed, Bin Abu HIlal, from Rabine Bin Sayd who said, ‘We were in the presence of Sayd Al-Asmaie. He said, ‘I heard Abdullah Bin Amro Bin Al-Aas saying,

‘I heard Rasool-Allahsaww saying: ‘There will happen to be twelve caliphs behind me’. 839

And it is reported, from Abdullah Bin Is’haq Al-Khurasani, from Ahmad Bin Ubeyd Bin Nasih, from Ibrahim Bin Al-Hassan Bin Yazeed, from Muhammad Bin Adam, from his father, from Shahr Bin Howshab,

‘From Salmanra having said, ‘We were with Rasool-Allahsaww, and Al-Husaynasws was upon hissaww thigh, when heasws stared in hisasws face and said: ‘O Abu Abdullahasws! Youasws are a chief from the chiefs, and youasws are an Imamasws sonasws of an Imamasws brotherasws of an Imamasws, fatherasws of nine Imamasws, theirasws ninth being theirasws Qaimasws, theirasws, Imamasws, theirasws most learned, theirasws wisest, theirasws superior’. 840

And from Muhammad Bin Usman, from Ismail Bin Is’haq the judge, from Suleyman Bin Harb, from Hammad Bin Zayd, from Amro Bin Dinar, from Jabir Al-Ansari who said,

‘Rasool-Allahsaww said: ‘Allahawj Chose from the days, the day of Friday, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and from the months, Month of Ramazan, and Hansaw Chose measaww and Aliasws, and Chose from Alisaws, Al-Hassanasws and Al-Husaynasws, and

838 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 234 b
839 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 234 c
840 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineenasws, Ch 41 H 234 d
Chose from Al-Husayn asws Divine Authorities of the worlds, their asws ninth being their asws Qaim asws, their asws most learned, their asws wisest". 841

And from Ahmad Bin Muhammad Bin Yahya Al-Attar, from Abdullah Bin Ja'far Al-Himeyri, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, in the year two hundred and forty, from Saeed Bin Gazwan, from Abu Baseer,

‘From Abu Abdullah asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets as, and Chose from the Prophets as, the Rasools as, and Chose me saww from the Rasools as, and Chose from me saww, Ali asws, and Chose from Ali asws, Al-Hassan asws and Al-Husayn asws.

And He aswj Chose from Al-Husayn asws, the successors asws. They asws will be negating from the Revelation, alternations of the strayers, and the plagiarism of the nullifiers, and interpretation of the ignoramuses. Their asws ninth is their asws hidden, their asws apparent, their asws Qaim asws, and he asws is their asws most superior’. 842
CHAPTER 42 – TEXT OF AMIR AL-MOMINEEN\textsuperscript{asws} UPON THEM\textsuperscript{asws}

1- ب، قرب الْسناد مُمَمَّدم بْنم عِيسَى عَنْ أَبِِ مُمَمَّدٍ الْغِفَارِيض عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيض بْنِ أَبِِ الْبِلِ ع قَالَ:

(The book) ‘Qurb Al-Asnad’ – Muhammad Bin Isa, from Abu Muhammad Al-Ghifary,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘There will not cease to be among my\textsuperscript{asws} sons\textsuperscript{asws}, a secured one, a secured one’.

2- ن، عيون أخبار الرضا عليه السلام المْدَانُِّ عَنْ عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِِ عممَيرٍْ عَنْ غِيَاثِ بْنِ إِبْرَا هِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنِ الْْمسَينِْ بْنِ عَلِي عَقَالَ:

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws}’ – Al-Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Giyas Bin Ibrahim,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} was asked about the meaning of the words of Rasool-Allah\textsuperscript{saww}: ‘I saww am leaving behind among you all the two weighty things – Book of Allah\textsuperscript{asws} and my\textsuperscript{saww} family\textsuperscript{asws}. Who are the ‘family’?"

3- ل، الخصال ابْنَ الشَّتَوكْلِي عَنْ مُمَمَّد عِبَّاسٍ عَنْ مُمَمَّدٍ عَنْ أَبِِ مُمَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنِ الَْْسَنِ بْنِ الْعَبَّاسِ بْنِ الَْْرِيشِ ا لرَّازِيض عَنْ أَبِِ جَعْفَرٍ الثَّانِِ ع أَنَّ أَمِيرَ

(The book) ‘Al-Khisaal’ – Ibn Al-Mutawakkal, from Muhammad Al-Attar, from Ibn Isa, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh Al-Razy,

‘From Abu Ja’far\textsuperscript{asws} the 2\textsuperscript{nd}; ‘Amir Al-Momineen\textsuperscript{asws} said to Ibn Abbas: ‘The Night of Pre-determination (Laylat Al-Qadr) is during every year, and the affairs of the year descend during that night, and for those affairs there are governors after Rasool-Allah\textsuperscript{saww}.

قال أَنَا وَ الَْْسَنم وَ الْْمسَينْم وَ الَْْئِمَّةم التضسْعَةم مِنْ وملْدِ الْْمسَينِْ تَاسِعمهممْ مَهْدِي ُّهممْ وَ قَ

843 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 42 H 1
844 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 42 H 2
Ibn Abbas said, ‘Who are they?’ He asws said: ‘I, and eleven from my asws Sub, Imams asws, Narrated ones (by Allah asw)’. 845

4 – ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِِ الَْْطَّابِ عَنِ الَْْكَمِ بْنِ مِسْكِينٍ عَنْ صَالِحِ بْنِ عمقْبَةَ عَنْ جَعْفَرِ بْنِ مُمَمَّدٍ ع قَالَ: أَتَى ي َهمودِيٌّ أَمِيرَ الْممؤْمِنِينَ ع وَ سَأَلَهم عَنْ مَسَائِلَ فَكَانَ فِيمَا سَأَلَهم أَخْبَِْنِِ كَمْ لَِْذِهِ الْْممَّةِ مِنْ إِمَامٍ همدًى لََ يَضمرُّهممْ مَنْ خَذَلَْممْ

The books ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al Reza asws – From Sa’ad, from Ibn Abu Al-Khattab, from Alhakam Bin Miskeen, from Salih Bin Uqbah, ‘From Ja’far asws Bin Muhammad asws having said: ‘A Jew came to Amir Al-Momineen asws and asked him asws about issues. It was among what he asked him asws, ‘Inform me, how many Imams asws are there for this community, guides who are not harmed by the ones abandoning them?’

He asws said: ‘Twelve Imams asws’. He said, ‘You speak the truth. It is so in the handwriting of Haroun as and dictation of Musa as – the Hadeeth’. 846

5 – ك، إكمال الدين ن، إبن الوليد معاً عَنْ سَعْدٍ وَ مُمَمَّدٍ الْعَطَّارِ وَ أَحَْْود بْنِ إِدْرِيسَ جََِيعاً عَنِ الْبََْقِيض وَ ابْنِ يَزِيدَ وَ ابْنِ هَاشِمٍ جََِيعاً عَنِ ابْنِ فَضَّالٍ عَنْ أَيََْنَ بْنِ مُمْرِزٍ عَنْ مُمَمَّدِ بْنِ سََْاعَةَ عَنْ إِبْرَاهِيمَ بْنِ أَبِِ يََْيََ الْمَدَنِِض عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

The book ‘Ikmal Al Deen’ – My father and Ibn Al-Waleed, both together from Sa’ad and Muhammad Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, and Ibn Yazeed, and Ibn Hashim, altogether from Ibn Fazzal, from Ayman Bin Muhriz, from Muhammad Bin Sama’at, from Ibrahim Bin Abu Yahya Al-Madany, ‘From Abu Abdullah asws having said: ‘When the people pledged allegiance to Umar after the death of Abu Bakr, a man from the Jewish youths came to him, and he was in the Sacred Masjid. He greeted unto him, and the people were around him. He said, ‘O commander of the faithful! Point me upon your most learned with Allah aswj, and with His aswj Rasool asw, and with His aswj Book, and with His aswj Sunnah!’

He gestured by his hand towards Ali asws and said, ‘This one!’ The man moved to the presence of Ali asws and asked him asws, ‘Are you asws like that?’ He asws said: ‘Yes’. He said, ‘I ask you asws about three, and three, and one’. Amir Al-Momineen asws said: ‘Why don’t you say, seven (instead)’?

The Jew said to him[^asws], ‘But rather, I shall ask you[^asws] about three, then if I get the correct answer regarding these, I shall ask you[^asws] about three (more) after these, and if you[^asws] are not correct, I will not ask you[^asws].

Amir Al-Momineen[^asws] said: ‘Inform me[^asws]! If[^asws] were to answer you with the truth and the correctness, you will become a Muslim and leave Judaism’. The Jew took an oath to him[^asws] and said to him[^asws], ‘I did not come except to turn to the religion of Al-Islam’. He[^asws] said: ‘O Harouny (of the lineage of Haroun[^as])! Ask about whatever comes to you, you will be informed’.

He said, ‘Inform me about the first tree grown (planted) upon the surface of the earth, and about the first spring to have burst forth upon the surface of the earth, and about the first stone to be placed upon the surface of the earth’.

Amir Al-Momineen[^asws] said: ‘As for your question about the first three to have grown (planted) upon the surface of the earth, the Jews are claiming that it is the olive, and they are lying, and rather it is the date tree of Al-Ajwa. Adam[^as] came with it from the Paradise and planted it. And the origin of the date trees, all of them are from it.

And as for your words about the first spring to have burst forth upon the surface of the earth, the Jews are claiming that it is the spring which is as Bayt Al-Maqdis and beneath the rock, and they are lying. It is ‘Al-Haywan’ which no one has ended up to it except he is living, and Al-Khizr[^as] was upon the forefront. Zulqarnayn[^as] had sought the spring of life, but Al-Khizr[^as] found it and drank from it, and Zulqarnayn could not find it.'
And as for your words about the first stone to be placed upon the surface of the earth, the Jews are claiming it is the rock which is at Bayt Al-Maqdis, and they are lying. But rather, it is the Black Stone which Adam as had descended with from the Paradise, and he as place it in the corner (of the Kaaba), and the people are kissing it. And it used to be intensely whiter than the snow, but it darkened from the sins of the children of Adam.

He said, ‘Inform me, how many Imams asws would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them? And inform me, where is the house of Muhammad saww from the Paradise? And who from the community would be with him saww in the Paradise?’

He asws said: ‘As for your words, ‘How many Imams asws would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them asws’, for this community there are twelve Imams asws, guiding, Guided, not being harmed by the abandonment of the one abandoning them asws.

And as for your words, ‘Where is the house of Muhammad saww from the Paradise?’, so it is in its noblest and most superior, Garden of Eden. And as for your words, ‘And who from the community would be with him saww in the Paradise?’, so it would be those twelve Imams asws, the guides’.

The youth said, ‘You asws speak the truth. By Allah azwj, Who, there is no god except He azwj! It is written with me by the dictation of Musa as and writing of Haroun as by his as hand’.

He said, ‘Inform me, for how long would the successor asws of Muhammad saww live after him saww, and will his asws death would be a (natural) death, or will he asws be killed a killing?’
He asws said to him: ‘Woe be unto you, O Jew! I asws am the successor asws of Muhammad saww. I asws shall live after him saww for thirty years, neither increasing a day nor decreasing by a day. Then its wretched one would be sent, more wretched than the slayer of the she-camel of Samood. He will strike me asws a strike on my asws head, and dye my asws beard from it.’

Then he asws cried with intense crying. The youth shrieked and cut his religious pendant and said, ‘I testify that there is no god except Allah zwj, and I testify that Muhammad saww is Rasool saww of Allah zwj, and you asws are a successor asws of Rasool-Allah saww.

Abu Ja’far asws said, Al-Abdy has raised it, he asws said: ‘This Jew, the ones at Al-Medina acknowledge to him that he was from their scholars, and his father was like that among them’.

Explanation: - ‘His asws words: ‘Neither increasing by a day’, I (Majlisi) am saying, there is difficulty, because the expiry of the Rasool saww was during Safar, and his asws martyrdom was during the Month of Ramazan, and there was thirty years less five months and some days between the two. So, how can his asws words: ‘Neither increasing by a day nor decreasing by a day’, stand, and it is possible to defend it that it is built upon the approximations’.

(6) - ك، إكمال الدين ماجيلويه عن محمد بن أهلثيم عن أبيه عن عبد الله بن القاسم عن خليان السراج عن ذا الماء بن شبيبان العشائري عن أبي الطفيل قال: شهدت جنازة أبي بكء يوم مات وشهدت عمر يوم توفي وعلى ع حالي ناحية إذ أفنى غلاهم بهودي عليه يباه جسانا وهو من فلوه نابور على النبي صلى الله عليه وسلم باعمر المؤمنين أنت أعلم هذه الأمة بكينبهم وأثم نبهم

The book ‘Ikmal Al-Deen’ – Majaylawiya, from Muhammad Bin Al-Haysam, from Al-Barqy, from his father, from Abdullah Bin Al-Qasim, from Hayyan Al-Sarraj, from Dawood Bin Suleyman Al-Gassany, from Abu uAl Tufeyl who said,

‘I attended the funeral of Abu Bakr on the day he died, and I attended the day Umar was pledged allegiance to and Ali asws was seated in a corner, when a Jewish youth came. Upon him were good clothing and he was from the sons of Haroun asws, until he stood by the head of Umar. He said, ‘O commander of the faithful! Are you the most learned of this community with their Book and the matters of their Prophet saww?’
He (the narrator) said, ‘Umar lowered his head, so he said, ‘Is it you I mean’, and he reiterated the words upon him. Umar said to him, ‘Why is that?’ He said, ‘I have come to you investigating for myself as I am doubting in my religion’. He said, ‘Besides you there is this youth’. He said, ‘And who is this youth?’ He said, ‘This is Ali asws Bin Abu Talib asws, a cousin of Rasool-Allah saww, and this is the father of Al-Hassan asws and Al-Hassan asws, two (grand) sons asws of Rasool-Allah saww, and this is the husband of (Syeda) Fatima asws daughter asws of Rasool-Allah saww.

The Jew turned towards Ali asws and he said, ‘Are you asws like that?’ He asws said: ‘Yes’. He said, ‘I want to ask you asws about three and three and one’. Amir Al-Momineen asws smiled and said: ‘O Jew! What is preventing you from saying ‘seven’?’ He said, ‘I shall ask you asws about three, and if you asws let me know, I shall ask about what is after these, and if you asws do not know these, I shall know that there isn’t any knowledge for you asws.

Ali asws said: ‘I asws ask you by the god Who Sent you! If asws were to answer you regarding everything what you want, will you leave your religion and enter into my asws Religion?’ He said, ‘I have not come here except for that’. He asws said: ‘So Ask’.

He said, ‘Inform me about the first drop of blood which dripped upon the surface of the earth, which drop was it? And the first spring which gushed upon the surface of the earth, which spring was it? And the first thing which vibrated upon the surface of the earth, which was it?’

Amir Al-Momineen asws answered him, saying to him: ‘Inform me about the other three’. (He said), ‘Inform me about Muhammad saww, how many just Imams asws are there for him saww, and in which Garden is he saww existing, and who is settled with him saww in his saww Garden?’

He asws said: ‘O Jew! For Muhammad saww there are twelve just Imams asws. Neither the abandoners harm them asws nor would they asws be feeling terrified by the opposition of the ones who oppose them asws, and they asws are firmer in the Religion than the tall mountains in the earth; and Muhammad saww would be dwelling in his saww Garden and with him saww would be those twelve just Imams asws’. 
He said, 'You speak the truth. By Allah, I have found it in the Book of my father Haroun. He wrote it by his own hand and Musa my uncle dictated it. Inform me about the one (last question). Inform me about the successor of Muhammad, how long would he live from after him, and would he be dying or would he be murdered?'

He said: 'O Harouny! He would live from after him for thirty years, not increasing by a day nor reducing by a day'. Then he would be struck (by the sword) over here, meaning upon his forehead (and said): 'This (beard) would be dyed from this (head)'.

He (the narrator) said, 'The Harouny shrieked and cut off his religious pendant and he was saying, 'I testify that there is no god except Allah Alone, there being no associates for Him, and I testify that Muhammad is His servant and His Rasool, and you are his successor, who it is befitting you should be above and not have anyone above you, and that you should be revered and not be weakened'.

He (the narrator) said, 'Then Ali (went away) with him to his house and taught him the knowledge of the Religion'.

He said: 'O Harouny! As for you (Jews), you are saying the first drop dripped upon the surface of the earth was when one of the sons of Adam killed his companion (brother), and the first spring to burst forth upon the surface of the earth, which spring is it, and the first tree to have shook upon the surface of the earth, which tree is it?'

‘(The book) ‘I’lam Al-Wara’ – From Al-Kulayni, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father – up to his words, ‘Inform me about the first drop to drip upon the surface of the earth, which drop was it, and the first spring to burst forth upon the surface of the earth, which spring is it, and the first tree to have shook upon the surface of the earth, which tree is it?’
it isn’t like that, but it was when Hawwa\textsuperscript{as} menstruated and before she\textsuperscript{as} had given birth to her\textsuperscript{as} son.

And as for you (Jews), you are saying the first spring to have burst forth upon the surface of the earth is the sprig which is at Bayt Al-Maqdis, and it isn’t like that, but it is the spring of life which Musa\textsuperscript{as} and his\textsuperscript{as} youth had paused at, and with them was the salted fish. It dropped into it and was revived. And this is the water, no deceased would attain from it except it would live.

And as for you (Jews), you are saying the first tree to have shook upon the surface of the earth is the tree from which was (built) the ship of Noah\textsuperscript{as}, and it isn’t like that. But is it the date tree which was brought down from the Paradise, and it is Al-Ajwa, and from it branched out all what you see from the types of date trees’.

He said, ‘You\textsuperscript{asws} speak the truth. By Allah\textsuperscript{azwj} Who, there is no god except He\textsuperscript{azwj} I do find this in the books of my father\textsuperscript{as} Haround, written by his\textsuperscript{as} hand and dictated by my uncle\textsuperscript{as} Musa\textsuperscript{as}.

Then he said, ‘Inform me about the other three’ – and he mentioned similar up to the end of the Hadeeth’.\textsuperscript{849}

\textsuperscript{849} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 42 H 6 b
Ali⁴⁴⁵⁵⁵ said to him: ‘O Harouny! For Muhammad⁴⁴⁵⁵⁵, after him⁴⁴⁵⁵⁵, there are twelve just Imams⁴⁴⁵⁵⁵. The abandonment of the one abandoning them⁴⁴⁵⁵⁵ would not harm them⁴⁴⁵⁵⁵, nor would they⁴⁴⁵⁵⁵ be lonely due to the opposition of the ones opposing them⁴⁴⁵⁵⁵. They⁴⁴⁵⁵⁵ are more affirmed in the religion of Allah⁴⁴⁵⁵⁵ than the tall mountains; and the house of Muhammad⁴⁴⁵⁵⁵ is in the Garden of Eden, and the ones to dwelling with him⁴⁴⁵⁵⁵ would be those twelve’.

The man became a Muslim and said, ‘You⁴⁴⁵⁵⁵ are foremost with this seat than this one (Umar). You⁴⁴⁵⁵⁵ are the one who should be above, not having others above him⁴⁴⁵⁵⁵, and exalted, not being exalted upon’.⁴⁴⁵⁵⁵

And Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Yahya Al-Madany, from Abu Haround Al-Abdy, from Abu Saeed Al-Khudry who said,

‘I was present when Abu Bakr died, and Umar became caliph. A Jew from the great ones of Yasrib (old name of Medina) came. The Jews of Al-Medina claimed that he was most learned of his time, until he was pushed to Umar. He said to him, ‘O Umar! I have come intending Al-Islam, for if you were to inform me about what I am asking about, then you are most learned of the companions of this Book and the Sunnah, and entirety of what I want to ask about’.

He (the narrator) said, ‘Umar said, ‘I am not over there (with that status), but I shall guide you to one who is most learned of our community with the Book, and the Sunnah, and the entirety of what you have asked about, and he⁴⁴⁵⁵⁵ is that one!’ – and he gestured towards

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⁴⁴⁵⁵⁵ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen⁴⁴⁵⁵⁵, Ch 42 H 7
Ali\textsuperscript{asws}. The Jew said to him, ‘O Umar! If this one was like what you are saying, so what is the matter for you and the allegiances of the people, and rather that one is your most learned?’

فَزَبَرَهم ثُمَّ إِنَّ الْيَهمودِيَّ قَامَ إِلَ عَلِيٌّ ع فَقَالَ أَنْتَ كَمَا ذَكَرَ عممَرم فَقَالَ وَ مَا قَالَ عممَرم فَأَخْبَََهم قَالَ فَإِنْ كَمْ الْيَهودِيَّ سَأَلْتُكَ عَنِ أَضْحَى أمرِيدم أَنْ أَعْلَممهَا أَحَدٌ مِنْكممْ فَأَعْلَمهم صَادِقمونَ وَ مَعَ ذَلِكَ أَدْخِلْتُ الْْذِينَ دُعُوكمم خَيرْم الْْممَمِ وَ أَعْلَمهم صَادِقمونَ وَ مَعَ ذَلِكَ أَدْخِلْتُ الْْذِينَ دُعُوكمم خَيرْم الْْممَمِ نَّسْلَمِ

Omar rebuked him. Then the Jews stood up to Ali\textsuperscript{asws} and said, ‘Are you\textsuperscript{asws} like what Umar has mentioned?’ He\textsuperscript{asws} said: ‘And what did he say?’ He informed him\textsuperscript{asws}. He said, ‘I shall ask you\textsuperscript{asws} about things I want to know. Does anyone from you know? So, I shall come to known that you (Muslims) in your claim are best of the communities, and I shall know that they are truthful, and along with that, I shall enter into your religion Al-Islam’.

فَقَالَ أمِيرم الْممؤْمِنِينَ ع نَعَمِ أنَا كَمَا ذَكَرَ لَكَ عممَرم سَلْ عَمَّا بَدَا لَكَ أمخْبَِْكَ عَنْهم إِنْ شَاءَ الْلَّهمُ

Amir Al-Momineen\textsuperscript{asws} said: ‘Yes, I\textsuperscript{asws} am like what Umar has mentioned to you. Ask about whatever comes to you, I\textsuperscript{asws} shall inform you about it, if Allah\textsuperscript{azwj} so Desires’.

فَقَالَ سَلْ عَمَّا بَدَا لَكَ يَا ي َهمودِيُّ قَالَ أَخْبَِْنِِ عَنْ أَوَّلِ حَجَرٍ ومضِعَ عَلَى وَجْهِ الَْْرْضِ وَ أَوَّلِ شَجَرَةٍ غمرِسَتْ عَلَى وَجْهِ الَْْرْضِ فَأَخْبَََهم أمِيرم الْممؤْمِنِينَ ع

He said, ‘Inform me about three, and three, and one’. Ali\textsuperscript{asws} said to him: ‘O Jew! Why? Why did you not say, ‘Inform me about seven?’ The Jew said, ‘You\textsuperscript{asws}, if you\textsuperscript{asws} were to inform me with the three, I shall ask you about the (other) three, or else I shall stop, and if you\textsuperscript{asws} were to answer me regarding these seven, then you\textsuperscript{asws} are most learned of the people of the earth, and their superior, and foremost of the people with the people’.

فَقَالَ سَلْ عَمَّا بَدَا لَكَ يَا ي َهمودِيُّ قَالَ أَخْبَِْنِِ عَنْ أَوَّلِ حَجَرٍ ومضِعَ عَلَى وَجْهِ الَْْرْضِ وَ أَوَّلِ شَجَرَةٍ غمرِسَتْ عَلَى وَجْهِ الَْْرْضِ فَأَخْبَََهم أمِيرم الْممؤْمِنِينَ ع

He said, ‘Ask about whatever comes to you, O Jew!’ He said, ‘Inform me about the first stone to be placed upon the surface of the earth, and the first tree to be planted upon the surface of the earth, and the first spring to burst forth upon the surface of the earth’. Amir Al-Momineen\textsuperscript{asws} informed him.

ثُمَّ قَالَ لَهم الْيَهمودِيُّ فَأَخْبَِْنِِ عَنْ هَذِهِ الْْممَّةِ كَمْ لََْا مِنْ إِمَامِ همدًى وَ أَخْبَِْنِِ عَنْ نَبِيضكممْ مُمَمَّدٍ أَيْنَ مَنْزِلمهم فِِ الَْْنَّةِ وَ أَخْبَِْنِِ مَنْ مَعَهم فِِ الَْْنَّةِ

Then the Jew said to him\textsuperscript{asws}, ‘Inform me about this community, how many guiding Imams\textsuperscript{asws} are there for it? And inform me about your Prophet\textsuperscript{saww}, Muhammad\textsuperscript{saww} where is his\textsuperscript{saww} house in the Paradise? And inform me, who would be with him\textsuperscript{saww} in the Paradise?’

فَقَالَ لَهم أمِيرم الْممؤْمِنِينَ ع إِنَّ لَِْذِهِ الْْممَّةِ اث ْنَِْ عَشَرَ إِمَامَ همدًى مِنْ ذمُّرديَّةِ نَبِيضهَا وَ هممْ مِنِض وَ أَمَّا مَنْزِلم نَبِيضنَا ص فِِ الَْْنَّةِ فَهِيَ أَفْضَلمهَا وَ أَشْرَف مهَا جَنَّةم عَدْنٍ وَ أَمَّا مَنْ مَعَهم فِِ مَنْزِلِهِ مِنْهَا ف َهَؤملََءِ الَِث ْنَا عَشَرَ مِنْ ذمُّرديَّتِهِ وَ أممُّهممْ وَ جَدَّت مهممْ أممُّهممْ وَ ذَرَارِي ُّهممْ لََ يَشْرَكمهممْ فِيهَا أَحَدٌ.
Amir Al-Momineen asws said: ‘For this community, there are twelve guiding Imams asws from the offspring of its Prophet saww, and they asws are from me asws; and as for the house of our Prophet saww in the Paradise, it is its superior and its noblest Grade of Eden and as for the ones to be with him saww in his saww house from it, it would be those twelve from his saww offspring, and their asws mothers asws and their grandmothers asws, mothers asws of their asws mothers asws, and their asws offspring. No one else would participate in it with them asws.’

851 The book ‘Al-Muqtazab’ of Ibn Ayyash – From Ahmad Bin Muhammad Bin Ziyad Al-Qattan, from Muhammad Bin Ghalib Al-Zaby from Hilal Bin Uqbah, from Hayyan Bin Abu Bishr, from Marouf Bin Kharbuz, from Abu Al-Tufayl who said,

‘I heard Ali asws saying: ‘On the Night of Pre-destination (Laylat Al-Qadr), there descends upon the successors asws after Rasool-Allah saww what descends’. It was said to him asws, ‘And who are the successors asws, O Amir Al-Momineen asws?’

قال أنا و أخذ عشر من ملحي هم الأئمة المحتملون

He asws said: ‘I asws, and eleven from my asws Sulb, they asws are the Imams asws the ones narrated to (by Allah asw)."

قال معرفه ملاقيت أنا عبد الله مؤل ابنا عماماً لنأمهماً فحدثنا هذا الحديث فقال حفظت ابن عامي يحدث بذلك و يقرأ و ما آرسته من قلبي من

Marouf (the narrator) said, ‘I met Abdullah, a slave of Ibn Abbas, at Makkah. I narrated to him with this Hadeeth. He said, ‘I heard Ibn Abbas narrating with that, and he recited: And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52], and he said, ‘By Allah asw! They asws are the Muhaddith (ones narrated to by Allah asw).’

851 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 42 H 8
CHAPTER 43 – TEXTS OF AL-HASSANANAIN\textsuperscript{asws} (AL-HASSAN\textsuperscript{asws} AND AL-HUSAYN\textsuperscript{asws}) UPON THEM\textsuperscript{asws}

1 - نص، كتابة الأثر على بن محمد عن محمد بن عمر الجنابي عن أحمد بن واقد عن عبد الله بن العبد، عن عبد الحميد بن أبي ضرفة عن علي بن أبي طالب عن الأئمة. قال: "الحسن بن علي عليه السلام عن رسول الله صلى الله عليه وسلم: "ثقة من حليلي الحسنين وثوابهم مهدئي هذه الأمة".

(The book) ‘Kifayat Al-Aser’ – Ali Bin Muhammad, from Muhammad Bin Umar Al-Jiany, from Ahmad Bin Waqid, from Ibrahim Bin Abdullah, from Abdullah Bin Abdul Hameed, from Abu Zamrah, from Abayah, from Al-Asbagh who said,

'I heard Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} saying: 'The Imams\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww} are twelve, nine being from the Sulb of my\textsuperscript{asws} brother\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, and from them\textsuperscript{asws} is Mahdi\textsuperscript{asws} of this community’".\textsuperscript{853}

2 - نص، كتابة الأثر الحسنين بن علي بن موسى عن هارون بن موسى بن مهدي بن أحمد بن مالك الفارزي عن الحسنين بن علي بن محمد بن موسى بن محمد بن جعفر عن النبي صلى الله عليه وسلم. قال: "ثقة من حليلي الحسنين وثوابهم مهدئي هذه الأمة.

(The book) ‘Kifayat Al-Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Malik Al-Fazary, from Al-Husayn Bin Ali, from Furat Bin Ahnaf, from Jabir Bin Yazeed Al-Jufy,

‘From Muhammad\textsuperscript{asws} Bin Ali Al-Baqir\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and Zayn Al-Abideen\textsuperscript{asws} having said: ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘The Imams\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww} are of the number of captains of the children of Israel, and from us\textsuperscript{asws} is Mahdi\textsuperscript{asws} of this community’’.\textsuperscript{854}

3 - نص، كتابة الأثر الحسنين بن الحسنين بن أبي بكر بن عبد الرحمن بن محمد بن أحمد بن محمد بن أحمد بن الحسن بن الحسن بن الحسن بن علي بن أبي طالب عن علي بن أبي طالب عن النبي صلى الله عليه وسلم عند رسول الله صلى الله عليه وسلم في عده في شهر الجهر.

The book) ‘Kifayat Al-Aser’ – Muhammad Bin Al-Hassan Bin Al-Husayn Bin Ayoub, from Muhammad Bin Al-Husayn Al-Bazufari, from Ahmad Bin Muhammad Al-Hamdan, from Al-Qasim Bin Muhammad Bin Hammam, from Giyas Bin Ibrahim, from Ismail Bin Abu Ziyad, from Yunus Bin Arqam, from Aban Bin Abu Ayyash, from Suleyman Al-Qasry who said,

‘I asked Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} about the Imamate. He\textsuperscript{asws} said: ‘Number of the months of the year’”.\textsuperscript{855}

\textsuperscript{853} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 43 H 1
\textsuperscript{854} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 43 H 2
\textsuperscript{855} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 43 H 3
‘From Al-Husayn Bin Aliasws, and a man had asked himasws about the Imamsasws. Heasws said: ‘Number of the captains of the children of Israel, nine being from myasws sons and theirasws last one is Al-Qaimasws.

And I have heard Rasool-Allahsaww saying: ‘Receive glad tidings! Then receive glad tidings!’ – three time. But rather, an example of mysaww Household is like an example of a garden a general army eats from it, then a general army eats from it (multitudes) to its end, an army its width is of an ocean, and its depth is long and branched out and its shield is excellent.

And how can a community be destroyed and Isaww am its beginning, and twelve from after measaww are from the chiefs of the ones of understanding, and the Messiahas Bin Maryamas is their last. But, destruction would be among what is between that, is lewdness and trouble. They aren’t from measaww and Isaww am not from them”.

(I was in the presence of Al-Husaynasws when a man from the Arabs entered to see himasws, veiled, very dark brown complexion. He greeted, and Al-Husaynasws returned the greetings unto him. He said, ‘O sonasws of Rasool-Allahsaww! There is an issue’. Heasws said: ‘Give!’

قال كَيْفَ تَهْلِكم أممَّةٌ أَنَا أَوَّلْمَا وَ اثَّنَا عَشَرَ مِنْ بَعْدِي مِنَ السُّعدَاءِ أمولِ الَّلْبَابِ وَ الْمَسِيحم ابْنَ مَرْيَََ آخِرِهَا وَ لَكِنْ يَهْلِكم فِيمَا بَينَ ذَلِكَ ثَبَجم الَّرْجِ لَيْسموا مِنِض وَ لَسْتم مِنْهممْ.

وَ كَيْفَ تهْلِكم عِنْدَ الْمسَينِ ع إِذْ دَخَلَ عَلَيْهِ رَجمٌ مِنَ الْعَرَبِ ممتَلَثضماً أَسرَم شَدِيدم السُّمْرَةِ فَسَلَّمَ فَرَدَّ عَلَيْهِ الْمسَينْ ع فَقَالَ يَا ابْنَ رَسِمْهِ اللَّهِ مَسْأَلَةٌ فَقَالَ هَاتِ".

He said, ‘How much is there between the Eman and the certainty?’ He\textsuperscript{asws} said: ‘Four fingers’. He said, ‘How?’ He\textsuperscript{asws} said: ‘The Eman is what we hear, and the certainty is what we see, and between the ears and the eyes are four fingers’.

قَالَ فَكَمْ بَينَ السَّمَاءِ وَ الَّاَّْْرْضِ قَالَ دَعْوَةٌ مَمسْتَجَابَةٌ قَالَ فَكَمْ بَينَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةٌ لِلشَّمْسِ

He said, ‘How much is there between the sky and the earth?’ He\textsuperscript{asws} said: ‘A supplication answered’. He said, ‘How much is there between the east and the west’. He\textsuperscript{asws} said: ‘A travel distance of a day for the sun’.

قَالَ صَدَقْتَ يَا ابْنَ رَسمولِ اللَّهِ فَأَخْبَِْنِِ عَنْ عَدَدِ الَْْئِمَّةِ ب َعْدَ رَسمولِ اللَّهِ ص قَالَ اث ْنَا عَشَرَ عَدَدَ ن مقَبَاءِ بَنِِ إِسْرَائِي

He said, ‘You\textsuperscript{asws} speak the truth, O Ibn Rasool-\textsuperscript{Allah} saww! Inform me about the number of Imams\textsuperscript{asws} after Rasool-\textsuperscript{Allah} saww’. He\textsuperscript{asws} said: ‘Twelve, number of captains of the children of Israel’. He said, ‘Name them to me’.

قَالَ فَقَامَ الَْْعْرَابُِِّ وَ هموَ ي َقمولم - مَسَحَ النَّبُِّ جَبِينَهم - ف َلَهم بَرِيقٌ فِِ الْْمدمودِ - أَب َوَاهم - مِنْ أَعْلَى ق مرَيْشٍ - وَ جَدُّهم خَي ْرم الْْمدمودِ

He (the narrator) said, ‘Al-Husayn\textsuperscript{asws} lowered his\textsuperscript{asws} head, then raised his\textsuperscript{asws} head and said: ‘Yes, I shall inform you, O Arab brother. The Imam\textsuperscript{asws} and the caliph after Rasool-\textsuperscript{Allah} saww is my\textsuperscript{asws} father\textsuperscript{asws} Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and\textsuperscript{asws} and nine from my\textsuperscript{asws} sons\textsuperscript{asws}, from them\textsuperscript{asws} is my\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}, and after him\textsuperscript{asws} his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws}, and after him\textsuperscript{asws} his\textsuperscript{asws} son\textsuperscript{asws} Ja’far\textsuperscript{asws}.

وَ بِعَدَةٍ مَومَيِّنَةٍ وَ بَعَدَةٍ عَلَىِّ الْآخِرِ ا لزَّمَانِ

And after him\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Musa\textsuperscript{asws}, and after him\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}, and after him\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws}, and after him\textsuperscript{asws} is his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}, and after him\textsuperscript{asws} is his\textsuperscript{asws} son Al-Hassan\textsuperscript{asws}, and after him\textsuperscript{asws} is the replacement Al-Mahdi\textsuperscript{asws}. He\textsuperscript{asws} is the ninth from my\textsuperscript{asws} sons\textsuperscript{asws}. He\textsuperscript{asws} stand with the religion at the end of times’.

قَالَ فَقَمَ الْآخِرِيَّانِ وَ هِوَ يَقولُ - مَسْحُ النَّبِّيِّ خَيْرَهُ - أَبْوَاهُ مِنْ أَشْقَارٍ قَرْيِّي -
The Bedouin stood up and he was saying (a couplet), 'The Prophet\(^{saww}\) wiped his\(^{asws}\) forehead, for him\(^{asws}\) was a shine in the cheeks. His\(^{asws}\) fathers are from the high Quraysh, and his\(^{asws}\) grandfather\(^{asws}\) is best of the grandfathers'. 857

(The book) ‘Uyoon Akhbar Al-Reza\(^{asws}\) – Al-Hamdany, from Ali, from his father, from Al-Harqy, from Wakie, from Al-Rabie Bin Sa’ad, from Abdul Rahman Bin Saleyt who said,

‘Al-Husayn\(^{asws}\) Bin Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) said: ‘From us\(^{asws}\) there are twelve Guided ones. The first of them\(^{asws}\) is Amir Al-Momineen Ali\(^{asws}\) Bin Abu Talib\(^{asws}\), and their\(^{asws}\) last one is the ninth from my\(^{asws}\) sons\(^{asws}\), and he\(^{asws}\) is one rising with the truth. Allah\(^{azwj}\) Exalted will Revive the earth after its death, and He\(^{azwj}\) will Cause the religion of truth to prevail by him\(^{asws}\) upon all the Religions, and even if the Polytheists dislike it [9:33].

From him\(^{asws}\) would be an occultation during it a people would renege and another would be affirmed upon the religion. They would be hurt and it would be said to them, ‘When will this Promise (be fulfilled) if you were truthful?’ [34:29]. But, the one patient upon the harm and the belying during his\(^{asws}\) occultation would be at the status of the fighter with the sword in front of Rasool-Allah\(^{saww}\), 858.

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857 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 43 H 5
858 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\(^{asws}\), Ch 43 H 6
CHAPTER 44 – TEXT OF ALI asws BIN AL-HUSAYN asws UPON THEM asws

He asws said to me: ‘O Kankan! The Masters asws of the Command (Ul Al-Amr) are those Allah aswj had Made to be Imams asws for the people, and He aswj Obligated upon them obedience to them asws – Amir Al-Momineen Ali asws Bin Abu Talib asws, then Al-Hassan asws, then Al-Husayn asws two sons of Ali asws Bin Abu Talib asws, then the command ended up to us asws.

Then he asws was silent, so I said to him asws, ‘O my Master asws! It has been reported to us that Amir Al-Momineen asws said: ‘The earth cannot be vacant from a Divine Authority of Allah aswj upon His aswj servants. So, who is the Divine Authority and the Imams asws after you asws?’

He asws said: ‘My asws son asws Muhammad asws, and his asws name in the Torah is ‘Baqir’. He asws will expound the knowledge with an expounding. He asws is the Divine Authority and the Imam asws after me asws, and from after Muhammad aswjs would be his asws son asws Ja’far asws, and his asws name in the presence of the inhabitants of the sky is ‘Al-Sadiq’.

I said to him asws, ‘O my Master asws! How did his asws name come to be ‘Al-Sadiq’ (the truthful), and all of you (Imams aswjs) are truthful?’

He asws said: ‘My asws father asws narrated to me asws from his asws father asws that Rasool-Allah aswjs said: ‘When there would be coming (to the world) of my aswjs son Ja’far asws Bin...’
Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, then name him\textsuperscript{asws} as ‘Al-Sadiq’ (the truthful), for the fifth from his\textsuperscript{asws} sons whose name would be Ja’far would claim the Imamate, being audacious upon Allah\textsuperscript{awj} and lying upon Him\textsuperscript{zwj}.

So, in the Presence of Allah\textsuperscript{awj} is ‘Ja’far Al-Kazzab’ (Ja’far the liar), the fabricator upon Allah\textsuperscript{awj}, the claimant of what isn’t for him, with (help of) the adversaries against his father (10\textsuperscript{th} Imam\textsuperscript{asws}), and the envier to his brother (11\textsuperscript{th} Imam\textsuperscript{asws}). He is the one who will uncover the secrets of Allah\textsuperscript{awj} during the occultation of a Guardian\textsuperscript{asws} of Allah\textsuperscript{awj}.

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} cried intensely, then said, ‘It is as if I\textsuperscript{asws} am with Ja’far the liar and he has been instructed by the tyrant of his time to investigate the matter of the Guardian\textsuperscript{asws} of Allah\textsuperscript{awj}, and the one hidden in the Protection of Allah\textsuperscript{awj}, relying with a wife of his father\textsuperscript{asws}, being ignorant of him\textsuperscript{asws} being blessed to, and eager upon killing him\textsuperscript{asws} if he is victorious with him\textsuperscript{asws}, and coveting regarding inheritance of his father, until he seized it without his right’.

Abu Khalid said, ‘I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Even that would happen?’ He\textsuperscript{asws} said: ‘Yes, by my\textsuperscript{asws} Lord\textsuperscript{awj}! That is written with us\textsuperscript{asws} in the parchment in which is mention of the Trials which would flow upon us\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww}.

Abu Khalid said, ‘I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Then what is that which would happen?’ He\textsuperscript{asws} said: ‘Then the occultation would stretch with the Guardian\textsuperscript{asws} of Allah\textsuperscript{awj}, the twelfth from the successors\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and the Imams\textsuperscript{asws} from after him\textsuperscript{aww}.

O Abu Khalid! The people of the era of his\textsuperscript{asws} occultation and ones speaking with his\textsuperscript{asws} Imamate, and the ones waiting for his\textsuperscript{asws} appearance are superior than the people of every era, because Allah\textsuperscript{awj}, Exalted is his\textsuperscript{asws} Mention. They will be Granted, from the intellect and understanding and the recognition, the occultation from them would become at the status of witnessing (the Imam\textsuperscript{asws}) due to it, and during that era, they would be made to be at the
status of the fighters with the sword in front of Rasool-Allah ﷺ. They are the truly sincere ones, and our ﷺ true Shias, and the callers to the religion of Allah ﷺ secretly and openly’.

وَ قَالَ رَبِّ انتِظَارٍ مِنْ أَعْظَمِ الْفَرَجِ

And he ﷺ said: ‘Awaiting the relief is mightier than the relief itself’.

I entered to see Ali ﷺ, and he was seated in his prayer niche. I sat down until he turned and faced towards me with his face, wiping his hand upon his beard. I said, ‘O my Master! Inform me, how many Imams will there happen to be after you?’ He ﷺ said: ‘Eight’.

أَبَنْكِ إِلَّا بِلَوْغِهِ أَيُّهَا الرَّفِيُّ عِنْدَ رَسُولِ اللَّهِ ﷺ

I said, ‘And how is that so?’ He ﷺ said: ‘Because the Imams after Rasool-Allah ﷺ are twelve, being a number of the tribes (of children of Israel) from the past. I am the fourth, and eight from my sons would be Imams of the righteous. One who loves us and works by our instructions would be with us in the lofty peaks, and one who hates us, or rejects one of us, he would be a disbeliever in Allah ﷺ and His Signs’.

أَمَّنْ يَصُوبُ عَلَى الْبَاقِرِ أَخْبَاهُ أَنَّهُ بَاِتُّ عَلَى الْبَاقِرِ كَانَ مَعَهُ’

From his father Ali ﷺ, he (the narrator) said, ‘He used to say: ‘Call my son Al-Baqir for me’, and I said to my son Al-Baqir – meaning Muhammad ﷺ. I said to him, ‘O father! And why do you name him as ‘Al-Baqir’?’

859 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen ﷺ, Ch 44 H 1
He (the narrator) said, ‘He asws smiled, and I had not seen him asws smile before that. Then he asws performed Sajdah for Allah aswj the Exalted, prolonged. I heard him saying in his asws Sajdah: ‘O Allah aswj! For You aswj is the Praise, my Master aswj, upon what You aswj have favoured upon us aswj People aswj of the Household’ – repeating that repeatedly.

I said, ‘So, how many Imam aswjs would there be after him aswjs?’ He asws said: ‘Seven, and from them aswjs is the Mahdi aswjs who will be standing with the religion at the end of times’.

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3. From Zayd son of Ali aswjs Bin Al-Husayn aswjs having said: ‘While my father aswjs was with one of his aswjs companions when a man stood up to him aswjs and said, ‘Did your Prophet asaww pact to you all how many Imams aswjs there would happen to be after him aswjs?’ He aswjs said: ‘Yes, twelve, being a number of the captains of the children of Israel’.

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861 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen aswjs, Ch 44 H 3
862 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen aswjs, Ch 44 H 4
‘From Al-Husayn son of Aliٴ asws Bin Al-Husaynٴ asws having said, ‘A man asked my fatherٴ asws about the Imamsٴ asws. Heٴ asws said: ‘Twelve, seven from the Sulb of this oneٴ asws’ – and heٴ asws place hisٴ asws hand upon a shoulder of myٴ asws brotherٴ asws Muhammadٴ asws,’ 863
CHAPTER 45 – TEXTS OF AL-BAQIR\textsuperscript{asws} UPON THEM\textsuperscript{asws}

1 - 'From Abu Ja'far Al-Baqir\textsuperscript{asws} having said: 'The Imams\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww} are like the number of captains of the children of Israel, and they were twelve. The successful is the one who befriends them\textsuperscript{asws}, and destroyed is the one who is inimical to them\textsuperscript{asws}.'

2 - 'From Abu Ja'far Al-Baqir\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} looked around, and there, upon the Base of the Throne was inscribed: “There is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{azwj} is Rasool\textsuperscript{azwj} of Allah\textsuperscript{azwj}. I\textsuperscript{azwj} Support him\textsuperscript{saww} with Ali\textsuperscript{asws} and Help him\textsuperscript{saww} with Ali\textsuperscript{asws}.”'

And my\textsuperscript{saww} father\textsuperscript{asws} has narrated to me\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} looked around, and there, upon the Base of the Throne was inscribed: “There is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{azwj} is Rasool\textsuperscript{azwj} of Allah\textsuperscript{azwj}. I\textsuperscript{azwj} Support him\textsuperscript{saww} with Ali\textsuperscript{asws} and Help him\textsuperscript{saww} with Ali\textsuperscript{asws}.”'


And I\textsuperscript{saww} saw: ‘O Lord\textsuperscript{azwj}! Who are they\textsuperscript{asws}, those I\textsuperscript{saww} see them\textsuperscript{asws}?’ He\textsuperscript{azwj} said: “O Muhammad\textsuperscript{saww}! This is a Noor of your\textsuperscript{saww} successor\textsuperscript{asws}, and your\textsuperscript{saww} two grandsons\textsuperscript{asws}, and these are Noors of the Imams\textsuperscript{asws} from your\textsuperscript{saww} offspring. By them\textsuperscript{asws} I\textsuperscript{saww} shall Reward, and by them\textsuperscript{asws} I\textsuperscript{saww} shall Punish (their\textsuperscript{asws} enemies)

\textsuperscript{864} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 45 H 1
‘I entered to see my Master asws Abu Ja’far Muhammad asws Bin Ali-Baqir asws. I said, ‘O son asws of Rasool-Allah saww! I have said (composed) couplets about you asws all. Will you asws permit me in reciting these?’ He asws said: ‘But, these are the ‘white days’ (13th to 15th Ramazan)’. I said, ‘It is regarding you (Imams asws) in particular’. He asws said: ‘Give’.

فَأَنْشَأْتم أَقمولم- أَضْحَكَنِِ الدَّهْرم وَ أَبْكَانِِ وَ الدَّهْرم ذمو صَرْفٍ وَ أَلْوَا- لِتِسْعَةٍ بِالطَّفض قَدْ غمودِرموا- صارموا جََِيعاً رَهْنَ أَكْفَانٍ.

I prosed saying, ‘The times made me laugh and made me cry, and the times are with changes and the colours, for nine at Al-Taff (Karbala) who were betrayed (and) they all became pledged to their shrouds’.

فبكي ع و بكى أبو عبد الله ع و سُفْح جَارِيةً نبكي من وراء الحداء فلما بلغت إلى قول- و الدهر ذمو صراحُ و أليمين هُيَّجَ أحزانِ.

He asws cried, and Abu Abdullah asws cried, and I heard the maid crying from behind the curtain. When I reached to my words, ‘And the six, there was not recompense with them, the sons of Aqeel, best of the horsemen. Then Ali asws (Bin Al-Husayn asws) best of their Masters asws, their mention stirs my grief’.

فبكي ع و بكى أبو عبد الله ع و سُفْح جَارِيةً نبكي من وراء الحداء فلما بلغت إلى قول- و الدهر ذمو صراحُ و أليمين هُيَّجَ أحزانِ.

He asws cried, then said: ‘There is no man who mentions us asws, or we are mentioned in his presence, water (a tear) comes out from his eyes, and even if it is like the wing of a mosquito, except Allah asw would Construct for him a building in the Paradise, and Made that tear to be a veil between him and the Fire’.

فلمان بلغت إلى قول- أو شامبا يُؤم ما من الآن و قد ذَلِلْتممْ بعْدَ عِز و ما أَدْفَعم ضَيْماً حِينَ يَغْشَانِِ.

When I reached to my words, ‘One who was cheerful with what has touched (afflicted) you asws all, or gloats a day from now, so he has humiliated you asws after honour. I have not pushed away any grief when it overcame me’.

أحَد يبدي لِمَ قال اللَّهُمَّ الدهر دُكْمَيْنِي ما تَقَدَّمَ من ذَهِبٍ وِ ما تَأْخَر
He asws held my hand, then said: ‘O Allah azwj! Forgive for Al-Kumeyt whatever has preceded from his sins and whatever is delayed’.

When I reached to my words, ‘When will the truth be established among you asws all! When will your asws Mahdi asws the second be rising!’

He asws said: ‘Quickly, if Allah azwj so Desires’. Then he asws said: ‘O Abu Al-Mustaheel! Our asws Qaim asws, he asws is the ninth from the sons asws of Al-Husayn asws, because the Imams asws after Rasool-Allah saww are twelve, he asws is Al-Qaim asws.

I said, ‘O my Master asws! So, who are these twelve?’ He asws said: ‘First of them asws is Ali asws Bin Abu Talib asws, and after him asws Al-Hassan asws and Al-Husayn asws, and after Al-Husayn asws, Ali asws Bin Al-Husayn asws, and asws. Then after me asws is this one asws – and he asws placed his asws hand on a shoulder of Ja’far asws.

I said, ‘So, from after this one asws?’ He asws said: ‘His asws son asws is Musa asws, and after Musa asws his asws son asws Ali asws, and after Ali asws his asws son asws is Muhammad asws, and after Muhammad asws his asws son asws Ali asws, and after Ali asws his asws son asws is Al-Hassan asws, and he asws is father asws of Al-Qaim asws who fill emerge and fill the world with fairness and justice, just as it would have been filled with injustice and tyranny and heal the chests of our asws Shias’.

I said, ‘So, when will he asws emerge, O son asws of Rasool-Allah saww?’ He asws said: ‘Rasool-Allah saww had been asked about that. He saww had said: ‘But rather, his asws example is like an example of the Hour, It will not come to you except suddenly’. [7:187]’.

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From Abu Ja’far\textsuperscript{asws} having said: ‘There will happen to be nine Imams\textsuperscript{asws} after Al-Husayn Bin Ali\textsuperscript{asws}, ninth of them\textsuperscript{asws} being their\textsuperscript{asws} Qaim\textsuperscript{asws}, \textsuperscript{866}.

4. – N – (The book) ‘Al-Khisaaal’ – My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer, saying: ‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘We\textsuperscript{asws} are twelve Imams\textsuperscript{asws}, from them\textsuperscript{asws} are Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}, then the Imams\textsuperscript{asws} from sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, \textsuperscript{868}.

5. – N – (The books) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} (and) ‘Al-Khisaaal’ – Ibn Masrour, from Ibn Aamir, from Al-Moallah, from Al-Washa, from Aban Bin Usman, from Zurara who said, saying: ‘Twelve Imams\textsuperscript{asws} from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, all of them\textsuperscript{asws} are ‘Muhaddisoun’ (ones narrated to by Allah\textsuperscript{awj}), after Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is from them\textsuperscript{asws}, \textsuperscript{869}.

6. – N – (The books) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} (and) ‘Al-Khisaaal’ – Majaylawiya, from Al-Kulayni, from Abu Ali Al-Ash’ari, from Al-Husayn Bin Ubeydullah, from Al-Khashab, from Ali Bin Sama’at, from Ali Bin Al-Hassan Bin Rabaat, from his father, from Ibn Uzina, from Zurara who said, saying: ‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah Mighty and Majestic Sent Muhammad\textsuperscript{saww} to the Jinn and the human beings, and Made twelve successors\textsuperscript{asws} to be from after him\textsuperscript{saww}, from them\textsuperscript{asws} is one who preceded and from them\textsuperscript{asws} is one who remains, and every successor\textsuperscript{asws}, a Sunnah flowed him\textsuperscript{asws}, and the successors\textsuperscript{asws}, those who are from after Muhammad\textsuperscript{saww} are upon the Sunnah of successors of Isa\textsuperscript{as}, and they were twelve, and Amir Al-Momineen\textsuperscript{asws} was upon the Sunnah of the Messiah’.’

7. – N – (The books) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} (and) ‘Al-Khisaaal’ – My father, from Ali Bin Ibrahim, from Al-Yaqteeney and Ibn Abu Al-Khattab, both together from Muhammad Bin Al-Fuzeiy, from Al-Sumali, saying: ‘There will happen to be nine Imams\textsuperscript{asws} after Al-Husayn Bin Ali\textsuperscript{asws}, ninth of them\textsuperscript{asws} being their\textsuperscript{asws} Qaim\textsuperscript{asws}, \textsuperscript{866}.

\textsuperscript{866} Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 45 H 3
\textsuperscript{867} Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 45 H 4
\textsuperscript{868} Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 45 H 5
\textsuperscript{869} Bihar Al Anwar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 45 H 6
I and Abu Baseer, and Muhammad Bin Imran, a slave of Abu Ja’far asws were in his house, and Muhammad Bin Imran said, ‘I heard Abu Abdullah asws saying: ‘We asws are twelve Imams asws, Muhaddith(s) (ones narrated to by Allah azwj).’

Abu Baseer said to him, ‘By Allah azwj! You have heard than from Abu Abdullah asws?’ He swore to him once or twice on oath that he had heard it. Abu Baseer said, ‘But I have heard it from Abu Ja’far asws.

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I heard Abu Ja’far asws saying: ‘Twelve Imams asws from the Progeny asws of Muhammad asws, all of them asws are Muhaddith(s) – sons asws of Rasool-Allah saww and son of Ali asws Bin Abu Talib asws. Rasool-Allah asws and Ali asws both are their asws fathers.

I was in the presence of Abu Ja’far Muhammad Al-Baqir asws one day, when the ones in his asws presence differed. He asws said to me: ‘O Abu Hamza! From the inevitable which there is no change for it in the Presence of Allah azwj, is rising of our asws Qaim asws. So, the one who doubts in what I asws saying, would meet Allah azwj while he is a Kafir with Him azwj and a rejector to Him azwj.’
Then he asws said: ‘By my asws father asws and my asws mother asws! The one asws named with my asws name, and the one asws titled with my asws teknonym, is the seventh from after me asws. By my asws father asws! He asws is the one who will fill the earth with justice and fairness like what it would have been filled with injustice and tyranny’.

And he asws said: ‘O Abu Hamza! One who comes across him asws and does not submit to him asws, so he has not submitted to Muhammad saww and Ali asws, and It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, [5:72], and it is an evil abode for the unjust.

And clearer than this, by the Praise of Allah azwj, and more radiant, and more manifest, and more blossoming for the Allah azwj Guides and Favours to him, are the Words of Allah azwj the Exalted in the Decisive of His azwj Book: Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these, [9:36].

And recognition of the months – Al-Muharram, and Safar, and Rabie, and what is after it, and the sacred from these, and it is Jumadie and Zul Qadah, and Zul Hijja and Al-Muharram. A religion cannot happen to be upright because the Jews and the Christians and the Magians, and rest of the nations, and the people in their entirety, from the hypocrites and the adversaries, are recognising these months and counting these with their names.

And rather, they asws are the Imams asws, the ones standing with the religion of Allah azwj, and the sacred from these are Amir Al-Momineen Ali asws Bin Abu Talib asws, the one asws for whom Allah azwj Derived a name for him asws from His azwj Name ‘Al-Ali’, just as He azwj had Derived for Rasool-Allah saww, a name from His azwj Names, ‘Al-Mahmoud’; and three from his asws sons asws, their names are ‘Ali’ – Ali asws Bin Al-Husayn asws, and Ali asws Bin Musa asws, and Ali asws Bin Muhammad asws. Thus, for this name (Ali), the Derivation from a Name of Allah azwj the Exalted, became Sanctified with it’.

10 - In the book of History, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer,

‘From Abu Ja’far Al-Baqir asws having said: ‘There will happen to be nine Imams asws after Al-Husayn asws Bin Ali asws, ninth of them asws being their asws Qaim asws’. 873

11 - In the book of History, from Abu Baseer and with us was a slave of Abu Ja’far asws. He said, ‘I heard Abu Ja’far asws saying: ‘From us asws, there are twelve Muhaddith(s). The seventh from my asws sons asws is Al-Qaim asws. Abu Baseer stood up to him and said, ‘I testify that I have heard Abu Ja’far asws saying for forty years, before this speech’’. 874

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873 Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen asws, Ch 45 H 10
CHAPTER 46 – WHAT HAS BEEN REFERRED FROM THE TEXTS FROM AL-SADIQ\textsuperscript{asws} UPON THEM\textsuperscript{asws}

(1) - (The book) 'Qurb Al-
Asnad' – Al-Sindy Bin Muhammad, from Safwan Al-Jammal who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'I testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}'. Then I said, 'I testify that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}. He\textsuperscript{saww} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures. Then it was Amir Al-
Momineen\textsuperscript{asws}, and he\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures'. He\textsuperscript{asws} said: 'May Allah\textsuperscript{azwj} have Mercy on you!'

(I said), 'Then it was Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and he\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures'. He\textsuperscript{asws} said: 'May Allah\textsuperscript{azwj} have Mercy on you!'

(I said), 'Then it was Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{asws}, and he\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures'. He\textsuperscript{asws} said: 'May Allah\textsuperscript{azwj} have Mercy on you!'

Then it was Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and you\textsuperscript{asws} are a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures'. He\textsuperscript{asws} said: 'May Allah\textsuperscript{azwj} have Mercy on you!'\textsuperscript{875}

(2) - (The book) 'Ikmal Al-Deen' (and) 'Uyoon Akhbar Al-Reza\textsuperscript{asws} – Al-Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul who said,

'It is narrated to me by Abdullah Bin Abu Bahloul and I had asked him about the Imamate, regarding who is it Obligated, and what is a sign of the one for whom the Imamate is Obligated.

\textsuperscript{875} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 1
He said, 'The evidence upon that and the argument upon the Momineen, and the one standing with the affairs of the Muslims, and the speaker with the Quran, and the scholar with the judgments of the brother of Prophet of Allah, and calamiph upon his community, and his successor upon them, and his guardian who was from him at the status of Haroun from Musa.

The one of Obligated obedience due to the Words of Allah Mighty and Majestic: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], the one described by the Words of Mighty and Majestic: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku.

The one called to his Wilayah, the one the Imamate was affirmed for him on the day of Ghadeer Khumm. Rasool-Allah said on behalf of Allah Mighty and Majestic: 'Am I not foremost with you all than you are with yourselves?' How many said, ‘Yes’? He said: ‘So, the one whose Master was so Ali is his Master. O! Befriend the one who befriends him, and be Inimical to the one being inimical to him, and Help the one who helps him, and Abandon the one who abandons him, and Assist the one who assists him!'
they asws are family asws of the Rasool saww, the well-known as being with the successorship and the Imamate.

The earth cannot be vacant from a Divine Authority from them asws during every era and period, and during every time and season, and they asws are the Firmest Handhold, and the Imams asws of guidance, and the Divine Authorities upon the inhabitants of the world, until Allah azwj Causes the earth and the ones upon it to be inherited.

And everyone who opposes them asws strays, straying from the path of truth and guidance, and they asws are the providers of lessons about the Quran, and the speakers on behalf of the Rasool saww. One who dies and does not recognise them asws, dies a death of the pre-Islamic period.

And their asws religion is the devoutness, and the chastity, and the truthfulness, and the correctness, and the striving, and paying the entrustments to the righteous and the immoral, and prolonged Sajdahs, and standing at night (for Salat), and shunning the Prohibitions, and awaiting the relief with the patience, and excellent companionship, and goody neighbourliness’.

I and Abu Baseer and Muhammad Bin Imran a slave of Abu Ja’far asws were in a house at Makkah. Muhammad Bin Imran said, ‘I heard Abu Abdullah asws saying: ‘We asws are twelve Guided ones (Mahdis)’. Abu Baseer said to him, ‘By Allah azwj! You heard that from Abu Abdullah asws?’ He swore once or twice that he had heard it from him asws. Abu Baseer said, ‘But I have heard it from Abu Ja’far asws’.877

(The book) ‘Ikmal Al-Deen’ – Majaylawiya and Ibn Al-Mutawakkal, both together from Muhammad Al-Attar and Al-Saffar, both together from Abdullah Bin Al-Salt, from Usman Bin Isa, from Sama’at Bin Mihran who said,

3 – ك، إكمال الدين الطَّالَقَانِِ عن ابن عمقْدَةَ عن أبي بكر صدوق بن عثمان بن عروة بن أبي بكر صدوق بن سعد عن النَّاوَي بن منفعَة عن ابن عمر بن أبي عبيدة عن أبي سفيان بن عبد المطلب، عن النبي ﷺ أنما展现了和证明者是与先知 ﷺ一起的十二位先知。阿布巴舍尔对他说，‘我确实听到阿布阿卜杜拉 asws 的话。’阿布巴舍尔说，‘但是我从阿布嘉法 asws 听到的。’

4 – ك، إكمال الدين الطَّالَقَانِِ عن ابن عمقْدَةَ عن أبي بكر صدوق بن عثمان بن عروة بن أبي بكر صدوق بن سعد عن النَّاوَي بن منفعَة عن ابن عمر بن أبي عبيدة عن النَّاوَي بن منفعَة عن التَّنَرَفِي بن أبي سفيان بن عبد المطلب، عن النبي ﷺ أنما the book of History – Amir Al Momineen asws, Ch 46 H 2

(The book) ‘Ikmal Al-Deen’ – Al-Talaqny, from Ibn Ugdah, from Abu Abdullah Al-Aamisy, from Al-Husayn Bin Al-Qaim, from Al-Hassan Bin Muhammad Bin Sama’at, from Wuheyb, from Zareeh, from Abu Hamza,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘From us\textsuperscript{asws} there are twelve Guided ones \textsuperscript{Mahdi(s)}’.\textsuperscript{878}

5- ك، إكمال الدين المظفر العلويي عن ابن المعتديي عن أبيه عن أحمد بن علي بن مكمل عن على بن الحسن المفاضل عن أحمد بن أبي حكيمة عن أتى

(The book) ‘Ikmal Al-Deen’ – Al-Muzaffer Al-Alawy, from his father, from Ahmad Bin Ali bin Kulsoum, from Ali Bin Al-Hassan Al-Daqaq, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Saeed Bin Guzwan, from Abu Baseer, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘There wi

6- بن، الخبر للإمامي عدن الولد بن على بن أحمد بن محمد بن علي بن الحسن بن أبو بكر بن علي بن عبد الكريم بن غيره عن مفتتح بن عمر قال: فلما أن على بن عبد الله ع نقول الله تعالى - إن كادوا بالساعة و أقتنوا بن أذن كاذب بالساعة سعرا قال لي إن الله خلق الساعي النّظر و جعل النّين أثنتين عشرة ساعة و جعل النّهار أثنتين عشرة ساعة و منا أثنتين عشرة و كان أثنتين عشرة من تلك الساعات.

(The book) ‘Al-Ghayba’ of Al-Numani – Al-Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Riyah, from Ahmad Bin Ali, from Al-Husayn Bin Ayoub, from Abdul Kareem Bin Amro, from Mufazzal Bin Umar who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The Words of Allah\textsuperscript{azwj} the Exalted: \textit{But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]}.’ He\textsuperscript{asws} said to me: ‘Allah\textsuperscript{azwj} Created the year as being of twelve months, and Made the night to be of twelve hours, and Made the day to be of twelve hours, and from us\textsuperscript{asws} there are twelve Muhaddith(s) \textit{(ones narrated to by Allah\textsuperscript{azwj}, and Amir Al-Momineen\textsuperscript{asws} was an hour from those hours)’}.\textsuperscript{880}

7- بن، الخبر للإمامي \textit{هذا الإسناد عن عبد الكريم بن نائب بن شمالي عن أبي تصبر فال تعالى حفظ في متناول شرابون ما أثنتين عشرة}

(The book) ‘Al-Ghayba’ of Al-Numani – By this chain from Abdul Kareem, from Sabit Bin Shureyh, from Abu Baseer who said,

‘I heard Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘From us\textsuperscript{asws} there are twelve Muhaddith (s)’’.\textsuperscript{881}

8- بن، الخبر للإمامي \textit{هذا الإسناد عن عبد الله بن عبد الله بن محمد بن محمد بن علي بن أبي شمالي بن نائب بن إبراهيم بن النبي بن أبي شمالي بن...

\textsuperscript{878} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 4
\textsuperscript{879} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 5
\textsuperscript{880} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 6
\textsuperscript{881} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 7
‘Abu Abdullah Ja’far** asws** Bin Muhammad** asws** said: ‘The night is of twelve hours, and the day is of twelve hours, and the months are of twelve months, and the Imams** asws** are twelve Imams** asws**, and the captains (of the children of Israel) are twelve captains, and Ali** asws** is an house from the twelve hours, and it is the Word of Allah** asws** Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**’.

(The book) ‘Al-Ghayba’ of Al-Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja’far Al-Qursky, from Ibn Abu Al-Khattab, from Umar Bin Aban, from Ibn Sinan, from Abu Al-Sa’ib who said,

‘Abu Abdullah Ja’far** asws** Bin Muhammad** asws** said: ‘The night is of twelve hours, and the day is of twelve hours, and the months are of twelve months, and the Imams** asws** are twelve Imams** asws**, and the captains (of the children of Israel) are twelve captains, and Ali** asws** is an house from the twelve hours, and it is the Word of Allah** asws** Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**’.

9- In the name of God, the Most Merciful, the Most Merciful.

(‘ibn Al-Mutahhar) by Muhammad Bin Al-Husayn Al-Qursky, from Muhammad Bin Al-Hassan Al-Razy, from Muhammad Bin Ali Al-Kufy, from Ibrahim Bin Muhammad Bin Yusuf, from Muhammad Bin Isaa, from Abdul Razzaq, from Zayd Al-Shaham,

‘From Abu Abdullah** asws**.

And Muhammad Bin Al-Hassan Al-Razy said, ‘And it is narrated to us with it by Muhammad Bin Ali-Al-Kufi, from Muhammad Bin Sinan, from Zayd Al-Shaham who said,

‘I said to Abu Abdullah** asws**, ‘Which of the two is superior, Al-Hassan** asws** or Al-Husayn** asws**?’ He** asws** said: ‘The merit of our** asws** first one** asws** is joined with the merit of our** asws** last one** asws**, and the merit of our** asws** last one is joined with the merit of our** asws** first. So, for each one** asws**, there is merit’.

He** asws** said: ‘We** asws** are from a tree, Allah** azwj** has Formed us** asws** from one clay. We** asws** have Merits from Allah** azwj**, and our** asws** knowledge is from the Presence of Allah** azwj**, and we** asws** are trustees upon His** azwj** creatures, and the callers to His** azwj** religion, and the guards (representatives) in what is between Him** azwj** and His** azwj** creatures. Shall I** asws** increase for you, O Zayd?’ I said, ‘Yes’.

He** asws** said: ‘We** asws** are from a tree, Allah** azwj** has Formed us** asws** from one clay. We** asws** have Merits from Allah** azwj**, and our** asws** knowledge is from the Presence of Allah** azwj**, and we** asws** are trustees upon His** azwj** creatures, and the callers to His** azwj** religion, and the guards (representatives) in what is between Him** azwj** and His** azwj** creatures. Shall I** asws** increase for you, O Zayd?’ I said, ‘Yes’.

 Expand unto me regarding the answer. By Allah** azwj**, I do not ask you** asws** except out of necessity’.

He** asws** said: ‘We** asws** are from a tree, Allah** azwj** has Formed us** asws** from one clay. We** asws** have Merits from Allah** azwj**, and our** asws** knowledge is from the Presence of Allah** azwj**, and we** asws** are trustees upon His** azwj** creatures, and the callers to His** azwj** religion, and the guards (representatives) in what is between Him** azwj** and His** azwj** creatures. Shall I** asws** increase for you, O Zayd?’ I said, ‘Yes’.

He** asws** said: ‘We** asws** are from a tree, Allah** azwj** has Formed us** asws** from one clay. We** asws** have Merits from Allah** azwj**, and our** asws** knowledge is from the Presence of Allah** azwj**, and we** asws** are trustees upon His** azwj** creatures, and the callers to His** azwj** religion, and the guards (representatives) in what is between Him** azwj** and His** azwj** creatures. Shall I** asws** increase for you, O Zayd?’ I said, ‘Yes’.

Expand unto me regarding the answer. By Allah** azwj**, I do not ask you** asws** except out of necessity’.
He asws said: ‘We asws are Created as one, and our asws knowledge is one, and our asws merits are one, and all of us asws are one in the Presence of Allah aswj Mighty and Majestic’.  

I said, ‘Inform me of your asws numbers’. He asws said: ‘We asws are twelve, that is how it was around the Throne of our asws Lord aswj Majestic and Mighty in the beginning of our asws creation. Our asws first one is Muhammad asws, and our asws middle one is Muhammad asws and our last one is Muhammad asws’.  

I entered to see Abu Abdullah asws at Al-Medina. He asws said to me: ‘What is that which delayed you from (coming) to us asws, O Dawood?’ I said, ‘A need presented at Al-Kufa’. He asws said: ‘Whom have you left behind at it?’  

I said, ‘May I be sacrificed for you asws! I have left your asws uncle Zayd behind at it, riding upon a horse, collared with a sword, calling out at the top of his voice, ‘Ask me! Ask me before you lose me! In my sides there is immense knowledge. I have recognised the Abrogating from the Abrogated, and Al-Masaany and the Magnificent Quran [15:87], and I am the flag between Allah aswj and your Prophet saww!’  

He asws said to me: ‘O Dawood! The doctrines have gone away with you’. Then he asws called out: ‘O Sama’at Bin Mihran! Bring me asws a basket of dates!’ He brought him asws a basked wherein were dates. He asws took a date from it and ate it, and he asws extracted the seed from his asws mouth and planted it in the ground. It split and grew, and it became tall and bore fresh dates. He asws struck his asws hand to a bunch of fresh dates and tore it and brought out a white parchment from it, and opened it and handed it to me and said: ‘Read it!’

I read it, and in it were two lines. The first was: “There is no god except Allahazwj, Muhammadasws is Rasoolasw of Allahazwj. And the second was: Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36].

Then heasws said: ‘O Dawood! Do you know when this was written in this?’ I said, ‘Allahazwj and Hisasw Rasoolasw and youasws are more knowing’. Heasws said: ‘Before Allahazwj Created Adamas, by two thousand years’. 884

Heasws said: ‘Allahazwj Spoke with this on the day the creatures were particles during the Covenant, and before Heazwj had Created the creatures, by two thousand years’. I said, ‘Explain that to me’.

Heasws said: ‘When Allahazwj Mighty and Majestic Wanted to Create the creatures, Heazwj Created them from clay, and Raised a fire for them. Heazwj Said: “Enter it!” The first ones to enter it were Muhammadasww and Amir Al-Momineenasws, and Al-Hassanasws and Al-

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Husayn asws, and nine from the Imams asws, Imam asws after an Imam asws. Then their asws Shias followed them. So, by Allah aswj, they are the foremost!

(The book) ‘I entered to see Abu Abdullah Ja’far asws Bin Muhammad asws and my father was seated in his asws presence, when Abu Al-Hassan Musa asws entered, and he asws was a boy. I stood up to him asws and kissed him asws and sat down.

Abu Abdullah asws said to me: ‘O Ibrahim! As for him asws, he asws is your Master asws from after me asws. But a people would be destroyed regarding him asws and another would be fortunate. So, may Allah aswj Curse his asws killer and Doubt the Punishment upon his soul.

But there shall be emerging from his asws Sulb, best of the people of the earth in his asws era having a name of his asws grandfather saww, and inheritor of his saww knowledge and his saww judgments, and Mine of the Imamate, and head of wisdom. A tyrant of the clan of so and so would kill him asws after strange (matters), oddities, out of envy to him asws, but Allah would Accomplish His Command. [65:3] and even if the Polytheists dislike it.

And Allah aswj will Extract from his asws Sulb to complete twelve Imams asws, Guided. Allah aswj would Specialise them asws with His aswj Benevolence and permit for them asws the house of His aswj Holiness. The ones waiting for the twelfth of them asws is like the one unsheathing his sword in front of him asws, but like the one unsheathing his sword in front of Rasool-Allah saww.

He asws quietened from it, and a man from the loyalists of the clan of Umayya entered, and the speech was cut off. I returned to Abu Abdullah asws eleven times intending that he asws completes the speech but was not able upon that. When it was the next year, I entered to see him asws and he asws was seated.

Feeling to Abu Abdullah asws is the foremost!"
He asws said: ‘O Ibrahim! He asws is the reliever of the distress from his asws Shias after severe narrowness, and prolonged afflictions, and hunger, and fear. So, beatitude is for one who comes across that time. (This) should suffice you, O Ibrahim’.

قَالَ فَمَا رَجَعْتم بِشَيءٍ أَسَرَّ إِلََّ مِنْ هَذَا لِقَلْبِ وَ لََ أَقَرَّ لِعَيْنِِ

He said, ‘I had not returned with anything from cheering to me than this for my heart, nor anything more delighting to my eyes’. 886

قَالَ صممْ يَا كَرَّامم وَ لََ تَصممِ الْعِيدَيْنِ وَ لََ ثَلََثَةَ أَيَّامِ التَّشْرِيقِ وَ لََ إِذَا كمنْتَ ممسَافِراً فَ إِنَّ الْْمسَ ينَْ ع لَمَّ ا قمتِ لَ عَجَّ تِ السَّ مَاوَاتم وَ الَْْرْضم وَ مَ نْ عَلَيْهَ ا وَ قَالموا يَا رَب َّنَا أَ تَأْذَنم لَنَا فِِ هَلََكِ الَْْلْقِ حَتََّّ نََمدَّهممْ مِنْ جَدِيدِ الَْْرْضِ بَِِا اسْتَحَلُّوا حمرْمَتَكَ وَ قَتَلموا صَفْوَتَكَ

I vowed in what is between me and myself that I will not eat any food during the daytime until the Qaim asws of the Progeny asws of Muhammad asw sawr rises. I entered to see Abu Abdullah asws and I said to him asws, ‘A man from your asws Shias has made Allah azwj to be upon it that he will not eat any food at daytime, ever, until the Qaim asws of the Progeny asws of Muhammad asw sawr rises’.

فَأَوْحَى اللَّهم إِلَيْهِ مْ يَا مَلََئِكَتِِ وَ يَا سََْائِي وَ يَا أَرْضِي اسْكمنموا ثُمَّ كَشَفَ حِجَاباً مِنَ الْْمجمبِ فَإِذَا خَلْفَهم مُمَمَّدٌ وَ اث ْنَا عَشَرَ وَصِيّاً لَهم فَأَخَذَ بِيَدِ فملََنٍ مِنْ بَيْنِهِمْ وَ قَالَ يَا مَلََئِكَتِِ وَ يَا سََْاوَاتِِ وَ يَا أَرْضِي

He asws said: ‘Fast, O Karram, and do not Fast the two Eids, nor three days of Al-Tashreek (11th, 12th, and 13th of Zilhajj), nor when you are travelling, for when Al-Husayn asws was killed, the skies and the earth and the ones upon it (Angels) clamoured, and they said, ‘O our Lord azwj! Will You azwj Permit for us in destroying the people until we cut them into pieces on the surface of the earth due to what their permitting (violation of) Your azwj Sanctities, and they killed Your azwj elite?’

فَأَوْحَى اللَّهم إِلَيْهِ مْ يَا مَلََئِكَتِِ وَ يَا سََْائِي وَ يَا أَرْضِي اسْكمنموا ثُمَّ كَشَفَ حِجَاباً مِنَ الْْمجمبِ فَإِذَا خَلْفَهم مُمَمَّدٌ وَ اث ْنَا عَشَرَ وَصِيّاً لَهم فَأَخَذَ بِيَدِ فملََنٍ مِنْ بَيْنِهِمْ وَ قَالَ يَا مَلََئِكَتِِ وَ يَا سََْاوَاتِِ وَ يَا أَرْضِي

Allah azwj Revealed to them: “O My azwj Angels, and O My azwj sky, and O My azwj earth! Calm down!” Then He azwj Uncovered a veil from the veils, and there behind it was Muhammad saww and twelve successors asws of his saww. He saww he a hand of so and so (Al-Qaim asws), and He azwj Said: ‘O My azwj Angels, and O My azwj sky, and O My azwj earth! I azwj shall Triumph over them by this one asws!’ Saying it thrice’’. 887

و حاء في غُثُرٍ رواية تحمل أن يغلُف اللَّه عليه الصلوات وَ لم يَعْدُ جَبِينٍ
And it has come in another report of Muhammad Bin Yaqoub Al-Kulayni: “By this one asws, I shall Triumph over them, and even if it is after a while”.

And it has come in another report of Muhammad Bin Yaqoub Al-Kulayni: “By this one asws, I shall Triumph over them, and even if it is after a while!”

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with Allah\textsuperscript{azwj}, and neither would his testimony be accepted nor should you eat from his slaughter.

Exalted is Allah\textsuperscript{azwj} from what the resemblers are describing with the descriptions of the created beings. The Face of Allah\textsuperscript{azwj} are His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Guardians\textsuperscript{asws}, and His\textsuperscript{azwj} Words: \textit{I Created by My Hands? Were you arrogant [38:75].} So, the ‘Hand’ is the Power, like Words of the Exalted: \textit{and Supported you with His Help [8:26].}

The one who claims that Allah\textsuperscript{azwj} is inside a thing, or upon a thing, or transfers from a thing to a thing, or a thing is devoid of Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is pre-occupied with a thing, so he has described Him\textsuperscript{azwj} with a description of the created beings, and Allah\textsuperscript{azwj} is Creator of all things. He\textsuperscript{azwj} cannot be compared with the comparison, nor can He\textsuperscript{azwj} be resembled with the people.

Neither is any place empty from Him\textsuperscript{azwj} nor is any place occupied by Him\textsuperscript{azwj}. He\textsuperscript{azwj} is near in His\textsuperscript{azwj} remoteness, remote in His\textsuperscript{azwj} nearness. That is Allah\textsuperscript{azwj}, our Lord\textsuperscript{asws}. There is no god apart from Him\textsuperscript{azwj}.

The one who intends Allah\textsuperscript{azwj} and loves Him\textsuperscript{azwj} and describes Him\textsuperscript{azwj} with these attributes, so he is from the Unitarians, and one who loves Him\textsuperscript{azwj} and describes Him\textsuperscript{azwj} other than these attributes, so Allah\textsuperscript{azwj} is Disavowed from him and we\textsuperscript{asws} are disavowed from him’.

Then he\textsuperscript{asws} said: ‘The ones of understanding are those who worked with the thinking until they inherited from it the love of Allah\textsuperscript{azwj}, for the love of Allah\textsuperscript{azwj}, when the heart inherits it and is illuminated with it, the Kindness is quick to it. When he is at the status of the Kindness he becomes from the people of benefits. When he becomes from the people of benefits, he speaks with the wisdom, and becomes a person of discernment.

When he is at the status of the discernment, he works in the power. When he works in the power, he recognises the seven layers. When he reaches this status, he becomes overturning in his thoughts with the kindness, and wisdom, and explanation. When he
He (then) observes his Lord in his heart and inherits the wisdom other than what the wise ones have inherited, and inherits the knowledge other than what the scholars have inherited, and inherits the truthfulness other than what the truthful ones inherited. The wise ones inherited the wisdom with the silence, and the scholars inherited the knowledge with the seeking, and the truthful inherited the truthfulness with the humbleness and prolonged worship.

One takes with this way would either be lower or he will rise, and most of them are those going lower and not higher, when he does not observe the right of Allah and does not work with what He has Commanded with. So, this is a description of the one who does not recognise Allah as is a right of recognising Him and does not love Him and is His right to be loved. So, do not be deceived by their Salat, and their Fasting, and their reporting, and their knowledge, for they are fleeing donkeys’.

Then he said: ‘O Yunus! When you intend the correct knowledge, it is with us, People of the Household. We have inherited it and been Given the Legislation of wisdom, and decisive address’.

I said, ‘O son of Rasool-Allah! And everyone who was from People of the Household would inherit just as was inherited by the one who was from the children of Ali and Fatima. He said: ‘No one inherits it except the twelve Imams. I said, ‘Name them for me, O son of Rasool-Allah!’

He said: ‘The first of them is Ali Bin Abu Talib, and after him Al-Hassan and Al-Husayn, and after him Ali Bin Al-Husayn, and after him Muhammad Bin Ali Al-Baqir, then, and after me my son Musa, and after Musa his son Ali, and after Ali his son Muhammad, and after
Muhammad asws, his son asws Ali asws, and after Ali asws his son asws Al-Hassan asws, and after Al-Hassan asws Al-Hujjat asws, may the Salawaat of Allah azwj be upon them asws. Allah azwj has Chosen us asws and Purified us asws and Given us asws what He azwj has not Given anyone from the worlds'.

Then I said, ‘O son asws of Rasool-Allah saww! Abdullah Bin Sa’ad had come to see you asws yesterday, and he had asked you asws, and you asws had answered him differently to this!'}

He asws said: ‘O Yunus! Every person and what he can tolerate, and for every time there is its Hadeeth, and you are rightful of what you asked, therefore conceal it except from its rightful ones. And the greetings!'

Abu Muhammad said, ‘And it is narrated to me by Abu Al-Abbas Bin Uqdah, from Al-Himeyri, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Is’haq, from Abdullah Bin Ahmad, from Al-Hassan Bin Ali, from a son of the sister of Shuayn Al-Aqarquqy, from his uncle Shuayb who said,

‘I was in the presence of Al-Sadiq asws when Yunus entered to see him asws. He asked him asws – and he mentioned the Hadeeth except that he said in a Hadeeth of Shuayb at his words to Yunus: ‘When you intend the correct knowledge, it is with us asws. We asws are the People asws of Al-Zikr, the ones asws Allah azwj the Exalted Said: ask the people of Al-Zikr if you don’t know [16:43]’.  

(The book) ‘Kifayat Al-Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Al-Hassan, from Al-Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I was in the presence of Al-Sadiq Ja’far asws Bin Muhammad asws when Muawiya Bin Waheyb and Abdul Malik Bin Ayn entered to see him asws. Muawiya Bin Waheyb said to him asws, ‘O son asws of Rasool-Allah saww! What are you asws saying regarding the Hadeeth which is being reported that Rasool-Allah saww saw his Lord azwj. Which image did he asww? See Him azwj to be, and about the Hadeeth which is being reported that the Momineen will see their Lord azwj in the Paradise. Upon which image would they see Him azwj?’
He** asws smiled, then said: 'O Muawiya! How ugly it is with the man upon whom seventy years have come, or eighty years he lived in the Kingdom of Allah** aswj and ate from His** aswj Bounties, then he does not recognise Allah** aswj as is the right of His** aswj recognition!'

Then he** asws said: ‘O Muawiya! Muhammad** asaww did not see the Lord** aswj Blessed and Exalted with the witnessing of the eyes, and the sighting is upon two aspect – sighting of the heart and sighting of the eyes. So, the one who means sighting with the heart, he is correct, and one who means sighting with the eyes, he has disbelieved with Allah** aswj and His** aswj Verses, due to the words of Rasool-Allah** aswj: ‘One who resembles Allah** aswj with His** aswj creatures, so he has committed Kufr’.

And my** asws father** asws had narrated to me** asws from his** asws father** asws from Al-Husayn** asws Bin Al** asws having said: ‘Amir Al-Momineen** asws was asked, it was said to him** asws, ‘O brother** asws of Rasool-Allah** aswj! Have you** asws seen you** asws Lord** aswj?’

He** asws said: ‘And how can I** asws worship One** aswj I** asws do not see? The eyes do not see Him** aswj with the witnessing of the eyes, but the hearts see Him** aswj with the realities of the Eman, and when the Momin visualises his Lord** aswj with the witnessing of the eyes, as for everyone the sight is allowed upon and sighting, so he (what a person visualises as god) would be a created being, and there is no escape for the created being from there being a Creator, and you would have made Him** aswj to be an occurrence, and Created being (by trying to visualise Him** aswj), and one who (visualises an Image) resembles Him** aswj with His** aswj creatures, has taken an associate with Allah** aswj.

Woe be unto them! Or, have you not heard Words of Allah** aswj the Exalted: Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]; and His** aswj Words: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, [7:143].
And rather there had emerged from Hisazwj Noor to the mountain like an illumination coming out from the eye of the needle. The ground crumbled and the mountain was demolished, and Musa fell down unconscious. – i.e. died, So when he awoke, - and hisasws soul returned to him, he said, ‘Glorious are You! I turn to You – from the words of one who claims that Youazwj can be seen, and Iasws return to myazwj recognition with Youazwj that the sights cannot realise Youazwj – and I am the first of the Momineen’ [7:143] – and the first acknowledger that Youazwj cannot be seen nor will Youazwj be seen, and Youazwj are with the high scenery’.

Then heasws said: ‘The superior Impositions and the most Obligated upon the human beings is recognition of the Lordazwj and the acknowledgment to Himazwj with the servitude, and a limit of the recognition is that one recognises that there is no god apart from Himazwj, nor is there any resemblance to Himazwj, nor is there a match for Himazwj, and that one recognises that Heazwj is Ancient, affirmed without decline, described from without any resemblance, nor any example: There isn’t anything like Him, and He is the Hearing, the Seeing [42:11].

And after it is recognition of the Rasoolaswsw and the testifying to himaswsw with the Prophet-hood, and the least recognition of the Rasoolaswsw is the acknowledgment with hisaswsw Prophet-hood, and that whatever heaswsw has come with, from a Book, or command, or prohibition, so that is from Allahazwj Mighty and Majestic.

And after it is recognition of the Imamasws who, by his is completed hisasws attributes, and hisasws name in the state of difficulty and ease, and the least recognition of the Imamasws is that heasws is equal to the Prophetaswsw except in rank of Prophet-hood, and is hisaswsw inheritor, and that obeying himasws is obeying Allahazwj, and obeying Rasool-Allahaswsw and the submission to himasws in every instruction, and referring to himasws, and taking with hisasws words.

And he knows that the Imamasws after Rasool-Allahaswsw is Alasws Bin Abu Talibasws, and after himasws is Al-Hassanasws, then Al-Husaynasws, then Alasws Bin Al-Husaynasws, then
Then he\textsuperscript{asws} said: ‘O Muawiyah! I\textsuperscript{asws} have made the roots (base) to be in this, so work upon it. If you were to die upon what you used to be upon, your state would have been worst of the states, so do not be deceived by the words of the one who claims that Allah\textsuperscript{azwj} the Exalted can been seen with the eyes’.

He\textsuperscript{asws} said: ‘And they had said stranger than this! Or and did they not attribute to my\textsuperscript{asws} father\textsuperscript{asws} Adam\textsuperscript{as} to the abhorrences? Or and did they not attribute to Ibrahim\textsuperscript{as} to what they had attributed? Or and did they not attribute to Dawood\textsuperscript{as} what they had attributed, from the Hadeeth of the bird? Or and did they not attribute to Yusuf\textsuperscript{as} the truthful to what they had attributed, from the Hadeeth of Zuleykha? Or and did they not attribute to Musa\textsuperscript{as} to what they had attributed, from the murder?

Or and did they not attribute to what they had attributed, from a Hadeeth of Zayd? Or and did they not attribute to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to what they had attributed, from the Hadeeth of the garment. They had intended with that rebuke of Al-Hassan\textsuperscript{as} to return upon their heels. Allah\textsuperscript{azwj} Blinded their sights like what He\textsuperscript{azwj} had Blinded their hearts. Exalted is Allah\textsuperscript{azwj} from that, Lofty, Greater!’\textsuperscript{892}

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\textsuperscript{892} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 46 H 16
He said, ‘May I be sacrificed for you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I stayed (waiting) for your\textsuperscript{asws} Qaim for one hundred years saying, ‘This month’, and ‘This year’, and my aged is old and my bones are brittle, and my death has drawn near, and I do not see among you\textsuperscript{asws} what I love. I have seen you (Imams\textsuperscript{asws}), killed, becoming homeless, and I have seen your\textsuperscript{asws} enemies flying with the wings. So, how can I not cry?’

The eyes of Abu Abdullah\textsuperscript{asws} filled with tears, then he\textsuperscript{asws} said: ‘O sheykh! May Allah\textsuperscript{azwj} Make you remain alive until you see our\textsuperscript{asws} Qaim\textsuperscript{asws}. You were with us\textsuperscript{asws} in the lofty peaks, and if the death is released with you, you will come on the Day of Qiyamah with the weighty thing of Muhammad\textsuperscript{saww}, and we\textsuperscript{asws} are his\textsuperscript{asww} weighty thing.

He\textsuperscript{saww} had said: ‘I\textsuperscript{saww} am leaving behind among you all the two weighty things. (If) you were to adhere with these two, you will never stray – Book of Allah\textsuperscript{azwj} and my family, People\textsuperscript{asws} of my\textsuperscript{saww} Household’. The sheykh said, ‘I don’t care after what I have heard this news’.

Then he\textsuperscript{asws} said: ‘O sheykh! Our\textsuperscript{asws} Qaim\textsuperscript{asws} will emerge from the Sulb of Al-Hassan (Al-Askari\textsuperscript{asws}), and Al-Hassan\textsuperscript{asws} will emerge from the Sulb of Ali (Al-Naqi\textsuperscript{asws}), and Al\textsuperscript{asws} will emerge from the Sulb of Muhammad (Al-Taqi\textsuperscript{asws}), and Muhammad\textsuperscript{asws} will emerge from the Sulb of Ali (Al-Reza\textsuperscript{asws}), and Ali\textsuperscript{asws} will emerge from Sulb of this son\textsuperscript{asws} of mine\textsuperscript{asws} – and he indicated to Musa\textsuperscript{asws}, and this one has emerged from my\textsuperscript{saww} Sulb, and we\textsuperscript{asws} are twelve. All of us\textsuperscript{asws} are infallible, Purified’.

The sheykh said, ‘O my Master\textsuperscript{asws}! Are some of you\textsuperscript{asws} superior than others?’ He\textsuperscript{asws} said: ‘No. We\textsuperscript{asws} are the same in the merits, but some of us\textsuperscript{asws} are more knowledgeable than others’.

Then he\textsuperscript{asws} said: ‘O sheykh! By Allah\textsuperscript{azwj}! Even if there does not remain from the world except a day, Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention would Prolong that day until our\textsuperscript{asws}...’
Qaim **asws** of People **asws** of the Household emerges. Indeed! Our **asws** Shias will be falling into a Fitna and confusion during his **asws** occultation. Over there, Allah **azwj** will Affirm the sincere upon His **azwj** Guidance. O Allah **azwj**! Assist them upon that!**


18 - نص، كفاح الأئمة أو، أو الوفاض اللاثبيين عن الكثرة عن محتمم المخلوق عن منفعة للخاطب عن محتمم الطلياني عن النبوة، و علوقية جمعاً عن علوقية في محتمم الخضر عن المعاون في قال، الأئمة، أتى عشر فلقد يا بن رسول الله فست谛ه في قال ع من النزاعين على بن أبي طالب عن المحسن و على بن المحسن و محتمم بن علي، ثم أتانا

(The book) ‘Kifayat Al-Asr’ – Abu Al-Mufazzal Al-Shaybani, from Al-Kulayni, from Muhammad Al-Attar, from Salamah Bin Al-Khattab, from Muhammad Al-Tayalasi, from Ibn Umeyra and Salih Bin Uqba, altogether from Alqamah Bin Muhammad Al-Hazramy,

‘From Al-Sadiq **asws** having said: ‘The Imams **asws** are twelve’. I said, ‘O son **asws** of Rasool-Allah **saww**! Name them **asws** for me’. He **asws** said: ‘From the past ones **asws** are – Ali **asws** Bin Abu Talib **asws**, and Al-Hassan **asws**, and Al-Husayn **asws**, and Ali **asws** Bin Al-Husayn **asws**, and Muhammad **asws** Bin Ali **asws**, then I **asws**.’

I said, ‘So, who after you **asws**? O son **asws** of Rasool-Allah **saww**?’ He **asws** said: ‘I **asws** shall bequeath to my **asws** son **asws** Musa **asws**, and he **asws** is the Imam **asws** after me **asws**.’

I said, ‘So, who after Musa **asws**?’ He **asws** said: ‘His **asws** son **asws** Ali **asws**, called ‘Al-Reza’, buried in the land of estrangement from Khurasan. Then, after Ali **asws**, his **asws** son **asws** Muhammad **asws**, and after Muhammad **asws** his **asws** son **asws** Ali **asws**, and after Ali **asws**, his **asws** son **asws** Al-Hassan **asws**, and Al-Mahdi **asws** from the sons **asws** of Al-Hassan **asws**.

Then he **asws** said: ‘My **asws** father **asws** narrated to me **asws** from his **asws** father **asws**, from his **asws** grandfather **asws** Ali **asws** having said: ‘Rasool-Allah **saww** said: ‘O Ali **asws**! Our **asws** Qaim **asws**, when he **asws** emerges, three hundred and thirteen men would gather to him **asws**, being the number of men of (battle of) Badr. When the time of his **asws** emergence comes, there will happen to be a sheathed sword for him **asws**. The sword would call out: ‘O Guardian **asws** of Allah **azwj**! Kill the enemies of Allah **azwj**!’”

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CHAPTER 47 – TEXTS OF MUSA\textsuperscript{asws} BIN JA’FAR\textsuperscript{asws} AND REST OF THE IMAMS\textsuperscript{asws} UPON THEM\textsuperscript{asws}, MAY THE GREETINGS OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws} ALL

1 - باب العقبة للصحابي سلالة بن محمد بن علّي بن مهنيزار عن أحمد بن محمد الشرياني عن أحمد بن خليفة قال و حدثنا علي بن محمد بن

غفر الله المحتٰثّ عن أحمد بن علي عن أمّة ي يتمون الشعريين عن زيد بن القادمي قال سمعت أبا إبراهيم موسى بن خلف بن محمد يقول إن الله

عزّ و خلد بنياً من نور خلق قَرَّاءهِ أتباع أبيات اثنين وتربان و مشاكل و الحسن و الله ثم خلق أتباع من أتباع و من أتباع أتباع ثم قال خلد و

عزّ - إنَّ عَبْدَ اللَّهِ يُحِبُّ النَّبِيَّةَ ﷺ

(The book) ‘Al-Ghayba’ of Al-Numani – Salamah Bin Muhammad, from Al-Hassan Bin Ali Bin Mahziyar, from Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Huleyl who said, ‘And it is narrated to us by Ali Bin Muhammad Bin Ubeydullah Al-Jabaie, from Ahmad Bin Hilal, from Umayya Bin Maymoun Al-Shairie, from Ziyyad Al-Qandy who said,

‘I heard Abu Ibrahim Musa\textsuperscript{asws} Bin Ja’far Bin Muhammad\textsuperscript{asws} saying: ‘For Allah\textsuperscript{azwj} Mighty and Majestic there is a House of Noor. He\textsuperscript{azwj} Made its pillars as four cornerstones, four Names – Blessed, and Glorious, and the Praise, and Allah\textsuperscript{azwj}. Then He\textsuperscript{azwj} Created four from four, and from four, four. Then the Majestic and Mighty Said: \textit{Surely, the number of months in the Presence of Allah is twelve months [9:36]’} \textsuperscript{895}

2 - نص، الكتابة الثابتة الأثر المحتشد بن علي بن مليقان معا مع التشريعي عن السيوبي عن عبد العظيم السنيق قال: دخلت علي بي دخول قال مرحباً بي أبا القاسم أنت وليتنا حقاً فقلت له يا ابن رسول الله إن أقمولم إني أريد أن أعرض عليك ديني إن كنت مرضي على الله يعزّ و خلد بناء يا أبا القاسم

(The book) ‘Kifayat Al-Aser’ – Muhammad Bin Ali, from Al-Daqqaq and Al-Waraq, both together from Al-Rowyani, from Abdul Azeem Al-Hasany who said,

‘I entered to see my Master Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}. When he\textsuperscript{asws} sighted me\textsuperscript{asws}, said to me: ‘Welcome to you, O Abu Al-Qasim! You are our\textsuperscript{asws} friend, truly’. I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{azwj}, I want to present my religion to you\textsuperscript{asws}. If it is agreeable, I shall be steadfast upon it until I meet Allah\textsuperscript{azwj} Mighty and Majestic’. He\textsuperscript{asws} said: ‘Give, O Abu Al-Qasim!’

قلت إني أقول إن الله ينظر و نعه جدًّا ليس كمن كنله شهية حارج بين الحسن و خد الطالب و خد الشبيبة و إله ليس يصنع و لا مشورة و لا عرض و

لا جوهر بن هو قد روى الأخاسيم و مصطلح الطور و حالات الأغراض و الجوهر و ربك كان شه، ملائكة و خاطئة و خاتمة

I said, ‘I am saying that Allah\textsuperscript{azwj} the Blessed and Exalted is One, there isn’t anything like Him\textsuperscript{azwj}, outside of the limitation, limit of the invalidation and limit of the resemblance, and He\textsuperscript{azwj} is neither with a body, nor image, nor display, nor essence, but He\textsuperscript{azwj} is Maker of the bodies, and Imager of the images, and Creator of the displays and the essences, and Lord\textsuperscript{azwj} of all things, and its Owner, and its Maker, and its Innovator.

\textsuperscript{895} Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 47 H 1
And that Muhammad saw is His azwj servant and His azwj Rasool saww, being last of the Prophets as. There is no Prophet as after him saww up to the Day of Qiyamah, and that his saww Law is His azwj last Law and there will be no Law after it up to the Day of Qiyamah.

And I am saying that the Imam asws and the caliph, and Master asws of the command after him saww is Amir Al-Momineen Alasws Bin Abu Talib asws, then Al-Hassan asws, then Al-Husayn asws, then Ali asws Bin Al-Husayn asws, then Muhammad asws Bin Ali asws, then Ja’far asws Bin Muhammad asws, then Musa asws Bin Ja’far asws, then Ali asws Bin Musa asws, then Muhammad asws Bin Ali asws, then you asws are my Master asws.

He asws said: ‘And from after me asws is my asws son asws Al-Hassan asws. So, how would it be for the people with the replacement from after him asws?’

He (the narrator) said, ‘I said, ‘And how is that so, O my Master asws?’ He asws said: ‘Because he asws as person will not be seen, nor would it be permissible to mention his asws name until he asws emerges. He asws will the earth with fairness and justice like what it had been filled with tyranny and injustice’.

He (the narrator) said, ‘I said, ‘I acknowledge, and I am saying that their asws friend is a friend of Allah azwj, and their asws enemy is an enemy of Allah azwj, obeying them asws is obeying Allah azwj, and disobeying them asws is disobeying Allah azwj.

And I am saying that the Mi’raj (Ascension) is true, and the questioning in the grave is true, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].

And I am saying that the Imposition, the Obligation after the Wilayah is the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the enjoining with the good and the forbidding from the evil’.
Ali Bin Muhammad said: ‘O Abu Al-Qasim! By Allah, this is religion of Allah which He is Pleased with for His servants, so be affirmed upon it, may Allah Affirm you, with the Firm Word in the life of the world and in the Hereafter, [14:27].’

When Al-Mutawakkil attacked (imprisoned) our Master Abu Al-Hassan, I came to ask about his news. A guard of Al-Mutawakkil looked at me and instructed me to enter to see him. He said, ‘O Saqr! What is your concern?’ I said, ‘Good, O teacher!’ He said, ‘Be seated!’

He said, ‘Be quiet! Your Master, he is the truth, so do not pretend, for I am upon your doctrine’. I said, ‘The Praise is for Allah’. He said, ‘Would you like to see him’. I said, ‘Yes’. He said, ‘Be seated until bearer of the mail goes out’.

He (the narrator) said, ‘I was seated. When he went out, he said to his servant, ‘Take a hand of Al-Saqr and enter him into the room wherein is the Alawite, the imprisoned, and vacate between him and him’. He entered me into the chamber and gestured towards the room.

I entered and there he was, seated on the middle of a mat, and parallel to him was a grave dug out. I greeted, and he returned the greeting unto me, then he instructed me to be seated. So, I sat down. Then he said: ‘O Saqr! What have you come for?’ I said, ‘My Master! I have come to know your news’.

Then he said: ‘O Saqr! Not upon you. You never arrived to us with evil’. I said, ‘The Praise is for Allah’.

Then I said, ‘O my Master! There is a Hadeeth being reported from the Prophet, I do not understand its meaning’. He said: ‘And was it is?’ I said, ‘His words: ‘Do not be inimical to the days (considering them inauspicious) for these would be inimical to you all’. What is its meaning?’

He said: ‘Yes. The days are us, for as long as the skies and the earth stand – The Saturday is a name of Rasool-Allah, and the Sunday (Ahad = one) is a name of Amir Al-Momineen, and the Monday (Isnayn = two) are Al-Hassan and Al-Husayn, and the Tuesday (Al-Salasa – three) are Ali Bin Al-Husayn, and Muhammad Bin Ali, and Ja’far Bin Muhammad, and the Wednesday (Al-Arbi’a = four) are Musa Bin Ja’far, and Ali Bin Musa, and Muhammad Bin Ali, and I.

And the Thursday is my son, Al-Hassan, and the Friday is son of my son. He will gather parties of the truth, and he is the one who will fill it (earth) with fairness and justice, like what it would have been filled with tyranny and injustice. And this is the meaning of the days. So, do not be inimical to them for they would be inimical to you in the Hereafter’. Then he said: ‘Farewell, for there is no safety upon you’.

CHAPTER 48 – TEXT OF AL-KHIZR\textsuperscript{as} UPON THEM\textsuperscript{asws}, AND SOME MISCELLANEOUS (AHADEETH)

1 - ك، إكمال الدين ن، عين عابن إباح، رضا، صلاة الله عليه وعليه ونعمته وحاشيته، واحمد، بن، إدريس، جميعاً عن النبي، ﷺ عن داود بن فاطم، الجعفري، قيل: أجمع المؤمنين ذات يوم، مينا عن الله، ﷺ وأمير المؤمنين ع، مككي، على يدي سلمان فدخل المسجد الحرام.

(The books) ‘Ikmal Al-Deen’, (and) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws}’ – My father and Ibn Al-Waleed, both together from Sa’ad, and Al-Himeyri, and Muhammad Bin Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, from Dawood Bin Al-Qasim Al-Ja’fari,

‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} the 2nd having said: ‘One day Amir Al-Momineen\textsuperscript{asws} came and with him\textsuperscript{asws} was Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Salman Al-Farsi\textsuperscript{ra}, and Amir Al-Momineen\textsuperscript{asws} was leaning upon a hand of Salman\textsuperscript{ra}. He\textsuperscript{asws} entered the Sacred Masjid.

إذْ أَقْبَلَ رَجملٌ حَسَنم الَْْيْئَةِ وَ اللضبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْممؤْمِنِينَ ع ف َرَدَّ عَلَيْهِ السَّلََمَ فَجَلَسَ ثُمَّ قَالَ يَا أَمِيرَ ا

Then came a man of good physique and clothes. He greeted unto Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} returned the greeting, and he sat down, then said, ‘O Amir Al-Momineen\textsuperscript{asws}! I ask you\textsuperscript{asws} about three issues. If you\textsuperscript{asws} inform me with these, I would know that the people have ridden from your\textsuperscript{asws} matte what is Decreed upon them. They are not with safety in their world nor in their Hereafter, and if the other happens, I would know you\textsuperscript{asws} and them are the same in the Law’.

فَالْتَفَتَ أَمِيرم الْممؤْمِنِينَ ع إِلَ أَبِِ مُمَمَّدٍ الَْْسَنِ بْنِ عَلِي  ع ف َقَالَ يَا بَا مُمَمَّدٍ أَجِبْهم

Amir Al-Momineen\textsuperscript{asws} said to him: ‘Ask me\textsuperscript{asws} about whatever comes to you’. He said, ‘Inform me about the man when he sleeps, where does his soul go to, and about the man who remembers and forgets, and about the man who his son resembles the paternal uncles and the maternal uncles’.

فَقَالَ لَهم أَ مِيرم الْممؤْمِنِينَ ع سَلْنِِ عَمَّا بَدَا لَكَ ف َقَالَ أَخْبَِْنِِ عَنِ الرَّجملِ إِذَا نَامَ أَيْنَ تَذْهَبم رموحمهم وَ عَ

Amir Al-Momineen\textsuperscript{asws} turned to Abu Muhammad Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} and said: ‘O Abu Muhammad\textsuperscript{asws}! Answer him’.

فَقَالَ ع أَ مَا سَأَلْتَ عَلَهُ عَلَيْهَا نَمْ اذْهَبْ رُوحُهُ إِذَا نَامَ أَنَّ الرُّوحَ رُوحٍ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ كَيَفَ ِدْخَلْتُ وَ عَنَّ الرُّوحَ K
He asws said: ‘As for what you have asked from the affair of the human being when he sleeps, where does his soul go to, his soul is related with the wind, and the wind is related with the air up to the time its owner moves for the waking up. So, if Allah azwj Mighty and Majestic Permits with the return of the soul to its owner, that wind pulls the soul, and that wind pulls the air, and the soul returns and settles in the body of its owner.

وَإِنْ لَِْ يَأْذَنِ اللَّهُ عَزَّ وَ جَلَّ بِرَدض تِلْكَ الرُّوحِ عَلَى صَاحِبِهَا جَذَبَ الَْْوَاءم الرضيحَ فَجَذَبَتِ ا

And if Allah azwj Mighty and Majestic does not Permit that soul to its owner, the air pulls the wind, and the wind pulls the soul, so it does not return to its owner, up to the time when he will be Resurrected.

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذُّكْرِ وَ النضسْيَانِ فَإِنَّ ق َلْبَ الرَّجملِ فِِ حمق  وَ عَلَى الْْمقض ََبَقٌ فَإِنْ صَلَّى الرَّجملم عِنْدَ ذَلِكَ عَلَى مُمَمَّدٍ صَلََةً تَامَّةً انكشفت

And as for what you mentioned from the matter of the remembering and the forgetting, so the heart of a man is in a cavity, and upon the cavity is a layer. So, if the man, during that, were to send Salawaat upon Muhammad saww a complete Salawaat, that layer is uncovered from that cavity and the heart is illuminated, and the man remembers what he had forgotten.

وَإِنْ هموَ لَِْ يمصَلض عَلَى مُمَمَّدٍ وَ آلِ مُمَمَّدٍ أَوْ ن َقَصَ مِنَ الصَّلََةِ عَلَيْهِمْ ا

And if he does not send Salawaat upon Muhammad saww and Progeny asws of Muhammad saww, or is deficient from the Salawaat upon them asws, that layers stay upon that cavity and the heart is in darkness, and the man forgets what he had remembered.

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الْمَوْلمودِ الَّذِي يمشْبِهم أَعْمَامَهم وَ أَخْوَالَهم فَإِنَّ الرَّجملَ إِذَا أَتَى أَهْلَهُم فَجَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ عمرموقٍ هَادِئَةٍ وَ بَدَنٍ غَيرِْ ممضْطَرِبٍ

And as for what you mentioned from the matter of the new-born who resembles his paternal uncles and his maternal uncles, so the man, when he goes to his wife and copulates with a tranquil heart and calm nerves, and a body without restlessness, that seed settles in the inside of the womb, the child emerges resembling his fathers and his paternal uncles.

وَإِنْ هموَ أَتَاهَا بِقَلْبٍ غَيرِْ سَاكِنٍ وَ عمرموقٍ غَيرِْ هَادِئَةٍ وَ بَدَنٍ ممضْطَرِب اضْطَرَبَتِ النُّطْفَةم ف َوَق َعَتْ فِِ حَالِ اضْطِرَابَِِا عَلَى ب َعْضِ الْعمرموقِ فَإِ

And if he goes to her without tranquillity, and veins without calmness, and a restless body, the seed will fall in a state of its restlessness upon one of the veins. So, if it falls upon a vein from the veins of the paternal uncles, the child will resemble his paternal uncle. And if it falls upon a vein from the veins of the maternal uncles, the child will resemble his maternal uncles.’
The man said, 'I testify that there is no god except Allahazwj and I will not cease to testify with it, and I testify that Muhammadasws is Rasoolazwj of Allahazwj and I will not cease to testify with it, and I testify that youasws are a successorasws of Rasool-Allahasww, and the established of Hisaswj Arguments’. And he indicated to Amir Al-Momineenasws, ‘And I will not cease to testify with it.'

And I testify youasws are hisasws successorasws and the one standing with Hisaswj Arguments’ – and indicated to Abu Muhammad Al-Hassanasws, ‘And I testify that Al-Husaynasws Bin Alasws is successorasws of yourasws fatherasws and the one standing with Hisaswj Arguments after youasws. And I testify upon Allasws Bin Al-Husaynasws that heasws is the one standing with the command of Al-Husaynasws after himasws.

And I testify upon Muhammadasws Bin Aliasws, heasws is the one standing with the command of Allasws Bin Al-Husaynasws. And asws testify upon Ja’farasws Bin Muhammadasws, heasws is the one standing with the command of Muhammadasws Bin Alasws. And I testify upon Musaasws Bin Ja’farasws, heasws is the one standing with the command of Ja’farasws Bin Muhammadasws. And I testify upon Aliasws Bin Musaasws, heasws is the one standing with the command of Musaasws Bin Ja’farasws.

And I testify upon Muhammadasws Bin Aliasws, heasws is the one standing with the command of Aliasws Bin Alasws. And Iasws testify upon Ja’farasws Bin Muhammadasws, heasws is the one standing with the command of Muhammadasws Bin Alasws. And I testify upon Al-Hassanasws Bin Alasws, heasws is the one standing with the command of Al-Hassanasws Bin Muhammadasws.

And I testify upon a manasws from the sons of Al-Hassanasws Bin Aliasws, who can neither be named nor teknonymed, until hisasws command appears. Heasws will fill it (world) with justice like what it would have been filled with tyranny. Heasws is the one standing with the command of Al-Hassanasws Bin Alasws. And the greetings be upon youasws, O Amir Al-Momineenasws, and Mercy of Allahazwj and Hisaswj Blessings.'
Then he stood up and went away. Amir Al-Momineen\textsuperscript{asws} said: ‘O Abu Muhammad\textsuperscript{asws}, follow him and look where he is heading’. Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} went out in his tracks.

He\textsuperscript{asws} said: ‘He had not except placed his feet outside the Masjid, and I\textsuperscript{asws} don’t where he took to from the earth of Allah\textsuperscript{azwj} Mighty and Majestic. So, I returned to Amir Al-Momineen\textsuperscript{asws} and let him\textsuperscript{asws} know’. He\textsuperscript{asws} said: ‘O Abu Muhammad\textsuperscript{asws}, Did you\textsuperscript{asws} recognise him?’ I\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings are more knowing’. He\textsuperscript{asws} said: ‘He\textsuperscript{asws} was Al-Khizir\textsuperscript{as}.’

Then he turned towards me\textsuperscript{asws} and said: ‘The greetings be unto you\textsuperscript{asws}, O fourth of the caliphs, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings. Isn’t he\textsuperscript{asws} like that, O Rasool-Allah\textsuperscript{saww}? Rasool-Allah\textsuperscript{saww} said to him: ‘Yes’. Then he went away.

I said, ‘O Rasool-Allah\textsuperscript{saww}! What this sheykh said to me\textsuperscript{asws} and you\textsuperscript{saww} ratified to him?’

He\textsuperscript{saww} said: ‘You\textsuperscript{asws} are like that, and the Praise is for Allah\textsuperscript{azwj} Mighty and Majestic. He\textsuperscript{azwj} Said in His\textsuperscript{azwj} Book: \textit{I am going to Make a Caliph in the earth. \textmd{[2:30]}.} And the caliph, the one Made in it, is Adam\textsuperscript{as}.’
And the Mighty and Majestic Said: “O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth [38:26]. So, he is the second.

وَ قَالَ عَزَّ وَ جَلَّ حِكَايَةً عَنْ ممَوسَى ع حِينَ قَالَ لَِْارمونَ -اخْلمفْنِِ فِِ ق َوْمِي وَ أَصْلِحْ فِهِ الْحَمِيْ مفْنِ اٍّ عْنَا ممَوسَى إِذَا اسْتَخْلَفَهُم ممَوسَى عَلَى قَوْمِهِ وَ هموَ الثَّالِث

And the Mighty and Majestic Said in Narrating from Musa when he said to Haroun: ‘Be my Caliph among my people [7:142]. So, he is Haroun, when Musa made him the caliph of his people, and he is the third.

وَ قَالَ عَزَّ وَ جَلَّ وَ أَذانٌ مِنَ اللَّهِ وَ رَسمولِهِ إِلَ النَّاسِ ي َوْمَ الَْْجض الَْْكْ بََِ فَكمنْتَ أَنْتَ الْممبَلضغَ عَنِ اللَّهِ وَ عَنْ رَسمولِهِ وَ أَنْتَ وَصِيضي وَ وَزِيرِي وَ قَاضِي دَيْنِِ وَ الْممؤَدضي عَنِض وَ أَنْتَ مِنِض بَِِنْزِلَةِ هَارمونَ مِنْ ممَوسَى إِلََّ أَنَّهم لََ نَبَِّ ب َعْدِي

And the Mighty and Majestic Said: And a proclamation from Allah and His Rasool to the people on the day of the Greatest [9:3]. So, you were the deliverer on behalf of Allah azwj and on behalf of His successor asws, and you are my successor asws, and my Vizier, and payer of my debts, and the fulfiller on my behalf, and you are from me at the status of Haroun from Musa, except there would be no Prophet asws after me asws.

فَأَنْتَ رَابِعم الْْملَفَاءِ كَمَا سَلَّمَ عَلَيْكَ الشَّيْخم أَ وَ لََ تَدْرِي مَنْ هموَ ق م

Thus, you are the fourth caliph like what the sheykh had greeted unto you. Or did you not recognise who he was?’ I saws said: ‘No’. He saww said: ‘That is your brother Al-Khizr, so, know!’”

Appendix: The Twelve imams of Falsehood from Quraysh

محمد بن سليمان الستنائي في شرح الأخبار قال: حدثنا أبو أحمد، قال: حدثنا عبيد، قال: حدثنا عبد القدوس بن إبراهيم بن مردوخ، قال: أخبرنا محمد بن عبد الرحمن بن أذينة عن أبي بن أبي عباس عن سليم بن قيس الهلال عن سلمان قال: لما تقل رسول الله صلى الله عليه وسلم عن أهل البيت، دختنا عليه فقال للناس: اخلوا لي عن أهل البيت. فقام الناس وقسم مهد، فقال: اقعد، يا سلمان إنك منا أهل البيت.

Muhammad Bin Suleyman Al-Sana’any in Sharh Al-Akhbaar, said, ‘Narrated to us Abu Ahmad, from Ubeid, from Muhammad Bin Uma Bin Abu Muslim, from Abdul Qadous Bin Ibrahim Bin Mardaas, from Muhammad Bin Abdul Rahmaan Bin Azina, from Aabaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, from Salman ra who said:

‘When the illness of Messenger of Allah azwj worsened, we came up to him saww, so he saww said to the people: ‘Leave me saww to be alone with the People asws of the Household’. So the people arose, and I stood up along with them. He saww said: ‘Be seated, O Salman ra, you ra are from us asws, the People asws of the Household.

The news about the Clan of Umayya and the Clan of Abbas and the government of the People asws of the Household

He saww Praised Allah azwj and Extolled Him azwj, then said: ‘O sons of Abd Manaf as, worship Allah azwj and do not associate anything with Him azwj, for had He azwj Permitted prostrations to me saww, I saww would not have given anyone preference over you.

إني رأيت على مبلى هذا العشيق كله من فريق، رجليه من ولد الْرب بن أمية وعشرة من ولد العاص بن أمية، كلهن ض钢铁، يردون مضل، يردو مضل عن الصراط الفهري.

I saww saw (in a dream) upon this Pulpit of mine saww, twelve (men), all of them from Quraysh. Two men from the sons of Al-Harb Bin Umeya, and ten from the sons of Al-A’as Bin Umeya, all of them leading astray and having strayed, reverting my saww community backwards from the Path’.

ثم قال للعباس: أما إن هلكتهم على يدي ولدك. ثم قال: فاتقوا الله في عتأت أهل بنيي، فإن الدنيا لم تدم لأحد قبلنا ولا تبقوا لنا ولا تدوم لأحد بعدنا.

Then he saww said to Al-Abbas: ‘But, they will be destroyed by the hands of your sons’. Then he saww said: ‘So fear Allah azwj with regards to my saww Family the People asws of the Household, for neither did the world last for anyone before us asws, nor will it remain for anyone after us asws.

ثم قال لعلي عليه السلام: دولة الحج أب الدول. أما إنكم ستستمكنون بعدهم باليوم يومين والشهر شهرين وبالسنتين ستين.

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Then he⁸ᵃˢˡᵃʷʷ said to Ali⁸ᵃˢˡᵃʷˢ: ‘The government of the truth is the most righteous of the governments. As for you⁸ᵃˢˡᵃʷˢ (The People⁸ᵃˢˡᵃ웨 of the Household) will be ruling after them by two days for every one day (of theirs), and two months for every month (of theirs), and for two years for every one year (of theirs)’.

ستة لعنهم الله في كتابه
ثم قال صلى الله عليه وآله: ستة لعنهم الله في كتابه: الزائد في كتاب الله، والملذب بقدر الله، والمستحل من عتَتِ ما حرم الله، والتارك لسنتِ، والمسلمين فيهم، والملREGISTER بالجيوش لبذل من أمر الله وبرع من أذل الله.

Six have been Cursed by Allah⁸ᵃᶻ𝐰𝐣 in His⁸ᵃᶻ𝐰𝐣 Book

Then he⁸ᵃˢˡᵃ𝐪 said: ‘Six have been Cursed in His⁸ᵃᶻ𝐰𝐣 Book – The one who increases in the Book of Allah⁸ᵃᶻ𝐰𝐣, and the one who denies the Power of Allah⁸ᵃ𝐳𝐰𝐣, and the one who makes it to be permissible about my⁸ᵃ𝔰ˡ𝐚𝐪 Family what Allah⁸ᵃ𝐳𝐰𝐣 has Prohibited, and the one who ignores my⁸ᵃ𝔰ˡ𝐚𝐪 Sunnah, and the one who monopolises the war booty to the Muslims, and the one who, by his compulsion, disgraces the one whom Allah⁸ᵃ𝐳𝐰𝐣 has Honoured, and honours the one whom Allah⁸ᵃ𝐳𝐰𝐣 has Disgraced’.⁹⁰⁰

⁹⁰⁰كتاب سليم بن قيس الْلَل

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