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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadith of the Pure Imams^{-asws}**

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باب 28 ما يكون عند ظهوره ع برواية المفضل بن عمر

CHAPTER 28 – WHAT WOULD TRANSPIRE DURING HIS^{-ajfi} APPEARANCE, BY A REPORT OF AL-MUFAZZAL BIN UMAR

أَقُولُ زُوْبِيِّ فِي بَعْضِ مَؤْلَفَاتِ أَصْحَابِنَا عَنِ الْحَسَنِيِّ بْنِ حَمْدَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَعَلَيِّ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ أَبِي شَعْبِ وَمُحَمَّدِ بْنِ نُصَيْرِ عَنْ عَمْرُو بْنِ الْفَرَّاتِ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ

I (Majlisi) am saying, ‘It is reported in one of the compilation of our companions, from Al-Husayn Bin Hamsan, from Muhammad Bin Ismail, and Ali Bin Abdullah Al Hasany, from Abu Shueyb, and Muhammad Bin Nuseyr, from Amro Bin Al Furaat, from Muhammad Bin Al-Mufazzal, from Al Mufazza Bin Umar who said,

عنونه النجاشي ص 326 و قال: «أبو عبد الله و قيل أبو محمد الجعفي، كوفي فاسد المذهب، مضطرب الرواية، لا يعبأ به، و قيل انه كان خطيبا، و قد ذكرت له مصنفات لا يعول عليها» و عنونه العلامة في الخلاصة و قال: «متهافت، مرتفع القول، خطابي»

Note: *Al-Najashy addressed it (issue of Mufazzal Ibn Umar) on page 326 and said, ‘Abu Abdullah, and it is said Abu Muhammad Al-Jufi, Kufi was of spoilt doctrine, troublesome reports, not caring with it. And it is said that he was oratorical, unreliable works have been mentioned being for him’. And he addressed it in the summary and said, ‘(He was) incoherent, loud-voiced, rhetorical’.*

و زاد الغضايري: «أنه قد زيد عليه شيء كثير و حمل الغلة في حديثه حملًا عظيمًا لا يجوز أن يكتب حديثه».

And Al-Gazairy added, ‘A lot of things have been added to him, and he carried the exaggerators in his Hadith with a mighty carrying. It is not allowed to write his Hadith’.

أقول: كيف يكون في أصحاب الأئمة عليهم السلام رجل فاسد المذهب، كذاب غال، مع أنهم عليهم السلام كانوا متoscسين: يعرفون كلًا بسيماه و حليته و سريرته،

I (Majlisi) am saying, ‘How can there be among the companions of the Imams^{-asws}, may the greetings be upon them^{-asws}, a man of spoilt doctrine, a liar, an exaggerator, along with the (fact that) they^{-asws} were distinguishes. They recognised all with his marking and his appearance and his secrets.

و قد روى أنهم كانوا يحجبون بعض شيعتهم عن الورود عليهم، لفسقه أو فساد عقيدته أو عدم تحرجه عن الآثام. فكيف لم يحجبوا مفضل بن عمرو أضرابه الموصوفين بهذا و كذا، ولم يلغونهم.

And it has been reported that they^{-asws} used to bar some of their^{-asws} Shias from arriving to them^{-asws} due to his mischief, or his corrupt beliefs, or if he was not embarrassed from the sins. So how come they^{-asws} did not bar Mufazzal Bin Umar and his type, the ones described with such and such, and did not curse them?

سَأَلْتُ سَيِّدِي الصَّادِقِ عَنْ لِلْمَأْمُورِ الْمُنتَظَرِ الْمَهْدِيِّ عَمَّنْ وَقَتَ مُؤْقَتٍ يَعْلَمُهُ النَّاسُ

‘I asked my Master^{-asws} Al-Sadiq^{-asws}, ‘Is there for the Commanded, the awaited Al-Mahdi^{-ajfi} any (specific) time having been timed for him^{-ajfi} let the people know?’

فَقَالَ حَاسِنٌ لِلَّهِ أَنْ يُؤْفَقَ ظُهُورُهُ بِوَقْتٍ يَعْلَمُهُ شَيْئًا فُلِتْ يَا سَيِّدِي وَلَمْ يَأْكُلْ

He^{-asws} said: 'Allah^{-azwj} Forbid that the time of his^{-ajfi} appeared be timed for our^{-asws} Shias to know it!' I said, 'O my Master^{-asws}! And why is that so?'

قَالَ لِإِنَّهُ هُوَ السَّاعَةُ الَّتِي قَالَ اللَّهُ تَعَالَى يَسْأَلُونَكُمْ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجْلِيهَا لِوَقْتِهَا إِلَّا هُوَ ثَلَاثَةِ فِي السَّمَاوَاتِ وَالْأَرْضِ
الْآيَةُ

He^{-asws} said: 'Because it is the Hour which Allah^{-azwj} the Exalted Said: ***They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth.*** [7:187] – the Verse.

وَهُوَ السَّاعَةُ الَّتِي قَالَ اللَّهُ تَعَالَى يَسْأَلُونَكُمْ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا وَقَالَ عِنْدَهُ عِلْمُ السَّاعَةِ وَلَمْ يَقُلْ إِنَّمَا عِنْدَهُ أَحَدٌ وَقَالَ فَهَلْ يَنْتَظِرُونَ إِلَّا السَّاعَةُ أَنْ تَأْتِيهِمْ بِعْتَدٌ فَقَدْ جَاءَ أَشْرَاطُهَا الْآيَةُ

And it is the Hour which Allah^{-azwj} the Exalted Said: ***They are asking you about the Hour, 'When would it transpire?'*** [79:42]. And Said: '***and with Him is Knowledge of the Hour,*** [43:85], and He^{-azwj} did not Say it is with anyone. And He^{-azwj} Said: ***So, are they only awaiting the Hour that would come to them suddenly? Its indications have already come,*** [47:18] – the Verse.

وَقَالَ افْتَرَكُتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ وَقَالَ مَا يُدْرِيكُ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ إِلَّا إِنَّ الَّذِينَ يَمْأُرُونَ فِي السَّاعَةِ لَنْفِي ضَلَالٍ بَعِيدٍ

And Said: ***The time approached, and the moon split apart*** [54:1]. And Said: ***And what would Make you realise, perhaps the Hour is close?*** [42:17] ***They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying*** [42:18].

فُلِتْ فَمَا مَعْنَى يَمْأُرُونَ

I said, 'So what is the meaning of 'are disputing'?'

قَالَ يَقُولُونَ مَتَى وَلِدَ وَمَنْ رَأَى وَأَيْنَ يَكُونُ وَمَتَى يَطْهُرُ وَكُلُّ ذَلِكَ اسْبِيْعًا جَالًّا لِأَمْرِ اللَّهِ وَشَكَّاً فِي قَصَائِهِ وَدُخُولًا فِي قُدْرَتِهِ أَوْلَئِكَ الَّذِينَ حَسِرُوا الدُّنْيَا وَإِنَّ لِلْكَافِرِينَ لَشَرَّ مَآبٍ

He^{-asws} said: 'They are saying, 'When was he^{-ajfi} born?' And 'Who saw?' And 'Where does he^{-ajfi} happen to be?' And 'When would be his^{-ajfi} appearance?' And all that is hastening for a Command of Allah^{-azwj}, and doubting in His^{-azwj} Decree, and interfering in His^{-azwj} Power. They are those who incur loss in the world, and for the disbelievers there is an evil afterlife!'

فُلِتْ أَفَلَا يُؤْفَقُ لَهُ وَقْتٌ

I said, 'Has He^{-azwj} not Timed a timing for it?'

فَقَالَ يَا مُفْضِلَ لَا أُوقِّتُ لَهُ وَقْتًا وَ لَا يُوقِّتُ لَهُ وَقْتٌ إِنَّ مَنْ وَقَتَ لِمَهْدِيَّا وَقَاتَ فَقَدْ شَارَكَ اللَّهَ تَعَالَى فِي عِلْمِهِ وَ ادْعَى أَنَّهُ ظَاهِرٌ عَلَى سَرِيرِهِ وَ مَا لِلَّهِ مِنْ سَرِيرٍ إِلَّا وَ قَدْ وَقَعَ إِلَى هَذَا الْخُلُقِ الْمَعْكُوسِ الصَّالِحِ عَنِ اللَّهِ الرَّاغِبِ عَنْ أَوْلَيَاءِ اللَّهِ

He^{-asws} said: 'O Mufazzal! I^{-asws} will not time a timing for it, nor has He^{-azwj} Timed a timing for it. The one who times a timing for our^{-asws} Mahdi^{-ajfi}, so he has associated with Allah^{-azwj} the Exalted in His^{-azwj} Knowledge and claimed that His^{-azwj} secret has been Revealed to him, and there is no secret of Allah^{-azwj} except and it has occurred to these people, the inverted, the strayers away from Allah^{-azwj}, the turners away from the friends of Allah^{-azwj}.

وَ مَا لِلَّهِ مِنْ حَتَّٰ إِلَّا وَ هُمْ أَحَصُّ بِهِ لِسِرِّهِ وَ هُوَ عِنْدُهُمْ وَ إِنَّمَا أَنْفَقَ اللَّهُ إِلَيْهِمْ لِيَكُونَ حُجَّةً عَلَيْهِمْ

And there is no news of Allah^{-azwj} except and they^{-asws} have been specialised with for His^{-azwj} secrets, and it is in their^{-asws} possession, and rather Allah^{-azwj} has Cast it to them^{-asws} for them to be Divine Authorities upon them'.

فَأَلْمُفْضِلَ يَا مَوْلَايِ فَكَيْفَ بَدْءُ ظُهُورِ الْمَهْدِيِّ عَ وَ إِلَيْهِ التَّسْتَبِيلُ

Al-Mufazzal said, 'O my Master^{-asws}! How will the appearance of Al-Mahdi^{-ajfi} begin, and the submission to him^{-ajfi}?'

فَأَلْعَ يَا مُفْضِلَ يَظْهُرُ فِي شَيْءٍ لِيَسْتَبِينَ فَيَعْلُو ذَكْرُهُ وَ يَظْهُرُ أَمْرُهُ وَ يُنَادَى بِاسْمِهِ وَ كُنْيَتِهِ وَ نَسْبِهِ وَ يَكْثُرُ ذَلِكُ عَلَى أَفْوَاهِ الْمُجْقِيْنَ وَ الْمُبْطِلِيْنَ وَ الْمُؤْفِقِيْنَ وَ الْمُخَالِفِيْنَ لِتَلَزِّمُهُمُ الْحَجَّةُ بِمَعْرِفَتِهِمْ يَهُ

He^{-asws} said: 'O Mufazzal! He^{-ajfi} shall appear during suspicions to clarify. So his^{-ajfi} mention would raise high, and his^{-ajfi} matter would be revealed, and he^{-ajfi} will be called by his^{-ajfi} name and his^{-ajfi} tekonym and his^{-ajfi} lineage, and most of that would be upon the mouths of the ratifiers and the falsifiers, and the concurring ones and the adversaries to necessitate them the argument with knowing him^{-ajfi}.

عَلَى أَنَّهُ قَدْ قَصَصْنَا وَ ذَلِلْنَا عَلَيْهِ وَ تَسْبَيْنَا وَ سَكَنَيْنَا وَ كَنْيَنَا وَ قُلْنَا سَمِيعٌ جَحِيدٌ رَسُولُ اللَّهِ صَ وَ كَنْيَتُهُ يَلْقَأُ بِهِمُ النَّاسُ مَا عَرَفْنَا لَهُ إِنَّمَا وَ لَا كُنْيَتٌ وَ لَا تَسْبِيْ

(This is) based upon that we^{-asws} have narrated, and pointed upon him^{-ajfi}, and lineaged him^{-ajfi}, and named him^{-ajfi} and teknonymed him^{-asws}, and we^{-asws} said: 'His^{-ajfi} name is of his^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}, and teknonymed him^{-ajfi} lest the people say, 'We do not know of any name being for him^{-ajfi} nor any tekonym nor any lineage!'

وَ اللَّهُ لَيَتَحَقَّقُ الْإِيْضَاعُ يَهُ وَ يَاسِعُهُ وَ نَسْبِهِ وَ كُنْيَتِهِ عَلَى الْسَّيِّئِمْ حَتَّى لَيَسْتَبِيْهُ بِعَصْبِهِمْ لِيَعْضِي كُلُّ ذَلِكُ لِلْزُّرُومِ الْحَجَّةُ عَلَيْهِمْ

By Allah^{-azwj}! The clarification with him^{-ajfi} will be achieved, and with his^{-ajfi} name and his^{-ajfi} tekonym, upon their own tongues until they name him^{-ajfi} to each other. All that is for necessitating the argument upon them.

ثُمَّ يُظْهِرُ اللَّهُ كَمَا وَعَدَ يَهُ جَهْدُهُ صَ فِي قَوْلِهِ عَزَّ وَ جَلَّ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْحَدِيْرَى وَ دِينِ الْحَقِيقَ يُظْهِرُهُ عَلَى الْدَّيْنِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Then Allah^{-azwj} will Reveal him^{-ajfi} just as his^{-ajfi} grandfather^{-saww} had promised, in His^{-azwj} Words, Mighty and Majestic: ***He is the One Who Sent His Rasool with the Guidance and the Religion***

of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].

قَالَ الْمُفَضَّلُ يَا مَوْلَايِ فَمَا تَأْوِيلُ فَوْلِهِ تَعَالَى لِيظْهُرُهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَهُ الْمُشْرِكُونَ

Al-Mufazzal said, 'O my Master^{-asws}! So, what is the interpretation of Words of the Exalted: **in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]?**'

قَالَ عَ هُوَ قَوْلُهُ تَعَالَى وَ قَاتِلُهُمْ حَتَّى لَا يَكُونُ فِتْنَةً وَ يَكُونُ الدِّينُ كُلُّهُ إِلَهٌ يَا مُفَضَّلُ لَيَرْجِعَ عَنِ الْمُلْكِ وَ الْأَذْيَانِ الْإِخْتِلَافُ وَ يَكُونُ الدِّينُ كُلُّهُ وَاحِدًا كَمَا قَالَ جَلَّ ذِكْرُهُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ قَالَ اللَّهُ وَ مَنْ يَتَبَعِغْ عَيْرَ الْإِسْلَامِ دِينًا فَلَئِنْ يُعْلَمْ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

He^{-asws} said: 'It is Words of the Exalted: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. [8:39]**. By Allah^{-azwj}, O Mufazzal! The differing would be raised away from the nations and the religion and the religion, all of it, would be one, just as He^{-azwj}, Majestic is His^{-azwj} Mention, Said: **The Religion in the Presence of Allah is Al-Islam [3:19]**. And Allah^{-azwj} Said: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter, he would be from the losers [3:85]**.'

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي وَ مَوْلَايِ وَ الدِّينُ الَّذِي فِي آبَائِهِ إِبْرَاهِيمَ وَ نُوحٍ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَ هُوَ الْإِسْلَامُ

Al-Mufazzal said, 'I said, 'O my chief and my Master^{-asws}! And that which is in his^{-ajfi} forefathers, Ibrahim^{-as}, and Noah^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww}, it is Al-Islam?'

قَالَ نَعَمْ يَا مُفَضَّلُ هُوَ الْإِسْلَامُ لَا غَيْرُ قُلْتُ يَا مَوْلَايِ أَجَدُهُ فِي كِتَابِ اللَّهِ

He^{-asws} said: 'Yes, O Mufazzal! It is Al-Islam, not something else'. I said, 'O my Master^{-asws}! Can you^{-asws} find it (for me) in the Book of Allah^{-azwj}?'

قَالَ نَعَمْ مِنْ أُولَئِكَ إِلَى آخِرِهِ وَ مِنْهُ هَذِهِ الْأُبَيَّ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ قَوْلُهُ تَعَالَى مِلَّةُ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ - وَ مِنْهُ قَوْلُهُ تَعَالَى فِي قِصَّةِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ اجْعَلْنَا مُسْلِمِيْنَ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ

He^{-asws} said: 'Yes, from its beginning to its end, and from this is this Verse: **The Religion in the Presence of Allah is Al-Islam [3:19]**. And Words of the Exalted: **a religion of your father Ibrahim. He named you all as the Muslims from before. [22:78]**. And from Words of the Exalted in the story of Ibrahim^{-as} and Ismail^{-as}: **And Make us both submissive to You, and from our offspring a community submitting to You, [2:128]**.

وَ قَوْلُهُ تَعَالَى فِي قِصَّةِ فِرْعَوْنَ حَتَّى إِذَا أَذْرَكَهُ الْعَرْقُ قَالَ آمَنَتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنَتُ بِهِ بَنُوا إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ وَ فِي قِصَّةِ سُلَيْمَانَ وَ بِلْقَيْسِ فَبَنَ أَنْ يَأْتُونِي مُسْلِمِينَ وَ قَوْلُهُ أَشَلَّتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

And Words of the Exalted in the story of Pharaoh^{-la}: **until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90]**. And in the story of Suleyman^{-as} and Bilquees: **before they come to me in submission?' [27:38]**. And her words: **and I submit along with Suleyman to Allah, Lord of the worlds!' [27:44]**.

وَ قَوْلُ عِيسَى عَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُونَ تَحْنُ أَنْصَارُ اللَّهِ آمَنَا بِاللَّهِ وَ اشْهَدُ بِأَنَّا مُسْلِمُونَ وَ قَوْلُهُ جَلَّ وَ عَزَّ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ
الْأَرْضَ طَوْعًا وَ كَرْهًا

And the words of Isa^{as}: '**Who will be my helpers to Allah?**' The disciples said: '**We are helpers of Allah. We believe in Allah and testify that we are submitting ones** [3:52]. And Words of Majestic and Mighty: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly**, [3:83].

وَ قَوْلُهُ فِي قِصَّةِ لُوطٍ فَمَا وَجَدْنَا فِيهَا عَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ وَ قَوْلُهُ قُولُوا آمَنَا بِاللَّهِ وَ مَا أَنْزَلَ إِلَيْنَا إِلَى قَوْلِهِ لَا تُفَرِّقُ بَيْنَ أَخْدِ مِنْهُمْ وَ تَحْنُ لَهُ مُسْلِمُونَ
وَ قَوْلُهُ تَعَالَى أَمْ كُتُمْ شَهَدَاءِ إِذْ حَضَرَ يَعْقُوبَ الْمُؤْتَثِ إِلَى قَوْلِهِ وَ تَحْنُ لَهُ مُسْلِمُونَ

And His^{azwj} Words in the story of Lut^{as}: **But We did not find therein apart from a (single) household of the submitters** [51:36]. And His^{azwj} Words: **Say: We believe in Allah and (in) what is Revealed unto us**, - up to His^{azwj} Words: **We do not make any distinction between any of them, and to Him we are submitting** [2:136]. And Words of the Exalted: **Or! Were you witnesses when death presented to Yaqoob**, - up to His^{azwj} Words: **and to Him we are submitting** [2:133]’.

فُلْثٌ يَا سَيِّدِي كَمِ الْمِلَلُ قَالَ أَرْبَعَةٌ وَ هِيَ شَرَائِعٌ

I said, ‘O my Master^{ajfi}! How many religions are there?’ He^{asws} said: ‘Four, and these are Laws’.

قَالَ الْمُفَضَّلُ فُلْثٌ يَا سَيِّدِي الْمَجْوُسُ لَمْ سُوَا الْمَجْوُسَ

Al-Mufazzal said, ‘I said, ‘O my Master^{asws}! The Magians (Al-Majous - Zoroastrians), why have they been named as Magians?’

قَالَ عَلَيْهِمْ تَمَحَّسُوا فِي السُّرْيَانِيَّةِ وَ ادْعُوا عَلَى آدَمَ وَ عَلَى شَيْثٍ وَ هُوَ هَبَّةُ اللَّهِ أَكْمَامًا أَطْلَقَاهُمْ نِكَاحُ الْأُمَّهَاتِ وَ الْأَخْوَاتِ وَ الْبَنَاتِ وَ الْخَلَالَاتِ وَ
الْعَمَّاتِ وَ الْمُحَرَّمَاتِ مِنَ النِّسَاءِ وَ أَكْمَامًا أَمْرَاهُمْ أَنْ يُصْلُوُا إِلَى الشَّمْسِ حَيْثُ وَقَفَتْ فِي السَّمَاءِ وَ لَمْ يَجْعَلَا لِصَالَاتِهِمْ وَقْتًا وَ إِنَّمَا هُوَ افْتِرَاءٌ عَلَى اللَّهِ الْكَبِيرِ
وَ عَلَى آدَمَ وَ شَيْثٍ عَ

He^{asws} said: ‘Because they are immersed in Assyrian, and that are claiming upon Adam^{as} and upon Shees^{as}, and he^{as} is Hibtullah^{as}, that (they allege) it was Permitted for them^{as} to marry the mothers, and the sisters, and the daughters, and the maternal aunts, and the paternal aunts, and the sanctimonious ones from the women, and they had been Commanded to pray to the sun when it pauses in the sky, and no timing had been Made to be for their^{as} Salats, and rather it is a fabricated lie upon Allah^{azwj}, and upon Adam^{as} and Shees^{as}’.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ وَ سَيِّدِي لَمْ سُوِّي قَوْمُ مُوسَى الْيَهُودَ

Al-Mufazzal said, ‘O my Master^{asws} and my chief! Why have the people been named as ‘Al-Yahoud’ (Jews)?’

قَالَ عَلَقْوَلُ اللَّهُ عَزَّ وَ جَلَ إِنَّا هَدَنَا إِلَيْكَ أَيِ افْتَدَنَا إِلَيْكَ

He^{-asws} said: ‘Due to the Words of Allah^{-azwj} Mighty and Majestic: **Surely, You Guided us to You**. [7:156] – i.e., we were guided (Hada) to You^{-azwj}.

قَالَ فَالنَّصَارَىٰ

He said, ‘The Christians?’

قَالَ عَلِيُّ عَبْدُهُ عَسَىٰ مِنْ أَنْصَارِي إِلَى اللَّهِ وَثَلَاثَةِ آتِيَةٍ إِلَى آخِرِهَا فَسُمُّوا النَّصَارَىٰ لِتُصْرِهِ دِينَ اللَّهِ

He^{-asws} said: ‘Due to the words of Isa^{-as}: **‘Who will be my helpers to Allah?’ [3:52]**’ – and he^{-asws} recited the Verse up to its end. They were names as ‘Al-Nasara’ due to helping (Nasr) the religion of Allah^{-azwj}.

قَالَ الْمُفَضَّلُ قَلْتُ يَا مَوْلَايِ فَلِمَ سُمِّيَ الصَّابِئُونَ الصَّابِيَّينَ

Al-Mufazzal said, ‘I said, ‘O my Master! Whey have the Sabeans named as ‘Al-Sabieen’?’

فَقَالَ عَلِيُّهُمْ صَبَّرُوا إِلَى تَعْطِيلِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْمُلْكِ وَالشَّرَائِعِ وَقَالُوا كُلُّ مَا جَاءُوا بِهِ يَاطِلُّ فَجَحَدُوا تَوْحِيدَ اللَّهِ تَعَالَى وَنُبُوَّةَ الْأَنْبِيَاءِ وَرِسَالَةَ الْمُرْسَلِينَ وَوَصِيَّةَ الْأُوصِيَاءِ مُهْمَمْ بِالشَّرِيعَةِ وَلَا كِتَابٍ وَلَا رَسُولٍ وَلَا هُمْ مُعَطِّلُو الْعَالَمِ

He^{-asws} said: ‘They aimed (Sabou) to disrupt the Prophets^{-as}, and the Rasools^{-as}, and the religions, and the Laws, and they said, ‘All what they have come with is false’. They rejected the Tawheed of Allah^{-azwj} the Exalted, and Prophet-hood of the Prophets^{-as} and the Message of the Rasools^{-as}, and successorship of the successors^{-as}. Thus, they are neither with any Law, nor Book, nor Rasool^{-as}, and are disrupters of the world’.

قَالَ الْمُفَضَّلُ سُبْحَانَ اللَّهِ مَا أَجْلَى هَذَا مِنْ عِلْمٍ

Al-Mufazzal said, ‘Glory be to Allah^{-azwj}! How sublime this is from the knowledge!’

قَالَ عَنْمَ يَا مُفَضَّلَ فَأَلْقِهِ إِلَى شِيعَتِنَا لِلَّا يَشْكُوُنَا فِي الدِّينِ

He^{-asws} said: ‘Yes, O Mufazzal, for cast it to our^{-asws} Shias lest they doubt in the religion’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَفِي أَيِّ بُعْثَةٍ يَظْهُرُ الْمَهْدِيُّ

Al-Mufazzal said, ‘O my chief! In which spot would Al-Mahdi^{-ajfi} appear?’

قَالَ عَلَى تَرَاهُ عَيْنِي وَقُتِّ ظُهُورِهِ إِلَّا رَأَيْهُ كُلُّ عَيْنٍ فَمَنْ قَالَ لَكُمْ غَيْرَ هَذَا فَكَذَبَهُ

He^{-asws} said: ‘No eye will see him^{-ajfi} at the time of his^{-ajfi} appearance except every eye would see him^{-ajfi}. The one who says to you all other than this, so belie him!’

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَلَا يُرَى وَقُتِّ وَلَادِيهِ

Al-Mufazzal said, ‘O my chief! Will he^{-ajfi} not be seen at the time of his^{-ajfi} coming to the world?’

قَالَ بَلَى وَ اللَّهُ لَيْزِي مِنْ سَاعَةٍ وَ لَا ذَهَبَ إِلَى سَاعَةٍ وَ فَقَاءَ أَبِيهِ سِتَّينَ وَ تِسْعَةَ أَشْهُرٍ أَوْ لَوْلَاهُ وَ قُتُّ الْفَجْرِ مِنْ لَيْلَةِ الْجُمُعَةِ لِسَمَانٍ حَلَوْنَ مِنْ شَعْبَانَ سَنَةَ سَعِيٍّ وَ حَمْسِينَ وَ مَائَتَيْنَ إِلَى يَوْمِ الْجُمُعَةِ لِسَمَانٍ حَلَوْنَ مِنْ سَنَةِ سِتَّينَ وَ مَائَتَيْنَ

He^{-asws} said: 'Yes, by Allah^{-azwj}! He^{-ajfi} will be seen from the time of his^{-as} being blessed (to his parents^{-asws}) up to the time of the expiry of his^{-as} father^{-asws}, two years and six months. The beginning of his^{-ajfi} birth is the time of dawn from Friday night on the eighth vacant from Shaban of the year two hundred and fifty-seven, up to the time of Friday on the eighth vacant from Rabbi Al-Awwal of the year two hundred and sixty.

وَ هُوَ يَوْمٌ وَفَقَاءَ أَبِيهِ بِالْمَدِينَةِ الَّتِي يَشَاطِئُ دِجْلَةً يَبْيَسُهَا الْمُتَكَبِّرُ الْجَبَازُ الْمُسْتَمَنِي بِاسْمِ جَعْفَرِ الصَّادِلِ الْمُلَاقِبُ بِالْمُتَوَكِّلِ وَ هُوَ الْمُتَأَكِّلُ لَعْنَهُ اللَّهُ تَعَالَى وَ هِيَ مَدِينَةٌ تُدْعَى بِسُرُّ مَنْ رَأَى وَ هِيَ سَاءَ مَنْ رَأَى

And it is the day of the expiry of his^{-ajfi} father^{-asws} in the city which is on the banks of (river) Djlah (Tigris). It will be built by the arrogant, the tyrant names with the name 'Ja'far', the strayed, the one titled as 'Al-Mutawakkil', and he is the eater, may Allah^{-azwj} the Exalted Curse him, and it is the city called Surmanray (cheering the one who sees), and it is Sa'manray (worsens the one who sees).

يَرَى سَخْصَةُ الْمُؤْمِنُ الْمُحْقِقُ سَنَةَ سِتَّينَ وَ مَائَتَيْنَ وَ لَا يَرَاهُ الْمُشَكِّكُ الْمُرَبَّطُ وَ يَنْفُذُ فِيهَا أَمْرُهُ وَ تَهْبِطُ عَنْهَا فَيَظْهُرُ فِي الْقَصْرِ بِصَابِرٍ بِخَانِبٍ الْمَدِينَةِ فِي حَرَمِ جَدِيدِ رَسُولِ اللَّهِ صَفَّيْلَاهُ هُنَاكَ مَنْ يُسْعَدُهُ اللَّهُ بِالنَّظَرِ إِلَيْهِ

His^{-ajfi} person would be seen by the Momin, the truthful, in the year two hundred and sixty, and he^{-ajfi} will not be seen by the doubter, the suspicious, and he^{-ajfi} will implement in it his^{-ajfi} orders and his^{-ajfi} forbiddances, and he^{-ajfi} will disappear from it. He^{-ajfi} will appear in the castle at Sabir by the side of the city in the sanctuary of his^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}. He will meet him^{-ajfi} over there, the one whom Allah^{-azwj} would Make fortunate by looking at him^{-ajfi}.

ثُمَّ يَغْبُبُ فِي آخِرِ يَوْمٍ مِنْ سَنَةِ سِتٍّ وَ سِتَّينَ وَ مَائَتَيْنِ قَلَّا تَرَاهُ عَيْنُ أَحَدٍ حَتَّى يَرَاهُ كُلُّ أَحَدٍ وَ كُلُّ عَيْنٍ

Then he^{-ajfi} will disappear in the last day of the year two hundred and sixty, so no eye of anyone would see him^{-ajfi} until he^{-ajfi} is seen by everyone and every eye!

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي فَمَنْ يُخَاطِبُ وَ لِمَنْ يُخَاطِبُ

Al-Mufazzal said, 'I said, 'O my chief! Who will address (talk to) him^{-ajfi} and whom will he^{-ajfi} address to?'

قَالَ الصَّادِقُ عَنْ خَاتِمِ الْمَلَائِكَةِ وَ الْمُؤْمِنُونَ مِنَ الْجِنِّ وَ يَخْوِجُ أَمْرُهُ وَ تَهْبِطُهُ إِلَيْ ثَقَاتِهِ وَ وَلَائِهِ وَ وَكَلَائِهِ وَ يَتَعَدُّ بِنَاهِيَّهُ مُحَمَّدُ بْنُ نُصَيْرِ النُّمَيْرِيُّ فِي يَوْمِ عَيْتَنَةٍ بِصَابِرٍ

Al-Sadiq^{-asws} said: 'The Angels and the Momineen from the Jinn will address him^{-ajfi} and bring out his^{-ajfi} orders and his^{-ajfi} forbiddances to his^{-ajfi} trusted ones, and his^{-ajfi} ones in charge, and his^{-ajfi} representatives, and Muhammad Bin Nusayr Al-Numeiri would sit at his^{-ajfi} door during the day of his^{-ajfi} occultation at Sabir.

لَمْ يَظْهُرْ يَمْكُّهُ وَ اللَّهُ يَا مُفَضَّلَ كَانَ أَنْظُرَ إِلَيْهِ دَخْلَ مَكَّةَ وَ عَلَى رَأْسِهِ عِمَامَةٌ صَفْرَاءُ وَ فِي رِجْلَيْهِ تَغَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحْصُوفَةُ وَ فِي يَدِهِ هَرَاؤُثُ عَيْسَوْقُ بَيْنَ يَدَيْهِ عِتَارًا عِجَافًا حَتَّى يَصِلَ إِلَيْهَا الْبَيْتُ لَيْسَ مِمَّ أَحَدٌ يَعْرِفُهُ وَ يَظْهُرُ وَ هُوَ شَابٌ

The he^{-ajfi} will appear at Makkah, and by Allah^{-azwj}, O Mufazzal! It is as if I^{-asws} am looking at him^{-ajfi} entering Makkah and upon him^{-ajfi} is a cloak of Rasool-Allah^{-saww}, and upon his^{-ajfi} head is a yellow turban, and in his^{-ajfi} legs are slippers of Rasool-Allah^{-saww}, Al-Makhsufa, and in his^{-ajfi} hand would be his^{-saww} stick. He^{-ajfi} is ushering lean female goats in front of him^{-ajfi} until he^{-ajfi} arrives with them towards the House (Kabah). No one is recognising him^{-ajfi}, and he^{-ajfi} has appeared and he^{-ajfi} is a youth'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي يَعُودُ شَابًاً أَوْ يَظْهُرُ فِي شَيْءٍ

Al-Mufazzal said, 'O my chief! He^{-ajfi} return as a youth or will he^{-ajfi} appear during his^{-asws} youth?'

فَقَالَ عَسْبَحَانَ اللَّهُ وَ هَلْ يُعْرِفُ ذَلِكَ يَظْهُرُ كَيْفَ شَاءَ وَ يَأْتِي صُورَةً شَاءَ إِذَا جَاءَهُ الْأَمْرُ مِنَ اللَّهِ تَعَالَى مَجْدُهُ وَ جَلَّ ذِكْرُهُ

He^{-asws} said: 'Glory be to Allah^{-azwj}! And can that be known? He^{-ajfi} will appear however he^{-ajfi} so desires to and in whichever image he^{-ajfi} so desires to when there comes to him^{-ajfi} the Command from Allah^{-azwj}, Exalted is His^{-azwj} Glory and Majestic is His^{-azwj} Mention'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَمِنْ أَيْنَ يَظْهُرُ وَ كَيْفَ يَظْهُرُ

Al-Mufazzal said, 'O my chief! From where would he^{-ajfi} appear, and how would he^{-ajfi} appear?'

يَا مُفَضَّلَ يَظْهُرُ وَحْدَهُ وَ يَأْتِي الْبَيْتَ وَحْدَهُ وَ يَلْبِعُ الْكَعْبَةَ وَحْدَهُ وَ يَجْئُ عَلَيْهِ اللَّيلَ وَحْدَهُ وَ يَسْقُطُ اللَّيْلَ نَزْلًا إِلَيْهِ جَبْرِيلُ وَ مِيكَائِيلُ وَ الْمَلَائِكَةُ صُفُوفًا

O Mufazzal! He^{-ajfi} will appear alone, and he^{-ajfi} will come to the House (Kabah) alone, and he^{-ajfi} will seek shelter of the Kabah alone, and the night will shield upon him^{-ajfi} alone. When the eyes are sleeping and the night is at twilight, Jibreel^{-as} and Mikaeel^{-as} and the Angels will descend to him^{-ajfi} in rows.

فَيَقُولُ لَهُ جَبْرِيلُ يَا سَيِّدِي قَوْلُكَ مَقْبُولٌ وَ أَمْرُكَ جَائِزٌ فَيَسْتَخُعُ عَيْدَهُ عَلَى وَجْهِهِ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَ أَوْرَثَنَا الْأَرْضَ تَبَرُّهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَالَمِينَ -

Jibreel^{-as} will say to him^{-ajfi}: 'O my^{-as} chief! Your^{-ajfi} word has been Accepted and your^{-ajfi} command is allowed'. He^{-ajfi} would wipe his^{-ajfi} hand upon his^{-ajfi} face and say: '**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, so best is the Recompense of the workers'** [39:74].

وَ يَقُولُ بَيْنَ الرُّكْنَيْنِ وَ الْمَقَامِ فَيَصْنُعُ صَرْخَةً فَيَقُولُ يَا مَعَاشِرَ نُقَبَّابِي وَ أَهْلَ خَاصَّتِي وَ مَنْ ذَخَرْنَاهُ لِنُصْرَتِي قَبْلَ ظُهُورِي عَلَى وَجْهِ الْأَرْضِ اثْنَوْنَ طَائِبِينَ

And he^{-ajfi} will pause between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}), and he^{-ajfi} will make a call. He^{-ajfi} would say: ‘O community of my^{-ajfi} captains and people of my^{-ajfi} specials ones, and the ones whom Allah^{-azwj} has Treasured for my^{-ajfi} help before my^{-ajfi} appearance upon the surface of the earth! Come to me^{-ajfi} willingly!’

فَتَرِدُ صَيْحَةً عَلَيْهِمْ وَ هُمْ عَلَىٰ تَحَارِيهِمْ وَ عَلَىٰ فُرْشَهِمْ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا فَيَسْمَعُونَهُ فِي صَيْحَةٍ وَاحِدَةٍ فِي أَدْنِ كُلِّ رَجُلٍ فَيَجِئُونَ لَهُوَا وَ لَا يَمْضِي لَهُمْ إِلَّا كَلْمَحَةٍ بَصَرٍ حَتَّىٰ يَكُونُ كُلُّهُمْ بَيْنَ يَدَيْهِ عَبْنَ الرَّكْنِ وَ الْمَقَامِ

His^{-ajfi} announcement (call) will arrive to them and they would be at their prayer niches and upon their beds in the east of the earth and its west. They would hear him^{-ajfi} in one shout in the ear of every man. So they would come towards it, and it will not pass for them except like the blink of an eye until they would all be in front of him^{-ajfi}, between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}).

فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَ النُّورَ فَيَصِيرُ عَمُودًا مِنَ الْأَرْضِ إِلَى السَّمَاءِ فَيَسْتَضِيءُ بِهِ كُلُّ مُؤْمِنٍ عَلَىٰ وَجْهِ الْأَرْضِ وَ يَدْخُلُ عَلَيْهِ نُورٌ مِنْ حَوْفِ بَطْنِهِ فَتَفْضُلُ الْمُؤْمِنِينَ بِإِلَيْكَ النُّورِ وَ هُمْ لَا يَعْلَمُونَ يَظْهُرُ فَإِيمَنًا أَهْلَ الْبَيْتِ عَ

Allah^{-azwj} Mighty and Majestic will Command the Noor (light) and it would become a pillar from the earth to the sky. Every Momin upon the surface of the earth will be illuminated by it, and Noor (light) would enter to him from the inside of his house. The souls of the Momineen will rejoice with that Noor, and they would not be knowing of the appearance of our^{-aws} Qaim^{-ajfi}, of People^{-aws} of the Household.

لَمْ يُصِبُّهُنَّ وُظُوفًا بَيْنَ يَدَيْهِ وَ هُمْ ثَالِثَةٌ وَ ثَالِثَةٌ عَشَرَ رَجُلًا إِعْدَادًا أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدْرٌ

Then in the morning, they will be standing in front of him^{-ajfi}, and they would be three hundred and thirteen men, being of the number of the companions of Rasool-Allah^{-saww} on the day of Badr’.

قَالَ الْمُفَضَّلُ يَا مَوْلَايِ يَا سَيِّدِي يَا سَيِّدِنَا فَانْتَنَا وَ سَبْعُونَ رِجُلًا الَّذِينَ قُتِلُوا مَعَ الْحَسَنِيْ بْنِ عَلِيٍّ عَيْنَهُمْ يَظْهُرُونَ مَعَهُمْ

Al-Mufazzal said, ‘O my Master^{-aws}! O my chief! So (what about) the seventy-two men, those who were killing with Al-Husayn^{-aws} Bin Ali^{-aws}. Will they be appearing with them?’

قَالَ يَظْهُرُ مِنْهُمْ أَبُو عَبْدِ اللَّهِ الْحَسَنِيْ بْنُ عَلِيٍّ عَيْنَهُمْ يَظْهُرُونَ مَعَهُمْ فِي اثْنَيْ عَشَرَ رِجُلًا مُؤْمِنِينَ مِنْ شِيَعَةِ عَلِيٍّ عَيْنَهُمْ يَظْهُرُونَ مَعَهُمْ

He^{-aws} said: ‘From them, Abu Abdullah Al-Husayn Bin Ali^{-aws} will appear among twelve thousand Momineen from the Shias of Ali^{-aws}, and upon him^{-aws} would be a black turban’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَيَعْبَرُ سُنَّةُ الْقَائِمِ عَيْنَهُمْ يَظْهُرُونَ مَعَهُمْ قَبْلَ قِيَامِهِ

Al-Mufazzal said, ‘O my chief! It is with other than the Sunha of Al-Qaim^{-ajfi}, they are pledging allegiance to him^{-ajfi} before his^{-ajfi} appearance, and before his^{-ajfi} rising!’

فَقَالَ عَيْنَهُمْ يَظْهُرُونَ كُلُّ بَيْعَةٍ قَبْلَ ظَهُورِ الْقَائِمِ عَيْنَهُمْ يَظْهُرُونَ كُفُرٌ وَ نِقَافٌ وَ خَدِيْعَةٌ لَعَنِ اللَّهِ الْمُبَايِعُ لَهَا وَ الْمُبَايِعُ لَهُ

He^{-asws} said: 'O Mufazzal! Every allegiance before appearance of Al-Qaim^{-ajfi}, his allegiance is of Kufr and hypocrisy and a deception. May Allah^{-azwj} Curse the ones pledging it and the one being pledged to.'

بَلْ يَا مُقْصَلَ يُسْنِدُ الْقَائِمَ عَظِيمَةً إِلَى الْحَرْمَ وَمَعْدِيَةً فَتَرِي بِيَضَاءِ مِنْ عَيْرٍ سُوءَ وَيَقُولُ هَذِهِ يَدُ اللَّهِ وَعَنِ اللَّهِ وَيَأْمُرُ اللَّهَ ثُمَّ يَتَلَوُ هَذِهِ الْأِيَّةَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ الْأِيَّةَ

But O Mufazzal! Al-Qaim^{-ajfi} would lean his^{-ajfi} back to the Sanctuary and extend his^{-ajfi} hand. It will be seen as white without any unpleasant, and he^{-ajfi} will say: 'This is a hand of (power of) Allah^{-azwj}, and on behalf of Allah^{-azwj}, and by a Command of Allah^{-azwj}!' Then he^{-ajfi} will recite this Verse: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, [48:10]*** – the Verse.

فَيَكُونُ أَوَّلُ مَنْ يَقْتَلُ يَدَهُ حِبْرِيلَ عَثَمَ يُبَايِعُهُ وَتُبَايِعُهُ الْمَلَائِكَةُ وَجَنَّابُ الْجِنِّ ثُمَّ النَّفَّاتُ

The first one to kiss his^{-ajfi} hand would be Jibreel^{-as}. Then he^{-as} would pledge allegiance to him^{-ajfi}, and the Angels will pledge allegiance to him^{-ajfi}, and good ones of the Jinn, then the captains.

وَيُصْبِحُ النَّاسُ بِمَكَّةَ فَيَقُولُونَ مَنْ هَذَا الرَّجُلُ الَّذِي يَخْانِبُ الْكَعْبَةَ وَمَا هَذَا الْخُلُقُ الَّذِينَ مَعَهُ وَمَا هَذِهِ الْأِيَّةُ الَّتِي رَأَيْنَاهَا اللَّيْلَةَ وَلَمْ تُرِكْ مِنْهَا فَيَقُولُ بَعْضُهُمْ لِيَعْصِي هَذَا الرَّجُلُ هُوَ صَاحِبُ الْعَيْنِيَاتِ -

And the people of Makkah will come to the morning, and they would say, 'Who is this man who is by the side of the Kabah? And what are these creatures, those who are with him^{-ajfi}? And what is this sign which we saw at night and the like of it has not been seen?' Some of them would say to the other, 'This is the man who is owner of the female goats'.

Some of them would say to the others, 'Look! Do you recognise anyone from the ones who are with him^{-ajfi}?' They would say, 'No, we do not recognise anyone of them except four from the people, and four from the people of Al-Medina, and they are so and so, and so and so' – and they would count them with their names. And this would happen at the beginning of the rising of the sun during that day.

فَإِذَا طَلَّتِ السَّمْسَرُ وَأَضَاءَتْ صَاحَبَ صَالِحَ بِالْخَلَاقِيِّ مِنْ عَيْنِ السَّمْسَرِ يُلْسَانِ عَرَبِيِّ مُبِينٍ يُسْمِعُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ يَا مَعْشَرَ الْخَلَاقِيِّ هَذَا مَهْدِيُّ أَلَّا مُحَمَّدٌ وَيُسَمِّيَهُ بِاسْمِ خَلِيلِ رَسُولِ اللَّهِ صَ وَيَكْتُبُهُ وَيَنْسِبُهُ إِلَيْ أَبِيهِ الْحَسَنِ الْحَادِيِّ عَشَرَ إِلَيْ الْحَسَنِ بْنِ عَلَيٍّ صَبَّاغُهُ عَنْدُهُمْ وَلَا تَخْالِفُوا أَمْرَهُ فَقَضَلُوا

When the sun emerges and brightens, a shouter will shout (a call) at the creatures from the eye of the sun, in clear Arabic tongue, being hear by the ones in the skies and the earths: 'O community of creatures! This is Mahdi^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww}!' - and he will name him^{-ajfi} by his^{-ajfi} name of his^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}, and tekronym him^{-ajfi}, and lineage him^{-ajfi} to his^{-ajfi} father^{-asws} Al-Hassan^{-asws}, the eleventh up to Al-Hassan^{-asws} Bin Ali^{-asws} – 'Pledge allegiance to him^{-ajfi}, you will be guided, and do not oppose his^{-ajfi} orders, so you will stray!'

فَأَوْلُ مَنْ يُقْبَلُ يَدَهُ الْمَلَائِكَةُ ثُمَّ الْجِنُّ ثُمَّ النُّفَّاءُ وَ يَقُولُونَ سَمِعْنَا وَ أَطَعْنَا وَ لَا يَئْتِي دُوْاً مِنَ الْخَلَائِقِ إِلَّا سَمِعَ ذَلِكَ النَّدَاءَ وَ تُقْبَلُ الْخَلَائِقُ مِنَ الْبَدْرِ وَ الْحَضَرِ وَ الْبَرِّ وَ الْبَحْرِ يُحَبِّثُ بَعْضُهُمْ بَعْضًا وَ يَسْتَقْبِلُهُمْ بَعْضًا مَا سَمِعُوا بِإِذْنِهِ

So, the first one who kiss his^{-ajfi} hand would be the Angels, then the Jinn, then the captains, and they would be saying, ‘We hear, and we obey!’ And there will not remain anyone from the creatures with an ear except he would hear that call, and the creatures would come from the Bedouins and the urban dwellers, and the land and the sea, narrating to each other making each other understand what their ears had heard.

فَإِذَا دَنَّتِ الشَّمْسُ لِلْغَرْبِ صَرَخَ صَارِخٌ مِنْ مَعْشَرِ الْخَلَائِقِ قَدْ ظَهَرَ رَبُّكُمْ بِوَادِي الْبَيْسِ مِنْ أَرْضِ فَلَسْطِينٍ وَ هُوَ عُثْمَانُ بْنُ عَبْنَسَةَ الْأَمْوَيِّ مِنْ وَلْدِ يَزِيدَ بْنِ مُعَاوِيَةَ فَيَأْتُهُمْ هَمْتَدُوا وَ لَا تَخَالِفُوا عَلَيْهِ فَتَضَلُّوا

When the sun comes close to setting, a shouter would shout (a call) from its west: O community of creatures! Your Lord^{-azwj} has appeared at the dry valley, from the land of Palestine, and he is Usman Bin Anbasa Al-Amawy, from the sons of Yazeed^{-la} Bin Muawiya^{-la}! Pledge allegiance to him, you will be rightly guided and do not oppose him^{-ajfi} for you will stray.

فَيَرِدُ عَلَيْهِ الْمَلَائِكَةُ وَ الْجِنُّ وَ النُّفَّاءُ قَوْلَهُ وَ يُكَذِّبُونَهُ وَ يَقُولُونَ لَهُ سَمِعْنَا وَ عَصَيْنَا وَ لَا يَئْتِي دُوْاً شَلِّ وَ لَا مُرْتَابٌ وَ لَا مُنَافِقٌ وَ لَا كَافِرٌ إِلَّا ضَلَّ بِالنَّدَاءِ الْآخِرِ وَ سَيِّدُنَا الْقَائِمُ عَ مُسَيْنَدَ ظَهَرَ إِلَى الْكَعْبَةِ وَ يَقُولُ يَا مَعْشَرَ الْخَلَائِقِ إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى آدَمَ وَ شَيْءٍ فَهَا أَنَا ذَا آدَمَ وَ شَيْءٍ

The Angels and the Jinn and the captains would respond to him of his words, and they would belie him and say to him: ‘We hear and disobey (you)!’ And there will neither anyone with doubt, nor suspicion, nor hypocrite, nor Kafir except he will stray with the second call, and our^{-asws} chief Al-Qaim^{-ajfi} would lean his^{-ajfi} back to the Kabah and say: ‘O community of creatures! Indeed, and the one who wants to look at Adam^{-as} and Shees^{-as}, so here I^{-ajfi} am with Adam^{-as} and Shees^{-as}!

إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى نُوحٍ وَ وَلَدِهِ سَامٍ فَهَا أَنَا ذَا نُوحٍ وَ سَامٌ إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ فَهَا أَنَا ذَا إِبْرَاهِيمَ وَ إِسْمَاعِيلَ إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى مُوسَى وَ يُوشَعَ فَهَا أَنَا ذَا مُوسَى وَ يُوشَعَ

Indeed, and the one who wants to look at Noah^{-as} and his^{-as} son^{-as} Sam^{-as}, so here I^{-ajfi} am with Noah^{-as} and Sam^{-as}! Indeed, and the one who wants to look at Ibrahim^{-as} and Ismail^{-as}, so here I^{-ajfi} am with Ibrahim^{-as} and Ismail^{-as}! Indeed, and the one who wants to look at Musa^{-as} and Yoshua^{-as}, so here I^{-ajfi} am with Musa^{-as} and Yoshua^{-as}!

إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى عِيسَى وَ شَمْعَوْنَ فَهَا أَنَا ذَا عِيسَى وَ شَمْعَوْنَ إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَهَا أَنَا ذَا مُحَمَّدٍ صَ وَ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَّا وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى الْحَسَنِ وَ الْحَسَنِ عَ فَهَا أَنَا ذَا الْحَسَنِ وَ الْحَسَنِ

Indeed, and the one who wants to look at Isa^{-as} and Shamoun^{-as}, so here I^{-ajfi} am with Isa^{-as} and Shamoun^{-as}! Indeed, and the one who wants to look at Muhammad^{-saww} and Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, so here I^{-ajfi} am with Muhammad^{-saww} and Amir Al-Momineen^{-asws}! Indeed, and the one who wants to look at Al-Hassan^{-asws} and Al-Husayn^{-asws}, so here I^{-ajfi} am with Al-Hassan^{-asws} and Al-Husayn^{-asws}.

أَلَا وَمَنْ أَرَادَ أَنْ يَنْظُرْ إِلَى الْأُتْمَةِ مِنْ وُلْدِ الْحَسِينِ عَفَهَا أَنَا ذَا الْأُتْمَةِ عَجَبُوا إِلَيْيَنِي أَنْتُكُمْ إِمَّا مَسَأَنِي فَلَيْسَ بِأَنْتُكُمْ إِمَّا تُبَيِّنُونِي وَمَا لَمْ تُبَيِّنُوا بِهِ وَمَنْ كَانَ يَغْرِي
الْكُتُبَ وَالصُّحْفَ فَلَيَسْمَعْ مِنِي

Indeed, and the one who wants to look at the Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, so here I^{-ajfi} am with the Imams^{-asws}! Answer to my^{-ajfi} request, for I^{-ajfi} shall inform you all with what you had been informed with, and what you have not been informed with! And the one who was reciting the Book and the Parchments, then let him hear from me^{-ajfi}!

تُمْ يَبْتَدِئُ بِالصُّحْفِ الَّتِي أَنْزَلَنَا اللَّهُ عَلَى آدَمَ وَشَيْءٍ عَوْنَى أَدَمَ وَيَقُولُ أَمْمَةُ آدَمَ وَشَيْءٍ هِبَةُ اللَّهِ هَذِهِ وَاللَّهُ هِيَ الصُّحْفُ حَقًّا وَلَقَدْ أَرَانَا مَا لَمْ نَكُنْ نَعْلَمُهُ فِيهَا وَمَا كَانَ خَفِيَ عَلَيْنَا وَمَا كَانَ أُسْقَطَ مِنْهَا وَبُدِّلَ وَخُرِفَ

Then he^{-ajfi} will begin with the Parchment which Allah^{-azwj} had Revealed unto Adam^{-as} and Shees^{-as}, and the community of Adam^{-as} and Shees Hibtullah^{-as} would say, ‘By Allah^{-azwj}! These are the Parchments, truly, and we are seeing what we did not happen to know and what had been hidden from us, and nothing has been dropped from these and replaced and altered!’

تُمْ يَقْرَأُ صُحْفَ نُوحٍ وَصُحْفَ إِبْرَاهِيمَ وَالثَّوْرَةَ وَالإِنْجِيلَ وَالرَّبُورَ هَذِهِ وَاللَّهُ صُحْفُ نُوحٍ وَإِبْرَاهِيمَ عَحْقًا وَمَا أُسْقَطَ مِنْهَا وَبُدِّلَ وَخُرِفَ مِنْهَا وَهَذِهِ وَالرَّبُورُ التَّامُ وَالإِنْجِيلُ الْكَامِلُ وَإِنَّمَا أَضْعَافُ مَا قَرَأْنَا مِنْهَا

Then he^{-ajfi} will recite the Parchments of Noah and Parchments of Ibrahim^{-as}, and the Torah and the Evangel and the Psalms. The people of the Torah, and the Evangel, and the Psalms would say, ‘By Allah^{-azwj}! These are Parchments of Noah^{-as}, and Ibrahim^{-as}, truly, and nothing has been dropped from it, and replaced, and altered from these. By Allah^{-azwj}! The Torah is whole, and the Psalms are complete, and the Evangel is perfect, and these are additional to what we had been reciting from these!’

يعلم الباحث المطالع أن صحف آدم و شيث و صحف نوح و إبراهيم و هكذا زبور داود عليهم السلام قد ضاعت بضياع أممهم، وليس الآن رجل في أقطار الأرض يقرأ هذه الصحف أو يتدين بها.

Note: The researcher knows that the Parchments of Adam^{-as} and Shees^{-as}, and Parchments of Noah^{-as}, and Ibrahim^{-as}, and like that the Psalms of Dawood^{-as}, upon them^{-as} be the greetings, have been lost with the loss of their communities, and now there isn't any man in the horizons of the earth who reads these Parchments or makes it a religion with these.

تُمْ يَتَلَوُ الْقُرْآنَ فَيَقُولُ الْمُسْلِمُونَ هَذَا وَاللَّهُ الْقُرْآنُ حَقًّا الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ صَ وَمَا أُسْقَطَ مِنْهُ وَخُرِفَ وَبُدِّلَ

Then he^{-ajfi} will recited the Quran. The Muslims will say, ‘By Allah^{-azwj}! This is the Quran truly which Allah^{-azwj} had Revealed until Muhammad^{-saww}, and nothing has been dropped from it, and altered, and replaced!’

تُمْ تَظْهِرُ الدَّائِرَةَ بَيْنَ الرُّكْنِ وَالْمَقَامِ فَتَكُبُّ فِي وَجْهِ الْمُؤْمِنِ مُؤْمِنٌ وَفِي وَجْهِ الْكَافِرِ كَافِرٌ تُمْ يُقْبِلُ عَلَى الْقَائِمِ عَرَجُلٌ وَجْهُهُ إِلَى قَفَاهُ وَقَفَاهُ إِلَى صَدْرِهِ وَيَقْفُ بَيْنَ يَدَيْهِ فَيَقُولُ يَا سَيِّدِي أَنَا بَشِّيرُ أَمْرِنِي مَلِكُ مِنَ الْمَلَائِكَةِ أَنَّ الْحُقْقُ بِكَ وَأَبْشِرُكَ بِهِلَالِكَ جِيشُ السُّفَيْانِيِّ بِالْبَيْنَادِ

Then the walker (of the earth) will appear between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}). He will write in the face of the Momin, ‘Momin’, and in the face of the Kafir, ‘Kafir’. Then a man whose face would be towards his back, and his back to his chest will come to Al-

Qaim^{-ajfi} and stand in front of him^{-ajfi}. He would say, 'O my chief! I am Bashir! An angel from the angels has instructed me to join with you^{-ajfi} and give you^{-ajfi} the good news of the destruction of the army of Al-Sufyani at Al-Bayda'.

فَيَقُولُ لَهُ الْقَائِمُ عَبْنَ قِصَّتَكَ وَ قِصَّةَ أَخِيكَ فَيَقُولُ الرَّجُلُ كُنْتُ وَ أَخِي فِي جَيْشِ السُّفَيْانِيِّ وَ حَرَّنَا الدُّنْيَا مِنْ دِمْشَقَ إِلَى الزَّوْرَاءِ وَ تَرَكْنَاهَا جَمَاءً وَ حَرَّنَا الْكُوفَةَ وَ حَرَّنَا الْمَدِينَةَ وَ كَسَرْنَا الْمَبْرَرَ - وَ رَأَتْ بَعْالُنَا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Al-Qaim^{-ajfi} will say to him: 'Explain your story and story of your brother'. The man would say, 'I and my brother were in the army of Al-Sufyani, and we ruined the world, from Damascus to Al-Zawra and we left it as skulls, and we ruined Al-Kufa, and we ruined Al-Medina, and we broke the pulpit and tied our mules in Masjid of Rasool-Allah^{-saww}.

هذا أيضا من مخايله، فان جيش السفياني لا تصل الى المدينة بل يخسف بهم بالبيداء حين يتوجهون إليها من دمشق

Note: This as well is imaginary, for the army of Al-Sufyani will not arrive to Al-Medina. But there would be a submergence with them at Al-Bayda when they would be heading towards it from Damascus.

وَ حَرَّجْنَا مِنْهَا وَ عَدَدُنَا ثَلَاثُّهُنَّةَ أَلْفٌ رَجُلٌ تُرِيدُ إِخْرَابَ الْبَيْتِ وَ قَتْلُ أَهْلِهِ فَلَمَّا صِرْنَا فِي الْبَيْدَاءِ عَرَّسْنَا فِيهَا فَصَاحَ بِنَا صَاحِحٌ يَا بَيْدَاءُ أَبِيدِي الْقَوْمُ الظَّالِمِينَ فَانْفَجَرَتِ الْأَرْضُ وَ ابْتَلَعَتْ كُلَّ الْجَيْشِ فَوَ اللَّهِ مَا يَقْيِي عَلَى وَجْهِ الْأَرْضِ عِقَالٌ نَافِقٌ فَمَا سِوَاهُ غَيْرِي وَ غَيْرُ أَخِي

And we came out from it and our numbers were three hundred thousand men, intending to ruin the House (Kabah) and kill its people. When we came to be in Al-Bayda, we had a wedding there. A shouter shouted (a call) at us: 'O Bayda! Destroy the unjust people!' The ground cleft asunder and swallowed the whole army. By Allah^{-azwj}! There did not remain upon the surface of the earth any band of camels and what is besides it, apart from me and my brother.

فَإِذَا حَنَّ بِمَلَكٍ قَدْ ضَرَبَ وُجُوهُنَا فَصَارَتْ إِلَى وَرَائِنَا كَمَا تَرَى فَقَالَ لِأَخِي وَنِلَكَ يَا نَذِيرُ امْضِ إِلَى الْمُلْعُونِ السُّفَيْانِيِّ بِدِمْشَقَ فَأَنْبَرَهُ بِطْهُورِ الْمَهْدِيِّ مِنْ آلِ مُحَمَّدٍ عَ وَ عَرِّفَهُ أَنَّ اللَّهَ قَدْ أَهْلَكَ جَيْشَهُ بِالْبَيْدَاءِ

There we were with an Angel who struck our faces, so these came to be behind us just as you^{-ajfi} can see. He said to my brother: 'Woe be to you, O Nazeer! Go to the accursed Al-Sufyani at Damascus and warn him with the appearance of Al-Mahdi^{-ajfi} from the Progeny^{-asws} of Muhammad^{-saww} and let him know that Allah^{-azwj} has Destroyed his army at Al-Bayda.

وَ قَالَ لِي يَا بَشِيرُ الْحَقِّ بِالْمَهْدِيِّ بِمَكَّةَ وَ بَشِيرُهُ بِكَلَّ الظَّالِمِينَ وَ ثُبَّ عَلَى يَدِي فَإِنَّهُ يَعْلَمُ تَوْتَنَكَ فَيُمِرُّ الْقَائِمُ عَيْدَهُ عَلَى وَجْهِهِ فَيُرْدُهُ سَوِيًّا كَمَا كَانَ وَ يُبَاتِغُهُ وَ يَكُونُ مَعَهُ

And he said to me, 'O Bashir! Join with Al-Mahdi^{-ajfi} at Makkah and give him^{-ajfi} the good news of the destruction of the oppressors and repent upon his^{-ajfi} hands, for he^{-ajfi} accept your repentance'. Al-Qaim^{-ajfi} would pass his^{-ajfi} hand upon his face and return it to be correct just as it had been, and he would pledge allegiance to him^{-ajfi} and be with him^{-ajfi}.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَ تَظَهَرُ الْمَلَائِكَةُ وَ الْجِنُّ لِلنَّاسِ

Al-Mufazzal said, 'O my chief! And the Angels and the Jinn would appear to the people?'

قَالَ إِي وَاللَّهِ يَا مُفَضْلًا وَبُخَاطِبُوكُمْ كَمَا يَكُونُ الرَّجُلُ مَعَ حَاشِيهِ وَأَهْلِهِ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Mufazzal, and they will address them just as the man does with his entourage and his family'.

قُلْتُ يَا سَيِّدِي وَتَسِيرُونَ مَعَهُ

I said, 'O my chief, and they would be travelling with him^{-ajfi}?'

قَالَ إِي وَاللَّهِ يَا مُفَضْلًا وَلَيَزِلَّ أَرْضَ الْأَهْمَرَةِ وَالنَّجْفِ وَعَدْدُ أَصْحَابِهِ عَجِيزِنِ سِتَّةٍ وَأَرْبَعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ وَسِتَّةَ آلَافٍ مِنَ الْجِنِّ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Mufazzal! And the land of emigration what is between Al-Kufa and Al-Najaf will shake, and on that day the number of his^{-ajfi} companions would be forty-six thousand from the Angels, and six thousand from the Jinn'.

وَ فِي رِوَايَةِ أُخْرَى وَمِثْلُهَا مِنَ الْجِنِّ هُمْ يَنْصُرُهُ اللَّهُ وَيَفْتَحُ عَلَى يَدِهِ

And in another report – 'And similar to it from the Jinn. By them, Allah^{-azwj} will Help him^{-ajfi} and Grant victory upon his^{-ajfi} hands'.

قَالَ الْمُفَضْلُ فَمَا يَصْنَعُ بِأَهْلِ مَكَّةَ

Al-Mufazzal said, 'So what will the people of Makkah do?'

قَالَ يَدْعُوهُمْ بِالْحُكْمَةِ وَالْمُؤْعِظَةِ الْحَسَنَةِ فَيُطِيعُونَهُ وَيَسْتَحْلِفُ فِيهِمْ رَجُلًا مِنْ أَهْلِ بَيْتِهِ وَيَخْرُجُ يُرِيدُ الْمَدِينَةَ

He^{-asws} said: 'He^{-ajfi} will call them with the wisdom and the goodly preaching. They would obey him^{-asws} and he^{-ajfi} will appoint a man from his^{-ajfi} family members upon them, and he^{-ajfi} will go out intending Al-Medina'.

قَالَ الْمُفَضْلُ يَا سَيِّدِي فَمَا يَصْنَعُ بِالْبَيْتِ

Al-Mufazzal said, 'O my chief! So, what will be done with the House (Kabah)?'

قَالَ يَنْفَضِّهُ فَلَا يَدْعُ مِنْهُ إِلَّا الْقَوَاعِدُ الَّتِي هِيَ أَوْلُ بَيْتٍ وَمَوْضِعُ لِلنَّاسِ بِنَكَّةٍ فِي عَهْدِ آدَمَ عَ وَالَّذِي رَأَعَهُ إِبْرَاهِيمُ وَإِسْمَاعِيلُ عِنْ مِنْهَا وَإِنَّ الَّذِي بَنَى بَعْدَهُمَا لَمْ يَبْنِهِ بَنِي وَلَا وَصَّيَّ ثُمَّ يَبْنِيهِ كَمَا يَشَاءُ اللَّهُ

He^{-asws} said: 'He^{-ajfi} will break it! So, there will not remain from it except the foundations, which it is was the first House to be Placed for the people at Bakka in the era of Adam^{-as}, and that which Ibrahim^{-as} and Ismail^{-as} had raised from it, and that which was built after it was neither built by a Prophet^{-as} nor a successor^{-as}. Then he^{-ajfi} will build it just as Allah^{-azwj} Desires it.'

وَلَيَعْتَيَنَ آثارَ الطَّالِبِينَ - بِنَكَّةَ وَالْمَدِينَةَ وَالْعَرَاقَ وَسَائِرِ الْأَقْلَمِ وَلَيَهْدِمَ مَسْجِدَ الْكُوفَةِ وَلَيَبْنِيهِ عَلَى بُنْيَانِهِ الْأَوَّلِ وَلَيَهْدِمَ قَصْرَ الْعِيقَقِ مَلْعُونُ مَلْعُونٌ مِنْ بَنَاءِ

And he^{-ajfj} will eradicate the impacts of the oppressors of Makkah and Al-Medina, and Al-Iraq and rest of the regions, and he^{-ajfj} will demolish Masjid Al-Kufa and he^{-ajfj} will rebuild it based upon its former construction, and he^{-ajfj} will demolish the ancient castles. Accursed, Accursed is the one who had built it!

قَالَ الْمُفَضِّلُ يَا سَيِّدِي يُقْبِلُ بِمَكَّةَ

Al-Mufazzal said, 'O my chief! Will he^{-ajfj} stay at Makkah?'

قَالَ لَا يَا مُفَضِّلَ تَلَى يَسْتَخِلِفُ مِنْهَا رَجُلًا مِنْ أَهْلِهِ إِذَا سَارَ مِنْهَا وَثَبَوا عَلَيْهِ فَيَقْتُلُونَهُ فَيَرْجِعُ إِلَيْهِمْ مُهْطِعِينَ مُقْبِلِي رُؤُسِهِمْ يَبْكُونَ وَ يَتَضَرَّعُونَ وَ يَقُولُونَ يَا مَهْدِيَ آلِ مُحَمَّدٍ التَّوْبَةُ التَّوْبَةُ

He^{-asws} said: 'No, O Mufazzal! But he^{-ajfj} will appoint a man from his^{-ajfj} family members upon it. When he^{-ajfj} travels from it, they would pounce upon him and kill him. So, he^{-ajfj} would return to them. They would come running to him^{-ajfj}, covering their heads, crying and beseeching and saying, 'O Mahdi^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}! The repentance, the repentance!'

فَيَعِظُهُمْ وَ يُنذِّرُهُمْ وَ يَخْذِلُهُمْ وَ يَسْتَخِلِفُ عَلَيْهِمْ مِنْهُمْ خَلِيفَةً وَ يَسِّرُ فَيَبْشُرُونَ عَلَيْهِ بَعْدَهُ فَيَقْتُلُونَهُ فَيَرْدُ إِلَيْهِمْ أَنْصَارًا مِنَ الْجِنِّ وَ النَّبَاءِ وَ يَقُولُ لَهُمْ ارْجِعُوهُمْ فَلَا يُبْقِيُوكُمْ بَشَرًا إِلَّا مَنْ آمَنَ فَلَوْلَا أَنَّ رَحْمَةَ رَبِّكُمْ وَسَعَتْ كُلَّ شَيْءٍ وَ أَنَّ يَلْكَ الرَّحْمَةَ لَرَجَعَتْ إِلَيْهِمْ مَعَكُمْ فَقَدْ قَطَّعُوا الْأَعْدَارَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ وَ بَيْنَهُمْ وَ بَيْنَهُمْ

He^{-ajfj} advise them and caution them, and he^{-ajfj} would appoint (another) caliph from them, upon them, and he^{-ajfj} would travel. They would pounce upon him after it and kill him. He^{-ajfj} will return his^{-ajfj} helpers from the Jinn and the captains and he^{-ajfj} say to them, 'Return, for there does not remain any mortal from them except for who has already believed. If the Mercy of your Lord^{-azwj} had not been Capacious of all things, and I^{-ajfj} am that Mercy, I^{-ajfj} would be returning to them along with you all, for they have cut off the excuses between them and Allah^{-azwj} and between me^{-ajfj} and them!'

فَيَرْجِعُونَ إِلَيْهِمْ فَوْ أَنَّهُ لَا يَسْلِمُ مِنَ الْجِنَّةِ مِنْهُمْ وَاحِدًا لَا وَاللهِ وَ لَا مِنْ أَنْفُسِهِ وَاحِدًا

They will return to them. By Allah^{-azwj}! Not even one from a hundred of them would be safe. No, by Allah^{-azwj}! Not even one from a thousand!'

قَالَ الْمُفَضِّلُ قُلْتُ يَا سَيِّدِي فَأَيْنَ تَكُونُ دَارُ الْمَهْدِيِّ وَ مُجَمَّعُ الْمُؤْمِنِينَ

Al-Mufazzal said, 'I said, 'O my chief! Where would be the house of Al-Mahdi^{-ajfj} and gathering (point) of the Momineen?'

قَالَ دَارُ مُلْكِهِ الْكُوفَةُ وَ مَجْلِسُ حُكْمِهِ جَامِعُهَا وَ بَيْثُ مَالِهِ وَ مَقْسُمُ غَنَائِمِ الْمُسْلِمِينَ مَسْجِدُ السَّهَلَةِ وَ مَوْضِعُ حَلْوَاتِ الدَّكْوَاتِ أَلِيْضُ مِنَ الْعَرَيْنِ

He^{-asws} said: 'The house of his^{-ajfj} kingdom (capital) would be Al-Kufa, and (it would be the) seat of his^{-ajfj} rule, and his^{-ajfj} public treasury, and distribution (point) of the war booty of the Muslims would be Masjid Al-Sahla, and place of his^{-ajfj} isolation would be Al-Zakwat Al-Bayz from Al-Ghariyeyn'.

قَالَ الْمُفَضِّلُ يَا مَوْلَايٰ كُلُّ الْمُؤْمِنِينَ يَكُونُونَ بِالْكُوفَةِ

Al-Mufazzal said, 'O my Master^{-asws}! All the Momineen would happen to be at Al-Kufa?'

قَالَ إِيٰ وَ اللَّهِ لَا يَبْتَقِي مُؤْمِنٌ إِلَّا كَانَ بِهَا أَوْ حَوْلَهَا وَ لَيَبْتَعِنَّ كِبَالَهُ فَرَسِّ مِنْهَا أَلْفُهُ دِرْهَمٍ وَ لَيَوْدَدُ أَكْثَرُ النَّاسِ أَنَّهُ اشْتَرَى شَيْرًا مِنْ أَرْضِ السَّبَعِ بِشَيْرٍ مِنْ ذَهَبٍ وَ السَّبَعَ خِطْهَةً مِنْ خِطْطَهُ هَذَانَ وَ لَيَصِيرَنَّ الْكُوفَةُ أَرَبَعَةً وَ حُسْنَيْنَ مِيَالًا وَ لَيَجَاوِرَنَّ قُصُورُهَا كَبَالَهُ

He^{-asws} said: 'Yes, by Allah^{-azwj}! There will not remain any Momin except he would be at it, or around it, and the price of an area of horse from it would reach a thousand Dirhams, and most of the people would wish that they could have bought a palm's width from the land for seven palm's width of gold, and seven areas from the areas of Hamdan, and Al-Kufa would become of forty-five miles, and its castles would be in the neighbourhood of Karbala.

وَ لَيَصِيرَنَّ اللَّهُ كَبَالَهُ مَعْقِلًا وَ مَقَامًا تَحْتَلُّ فِيهِ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ لَيَكُونَنَّ فِيهَا مَنْ الْبَرَكَاتِ مَا لَوْ وَقَفَ مُؤْمِنٌ وَ دَعَا رَبَّهُ بِدَعْوَةِ لَأَعْطِهِ اللَّهُ بِدَعْوَتِهِ الْوَاحِدَةِ مِثْلُ مُلْكِ الدُّنْيَا أَلْفَ مَرَّةٍ

And Allah^{-azwj} will Cause Karbala to become a stronghold and a place for the interchange of Angels and the Momineen, and there would happen to be a glory for it from the glories, and there will happen to be Blessings in it what if a Momin were to pause and supplicate to his Lord^{-azwj}, Allah^{-azwj} would Grant him for his one supplication, like the kingdom of the world, a thousand times over!'

ثُمَّ تَقَسَّسَ أَبُو عَبْدِ اللَّهِ عَ وَ قَالَ يَا مَفَضِّلَ إِنَّ بَقَاعَ الْأَرْضِ تَقَاهِرُتْ فَفَحَرَتْ كَعْبَةُ الْبَيْتِ الْحَرَامَ عَلَى بَقْعَةِ كَبَالَهُ فَأَوْحَى اللَّهُ إِلَيْهَا أَنِّي أَسْكِنْتُكِي كَعْبَةَ الْبَيْتِ الْحَرَامَ وَ لَا تَفْخُرِي عَلَى كَبَالَهُ فَإِنَّ الْبَقْعَةَ الْمُبَارَكَةَ الَّتِي نُودِيَ مُوسَى مِنْهَا مِنَ الشَّجَرَةِ وَ إِنَّهَا الرَّبِيعَةُ الَّتِي أَوْتَ إِلَيْهَا مَرْيَمُ وَ الْمَسِيحُ وَ إِنَّهَا الدَّالِيَةُ الَّتِي عُسِلَ فِيهَا رَأْسُ الْمُحْسِنِ عَ وَ فِيهَا عَسَلَتْ مَرْيَمُ عِيسَى عَ وَ اغْتَسَلَتْ مِنْ وَلَادَتِهَا وَ إِنَّهَا حَبْرٌ بَقْعَةٌ

Then Abu Abdullaah^{-asws} took a deep breath and said: 'O Mufazzal! A spot of the earth would pride. Kabah, the Sacred House will pride over the spot of Karbala, so Allah^{-azwj} would Reveal to it: "Be silent Kabah, the Sacred House, and do not pride upon Karbala, for it is the Blessed spot which Musa^{-as} was called out from it from the tree, and it is the hill which Maryam^{-as} and the Messiah^{-as} had sheltered to, and it is the water-wheel in which the head of Al-Husayn^{-asws} was washed, and in it Maryam^{-as} washed Isa^{-as} and she^{-as} washed from her^{-as} having given birth, and it is the best spot!"

عَرَجَ رَسُولُ اللَّهِ صَ مِنْهَا وَقَتَ عَيْسَيْهِ وَ لَيَكُونَنَّ لِشَيْعَتِنَا فِيهَا حِيرَةً إِلَى ظُهُورِ قَائِمَنَا عَ

Rasool-Allah^{-saww} had ascended from it at the time of his^{-saww} absence, and it would become for our^{-asws} Shias the goodness in it up to the appearance of our^{-asws} Qaim^{-ajfi}!'

قَالَ الْمُفَضِّلُ يَا سَيِّدِي ثُمَّ يَسِيرُ الْمَهْدِيُّ إِلَى أَيْنِ

Al-Mufazzal said, 'O my chief! Then Al-Mahdi^{-ajfi} would travel to (but) where?'

قَالَ عَ إِلَى مَدِينَةِ جَدِّي رَسُولِ اللَّهِ صَ إِذَا وَرَدَهَا كَانَ لَهُ فِيهَا مَقَامٌ عَجِيبٌ يَظْهُرُ فِيهِ سُرُورُ الْمُؤْمِنِينَ وَ خِزْنُ الْكَافِرِينَ

He^{-asws} said: 'To the city of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}. When he^{-ajfi} arrives at it, there would be a strange place for him^{-ajfi} therein. There shall appear in it happiness of the Momineen and disgrace of the Kafirs'.

قَالَ الْمُفَضَّلٌ يَا سَيِّدِي مَا هُوَ ذَاكَ

Al-Mufazzal said, 'O my chief! What would that be?'

قَالَ يَرِدٌ إِلَى قَبْرِ جَهَنَّمِ صَفَيْقُولُ يَا مَعَاشِرَ الْخَلَائِقِ هَذَا قَبْرُ جَهَنَّمِ رَسُولِ اللَّهِ صَفَيْقُولُونَ نَعَمْ يَا مَهْدِيَّ أَلِيْ مُحَمَّدٍ

He^{-asws} said: 'He^{-ajfi} will come to the grave of his^{-ajfi} grandfather^{-saww}. He^{-ajfi} will say: 'O community of creatures! This is the grave of my^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}!' They would say, 'Yes, O Mahdi^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww}!'

فَيَقُولُ وَمَنْ مَعَهُ فِي الْقُبْرِ فَيَقُولُونَ صَاحِبَاهُ وَضَجِيعَاهُ أَبُو بَكْرٍ وَعُمَرُ وَفَيَقُولُ كُلُّهُمْ جَيْعاً يَسْمَعُونَ مِنْ أَبُو بَكْرٍ وَعُمَرُ وَكَيْفَ دُقْنَا مِنْ بَيْنِ الْخَلْقِ مَعَ جَهَنَّمِ رَسُولِ اللَّهِ صَفَيْقُولُونَ عَيْرَهُمَا

He^{-ajfi} will say: 'And who are with him^{-saww} in the grave?' They would say, 'His^{-saww} two companions, Abu Bakr and Umar!' He^{-ajfi} will say, and he^{-ajfi} would be more knowing with them, and the creatures, all of them together would be listening: 'And who are Abu Bakr and Umar? And how did they, from between the people, come to be buried with my^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}? And perhaps the buried ones are other than these two!'

فَيَقُولُ النَّاسُ يَا مَهْدِيَّ أَلِيْ مُحَمَّدٍ صَفَيْقُولُ مَا كَاهُنَا عَيْرَهُمَا إِنْهُمَا دُقْنَا مَعَهُمَا لِأَنَّهُمَا خَلِيقَنَا رَسُولِ اللَّهِ صَفَيْقُولُ وَأَبُوا زَوْجِنَاهُ

The people would say, 'O Mahdi^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww}! There is no one over here apart from these two. They were buried with him^{-saww} because they were caliphs of Rasool-Allah^{-saww} and fathers of two of his^{-saww} wives!'

فَيَقُولُ لِلْخَلْقِ بَعْدَ ثَلَاثٍ أَخْرِجُوهُمَا مِنْ قَبْرِهِمَا فَيُحْرِجُهُمَا عَصَيْنِ طَيَّبَيْنِ لَمْ يَعْيَزْ حَلْفُهُمَا وَلَمْ يَسْخُبْ لَوْكُهُمَا فَيَقُولُ هَلْ فِيكُمْ مَنْ يَعْرِفُهُمَا فَيَقُولُونَ تَعْرِفُهُمَا بِالصِّفَةِ وَلَيْسَ ضَجِيعَا جَهَنَّمَ عَيْرَهُمَا

He^{-ajfi} would say to the people after three (days): 'Extract them both out from their graves!' They would be brought out green, fresh. Their physique would not have changed, and their complexions would not have greyed. He^{-ajfi} would say: 'Is there anyone among you all who recognises them?' They would say, 'We do recognise them by the description and not had lied down alongside your^{-ajfi} grandfather^{-saww} apart from them!'

فَيَقُولُ هَلْ فِيكُمْ أَحَدٌ يَقُولُ عَيْرَهُمَا أَوْ يَشْكُ فِيهِمَا فَيَقُولُونَ لَا فَيُؤَخِّرُ إِخْرَاجَهُمَا ثَلَاثَةَ أَيَّامٍ لَمْ يَتَشَبَّهُ الْجَنَّرُ بِالنَّاسِ وَيَخْضُرُ الْمَهْدِيُّ وَيَكْشِفُ الْجَنَّرَ عَنِ الْقَبْرَيْنِ وَيَقُولُ لِلنُّقَبَاءِ انْخُنُهُمَا وَانْبُشُوهُمَا

He^{-ajfi} will say, 'Is there anyone among you all who says other than this, or doubts regarding them?' They would say, 'No'. He^{-ajfi} will delay their exhumation for three days. Then the news will spread among the people, and Al-Mahdi^{-ajfi} will present and remove the walls from the two graves and say to the captains: 'Look for them and exhume them both!'

فَيَسْتَهُونَ بِأَيْدِيهِمْ حَتَّىٰ يَصْلُوْنَ إِلَيْهِمَا فَيُحْرِجَانِ عَصَبَيْنِ طَرِيْقَيْنِ كَصُورَتِهِمَا فَيُكْشِفُ عَنْهُمَا أَكْفَاهُمَا وَ يَأْمُرُ بِرْفَعِهِمَا عَلَىٰ دَوْخَةٍ يَاسِيَّةٍ تَخْرِيْفَهُمَا عَلَيْهَا
فَتَسْخِيْنَ الشَّجَرَةَ وَ ثُورُقَ وَ يَطُولُ فَرْعَهَا -

They would dig with their hands until they reach to them. They would be taken out green, fresh like their (original) faces. He^{-ajfi} will remove their shrouds and order with raising them upon a dry large tree, rotten. He^{-ajfi} will crucify them upon it. The tree would be revived, and sprout leaves and its branches would lengthen.

فَيَقُولُ الْمُرْتَابُونَ مِنْ أَهْلٍ وَ لَا يَتَّهِمُهَا هَذَا وَ اللَّهُ الْشَّرِيفُ حَقًّا وَ لَقْدْ فَزَنَا بِمَحَبَّتِهِمَا وَ لَا يَتَّهِمُهَا وَ يُخْبِرُ مِنْ أَخْفَى نَفْسَهُ مَمْنُونَ فِي نَفْسِهِ مَقْيَاسُ حَبَّةٍ مِنْ مَحَبَّتِهِمَا
وَ لَا يَتَّهِمُهَا

The suspicious ones from both their friends would say, ‘By Allah^{-azwj}, this is the true nobility, and we have succeeded by loving them and their friendship!’ And the one had hidden within himself a measurement of a seed of their love and their friendship would be informed.

فَيَحْضُرُهُمَا وَ يَرَوْهُمَا وَ يُقْتَلُوْنَ بِهِمَا وَ يُنَادِي مُنَادِي الْمَهْدِيِّ عَكْلُ مِنْ أَحَبِّ صَاحِبِي رَسُولِ اللَّهِ صَ وَ ضَجِيجِيَّهِ فَلَيَسْرِدُ جَانِبًا فَتَسْجُرُ الْخَلْقُ حُرْبَيْنِ
أَحْدُهُمَا مُؤَلِّ وَ الْأَخْرُ مُنَتَّرِيٌّ مِنْهُمَا

He^{-ajfi} would present them and show them, and they (people) would be tempted (Tried) by them both, and a caller of Al-Mahdi^{-ajfi} would call out: ‘Everyone who loves (these) two companions of Rasool-Allah^{-saww} and his^{-saww} co-buried ones, let him come to one side!’ So, the people would be two parts, one of them friends and the other disavowing from the two.

فَيَعْرُضُ الْمَهْدِيُّ عَلَىٰ أُولَائِهِمَا الْبَرَاءَةَ مِنْهُمَا فَيَقُولُوْنَ يَا مَهْدِيَّ أَلِ رَسُولُ اللَّهِ صَ لَنْحَنْ لَمْ تَتَبَرَّ مِنْهُمَا وَ لَسْنَا نَعْلَمُ أَنَّ لَهُمَا عِنْدَ اللَّهِ وَ عِنْدَكَ هَذِهِ الْمُنْتَلَأَةِ
وَ هَذَا الَّذِي بَدَا لَنَا مِنْ فَضْلِهِمَا أَتَتَبَرَّ السَّاعَةَ مِنْهُمَا وَ قَدْ رَأَيْنَا مِنْهُمَا مَا رَأَيْنَا فِي هَذَا الْوَقْتِ مِنْ نَصَارَاتِهِمَا وَ عَصَاضَتِهِمَا وَ حَيَاةَ الشَّجَرَةِ بِهِمَا بَلْ وَ
الَّهُ تَعَالَىٰ مِنْكُمْ وَ مَمْنُونَ آمِنٌ بِكُمْ وَ مَمْنُونَ لَا يُؤْمِنُ بِهِمَا وَ مَمْنُونَ صَلَبَهُمَا وَ أَخْرَجَهُمَا وَ فَعَلَ بِهِمَا مَا فَعَلَ

Al-Mahdi^{-ajfi} would present the disavowing to their friends. They would say, ‘O Mahdi^{-ajfi} of Progeny^{-asws} of the Rasool^{-saww}! We will not disavow from them, and we don’t know that there is this status for them both in the Presence of Allah^{-azwj}, and this is which has appeared to us of their merits. Should we disavow now from them, and we have seen from them what we have seen in this time, from their freshness and their greenness, and revival of the tree due to them? But, by Allah^{-azwj}! We hereby disavow from you^{-ajfi}, and from the ones who believe in you^{-ajfi}, and the ones who do not believe in them both, and the one who crucified them, and extracted them, and did with them what was done’.

فَيَأْمُرُ الْمَهْدِيُّ عَرِجًا سَوْدَاءَ فَتَهُبُّ عَلَيْهِمْ فَتَجْعَلُهُمْ كَأَعْجَابٍ حَلَوْيَةً ثُمَّ يُأْمِرُ بِإِنْتَهِيَّمَا فَيَنْزَلُ إِلَيْهِمَا فَيُحْبِبُهُمَا بِإِذْنِ اللَّهِ تَعَالَىٰ وَ يَأْمُرُ الْخَلَاقَ بِالْجَمْعِ

Al-Mahdi^{-ajfi} will order a black wind. It would descend upon them and make them to be like hollowed trunks of palm trees. Then he^{-ajfi} will order with bring them both down. They would be brought down to him^{-ajfi}. He^{-ajfi} will revive them both by the Permission of Allah^{-azwj} the Exalted and order the people with gathering.

ثُمَّ يَعْصُ عَلَيْهِمْ قَصْصَنَ فَعَالِهِمَا فِي كُلِّ كُورٍ وَ دُورٍ - حَتَّىٰ يَعْصَ عَلَيْهِمْ قَتْلَ هَابِيلَ بْنَ آدَمَ عَ وَ جَمْعَ النَّارِ لِإِبْرَاهِيمَ عَ وَ طَرْحَ يُوسُفَ عَ فِي الْجَنَّةِ وَ حَبْسَ
يُوسُفَ عَ فِي الْحَوْتِ وَ قَتْلَ يَحْيَى عَ وَ صَلْبَ عَيْسَى عَ وَ عَذَابَ حَرْجِيسَ وَ دَانِيَالَ عَ وَ ضَرَبَ سَلْمَانَ الْفَارِسِيَّ

Then he^{-ajfj} will narrate to them the stories of both their deeds in every generation and time, to the extent that he^{-ajfj} will narrate to them the story of the murder of Habeel^{-as} son^{-as} of Adam^{-as}, and gathering of the fire for Ibrahim^{-as}, and dropping of Yusuf^{-as} into the well, and containment of Yunus^{-as} in the whale, and murder of Yahya^{-as}, and crucifixion of Isa^{-as}, and torment of Jirjees^{-as} and Daniyal^{-as}, and striking Salman Al-Farsi^{--ra}.

وَإِشْعَالُ النَّارِ عَلَىٰ بَابِ أَمْرِ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالْحَسَنَ وَالْحَسِينَ عَلَيْهِمُ الْأَكْثَرُ الصِّرَاطَقَةَ الْكُبْرَىٰ فَاطِمَةَ بِالسَّوْطِ وَرَسْنَ بَطْنِهَا وَإِسْقَاطَهَا مُحْسِنًا وَسَمَ الْحَسَنَ عَوْ قَتْلُ الْحَسِينَ عَوْ ذَبْحُ أَطْفَالِهِ وَذَبْحُ عَيْنِهِ وَبَنِي ذَرَارِيَ رَسُولُ اللَّهِ صَ وَإِرْاقَةَ دَمَاءِ آلِ مُحَمَّدٍ صَ

And igniting the fire at the door of Amir Al-Momineen^{-asws} and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} and to burn them^{-asws} down with it, and hitting the hand of the greatest truthful lady Fatima^{-asws} with the whip, and kicking her^{-ajfi} belly, and martyrdom of Mohsin^{-asws}, and poisoning Al-Hassan^{-asws}, and killing Al-Husayn^{-asws} and slaughter of his^{-asws} children and the sons of his^{-asws} uncle and his^{-asws} helpers, and making captives of the offspring of Rasool-Allah^{-saww}, and shedding the bloods of the Progeny^{-asws} of Muhammad^{-saww}.

وَكُلَّ دَمْ سُفْكٍ وَكُلَّ فَرِجْ نُكَحْ حَرَاماً وَكُلَّ رَبِّنِ وَجُبِّنِ وَفَاحِشَةً وَإِثْمَ وَظُلْمٍ وَجُوْرٍ وَعَشْمٌ مُنْدُ عَهْدٌ آدَمَ عَلَى وَقْتٍ قَيَّمَ قَائِمَتَا عَكْلَ ذَلِكَ يُعَذَّبُهُ عَنِيهِمَا وَيُزَرِّهِمَا إِلَيْهِ فَيَعْرِفُهُنَّ

And every blood spilt and every forbidden copulation, and every slander, and wickedness, and immorality, and sin, and injustice, and tyranny, and wrongdoing since the era of Adam^{-as} up to the time of the rising of our^{-aws} Qaim^{-ajfj}. All that, he^{-ajfj} will count upon them both and impose it upon them, and they would acknowledge with it.

ثُمَّ يَأْمُرُ بِكِيمَا فَيُقْصَصُ مِنْهُمَا فِي ذَلِكَ الْوَقْتِ بِمَظَالِمٍ مِّنْ حَضَرَ ثُمَّ يَصْلِيْهُمَا عَلَى الشَّجَرَةِ وَ يَأْمُرُ نَارًا تُخْرُجُ مِنَ الْأَرْضِ فَتُخْرِيْهُمَا وَ الشَّجَرَةُ ثُمَّ يَأْمُرُ رِحَابًا فَتُسْقِيْهُمَا فِي الْيَمِّ تَسْغَافِ

Then he^{-ajfj} will order with them both, so there would be retaliation during that time for the grievances of the ones present. Then he^{-ajfj} will crucify them both upon the tree and order the fire to come out from the ground and incinerate them and the tree. Then he^{-ajfj} will order a wind, so it would scatter them into the river with a scattering'.

قَالَ الْمُفْضَلُ يَا سَيِّدِي ذَلِكَ آخِرُ عَذَابِهِمَا

Al-Mufazzal said, 'O my chief! Would that be the last of both their punishments?'

قالَ هَيَّاهَاتٌ يَا مُفْحَصُلُ وَ اللَّهُ لَيْرِدَنَ وَ لَيَخْضُرَنَ السَّيِّدُ الْأَكْبَرُ مُحَمَّدُ رَسُولُ اللَّهِ صَ وَ الصَّدِيقُ الْأَكْبَرُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحَسَنَى وَ الْأَئِمَّةُ عَ وَ كُلُّ مَنْ مَحْضُ الْإِيمَانِ مَحْضًا أَوْ مَحْضُ الْكُفْرِ مَحْضًا وَ لَيَقْتَصُّ مِنْهُمَا لِجَمِيعِهِمْ حَتَّى إِهْمَا لِيَقْتَلَانِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ الْفَ قَتْلَةُ وَ بُرْدَانٌ إِلَى مَا شَاءَ

He^{-asws} said: ‘Far be it, O Mufazzal! And Allah^{-azwj} will Return and Present the greatest chief Muhammad^{-saww} Rasool-Allah^{-saww}, and the greatest Truthful Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, and (from people) every one of pure Eman or pure Kufr, and there will be retaliation from them both for

entirety of them to the extent that they would both be killing during every day and night, a thousand killings, and they would be returned to whatever Allah^{-azwj} their Lord^{-azwj} so Desires.

لَمْ يَسِيرُ الْمَهْدِيُّ عَ إِلَى الْكُوْفَةِ وَ يَتَبَرَّ مَا بَيْنَ الْكُوْفَةِ وَ التَّجْفِ وَ عِنْدَهُ أَصْحَابُهُ فِي ذَلِكَ الْيَوْمِ سَيَّةٌ وَ أَزْيَعُونَ الْأَفَافِ مِنَ الْمَلَائِكَةِ وَ سَيَّةُ الْأَفَافِ مِنَ الْجِنِّ
وَ النُّقَبَاءِ ثَلَاثِيَّةٍ وَ ثَلَاثَةَ عَشَرَ نَفْسًا

Then Al-Mahdi^{-ajfi} will travel to Al-Kufa and descend at what is between Al-Kufa and Al-Najaf, and his^{-ajfi} companions with him^{-ajfi} during that day would be forty-six thousand from the Angels, and six thousand from the Jinn, and the captains would be three hundred and thirteen men'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي كَيْفَ تَكُونُ دَارُ الْفَاسِقِينَ فِي ذَلِكَ الْوَقْتِ

Al-Mufazzal said, 'O my chief! How would the house of the mischief-makers be during that time?'

قَالَ فِي لَعْنَتِ اللَّهِ وَ سَخْطِهِ تُخْرِيْهَا الْفَقْنُ وَ تَرْكُهَا جَمَّاءَ فَالْوَيْلُ لَهَا وَ لِمَنْ يَكُلُّ الْوَيْلَ مِنَ الرَّأْيَاتِ الصُّنُفِ وَ رَأْيَاتِ الْمَعْرِبِ وَ مَنْ يَبْلِغُ الْجُنْزِيَّةَ وَ مِنَ الرَّأْيَاتِ
الَّتِي تَسِيرُ إِلَيْهَا مِنْ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ

He^{-asws} said: 'In the Curse of Allah^{-azwj} and His^{-azwj} Wrath! The Fitna (discord) would ruin it and leave it as skulls. So, the woe of all woes be for it and to the one at it, from the yellow flags, and the flags of the west, and the ones at the island, and from the flags which would travel to it from every near and far (place).

وَ اللَّهُ لَيَنْزَلَ إِلَيْهَا مِنْ صُنُوفِ الْعَذَابِ مَا نَزَلَ بِسَائِرِ الْأَمْمِ الْمُنَتَّمِرَةِ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ لَيَنْزَلَ إِلَيْهَا مِنْ الْعَذَابِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أَذْنٌ سَمِعَتْ يُعْلَمُ
وَ لَا يَكُونُ طَرْفَانُ أَخْيَاهَا إِلَّا بِالسَّيْفِ

By Allah^{-azwj}! A variety of Punishments would befall at it, what had befallen rest of the rebellious communities, from the beginning of time up to its end, and there shall befall at it from the Punishments what no eye has seen, nor any ear heard the like of it, and the flood will not happen with its people except with the sword.

فَالْوَيْلُ لِمَنِ اتَّخَذَ إِلَيْهَا مَسْكَنًا فَإِنَّ الْمُقِيمَ إِلَيْهَا يَنْقِي لِشَفَائِهِ وَ الْخَارِجُ مِنْهَا بِرَحْمَةِ اللَّهِ

So, the woe be to the one who takes a dwelling at it, for the one staying in it would remain for its wretchedness and the one exiting from it would remain in the Mercy of Allah^{-azwj}.

وَ اللَّهُ لَيَبْيَقَى مِنْ أَهْلِهَا فِي الدُّنْيَا حَتَّى يَقَالَ إِلَيْهَا هِيَ الدُّنْيَا وَ إِنَّ دُورَهَا وَ قُصُورَهَا هِيَ الْجُنَاحُ وَ إِنَّ بَنَاتِهَا هُنَّ الْحُورُ الْعَيْنُ وَ إِنَّ وِلْدَاهَا هُمُ الْوِلْدَانُ وَ لَيَظْلِمَ
أَنَّ اللَّهَ لَمْ يَقْسِمْ رِزْقَ الْعِبَادِ إِلَّا بِهَا

By Allah^{-azwj}! There shall remain from its people, in the world to the extent that it would be said that it is the word, and its houses and its castles, these are the Paradise, and that its vegetation, these are the Maiden Houries, and its children, they are the children (of Paradise), and it would be thought that Allah^{-azwj} has not Apportioned sustenance of the servants except at it!

وَلَيَظْهُرُنَّ فِيهَا مِنَ الْأَمْرَاءِ عَلَى اللَّهِ وَعَلَى رَسُولِهِ صَ وَالْحَكْمُ يُغَيِّرُ كِتَابِهِ وَمِنْ شَهَادَاتِ الرُّؤُورِ وَشُرُبِ الْحُمُورِ وَإِتْبَانِ الْفَجُورِ وَأَكْلِ السُّحْنِ وَسَقْكِ
الْيَمَاءِ مَا لَا يَكُونُ فِي الدُّنْيَا كُلُّهَا إِلَّا دُونَهُ

And there shall prevail therein from the rulers, being against Allah^{-azwj} and against His^{-azwj} Rasool^{-saww} and the decision without His^{-azwj} Book, and from the false testimonies, and drinking the wines, and pursuit of immoralities, and each the ill-gotten gains, and shedding the bloods what would not be happening in the world except less than it.

لَمْ يَخْرُجْهَا اللَّهُ بِتُلْكَ الْفَيْنِ وَتُلْكَ الرَّايَاتِ حَتَّى لَيَمْرُّ عَلَيْهَا الْمَارُ فَيَقُولُ هَاهُنَا كَانَتِ الرَّوْزَاءُ

Then Allah^{-azwj} would Throw out that Fitna and those flags until a passer-by would pass by it and say, 'Over here is where Al-Zawra used to be!'

لَمْ يَخْرُجْ الْحَسَنِيُّ الْقَيْصِيرُ الَّذِي نَحْوَ الدَّيْلَمَ يَصْبِحُ بِصَوْتٍ لَهُ فَصِبْحٌ يَا آلَ أَحْمَدَ أَجِيبُوا الْمَلْهُوفَ وَالْمُنَادِيِّ مِنْ حَوْلِ الضَّرِيحِ فَجِيَّهُ كُنُوزُ اللَّهِ
بِالطَّالِقَانِ كُنُوزٌ وَأَكْيُ كُنُوزٌ لَيْسَتْ مِنْ فُضْنَةٍ وَلَا دَهْبٍ بَلْ هِيَ رِجَالٌ كَثِيرُ الْخَدِيدِ عَلَى الْبَرَادِينِ الشُّهُبِ يَأْدِيُهُمُ الْحَرَابُ وَلَمْ يَزِلْ يَقْتَلُ الظُّلْمَةَ حَتَّى يَرِدَ
الْكُوْفَةَ وَقَدْ صَنَعَ أَكْثَرَ الْأَرْضِ فَيَجْعَلُهَا لَهُ مَعْقَلاً

Then Al-Hassany, the youth will emerge at Al-Sabeh which is near Al-Daylam. He will shout with a voice of his. He will call out, 'O Progeny^{-asws} of Ahmad^{-saww}! Answer the aggrieved!' And the caller would be from around the shrine. The treasures of Allah^{-azwj} would answer him at Al-Talaqan. Treasures? And which treasures? These are neither of silver nor gold, but these are men like sheets of iron upon meteoric (fast) horses. In their hands would be the bayonets, and they will not cease killing the oppressors until they arrive at Al-Kufa, and most of the earth would have been cleared. So, they will make it to be a stronghold for him.

فَيَصْلِيْهُ وَبِأَصْحَابِهِ خَيْرُ الْمَهْدِيِّ عَ وَيَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ مَنْ هَذَا الَّذِي قَدْ نَزَلَ بِسَاحِتِنَا فَيَقُولُ الْخَرْجُوا بِنَا إِلَيْهِ حَتَّى تَنْتَظِرُ مِنْ هُوَ وَمَا يُرِيدُ وَ
هُوَ وَاللَّهُ يَعْلَمُ أَنَّهُ الْمَهْدِيُّ وَإِنَّهُ لَيَعْرِفُهُ وَلَمْ يُرِدْ بِذِلِّ الْأَمْرِ إِلَّا لِيَعْرِفَ أَصْحَابَهُ مِنْ هُوَ

They will connect with him and with his companions the news of Al-Mahdi^{-ajfj} and say, O son of Rasool-Allah^{-saww}! Who is this one who has descended in our yard?' He would say, 'Let us go to him^{-ajfj} until we look at who he^{-ajfj} is, and what he^{-ajfj} wants'. By Allah^{-azwj}! He would be knowing that he^{-ajfj} is Al-Mahdi^{-ajfj}, and he^{-ajfj} would know him, and he would not respond with the matter except to let his companions know who he^{-ajfj} is.

فَيَخْرُجُ الْحَسَنِيُّ فَيَقُولُ إِنْ كُنْتَ مَهْدِيًّا آلَ مُحَمَّدٍ فَأَئِنَّ هَرَاؤَهُ جَدِّكَ رَسُولُ اللَّهِ صَ وَخَانِمَهُ وَبُرْدَهُ وَدَرْعَهُ الْفَاضِلُ وَعِمَامَتُهُ السَّحَابُ وَفَرَسُهُ الْبَرِّيُّ وَ
نَاقُّهُ الْعَضْبَاءُ وَبَعْلَتُهُ الدُّلُلُ وَجَمَارُهُ الْيَعْنُورُ وَتَجِيَّهُ الْبَرَاقُ وَمُصْحَفُ أَمِيرِ الْمُؤْمِنِينَ عَ

Al-Hassani would come out and say, 'If you^{-ajfj} were the Mahdi^{-ajfj}, so where is the stick of your^{-ajfj} grandfather^{-saww} Rasool-Allah^{-saww}, and his^{-saww} ring, and his^{-saww} cloak, and his^{-saww} armour Al-Fazil, and his^{-saww} turban Al-Sahaab, and his^{-saww} horse Al-Yarrou, and his^{-saww} she-camel Al-Azba'a, and his^{-saww} mule Al-Duldu, and his^{-saww} donkey Al-Yafour, and his^{-saww} ride Al-Buraq, and Quran of Amir Al-Momineen^{-asws}'.

فَيَخْرُجُ لَهُ ذَلِكَ لَمَّا يَأْخُذُ الْهَرَاؤَهُ فَيَعْرِسُهَا فِي الْحَجَرِ الصَّلَدِ وَثُورِقُ وَلَمْ يُرِدْ ذَلِكَ إِلَّا أَنْ يُرِي أَصْحَابَهُ فَصَلَ الْمَهْدِيُّ عَ حَتَّى يَتَابِعُهُ

He^{-ajfj} would bring that out to him. Then he will take the stick and implant it in the solid rock and it would sprout leaves, and he would not intend with that except to show his companions the merit of Al-Mahdi^{-ajfj} until they pledge allegiance to him^{-ajfj}.

فَيَقُولُ الْحَسَنِيُّ اللَّهُ أَكْبَرُ مَدْ يَدْكَ يَا ابْنَ رَسُولِ اللَّهِ حَتَّىٰ تُبَايِعَكَ فَيَمْدُدُ يَدَهُ فَيُبَايِعُهُ وَ يُبَايِعُهُ سَائِرُ الْعَشَنَگَرُ الَّذِي مَعَ الْحَسَنِيِّ إِلَّا أَرْبَعِينَ أَلْفًا أَصْحَابُ الْمَصَاحِفِ الْمَعْرُوفُونَ بِالْزَّيْدِيَّةِ فَإِنَّهُمْ يَقُولُونَ مَا هَذَا إِلَّا سِحْرٌ عَظِيمٌ

Al-Hassani would say, ‘Allah^{-azwj} is the Greatest! Extend your^{-ajfj} hand, O son^{-ajfj} of Rasool-Allah^{-saww}! We shall pledge allegiance to you^{-ajfj}!’ He^{-ajfj} will extend his^{-ajfj} hand and he would pledge allegiance to him^{-ajfj}, and the rest of the army which would be with Al-Hassani would pledge allegiance to him^{-ajfj} except forty thousand companions of the Quran, well-known as Zaydiites, for they would say, ‘This is not except mighty sorcery!’

فَيَخْتَلِطُ الْعَشَنَگَرَانِ فَيُقْبَلُ الْمَهْدِيُّ عَلَى الطَّافِقَةِ الْمُنْتَرْخَفَةِ فَيَعِظُهُمْ وَ يَدْعُوُهُمْ ثَلَاثَةَ أَيَّامٍ قَالَ يَزَادُونَ إِلَّا طَعْيَانًا وَ كُفْرًا فَيَأْمُرُ بِفَتْلِهِمْ فَيُقْتَلُونَ حَمِيعًا ثُمَّ يَقُولُ لِأَصْحَابِهِ لَا تَأْخُذُوا النَّصَاحَةَ وَ دَعْوَاهَا تَكُونُ عَلَيْهِمْ حَسْنَةً كَمَا يَأْتُونَهَا وَ خَيْرُهَا وَ حَرَقُهَا وَ لَمْ يَعْمَلُوا بِمَا يُبَهِّ

The two armies would mingle. Al-Mahdi^{-ajfj} would come to the party which had deviated and preach to them and call them for three days. They will not increase except in despotism and Kufr. So he^{-ajfj} will order with killing them. They would all be killed. Then he^{-ajfj} will say to his^{-ajfj} companions: ‘Do not take the Qurans and leave these to be a regret upon them just as they had replaced it, and changed it, and altered it, and did not act with what is in it!’

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ ثُمَّ مَا ذَا يَصْنَعُ الْمَهْدِيُّ

Al-Mufazzal said, ‘O my Master^{-asws}! Then what will Al-Mahdi^{-ajfj} do?’

قَالَ يَئُورُ سَرَايَا عَلَى السُّقْيَانِيِّ إِلَى دِمْشَقَ فَيَأْخُذُونَهُ وَ يَذْجَوْهُ عَلَى الصَّحْرَاءِ

He^{-asws} said: ‘He^{-ajfj} will send a battalion to Al-Sufyani to Damascus. They would seize him, and they would slaughter him at the rock.

ثُمَّ يَنْظَهُ الْحَسَنِيُّ عَلَى اثْنَيْ عَشَرَ الْفَ صِدِيقٍ وَ اثْنَيْ سَبْعِينَ رَجُلًا أَصْحَابِهِ يَوْمَ كَرْبَلَاءَ فَيَا لَكَ عِنْدَهَا مِنْ كَثِيرٍ زَهْرَاءَ بَيْضَاءَ

Then Al-Husayn^{-asws} will appear among twelve thousand truthful ones and seventy-two men, his^{-asws} companions on the day of Karbala. O for you during it would be a blossoming return, bright!

ثُمَّ يَخْرُجُ الصِّدِيقُ الْأَكْبَرُ أَمِيرُ الْمُؤْمِنِينَ عَلَيُّ بْنُ أَبِي طَالِبٍ عَ وَ يُصَبِّ لَهُ الْقَبَّةَ بِالنَّجْفِ وَ يُقَامُ أَرْبَاعًا رِبْعًا بِالنَّجْفِ وَ رِبْعًا بِمَحْجَرٍ وَ رِبْعًا بِصَنَاعَةٍ وَ رِبْعًا بِأَرْضِ طَيَّبَةِ

Then the greatest truthful Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} will appear, and the dome would be set up for him^{-asws} at Al-Najaf, and its corners would be established – a corner at Al-Najaf, and a corner at (the Black) Stone, and a corner at Sana'a, and a corner at the land of Tayba.

لَكَانَ يُنْظَرُ إِلَى مَصَابِيحِهِ تُشَرِّقُ فِي السَّمَاءِ وَالْأَرْضِ كَأَضْوَاءِ مِنَ الشَّمْسِ وَالْفَلَقِ فَعِنْدَهَا تُبَأِي السَّرَّائِرُ وَتَدْهُلُ كُلُّ مُرْضِعَةٍ عَمَّا أُرْضَعَتْ إِلَى آخِرِ الْآيَةِ

It is as if I^{-asws} am looking at its lamps shining in the sky and the earth like the illumination from the sun and the moon. During it, ***On the day when the secrets would be Tested [86:9] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, [22:2]*** – up to the end of the Verse.

ثُمَّ يَخْرُجُ السَّيِّدُ الْأَكْبَرُ مُحَمَّدُ رَسُولُ اللَّهِ صَفِيفُ الْأَنْصَارِ وَالْمُهَاجِرِينَ وَمَنْ آمَنَ بِهِ وَصَدَقَهُ وَاسْتَشْهَدَ مَعَهُ

Then the greatest chief, Muhammad^{-saww} Rasool-Allah^{-saww} would emerge among his^{-saww} Helpers and the Emigrants, and the ones who had believed in him^{-saww}, and ratified him^{-saww}, and were martyred with him^{-saww}.

وَيَخْضُرُ مُكَدِّبُونَ وَالشَّاكُونَ فِيهِ وَالرَّادُونَ عَلَيْهِ وَالْقَاتِلُونَ فِيهِ إِنَّهُ سَاحِرٌ وَكَاهِنٌ وَمَجِنُونٌ وَنَاطِقٌ عَنِ الْهُوَى وَمَنْ حَارَبَهُ وَفَاتَاهُ حَتَّى يَقْتَصِصَ مِنْهُمْ
بِالْحَقِّ وَيُخَارِجُونَ بِأَفْعَالِهِمْ مُنْذُ وَقْتٍ طَهَرَ رَسُولُ اللَّهِ صَفِيفُ الْأَنْصَارِ وَالْمُهَاجِرِينَ مَعَ إِمَامٍ وَوَقِيقٍ وَقُتْلٍ وَقُتْلَةٍ

And there would present, his^{-saww} beliers, and the ones doubting in him^{-saww}, and rejectors against him^{-saww}, and the speakers (alleging against) him^{-saww} that he^{-saww} is a sorcerer, and a soothsayer, and speaks from the personal desires, and the ones who had warred him^{-saww}, and fought him^{-saww} until it is retaliated from them with the truth, and they are recompensed for their deeds since the time of appearance of Rasool-Allah^{-saww} up to the appearance of Al-Mahdi^{-ajfi} with Imam^{-asws} by Imam^{-asws}, and time after time.

وَيَجْعُلُ ثَوْبَيْلَ هَذِهِ الْآيَةِ وَرُبِيدَ أَنْ مَنْ عَلَى الَّذِينَ اسْتُضْعَفُوا فِي الْأَرْضِ وَجَعَلَهُمْ أَنِيمَةً وَجَعَلَهُمُ الْوَارِثِينَ وَنُمْكِنَ لَهُمْ فِي الْأَرْضِ وَرُبِيدَ فِرْعَوْنَ وَهَامَانَ وَجُنُودُهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

And the interpretation of this Verse would be a reality: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Hamman and their armies what they used to beware from them [28:6].***

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَمَنْ فِرَغَوْنَ وَهَامَانَ

Al-Mufazzal said, 'O my chief! And who are Pharaoh^{-la} and Hamman^{-la}?'

قَالَ أَبُو بَكْرٍ وَعُمَرُ

He^{-asws} said: 'Abu Bakr and Umar'.

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي وَرَسُولُ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ صَبَّوْنَا نَمَاءً

Al-Mufazzal said, 'I said, 'O my chief! And would Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} be with him^{-ajfi}?'

فَقَالَ لَا بُدَّ أَنْ يَطْلَقَا الْأَرْضَ إِي وَاللهُ حَتَّىٰ مَا وَرَاءَ الْخَافِ إِي وَاللهُ وَمَا فِي الظُّلُمَاتِ وَمَا فِي قَعْدِ الْبَحَارِ حَتَّىٰ لَا يَعْلَمُ مَوْضِعُ قَدْمٍ إِلَّا وَطَقَ وَأَقَامَ فِيهِ
الَّذِينَ الْوَاجِبُ لِلَّهِ تَعَالَى

He^{-asws} said: ‘There is no escape from them^{-asws} both treading the earth. Yes, by Allah^{-azwj}, to the extend of what is beyond the feared! Yes, by Allah^{-azwj}, and what is in the darkness, and what is in the bottom of the oceans, until there does not remain any place of a foot except, they^{-asws} would tread and establish in it the religion obligated for Allah^{-azwj} the Exalted.

لَمْ لَكَأْنِي أَنْظُرْ يَا مُفَضَّلُ إِلَيْنَا مَعَاشِرُ الْأَئِمَّةِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَنْشُوكُ إِلَيْهِ مَا نَزَّلَ بِنَا مِنَ الْأَعْثُرِ بَعْدَهُ وَمَا نَالَنَا مِنَ التَّكْذِيبِ وَالرَّدِّ عَلَيْنَا وَسَبَبَنَا وَلَعْنَانَا وَتَحْوِيفَنَا بِالْقُتْلِ وَقَصْدِ طَوَاغِيْتِهِمُ الْوَلَا لِأَمْوَاهِمِ مِنْ دُونِ الْأَعْمَةِ بِتَرْجِيلِنَا عَنِ الْحُرْمَةِ إِلَى ذَارِ مُلْكِهِمْ وَقَتْلِهِمْ إِيَّاَنَا بِالسَّمَّ وَالْحَسِنِ

Then, O Mufazzal, it is as if I^{-asws} am looking as us^{-asws}, community of the Imams^{-asws} being in front of Rasool-Allah^{-saww} complaining to him^{-saww} of what had befallen with us^{-asws} from the community after him^{-saww}, and what had afflicted us^{-asws} from the lies and the rejection upon us^{-asws}, and making us^{-asws} captives, and cursing us^{-asws}, and frightening us^{-asws} with the killing, and the aim of their tyrants, the ones in charge of their affairs from besides the community, with expelling us^{-asws} from the sanctity to the house of their rule, and their killing us^{-asws} with the poison, and the imprisonment.

فَيَسْكُنِي رَسُولُ اللَّهِ صَ وَيَقُولُ يَا بَنَيَّ مَا نَزَّلَ بِكُمْ إِلَّا مَا نَزَّلَ بِجَهَنَّمْ فَبَلَّكُمْ

Rasool-Allah^{-saww} would cry and say: ‘O my^{-saww} sons^{-asws}! It did not befall you^{-asws} all except what had befallen your^{-asws} grandfather^{-saww} before you^{-asws}.

لَمْ يَتَبَدَّلْ فَاطِمَةُ عَ وَتَشْكُنُ مَا نَالَنَا مِنْ أَيِّ بَكْرٍ وَعُمَرَ وَأَخْدِيْدَكَ مِنْهَا وَمَشْبِهِنَا إِلَيْهِ فِي مَجْمِعِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَخِطَابِهِنَا لَهُ فِي أَمْرِ فَدَكَ وَمَا رَدَ عَلَيْهِنَا مِنْ قَوْلِهِ إِنَّ الْأَنْبِيَاءَ لَا ثُورَثُ وَالْحِيجَاجُهَا يَقُولُ زَغْرِيَا وَيَسْعَى عَ وَقَصْدِ دَاؤِدُ وَسُلَيْمانَ عَ

Then (Syeda)Fatima^{-asws} will initiate and complain of what had afflicted her^{-asws} from Abu Bakr and Umar, and seizure of Fadak from her^{-asws}, and her^{-asws} having to walk to him in a gathering of the Emigrants and the Helpers, and her^{-asws} having to address him regarding the matter of Fadak, and what he had responded to her^{-asws} from his words, ‘The Prophets^{-as} do not leave inheritance’, and her^{-asws} arguing with the words of Zakariya^{-as} and Yahya^{-as}, and story of Dawood^{-as} and Suleyman^{-as}.

وَقَوْلُ عُمَرَ هَلَقَ صَحِيقَتِكَ الَّتِي ذَكَرْتَ أَنَّ أَبَاكِ كَتَبَهَا لَكِ وَإِخْرَاجَهَا الصَّحِيقَةَ وَأَخْدِيْدَهَا إِيَّاهَا مِنْهَا وَتَشْرِهِ لَكَ عَلَى رُؤُوسِ الْأَشْهَادِ مِنْ فُرِشِيَّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ وَسَائِرِ الْعَرَبِ وَتَقْلِيْهِ فِيهَا وَتَمْرِيقِهِ إِيَّاهَا

And words of Umar, ‘Give your^{-asws} paper which you^{-asws} are mentioning that your^{-asws} father^{-saww} had written it to be for you^{-asws}’, and her^{-asws} bring it out and him seizing it from her^{-asws} and displaying it to her upon the heads of the ones from the Qureysh who were present, and the Emigrants and the Helpers, and rest of the Arabs, and his spitting in it, and his tearing it.

وَبُكَائِهَا وَرُجُوعِهَا إِلَى قَبْرِ أَبِيهَا رَسُولُ اللَّهِ صَ باكِيَّةً حَزِينَةً تَمْسِي عَلَى الرَّمْضَاءِ قَدْ أَفْلَقَتْهَا وَاسْتِعَانَتِهَا بِاللَّهِ وَبِأَبِيهَا رَسُولُ اللَّهِ صَ

And her^{-asws} crying, and her^{-asws} clamouring to the grave of her^{-asws} father^{-saww} Rasool-Allah^{-saww} crying, grieving, walking upon the scorching ground, and her^{-asws} anxiety, and her^{-asws} crying for help with Allah^{-azwj}, and with her^{-asws} father^{-saww} Rasool-Allah^{-saww}.

وَ تَمْتَلِئُهَا بِقَوْلِ رُفَيْقَةٍ بِنْتِ صَيْفِيٍّ

لَوْ كُنْتَ شَاهِدَهَا لَمْ يَكُنْ أَخْطَبُ
وَ الْخَلَاءُ أَهْلُكَ فَأَشْهَدُهُمْ فَقَدْ لَعِبُوا

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هَبَبَةٌ
إِنَّا فَقَدْنَاكَ فَقَدْ الْأَرْضَ وَ إِلَهًا

And her^{-asws} giving example with the words of Ruqiyah Bint Sayfi (in a poem), 'There have transpired after You^{-saww}, news and difficulties, if you^{-saww} had witnessed them, the sermons would not have been big. We have lost you^{-saww}, so the earth has lost its rain, and your^{-saww} family^{-asws} has been tormented. Witness them for they have played.

لَمَّا تَأْتَتْ وَ خَالَتْ دُونَكَ الْخَبَبُ
عِنْدَ الْإِلَهِ عَلَى الْأَذْيَنِ مُغَرِّبٌ
أَنْهَلُوا أَنْسَاسٍ فَقَارُوا بِالَّذِي طَلَبُوا

أَبْدَثْ رِجَالٌ لَنَا فَخُوَى مُدُورُهُمْ
لِكُلِّ قَوْمٍ لَهُمْ قُرْبَتْ وَ مَنْتَلَةٌ
يَا لَيْثَ قَبْلَكَ كَانَ الْمَوْتُ حَلَّ بِنَا

The men manifested to us^{-asws} the contents of their chests when you^{-saww} went and the veil formed a barrier besides you^{-saww}. For every people there is a nearness and a status in the Presence of Allah^{-azwj} based upon the nearest ones. Oh if only the death had been released with us^{-asws} before you^{-saww}! The people hoped and they succeeded with that which they had sought!"

وَ تَفَصُّلُ عَلَيْهِ قِصَّةً أَبِي بَكْرٍ وَ إِنْفَاضُهُ خَالِدٌ بْنُ الْوَلِيدِ وَ قُنْدِنَا وَ عُمَرٌ بْنُ الْخَطَّابِ وَ جَمِيعِ النَّاسِ لِإِخْرَاجِ أَمِيرِ الْمُؤْمِنِينَ عَمِّ بَنِيهِ إِلَى الْبَيْعَةِ فِي سُقْيَةِ
بَنِي سَاعِدَةَ وَ اشْتِغَالِ أَمِيرِ الْمُؤْمِنِينَ عَبْدَ وَفَاءَ رَسُولُ اللَّهِ صَ يَضْمِمُ أَرْوَاحَهُ وَ قَبْرَهُ وَ تَعْزِيزَهُمْ وَ جَمِيعِ الْقُرْآنِ وَ فَضَاءَ ذَيْهِ وَ إِنْجَازِ عِدَاتِهِ وَ هِيَ ثَمَانُونَ
أَلْفَ دِرْهَمٍ بَاعَ فِيهَا تَبَيْدَةً وَ طَارِفَةً وَ فَضَّاهَا عَنْ رَسُولِ اللَّهِ صَ

And she^{-asws} would narrate to him^{-saww} the story of Abu Bakr and his sending Khalid Bin Al-Waleed and Qunfuz and Umar Bin Al-Khattab and a crowd of people to extricate Amir Al-Momineen^{-asws} from his^{-asws} house to the allegiance in Saqeefa of the clan of Saaida, and the pre-occupation of Amir Al-Momineen^{-asws} after expiry of Rasool-Allah^{-saww} with the responsibility of his^{-saww} wives, and his^{-saww} grave, and consoling them, and collecting the Quran, and paying off his^{-saww} debts, and fulfilling his^{-saww} promises, and it was eighty thousand Dirhams, he^{-asws} had to sell regarding it his^{-asws} newly-acquired belongings and paid it off on behalf of Rasool-Allah^{-saww}.

وَ قَوْلُ عُمَرَ الْخَرْجُ يَا عَلِيُّ إِلَى مَا أَجْمَعَ عَلَيْهِ الْمُسْلِمُونَ وَ إِلَّا قَتَلْنَاكَ وَ قَوْلُ فِضَّةَ جَارِيَةٍ فَاطِمَةٌ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَمِّ شُعُّولَ وَ الْحَقُّ لَهُ إِنْ أَنْصَقْتُمْ مِنْ
أَنْقُسْكُمْ وَ أَنْصَقْتُمُوهُ

And the words of Umar, 'Come out, O Ali^{-asws} to what the Muslims have united upon, or else we will kill you^{-asws}!' And the words of Fizza^{-ra} the maid of (Syeda) Fatima^{-asws}, 'Amir Al-Momineen^{-asws} is pre-occupied, and the right for him^{-asws} is that you be fair from yourselves and be fair to him^{-asws}!'

وَ جَعْهُمُ الْجُولَ وَ الْحَطَبَ عَلَى النَّابِ لِأَخْرَاقِ بَيْتِ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَنِيَّ وَ الْحُسَيْنِ وَ رَبِيعَ وَ أَمِيرِ الْكُلُّومَ وَ فَضَّةَ

And their gathering the sticks and the firewood at the door to burn down the house of Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} and Zainab^{-asws}, and Umm Kulsoom^{-asws}, and Fizza^{-ra}.

وَ إِصْرَارُهُمُ النَّارَ عَلَى الْبَابِ وَ خُرُوجُ فَاطِمَةَ إِلَيْهِمْ وَ حَطَبًا لَهُمْ مِنْ وَزَاءِ الْبَابِ وَ قَوْلَهَا وَيْحَكَ يَا عُمَرُ مَا هَذِهِ الْجُنُونَةُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ تُرِيدُ أَنْ تَقْطَعَ نَسْلَةَ مِنَ الدُّنْيَا وَ تُفْنِيَ وَ تُطْفَئِ نُورَ اللَّهِ وَ اللَّهُ مُتَمِّمٌ نُورِهِ

And their igniting the fire at the door, and the emergence of (Syeda) Fatima^{-asws} to them, and her^{-asws} addressing to them from behind the door, and her^{-asws} words: ‘Woe be to you, O Umar! What is this audacity upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}? Do you want to cut off his^{-saww} lineage from the world and annihilate it and extinguish the Noor of Allah^{-azwj}? And (But) Allah^{-azwj} will Complete His^{-azwj} Noor!’

وَ انتِهَايَهُ لَهَا وَ قَوْلِهِ كُفَّيْ يَا فَاطِمَةُ فَإِنَّ مُحَمَّدًا حَاضِرًا وَ لَا الْمَلَائِكَةُ بِالْأَمْرِ وَ النَّهَيِّ وَ الرَّجُرُ مِنْ عِنْدِ اللَّهِ وَ مَا عَلَيْهِ إِلَّا كَاحِدُ الْمُسْلِمِينَ فَاحْتَارِي إِنْ شِئْتُ خُرُوجَهُ لِيَعْتَدِي أَيِّ بَكْرٍ أَوْ إِخْرَاقُكُمْ جَيْعاً

And his scolding her^{-asws} and his words, ‘Refrain, O Fatima^{-asws}, for Muhammad^{-saww} isn’t present nor are the Angels coming with the Commands and the Prohibitions and the Rebukes from the Presence of Allah^{-azwj}! And Ali^{-asws} isn’t except like one of the Muslims, so choose if you^{-asws} like, either his^{-asws} coming out to pledge allegiance to Abu Bakr or all of you^{-asws} being burnt down together!’

فَقَالَتْ وَ هِيَ بَاكِيَةُ اللَّهُمَّ إِنَّكَ نَشْكُو فَقْدَتِنَاكَ وَ رَسُولِكَ وَ صَفِيقِكَ وَ ازْبَادَ أُمَّيَّهِ عَلَيْنَا وَ مُنْعِهِمْ إِيَّانَا حَفَّنَا الَّذِي جَعَلَنَا فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَيْسَكَ الْمُرْسَلِ

She^{-asws} said, and she^{-asws} was crying: ‘O Allah^{-azwj}! We^{-asws} complain to You^{-azwj}! Your^{-azwj} Prophet^{-saww} and Your^{-saww} Rasool^{-saww} and Your^{-saww} elite is lost (gone) and his^{-saww} community has reneged against us, and they had prevented our^{-asws} rights from us^{-asws} which You^{-azwj} had Made it to be for us^{-asws} in Your^{-azwj} Revealed Book upon Your^{-azwj} Sent Prophet^{-saww}!’

فَقَالَ لَهَا عُمَرُ دَعَيْ عَنْكِ يَا فَاطِمَةُ حُمَقَاتِ الْيَسَاءِ فَلَمْ يَكُنْ اللَّهُ لِيَجْمَعَ لَكُمُ الْبَيْوَةَ وَ الْخِلَاقَةَ وَ أَخْدَتِ النَّارَ فِي حَسْبِ الْبَابِ وَ إِذْخَالِ فُنْدِيْ يَدَهُ لَعْنَهُ اللَّهُ يَرُؤُمُ فَقْعَنَ الْبَابِ وَ ضَرَبَ عُمَرُ لَهَا بِالسُّوَطِ عَلَى عَصْدِهَا حَتَّى صَارَ كَالْدُمْلُجِ الْأَسْوَدِ

Umar said to her^{-asws}, ‘Leave this from you^{-asws}, O Fatima^{-asws}, the idiocy of the women! Allah^{-azwj} did not Gather the Prophet-hood and the Caliphate for you^{-asws} all! And he took the fire in the wood of the door and Qunfuz, may Allah^{-azwj} Curse him, inserted his hand wanting to open the door, and Umar struck at her^{-asws} with the whip upon her^{-asws} upper arm until it became like the thick black bracelet.

وَ رَكِلَ الْبَابِ بِرِجْلِهِ حَتَّى أَصَابَ بَطْنَهَا وَ هِيَ حَامِلَةُ بِالْمُحْسِنِ لِسْتَةَ أَشْهُرٍ وَ إِسْقَاطِهَا إِيَّاهُ وَ هُجُومُ عُمَرَ وَ فُنْدِيْ وَ حَالِدُ بْنُ الْوَلِيدِ وَ صَفِيقِهِ حَدَّهَا حَتَّى بَدَا قُرْطَاهَا تَحْتَ جَمَارِهَا وَ هِيَ تَجْهَمُ بِالْبَكَاءِ وَ تَقُولُ وَا أَبْنَاهُ وَ رَسُولُ اللَّهِ ابْنُتُكَ فَاطِمَةُ تَكَدُّبُ وَ تُضْرِبُ وَ يُقْتَلُ حَبِيبُ فِي بَطْنِهَا

And he kicked the door with his leg until he hit her^{-asws} belly, and she^{-asws} was expecting Al-Mohsin^{-asws} at six months, and her^{-asws} losing him^{-asws}, and the crowding by Umar, and Qunfuz and Khalid Bin Al-Waleed, and he slapped her^{-asws} cheek until her^{-asws} earring was seen beneath her^{-asws} veil, and she^{-asws} was crying loudly and saying: 'Waah father^{-saww}! Waah Rasool-Allah^{-saww}! Your^{-saww} daughter^{-asws} Fatima^{-asws} has been belied and struck, and a baby has been killed in her^{-asws} lap!'

وَخُرُوجُ أَمِيرِ الْمُؤْمِنِينَ عَمِنْ دَارِهِ تَحْمِرُ الْعَيْنَ حَاسِرًا حَتَّىٰ الْقَىٰ مُلَائِكَةُ اللَّهِ عَلَيْهَا وَضَمَّهَا إِلَى صَدْرِهِ وَقَوْلِهِ لَهَا يَا بُنْتَ رَسُولِ اللَّهِ قَدْ عَلِمْتِي أَنَّ أَبَاكِ بَعَثَهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَاللَّهُ أَنَّ تَكْسِفِي حَمَارَكِ وَتَرْفَعِي نَاصِيَتَكِ

And the emergence of Amir Al-Momineen^{-asws} from inside the house, reddened of eyes, bare footed, until he^{-asws} cast his^{-asws} sheet upon her^{-asws} and hugged her^{-asws} to his^{-asws} chest, and his^{-asws} words to her^{-asws}: 'O daughter^{-asws} of Rasool-Allah^{-saww}! You^{-asws} know that your^{-asws} father^{-saww}, Allah^{-azwj} had Sent him^{-saww} as a Mercy for the worlds. So Allah^{-azwj}, Allah^{-azwj} if you^{-asws} were to remove your^{-asws} scarf and raised your^{-asws} forelocks.

فَوَاللَّهِ يَا فَاطِمَةُ لَئِنْ فَعَلْتِ ذَلِكَ لَا أَبْتَهِ اللَّهُ عَلَى الْأَرْضِ مَنْ يَشَهِدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَلَا مُوسَىٰ وَلَا عِيسَىٰ وَلَا إِبْرَاهِيمَ وَلَا نُوحٌ [ثُوحاً] وَلَا آدَمَ وَلَا آدَمَةً مُّكْثِي عَلَى الْأَرْضِ وَلَا طَائِرًا فِي السَّمَاءِ إِلَّا أَهْلُكَهُ اللَّهُ

By Allah^{-azwj}, O Fatima^{-asws}! If you^{-asws} were to do that, Allah^{-azwj} will not Let remain upon the earth, the ones who testified that Muhammad^{-saww} is Rasool-Allah^{-saww}, neither Musa^{-as}, nor Isa^{-as}, nor Ibrahim^{-as}, nor Noah^{-as}, nor Adam^{-as}, nor any animal walking upon the earth, nor any bird in the sky, except Allah^{-azwj} would Destroy it!

لَمْ قَالَ يَا ابْنَ الْحَطَابِ لَكَ الْوَيْلُ مِنْ يَوْمِكَ هَذَا وَمَا بَعْدُهُ وَمَا يَلِيهِ الْحُرْجُ قَبْلَ أَنْ أَشْهَرَ سَيِّنِي فَأُفْتَنِي غَابِرَ الْأُمَّةِ فَخَرَجَ عُمْرُ وَخَالِدُ بْنُ الْوَلِيدِ وَفُتَنْدُ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ

Then he^{-asws} said: 'O Ibn Al-Khattab! The woe is for you from this day of yours, and what is after it, and what follows it. Get out, before I^{-asws} bare my^{-asws} sword and I^{-asws} annihilate the ancient community!' Umar, and Khalid Bin Al-Waleed, and Qunfuz, and Abdul Rahman Bin Abu Bakr went out.

فَصَارُوا مِنْ خَارِجِ الدَّارِ وَصَاحَ أَمِيرُ الْمُؤْمِنِينَ بِفِضْلَةٍ يَا فِضْلَةُ مَوْلَاتِكِ فَاقْبَلَهُ مِنْهَا مَا تَقْبِلُهُ التِّسْأَعُ فَقَدْ جَاءَهَا الْمَخَاضُ مِنَ الرَّقْسَةِ وَرَدَ الْبَابِ فَأَسْقَطَهُ مُحْسِنًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَفَانَهُ لَا حَقٌّ بِحَدِيثِ رَسُولِ اللَّهِ صَفَرَ كُلُّهُ إِلَيْهِ

They came to be outside from the door, and Amir Al-Momineen^{-asws} called out Fizza^{-ra}: 'O Fizza^{-ra}, your^{-ra} Mistress^{-asws}, accept from her^{-asws} what the women accept, for the pangs have seized her^{-asws} from the kick!' And he^{-asws} returned (closed) the door. Mohsin^{-asws} fell. Amir Al-Momineen^{-asws} said: 'He^{-asws} will meet up with Rasool-Allah^{-saww} and complain to him^{-saww}!'

وَحَلَّ أَمِيرُ الْمُؤْمِنِينَ لَهُ فِي سَوَادِ اللَّيلِ وَالْخُسْنَ وَرَيْتَ وَأَمْ كُلُّهُمْ إِلَى دُورِ الْمُهَاجِرِينَ وَالْأَنْصَارِ يُدَكِّرُهُمْ بِاللَّهِ وَرَسُولِهِ وَعَهْدِهِ الَّذِي يَا يَغُوا اللَّهُ وَرَسُولُهُ وَيَا يَغُواهُ عَلَيْهِ فِي أَرْبَعَةِ مَوَاطِنٍ فِي حَيَاةِ رَسُولِ اللَّهِ صَفَرَ كُلُّهُ يَعْدُهُ بِالْأَصْرَ فِي يَوْمِهِ الْمُقْبَلِ فَإِذَا أَصْبَحَ قَدَّمَ جَمِيعَهُمْ عَنْهُ

And Amir Al-Momineen^{-asws} carried her^{-asws} in the darkness of the night, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Zainab^{-asws}, and Umm Kulsoom^{-asws} to the houses of the Emigrants and the Helpers, reminding them of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and of his^{-saww} pact which they had pledged Allah^{-azwj} and His^{-azwj} Rasool^{-saww} upon in forty places during the lifetime of Rasool-Allah^{-saww}, and their greeting him^{-asws} as 'Emir of the Momineen' in entirety of these. Every one promised him^{-asws} the help the following day. When it was morning, they all sat back from (helping) him^{-asws}.

لَمْ يَشْكُو إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَمَّا حَانَ فِي الْعَظِيمَةِ الَّتِي أَفْجَحَهُ كَمَا بَعْدَهُ وَ قَوْلِهِ لَقَدْ كَانَتْ قِصَّتِي مِثْلُ قِصَّةِ هَارُونَ مَعَ بَنِي إِسْرَائِيلَ وَ قَوْلِي كَقُولِهِ لِمُوسَى يَا أَبْنَ أُمٍّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَ كَادُوا يَقْتُلُونِي فَلَا تُشْبِهُنِي بِالْأَعْدَاءِ وَ لَا تَعْنَلِي مَعَ الْقَوْمِ الظَّالِمِينَ

Then Amir Al-Momineen^{-asws} complained to him^{-saww} of the mighty tribulations which he^{-asws} had been Tested with after him^{-saww}, and his^{-asws} words: 'My^{-asws} story was like the story of Haroun^{-as} with the children of Israel, and my^{-asws} words are like his^{-as} words were to Musa: ***He said: 'Son of my mother! Surely the people weakened me, and they almost killed me, therefore do not let the enemies to gloat with me nor consider me to be with the unjust people'*** [7:150].

فَصَبَرْتُ مُخْتَسِباً وَ سَلَّمْتُ راضِياً وَ كَانَتِ الْحَجَّةُ عَلَيْهِمْ فِي خَلَافِي وَ نَفْضِيْهِمْ عَهْدِي الَّذِي عَاهَدْتُهُمْ عَلَيْهِ يَا رَسُولَ اللَّهِ وَ احْتَمَلْتُ يَا رَسُولَ اللَّهِ مَا لَمْ يَحْتَمِلْ وَ حَصِّيْتُ نَبِيًّا مِّنْ سَائِرِ الْأُوْصِيَّةِ مِنْ سَائِرِ الْأُمَمِ حَتَّى قَتَلُونِي بِصَرِّهِ عَبْدُ الرَّحْمَنَ بْنُ مُلْجَمٍ

So I^{-asws} was patient, anticipating, and I^{-asws} submitted agreeing, and it was the argument against them in my^{-asws} opposition, and their breaking of my^{-asws} pact which you^{-saww} had pacted upon them, O Rasool-Allah^{-saww}! And I^{-asws} tolerated, O Rasool-Allah^{-saww} what no successor^{-as} of a Prophet^{-as} from the rest of the successors^{-as}, from rest of the communities could have tolerated, until they killed me^{-asws} with a strike of Abdul Rahman Bin Muljim^{-la}.

وَ كَانَ اللَّهُ الرَّقِيبُ عَلَيْهِمْ فِي نَفْضِيْهِمْ بِيَعْنَى وَ حُرُوجُ طَلْحَةَ وَ الْزُّبَرِ بِعَايَشَةَ إِلَى مَكَّةَ يُطْهِرُهُنَّ الْحُجَّ وَ الْعُمْرَةَ وَ سَيْرِهِمْ إِلَى الْبَصْرَةِ وَ حُرُوجِيِّ إِلَيْهِمْ وَ تَذَكِّرِي لَهُمُ اللَّهُ وَ إِيَّاكَ وَ مَا جَنَثَ يِهِ يَا رَسُولَ اللَّهِ فَلَمْ يَرِجِعَا حَتَّى نَصَرَنِي اللَّهُ عَلَيْهِمَا حَتَّى أُهْرِقْتُ دِمَاءً عَشْرِيْنَ أَلْفًا مِنَ الْمُسْلِمِيْنَ وَ فُطِحَتْ سَبْعُونَ كَفَّاً عَلَى زِقَامِ الْجَمَلِ

And Allah^{-azwj} was the Watcher upon them in their breaking my^{-asws} allegiance, and the rebellion of Talha and Al-Zubeyer with Ayesha to Makkah, manifesting performance of the Hajj and the Umrah, and their travelling with her to Al-Basra, and my^{-asws} going out to them, and my^{-asws} reminding to them of Allah^{-azwj} and you^{-saww} and what you^{-saww} had come with, O Rasool-Allah^{-saww}! But they did not return until Allah^{-azwj} Helped me^{-asws} against them both, until I^{-asws} had to shed the blood of twenty thousand from the Muslims and cut off seventy hands upon the reins of the camel.

فَمَا لَقِيْتُ فِي عَزْوَاتِكَ يَا رَسُولَ اللَّهِ وَ بَعْدَكَ أَصْبَعَ بِيَوْمًا مِنْهُ أَنَّدَأَ لَقَدْ كَانَ مِنْ أَصْبَعِ الْحَرْبِ أَتَيَ لَقِيْتُهَا وَ أَهْوَلَهَا وَ أَعْظَمَهَا فَصَبَرْتُ كَمَا أَدَّبَنِي اللَّهُ يَمِّا أَدَّبَكَ يِهِ يَا رَسُولَ اللَّهِ فِي قَوْلِهِ عَزَّ وَ جَلَ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعُزْمَ مِنَ الرُّسُلِ وَ قَوْلِهِ وَ اصْبِرْ وَ مَا صَبَرَكَ إِلَّا بِاللَّهِ

I^{-asws} had not faced in your^{-asws} military expeditions and after you^{-saww} any day more difficult than it, ever. It was the most difficult of the wards which I^{-asws} had to face, and its most horrifying, and its mightiest. I^{-asws} observed patience just as Allah^{-azwj} had Educated me^{-asws}

with what He^{-azwj} had Educated you^{-saww} with, O Rasool-Allah^{-saww} in His^{-azwj} Words Mighty and Majestic: ***Therefore be patient just as the Determined ones from the Rasools were patient, [46:35].*** And His^{-azwj} Words: ***And be patient and your patience is not but by Allah [16:127].***

وَ حَقٌّ وَ اللَّهُ يَا رَسُولَ اللَّهِ تَأْوِيلُ الْآيَةِ الَّتِي أَنْزَلْنَا اللَّهُ فِي الْأُمَّةِ مِنْ بَعْدِكَ فِي قَوْلِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ فَدُخِلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ ماتَ أَوْ قُتِلَ افْلَئُتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقُلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهُ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And by Allah^{-azwj}, O Rasool-Allah^{-saww}! A right of the interpretation of the Verse which Allah^{-azwj} Revealed regarding the community from after you^{-saww}, is in His^{-azwj} Words: ***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything, and Allah would be Recompensing the grateful [3:144].***

يَا مُفْصِّلَ وَ يَقُولُ الْحَسْنُ عِلْيَ جَهَنَّمِ فَيَقُولُ يَا جَدَاهُ كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ فِي دَارِ هَجْرِهِ بِالْكُوفَةِ حَتَّى اسْتُشْهَدَ بِضَرْبَةِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجَمٍ لَعْنَهُ اللَّهُ فَوَصَّانِي بِمَا وَصَّنِيتَهُ

O Mufazzal! And Al-Hassan^{-asws} would stand to his^{-asws} grandfather^{-saww} and say: 'O grandfather^{-saww}! I^{-asws} was with Amir Al-Momineen^{-asws} in the house of his^{-asws} emigration at Al-Kufa until he^{-asws} was martyred with a strike of Abdul Rahman Bin Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} with what he^{-asws} had bequeathed.

يَا جَدَاهُ وَ بَلَغَ الْلَّعِينَ مُعَاوِيَةَ قَتَلَ أَبِيهِ فَأَنْفَدَ الدَّعَى الْعَيْنَ زِيَادًا إِلَى الْكُوفَةِ فِي مِائَةِ أَلْفٍ وَ حَمْسِينَ أَلْفَ مُقَاتِلٍ -

O grandfather^{-saww}! And the murder of my^{-asws} father^{-asws} reached Muawiya so he sent the Accursed caller Ziyad to Al-Kufa among one hundred and fifty thousand fighters.

هو زياد بن عبيد الله الذي استلحقه معاوية و جعله أخا له من أبي سفيان، وقد كان حين قتل على عليه السلام عاما له على بلاد فارس و كرمان، يبغض معاوية و يشنؤه.

Note: *He is Ziyad Bin Ubeyd Al-Saqafy the one whom Muawiya took and made him a brother of his from Abu Sufyan, and it was when Ali^{-asws}, may the greetings be upon him^{-asws}, was killed, as a governor of his upon the city of Fars and Kirman. He hated and resented Muawiya.*

فأطمعه معاوية و كاتبه و راسلها بعد أن صالح مع الحسن السبط عليه السلام فخرج زياد من معقله بفارس بعد ما استوثق من معاوية لنفسه، فجاءه في دمشق و سلم عليه بأمرة المؤمنين.

Muawiya coveted him and wrote to him corresponding after he had made a peace treaty with Al-Hassan^{-asws}, the grandson^{-asws}, may the greetings be upon him^{-asws}. Ziyad went out from his stronghold at Fars after he had trusted Muawiya for himself, and he came in Damascus and greeted unto him as 'Emir Al-Momineen'.

فكم ترى أراد كاتب هذا الحديث أن يعلن صلح الحسن السبط مع معاوية بأنه عليه السلام كان مهضوما وحيدا لا يستطيع أن يبارزه، لكنه جاء بتبرهات من مخالفاته تختلف التاريخ الواضح المشهور من رأس.

So, as you can see, the writer of this Hadith wanted to justify the peace treaty of Al-Hassan^{-asws} the grandson^{-asws}, with Muawiya, that he^{-asws}, may the greetings be upon him^{-asws}, was

defeated, along, not having the capacity to compete (fight) with him. But he has come up with nonsense from his imagination opposing the clear history, well-known from the head.

فَأَمْرَرْتُ بِالْفَبْضِيْعَةِ عَلَيْهِ وَعَلَى أَخِي الْحُسَيْنِ وَسَائِرِ إِخْرَانِي وَأَهْلِ بَيْتِيْ وَشَيْعَتِيْا وَمَوْلَانَا وَأَنْ يَأْخُذَ عَلَيْنَا الْبَيْتَعَةَ لِمُعَاوِيَةَ فَقُنْ يَأْبَيْ مِنَ ضَرَبِ عُنْقَتَهُ وَسَيَرَّ
إِلَى مُعَاوِيَةَ رَأْسَهُ

So he ordered with capturing me^{-asws} and my^{-asws} brother^{-asws} Al-Husayn^{-asws}, and rest of my^{-asws} brothers^{-asws} and my^{-asws} family members, and our^{-asws} Shias and our^{-asws} friends, and he took the allegiance upon us for Muawiya. The one from us who refused, he struck his neck off and sent his head to Muawiya.

فَلَمَّا عَلِمْتُ ذَلِكَ مِنْ فَعْلِ مُعَاوِيَةَ حَرَجْتُ مِنْ ذَارِي فَدَخَلْتُ جَامِعَ الْكُوفَةِ لِلصَّلَاةِ وَرَقَّتُ الْمِنْبَرُ وَاجْتَمَعَ النَّاسُ فَحَمِدْتُ اللَّهَ وَأَشَيَّثُ عَلَيْهِ وَفُلِتَ
مُعْشَرُ النَّاسِ عَقْتَ الدِّيَارِ وَمُحِيتَ الْأَثَارِ وَفَلَّ الْاِصْطِبَارِ فَلَا فَرَازَ عَلَى هَرَّاتِ الشَّيَاطِينِ وَحُكْمُ الْحَائِنِينَ السَّاعَةِ

When I^{-asws} knew that from the deeds of Muawiya, I^{-asws} went out from my^{-asws} house and entered the central Masjid of Al-Kufa for the Salat, and I^{-asws} ascended the pulpit and gathered the people. I^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and said: ‘Community of people! The houses have become loathsome, and the impacts are being erased and the patience is little. There is no contentment upon the suggestions of the Satans^{-la} and decisions of the treacherous now!

وَاللَّهُ صَحَّتِ التَّرَاهِينُ وَفُصِّلَتِ الْآيَاتُ وَبَانَتِ الْمُشْكِلَاتُ وَلَقَدْ كُنَّا نَتَوَقَّعُ تَمَامَ هَذِهِ الْآيَةِ ثَاوِيلَهَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقَ
مِنْ قَبْلِهِ الرَّسُولُ أَفَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبَتِهِ عَلَى أَعْقَابِكُمْ وَمِنْ يَتَنَقَّلُ عَلَى عَنْقِيهِ فَلَنْ يَصْرُّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

By Allah^{-azwj}! The proofs were correct, and the Verses were detailed, and the problems were cleared, and they were anticipating the completion of this Verse, its interpretation! Allah^{-azwj} Mighty and Majestic Said: ***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything, and Allah would be Recompensing the grateful [3:144].***

فَلَقَدْ مَاتَ وَاللَّهُ جَدِيدٌ يَرْسُولُ اللَّهِ صَ وَقُتِلَ أَبِي عَ وَصَاحَ الْوَسْوَاسُ الْخَنَّاسُ فِي قُلُوبِ النَّاسِ وَنَعَقَ نَاعِنَ الْفِتْنَةِ وَخَالَفُتُمُ الْسُّنَّةَ فِيمَا لَمَّا مِنْ فِتْنَةٍ صَمَاءَ
عَمِيَّةً لَا يُسْمَعُ لِدَاعِيَهَا وَلَا يُجَاهُ مُنَادِيَهَا وَلَا يُخَالِفُ وَالِيَّهَا ظَهَرَتْ كُلِّمَةُ التِّفَاقِ وَسَيِّرَتْ زَايَّةُ أَهْلِ التِّبَاقِ وَتَكَالَبَتْ جِيُوشُ أَهْلِ الْمَرَاقِ مِنَ الشَّامِ
وَالْعَرَاقِ

By Allah^{-azwj}! My^{-asws} grandfather^{-saww} has died, and my^{-asws} father^{-asws} has been killed, and the whispering of the Wicked (Satan^{-la}) was shouted in the hearts of the people, and a croaker croaked the Fitna, and you opposed the Sunnah! Alas for it from a deafening, blinding Fitna. Neither will its caller be listened to, nor will its caller be answered, nor will its friend be opposed. The word of hypocrisy has appeared, and the flags of the wretched people and the colliding of the armies of the people of Al-Maraq from Syria and Al-Iraq!

هَلْمُوا رَحْمَكُمُ اللَّهُ إِلَى الْافْتِحَاجِ وَالثُّورِ الْوَضَّاجِ وَالْعِلْمِ الْجَحْجَاجِ وَالْحُقْقَى الَّذِي لَا يَنْفَعُ

Come, may Allah^{-azwj} have Mercy on you all, to the beginning, and the clear Noor, and the immense knowledge, and the Noor which will not be extinguished, and the truth which cannot be hidden!

أَيُّهَا النَّاسُ تَيْقَظُوا مِنْ رُقْدَةِ الْعَفْلَةِ وَ مِنْ تَكَافُفِ الْظُّلْمَةِ فَوْ الَّذِي فَلَقَ الْجَبَّةَ وَ بَرَأَ النَّسْمَةَ وَ تَرَدَّى بِالْعُظَمَةِ لَعِنْ قَامٍ إِلَيْهِ مِنْكُمْ عَصْبَةٌ يُقْلُوبُ صَافِيَةً وَ نَيَّاتٍ مُخْلِصَةً لَا يَكُونُ فِيهَا شُوْبُ نِفَاقٍ وَ لَا نَيَّةٌ أَفْرَاقٌ لِأَجَاهِدِنَّ إِلَيْهِ سَيِّفٌ قُدْمًا وَ لِأَضْيَقِنَّ مِنَ السُّيُوفِ حَوَانِتَهَا وَ مِنَ الرِّقَاحِ أَطْرَافَهَا وَ مِنَ الْمُنْجَلِ سَنَابِكَهَا فَتَكَلَّمُوا رَحْمَكُمُ اللَّهُ

O you people! Wake up from the sleep of heedlessness, and from the veils of darkness! By the One^{-azwj} Who Split the seed and Formed the person! And the greatness has deteriorated. If a party from you were to stand to me with truthful hearts and sincere intentions, not happening to have a sign of hypocrisy in it nor intent of division, I^{-asws} would fight with the sword, advancing, advancing, and I^{-asws} will restrict from the swords, its sides, and from the spears, its ends, and from the horses, its hooves! Speak, may Allah^{-azwj} have Mercy on you all!

فَكَانُوكُمْ أَجْمَعُوا بِلِجَامِ الصَّمَدِ عَنْ إِحْيَايِ الدَّعْوَةِ إِلَّا عِشْرُونَ رَجُلًا فِيْهُمْ قَامُوا إِلَيَّ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا تَمْلِكُ إِلَّا أَنْفُسَنَا وَ سُيُوفَنَا فَهَا تَخْنُونَ بَيْنَ يَدَيَكَ الْأَمْرِكَ طَائِمُونَ وَ عَنْ رَأْيِكَ صَادِرُونَ فَمُرِّنَا بِمَا شِئْتَ

It was as if they had been reined by the reins of silence from answering the call, except twenty men, for they stood up to me and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! We do not control except ourselves and our swords. Here we are in front of you^{-asws}, obedient to your^{-asws} orders and ratifying to your^{-asws} view. So, order us with whatever you^{-asws} so desire to!’

فَنَظَرَثُ يَمْنَةً وَ يَسْرَةً قَلْمَ أَرَ أَحَدًا غَيْرَهُمْ فَقُلْتُ لِي أُسْوَةً يَجْتَهِي رَسُولُ اللَّهِ حِينَ عَبَدَ اللَّهَ سِرًا وَ هُوَ يَوْمَئِنُ فِي تِسْعَةِ وَ ثَلَاثِينَ رَجُلًا فَلَمَّا أَكْمَلَ اللَّهُ لَهُ الْأَرْبَعينَ صَارَ فِي عِلْدَةٍ وَ أَطْهَرَ أَمْرَ اللَّهِ فَلَوْ كَانَ مَعِي عَدُوُّهُمْ جَاهَدُتْ فِي اللَّهِ حَقَّ جَهَادِهِ

I^{-asws} looked right and left, but I^{-asws} could not find anyone (else) apart from them. I^{-asws} said: ‘For me^{-asws} there is an exemplar in my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, when he^{-saww} worshipped Allah^{-azwj} in secret and on that day he^{-saww} was among thirty-nine men. When Allah^{-azwj} Completed forty for him^{-saww}, he^{-saww} became among (a significant) number and revealed the Command of Allah^{-azwj}. So, if their number were to be for me^{-asws}, I^{-asws} would fight for the Sake of Allah^{-azwj} as is the right of fighting it!’

تُمْ رَغَثُتْ رَأْسِي تَحْتَ السَّمَاءِ فَقُلْتُ اللَّهُمَّ إِنِّي قَدْ دَعَوْتُ وَ أَنْذَرْتُ وَ هَبْتُ وَ أَمْرَتُ وَ كَانُوا عَنْ إِحْيَايِ الدَّاعِي غَافِلِينَ وَ عَنْ طَاعَتِهِ مُفَصِّرِينَ وَ لِأَعْدَائِهِ نَاصِرِينَ اللَّهُمَّ فَأَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَ بَأْسَكَ وَ عَذَابَكَ الَّذِي لَا يُرَدُّ عَنِ الْقَوْمِ الظَّالِمِينَ وَ نَزِلْتَ

Then I^{-asws} raised my^{-asws} head towards the sky. I^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} have called, and warned, and instructed, and forbade, and they were heedless from answering the caller and sitting back from helping him^{-asws}, and deficient from obeying him^{-asws}, and helpers to his^{-asws} enemies (instead). O Allah^{-azwj}! Send down upon them Your^{-azwj} Torment, and Your^{-azwj} Pain, and Your^{-azwj} Punishment which cannot be repelled from the unjust people!’ And I^{-asws} descended.

تُمْ خَرْجَتْ مِنَ الْكُوْفَةِ رَاجِلًا إِلَى الْمَدِيْنَةِ فَجَاءُونِي يَقُولُونَ إِنَّ مَعَوِيَةَ أَسْرَى سَرَایَهُ إِلَى الْأَنْتَارِ وَ الْكُوْفَةَ وَ شَئَ عَازِيَهُ عَلَى الْمُسْلِمِينَ وَ قَتَلَ مَنْ لَمْ يَقْاتِلْهُ وَ قَتَلَ النِّسَاءَ وَ الْأَطْفَالَ فَأَعْلَمُهُمْ أَنَّهُ لَا وَفَاءَ لَهُمْ

Then I went out from Al-Kufa to Al-Medina on foot. They came to me^{-asws} saying, ‘Muawiya has hastened his military to Al-Anbar and Al-Kufa and has started his raids upon the Muslims, and kills the ones who do not fight him, and kills the women and the children!’ I^{-asws} let them know that there is no loyalty for them.

فَأَنْقَذْتُ مَعْهُمْ رِجَالًا وَ حُبِيشًا وَ عَرَفْتُهُمْ أَكْمَنْ يَسْتَجِيْبُونَ لِمُعاوِيَةَ وَ يَنْفَصُونَ عَهْدِيَ وَ بَيْعِتِي فَلَمْ يَكُنْ إِلَّا مَا قُلْتُ لَهُمْ وَ أَخْبَرْتُهُمْ

I^{-asws} sent infantry and an army with them and let them know that they will be answering to Muawiya and will break my^{-asws} pact and my^{-asws} allegiance. It did not happen except what I^{-asws} had said to them and had informed them’.

ثُمَّ يَقُولُ الْحَسَيْنُ عَلَيْهِ خُصْبَانِي بِدَمِهِ هُوَ وَ جَمِيعُ مَنْ قُتِلَ مَعَهُ فَإِذَا رَأَهُ رَسُولُ اللَّهِ صَبَّرَهُ وَ بَكَى أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِ لِيُكَاهِهِ وَ تَصْرُّخُ فَاطِمَةُ عَنْ تَنْزِيلِ الْأَرْضِ وَ مَنْ عَلَيْهَا وَ يَقْفُطُ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ عَنْ نَمَالِهِ وَ فَاطِمَةُ عَنْ شَمَالِهِ وَ يُغْيِلُ الْحَسَيْنُ عَ

Then Al-Husayn^{-asws} stood upon dyed in his^{-asws} blood, he^{-asws} and entirety of the ones who had been killed with him^{-asws}. When Rasool-Allah^{-saww} saw him^{-asws}, he^{-saww} cried, and the inhabitants of the sky and the earth cried to his^{-saww} crying, and (Syeda) Fatima^{-asws} screamed. The earth and the ones upon it shook, and Amir Al-Momineen^{-asws} and Al-Hassan^{-asws} stood on his^{-asws} right, and (Syeda) Fatima^{-asws} on his^{-asws} left, and Al-Husayn^{-asws} came.

فَيَصُمُّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَا حُسَيْنُ قَدِيلُكَ قَرْتُ عَيْنَكَ وَ عَيْنَيِّي فِيكَ وَ عَنْ يَمِينِ الْحَسَيْنِ حَمْرَهُ أَسْدُ اللَّهِ فِي أَرْضِهِ وَ عَنْ شَمَالِهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ الطَّيَّارُ وَ يَأْتِي حُسَيْنٌ تَحْمِلُهُ حَدِيجَةُ بْنُتُ حُوَيْلَهُ وَ فَاطِمَةُ بْنَتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُنَّ صَارِخَاتٍ

Rasool-Allah^{-saww} hugged him^{-asws} to his^{-saww} chest and said: ‘O Husayn^{-asws}! May you^{-asws} be ransomed, and your^{-asws} eyes and my^{-saww} eyes be delighted regarding you^{-asws}! And on the right of Al-Husayn^{-asws} was Hamza^{-as}, lion of Allah^{-azwj} in His^{-azwj} earth, and on his^{-asws} left Ja’far Bin Abu Talib^{-as} Al-Tayyar, and Mohsin^{-asws} would come being carried by (Syeda) Khadeejah Bint Khuwaylid^{-asws} and (Syeda) Fatima Bint Asad^{-asws}, mother^{-asws} of Amir Al-Momineen^{-asws}, and they^{-asws} would be screaming.

وَ أُمُّهُ فَاطِمَةُ تَقُولُ هَذَا يَوْمُكُمُ الَّذِي كُتُبْتُمْ تُوعَدُونَ الْيَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُخْضِرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوْدُلُهُ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمْدَأً بَعِيدًا

And his^{-asws} mother^{-asws} Fatima^{-asws} said: ‘**This is your Day which you were Promised**’ [21:103]. Today **On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration**; [3:30]’.

قَالَ فَبَكَى الصَّادِقُ عَلَى حَضَرَتِهِ لِحِينَهُ بِالدُّمُوعِ ثُمَّ قَالَ لَا قَرَأْتُ عَيْنَ لَا بَكَى عِنْدَ هَذَا الدِّكْرِ

He (the narrator) said, ‘Al-Sadiq^{-asws} cried until his^{-asws} beard was dampened with the tears. Then he^{-asws} said: ‘No eye would be delighted which does not cry during this mention!’

قَالَ وَ بَكَى الْمُفَاضَلُ بِكَاءً طَوِيلًا ثُمَّ قَالَ يَا مَوْلَايَ مَا فِي الدُّمُوعِ يَا مَوْلَايِ

He (the narrator) said, ‘And Al-Mufazzal cried with a lengthy crying. Then he said, ‘O my Master^{-asws}! What is regarding the tears, O my Master^{-asws}?’

فَقَالَ مَا لَا يُحْصَى إِذَا كَانَ مِنْ حُكْمِي

He^{-asws} said: ‘What cannot even be counted when that happens from a reality’.

لَمْ قَالَ الْمُفَضَّلُ يَا مَوْلَايَ مَا تَمُولُ فِي قَوْلِهِ تَعَالَى وَ إِذَا الْمَوْهُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ فَقِيلَتْ

Then Al-Mufazzal said, ‘O my Master^{-asws}! What are you^{-asws} saying regarding Words of the Exalted: ***And when the infant is Questioned about [81:8] For what sin was it killed [81:9]***’.

قَالَ يَا مُفَضَّلَ وَ الْمَوْهُدَةُ وَ اللَّهُ مُحْسِنٌ لِأَنَّهُ مِنَ الْغَيْرِ فَمَنْ قَالَ غَيْرَهُ هَذَا فَكَذَبُوهُ

He^{-asws} said: ‘O Mufazzal! And the infant, by Allah^{-azwj}, is Mohsin^{-asws}, because he^{-asws} is from us^{-asws}, not from others. The one who says other than this, belie him!’

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ لَمْ مَا ذَادَ

Al-Mufazzal said, ‘O my Master^{-asws}! Then what?’

قَالَ الصَّادِقُ عَثَّقُومُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَفَّقُولُ اللَّهُمَّ أَنْجِزْ وَعْدَكَ وَ مَوْعِدَكَ لِي فِيمَنْ ظَلَمْنِي وَ غَصَبَنِي وَ ضَرَبَنِي وَ حَرَّعَنِي بِكُلِّ أَوْلَادِي

Al-Sadiq^{-asws} said: ‘(Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} would stand up and say: ‘O Allah^{-azwj}! Fulfil Your^{-azwj} Promise and Your^{-azwj} appointment for me^{-asws} regarding the ones who had oppressed me^{-asws}, and hit me^{-asws}, and alarmed me^{-asws} with all my^{-asws} children!’

فَتَنَاهِيَهَا مَلَائِكَةُ السَّمَاوَاتِ السَّبْعِ وَ حَمَلَهَا الْعَرْشُ وَ سُكَّانُ الْهَوَاءِ وَ مَنْ فِي الدُّنْيَا وَ مَنْ تَحْتَ أَطْبَاقِ التَّرَى صَائِحِينَ صَارِخِينَ إِلَى اللَّهِ تَعَالَى فَلَا يَقِنُى
أَحَدٌ مِنْهُنَّ فَأَتَلَنَا وَ ظَلَمَنَا وَ رَضِيَ بِمَا جَرَى عَلَيْنَا إِلَّا قُتِلَ فِي ذَلِكَ الْيَوْمِ أَلْفَ قَتْلَةً - دُونَ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَإِنَّهُ لَا يَدُوفُ الْمُؤْتَ

The Angels of the seven skies, and bearers of the Throne, and dwellers of the air, and the ones in the earth, and the ones beneath the layers of the soil will cry shouting, screaming to Allah^{-azwj} the Exalted. There will not remain anyone from the ones who had killed us^{-asws}, and oppressed us^{-asws}, and were pleased with what had transpired upon us^{-asws}, except he would be killed during that day, a thousand killings, besides the ones who were killing in the Way of Allah^{-azwj}, for they had not tasted the death.

وَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَحْسَبَنَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاهُ اللَّهُمَّ إِنَّ رَبَّهُمْ يُرْزَقُونَ فَرِحِينٌ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبِّشُرُونَ بِالَّذِينَ لَمْ يَلْحِفُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَا خُوفٌ عَلَيْهِمْ وَ لَا هُمْ يَخْرُجُونَ -

And it is just as Allah^{-azwj} Mighty and Majestic had Said: ***And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]***.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ إِنَّ مِنْ شَيْعَتْكُمْ مَنْ لَا يَقُولُ يَرْجِعُتْكُمْ

Al-Mufazzal said, 'O my Master^{-asws}! From your^{-asws} Shias there are ones who are not saying (believing) in your (Masumeen's) return (Raj'at)!'

فَقَالَ عَلَيْهِمْ سَيِّدُ الْمُحْسِنِينَ قَوْلًا جَدِيدًا رَسُولُ اللَّهِ صَ وَ تَحْنُنُ سَائِرَ الْأَئِمَّةَ نَقُولُ وَ لَنْذِيقَهُمْ مِنَ الْعَذَابِ الْأَذَنِ دُونَ الْعَذَابِ الْأَكْبَرِ

He^{-asws} said: 'But rather they have heard the word of our^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and we^{-asws}, rest of the Imams^{-asws} are saying: ***And We will Make them taste from the smallest Punishment besides the biggest, [32:21]***'.

فَقَالَ الصَّادِقُ عَلَيْهِمْ سَيِّدُ الْمُحْسِنِينَ عَذَابُ الْأَذَنِ عَذَابُ الرَّجْعَةِ وَ عَذَابُ الْأَكْبَرِ عَذَابُ يَوْمِ الْقِيَامَةِ الَّذِي يُبَيَّلُ الْأَرْضُ عَيْنَ الْأَرْضِ وَ السَّمَاوَاتُ وَ يَرْبُزُوا إِلَيْهِ الْوَاحِدِ الْقَهَّارِ

(He the narrator said), 'Al-Sadiq^{-asws} said: 'The smallest punishment is punishment of Al-Raj'at, and the biggest punishment is punishment on the Day of Qiyamah which ***the earth would be changed to another earth, and (so will) the skies, and they shall come out to Allah, the One, the Supreme [14:48]***'.

فَقَالَ الْمُفَضِّلُ يَا مَوْلَايِي تَحْنُنَ تَعْلَمُ أَنَّكُمُ الْخَيْرُ الْمُبِينُ فِي قَوْلِهِ تَعَالَى تَرْقُعُ دَرَجَاتٍ مِنْ تَشَاءُ وَ قَوْلُهُ إِنَّ اللَّهَ أَعْلَمُ حِينَ يَجْعَلُ رِسَالَتَهُ وَ قَوْلُهُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عُمَرَانَ عَلَى الْعَالَمَيْنِ ذُرَيْهُ بَعْضُهُمَا مِنْ بَعْضٍ وَ اللَّهُ سَيِّعُ عَلَيْهِمْ

Al-Mufazzal, 'O my Master^{-asws}! We know you (Imams^{-asws}) are the Choice of Allah^{-azwj} in His^{-azwj} Exalted Words: ***We Raise the Levels of the one We so Desire to. [6:83]***. And His^{-azwj} Words: ***Allah is more Knowing of where to Place His Message. [6:124]***. And His^{-azwj} Words: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***'.

فَقَالَ الصَّادِقُ عَلَيْهِمْ سَيِّدُ الْمُحْسِنِينَ تَحْنُنَ فِي هَذِهِ الْآيَةِ

Al-Sadiq^{-asws} said: 'O Mufazzal! So where are we^{-asws} in this Verse?'

فَقَالَ الْمُفَضِّلُ قَوْلًا إِنَّ أَوَّلَ النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ أَتَبْعَوْهُ وَ هَذَا الْبَيْنُ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُ الْمُؤْمِنِينَ وَ قَوْلُهُ مِلَّةً أَبِيكُمْ إِبْرَاهِيمُ هُوَ سَيِّدُ الْمُسْلِمِينَ

Al-Mufazzal said, 'By Allah^{-azwj}! ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***. And His^{-azwj} Words: ***a sect of your father Ibrahim. He named you all as the Muslims from before [22:78]***.

وَ قَوْلُهُ عَنْ إِبْرَاهِيمَ وَ اخْتَيْرِي وَ بَيْنَ أَنْ تَعْبُدَ الْأَصْنَامَ وَ قَدْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ صَ وَ أَمِيرُ الْمُؤْمِنِينَ عَمَّا عَبَدَا صَنَمًا وَ لَا وَئَنَا وَ لَا أَشْرَكَنَا بِاللَّهِ طَرْفَةً عَيْنٍ

And His^{-azwj} Words on behalf of Ibrahim^{-as}: ***and Keep me and my sons away from worshiping the idols [14:35]***. And we have known that Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} had neither worshipped any idol, nor image, nor associated with Allah^{-azwj} even for the blink of an eye.

وَ قَوْلُهُ وَ إِذَا ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمامًا قَالَ وَ مَنْ ذُرِّيَّتِي قَالَ لَا يَنْأِي عَنْهُدِي الطَّالِبِينَ وَ الْعَهْدُ عَهْدُ الْإِمَامَةِ لَا يَنْأِي طَلَبُهُ

And His^{-azwj} Words: ***And when his Lord Tested Ibrahim with certain words, so He Completed these. He Said: "I will Make you an Imam for the people". He said: 'And from my offspring? He Said: My Covenant cannot be attained by the unjust [2:124].*** And the covenant, is the covenant of the Imamate, an unjust one cannot attain it'.

قَالَ يَا مُفْضِلَ وَ مَا عِلْمَكَ بِأَنَّ الظَّالِمَ لَا يَتَأْلُمَ عَهْدَ الْإِمَامَةِ

He^{-asws} said: 'O Mufazzal! And what made you know that the unjust one cannot attain the Covenant of the Imamate?'

قَالَ الْمُفْضِلَ يَا مُؤْلَيِ لَا تَتَحْسِنِي مَا لَا طَاقَةَ لِي بِهِ وَ لَا تَخْتَبِرِنِي وَ لَا تَبَتَّلِنِي فَمِنْ عِلْمِكُمْ عَلِمْتُ وَ مِنْ فَضْلِ اللَّهِ عَلَيْكُمْ أَخْذَتُ

Al-Mufazzal said, 'O my Master^{-asws}! Do not test me with what there is not strength for me with it, nor examine me, not try me. I have learnt from your (Imams^{-asws}) knowledge, and I have taken from the Grace of Allah^{-azwj} upon you^{-asws} all!'

قَالَ الصَّادِقُ عَ صَدَقْتُ يَا مُفْضِلَ وَ لَوْ لَا اعْتَرَفْتُ بِنِعْمَةِ اللَّهِ عَلَيْكَ فَكَيْنَ يَا مُفْضِلَ الْأَيَّاتُ مِنَ الْقُرْآنِ فِي أَنَّ الْكَافِرَ طَالِمٌ

Al-Sadiq^{-asws} said: 'You speak the truth, O Mufazzal, and had it not been for your acknowledging with the Favour of Allah^{-azwj} upon you regarding that, you would not have been like this. O Mufazzal! So where are the Verses from the Quran regarding that the Kafir is an unjust one?'

قَالَ نَعَمْ يَا مُؤْلَيِ قَوْلُهُ تَعَالَى وَ الْكَافِرُونَ هُمُ الظَّالِمُونَ وَ الْكَافِرُونَ هُمُ الْفَاسِقُونَ وَ مِنْ كُفُرِ وَ فَسَقِ وَ ظَلَمٍ لَا يَجْعَلُهُ اللَّهُ لِلنَّاسِ إِمَاماً

He said, 'Yes, my Master^{-asws}! Words of the Exalted: ***and the Kafirs they are the unjust ones [2:254]***, and the Kafirs, they are the mischief-makers. And the one who disbelieves and makes mischief and is unjust, Allah^{-azwj} will not Make him to be an Imam^{-asws} for the people'.

قَالَ الصَّادِقُ عَ أَخْسَنْتَ يَا مُفْضِلَ فَمِنْ أَيْنَ قُلْتُ بِرَجْعَيْنَا وَ مُفَصِّرَةُ شَيْعَيْنَا تَقُولُ مَعْنَى الرَّجْعَةِ أَنَّ يَرِدَ اللَّهُ إِلَيْنَا مُلْكُ الدُّنْيَا وَ أَنْ يَجْعَلُهُ لِلْمَهْدِيِّ وَ تَخْتَمُهُ مَنِّي سُلْطَنَا الْمُلْكَ حَتَّى يَرِدَ عَانِيَا

Al-Sadiq^{-asws} said: 'Excellent, O Mufazzal! From where do you say (believe) in our^{-asws} return (Raj'at) while our^{-asws} derogating Shias are saying, 'The meaning of the return (Raj'at) is that Allah^{-azwj} will Return to us^{-asws} kingdom of the world, and that He^{-azwj} will Make it to be for Al-Mahdi^{-ajfj}? Woe be unto them! When were we^{-asws} dispossessed of the kingdom until it would be returned to us^{-asws}?'

قَالَ الْمُفْضِلَ لَا وَ اللَّهُ وَ مَا سُلِّيَتُمُوهُ وَ لَا تُسْلِيَتُونَهُ لِأَنَّهُ مُلْكُ النُّبُوَّةِ وَ الرِّسَالَةِ وَ الْوَصِيَّةِ وَ الْإِمَامَةِ

Al-Mufazzal said, 'No, by Allah^{-azwj}! You^{-asws} have neither been robbed nor dispossessed because the kingdom is the Prophet-hood and the Message, and the successor-ship and the Imamate!'

قَالَ الصَّادِقُ عَ يَا مُفْضِلَ لَوْ تَدَبَّرَ الْقُرْآنَ شَيْعَيْنَا لَمَا شَكُوا فِي فَضْلِنَا أَمَا سَمِعُوْا قَوْلَهُ عَرَّ وَ خَلَ وَ نُزِيدُ أَنْ نَمَّ عَلَى الَّذِينَ اسْتَضْعَفُوْا فِي الْأَرْضِ وَ تَعْلَمُهُمْ أَئِمَّةٌ وَ تَجْعَلُهُمُ الْوَارِثَيْنَ وَ تُمْكِنُ لَهُمْ فِي الْأَرْضِ وَ تُرِيْيُ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودُهُمْ مِنْهُمْ مَا كَانُوا يَعْذِرُوْنَ

Al-Sadiq^{-asws} said: 'O Mufazzal! If our^{-asws} Shias were to ponder on the Quran, they would not doubt regarding our^{-asws} merits. Have they not heard Words of the Mighty and Majestic: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].***

وَ اللَّهُ يَا مُفَضِّلَ إِنَّ تَنْزِيلَ هَذِهِ الْآيَةِ فِي بَنِي إِسْرَائِيلَ وَ تَأْوِيلُهَا فِينَا وَ إِنَّ فَرْعَوْنَ وَ حَامَانَ قَيْمَ وَ عَلَوِيٌّ

By Allah^{-azwj}, O Mufazzal! The Revelation of this Verse is regarding the children of Israel and its interpretation is regarding us^{-asws}, and Pharaoh^{-la} and Haman are Taym (Abu Bakr) and Aday (Umar)'.

قَالَ الْمُفَضِّلُ بَا مَوْلَاهِي فَالْمُتَّعِنُ

Al-Mufazzal said, 'O my Master^{-asws}! (What about) Al-Mut'ah (temporary marriage)?'

قَالَ الْمُتَّعِنُ حَالَلْ طَلْقُ وَ الشَّاهِدُ بِهَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَشَفْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنَّكُمْ سَنَدُكُرُونَهُنَّ وَ لَكُنْ لَا تُؤْمِنُونَهُنَّ سِرًا إِلَّا أَنْ شَهُولُوا قَوْلًا مَعْرُوفًا أَيْ مَشْهُودًا

He^{-asws} said: 'The Mut'ah is absolutely Permissible, and the testimony with it are Words of Allah^{-azwj} Mighty and Majestic: ***And there is no blame upon you regarding what you display with from addressing the women or you conceal within yourselves; Allah Knows you would be mentioning to them, but do not promise them in secret unless if you are saying reasonable words; [2:235]*** – i.e., witnessed.

وَ القَوْلُ الْمَعْرُوفُ هُوَ الْمَشْهُورُ بِالْأُولِيِّ وَ الشُّهُودُ وَ إِنَّمَا الْخِتْبَجُ إِلَى الْوَلِيِّ وَ الشُّهُودُ فِي النِّكَاحِ لِيُثْبِتَ النِّسَاءُ وَ يَصْبِحَ النِّسَبُ وَ يَسْتَحِقُ الْإِرْثَ

And the 'reasonable words', it is well-known with the guardian and the witnesses, and rather it is dependent to the guardian and the witnesses in the marriage in order to prove the offspring, and correct the lineage, and rightful ones of the inheritance.

وَ قَوْلُهُ وَ آتُوا النِّسَاءَ صَدُقَاتِهِنَّ نَحْنَلَهُنَّ إِنْ كُنْتُمْ لَكُمْ عَنْ شَيْءٍ وَ مِنْهُ نَفْسًا فَكُلُوهُ هَنِئًا مُرِيًّا وَ جَعَلُ الطَّلاقَ فِي النِّسَاءِ الْمُرْجَاتِ غَيْرَ جَائزٍ إِلَّا بِشَاهِدَيْنِ ذَوَيِّنِ عَدْلٍ مِنَ الْمُسْلِمِينَ

And His^{-azwj} Words: ***And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].*** And the divorce is made regarding the married couples is not allowed except with two witnesses with justice from the Muslims.

وَ قَالَ فِي سَائرِ السَّهَادَاتِ عَلَى التِّمَاءِ وَ الْفُرْوَجِ وَ الْأَمْوَالِ وَ الْأَمْلَاكِ وَ اسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَ امْرَأَتَانِ مَنْ تَرَضُوْنَ مِنَ الشُّهَدَاءِ

And He^{-azwj} Said regarding rest of the testimonies upon the blood (wergild), and the private parts, and the wealth, and the slaves: ***And two witnesses should be bearing witness, from your men. But if there does not happen to be two men, then a man and two women from the ones you are agreeing with from the witnesses. [2:282].***

وَ بَيْنَ الظَّالِمِ عَزَّ ذُكْرُهُ فَقَالَ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ وَ أَخْصُوا الْعِدَّةَ وَ انْتَهُوا اللَّهُ رَبُّكُمْ وَ لَوْ كَانَتِ الْمُطَلَّقَةُ بَيْنَ ثَلَاثَ طَلَبَاتٍ
جَمِيعَهَا كَلِمَةٌ وَاحِدَةٌ أَوْ أَكْثَرُ مِنْهَا أَوْ أَقْلَ

And He^{-azwj}, Mighty is His^{-azwj} Mention, Clarified the divorce. He^{-azwj} Said: **O you, the Prophet! (Say): 'When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, and fear Allah - your Lord! [65:1]**. And if the divorced woman is cleared with three divorces, she can be united with one word, or more than it, or less.

لَمَّا قَالَ اللَّهُ تَعَالَى وَ أَخْصُوا الْعِدَّةَ وَ انْتَهُوا اللَّهُ رَبُّكُمْ إِلَى فَقِيلَهُ تَلْكَ حُدُودُ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهُ يُحِيدُهُ بَعْدَ ذَلِكَ
أَمْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَنْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِغُوهُنَّ بِمَعْرُوفٍ وَ أَشْهِدُوْهُنَّ دَوْيَ عَدْلٍ مِنْكُمْ وَ أَقِيمُوا الشَّهَادَةَ إِلَهُ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ

(This is) due to what Allah^{-azwj} the Exalted Said: **and calculate the waiting period**, - up to His^{-azwj} Words: **these are the Limits of Allah, and one who exceeds the Limits of Allah, so he has been unjust to himself. You don't know, perhaps Allah would Bring about a new Command after that' [65:1] So when they do reach their term, then either withhold them with kindness or separate them with kindness, and two just ones from you should bear witness, and they should establish the testimony for the Sake of Allah. That is (what) the ones who believed in Allah and the Last Day is Advised with. [65:2].**

وَ فَقِيلَهُ لَا تَدْرِي لَعَلَّ اللَّهُ يُحِيدُهُ بَعْدَ ذَلِكَ أَمْرًا هُوَ لَكُمْ يَقْعُدُ بَيْنَ الرَّوْحَ وَ زَوْجِهِ فَيُطَلِّقُ التَّطْلِيقَ الْأُولَى بِشَهَادَةِ دَوْيَ عَدْلٍ وَ حَدًّ وَ قَتْ التَّطْلِيقِ هُوَ آخِرُ
الْفَرْوَهُ وَ الْفَرْوَهُ هُوَ الْجِنْسُ وَ الظَّالِمُ يَجِبُ عِنْدَ آخِرِ نُفْطَةٍ بِيَضَاءٍ تَنْزِلُ بَعْدَ الصُّفْرَةِ وَ الْحُمْرَةِ وَ إِلَى التَّطْلِيقَةِ الثَّانِيَةِ وَ الثَّالِثَةِ مَا يُحِيدُهُ اللَّهُ بَيْنَهُمَا عَطْفًا أَوْ
رَوَالٌ مَا كَغِيَاهُ

And His^{-azwj} Words: **You don't know, perhaps Allah would Bring about a new Command after that' [65:1]**, it is a denial which occurs between the husband and the wife, so he divorces the first divorce with the witness of the ones with justice, and a limit of the time of the divorce, it is the last monthly period, and the monthly period, it is the menstruation, and the divorce is obligated at the least white drop descending after the yellow and the red, and to the second and the third divorce what compassion Allah^{-azwj} would Bring about between the two and removal of what they had disliked.

وَ هُوَ قَوْلُهُ وَ الْمُطَلَّقَاتُ يَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُونٍ وَ لَا يَجِلُّ هُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يُغُولُهُنَّ
أَحْقُّ بِرِّهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَ لَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَ لِلرِّجَالِ عَلَيْهِنَّ ذَرَجَةٌ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

And it is His^{-azwj} Word: **And the divorced women should keep themselves in waiting for three menses-free periods; and it is not Permissible for them that they should conceal what Allah has Created in their wombs, if they were believers in Allah and the Last Day; and their husbands are more rightful with their return regarding that if they are intending reconciliation; and for them is the like of that which is upon them with the reasonableness; and for the men is a degree upon them; and Allah is Mighty, Wise [2:228].**

هَذَا لِعَقِيلِهِ فِي أَنَّ لِلْبَعْوَلَةِ مُرَاجِعَةَ النِّسَاءِ مِنْ تَطْلِيقَةٍ إِلَى تَطْلِيقَةٍ إِنْ أَرَادُوا إِصْلَاحًا وَ لِلنِّسَاءِ مُرَاجِعَةَ الرِّجَالِ فِي مِثْلِ ذَلِكَ

This is due to His^{-azwj} Words that for the husbands there is a (right of) return to the wife from a divorce to a divorce, if they want the reconciliation, and for the woman there is a (right of) return to the men in similar to that.

لَمْ يَبْرُئْ تَبَارِكَ وَ تَعَالَى فَقَالَ الطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ يُعَرَّوْفٌ أَوْ تَسْرِيْخٌ بِإِحْسَانٍ وَ فِي التَّالِيَةِ فَإِنْ طَلَقَ الْثَالِيَةَ بَأَنْ طَلَقَهَا فَلَا تَحْلِي لَهُ مِنْ بَعْدِ حَيَّ شَكْحَ رَوْجَأَ عَيْرَةً لَمْ يَكُونْ كَسَائِرُ الْحَطَابِ لَهَا

Then the Blessed and Exalted Clarified. He^{-azwj} Said: ***The divorce is twice, then either keep them with reasonableness or release with the goodness; [2:229].*** And regarding the third, so if he were to divorce the third time, she would be irrevocably divorced. It is His^{-azwj} Word: ***So, if he divorces her (for a third time), she would not be lawful to him afterwards until she marries another husband; [2:230].*** Then he would be like rest of the proposers to her.

وَ الْمُتَعْنَةُ الَّتِي أَخْلَهَا اللَّهُ فِي كِتَابِهِ وَ أَطْلَقَهَا الرَّسُولُ عَنِ الْمُسْلِمِينَ فَهِيَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُخْصَنَاتُ مِنِ النِّسَاءِ إِلَّا مَا مَلَكُتْ أَمْانَكُمْ كِتَابُ اللَّهِ عَلَيْكُمْ وَ أَحِلَّ لَكُمْ مَا وَرَأَتِ الْأَيْمَانُ أَنْ تَبْتَغُوا بِأَنْوَافِكُمْ مُخْصِنَاتٍ عَيْرَ مُسَاخِفَاتٍ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُ فَأَتُوْهُنَّ أُجْزَءُكُمْ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْمُرِيضَةِ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا

And the Mut'ah which Allah^{-azwj} has Permitted in His^{-azwj} Book, and the Rasool^{-saww} had launched it from Allah^{-azwj} to rest of the Muslims, it is the Word of Mighty and Majestic: ***And (Prohibited are) the married ones from the women except what your right hands possess, being an Ordinance of Allah upon you all; and Permissible to you are what is behind that, of you are seeking with your wealth, for marriage not for fornication. So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24].***

وَ الْفَرْقُ بَيْنَ الْمُرْوَجَةِ وَ الْمُتَعْنَةِ أَنَّ لِلرَّوْجَةِ صَدَاقًا وَ لِلْمُتَعْنَةِ أَجْرَةً فَتَمَتَّعْ سَائِرُ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صِ فِي الْحِجَّةِ وَ عَيْرَهُ وَ أَيَّامِ أُبَيِّ بَكْرٍ وَ أَرْبَعَ سِنِينَ فِي أَيَّامِ عُمَرٍ حَتَّى دَخَلَ عَلَى أُخْتِهِ عَفْرَاءَ فَوُجِدَ فِي حَجَّرِهَا طِفْلًا يَرْضَعُ مِنْ ثَدِيهَا

And the difference between the (permanent) marriage and the (temporary) marriage is that there is a dower for the wife, and for the Mut'ah it is a payment. All the Muslims were performing Mut'ah in the era of Rasool-Allah^{-saww} during the Hajj and other, and in the days of Abu Bakr and four years in the days of Umar, until he entered to see his sister Afra'a and found a child in her room breastfeeding from her breast.

فَنَظَرَ إِلَى دَرَةِ الَّذِي فِي قَمِ الطِّفْلِ فَأَغْضَبَ وَ أَرْعَدَ وَ ارْبَدَ وَ أَخْدَ الطِّفْلَ عَلَى يَدِهِ وَ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ وَ رَقَى الْمِنْبَرَ وَ قَالَ نَادُوا فِي النَّاسِ أَنَّ الصَّلَاةَ جَامِعَةً وَ كَانَ عَيْرُ وَقْتٍ صَلَاةً يَعْلَمُ النَّاسُ أَنَّهُ لَا يَمْرِغُ يُبَدِّلُهُ عُمَرٌ فَخَضَرُوا

He looked at the flow of the milk in the mouth of the child. He became angry, and trembled, and reddened, and took the child upon his hands and went out until he came to the Masjid and ascended the pulpit, and said, 'Call out among the people for the congregational Salat!' And it was other than the time of Salat. The people knew that it was for a matter Umar had wanted, so they presented.

فَقَالَ مَعَاشِرُ النَّاسِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَأَوْلَادَ قَحْطَانَ مَنْ مُنْكِنُ يُجِبُ أَنْ يَرَى الْمُحَرَّمَاتِ عَلَيْهِ مِنَ النِّسَاءِ وَلَهَا مِثْلُ هَذَا الطَّفْلِ فَدُخَّلَ حَرْجَ مِنْ أَحْسَائِهَا وَهُوَ يَرْضَعُ عَلَى ثَدْيَهَا وَهِيَ غَيْرُ مُتَبَعِّدَةِ

He said, 'Community of people from the Emigrants, and the Helpers, and the children of the drought! Who from you would like to see the sanctimonious women to him, and for her would be like this child having come out from her guts, and he is breastfeeding from her breasts, and she is without a spouse?'

فَقَالَ بَعْضُ الْقَوْمِ مَا حِبَّ هَذَا فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنَّ أُخْتِي عَفْرَاءَ بِنْتَ حَيْثَمَةَ أُمِّي وَأَبِي الْخُطَابِ غَيْرِ مُتَبَعِّدَةِ قَالُوا بَلَى فَأَبَيَ دَخَلَتْ عَلَيْهَا فِي هَذِهِ السَّاعَةِ فَوَجَدَتْ هَذَا الطَّفْلَ فِي حَجْرِهِ فَتَأَشَّدَهَا أَنِّي لَكِ هَذَا فَقَالَتْ تَمَتَّعْ فَأَعْلَمُوا سَائِرَ النَّاسِ أَنَّ هَذِهِ الْمُتَعَةُ الَّتِي كَانَتْ حَلَالًا لِلْمُسْلِمِينَ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدُرِأَتْ تَحْرِيمَهَا فَمَنْ أَبَيَ ضَرَبَتْ جَنْبِيهِ بِالسَّوَاطِرِ -

One of the people said, 'We do not like this!' He said, 'Don't you know that my sister Afra'a Bint Khaysama, my mother, and my father Al-Khattab were without a spouse?' They said, 'Yes'. He said, 'I entered to see her in this moment, and I found this child in her lap. I adjured her, 'From where is this for you?' She said, 'I performed Mut'ah!' Know that this Mut'ah which used to be Permissible for the Muslims in the era of Rasool-Allah^{saww}, I have viewed its prohibition. The one who refuses, I will strike his side with the whip!'

فَلَمْ يَكُنْ فِي الْقَوْمِ مُنْكِرٌ قَوْلَهُ وَلَا رَازْدٌ عَلَيْهِ وَلَا قَائِلٌ لَا تَأْتِي رَسُولُ اللَّهِ أَوْ كِتَابٍ بَعْدَ كِتَابِ اللَّهِ لَا تَقْبَلْ خَلَافَكَ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَكِتَابِهِ بَلْ سَلَّمُوا وَرَضُوا

So there did not happen to be any one among the people, a denier of his words, nor rebut unto him, nor any speak, nor will any Rasool^{as} be coming after Rasool-Allah^{saww}, or any Book after the Book of Allah^{azwj} (to say), 'We do not accept your opposing Allah^{azwj} and His^{azwj} Rasool^{saww} and His^{azwj} Book!' But they submitted and agreed'.

لم يعنونها أصحاب الرجال و انما عنوونا صفيحة بنت الخطاب كانت زوجة قدامة ابن مظعون، وأظن القصة مجهولة مختلفة، فان عمر بن الخطاب كان يتعصب لسنن الجاهلية و لذلك أذكر على رسول الله صلى الله عليه و آله متعة الحج و لم يحل عن احرامه في حجة الوداع مع انه لم يسوق الهدي، و قال «أننطق و ذكر أحدهنا نقطر»

Note (1): *The companions of the men (narrators) did not mean her (Afra'a), and rather they meant Safiya Bin Al-Khattab. She was a wife of Qadama Ibn Mazoun, and I think the story is made-up (fabricated), for Umar Bin Al Khattab was prejudicial towards the ways of the pre-Islamic period, and due to that he denied upon Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} the Mut'ah of Hajj, and he did not permit from its prohibition during the farewell Hajj, along with the fact that he had not ushered a sacrificial animal, and he had said, 'Shall we go, and the penis of one of us is dripping?'*

فالظاهر أنه كان يجد انكار متعة النساء في نفسه من زمن رسول الله صلى الله عليه و آله. لا أنه دخل على عفراء إلخ.

The apparent is that he was finding the denial of Mut'ah of the women within himself from the time of Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{aws}, not because he had entered to see Afra'a, etc.'

بل كان أو عد على المتعة بالرجم، ففي صحيح مسلم ج 1 ص 467 عن أبي نصرة قال: كان ابن عباس يأمر بالمتعة و كان ابن الزبير ينهى عنها، قال: فذكرت ذلك لجابر. ابن عبد الله فقال: على يدي دار الحديث تمتنا مع رسول الله صلى الله عليه و آله

Note (2): But, he (Umar) had threatened with stoning (to death) upon performance of Mut'ah. It is in Saheeh Muslim V 1 P 467, from Abu Nazrah who said, 'Ibn Abbas was instructing with performance of Mut'ah and Ibn Al Zubeyr was prohibiting from it'. He said, 'So I mentioned that to Jabir Ibn Abdullah. He said, 'Upon my hands rotate the Hadith. We were performing Mut'ah along with Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}.

فَلِمَا قَامَ عُمَرٌ - أَيْ بِأَمْرِ الْخَلْفَةِ - قَالَ: إِنَّ اللَّهَ كَانَ يَحْلِ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ، فَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ كَمَا أَمْرَكُمُ اللَّهُ وَأَبْتَوْنَا نِكَاحَ هَذِهِ النِّسَاءِ، فَلَنْ أَوْتِ بِرَجُلٍ نِكَاحَ امْرَأَةٍ إِلَى أَجْلٍ إِلَّا رَجْمَتْهُ بِالْحَجَّارَةِ.

When Umar stood, i.e., with the command of the caliphate, he said, 'Allah^{azwj} had Permitted for His^{azwj} Rasool^{saww} whatever He^{azwj} so Desired with whatever He^{azwj} so Desired, and the Quran has already been Revealed with its Revelations, so complete the Hajj and the Umrah just as Allah^{azwj} has Commanded you all and refuse the marriage of these women. I will never be brought a woman who had married a woman to a specified term except I will pelt him with the stones (to death)!'

وَفِي سُنْنَ الْبَيْهَقِيِّ ج 7 ص 206 عن أَبِي نُضْرَةِ مُثْلُ هَذَا الْحَدِيثِ وَلُفْظِهِ: قَالَ: قَلْتُ: إِنَّ ابْنَ الزَّبِيرِ يَنْهِي عَنِ الْمُتْعَةِ! وَإِنَّ ابْنَ عَبَّاسَ يَأْمُرُ بِهَا؟!

And in 'Sunan' of Al-Bayhaqi V 7 P 206, from Abu Nazarah is similar to this Hadith, and its wordings are- He said, 'I said, 'Ibn Al Zubeyr was prohibiting from the Mut'ah! And Ibn Abbas was instructing with it?'

فَقَالَ: - يَعْنِي جَابِرٌ - عَلَى يَدِي جَرِي الْحَدِيثِ تَمْتَعَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَمَعَ أَبِي بَكْرٍ، فَلِمَا وَلَى عُمَرُ خَطْبَ النَّاسِ

He said, meaning Jabir, 'Upon my hands the Hadith flows. We used to perform Mut'ah along with Rasool-Allah^{azwj}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}, and along with Abu Bakr. When Umar became the ruler, he addressed the people.'

فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَذَا الرَّسُولُ، وَإِنَّ الْقُرْآنَ هَذَا الْقُرْآنُ، وَإِنَّهُمَا كَانُوكُمَا مَتَعْنَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ وَأَنَا أَنْهَى عَنْهُمَا وَأَعْاقَبْ عَلَيْهِمَا: أَحَدُهُمَا مُتْعَةُ النِّسَاءِ وَلَا أَقْدِرُ عَلَى رَجُلٍ تَزَوَّجُ امْرَأَةً إِلَى أَجْلٍ، إِلَّا غَيْبَتْهُ بِالْحَجَّارَةِ.

He said, 'Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{ajji} Progeny^{asws}, this is the Rasool^{saww}, and that the Quran, this is the Quran, and there were two Mut'ahs happening in the era of Rasool-Allah^{saww}, and I am forbidding from them, and I shall punish upon them – one of them is Mut'ah of the women, and a man will not be able upon marrying a woman to a specified term, except I will make him disappear with the stones (to death)'.

وَكَيْفَ كَانَ فَقَدْ اسْتَفَاضَ عَنْهُ قَوْلُهُ «مَتَعْنَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ أَنَا أَحْرَمْهُمَا وَأَعْاقَبْ عَلَيْهِمَا» كَمَا تَجَدُهُ فِي أَحْكَامِ الْقُرْآنِ لِلْجَصَاصِ ج 1 ص 342، الْحَيْوَانُ لِلْجَاحِظِ ج 4 ص 278، الْبَيَانُ وَالْتَّبَيِّنُ لِهِ ج 2 ص 282، شَرْحُ النَّهْجِ لِابْنِ أَبِي الْحَدِيدِ ج 1 ص 182 (الْخَطْبَةُ الشَّقْشَقِيَّةُ) وَهَذَا ج 12 ص 251 (الْخَطْبَةُ 223) وَفِيَاتُ الْأَعْيَانِ لِلْفَاضِيِّ أَحْمَدُ بْنُ خَلَّانَ ج 2 ص 359 (طِ اِرَانَ - تَرْجِمَةُ يَحْيَى بْنُ أَكْثَمٍ)

And how could he have elaborated his words from him, 'and there were two Mut'ahs happening in the era of Rasool-Allah^{saww}, and I am forbidding from them, and I shall punish upon them' – just as you can find in 'Ahkam Al Quran' of Al jasas V 1 P 342, (and) 'Al Haywan

Al Jahaz' V 4 P 278, (and) 'Al Bayan Was Al Tabayayayn Lahu' V 2 P 282, (and) 'Sharh Nahj Al Balagah' of Ibn Abi Al Hadeed V 1 P 185 (sermon of Al Shaqshaqiya), and like that in V 12 P 251 (sermon 223); And 'Fayat Al Ayaat' of the judge Ahmad IN Khalkan V 2 P 359 (Printed in Iran, translated by Yahya Bin Aksam).

و نقله أرباب التفاسير عند قوله تعالى أـ «فَمَا اسْتَمْعَثُمْ بِهِ مُتْهِنٌ» [١] منهم الفخر الرازي في ج ١٠ ص ٥٥ من تفسيره الكبير و الطبرسي في مجمع البيان ج ٣ ص ٣٢.

*And it is transmitted by the authors of the Tafseers (interpretations) of Words of the Exalted:
So whatever (Women) you enjoy with [4:24] – from them are Fakhr Al Deen Al-Razi in V 10 P 50 from his 'Tafseer Al Kabeer', and Al Tabarsy in 'Majma Al Bayan' V 3 P 32.*

وفي رواية أخرى وأرسلها القوشچي في أواخر مباحث الإمامة من كتابه شرح التجريد ص 408 (طـ ايران 1301)-: أيها الناس ثلاثة كن على عهد رسول الله وأنا أنهي عنهم وأحرمهم، وأعقب عليهن: متاعة الحجـ، ومتاعة النساء، وحـى على خـير العمل.

And in another report, and Al Qowshachy has mentioned it at the end of the discussion on the Imamate, from his book 'Sharh Al Tajreed' P 408 (printed in Iran 1301 AH), 'O you people! There are three (matters) which were happening in the era of Rasool-Allah^{saww}, and I am forbidding from these and prohibiting these and I shall punish upon these – Mut'ah of Al Hajj, and Mut'ah of the women, and (the phrase 'Hasten to the good deeds' (in the Azaan))'.

و ان شئت فراجع الدر المنثور ج 2 ص 139-141، ترى فيها روایات كثيرة في ذلك.

And if you like you can refer to (Tafseer) 'Al Durr Al Mansour' V 2 P 139-141, you will see in it many reports regarding that.

قَالَ الْمُفَضِّلُ يَا مَوْلَايَ فَمَا شَرَأْتُ الْمُتَّعَةَ

Al-Mufazzal said, 'O my Master^{-asws}! So what are the conditions of the Mut'ah?'

فَالَّذِي نَهَىٰكُمْ عَنِ الْمُفْتَأِلَاتِ مَنْ حَالَ فِيمَا شَرِطَ لَهُ أَحَدٌ ظَلَمَ نَفْسَهُ

He^{-asws} said: ‘O Mufazzal! There are seventy conditions for it. One who breaks one condition from it, would be unjust to himself’.

قال قُلْتُ يَا سَيِّدِي قَدْ أَمْرَتُنَا أَنْ لَا تَسْتَعْ بَعْثَةٍ وَ لَا مَشْهُورَةٍ بَعْسَادٍ وَ لَا مَجْنُونَةٍ وَ أَنْ نَدْعُ النُّسُعَةَ إِلَى الْفَاحِشَةِ فَإِنْ أَجَابَتْ فَقَدْ حَرَمَ الْأَسْتِمْنَاعُ كُلُّهُ

He (the narrator) said, 'I said, 'O my chief! You^{-asws} have instructed us that we should not perform Mut'ah with a prostitute, nor one well-known with the corruption, nor an insane woman, and call the Mut'ah to the immorality. If she were to answer, so the Mut'ah would be prohibited with her.

وَ أَنْ نَسْأَلَ أَفَارِعَةً أُمَّ مَسْؤُلَةً يَبْعَلُ أَوْ حَمْلٌ أَوْ يَعْدَةً فَإِنْ شُغِلْتُ بِهَا حَدَّةً مِنَ الْثَّلَاثِ فَلَا تَحْكُمْ

And we should ask, 'Are you free or pre-occupied with a spouse, or pregnant, or in a waiting period. If she is pre-occupied with one of the three, then it is not permissible.'

وَإِنْ خَلَتْ فَيُقُولُ لَهَا مَقْتَعِينِي نَفْسِكِ عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَسَنَةً تَبَيَّنَهُ صِنْكَاحًا عَيْرَ سَفَاحٍ أَحَدًا مَعْلُومًا بِالْأُجْرَةِ مَعْلُومَةٌ وَهِيَ سَاعَةٌ أَوْ يَوْمٌ أَوْ يَوْمَانِ أَوْ شَهْرٌ أَوْ سَنَةً أَوْ مَا دُونَ ذَلِكَ أَوْ أَكْثَرَ

And if she is vacant so he should say to her, 'Marry yourself to me based upon the Book of Allah^{-azwj} Mighty and Majestic and Sunnah of His^{-azwj} Prophet^{-saww} in marriage, without adultery, to a known term, with a known payment' - and it could be an hour, or a day, or two days, or a month, or a year, or what is below that or more.

وَالْأُجْرَةُ مَا تَرَاضَيَا عَلَيْهِ مِنْ حَلْقَةٍ خَاتِمٍ أَوْ شِسْعَنْ تَعْلِيٍّ أَوْ شِقَقَ تَمَرَّةً إِلَى فَوْقِ ذَلِكَ مِنَ الدَّرَاهِيمِ وَالدَّنَارِيَّاتِ أَوْ عَرَضِ تَرْضِيَّ بِهِ فَإِنْ وَقَبَثَ لَهُ حَلَّ لَهُ كَالصَّدَاقِ
الْمُؤْهُوبِ مِنَ النِّسَاءِ الْمَرْوَجَاتِ الَّذِيْنَ قَالَ اللَّهُ تَعَالَى فِيهِنَّ فَإِنْ طِبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُّهُ هَبِيْعًا مَرِيْغًا

And the payment is what both agree upon, from a ring, or strap of a slipper, of a piece of date to above that from the Dirhams and the Dinars, or any offer you are satisfied with. If she were to gift (forgo) it for him, it would be permissible for him like the dower gifted from the women of the married couples, those Allah^{-azwj} has Said regarding them: ***And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].***

لَمْ يَقُولْ لَهَا عَلَى أَلَا تَرْثِينِي وَلَا أَرْثِيكَ وَعَلَى أَنَّ الْمَاءَ لِي أَضْعُفُهُ مِنْكِ حَيْثُ أَشَاءَ وَعَلَيْكِ الْإِسْتِرْدَاءُ حَسَنَةً وَأَرْبَعِينَ يَوْمًا أَوْ مَحِيَّضًا وَاحِدَادًا فَإِذَا قَاتَلْتَ نَعْمَمَ أَعْدَتُ الْقُولَ ثَانِيَّةً وَعَقْدُتُ التَّكَاجَ فَإِنْ أَحْبَبْتَ وَأَحْبَبَتْ هِيَ الْإِسْتِرْدَادَةَ فِي الْأَجْلِ زَدْعُمًا وَفِيهِ مَا رَوَيْنَا فَإِنْ كَانَتْ تَعْفُلُ فَعَلَيْهَا مَا تَوَلَّتْ مِنَ الْإِحْجَارِ
عَنْ نَفْسِهَا وَلَا جُنَاحَ عَلَيْكَ

Then he should say to her, 'Based upon that neither will you inherit me, nor will I inherit you, and based upon that the water of mine I can place it wherever I so desire to, and upon you is to be pure for forty-five days or one menstruation'. When she says, 'Yes', she would repeat the words secondly and tie the marriage. And if you like and she likes the increase in the term, you can both increase, and regarding it is what we^{-asws} have reported. If she were to do so, it would be upon her what she informs about herself, and there is no blame on you.

يجوز الاستزاده في المدة لكنه بعد انتهاء المدة أو بذلها بعقد جديد وليس عليها عده منه

Note (1): The increase in the term is allowed but after the termination of the term, or its remaking with a new tie, and there wouldn't be any waiting period upon her, from it.

فِي الْكَافِي ج 5 ص 458 عن أَبَانَ بْنَ تَغْلِبِ قَالَ: قَلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جَعَلْتُ فَدَاكَ الرَّجُلُ يَنْزُوْجُ الْمَرْأَةَ مَنْعَةً فَيَنْزُوْجُهَا عَلَى شَهْرٍ ثُمَّ إِنَّهَا تَنْقَعُ فِي قَلْبِهِ فَيُحِبُّ أَنْ يَكُونَ شَرْطَهُ أَكْثَرَ مِنْ شَهْرٍ، فَهُلْ يَجُوزُ أَنْ يَزِيدَهَا فِي أَجْرِهِ وَيَزِدَادُ فِي الْأَيَّامِ قَبْلَ أَنْ تَنْقَضِي أَيَّامَهُ الَّتِي شَرَطَ عَلَيْهَا؟

It is in Al Kafi V 5 P 458, from Aban Bin Taghib who said, 'I said to Abu Abdullaah^{-asws}, 'May I be sacrificed for you^{-asws}! The man marries the woman in Mut'ah. He married her based upon a month, then it occurs in his hear that he would love it if his condition were to be more than a month. Is it allowed that he increases it in her payment and increase in the days before the termination of his days which he had stipulated upon her?'

قال: لا، لا يجوز شرطان في شرطـ يعني أجلاـنـ في عقدـ قلتـ فكيف يصنعـ؟ قالـ يتصدقـ عليهاـ بماـ بقـىـ منـ الأـيـامـ ثمـ يستأنـفـ شـرـطاـ جـديـداـ.

He^{-asws} said: 'No, two conditions are not allowed in one condition – meaning two terms in one tie'. I said, 'So how would he do it?' He^{-asws} said: 'He would give in charity upon her with whatever had remained from the days (forgo), then renew the two conditions (time and amount) anew'.

نعم نقل العالمة في المختلف جواز الزيادة في الأجل و المهر قبل انقضاء المدة أيضا فراجع. و اعلم أن ما ذكره الكاتب في هذا الفصل مروي بروايات أهل البيت عليهم السلام، تراها منبأة في كتاب النكاح أبواب المتعة من الوسائل.

Yes, the Allama has transmitted regarding the different allowances of the increase in the term and the dower before the termination of the period as well, so refer. And know that what the writer as mentioned in this detail is reported by reports of People^{-asws} of the Household, may the greetings be upon them^{-asws}. You will see these scattered in the book of Marriage in the chapters on Mut'ah, from 'Al Wasaail'.

يعني أنها ان كانت تفعل الزنا، لكنها قالت لك عند ما سألت عنها: «لا أفعل» يكون الاثم عليها لا عليك، فان اخبار النساء عن نفسها محكمة، و أنها مصدقة على نفسها

Note (2): *It means if she used to commit adultery, but she says to you during what you ask about her, 'I did not do it', the sin would be upon her, not upon you, for the woman informing about herself is decisive, and she is a ratifier upon herself.*

وَقَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِعَذَابِ إِبْرَاهِيمَ كَانَ يَحْتَلُّ مَا زَرَى إِلَّا شَقِيقٌ أَوْ شَفِيقٌ - لِأَنَّهُ كَانَ يَحْتَلُّ لِلْمُسْلِمِينَ عَذَابَ فِي الْمُتَعَةِ عَنِ التَّرَبَةِ

And the words of Amir Al-Momineen^{-asws}: 'May Allah^{-azwj} Curse Ibn Al-Khattab! Had it not been for him, no one would have committed adultery except a wretched man or a wretched woman, because there used to be for the Muslims, needlessness from the adultery in the Mut'ah!'

ثُمَّ تَلَّا وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَّا الْحِصَامُ وَإِذَا تَوَلَّ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهَلِّكَ الْحُرْثَ وَالسَّلَنَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ

Then he^{-asws} recited: *And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204] And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]'.*

ثُمَّ قَالَ إِنَّ مِنْ عَرَلَ بِنْطَقَتِهِ عَنْ رَوْجِيَهِ فَدِيَهُ النُّطْفَةُ عَشْرَةُ دَنَانِيرَ كَفَارَةً - وَإِنَّ مِنْ شَرِطِ الْمُتَعَةِ أَنَّ مَاءَ الرَّجُلِ يَضْعُغُهُ حِينَ يَشَاءُ مِنَ الْمُتَسَعِ بِهَا فَإِذَا وَضَعَهُ فِي الرَّحْمِ فَخُلِقَ مِنْهُ وَلَدٌ كَانَ لَازِقاً بِأَيِّهِ

Then he^{-asws} said: 'The one who isolates with his sperm away from his wife, the wergild of the sperm is ten Dinars expiation, and from the conditions of the Mut'ah is that the water of the man, he can place it wherever he so desires from the enjoyment with her. When he places it in the womb and a child is Created from it, it would be joined with its father'.

ثُمَّ يَئُومُ جَدِي عَلَيُّ بْنُ الْحُسَيْنِ وَأَبِي الْبَاقِرِ عَفِيْشُكُونَ إِلَى جَهَنَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Then my^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws} and my^{-asws} father^{-asws} Al-Baqir^{-asws} would stand to their^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} with what had happened with them^{-asws}.

لَمْ يَقُولْ أَنَا فَأَشْكُو إِلَى جَهْدِي رَسُولُ اللَّهِ صَ مَا فَعَلَ الْمُنْصُرُ بِي

Then I^{-asws} will stand to my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph) Al-Mansour had done with me^{-asws}.

لَمْ يَقُولْ أَنِّي مُوسَى فَيَشْكُو إِلَى جَهْدِهِ رَسُولُ اللَّهِ صَ مَا فَعَلَ بِهِ الرَّشِيدُ

Then my^{-asws} son^{-asws} Musa^{-asws} will stand and complain to his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph Haroun) Al-Rasheed had done with him^{-asws}.

لَمْ يَقُولْ عَلَيُّ بْنُ مُوسَى فَيَشْكُو إِلَى جَهْدِهِ رَسُولُ اللَّهِ صَ مَا فَعَلَ بِهِ الْمُأْمُونُ

Then Ali^{-asws} Bin Musa^{-asws} will stand and complain to his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph) Al-Mamoud had done with him^{-asws}.

لَمْ يَقُولْ مُحَمَّدُ بْنُ عَلَيٍّ فَيَشْكُو إِلَى جَهْدِهِ رَسُولُ اللَّهِ صَ مَا فَعَلَ بِهِ الْمُأْمُونُ

Then Muhammad^{-asws} Bin Ali^{-asws} will stand and complain to his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph) Al-Mamoun had done with him^{-asws}.

لَمْ يَقُولْ عَلَيُّ بْنُ مُحَمَّدٍ فَيَشْكُو إِلَى جَهْدِهِ رَسُولُ اللَّهِ صَ مَا فَعَلَ بِهِ الْمُؤْمِنُ

Then Ali^{-asws} Bin Muhammad^{-asws} will stand and complain to his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph) Al-Mutawakkil had done with him^{-asws}.

لَمْ يَقُولْ الْحَسَنُ بْنُ عَلَيٍّ فَيَشْكُو إِلَى جَهْدِهِ رَسُولُ اللَّهِ صَ مَا فَعَلَ بِهِ الْمُعَزُّ

Then Al-Hassan^{-asws} Bin Ali^{-asws} will stand and complain to his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} of what (the caliph) Al-Mu'taz had done with him^{-asws}.

لَمْ يَقُولْ الْمَهْدِيُّ سَمِيعُ جَهْدِي رَسُولُ اللَّهِ وَ عَلَيْهِ قَمِيصُ رَسُولِ اللَّهِ مُضْرَبًا بِدَمِ رَسُولِ اللَّهِ يَوْمَ شُجَّ حَبِيبَةَ وَ كُبِيرَتْ رَبَاعِيَّةَ وَ الْمَلَائِكَةَ تَحْفَةً حَتَّى يَقْفُ بَيْنَ يَدَيِّ جَهْدِهِ رَسُولُ اللَّهِ صَ

Then Al-Mahdi^{-ajfi} will stand, named as my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and upon him^{-ajfi} would be a shirt of Rasool-Allah^{-saww} smeared with the blood of Rasool-Allah^{-saww} on the day his^{-saww} forehead was injured and his^{-saww} front teeth were broken, and the Angels would surround him^{-ajfi} until he^{-ajfi} pauses in front of Rasool-Allah^{-saww}.

فَيَقُولُ يَا جَدَاهُ وَ صَفْقَتِي وَ دَلَّتْ عَلَيَّ وَ نَسَبَتِي وَ سَمَّيَتِي وَ كَنَّيَتِي فَجَحْدَتِي الْأَمَّةُ وَ تَمَرَّدَتْ وَ قَالَتْ مَا وُلِدَ وَ لَا كَانَ وَ أَئِنْ هُوَ وَ مَئَى كَانَ وَ أَئِنْ يَكُونُ وَ قَدْ مَاتَ وَ لَمْ يُعْقِبَ وَ لَوْ كَانَ صَحِيحًا مَا أَخْرَجَ اللَّهُ تَعَالَى إِلَى هَذَا الْوَقْتِ الْمُعْلَمُ فَصَرَّبَتْ مُخْتَسِبًا وَ قَدْ أَذْنَ اللَّهُ لِي فِيهَا بِإِذْنِهِ يَا جَدَاهُ

He^{-ajfi} will say, ‘O grandfather^{-saww}! You^{-saww} had described me^{-ajfi}, and pointed upon me^{-ajfi}, and lineaged me^{-ajfi}, and named me^{-ajfi}, and teknonymed me^{-ajfi}, but the community still rejected

me^{-ajfi} and it rebelled and said, 'He^{-ajfi} has not been born, and does not exist, and where is he^{-ajfi}, and when will he^{-ajfi} be, and where does he^{-ajfi} happen to be, and he^{-ajfi} has died, and there is no posterity, and if it was correct, Allah^{-azwj} the Exalted would not have Delayed him^{-ajfi} up to this known time!' I^{-ajfi} was patient and anticipated, and Allah^{-azwj} has Permitted me^{-ajfi} with His^{-azwj} Permission regarding it, O grandfather^{-saww}!

فَيَسْأَلُ رَسُولُ اللَّهِ صَاحِبُ الْحَمْدِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْزَانَ الْأَرْضَ تَسْبِيحاً مِنَ الْجَنَّةِ حَيْثُ نَشَاءَ فَيَعْمَلُ أَجْرُ الْعَالَمِينَ

Rasool-Allah^{-saww} will say: '**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, so best is the Recompense of the workers' [39:74]**'.

وَيَقُولُ جَاءَ نَصْرُ اللَّهِ وَالنَّثْرُ وَحْقٌ قَوْلُ اللَّهِ سُبْحَانَهُ وَتَعَالَى هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينُ الْحَقِّ يُظْهِرُهُ عَلَى الْدِينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ -

And he^{-saww} will say: **When Help of Allah comes and the victory [110:1]**, and true are the Words of Allah^{-azwj} the Glorious and Exalted: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**.

وَيَقُولُ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَعْلَمَ لَكَ اللَّهُ مَا تَعْدَمْ مِنْ ذَنْبِكَ وَمَا تَأْخِرَ وَيَئِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا وَيَنْصُرَكَ اللَّهُ نَصْرًا غَزِيرًا

And he^{-saww} will recite: **Surely, We Opened for you a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2] And Allah will Help you with a Mighty Help [48:3]**'.

فَقَالَ الْمُفَضْلُ يَا مَوْلَايَ أَيُّ ذَنْبٍ كَانَ لِرَسُولِ اللَّهِ صَ

Al-Mufazzal said, 'O my Master^{-asws}! Which sin was there for Rasool-Allah^{-saww}?'

فَقَالَ الصَادِقُ عَ يَا مَفَضْلَ إِنَّ رَسُولَ اللَّهِ صَ قَالَ اللَّهُمَّ حَلْنِي دُنُوبَ شِيعَةِ أَخِي وَأَوْلَادِي الْأُوصِيَاءِ مَا تَعْدَمْ مِنْهَا وَمَا تَأْخِرَ إِلَى يَوْمِ الْقِيَامَةِ وَلَا تَفْضِحْنِي بَيْنَ النَّبِيَّينَ وَالْمُرْسَلِينَ مِنْ شِيعَتِنَا

Al-Sadiq^{-asws} said: 'O Mufazzal! Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Load upon me^{-saww} sins of the Shias of my^{-saww} brother^{-asws}, and my^{-saww} children the successors^{-asws}, whatever has been sent forward from these and whatever has been delayed from these up to the Day of Qiyamah, and do not Expose me^{-saww} between the Prophets^{-as} and the Messengers^{-as} from our^{-asws} Shias!'

فَحَمَّلَهُ اللَّهُ إِيَاهَا وَعَفَرَ حَمِيعَهَا -

So, Allah^{-azwj} will Load him^{-saww} with these and Forgive them all'.

هذا من عقائد الغلاة، فانهم كانوا يعتقدون أن كل من والى الانتمة عليهم السلام جاز لهم ترك العبادة انتكالا على ذلك، و كان أصحابنا القدماء يتحدون من رمى بالغلو في أوقات الصلاة

Note: This is from the beliefs of the exaggerators, for they were believing that all who befriend the Imams^{-asws}, may the greeting be upon them^{-asws}, it is allowed for them to neglect the worship, relying upon that, and our ancient companions were testing the one who exaggerated regarding the timings of the Salat.

قَالَ الْمُفَضِّلُ فَبَكَيْتُ بُكَاءً طَوِيلًا وَ قُلْتُ يَا سَيِّدِي هَذَا بِعَصْلِ اللَّهِ عَلَيْنَا فِيكُمْ

Al-Mufazzal said, 'I cried with a lengthy crying, and I said, 'O my chief! This is due to the Grace of Allah^{-azwj} upon us, regarding you (Imams^{-asws})'.

قَالَ الصَّادِقُ عَ يَا مُفَضِّلَ مَا هُوَ إِلَّا أَنْتَ وَ أَمْثَالُكَ بَلَى يَا مُفَضِّلَ لَا تُحَدِّثُ بِهَذَا الْحَدِيثِ أَصْحَابَ الرُّؤْسَ مِنْ شِعَيْتَنَا فَيَسْكُلُونَ عَلَى هَذَا الْفَضْلِ وَ يَرْجُونَ الْعَمَلَ فَلَا يُؤْتِنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا نَحْنُ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِينَا لَا يَشْعُونَ إِلَّا لِنَ ارْتَضَى وَ هُمْ مِنْ حَشِيبِهِ مُشْفَعُونَ -

Al-Sadiq^{-asws} said: 'O Mufazzal! It is not except you and the likes of you. Yes, O Mufazzal! Do not narrated with this Hadith to the companions (believers) of the allowance, from our^{-asws} Shias for they would be relying upon this Grace and they would neglect the deeds, so it will not avail them of anything from Allah^{-azwj}, because we^{-asws} are just as Allah^{-azwj} Blessed and Exalted has Said regarding us^{-asws}: **He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]**'.

قَالَ الْمُفَضِّلُ يَا مَوْلَايَ فَقَوْلُهُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ مَا كَانَ رَسُولُ اللَّهِ صَ طَهَرَ عَلَى الدِّينِ كُلِّهِ

Al-Mufazzal said, 'O my Master^{-asws}! His^{-azwj} Words: **in order to prevail it upon all the Religions, [9:33]**. Rasool-Allah^{-saww} had not prevailed upon all the religions!'

قَالَ يَا مُفَضِّلَ لَوْ كَانَ رَسُولُ اللَّهِ صَ طَهَرَ عَلَى الدِّينِ كُلِّهِ مَا كَانَتْ مُجُوسِيَّةٌ وَ لَا يَهُودِيَّةٌ وَ لَا صَابِئِيَّةٌ وَ لَا نَصْرَانِيَّةٌ وَ لَا فُرْقَةٌ وَ لَا خَلَافٌ وَ لَا شَكٌ وَ لَا شُرُكٌ وَ لَا عَبْدَةٌ أَصْنَامٌ وَ لَا أَوْتَانٌ وَ لَا الَّاتِ وَ الْغَرَبِيِّ وَ لَا عَبَّادَةُ الشَّمْسِ وَ الْقَمَرِ وَ لَا النُّجُومُ وَ لَا النَّارُ وَ لَا الْجِبَارَةُ

He^{-asws} said: 'O Mufazzal! If Rasool-Allah^{-saww} had prevailed upon all the religions, neither would Magians had existed, nor Jews, nor Sabeans, nor Christians, nor any sect, nor opposition, nor doubt, nor association (with Allah^{-azwj}), nor worship or idols or images, not Al-La'at, nor Al-Uzza, nor worshippers of the sun, and the moon, nor the stars, nor fire, nor stones.

وَ إِنَّمَا فَقْوْلُهُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ فِي هَذَا الْيَوْمِ وَ هَذَا الْمَهْدِيُّ وَ هَذِهِ الرَّجْعَةُ وَ هُوَ قَوْلُهُ وَ قَاتِلُوْهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونُ الدِّينُ كُلُّهُ لِلَّهِ

And rather His^{-azwj} Words: **in order to prevail it upon all the Religions, [9:33]** is regarding this day, and this Al-Mahdi^{-ajfj}, and this Raj'at. And it is His^{-azwj} Word: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah [8:39]**'.

فَقَالَ الْمُفَضِّلُ أَشْهُدُ أَنَّكُمْ مِنْ عِلْمِ اللَّهِ عَلِمْتُمْ وَ بِسُلْطَانِهِ وَ بِقُدْرَتِهِ قَدَرْتُمْ وَ بِحُكْمِهِ نَطَقْتُمْ وَ بِأَمْرِهِ تَعْمَلُونَ

Al-Mufazzal said, 'I testify you (Imams^{-asws}) know from the Knowledge of Allah^{-azwj} and are able due to His^{-azwj} Authority and His^{-azwj} Power, and are speaking with His^{-azwj} Wisdom, and are working with His^{-azwj} Commands'.

فَمَنْ قَالَ الصَّادِقُ عَلَيْهِمْ يَعْوُدُ الْمَهْدِيُّ عَلَى الْكُوفَةِ وَتُمْطَرُ السَّمَاءُ بِمَا جَرَادًا مِنْ دَهْبٍ كَمَا أَمْطَرَ اللَّهُ فِي نَبِيِّ إِسْرَائِيلَ عَلَى أَئُوبَ وَيَقْسِمُ عَلَى أَصْحَابِهِ كُنُوزُ الْأَرْضِ مِنْ تِبِّعِهَا وَلَجُونِهَا وَجَوْهِرِهَا

Then Al-Sadiq^{-asws} said: 'Then Al-Mahdi^{-ajfi} will return to Al-Kufa, and the sky would rain at it sheets of gold just as Allah^{-azwj} had Rained it (locusts) among the children of Israel, upon Ayoub^{-as}, and he^{-ajfi} will distribute the treasures of the earth upon his^{-ajfi} companions, from its nuggets, and its silver, and its jewels'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايِي مَنْ مَاتَ مِنْ شَيْعَتُكُمْ وَعَلَيْهِ دِينٌ لِإِخْرَانِهِ وَلِأَضْدَادِهِ كَيْفَ يَكُونُ

Al-Mufazzal said, 'O my Master^{-asws}! One from your^{-asws} Shias who dies and there is debt upon him for his brethren and for his opponents, what would happen?'

قَالَ الصَّادِقُ عَوْلَى مَا يَبْتَدِئُ الْمَهْدِيُّ عَلَى أَنْ يَنْادِي فِي جَمِيعِ الْعَالَمِ أَلَا مَنْ لَهُ عِنْدَ أَحَدٍ مِنْ شَيْعَتِنَا دِينٌ فَلْيَذْكُرْهُ حَتَّى يَرُدَّ الْثُوْمَةَ وَالْخَرْدَلَةَ فَضْلًا عَنِ الْفَنَاطِيرِ الْمُفَنَّطَرَةِ مِنَ الدَّهْبِ وَالْفَضَّةِ وَالْأَمْلَاكِ فَيُؤْفَقَهُ إِلَيْهِ

Al-Sadiq^{-asws} said: 'The first of what Al-Mahdi^{-ajfi} begins with is that he^{-ajfi} would call out among the entire world: 'Anyone who has for him a debt from our^{-asws} Shias, let him mention it!', to the extent that he^{-ajfi} would return the garlic and the mustard (seed) as surplus from **hoards, the hoard of gold and silver, [3:14]**, and the slaves, and fulfil it to him'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايِي يَعْمَلُ مَا ذَا يَكُونُ

Al-Mufazzal said, 'O my Master^{-asws}! Then what will happen?'

قَالَ يَأْتِي الْقَائِمُ عَبْدَ اللَّهِ عَزَّ وَجَلَّ يَعْلَمُ مَنْ يَعْلَمُ شَرِقَ الْأَرْضِ وَغَربَهَا الْكُوفَةَ وَمَسْجِدَهَا وَيَهِيمُ الْمَسْجِدَ الَّذِي بَنَاهُ يَزِيدُ بْنُ مُعَاوِيَةَ لَعْنَهُ اللَّهُ لَمَّا قَتَلَ الشَّهِيدَيْنَ بْنَ عَلَيٍّ وَهُوَ مَسْجِدٌ لَيْسَ لِلَّهِ مَلْعُونٌ مَلْعُونٌ مَنْ بَنَاهُ

He^{-asws} said: 'Al-Qaim^{-ajfi} will come afterwards and tread east of the earth and its west, Al-Kufa and its Masjids, and demolish the Masjid which Yazeed^{-la} Bin Muawiya^{-la}, may Allah^{-azwj} Curse him^{-la} had built when he^{-la} killed Al-Husayn^{-asws} Bin Ali^{-asws}, and it is a Masjid which isn't for Allah^{-azwj}. Accursed! Accursed is the one who built it!'

قَالَ الْمُفَضَّلُ يَا مَوْلَايِي فَكُمْ تَكُونُ مُدَّهُ مُلْكِيَّهُ ع

Al-Mufazzal said, 'O my Master^{-ajfi}! How much would be the period of his^{-ajfi} rule?'

فَقَالَ اللَّهُ عَزَّ وَجَلَّ فَمِنْهُمْ شَفِيقٌ وَسَعِيدٌ فَأَمَّا الَّذِينَ شَفَعُوا فَقَبْيَ الْتَّارِكُمْ فِيهَا رَزِيفٌ وَشَهِيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالَ لِمَا يُرِيدُ وَأَمَّا الَّذِينَ سَعَدُوا فَقَبْيَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَيْنَ مَجْنُوذٍ

He (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: **from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be**

in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108].

وَ الْمَجْدُودُ النَّقْطُوْعُ أَيْ عَطَاءٌ غَيْرُ مَقْطُوْعٍ عَنْهُمْ بَنْ هُوَ دَائِمٌ أَبَدًا وَ مُلْكٌ لَا يَنْقُضُ وَ حُكْمٌ لَا يَنْقُضُ وَ أَمْرٌ لَا يَنْتَهِ إِلَّا بِاختِيَارِ اللَّهِ وَ مِشِيَّتِهِ وَ إِرَادَتِهِ
الَّتِي لَا يَعْلَمُهَا إِلَّا هُوَ

The interrupted is the terminated, i.e., an award without termination from them, but it would be constant forever, and a kingdom not to deplete, and a ruling not to be cut off, and an order not to be invalidated except by a Choice of Allah^{-azwj} and His^{-azwj} Desire and His^{-azwj} Will which no one knows of except He^{-azwj}.

ثُمَّ الْقِيَامَةُ وَ مَا وَصَّفَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدِ النَّبِيِّ وَآلِهِ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا
كَثِيرًا كَثِيرًا.

Then it will be Qiyamah and what Allah^{-azwj} Mighty and Majestic has Described in His^{-azwj} Book. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon best of His^{-azwj} creatures Muhammad^{-saww} the Prophet^{-saww}, and his^{-saww} goodly Progeny^{-asws}, the clean, and Greet with abundant Greetings, a lot, a lot!”¹

أَقُولُ زَوْيِ الشَّيْخِ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ مُتَخَبِّبِ الْبَصَائِرِ هَذَا الْحَدِيثُ مَكَانًا حَدِيثَيِ الْأَخْرُجِيِّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنُ مُحَمَّدٍ الطَّارَآبَادِيِّ أَنَّهُ وَجَدَ بَعْظَ
أَبِيهِ الرَّحْمَلِ الصَّالِحِ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ هَذَا الْحَدِيثُ الْأَيْضَى ذِكْرَهُ وَ أَرَى نَحْنَ طَهَّةً وَ كَتَبْتُهُ مِنْهُ وَ صُورَتُهُ الْحَسَنُ بْنُ حَمْدَانَ وَ سَاقَ الْحَدِيثَ كَمَا مَرَّ إِلَيْ قَوْلِهِ:
لَكَأَيِّنَّ أَنْظُرْ إِلَيْهِمْ عَلَى الْبَرَادِينِ الشُّهُبَ بِأَيْدِيهِمُ الْحَرَابُ يَتَعَاوَذُونَ شَوْقًا إِلَى الْحَرَبِ كَمَا تَعَاوَذَ الْدَّيَابُ أَمْرِرُهُمْ رَجُلٌ مِنْ تَبَيْ تَعَيِّبُ بْنُ صَالِحٍ

I (Majlisi) am saying, ‘It is reported by the Sheikh Hassan Bin Suleyman in the book ‘Muntakhab Al Basair’, this report like this – ‘It is narrated to me by the brother of Al Rasheed Muhammad Bin Ibrahim Bin Muhassin Al Tarabady, he found in the handwriting of his father, the righteous man Ibrahim Bin Muhassin, this Hadith, which he mentioned and showed me his handwriting, and I wrote it from him and it was outlined by Al-Husayn Bin Hamdan,

‘And he continued the Hadith just as has passed up to his^{-asws} words: ‘It is as if I^{-asws} am looking at them upon the strong horses having bayonets in their hands assisting each other to the war just as the wolves of their command would be assisted by a man from the clan of Tameem called Shuayb Bin Salih.

فَيُقْبِلُ الْحَسَنُ عَفِيفُهُمْ وَجْهُهُ كَدَائِرَةُ الْقَمَرِ يَرُوغُ النَّاسَ جَمَالًا فَيُأْخُذُ الظُّلْمَةَ فَيُأْخُذُ سَيْفَةَ الصَّنَاعَةِ وَ الْكَبِيرَ وَ الْعَظِيمَ وَ الْوَضِيعَ ثُمَّ يَسِيرُ بِنَلْكِ
الرَّأْيَاتِ كُلِّهَا حَتَّى يَرِدَ الْكُوفَةَ وَ قَدْ جَمَعَ بِهَا أَكْثَرُ أَهْلِ الْأَرْضِ يَجْعَلُهَا لَهُ مَعْقِلًا

Al-Husayn^{-asws} would come among them. His^{-asws} face would be like the circle of the moon, fascinating the people with his^{-asws} beauty. He^{-asws} will remain upon the impact of the darkness. He^{-asws} will take his^{-asws} small sword, and the large, and the mighty and the low. Then he^{-asws} will travel with those flags, all of them, until he^{-asws} arrives at Al-Kufa, and a lot of people of the earth would have gathered at it, making it a stronghold for him^{-asws}.

¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 28 H 1 a

ثُمَّ يَصِلُّ إِلَيْهِ وَ يَأْصْحَابِهِ حَبْرُ الْمَهْدِيِّ فَيَقُولُونَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَنْ هَذَا الَّذِي نَزَّلَ بِسَاحِتِنَا

Then the news of Al-Mahdi-ajfi would arrive to him^{-asws} and his^{-asws} companions. They would say to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Who is this who has descended in our yard?’

فَيَقُولُ الْحُسَيْنُ عَ اخْرُجُوا بِنَا إِلَيْهِ حَتَّى تَنْظُرُوا مَنْ هُوَ وَ مَا يُرِيدُ وَ هُوَ يَعْلَمُ وَ اللَّهُ أَنَّهُ الْمَهْدِيُّ عَ وَ إِنَّهُ لَيَعْرِفُهُ وَ إِنَّهُ لَمْ يُرِدْ بِنَاهِلَكَ الْأَمْرَ إِلَّا اللَّهُ

Al-Husayn^{-asws} will say: ‘Let us go out to him^{-ajfi} until we look at who he^{-ajfi} is, and what he^{-ajfi} wants’, and he^{-asws} would be knowing, by Allah^{-azwj}, that he^{-ajfi} is Al-Mahdi-ajfi, and he^{-asws} would recognise him^{-ajfi}, and he^{-asws} would not intend with that matter except Allah^{-azwj}.

فَيَخْرُجُ الْحُسَيْنُ عَ وَ يَبْيَنُ يَدِيهِ أَرْبَعَةُ آلَافٍ رَجُلٍ فِي أَعْتَاقِهِمُ الْمَصَاحِفُ وَ عَلَيْهِمُ الْمُشْوَخُ مُقْلَدِينَ بِسُيُوفِهِمْ فَيُقْبِلُ الْحُسَيْنُ عَ حَتَّى يَنْزَلَ بِقُرْبِ الْمَهْدِيِّ عَ فَيَقُولُ سَائِلُوا عَنْ هَذَا الرَّجُلِ مَنْ هُوَ وَ مَا ذَا يُرِيدُ

Al-Husayn^{-asws} would go out and there will be four thousand men in front of him^{-asws} having the Qurans in their necks, and upon them would be the fur coats, collared with the swords. Al-Husayn^{-asws} will come until he^{-asws} descend nearby Al-Mahdi-ajfi. He^{-asws} will say: ‘Ask around about this man, who is he^{-ajfi}, and what is that he^{-ajfi} wants’.

فَيَخْرُجُ بَعْضُ أَصْحَابِ الْحُسَيْنِ عَ إِلَى عَسْكَرِ الْمَهْدِيِّ عَ فَيَقُولُ أَئِهَا الْعَسْكَرُ الْجَانِلُ مَنْ أَتَشْتَهِ حَيَّا كُمُ اللَّهُ وَ مَنْ صَاحِحْتُمْ هَذَا وَ مَا ذَا يُرِيدُ

Some of the companions of Al-Husayn^{-asws} will go out to the soldiers of Al-Mahdi-ajfi and say, ‘O you roaming soldiers! Who are you? May Allah^{-azwj} Keep you alive! And who is this Master-ajfi of yours? And what is that he^{-ajfi} wants?’

فَيَقُولُ أَصْحَابُ الْمَهْدِيِّ عَ هَذَا مَهْدِيُّ آلِ مُحَمَّدٍ عَ وَ نَحْنُ أَنْصَارُهُ مِنَ الْجِنِّ وَ الْإِنْسَ وَ الْمَلَائِكَةِ

The companions of Al-Mahdi-ajfi will say, ‘This is Mahdi-ajfi of Progeny^{-asws} of Muhammad^{-saww}, and we are his^{-ajfi} helpers from the Jinn and the humans and the Angels’.

ثُمَّ يَقُولُ الْحُسَيْنُ عَ حَلُوَيْنِي وَ يَبْيَنُ هَذَا فَيَخْرُجُ إِلَيْهِ الْمَهْدِيُّ عَ فَيَقُولُنَّ بَيْنَ الْعَسْكَرِيْنَ فَيَقُولُ الْحُسَيْنُ عَ إِنْ كُنْتَ مَهْدِيًّا آلَ مُحَمَّدٍ صَ فَأَنِّي هَرَاوُهُ جَدِّي رَسُولُ اللَّهِ صَ وَ حَانَةُ وَ بُرْدَهُ وَ دِرْغَهُ الْفَاضِلُ وَ عَمَامَهُ السَّخَابُ وَ فَرْسَهُ وَ نَاقَهُ الْعَضَيْبَاءُ وَ بَعْثَهُ ذَلْلُهُ وَ جَهَنَّهُ يَغْفُورُ وَ تَحِيَّهُ الْبَرَاقُ وَ تَاجُهُ وَ الْمَصْحَفُ الَّذِي جَمَعَهُ أَمِيرُ الْمُؤْمِنِيْنَ عَ بِعَيْرٍ تَعْبِيرٍ وَ لَا تَبْدِيلٍ فَيُخْضُرُ لَهُ السَّقْطَ الَّذِي فِيهِ جَوِيعُ مَا طَلَبَهُ

Then Al-Husayn^{-asws} will say: ‘Isolate between me^{-asws} and this one!’ Al-Mahdi-ajfi would come out to him^{-asws}. They^{-asws} would stand between the two armies. Al-Husayn^{-asws} will say: ‘If you^{-ajfi} were the Mahdi-ajfi, so where is the stick of your^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}, and his^{-saww} ring, and his^{-saww} cloak, and his^{-saww} armour Al-Fazil, and his^{-saww} turban Al-Sahaab, and his^{-saww} horse, and his^{-saww} she-camel Al-Azba'a, and his^{-saww} mule Al-Duldul, and his^{-saww} donkey Al-Yafour, and his^{-saww} ride Al-Buraq, and his^{-saww} crown, and the Quran which Amir Al-Momineen^{-asws} had collected without changes nor replacements?’ He^{-ajfi} will present the basket in which would be entirety of what he^{-asws} had sought’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّهُ كَانَ كُلُّهُ فِي السَّقْطِ وَ تِرَكَاتُ جَمِيعِ النَّبِيِّينَ حَتَّىٰ عَصَنَا آدَمَ وَ نُوحُ عَ وَ تَرَكَهُ هُودٌ وَ صَالِحٌ عَ وَ جَمِيعُ إِبْرَاهِيمَ عَ وَ صَاعُ يُوسُفَ عَ وَ مِكْيَالُ شَعَيْبٍ عَ وَ مِيزَانُهُ وَ عَصَنَا مُوسَى عَ وَ تَابُوُهُ الَّذِي فِيهِ بَقِيَّةً مَا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ وَ دُنْعُ ذَارُوذَ عَ وَ حَاتَّمَهُ وَ حَاتِّمَ سُلَيْمَانَ عَ وَ تَاجُهُ وَ رَحْلُ عِيسَى عَ وَ مِيرَاثُ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِي ذَلِكَ السَّقْطِ

And Abu Abdullaah^{-asws} said: ‘Surely all of it would be in the basket and relics of all the Prophets^{-as}, even the staff of Adam^{-as} and Noah, and relics of Hud^{-as} and Salih^{-as}, and collection of Ibrahim^{-as}, and measuring cup of Yusuf, and weight unit of Shuayb^{-as} and his^{-as} scale, and staff of Musa^{-as} and his^{-as} ark in which would be remnants of what had been left by the family of Musa^{-as} and family^{-as} of Haroun^{-as}, carried by the Angels, and armour of Dawood^{-as} and his^{-as} ring, and ring of Suleyman^{-as} and his^{-as} crown, and ride of Isa^{-as}, and inheritance of the Prophets^{-as} and the Messengers^{-as} would be in the basket.

وَ عِنْدَ ذَلِكَ يَقُولُ الْحَسَنُ عَ يَا ابْنَ رَسُولِ اللَّهِ أَسْأَلُكَ أَنْ تَعْرِسَ هَرَاؤَةَ رَسُولِ اللَّهِ صَ فِي هَذَا الْحَجَرِ الصَّلْدَ وَ تَسْأَلَ اللَّهَ أَنْ يُنْتَهَا فِيهِ وَ لَا يُرِيدُ بِذَلِكَ إِلَّا أَنْ يُرِيَ أَصْحَابَهُ فَضْلَ الْمَهْدِيِّ عَ حَتَّىٰ يُطِيعُوهُ وَ يُبَايِعُوهُ

And during that Al-Husayn^{-asws} would say: ‘O son^{-ajfi} of Rasool-Allah^{-saww!} I^{-asws} ask you^{-ajfi} to implant this stick of Rasool-Allah^{-saww} in this solid rock and ask Allah^{-azwj} for it to grow in it’ – and he^{-asws} would not intend with that except to show his^{-asws} companions the merit of Al-Mahdi^{-ajfi} until they would obey him^{-ajfi} and pledge allegiance to him^{-ajfi}.

وَ يَأْلُدُ الْمَهْدِيُّ عَ الْهِرَاوَةَ فَيَغْرِسُهَا فَتَبْتَثُ فَتَعْلُوُ وَ تَرْقُ حَتَّىٰ تُظْلَأَ عَسْكَرُ الْحَسَنِ عَ فَيَقُولُ الْحَسَنُ عَ اللَّهُ أَكْبَرُ يَا ابْنَ رَسُولِ اللَّهِ مَدَّ يَدَكَ حَتَّىٰ أَبَا يَعْلَكَ

And Al-Mahdi^{-ajfi} will take the stick and implant it. It would grow and sprout leaves until it shades the army of Al-Husayn^{-asws}. Al-Husayn^{-asws} would say: ‘Allah^{-azwj} is the Greatest, O son^{-ajfi} of Rasool-Allah^{-saww!} Extend your^{-ajfi} hand until I^{-asws} pledge allegiance to you^{-ajfi}!’

فَيَبَايِعُهُ الْحَسَنُ عَ وَ سَائِرُ عَسْكَرِهِ إِلَّا الْأَرْبَعَةُ الْأَفِيِّ مِنْ أَصْحَابِ الْمَصَاحِفِ وَ الْمُسْوَحِ الشَّعْرِ - الْمَعْرُوفُونَ بِالزَّaidiَّةِ فَإِنَّمَا يَقُولُونَ مَا هَذَا إِلَّا سِحْرٌ عَظِيمٌ

Al-Husayn^{-asws} would pledge allegiance to him^{-ajfi}, and rest of his^{-asws} army except four thousand from the companions (wearers) of the Qurans and the fur coats, the ones well known as the Zaydiites. They would say, ‘This is not except mighty sorcery’.

أَقُولُ ثُمَّ سَاقَ الْحَدِيثَ إِلَيْ قَوْلِهِ إِنَّ أَنْصَافَكُمْ مِنْ أَنْفُسِكُمْ وَ أَنْصَافُكُمُوا تَحْوَى مَمْ وَ لَمْ يَذْكُرْ بَعْدَهُ شَيْئًا.

Then he continued the Hadith up to his^{-asws} words: ‘Be fair from yourselves and be fair to him^{-ajfi}’ – approximate to what has passed, and he did not mention anything after it’.²

² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 28 H 1 b

CHAPTER 29 – THE RETURN (RAJ'AT)

1- خص، منتخب البصائر سعدٌ عن ابن عيسى و ابن أبي الخطاب عن البزطى عن حماد بن عثمان عن محمد بن مسلِّم قال سمعت هرمان بن أغين و أبي الخطاب يحدثان جيئاً فقلَّ أنْ يُحَدِّثُ أَبُو الْخَطَّابِ مَا أَخْدَثَ أَهْمَدًا سَمِعًا أَبَا عَبْدِ اللَّهِ عَيْنَوْلَ أَوْ مَنْ تَشَقَّقَ الْأَرْضُ عَنْهُ وَ يَرْجِعُ إِلَى الدُّنْيَا الْمُسْتَبَدِّدَ بُنْ عَلَيْ عَوْ وَ إِنَّ الرَّجْعَةَ لَيُسْتَ بِعَاقِبَةٍ وَ هِيَ خَاصَّةٌ لَا يَرْجِعُ إِلَّا مِنْ حَضْرِ الْإِيمَانِ مَخْضًا أَوْ حَضْرَ الشَّرِكَ مَخْضًا.

(The book) 'Muntakhab Al Basair' – Sa'ad, from Ibn Isa and Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Muslim who said, 'I heard Humran Bin Ayn and Abu Al Khattab both narrated before the innovation occurred with Abu Al Khattab what he innovated,

'They both heard Abu Abdullaah^{-asws} saying: 'The first one the earth would cleave asunder from and return to the world is Al-Husayn^{-asws} Bin Ali^{-asws}, and the return (Raj'at) isn't general, and it is particular. No one will return except the one of pure Eman purely or pure Shirk purely'.³

هو محمد بن مقلاس- أو مقلاص- الأسدى الكوفى أبو إسماعيل يعرف بابن أبي زينب البراد- كان يبيع الابراد- من أصحاب أبي عبد الله الصادق عليه السلام، كان مستقيم الطريقة، ثم انحرف و تحول غالباً فأحدث القول بالوهية أبي عبد الله عليه السلام و أنه رسول منه، وقد كان يقول بأن الأئمة عليهم السلام أنبياء، يعرف أصحابه بالخطابية.

Note: (Abu Al Khattab) – He is Muhammad Bin Maqlas, or Maqlas Al Asady Al Kufi Abu Ismail known as Ibn Abu Zaynab Al IBarad. He used to see the ice. He was from the companions of Abu Abdullaah Al-Sadiq^{-asws}. He was of the straight way, then he deviated and became an exaggerator, so he started the word (belief) with the Revelation being for Abu Abdullaah^{-asws} and that he was a messenger from him^{-asws}, and he had been saying the Imams^{-asws}, the greetings be upon them^{-asws}, were Prophets^{-as}. His companions are known as 'Al Khatabiya'.

و مما أحدث أنه كان يقول وقت فضيلة المغرب من بعد سقوط الشفق، و الحال أن سقوط الشفق آخر وقت الفضيلة بجامع المسلمين، ترى تفصيل ذلك في الوسائل أبواب المواقف باب 18.

And from what he innovated was that he was saying the time of merit of Al Maghrib (Salat) was from after the drop of twilight, and the situation is that the drop of the twilight is at the end of the time of the merit by a consensus of the Muslims. You will see the detail of that in 'Al Wasail' in the chapter on the timings, chapter 18.

لكنه قد روى أصحابنا عنه أحاديث كثيرة في حال استقامته، و هكذا قبلوا ما لم يختص بروايته في حال الانحراف

But our companions have reported a lot of Ahadith from him during the state of his straightness, and like that they have accepted what was not in particular with his reporting during the state of deviation.

قال الشيخ في العدة: «فما يختص الغلة بروايتها، فإن كانوا من عرف لهم حال استقامة و حال غلو، عمل بما رواه في حال الاستقامة، و ترك ما رواه في حال غلوهم، و لاجل ذلك عملت الطائفة بما رواه أبو الخطاب محمد بن أبي زينب في حال استقامته».

The Sheikh said in 'Al Iddah' – 'Whatever the exaggerators have particularised with his reporting, if they were from the ones whom it was known for them the state of straightness

³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 1

and the state of exaggeration, they should have acted with what they had reported during the state of straightness and should have left what they had reported during the state of their exaggeration, and for that reason, the group acted with what had Abu Al Khattab Muhammad Bin Abu Zaynад had reported during the state of straightness'.

2- خص، منتخب البصائر بهذا الإسناد عن حماد بن عبد الله بن عيينة قال قال لي مَنْ لَا أَشْكُ فِيهِ يَعْنِي أَبَا جَعْفَرٍ عَوْنَانَ إِنَّ رَسُولَ اللَّهِ صَ وَ عَلَيْهَا سَلَامٌ عَلَيْهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Muntakhab Al Basaair' – By this chain from Hammad, from Bukeyr Bin Ayn who said,

'He^{-asws} said to me, the one I have no doubt regarding him^{-ajfj}, meaning Abu Ja'far^{-asws} that Rasool-Allah^{-saww} and Ali^{-asws} will both be returning'.⁴

3- خص، منتخب البصائر بـهذا الإسناد عن حمادٍ عن القصيبيّ عن أبي جعفرٍ ع قال لا تقولوا الجبَّت و الطَّاغُوت و لا تقولوا الرَّجْعَة فَإِنْ قَالُوا لَكُمْ فَإِنَّكُمْ قَدْ كُنْتُمْ تَقُولُونَ ذَلِكَ فَقُولُوا أَمَّا الْيَوْمُ فَلَا تَقُولُ فَإِنَّ رَسُولَ اللَّهِ صَفَدَ كَانَ يَتَأَلَّفُ النَّاسَ بِالْمَائِةَ اَلْفَ دِرْهَمَ لِيَكُوْنُوا عَنْهُ فَلَا يَتَأَلَّفُوكُمْ بِالْكَلَامِ.

(The book) 'Muntakhab Al Basaair' – By this chain, from Hammad, from Al Fuzeyl.

'From Abu Ja'far^{-asws} having said: 'Do not be saying (for) 'Al-Jibt' and 'Al-Taghout' (Abu Bakr and Umar), nor be saying 'Al-Raj'at'! So if they were to say to you all, 'You have been saying that!' Then say, 'But today, we are not saying so', for Rasool-Allah^{-saww} used to incline the people with (giving them) one hundred thousand Dirhams so they would restrain from him^{-saww}, so you should not be confusing them with the talk".⁵

بيان: أي لا تسموا الملعونين هذين الاسمين أو لا تتعرضوا لهم بوجه.

Explanation: I.e. Do not be naming the two Accursed ones with these two names, or do not object to them with a face.

٤- خص، منتخب البصائر بِهذا الإسناد عن حَمَّادٍ عَنْ رِزَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ هَذِهِ الْأُمُورِ الْعَظِيمِ مِنَ الرِّجْعَةِ وَأَسْبَاهُهَا فَقَالَ إِنَّ هَذَا الَّذِي سَأَلْتُونَ عَنْهُ لَمْ يَكُنْ أَوَّلَهُ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ يَا كَفَرْتُ بِمَا مَيْطِبُوا بِعِلْمِهِ وَلَمَّا يَأْتُهُمْ تَأْوِيلُهُ.

(The book) 'Muntakhab Al Basaair' – By this chain from Hammad, from Zurara who said,

'I asked Abu Abdullah^{-asws} about these mighty matters, from the Raj'at and its like. He^{-asws} said: 'This which you are asking about, it's time has not come yet, and Allah^{-azwj} Mighty and Majestic Said: ***But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]***'.⁶

5- خص، منتخب البصائر سعدٌ عن ابنِ يَرِيدَ وَابنِ أَبِي الْحَطَّابِ وَالْيَقْطَنِيِّ وَإِبْرَاهِيمَ بْنِ حُمَّادٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبْنِ أَدِيَّةَ عَنْ مُحَمَّدٍ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَيَوْمَ تَخَشُّرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا - فَقَالَ لَيْسَ أَحَدٌ مِنَ الْمُؤْمِنِينَ قُتِلَ إِلَّا سَيِّرَجُعُ حَتَّىٰ يَمُوتَ وَلَا أَحَدٌ مِنَ الْمُؤْمِنِينَ مَاتَ إِلَّا سَيِّرَجُعُ حَتَّىٰ يُقْتَلُ.

⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 2

⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{ajfi}, Ch 29 H 3

⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 4

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Yazeed, and Ibn Abu Al Khattab and Al Yaqteeny and Ibrahim Bin Muhammad, altogether from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Al Tayyar,

'From Abu Abdullaah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***And on the Day We will Gather batches from every community, [27:83]***. He^{-asws} said: 'There isn't anyone from the Momineen who has been killed except he will be returning until he dies (a natural death), nor is there anyone from the Momineen who dies (a natural death) except he will be returning and be killed!'.⁷

6- خص، منتخب البصائر سعدٌ عن ابن عيسى عن الأهوازي عن حمَّاد بن عيسى عن الحسينِ بْنِ المُحْتَارِ عن أَبِي بصيرٍ قَالَ لِي أَبُو جعفرٍ عِنْ نِسْكِ الْعِرَاقِ الرَّجُعَةَ قُلْتُ نَعَمْ قَالَ أَمَا يَقْرَأُونَ الْقُرْآنَ وَ يَوْمَ تَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Ahwazy, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al-Husayn Bin Al Mukhtar, from Abu Baseer who said, '

'Abu Ja'far^{-asws} said to me: 'The people of Al Iraq are denying the Raj'at?' I said, 'Yes'. He^{-asws} said: 'Are they no reading the Quran: ***And on the Day We will Gather batches from every community, [27:83]***'.⁸

7- خص، منتخب البصائر سعدٌ عن ابن عيسى عن البرططي عن الحسينِ بْنِ عُمَرَ بْنِ يَرِيدَ عن أَبِي عَبْدِ اللَّهِ عَ قَالَ كَائِنِي بِحُمَّرَانَ بْنَ أَعْيَنَ وَ مَيَّسِيرَ بْنَ عَبْدِ الْعَزِيزِ يَخْبِطُانِ التَّاسِ بِأَسْيَافِهِمَا بَيْنَ الصَّفَا وَ الْمَرْوَةِ.

(The book) 'Muntkhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Bazanty, from Al-Husayn Bin Umar Bin Yazeed, from Umar Bin Aban, from Ibn Bukeyr,

'From Abu Abdullaah^{-asws} having said: 'It is as if I am with Muhran Bin Ayn, and Muyassir Bin Abdul Aziz knocking the people with their sword between Al-Safa and Al-Marwa'.⁹

8- خص، منتخب البصائر سعدٌ عن ابن أَبِي الْحَطَابِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ يَرِيدَ عِنْ أَبِي جعفرٍ عِنْ سُئْلَ عِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَعْنَ قُتْلَتِنَا فِي سَبِيلِ اللَّهِ أَوْ مُنْهُ-

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Abdullah Bin Al Mugheira, from the one who narrated it, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} he (the narrator) said: 'He^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic: ***And whether you are slain in the Way of Allah or you die, [3:157]***.

فَقَالَ يَا جَابِرُ أَتَنْدِرِي مَا سَبِيلُ اللَّهِ قُلْتُ لَا وَ اللَّهُ إِلَّا إِذَا سَمِعْتُ مِنْكَ

He^{-asws} said: 'O Jabir! Do you know what the Way of Allah^{-azwj} is?' I said, 'No, by Allah^{-azwj}, except when I hear from you^{-asws}!'

⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 5

⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 6

⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 7

فَقَالَ الْمُتَّلِّبُ فِي سَبِيلِ عَلِيٍّ عَ وَذُرِّيَّتِهِ فَمَنْ قُتِلَ فِي سَبِيلِ اللَّهِ وَلَا يُؤْمِنُ بِهِذِهِ الْآيَةِ إِلَّا وَلَهُ قَتْلَةٌ وَمَيْتَةٌ إِنَّهُ مَنْ قُتِلَ يُنْسَرُ حَتَّى يَمُوتَ وَمَنْ مَاتَ يُنْسَرُ حَتَّى يُقْتَلَ.

He^{-asws} said: ‘The ones killed in the Way of Allah^{-azwj} are Ali^{-asws} and his^{-asws} offspring. So, the one who is killed in his^{-asws} Wilayah would have been killed in the Way of Allah^{-azwj}, and there isn’t anyone who believes in this Verse except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected until he dies, and the one who dies would be Resurrected until he is killed’.¹⁰

بيان لعل آخر الخبر تفسير لآخر الآية و هو قوله وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَأَلَى اللَّهِ تَحْشِرُونَ بأن يكون المراد بالحشر الرجعة.

Explanation: ‘Perhaps the last Hadith is interpretation of another Verse, and it is His^{-azwj} Words: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**, by it being the intent with Resurrection, Raj’at’.

9- خص، منتخب البصائر سعد^ع عن ابن عيسى عن محمد^ب بن سنان عن ابن مسکان عن أبي شيبة قال سمعت أبا عبد الله ع يقول و تلأ
هذى الآية و إذ أخذ الله ميناق التبيين الآية قال ليهونن رسول الله ص و لينصرن علينا أمير المؤمنين ع

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskab, from Feyz Bin Abu Sheyba who said,

‘I heard Abu Abdullah^{-asws} saying, and he^{-asws} recited this Verse: **And when Allah Took a Covenant of the Prophets: [3:81]** - the Verse. He^{-asws} said: ‘That they would believe in Rasool-Allah^{-saww} and that they^{-as} would be helping Ali Amir Al-Momineen^{-asws}’.

قُلْتُ وَلَيَنْصُرُنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ عَنْ نَعْمَ وَاللَّهِ مِنْ لَدُنْ آدَمَ فَهَلْمَ جِرَأَ فَلَمْ يَبْعِثِ اللَّهُ نَبِيًّا وَلَا رَسُولًا إِلَّا رَدَ حَيْثُمُهُمْ إِلَى الدُّنْيَا حَتَّى يُقَاتِلُوا بَيْنَ يَدَيِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ عَ.

I said, ‘And that they^{-as} would be helping Amir Al-Momineen^{-asws}?’ He^{-asws} said: ‘Yes, by Allah^{-azwj}, from since Adam^{-as} and onward. So Allah^{-azwj} did not Send any Prophet^{-saww} nor any Rasool^{-saww} except He^{-azwj} returned them all to the world until they^{-as} would fight in front of Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws}’.¹¹

10- خص، منتخب البصائر سعد^ع عن ابن أبي الخطاب عن محمد^ب بن سنان عن عمار بن مسروق عن المنحلي بن جحيل عن جابر بن يزيد عن أبي جعفر^ع في قول الله عز وجل يا أيها المددير فم فاذير يعني بذلك محمد^ص وقيامة في الراجعة يذير فيها

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Masrouq, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**, meaning by that Muhammad^{-saww} and his^{-saww} rising during the Raj’at warning during it.

¹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 8

¹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 9

وَ قَوْلِهِ إِنَّمَا لِإِخْرَاجِ الْكُبَرَ تَذِيرًا يَعْنِي مُحَمَّدًا صَ نَذِيرًا لِلْبَشَرِ فِي الرَّجْعَةِ

And His^{-azwj} Words: **Surely it is the great one [74:35] A warning [74:36]** – ‘Meaning Muhammad^{-saww}, **Warning for the humans [74:36]** - during the Return (Al-Raj’at)’.

وَ فِي قَوْلِهِ إِنَّا أَرْسَلْنَاكَ كَافِئَةً لِلنَّاسِ فِي الرَّجْعَةِ.

And in His^{-azwj} Words: **And We did not Send you except to all of the people [34:28]** – ‘During the Raj’at’.¹²

11- خص، منتخب البصائر بـهذا الإسناد عن أبي حفصٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ إِنَّ الْمُدَّثِّرَ هُوَ كَائِنٌ عِنْدَ الرَّجْعَةِ

(The book) ‘Muntakhab Al Basaair’ – By this chain,

‘From Abu Ja’far^{-asws}: ‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had said: **‘Al-Muddasir! (the covered one) [74:1]**, he^{-saww} would coming into being during the Raj’at’.

فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَ حَيَاةً قَبْلَ الْقِيَامَةِ ثُمَّ مَوْتٌ

A man said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Would there be life before the Qiyamah, then death?’

فَأَلَّا قَوْلَ لَهُ عِنْدَ ذَلِكَ نَعَمْ وَ اللَّهُ لَكُفُرٌ مِّنْ الْكُفَّارِ بَعْدَ الرَّجْعَةِ أَشَدُّ مِنْ كُفَّارِ قَبْلَهَا.

He (the narrator) said, ‘He^{-asws} said to him during that: ‘Yes, by Allah^{-azwj}! The infidelity from the Kufr after the Raj’at is severer from infidelities before it’.¹³

12- خص، منتخب البصائر سعْدٌ عَنْ ابْنِ أَبِي الْحَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَارِسِ الْخَضْرَميِّ عَنْ عَبْدِ الْكَبِيرِ بْنِ عَمْرِو الْمُشْعَبِيِّ قَالَ سَعِّدَتْ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ إِبْلِيسَ قَالَ أَنْظُرْنِي إِلَى يَوْمِ يَبْعَثُونَ فَأَبَى اللَّهُ ذَلِكَ عَلَيْهِ قَالَ فَإِنَّكَ مِنَ الْمُنْتَظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Musa Bin Sa’adan, from Abdullah Bin Al Qasim Al Hazramy, from Abdul Kareem Bin Amro Al Khas’amy who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Iblees^{-la} said, **‘Respite me to the Day they would be Resurrected’ [7:14]**. But Allah^{-azwj} Refused that to him^{-la}. **He said: “You are from the Respited ones” [7:15] Till the Day of the known time [15:38]**’.

فَإِذَا كَانَ يَوْمُ الْوَقْتِ الْمَعْلُومِ ظَاهِرًا إِبْلِيسُ لَعْنَهُ اللَّهُ فِي حَجَّيْ أَشْيَاعِهِ مُنْدُ خَلْقِ اللَّهِ آدَمَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ هِيَ آخِرُ كَرَّةٍ يُكْرِهُهَا أَمِيرُ الْمُؤْمِنِينَ عَ

When it will be the Day of the known time, Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, would appear among entirety of his^{-la} loyalists since Allah^{-azwj} Created Adam^{-as} up to the known time, and it is the last return Amir Al-Momineen^{-asws} would be returning’.

¹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 10

¹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 11

فَقُلْتُ وَ إِنَّمَا لَكُرَاثٌ قَالَ نَعَمْ إِنَّمَا لَكُرَاثٌ وَ كَرَاثٌ مَا مِنْ إِيمَامٍ فِي قَرْنَيْنِ إِلَّا وَ يَكُونُ مَعْهُ الْبُرُّ وَ الْفَاجِرُ فِي دَهْرٍ حَتَّى يُدِيلَ اللَّهُ الْمُؤْمِنَ مِنَ الْكَافِرِ

I said, ‘And there are Returns?’ He^{-asws} said: ‘Yes, there are Returns (Raj’ats) and Returns. There is none from an Imam^{-asws} in a generation except that there would be returning with him^{-asws}, the righteous and the immoral ones of his^{-asws} era until Allah^{-azwj} Purifies the Momin from the Kafir.

فَإِذَا كَانَ يَوْمُ الْوَقْتِ الْمَعْلُومَ كَرَّ أَمِيرُ الْمُؤْمِنِينَ عَ فِي أَصْحَابِهِ وَ جَاءَ إِبْلِيسُ فِي أَرْضٍ مِنْ أَرْاضِي الْفُرَاتِ يُغَافِلُ لَهُ الرُّوحَاءُ قَرِيبَتِ مِنْ كُوْفَةِكُمْ فَيَقْتَلُونَ قَتَالًا لَمْ يُقْتَلُنَ مِثْلُهُ مُنْدَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ الْعَالَمَيْنَ

So, when it will be the Day of the known time, Amir Al-Momineen^{-asws} will return among his^{-asws} companions, and Iblees^{-la} would come among his^{-la} companions, and their meeting would be in a land from the lands of the Euphrates call Al-Rawha near from your Kufa. So, they will fight a battle the like of which has not been fought since Allah^{-azwj} Mighty and Majestic Created the worlds!

فَكَأَيْنَ أَنْظَرُ إِلَى أَصْحَابِ عَلَيِّ أَمِيرِ الْمُؤْمِنِينَ عَ قَدْ رَجَعُوا إِلَى حَفْنِهِمُ الْفَهْرَى مِائَةً قَدِيمَ وَ كَأَيْنَ أَنْظَرُ إِلَيْهِمْ وَ قَدْ وَقَعَتْ بَعْضُ أَرْجُلِهِمْ فِي الْفُرَاتِ فَعِنْدَ ذَلِكَ يَقْبِطُ الْجَبَرُ عَزَّ وَ جَلَّ فِي طَلْلٍ مِنْ الْعَمَامِ وَ الْمَلَائِكَةِ وَ فُضْيَ الْأَمْرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَامَةً يَدِيهِ حَرْبَةً مِنْ ثُورٍ

It is as if I^{-asws} am looking at the companions of Ali Amir Al-Momineen^{-asws} and they are returning behind them one hundred paces backwards, and it is as if I^{-asws} am looking at them and some of their foot soldiers have fallen into the Euphrates. During that. The Subduer, Mighty and Majestic would Desend ***in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? [2:210]***. Rasool-Allah^{-saww} would be in front of him^{-asws}. In his^{-saww} hand would be a bayonet of Noor.

فَإِذَا نَظَرَ إِلَيْهِ إِبْلِيسُ رَجَعَ الْفَهْرَى نَاكِصًا عَلَى عَتَبَيَةِ فَيَقُولُونَ لَهُ أَصْحَابُهُ أَئِنَّ تُرِيدُ وَ قَدْ ظَفَرْتَ فَيَقُولُ إِلَيْ أَرَى مَا لَا تَرَوْنَ إِلَّيْ أَخَافُ اللَّهُ رَبَّ الْعَالَمَيْنَ

When Iblees^{-la} looks at him^{-saww}, he^{-la} would return backwards kicking upon his^{-la} heels. His^{-la} companions would say to him^{-la}, ‘Where are you intending (to go) and you^{-ajfj} are winning?’ He^{-la} would say, ‘***Surely I can see what you are not seeing. I fear Allah, [8:48]***, Lord^{-azwj} of the worlds’.

فَيُلْحِظُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ هَلَكَهُ وَ هَلَكُ جَمِيعُ أَشْيَاعِهِ

The Prophet^{-saww} will catch up with him^{-la} and stab him^{-la} with a stab between his^{-la} shoulders and his^{-la} destruction would take place, and destruction of entirety of his^{-la} loyalists.

فَعِنْدَ ذَلِكَ يُعْبُدُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يُشْرُكُ بِهِ شَيْئًا وَ يَمْلِكُ أَمِيرُ الْمُؤْمِنِينَ عَزِيزًا وَ أَزْعِيَنَ الْفَسَنَةَ حَتَّى يَلِدَ الرَّجُلُ مِنْ شِيَعَةِ عَلَيِّ عَ الْفَ وَ لَدِ مِنْ صَلَبِهِ ذَكَرًا وَ عِنْدَ ذَلِكَ تَظَهُرُ الْجَنَّاتُ الْمُدْهَاهَةَ إِنَّ مَسْجِدَ الْكُوْفَةِ وَ مَا حَوْلَهُ إِمَامَ شَاءَ اللَّهُ

During that Allah^{-azwj} Mighty and Majestic will be worshipped, and nothing will be associated with Him^{-azwj}, and Amir Al-Momineen^{-asws} will rule for forty-four thousand years, to the extent that the man from the Shias of Ali^{-asws} would beget a thousand male children from his loins,

and during that the ***two Gardens [55:46] Both being plush green [55:64]*** would appear at Masjid Al-Kufa and what is around it with whatever Allah^{-azwj} so Desires".¹⁴

بيان: هبوط الجبار تعالى كنایة عن نزول آيات عذابه وقد مضى تأویل الآية المضمنة في هذا الخبر في كتاب التوحید وقد سبق الروایة عن الرضا ع هناك
أنما هكذا نزلت إلا أن يائيمهم الله بالملائكة في ظلل من الغمام وعلى هذا يمكن أن يكون الواء في قوله و الملائكة هنا زائداً من النساخ.

Explanation: Descend of the Exalted Subduer is a metaphor about the descend of the signs of His^{-azwj} Punishment, and the interpretation of the Verse has passed inclusive regarding this Hadith in 'Kitab Al Tawheed', V 3, and the report from Al-Reza^{-asws} has preceded over there that it was revealed like that, except that Allah^{-azwj} would come to them with His^{-azwj} Angels in the shade of the clouds, and based upon this it is possible that the (letter) 'Waw' in his^{-asws} words 'And the Angels) over there is an additions from the copy.

١٣- خص، منتخب البصائر يكُنَّا إِلْيَسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْفَرِيِّ عَنْ يُونُسَ بْنِ طَبِيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِنَّ الَّذِي يَلِي حِسَابَ النَّاسِ قَبْلَ يَوْمِ الْقِيَامَةِ الْحُسَيْنُ بْنُ عَلِيٍّ عَ فَأَمَّا يَوْمُ الْقِيَامَةِ فَإِنَّمَا هُوَ بَعْثٌ إِلَى الْجَنَّةِ وَبَعْثٌ إِلَى النَّارِ.

(The book) 'Muntakhab Al Basaair' – By this chain from Abdullah Bin Al Qasim, from Al-Husayn Bin Ahmad Al Mingary, from Yunus Bin Zabyan,

'From Abu Abdullah^{-asws} having said: 'That which would follow the Reckoning of the people before the Qiyaman is Al-Husayn^{-asws} Bin Ali^{-asws}. As for the Day of Qiyamah, rather it is Sending to the Paradise and Sending to the Fire''.¹⁵

١٤- خص، منتخب البصائر سعد بن ثور و الحسن بن علي بن عبد الله معاً عن العباس بن عامر عن سعيد بن راشد عن حمزة عن أبي جعفر ع قال إن أول من يرجع لجائزه الحسيني ع يملكه حتى تقع حاجبته على عبيده من الكبار.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, both together from Al Abbas Bin Aamir, from Saeed, from Dawood Bin Rashid, from Humran,

'From Abu Ja'far^{-asws} said: 'The first one to return to your neighbourhood would be Al-Husayn^{-asws}. He^{-asws} will rule until his^{-asws} eyebrows fall upon his^{-asws} eyes from the old age''.¹⁶

١٥- خص، منتخب البصائر سعد بن أَمْرَةَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ السَّبَّارِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ فَيْضَةَ عَنْ أَبِيهِ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عِنْ قَوْلِ اللَّهِ عَزَّ وَجَلَ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ قَالَ يُكْسِرُ الدَّاهِبَ حَتَّى يَرْجِعَ كُلُّ شَيْءٍ إِلَى شَيْئِهِ يَعْنِي إِلَى حَقِيقَتِهِ.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad Bin Muhammad Al Sayyari, from Ahmad Bin Abdullah Bin Qabeysa, from his father, from one of his men,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **A Day they would be tormented at the Fire [51:13]**. He^{-asws} said: 'They (Shias) would be broken down during the return (Raj'at) just as the gold is broken down, each thing returns to its like, meaning to its reality'.¹⁷

¹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfi, Ch 29 H 12

¹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 13

¹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 14

¹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 15

16- خص، منتخب البصائر سعدٌ عن الْيَقْطَنِيِّ عَنْ الْفَاسِمِ عَنْ حَدِيدِ الْحُسْنِ عَنْ أَبِي إِبْرَاهِيمَ عَ قَالَ قَالَ لَتُرْجِعُنَّ نُفُوسَ ذَهَبَتْ وَ لَيُقْتَصَرَ يَوْمُ يَقُومُ
وَ مَنْ عُذِّبَ يَقْتَصُ بِعَذَابِهِ وَ مَنْ أُغْيِطَ أَغَاظَ بِعَيْطَهِ وَ مَنْ قُتِلَ اقْتَصَ بِقُتْلِهِ وَ يُرْدُهُمْ أَعْدَاؤُهُمْ حَتَّىٰ يَأْخُذُوا بِثَارِهِمْ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Al Yaqteeni, from Al Qasim, from his grandfather Al Hassan,

'From Abu Ibrahim (7th Imam^{-asws}), he (the narrator) said, 'He^{-asws} said: 'The departed souls would return and will retaliate on the day they rise – the one who had punished would retaliate due to his punishment, and the one who had been angry, due to his anger, and the one had been killed, due to his killing, and their enemies would be returned for them with them, until they take their revenge.

لَمْ يَعْمَرُوْنَ بَعْدَهُمْ ثَلَاثَيْنَ شَهْرًا لَمْ يَمُوتُوْنَ فِي لَيْلَةٍ وَاحِدَةٍ قَدْ أَذْرُكُوْنَا تَارِهِمْ وَ شَفَوْا أَنْفُسَهُمْ وَ بَصِيرَ عَدُوْهُمْ إِلَى أَشَدِ النَّارِ عَدَابًا لَمْ يُوقَفُوْنَ بَيْنَ يَدَيِ الْجَبَارِ
عَرَّ وَ جَلَ فَيُؤْخَذُ لَهُمْ بِعُقوْبَهِمْ.

Then they would live after them for thirty months. Then they will be dying during one night, having had realised their revenge and healed themselves, and their enemies would come to the severest Punishment of the Fire. Then they shall stand in front of the Subduer Mighty and Majestic, and He^{-azwj} will Seize their rights for them'.¹⁸

17- خص، منتخب البصائر بِهَذَا الإِسْنَادِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ قَالَ دَخَلْتُ مَعَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ عَ فَجَرَى
بَيْنَهُمَا حَدِيثٌ فَقَالَ أَبِي لَأَبِي عَبْدِ اللَّهِ عَ مَا تَقُولُ فِي الْكَرَةِ

(The book) 'Muntakhab Al-Basaair' – By this chain from Al Hassan Bin Rashid, from Muhammad Bin Abdullaah Bin Al-Husayn who said,

'I entered to see Abu Abdullaah^{-asws} with my father and a discussion flowed between them. My father said to Abu Abdullaah^{-asws}, 'What are you^{-asws} saying regarding the return (Raj'at)?

قَالَ أَقُولُ فِيهَا مَا قَالَ اللَّهُ عَرَّ وَ جَلَ وَ ذَلِكَ أَنَّ تَفْسِيرَهَا صَارَ إِلَى رَسُولِ اللَّهِ قَبْلَ أَنْ يَأْتِي هَذَا الْحَرْفُ بِحَمْسِيِّ وَ عِشْرِينَ لَيْلَةً قَوْلُ اللَّهِ عَرَّ وَ جَلَ تِلْكَ إِذَا
كَرَّةٌ خَاصِّهُ إِذَا رَجَعُوا إِلَى الدُّنْيَا وَ لَمْ يَفْضُوا دُخُولَهُمْ

He^{-asws} said: 'I^{-asws} am saying regarding it what Allah^{-azwj} Mighty and Majestic has Said regarding it, and that is that its interpretation has come to Rasool-Allah^{-saww} twenty-five nights before this phrase came, the Words of Allah^{-azwj} Mighty and Majestic: ***that would be a repetition incurring loss*** [79:12], when they return to the word and their revenge had not been fulfilled'.

فَقَالَ لَهُ أَبِي يَقُولُ اللَّهُ عَرَّ وَ جَلَ فَإِنَّمَا هِيَ رَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ أَيَّ شَيْءٌ أَرَادُ بِهَذَا

My father said to him^{-asws}, 'Allah^{-azwj} Mighty and Majestic Says: ***But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]***. Which thing does He^{-azwj} Intend with this?'

فَقَالَ إِذَا انتَقَمْتُ مِنْهُمْ وَ بَاتْتُ بِقَيْمَةِ الْأَنْوَافِ سَاهِرَةً لَا تَنَامُ وَ لَا تُمُوتُ.

¹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 16

He^{-asws} said: ‘When they take revenge from them, and the souls had remained vigilant, neither sleeping nor dying’.¹⁹

18- خص، منتخب البصائر سعدٌ عن جماعةٍ من أصحابنا عن ابن أبي عثمان و إبراهيم بن إسحاق عن محمد بن شليمان الديلمي عن أبيه قال
سأله أبو عبد الله ع عن قول الله عز و جل و جعلكم أئياء و جعلكم ملوكاً

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from a group of our companions, from Ibn Abu Usman and Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **when He Made Prophets among you and Made you (Imams) kings [5:20].**

فَقَالَ أَلِيَّاً نَبِيُّ رَسُولِ اللَّهِ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ دُرْيَةَ وَ الْمُلُوكُ الْأَئِمَّةُ ع

He^{-asws} said: ‘The Prophets^{-as} are Rasool-Allah^{-saww}, and Ibrahim^{-as}, and Ismail^{-as}, and his^{-as} offspring, and the kings are the Imams^{-asws}.

فَقَالَ فَقُلْتُ وَ أَيُّ مُلْكٍ أُعْطَيْتُمْ فَقَالَ مُلْكُ الْجَنَّةِ وَ مُلْكُ الْكَرَّةِ.

He (the narrator) said, ‘I said, ‘And which kingdom has He^{-azwj} Given you^{-asws} all?’ He^{-asws} said: ‘Kingdom of the Paradise and kingdom of the return (Raj’at)’.²⁰

19- خص، منتخب البصائر سعدٌ عن ابن عيسى عن الأهوازي و محمد البرقي عن الصدر عن يحيى الحلي عن المعلى بن حبيب
قال قال لي أبو عبد الله ع أولاً من يرجع إلى الدنيا الحسين بن علي ع فيملك حتى يسقط حاجبه على عينيه من الكبير

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Al Ahwazy and Muhammad Al Barqy, from Al Nazr, from Yahya Al Halby, from Al Moalla Abu Usman, from Al Moalla Bin Khuneys who said,

‘Abu Abdullah^{-asws} said to me: ‘The first one to return to the world would be Al-Husayn Bin Ali^{-asws}. He^{-asws} will rule until his^{-asws} eyebrows would fall upon his^{-asws} eyes out of old age’.

فَقَالَ أَبُو عبدِ اللَّهِ عِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لِرَادُكُمْ إِلَى مَعَادٍ فَقَالَ تَبَرُّكُمْ صَرَاجٌ إِلَيْكُمْ.

He (the narrator) said, ‘Abu Abdullah^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**. He^{-asws} said: ‘Your Prophet^{-saww} shall return to you all’.²¹

20- خص، منتخب البصائر من كتاب الواحدة روى بن عبد الله الأطروش عن حفظ ابن الحسن بن محمد^{-ajfi} عن محمد البجلي عن ابن أبي
ثربان عن عاصم بن حميد عن أبي حفص الباقير قال قال أمير المؤمنين ع إن الله تبارك و تعالى أحد واحد تفرد في وحدانيته ثم تكلم بكلمة فصارت
نوراً ثم خلق من ذلك النور محدثاً ص و خلقني و ديني

¹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 17

²⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 18

²¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 19

(The book) 'Muntakhab Al Basaair', from the book 'Al Wahida' – It is reported from Muhammad Bin Al hassan Bin Abdullah Al Utrush, from Ja'far Bin Muhammad Al Bajaly, from Al Barqy, from Ibn Abu Najran, from Aasim Bin Humeyd,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Blessed and Exalted is One, Alone, Individual in His^{-azwj} Oneness. Then He^{-azwj} Spoke with a Word, so it became Noor (Light). Then He^{-azwj} Created Muhammad^{-saww} from that Noor and Created me^{-asws} and my^{-asws} offspring.

لَمْ تَكُنْ بِكُلِّهِ فَصَارَتْ رُوحًا فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَنْدَانِنَا فَتَحَنَّ رُوحُ اللَّهِ وَ كَلِمَاتُهُ فِينَا اشْتَجَّ عَلَى حَنْفَوْهُ

Then He^{-azwj} Spoke with a Word, so it became a spirit. Allah^{-azwj} Settled it in that Noor and Settled it in our^{-asws} bodies. Thus, we^{-asws} are the Spirit of Allah^{-azwj} and His^{-azwj} Word. By us^{-asws} He^{-azwj} will Argue upon His^{-azwj} creatures.

فَنَا زِلْنَا فِي ظِلِّهِ حَضْرَةٌ حِثْلَقٌ لَا مَسَنَ وَ لَا فَمَرَ وَ لَا يَلِئَ وَ لَا عَنِّي نَطَرَفُ تَعْبِدُهُ وَ تُقْدِسُهُ وَ تُسْبِحُهُ وَ ذَلِكَ قَبْلَ أَنْ يَلْقَى الْحَلْقَ

We^{-asws} did not cease to be in a green shade when there was neither any sun, nor moon, nor night, nor day, nor an eye blinking. We^{-asws} worshipped Him^{-azwj} and extolled His^{-azwj} Holiness and we^{-asws} glorified Him^{-azwj}, and that was before He^{-azwj} Created the creation.

وَ أَخْدَ مِيقَاتِ الْأَنْبِيَاءِ بِالإِيمَانِ وَ النُّصْرَةِ لَنَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخْدَ اللَّهُ مِيقَاتَ النَّبِيِّنَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٌ لَمْ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتَؤْمِنُنَّ بِهِ وَ لَتَصْرُونَهُ - يَعْنِي لَتُؤْمِنُنَّ بِمُحَمَّدٍ صَ وَ لَتَصْرُونَ وَصِيَّهَ وَ سَيِّنَصْرُونَهُ حَمِيًّا

And He^{-azwj} Took the Covenant of the Prophets^{-as} with the Eman and the help for us^{-asws}, and that is the Words of Mighty and Majestic: ***And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him". [3:81]***, meaning you^{-as} will believe in Muhammad^{-saww} and you^{-as} will help his^{-saww} successor^{-asws}, and they^{-as} will all be helping him^{-asws}.

وَ إِنَّ اللَّهَ أَخْدَ مِيقَاتِي مَعَ مِيقَاتِي مُحَمَّدٍ صَ بِالنُّصْرَةِ بَعْضِنَا لِيَعْضِي فَقَدْ نَصَرْتُ مُحَمَّدًا وَ جَاهَدْتُ بَيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيَّتُ لِلَّهِ بِمَا أَخْدَ عَلَيَّ مِنَ الْمِيقَاتِ وَ الْعَهْدِ وَ النُّصْرَةِ لِمُحَمَّدٍ صَ وَ لَمْ يَنْتَصِرْنِي أَخْدُ مِنْ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ ذَلِكَ لِمَا قَبَضَهُمُ اللَّهُ إِلَيْهِ وَ سَوْفَ يَنْتَصِرُونِي

And Allah^{-azwj} Took my^{-asws} Covenant along with the Covenant of Muhammad^{-saww} with helping each other. I^{-asws} helped Muhammad^{-saww} and fought in front of him^{-saww}, and killed his^{-saww} enemies, and fulfilled to Allah^{-azwj} with what He^{-azwj} had Taken upon me^{-asws} from the Covenant and the pact and the helping to Muhammad^{-saww}, and no one from the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as} helped me^{-asws}, and that is due to what Allah^{-azwj} having Recalled them^{-as} to Him^{-azwj}.

وَ يَكُونُ لِي مَا بَيْنَ مَسْرِقَهَا إِلَى مَغْرِبَهَا وَ لَيْبَعَثَنَّ اللَّهُ أَخْيَاءً مِنْ آدَمَ إِلَى مُحَمَّدٍ صَ كُلُّ نَبِيٍّ مُرْسَلٍ يَضْرِبُونَ بَيْنَ يَدَيِّي بِالسَّيْفِ هَامُ الْأَمْوَاتُ وَ الْأَخْيَاءُ وَ التَّقَدُّمُ جَيِّعاً

And in what is between its east and its west, they^{-as} would be (helpers) for me and Allah^{-azwj} would be Sending them^{-as} alive, from Adam^{-as} to Muhammad^{-saww}, every Prophet^{-as} having

been sent. They^{-as} would strike with the sword the skulls of the (ones now) dead and the alive, and the two weighty ones (humans and Jinn) altogether.

فَيَا عَجِّبَا وَ كَيْفَ لَا عَجِّبَ مِنْ أَمْوَاتٍ يَعْنَهُمُ اللَّهُ أَحْيَاهُ يُلْبِئُونَ زُفْرَةً بِالثَّالِيَّةِ لَكُنُوكَ قَدْ تَخَلَّلُوا بِسَكَكِ الْكُوْفَةِ قَدْ شَهَرُوا سُبُوقَهُمْ
عَلَى عَوَاقِفِهِمْ لَيَصْرُونَ بِهَا هَامَ الْكَفَرَةَ وَ جَبَارُهُمْ وَ أَبْنَاعُهُمْ مِنْ جَبَارَةِ الْأَوَّلِينَ وَ الْآخِرِينَ

Oh how strange! And how can I^{-asws} not be surprised from the dead, Allah^{-azwj} having Sent them alive, responding group by group with the Talbiyya, 'Here I^{-as} am! Here I^{-as} am, O caller of Allah^{-azwj}!', mingling in the markets of Al-Kufa unsheathing their^{-as} swords upon their^{-as} shoulders in order to strike with them the skulls of the Kafirs, and the tyrants and their followers, from the former tyrants and the latter ones.

حَتَّى يُنْجِزَ اللَّهُ مَا وَعَدَهُمْ فِي قَوْلِهِ عَرَّ وَ جَلَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيَمْكِنَنَّهُمْ دِيَّهُمُ الَّذِي أَرْضَى لَهُمْ وَ لَيَبْدِلَنَّهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمْنًا يَعْتَدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا أَيْ يَعْدِلُونَنِي أَمْنِينَ لَا يَخَافُونَ أَحَدًا مِنْ عِنَادِي

Until Allah^{-azwj} would Fulfill what He^{-azwj} had Promised them in His^{-azwj} Words, Mighty and Majestic: **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!** [24:55] – i.e. worship Me^{-azwj} in security, not fearing anyone from My^{-azwj} servants.

أَيْسَ عِنْدَهُمْ تَقْيَةٌ وَ إِنَّ لِي الْكَرَةَ بَعْدَ الْكَرَةِ وَ الرَّجْعَةَ بَعْدَ الرَّجْعَةِ وَ أَنَا صَاحِبُ الرَّجْعَاتِ وَ الْكَرَاتِ وَ الصَّوَّلَاتِ وَ النَّقِيمَاتِ وَ الدُّولَاتِ الْعَجِيبَاتِ

There wouldn't be any Taqiyya (dissimulation) with them, and for me^{-asws} would be the repetition after the repetition, and the return (Raj'at) after the return (Raj'at), and I^{-asws} am the Master^{-asws} of the Returns and the Repetitions, and Master^{-asws} of the pounces (attacks) and the vengeances, and the astounding governments!

قوله عليه السلام «أنا صاحب الرجعات والكرات» أي الرجعات الى الدنيا والدولة: الغلبة، أي أنا صاحب الغلبة في الحروب، أو المعنى أنه كان دولة كل ذي دولة من الأنبياء والأوصياء بسبب أنوارنا، أو كان غلبتهم على الاعدى بالتوسل بنا كما دلت عليه الاخبار الكثيرة، أو المعنى أن لي علم كل كررة، و علم كل دولة، منه رحمه الله

Note: *He^{-asws}, greetings be upon him^{-asws}, said: 'I^{-asws} am Master of the Raj'ats (returns) and the repetitions' – i.e. the returns to the world. And the government, is the overcoming, i.e. 'I^{-asws} am Master^{-asws} of the overcoming upon the people who had overcome in the wars. Or the meaning is that there would be a government for every one from the Prophets and the successors^{-as} by the cause of our^{-asws} Noor. Or their^{-as} overcoming upon the enemies by the means with us^{-asws} just as a lot of Ahadith have pointed upon. Or the meaning is: 'There is knowledge for me^{-asws} of every repetition (Raj'at), and knowledge of every government from it'. May Allah^{-azwj} have Mercy on him.*

وَ أَنَا فَرْنُ مِنْ حَدِيدٍ وَ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ صَ أَنَا أَمِينُ اللَّهِ وَ حَازِهُ وَ عَيْنِهُ سِرِّهُ وَ جَحَابُهُ وَ مِيزَانُهُ وَ صِرَاطُهُ وَ أَنَا الْحَاشِرُ إِلَى اللَّهِ وَ أَنَا كَلِمَةُ اللَّهِ الَّتِي يَجْمِعُ بِهَا الْمُفْتَرَقَ وَ يُنْرِقُ بِهَا الْمُجْتَمِعَ

And I^{-asws} am a fortress of iron, and I^{-asws} am a servant of Allah^{-azwj} and brother^{-asws} of Rasool-Allah^{-saww}! I^{-asws} am a trustee of Allah^{-azwj}, and His^{-azwj} treasurer, and receptacle of His^{-azwj} secrets, and His^{-azwj} Veil, and His^{-azwj} Face, and His^{-azwj} Path, and His^{-azwj} Scale, and I^{-asws} am the usherer to Allah^{-azwj}, and I^{-asws} am the Word of Allah^{-azwj} by which He^{-azwj} will Gather the separated ones and Separate the gathered ones by it.

وَ أَنَا أَسْمَاءُ اللَّهِ الْحَسَنَىٰ وَ أَنْشَأْتُهُ الْعَلْيَا وَ آتَيْتُهُ الْكُبَرَىٰ وَ أَنَا صَاحِبُ الْجَنَّةِ وَ أَنْسَكْنُ أَهْلَ الْجَنَّةِ وَ إِلَيَّ تَرْوِيعُ أَهْلِ الْجَنَّةِ
وَ إِلَيَّ عَذَابُ أَهْلِ النَّارِ وَ إِلَيَّ إِيَّا بُنْتِ الْخَلْقِ جَمِيعًا

And I^{-asws} am the beautiful Names of Allah^{-azwj} and His^{-azwj} lofty Examples and His^{-azwj} greatest signs, and I^{-asws} am Master^{-asws} of the Paradise and the Fire. I^{-asws} shall settle the people of the Paradise into the Paradise, and I^{-asws} shall settle the people of the Fire into the Fire, up to me^{-asws} are the marriages of the people of Paradise, and up to me^{-asws} is punishing the people of the Fire, and up to me^{-asws} is the return of all the creatures.

وَ أَنَا الْإِيَّاُ الَّذِي يَنْبُوْبُ إِلَيْهِ كُلُّ شَيْءٍ بَعْدَ الْفَضَاءِ وَ إِلَيَّ حِسَابُ الْخَلْقِ جَمِيعًا وَ أَنَا صَاحِبُ الْهَبَاتِ وَ أَنَا الْمُؤَذِّنُ عَلَى الْأَعْرَافِ -

And I^{-asws} am the return which all things would be returning to after the Decree, and up to me^{-asws} is the Reckoning of all the creatures, and I^{-asws} am Master^{-asws} of the gifts, and I^{-asws} am the proclaimer (Muezzin) upon the heights!

روى الصدوق في المعاني ص 59 بإسناده عن جابر الجعفي، عن أبي جعفر عليه السلام قال خطب أمير المؤمنين بالكوفة من صرفة من النهروان- و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا والآخرة قال الله عز و جل آ« فَأَنَّ مُؤَذِّنَ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الطَّالِبِينَ» E أنا ذلك المؤذن و قال آ« وَ أَذَانٌ مِّنَ اللَّهِ وَ رَسُولِهِ» E فانا ذلك الاذان.

Note: Al-Sadouq reported in 'Al-Ma'any', P 59, by his chain from Jabir Al-Jufi, from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} addressed at Al-Kufa on his leaving from Al-Nahrwan' – and he mentioned the sermon in which he^{-asws} said: 'I^{-asws} am the Muezzin (proclaimer) in the world and the Hereafter! Allah^{-azwj} Mighty and Majestic Said: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].** I^{-asws} am that proclaimer! And He^{-azwj} Said: 'And He^{-azwj} Said 'And a proclamation from Allah and His Rasool [9:3]. So I^{-asws} am that 'Azan (proclamation)'.

وَ أَنَا بَارِزُ السَّمَاءِ أَنَا ذَائِبُ الْأَرْضِ وَ أَنَا قَسِيمُ النَّارِ -

And I^{-asws} am the remarkable sun, and I^{-asws} am the walker of the earth, and I^{-asws} am distributor of the Fire.

و في حديث علي عليه السلام: أنا قسيم النار» يعني أنه يقول للنار: هذا الكافر لك و هذا المؤمن لي.

Note: And in a Hadith of Ali^{-asws}: 'I^{-asws} am distributor of the Fire' – meaning he^{-asws} would be saying to the Fire: 'This Kafir is for you, and this Momin is for me^{-asws}!'

وَ أَنَا حَارِنُ الْجِنَانِ وَ صَاحِبُ الْأَغْرَافِ -

And I^{-asws} am treasurer of the Gardens and Master^{-asws} of the heights.

فقد روی في المجمع عن الحاکم الحسکانی بایسناده رفعه الى الأصیغ بن نباتة قال: كنت جالسا عند علیٰ عليه السلام فأتاه ابن الكواه فسألہ عن هذه الآية فقال: ويحك يا بن الكواه نحن نقف يوم القيمة بين الجنة و النار فمن نصرنا عرفناه بسيماه فأدخلناه الجنة، و من أغضنا عرفناه بسيماه فأدخلناه النار.

Note: It has been reported in 'Al Majma'a', from Al Hakim Al Haskany, by his chain raising it to Al Asbagh Bin Nubata who said, 'I was seated in the presence of Ali^{-asws}. Ibn Al Kawa came to him^{-asws} and asked him^{-asws} about this Verse. He^{-asws} said: 'Woe be to you, O Ibn Al Kawa! On the Day of Qiyamah, we^{-asws} will be standing between the Paradise and the Fire. The one who would have helped us^{-asws}, we^{-asws} shall recognise him with his marking and enter him into the Paradise, and the one who would have hated us^{-asws}, we shall enter him into the Fire'.

وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ يَعْشُوبُ الْمُتَقِّيِّينَ وَ آيَةُ السَّابِقِينَ وَ لِسَانُ النَّاطِقِينَ وَ حَامِلُ الْوَصِيَّنَ وَ وَارِثُ النَّبِيَّنَ وَ خَلِيقُهُ زَيْنُ الْعَالَمِينَ وَ صِرَاطُ رَبِّيِّ الْمُسْتَقِيمِ
وَ فُسْطَاطُهُ وَ الْحَجَّةُ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِمَا وَ مَا بِيَنْهُمَا

And I^{-asws} am Emir of the Momineen, and leader of the pious, and sign of the preceding ones, and tongue of the speakers, and last of the successors^{-asws}, and inheritor of the Prophets^{-as}, and caliph of Lord^{-azwj} of the worlds, and Path of my^{-asws} Lord^{-azwj}, the straight, and His^{-azwj} Pavilion, and the Divine Authority upon the people of the skies and the earths and whatever is in these, and whatever is between these.

وَ أَنَا الَّذِي اخْتَجَّ اللَّهُ بِهِ عَلَيْكُمْ فِي اِبْدَاءِ خَلْقِكُمْ وَ أَنَا الشَّاهِدُ يَوْمَ الدِّينِ وَ أَنَا الَّذِي عَلِمْتُ عِلْمَ الْمُتَبَايَا وَ الْبَلَايَا وَ الْفَضَايَا وَ فَصْلِ الْحِيطَابِ وَ الْأَنْسَابِ
وَ اسْتَحْفَظْتُ آيَاتِ النَّبِيَّنَ الْمُسْتَحْفَظِينَ وَ أَنَا صَاحِبُ الْعَصَمَ وَ الْمِيسَمَ -

And I^{-asws} am the one whom Allah^{-azwj} had Argued with upon you all in the beginning of your creation, and I^{-asws} am the witness on the Day of religion, and I^{-asws} am the one who knows the knowledge of the deaths, and the afflictions and the decrees, and the decisive address, and the lineages, and I^{-asws} have preserved the signs of the Prophets^{-as}, the hidden, the memorised, and I^{-asws} am owner of the staff and the branding.

إشارة الى انه صلوات الله عليه دابة الأرض، وقد روی الطبرسي في تفسيره ج 7 ص 347 و الزمخشري في الكشاف ج 2 ص 370 عن حذيفة، عن النبي صلى الله عليه و آله

Note: And indication to that he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, is walker of the earth (Dabbat Al-Arz), and it has been reported by Al Tabarsee in his Tafseer V 7 P 347, and Al Zamakhshari in 'Al Kashaf' V 2 P 370, from Huzeifa, from the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}.

قال: دابة الأرض طولها ستون ذراعا لا يدركها طالب، ولا يفوتها هارب فقسم المؤمن بين عينيه و تكتب «مؤمن» و تسم الكافر بين عينيه و تكتب «كافر» و معها عصا موسى و خاتم سليمان، فتجلو وجه المؤمن بالعصا و تختن أنف الكافر بالخاتم، حتى يقال: يا مؤمن و يا كافر.

He^{-saww} said: 'Walker of the earth, its length would be of sixty cubits. Neither will a seeker reach him nor with a fleer escape him. He will brand the Momin in between his eyes and write: 'Momin', and he will brand the Kafir between his eyes and write: 'Kafir', and with him would be the staff of Musa^{-as} and ring of Suleyman^{-as}'. He will clear the face of the Momin with the staff and seal the nose of the Kafir with the ring, until it would be said, 'Momin', and 'Kafir'.

وَ أَنَا الَّذِي سُجِّرْتُ لِي السَّحَابُ وَ الرَّعْدُ وَ الْبَرْقُ وَ الظُّلْمُ وَ الْأَئْوَارُ وَ الْبَرَاحُ وَ الْبَحَارُ وَ النُّجُومُ وَ الشَّمْسُ وَ الْقَمَرُ أَنَا الْفَرْنُ الْخَرِيدُ

And I^{-asws} am the one who, the clouds would be subservient to me^{-asws}, and the thunder, and the lightning, and the darkness, and the lights, and the winds, and the mountains, and the oceans, and the stars, and the sun, and the moon! I^{-asws} am the fort of iron.

شبه عليه السلام نفسه بالحصن من الحديد لمناعته و رزانته و حمايته للخلق:

Note: He^{-asws}, may the greetings be upon him^{-asws}, likened himself^{-asws} with the fortress of iron for its impregnability, and its robustness, its protection of the people.

وَ أَنَا فَارُوقُ الْأُمَّةِ وَ أَنَا الْهَادِي وَ أَنَا الَّذِي أَخْصَيْتُ كُلَّ شَيْءٍ عَدَدًا بِعِلْمِ اللَّهِ الَّذِي أَوْدَعَنِيهِ وَ يُسَرِّهِ الَّذِي أَسْرَهَ إِلَى مُحَمَّدٍ صَ وَ أَسْرَهُ الَّتِي صَ إِلَيَّ وَ أَنَا الَّذِي أَخْلَقْتُ رَبِّي أَسْمَهُ وَ كَلِمَتَهُ وَ حِكْمَتَهُ وَ عِلْمَهُ وَ فَهْمَهُ

And I^{-asws} am distinguisher of the community, and I^{-asws} am the guide, and I^{-asws} am the one who enumerates all things by number by the Knowledge of Allah^{-azwj} which He^{-azwj} has Entrusted me^{-asws}, and by His^{-azwj} secret which Muhammad^{-saww} had divulged to me^{-asws}, and I^{-asws} am the one who my^{-asws} Lord^{-azwj} Released to me^{-asws} His^{-azwj} Name, and His^{-azwj} Wisdom, and His^{-azwj} Knowledge, and His^{-azwj} understanding!

يَا مَعْشِرَ النَّاسِ اسْأَلُوكُمْ قَبْلَ أَنْ تُفْعَلُوكُمُ اللَّهُمَّ إِنِّي أَشْهُدُكَ وَ أَسْتَغْفِرُكَ عَلَيْهِمْ وَ لَا حُوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ مُتَّبِعُينَ أَمْرُكُ.

O community of people! Ask me^{-asws} before you lose me^{-asws}! O Allah^{-azwj}! I^{-asws} Keep You^{-azwj} as Witness and seek Your^{-azwj} Assistance against them, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and the Praise is for Allah^{-azwj}, following His^{-azwj} Commands".²²

21- شي، تفسير العياشي عن صالح بن ميسع قال: سأله أبو جعفر عن قول الله و له أسلم من في السموات والأرض طوعاً و كزها

Tafseer Al Ayyashi – From Salih Bin Meesam who said,

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj}: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83].**

قَالَ ذَلِكَ حِينَ يَقُولُ عَلَيْهِ عَنْ أَوَّلِ النَّاسِ يَكْنِدُونَ الْأَيْتَ وَ أَقْسَمُوا بِاللَّهِ جَهَنَّمَ لَا يَبْعَثُ اللَّهُ مَنْ يَمْوَثُ بِلِي وَعْدًا عَلَيْهِ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ إِلَى قَوْلِهِ كَاذِبٌ.

He^{-asws} said: 'That is when Ali^{-asws} said: 'I^{-asws} am foremost of the people with this Verse: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]** – up to His^{-azwj} Words: **lying [16:39]**'.²³

²² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 20

²³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 21

22- لي، الأمازي للصدوق ابن الوليد عن الصفار عن ابن عيسى عن علي بن الحكيم عن عامر بن معقل عن أبي حمزة الثمالي عن أبي جعفر ع قال: قَالَ لِي يَا أَبَا حَمْزَةَ لَا تَصْنَعُوا عَلَيْهَا دُونَ مَا وَضَعَهُ اللَّهُ وَ لَا تَرْفَعُوهَا عَلَيْهَا فَوْقَ مَا رَفَعَهُ اللَّهُ كَفَى بِعِلْمِي أَنْ يَقَاتِلَ أَهْلَ الْكَرْبَلَةِ وَ أَنْ يُرْوَجَ أَهْلَ الْجَنَاحِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Aamir Bin Ma'qir, from Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Abu Hamza! Do not place Ali^{-asws} below what Allah^{-azwj} has Placed him^{-asws}, and do not raise Ali^{-asws} above what Allah^{-azwj} has Raised him^{-asws}. It suffices with Ali^{-asws} that he^{-asws} will fight the people of the return (Raj'at) and get the people of Paradise to be married''.²⁴

23- فس، تفسير القمي أَبِي عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا مِّنْ لَدُنْ آدَمَ فَهَلْمَ حِرَّا إِلَّا وَ يَرْجِعُ إِلَى الدُّنْيَا وَ يَنْصُرُ أَمِيرَ الْمُؤْمِنِينَ عَ وَ هُوَ قَوْلُهُ لَئِلَّا مَنْ يُهْبَطُ إِلَيْهِ مِنْ سُلْطَانِ رَبِّهِ يُرْجَعُ إِلَيْهِ صَوْنُهُ وَ لَتَنْصُرُنَ أَمِيرَ الْمُؤْمِنِينَ .

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

'From Abu Abdullaah^{-asws} having said: 'Allah^{-azwj} has not sent any Prophet^{-as} since Adam^{-as} and so on except and he^{-as} will return to the world and help Amir Al-Momineen^{-asws}, and it is His^{-azwj} Word: **you must believe in him [3:81]** – meaning Rasool-Allah^{-saww}, and you^{-as} will help Amir Al-Momineen^{-asws}'.²⁵

24- فس، تفسير القمي وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا فَإِنَّهُ رُوَيَ أَنَّ رَسُولَ اللَّهِ صَ إِذَا رَجَعَ آمَنَ بِهِ النَّاسُ كُلُّهُمْ .

Tafseer Al-Qummi – ***And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]*** – It is reported that when Rasool-Allah^{-saww} returns, the people would believe in him^{-saww}, all of them''.²⁶ (This is an opinion)

قَالَ وَ حَدَّثَنِي أَبِي عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ شَيْعَمَانَ بْنِ دَاؤِدَ الْمِنْعَرِيِّ عَنْ أَبِي حَمْزَةَ عَنْ شَهْرَ بْنِ حَوْشَبٍ قَالَ: قَالَ لِي الْحَجَّاجُ يَا شَهْرُ آتِيَّ فِي كِتَابِ اللَّهِ قَدْ أَغْبَيْنِي فَقُلْتُ أَهْبِهُ الْأَمِيرَ أَتَيْهُ هِيَ فَقَالَ قَوْلُهُ وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَ اللَّهُ لَيْسَ بِالْأَمْرِ بِالْيَهُودِيِّ وَ التَّصْرِيِّ فَتَضَرُّبُ عَنْهُمْ أَرْمَفْهُ بِعَيْنِي فَمَا أَرَاهُ يُعْرِكُ شَفَّيَّهُ حَتَّى يُحْمَلَ

He said, 'And it is narrated to me by my father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abu Hamza, from Shahr Bin Hawshab who said,

'Al-Hajjaj said to me, 'O Shahr! There is a Verse in the Book of Allah^{-azwj} which has fatigued me'. I said, 'O you Emir! Which Verse is it?' He said, 'His^{-azwj} Words ***And there is none from the People of the Book except that he would believe in him before his death [4:159]***. By Allah^{-azwj}! I shall order with the Jews and the Christians and strike his neck off! Then I shall look at him with my eyes. I will not see him moving his lips until he is carried off (dead)'.

²⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 22

²⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 23

²⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 24 a

فَقُلْتُ أَصْلَحَ اللَّهُ الْأَمِيرُ لَئِنْ عَلَىٰ مَا تَأْوِلُتَ قَالَ كَيْفَ هُوَ قُلْتُ إِنَّ عِسَىً يَنْبُلُ قَبْلَ يَوْمِ الْقِيَامَةِ إِلَى الدُّنْيَا فَلَا يَئْقُنُ أَهْلُ مَلَكَ يَهُودِيٍّ وَ لَا غَيْرُهُ إِلَّا أَمْرٌ
بِهِ قَبْلَ مَوْتِهِ وَ يُصَلِّي خَلْفَ الْمَهْدِيِّ

I said, ‘May Allah^{-azwj} Keep the emir well! It isn’t upon what you are interpreting it as!’ He said, ‘How is it?’ I said, ‘Isa^{-as} will descend to the world before the Day of Qiyamah, so there will neither remain any people of the nation of the Jews nor others except he would believe in him^{-as} before his death, and he^{-as} will pray Salat behind Al-Mahdi^{-ajfi}.²⁷

قَالَ وَيَخْلُكَ أَئِ لَكَ هَذَا وَ مِنْ أَئِنْ چَفْتَ بِهِ فَقُلْتُ حَدَّنَتِي يَهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ الْمُسْتَنْبِينَ بْنُ عَلَيٍّ بْنُ أَبِي طَالِبٍ عَ فَقَالَ چَفْتَ وَ اللَّهُ يَعْلَمُ مِنْ عَيْنِ صَافِيَّةِ.

He said, ‘Woe be to you! From where is this for you, and from where have you come with it?’ I said, ‘It is narrated to me by Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He said, ‘By Allah^{-azwj}! You have come with it from a clear spring!’²⁷

25- فَسَ، تَفْسِيرُ الْقَمِيِّ بْنِ كَذَبَنَوْا بِمَا لَمْ يُجْعِلُوهُ يَعْلَمُهُ وَ لَمَّا يَأْتِهِمْ تَأْوِيلُهُ - أَئِنْ لَمْ يَأْتِهِمْ كَذَبَنَكَذَبَتِ الْأَدِيَّنَ مِنْ قَبْلِهِمْ قَالَ تَبَرَّكَتِ الْرَّجْعَةُ كَذَبَنَوْا
بِهَا أَئِنَّهَا لَا تَكُونُ ثُمَّ قَالَ وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ.

Tafseer Al-Qummi - ***But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]*** – i.e. Its interpretation has not come to them, ***similar to that belied those from before them, so look how was the end result of the unjust ones [10:39]***. He said, ‘It was Revealed regarding the Raj’at (return). They belied it that it would not be happening. Then He^{-azwj} Said: ***And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]***'.²⁸ (An opinion)

26- فَسَ، تَفْسِيرُ الْقَمِيِّ وَ لَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ آلَ مُحَمَّدٍ حَفَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا لَأَفْتَدَتِ يَهُ فِي ذَلِكَ الْوَقْتِ يَعْنِي الرَّجْعَةِ.

Tafseer Al Qummi –

And even if for every soul - who had oppressed the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights - ***was to be whatever is in the earth*** – all - ***in order to ransom itself with it. [10:54]*** – during that time, meaning Al-Raj’at'.²⁹ (An opinion)

27- فَسَ، تَفْسِيرُ الْقَمِيِّ وَ حَشِرْنَاهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ أَحَدًا سُلَيْلُ الْإِمَامُ أَبُو عَبْدِ اللَّهِ عَنْ قَوْلِهِ وَ يَوْمَ حَشِرُّ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يَقُولُ النَّاسُ فِيهَا
فُلْثُ يَقُولُونَ إِنَّهَا فِي الْقِيَامَةِ

Tafseer Al Qummi –

and We will Gather them, so We will not Leave anyone of them [18:47] – The Imam^{-asws} Abu Abdullah^{-asws} was asked about His^{-azwj} Words: ***And on the Day We will Gather batches from every community, [27:83]***, he^{-asws} said: ‘What the people saying regarding it?’ I said, ‘They are saying it is regarding the Qiyamah’.

²⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 24 b

²⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 25

²⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 26

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمْسَكْتُ اللَّهَ فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ بَرَكْتُ الْبَاقِينَ إِذَا ذَلَّكُ فِي الرَّجْعَةِ فَأَمَّا آئِهُ الْقِيَامَةِ فَهَذِهِ وَ حَشِّنَاهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ أَحَدًا إِلَى قَوْلِهِ مَوْعِدًا.

Abu Abdullah^{-asws} said: ‘Will Allah^{-azwj} be Gathering batches from every community and leave the remainder? But rather, that is regarding the Raj’at. As for the Verse of Qiyamah, it is this: ***and We will Gather them, so We will not Leave anyone of them [18:47]*** – up to His^{-azwj} Words: ***appointment for you all! [18:48]***'.³⁰

28- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنُ حُمَّادَ عَنْ عُمَرَ بْنِ حُمَّادٍ عَنْ عَبْدِ الْعَزِيزِ عَنْ إِبْرَاهِيمَ بْنِ الْمُسْتَبِيرِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ فُلِثٌ لَّا يَبِعْدُ اللَّهُ عَ قَوْلُ اللَّهِ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا قَالَ هِيَ وَ اللَّهُ لِلنَّصَابِ

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Ibrahim Bin Al Mustaneer, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘Words of Allah^{-azwj}: ***then surely for him would be a straitened life [20:124]***. He^{-asws} said: ‘By Allah^{-azwj}! It is for the Nasibis (hostile ones to Ahl Al-Bayt^{-asws} and their followers^{-asws})’.

قَالَ جَعَلْتُ فِدَاكَ قَدْ رَأَيْنَاهُمْ دَهْرُهُمُ الْأَطْوَلُ فِي كِفَائِيَّةٍ حَتَّىٰ مَا تُوا

He (the narrator) said, ‘May I be sacrificed for you^{-asws}! We have seen them in their long lives being in sufficiency until they die’!

قَالَ ذَاكَ وَ اللَّهُ فِي الرَّجْعَةِ يَأْكُلُونَ الْعَدِيرَةَ.

He^{-asws} said: ‘By Allah^{-azwj}! That is regarding the Raj’at. They would be eating the excrement’.³¹

29- فس، تفسير القمي قَوْلُهُ وَ حِرَامٌ عَلَىٰ قَرْبَةٍ أَهْلَكْنَاهَا أَهْمَنْ لَا يَرْجِعُونَ - فَإِنَّهُ حَدَّنِي أَبِي عَنِ ابْنِ سَيَّانٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدٌ بْنٌ مُشَلِّمٌ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ عَ قَالَ كُلُّ قَرْبَةٍ أَهْلَكَ اللَّهُ أَهْلَكَهُ بِالْعَذَابِ لَا يَرْجِعُونَ فِي الرَّجْعَةِ فَهَذِهِ الْأَيُّهُ مِنْ أَعْظَمِ الدَّلَالَاتِ فِي الرَّجْعَةِ لِأَنَّ أَخَدَ مِنْ أَهْلِ الْإِسْلَامِ لَا يُنْكِرُ أَنَّ النَّاسَ كُلُّهُمْ يَرْجِعُونَ إِلَى الْقِيَامَةِ مِنْ هَذِكَ وَ مَنْ لَمْ يَهْلِكْ فَقَوْلُهُ لَا يَرْجِعُونَ عَنِي فِي الرَّجْعَةِ فَأَمَّا إِلَى الْقِيَامَةِ يَرْجِعُونَ حَتَّىٰ يَدْخُلُوا النَّارَ.

Tafseer Al Qummi –

His^{-azwj} Words: ***And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]*** – It is narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} and Abu Ja’far^{-asws} both having said: ‘Every town Allah^{-azwj} Destroyed by the Punishment will not be returning during the Raj’at. So, this Verse is from the mightiest evidence regarding the Raj’at because anyone from the people of Al-Islam cannot deny that the people, all of them would be returning during the Qiyamah, the ones destroyed, and the

³⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 27

³¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 28

ones not destroyed. So His^{-azwj} Words: ***they will not be returning [21:95]*** – meaning during the Raj'at. As for to the Qiyamah, they will be returning until they enter the Dire".³²

30- فس، تفسير القمي أَبِي عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي مُوسَى الْمُؤْمِنِينَ عَوْهُو نَائِمٌ فِي الْمَسْجِدِ قَدْ جَمَعَ رَمَلًا وَوَضَعَ رَأْسَهُ عَلَيْهِ فَحَرَّكَهُ بِرِجْلِهِ ثُمَّ قَالَ قُمْ يَا دَابَّةَ اللَّهِ

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} ended to Amir Al-Momineen^{-asws} and he^{-asws} was taking a nap in the Masjid, having had collected the sand and placed his^{-asws} head upon it (as a pillow). He^{-saww} (Rasool Allah) moved him^{-asws} by his^{-saww} leg, then said: 'Arise, O walker of Allah^{-azwj}!'

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ أَسْتَدِي بَعْضُنَا بَعْضًا يَخْدَأُ الْإِسْمَ

A man from his^{-saww} companions said: 'O Rasool-Allah^{-saww}! Can we name each other with this name?'

فَقَالَ لَا وَاللَّهِ مَا هُوَ إِلَّا لَهُ خَاصَّةٌ وَهُوَ الدَّائِيَّ الَّتِي ذَكَرَ اللَّهُ فِي كِتَابِهِ وَإِذَا وَقَعَ الْقُولُ عَلَيْهِمْ أَخْرَجْنَاهُمْ ذَابِهَ مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِإِيمَانِنَا لَا يُوقِنُونَ

He^{-asws} said: 'No, by Allah^{-azwj}! It is not, except for him^{-asws} especially, and he^{-asws} is the walker who is mentioned in His^{-azwj} Book: ***And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]***'.

ثُمَّ قَالَ يَا عَلَيِّ إِذَا كَانَ آخِرُ الزَّمَانِ أَخْرَجْنَاهُ اللَّهُ فِي أَحْسَنِ صُورَةٍ وَمَعَكُمْ مِيسَنْ تَسِمُ بِهِ أَعْدَاءَكُمْ

Then he^{-saww} said: 'O Ali^{-asws}! When it will be the end of times, Allah^{-azwj} will Bring you^{-asws} forth in an excellent image and with you^{-asws} will be a branding iron you^{-asws} will be branding your^{-asws} enemies with'.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ عِنْ أَنَّ الْعَامَّةَ يَقُولُونَ هَذِهِ الْآيَةُ إِنَّمَا تُكَلِّمُهُمْ -

The man said to Abu Abdullah^{-asws}, 'The general Muslims are saying this Verse is rather their being spoken to (by Allah^{-azwj})'.

فَقَالَ أَبُو عَبْدِ اللَّهِ كَلَمَهُمُ اللَّهُ فِي ثَارِ جَهَنَّمَ إِنَّمَا هُوَ تُكَلِّمُهُمْ مِنَ الْكَلَامِ وَالْتَّلِيلِ عَلَى أَنَّهُمْ فِي الرَّجْعَةِ قَوْلُهُ وَيَوْمَ تَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مَعْنَى يُكَذِّبُ بِإِيمَانِنَا فَهُمْ يُوَزَّعُونَ حَتَّى إِذَا جَاؤُوكُمْ قَالُوكُمْ إِنَّكُمْ دَيْنُكُمْ وَلَمْ تُحِيطُوا بِهِ عِلْمًا مَمَّا ذَكَرْنَا تَعْمَلُونَ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} would Speak to them in the Fire of Hell. But rather, He^{-azwj} it is their being spoken to from the talk, and the evidence upon that this is regarding the Raj'at are His^{-azwj} Words: ***And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83] Until when they***

³² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 29

come, He will say: "Did you belie My Signs while you had no comprehensive knowledge of them? Or what was it that you did?" [27:84].

قَالَ الْآيَاتُ أَمِيرُ الْمُؤْمِنِينَ وَالْأَئِمَّةُ عَ

He^{-asws} said: 'The Signs are Amir Al-Momineen^{-asws} and the Imams^{-asws}'.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ عِنْ إِنَّ الْعَامَّةَ تَرْعُمُ أَنَّ قَوْلَهُ وَ يَوْمَ تَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا عَنِ الْقِيَامَةِ

The man said to Abu Abdallah^{-asws}, 'The general Muslims are alleging that His^{-azwj} Words: **And on the Day We will Gather batches from every community, [27:83]**, its meaning is regarding Qiyamah!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عِنْ فَيَخْشُرُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ يَدْعُ الْبَاقِينَ لَا وَ لَكِنَّهُ فِي الرَّجْعَةِ وَ أَمَّا آيَةُ الْقِيَامَةِ وَ حَسْرَتِهِمْ فَلَمْ تُعَادِرْ مِنْهُمْ أَحَدًا.

Abu Abdallah^{-asws} said: 'Allah^{-azwj} will Gather on the Day of Qiyamah, batches from every community, and leave the remainder? No, but it is regarding the Raj'at. And as for the Verse regarding the Qiyamah: **and We will Gather them, so We will not Leave anyone of them [18:47]**'.³³

حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي أَبْنُ أَبِي عُمَيْرٍ عَنِ الْمُفْضَلِ عَنْ أَبِي عَبْدِ اللَّهِ عِنْ فَيَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ لَيْسَ أَحَدٌ مِنَ الْمُؤْمِنِينَ قُتِلَ إِلَّا يُرِيَعُ حَتَّى يَمُوتُ وَ لَا يَرْجِعُ إِلَّا مِنْ مَحْضِ الْإِيمَانِ مَحْضًا أَوْ مَحْضَ الْكُفْرِ مَحْضًا

It is narrated to me by my father. He said, 'It is narrated to me by Umeyr, from Al Mufazzal,

'From Abu Abdallah^{-asws} regarding His^{-azwj} Words: **And on the Day We will Gather batches from every community, [27:83]**. He^{-asws} said: 'There isn't anyone from the Momineen who is killed, except he will return until he dies, and there will not be returning except one who is of pure Eman purely, or pure Kufr purely'.

قَالَ أَبُو عَبْدِ اللَّهِ عِنْ فَالرَّجُلِ لِعَمَّارِ بْنِ يَاسِرٍ يَا أَبَا الْيَظَاطَنِ آيَةٌ فِي كِتَابِ اللَّهِ قَدْ أَفْسَدَتْ قَلْبِي وَ شَكَّتْنِي قَالَ عَمَّارٌ وَ أَيَّهُ آيَةٌ هِيَ قَالَ قَوْلُ اللَّهِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَائِيَةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ الْآيَةَ فَأَيَّهُ دَائِيَةُ هَذِهِ

Abu Abdallah^{-asws} said: 'A man said to Ammar Bin Yasser^{-ra}, 'O Abu Al Yaqzan! There is a Verse in the Book of Allah^{-azwj} which has corrupted by heart and made me doubt'. Ammar^{-ra} said, 'And which Verse is it?' He said, 'Words of Allah^{-azwj}: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]** – the Verse. So which walker is this?'

قَالَ عَمَّارٌ وَ اللَّهُ مَا أَجْلِسَ وَ لَا أَكُلُّ وَ لَا أَشْرُبُ حَتَّى أُرِيَكُهَا فَجَاءَ عَمَّارٌ مَعَ الرَّجُلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَأْكُلُ تَمَرًا وَ زُنْدًا فَقَالَ يَا أَبَا الْيَظَاطَنِ هَلْمَ فَجَلَسَ عَمَّارٌ وَ أَقْبَلَ يَأْكُلُ مَعَهُ فَتَعَجَّبَ الرَّجُلُ مِنْهُ

Ammar^{-ra} said, 'By Allah^{-azwj}! I^{-ra} will neither eat, nor drink, until I^{-ra} show it to you'. So Ammar^{-ra} came with the man to Amir Al-Momineen^{-asws}, and he^{-asws} was eating dates and butter. He^{-asws}

³³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 30 a

said: 'O Abu Yaqzan! Come'. Ammar^{-ra} sat down and went on to eat with him^{-asws}. The man was surprised from him.

فَلَمَّا قَامَ عَمَّارٌ قَالَ الرِّجْلُ سُبْحَانَ اللَّهِ يَا أَيُّ الْيَقْظَانِ حَلَقْتُ أَنْكَلَ لَا تَأْكُلُ وَ لَا تَشْرُبُ وَ لَا تَجْلِسُ حَتَّى تُرِيكُهَا إِنْ كُنْتَ تَعْقِلُ.

When Ammar^{-ra} stood up, the man said, 'Glory be to Allah^{-azwj}, O Abu Yaqzan! You had vowed that you will neither eat nor drink nor sit down until you show it!' Ammar^{-ra} said, 'I^{-ra} have showed it to you, if only you would use your intellect'.³⁴

31- فس، تفسير القمي سيريكم آياته تتغزلا - قال أمير المؤمنين و الآئمة ع إذا رجعوا يغزفونهم أعداؤهم إذا رأواهم والدليل على أن الآيات لهم الآئمة قول أمير المؤمنين صلوات الله عليه ما لله آية أعظم مني فإذا رجعوا إلى الدنيا يغزفونهم أعداؤهم إذا رأواهم في الدنيا.

Tafseer Al Qummi –

He will Show you His Signs, so you will recognise them, [27:93]. He said, 'Amir Al-Momineen^{-asws} and the Imams^{-asws}. When they^{-asws} return, their^{-asws} enemies would recognise them^{-asws} when they see them^{-asws}, and it evidences upon that the signs, these are the Imams^{-asws}. The words of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'There is no sign of Allah^{-azwj} mightier than me^{-asws}!' So when they^{-asws} return to the world their^{-asws} enemies would recognise them^{-asws} when they see them^{-asws} in the world".³⁵ (argumentation by Ali Bin Ibrahim)

32- فس، تفسير القمي طسم تلك آيات الكتاب المبين لهم خطاب نبيه ص ف قال نثروا عليك يا محمد من نبي موسى و فرعون بالحق لقوم يؤمرون إن فرعون علا في الأرض و جعل أهلها شيئاً يستضعف طائفة إلى قوله يذبح أبناءهم و يستحبني نساءهم إله كان من المفسدين

Tafseer Al Qummi –

'Ta Sin Meem [28:1] These are the Verses of the Clarifying Book [28:2]. Then He^{-azwj} Addressed His^{-azwj} Prophet^{-saww}. He^{-azwj} Said: **We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:3] Surely, Pharaoh exalted himself in the land and made its people into sects, [28:4]** – up to His^{-azwj} Words: **He slaughtered their sons and let their women live. He was from the mischief makers [28:4].**

أَخْبَرَ اللَّهُ نَبِيَّهُ إِنَّمَا نَالَ مُوسَى وَ أَصْحَابُهُ مِنْ فِرْعَوْنَ مِنْ الْقَتْلِ وَ الظُّلْمِ لِيَكُونُ تَعْرِيَةً لَّهُ فِيمَا يُصِيبُهُ فِي أَهْلِ بَيْتِهِ مِنْ أُمَّتِهِ

Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} with Musa^{-as} and his^{-saww} companions had faced from Pharaoh^{-la}, from the killing and the injustice, to it to be a consolation for him^{-saww} regarding what he^{-saww} among his^{-saww} family^{-asws} faced from his^{-saww} community.

لَمْ يَبْشِرْهُ بَعْدَ تَعْرِيَتِهِ أَنَّهُ يَنْفَضِلُ عَلَيْهِمْ بَعْدَ ذَلِكَ وَ يَجْعَلُهُمْ حُلَفَاءَ فِي الْأَرْضِ وَ أَئِمَّةَ عَلَى أُمَّتِهِ وَ يَرُدُّهُمْ إِلَى الدُّنْيَا مَعَ أَعْدَائِهِمْ حَتَّى يَتَصَفَّفُوا مِنْهُمْ

Then He^{-azwj} Gave him^{-saww} glad tidings after Consoling him^{-saww}, that He^{-azwj} would be Gracing upon them^{-asws} after them and Making them^{-asws} caliphs upon the earth and as Imams^{-asws}

³⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 30 b

³⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 31

upon his^{-saww} community and Return them^{-asws} to the world with their^{-asws} enemies until they retaliate (take revenge) from them.

فَقَالَ وَتُرِيدُ أَنْ تُمْنَى عَلَى الَّذِينَ اسْتَضْعَفُوا فِي الْأَرْضِ وَجَعَلْهُمْ أَبْيَةً وَجَعَلَهُمُ الْوَارِثِينَ وَتُمْكِنُ لَهُمْ فِي الْأَرْضِ وَتُرِي فِي زَعْنَوْنَ وَهَامَانَ وَجُنُودُهُمَا وَهُمْ الَّذِينَ عَصَبُوا آلَ مُحَمَّدٍ حَمَّهُمْ وَقُولُهُ مِنْهُمْ أَيُّ مِنْ آلِ مُحَمَّدٍ مَا كَانُوا يَنْذِلُونَ أَيُّ مِنَ الْقَتْلِ وَالْعَدَابِ

He^{-azwj} Said: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]***, and they are those who usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights. And His^{-azwj} Words: ***from them*** – i.e., from Progeny^{-asws} of Muhammad^{-saww}, ***what they used to beware*** – i.e., from the killing and the torment.

And if these Verses had been Revealed regarding Musa^{-as} and Pharaoh^{-la}, He^{-azwj} would have Said: "We^{-azwj} would Show Pharaoh^{-la} and Hamman^{-la} and their armies what they had been cautious of", i.e., from Musa^{-as}, and He^{-azwj} would not have Said: "From them".

وَلَوْ كَانَتْ هَذِهِ الْأُيُّونَ نَرَكَتْ فِي مُوسَى وَفِرْعَوْنَ لَقَالَ وَتُرِي فِرْعَوْنَ وَهَامَانَ وَجُهُودُهُمَا مِنْهُ مَا كَانُوا يَنْتَرِبُونَ أَيُّ مِنْ مُوسَى وَلَمْ يَكُنْ مِنْهُمْ فَلَمَّا تَقَدَّمَ قَوْلُهُ وَتُرِيدُ أَنْ تُمْنَعَ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَتُجْعَلُهُمْ أَئِمَّةً عَلَيْنَا أَنَّ الْمُخَاطَبَةَ لِلَّهِ ص

When His^{-azwj} Words preceded: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams,*** [28:51], we know that the Address is to the Prophet^{-saww}.

وَمَا وَعَدَ اللَّهُ رَسُولُهُ فَلَمَّا يَكُونُ مِنْ وُلْدِهِ وَإِنَّمَا ضَرَبَ اللَّهُ هَذَا الْمَثَلَ لِمَنْ فِي الْأَرْضِ مِنْ أَنَّهُمْ لَا يَشْعُرُونَ وَجَنِيدَهُ

And whatever Allah^{-azwj} Promised His^{-azwj} Rasool^{-saww}, so rather it would be happening after him^{-saww}, and the Imams^{-asws} would be happening from his^{-saww} sons^{-asws}, and rather Allah^{-azwj} has Struck this example for them regarding Musa^{-as} and the children of Israel, and regarding their^{-asws} enemies with Pharaoh^{-la} and Hamman^{-la} and his^{-la} armies'.

فَقَالَ إِنَّ فِرْعَوْنَ قَاتَلَ بَنِي إِسْرَائِيلَ وَظَلَمُهُمْ فَأَطْفَلَهُمُ اللَّهُ مُوسَى يَغْرِيْعُونَ وَأَصْحَابِهِ حَتَّىٰ أَهْلَكُهُمُ اللَّهُ وَكَذَلِكَ أَهْلَكُهُمُ اللَّهُ وَبَيْتُ رَسُولِ اللَّهِ صَ أَصْنَاعُهُمْ مِنْ أَعْدَاءِهِمْ
الْقَتَّارَةَ وَالْعَصْبَتَ تَمَّ يَعْرِكُهُمُ اللَّهُ وَبِرَدُ أَعْدَاءَهُمْ إِلَى الدُّنْيَا حَتَّىٰ يَقْلُلُهُمْ

He (Ali Bin Ibrahim) said, 'Pharaoh-^{la} killed the children of Israel and oppressed, so Allah-^{azwj} Made Musa-^{as} to be victorious with Pharaoh-^{la} and his-^{la} companions until Allah-^{azwj} Destroyed them. And like that are People-^{asws} of the Household of Rasool-Allah-^{saww}. The killing and the usurpation afflicted them-^{asws} from their-^{asws} enemies. Then Allah-^{azwj} will be Returning them-^{asws} and Returning their-^{asws} enemies to the world, until He-^{azwj} Kills them.

وَقَدْ ضَرَبَ أَمِيرُ الْمُؤْمِنِينَ صَ في أَعْدَائِهِ مَثَلًا مِثْلًا مَا صَرَّبَهُ اللَّهُ لَهُمْ فِي أَعْدَائِهِمْ بِفَرْعَوْنَ وَهَامَانَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ أَوَّلَ مَنْ يَعْتَقِلُ عَلَى اللَّهِ عَزَّ وَجَلَّ

And Amir Al-Momineen^{-asws} had struck an example regarding his^{-asws} enemies like what Allah^{-azwj} had Struck for them with Pharaoh^{-la} and Hamman^{-la}. He^{-asws} said: 'O you people! The first one to rebel against Allah^{-azwj} Mighty and Majestic upon the surface of the earth was Anaq daughter of Adam^{-as}.

خَلَقَ اللَّهُ لَهَا عَشْرِينَ إِصْبَعًا فِي كُلَّ إِصْبَعٍ مِنْهَا طَفْرَانٌ طَوِيلَانٌ كَالْمُنْجَلِبِينَ الْعَظِيمَيْنِ وَ كَانَ مَجْلِسَهَا فِي الْأَرْضِ مَوْضِعَ حَرِيبٍ فَلَمَّا بَعَثَ بَعَثَ اللَّهُ لَهَا أَسْدًا كَالْفَيْلِ وَ ذُبَابًا كَالْحَمَارِ وَ نَسَرًا كَالْحَمَارِ وَ كَانَ ذَلِكَ فِي الْخَلْقِ الْأَوَّلِ فَسَلَطَهُمْ عَلَيْهَا فَقَتَلُوهَا أَلَا وَ قَدْ قَاتَلَ اللَّهُ فِرْعَوْنَ وَ هَامَانَ وَ حَسَفَ يَقَارُونَ

Allah^{-azwj} had Created twenty fingers for her. In each finger from her there were two long nails like the large claws, and her seat in the ground was a place of an acre. When she rebelled, Allah^{-azwj} Sent to her a lion like an elephant (in size), and a wolf like the camel, and an eagle like the donkey, and that was during the first creation. So, they overcame upon her and killed her. Indeed! And Allah^{-azwj} had killed Pharaoh^{-la} and Hamman^{-la}, and there was a submergence with Qaroun^{-la}!

وَ إِنَّمَا هَذَا مَثَلًا لِأَعْدَائِهِ الَّذِينَ عَصَبُوا حَقَّهُ فَأَهْلَكُوكُمُ اللَّهُ

And rather, this is example of his^{-asws} enemies, those who had usurped his^{-asws} rights, so Allah^{-azwj} Destroyed them.

تُمْ قَالَ عَلَيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى أَثْرِ هَذَا الْمَثَلِ الَّذِي ضَرَبَهُ وَ قَدْ كَانَ لِي حَقٌّ حَارَّةُ دُونِي مِنْ مَمْكُنٍ لَهُ وَ لَمْ أَكُنْ أَشْرُكُهُ فِيهِ وَ لَا تَوْبَةَ لَهُ إِلَّا بِكِتَابٍ مُنْزَلٍ أَوْ بِرَسُولٍ مُرْسَلٍ

Then Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said upon the tracks of this except which he^{-asws} had struck: ‘And there was a right for me^{-asws} which he had taken hold of besides me^{-asws}, the one it did not happen to be for him, and I^{-asws} had not participation in it nor was there any repentance for him except with the Revealed Book, or with a Sent Rasool^{-saww}.

وَ أَئِ لَهُ بِالرِّسَالَةِ بَعْدَ مُحَمَّدٍ صَ وَ لَا نَبِيٌّ بَعْدَ مُحَمَّدٍ فَأَئِ يَتُوبُ وَ هُمْ فِي بَرْزَخِ الْقِيَامَةِ غَرَّةُ الْأَمَانِيُّ وَ غَرَّةُ بِاللَّهِ الْغَرُورُ قَدْ أَشْفَى عَلَى جُرُوفِ هَارِ فَأَخْذَرَ فِي نَارِ جَهَنَّمَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And where would there for him any Message after Muhammad^{-saww} and there is no Prophet^{-saww} after Muhammad^{-saww}? So how will they repent, and they are in a purgatory of the Qiyamah, having been deceived by the hopes and the arrogance had deceived them with Allah^{-azwj}? They are overlooking **upon the brink of a cliff, so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]**.

وَ كَذَلِكَ مَثَلُ الْقَائِمِ عِنْ عَيْنِيهِ وَ هَرِيهِ وَ اسْتِبَارِهِ مَثَلُ مُوسَى عَ خَائِفٌ مُسْتَبِرٌ إِلَى أَنْ يَأْذَنَ اللَّهُ فِي حُرُوجِهِ وَ طَلَبَ حَقَّهُ وَ قُتِلَ أَعْدَائِهِ فِي قَوْلِهِ أُذْنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حِقِيقَةٍ

And like that is an example of Al-Qaim^{-ajfj} regarding his^{-ajfj} occultation and his^{-ajfj} war and his^{-ajfj} concealment, an example of Musa^{-as}, fearful, concealing, until Allah^{-azwj} Permits regarding his^{-ajfj} emergence and seek his^{-ajfj} right, and kills his^{-ajfj} enemies, in His^{-azwj} Words: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]. Those who are expelled from their homes without right [22:40]**.

وَ قَدْ ضَرَبَ بِالْحَسَنِيْنَ بْنِ عَلَيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا مَثَلًا فِي بَنِي إِسْرَائِيلَ بِإِذْنِ اللَّهِ مِنْ أَعْدَائِهِمْ حَتَّى قَالَ عَلَيُّ بْنُ الْحَسَنِيْنَ عَلَى لِمَنْهَا بْنُ عَمِّيْرٍ أَصْبَحْنَا فِي قَوْمَيْنَا مِثْلَ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُدَجِّجُونَ أَبْنَاءَنَا وَ يَسْتَحْيُونَ نِسَاءَنَا.

And he^{-asws} struck an example with Al-Husayn^{-asws} Bin Ali^{-asws} regarding the children of Israel by giving them justice from their enemies, when Ali^{-asws} Bin Al-Husayn^{-asws} said to Minhal Bin Amro: ‘Our^{-asws} companions among our^{-asws} people are an example of the children of Israel among the people of Pharaoh^{-la}. They are slaughtering our^{-asws} sons and letting our^{-asws} women live’.³⁶ (Commentary mingled with Ahadith)

33- فس، تفسير القمي أَيِّ عَنِ التَّضْرِيرِ عَنْ بَيْتِي الْحُلَّيِّ عَنْ أَيِّ حَالَلِ الْكَابِلِيِّ عَنْ عَلَيِّ بْنِ الْحُسْنِينِ عِنْ قَوْلِهِ إِنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لَرَدُّكُمْ إِلَى مَعَادٍ قَالَ يَرْجِعُ إِلَيْكُمْ تَبَيَّنَ ص.

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Abdul Hameed Al Taie, from Abu Khalid Al Kabuly,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} regarding His^{-azwj} Words: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**. He^{-asws} said: ‘Your Prophet^{-saww} would be returning to you all!’³⁷

34- فس، تفسير القمي وَ لَنْدِيقَتَهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ قَالَ الْعَذَابُ الرَّجُعَةُ بِالسَّيْفِ وَ مَعْنَى قَوْلِهِ لَعَلَّهُمْ يَرْجِعُونَ أَيْ يَرْجِعُونَ فِي الرَّجُعَةِ حَتَّى يُعَذَّبُوا.

Tafseer Al Qummi –

And We will Make them taste from the smallest Punishment besides the biggest, [32:21]. He said, ‘The smallest punishment is the Raj’at with the sword. And the meaning of His^{-azwj} Words: **perhaps they would be returning [32:21]** – i.e. they would be returning during the Raj’at until they are punished’.³⁸ (Opinion)

35- فس، تفسير القمي فَإِذَا نَزَّلَ بِسَاحِطِهِمْ فَسَاءَ صَبَاعُ الْمُذَدِّرِينَ - يعني العذاب إِذَا نَزَّلَ بَيْنِ أَهْلَةَ وَ أَشْيَاعِهِمْ فِي آخِرِ الزَّمَانِ.

Tafseer Al-Qummi - **But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]** – meaning the Punishment when it befalls the clan of Umayya and their loyalists at the end of times’.³⁹

36- فس، تفسير القمي زَيَّنَا أَمْتَنَا أَشْتَرْتَنَ وَ أَحْبَبْنَا أَشْتَرْتَنَ إِلَى قَوْلِهِ مِنْ سَبِيلٍ قَالَ الصَّادِقُ عَذَابُ ذَلِكَ فِي الرَّجُعَةِ.

Tafseer Al Qummi –

They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11] – Al-Sadiq^{-asws} said: ‘That is regarding the Raj’at’.⁴⁰

³⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 32

³⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 33

³⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 34

³⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 35

⁴⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 36

بيان: أي أحد الإحياءين في الرجعة والآخر في القيامة وإحدى الإمامتين في الدنيا والأخرى في الرجعة وبعض المفسرين صححوا الشتبة بالإحياء في القبر للسؤال والإمامنة فيه ومنهم من حمل الإمامة الأولى على خلقهم ميتين ككوح نطفة.

Explanation: One of the revivals is during the Raj'at and the other is during the Qiyamah, and one of the death is in the world and the other is during the Raj'at; and some of the interpreters (of the Quran) have corrected the duality with the life as being in the grave and the questioning, and the two death in it, and from them is one who carried the first death as being their death at creation, like their being a sperm.

37- فس، تفسير القمي قال عليه بْن إِبْرَاهِيمَ فِي قُوْلِهِ وَ يُرِيكُمْ آيَاتِهِ يَعْنِي أَوْيَرَ الْمُؤْمِنِينَ وَ الْأَئِمَّةَ صَلَواتُ اللَّهِ عَلَيْهِمْ فِي الرَّجْعَةِ فَإِذَا رَأَوْهُمْ قَالُوا آمَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنَا إِمَّا كُنَّا بِهِ مُشْرِكِينَ أَيْ جَحَدْنَا إِمَّا أَشْرَكْنَا هُمْ فَكُمْ يَكُنْ يَنْتَعِنُهُمْ إِعْلَامُهُمْ لَمَّا رَأَوْا بِأَسْنَانِهِمْ قَدْ حَلَّتْ فِي عِبَادِهِ وَ حَسِرَ هُنَالِكَ الْكَافِرُونَ.

Tafseer Al Qummi –

Ali Bin Ibrahim said regarding His^{-azwj} Words: **And He shows you His Signs, [40:81]** – meaning Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} during the Raj'at. When they see them^{-asws} they will say, ‘**We believe in Allah alone and we deny what we had been associating with Him**’ [40:84], i.e we reject what we had been associated with them^{-asws}, **But their Eman wasn't going to benefit them when they saw Our Punishment. (This is a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85])**.⁴¹ (Opinion)

38- فس، تفسير القمي و جعلها كلاماً باقيةً في عقده لعائمه يرجعون يعني فإنكم يرجعون يعني الأئمة إلى الدنيا.

Tafseer Al Qummi –

And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28] – meaning they^{-asws} will be returning, meaning the Imams^{-asws}, to the world”.⁴² (Opinion)

39- فس، تفسير القمي فَارْتَقَبْتَ أَيْ اصْبِرْ يَوْمَ ثَانِي السَّمَاءِ بِدُخَانٍ مُّبِينٍ قَالَ ذَلِكَ إِذَا خَرَجُوا فِي الرَّجْعَةِ مِنَ الْقُبْرِ تَعْشَى النَّاسُ كُلُّهُمُ الظُّلْمَةُ فَيَقُولُوا هَذَا عَذَابُ أَلِيمٍ رَّأَيْنَا أَكْشِفُ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

Tafseer Al Qummi –

So watch out - i.e. be patient - **for the day the sky would come with evident smoke [44:10]**. He said, ‘Then is when they come out from the graves during the Raj'at, all the people would be overwhelmed by the darkness. They would say, (**They would say**), ‘**This is a painful Punishment! [44:11] Our Lord! Remove the Punishment from us, we are Momineen!**’ [44:12].

فَقَالَ اللَّهُ رَدًا عَلَيْهِمْ أَيْ لَهُمُ التَّكْرِي فِي ذَلِكَ الْيَوْمِ وَ قَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ أَيْ رَسُولٌ قَدْ بَيَّنَ لَهُمْ ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوا مَعْلَمٌ بِمَجْتُوْنٍ

⁴¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 37

⁴² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 38

Allah^{-azwj} Rebuted unto them: ***How can there be the Zikr for them*** – during that day - ***and a clarifying Rasool had already come to them [44:13]*** – i.e. a Rasool^{-saww} who had clarified to them, ***Then they turned away from him and said, 'One taught (by others), a madman' [44:14].***

قَالَ قَالُوا ذَلِكَ لَمَّا تَرَأَ الْوَحْيٌ عَلَى رَسُولِ اللَّهِ صَ وَ أَخْدَهُ الْعَشْيُ فَقَالُوا هُوَ غَنِيُّونَ

He (Ali Bin Ibrahim) said, 'They said that when the Revelation descended upon Rasool-Allah^{-saww} and the fainting seized him^{-saww}, they said, 'He^{-saww} is a madman'.

لَمْ يَقُلْ إِنَّا كَاشِفُوا الْعِذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ يَعْنِي إِلَى الْقِيَامَةِ وَ لَوْ كَانَ قَوْلُهُ يَوْمَ تَلَقَّى السَّمَاءُ بِدُخَانٍ مُّبِينٍ فِي الْقِيَامَةِ لَمْ يَقُلْ إِنَّكُمْ عَائِدُونَ لِأَنَّهُ لَيْسَ بَعْدَ الْآخِرَةِ وَ الْقِيَامَةِ حَالَةٌ يَعُودُونَ إِلَيْهَا ثُمَّ

Then He^{-azwj} Said: ***We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]*** – meaning to the Qiyamah. And if His^{-azwj} Words: ***for the day the sky would come with evident smoke [44:10]*** were to be regarding the Qiyamah, He^{-azwj} would not have Said: ***'you will be returning (to evil) [44:15]***, because there isn't any situation after the Hereafter they could be returning to.

قَالَ يَوْمَ تَبْطِشُ الْبَطْشَةُ الْكُبُرَى يَعْنِي فِي الْقِيَامَةِ إِنَّا مُمْتَقِمُونَ.

He^{-azwj} Said: ***On the Day when We will Seize (them) with a mighty Seizure, - meaning during the Qiyamah - We will be Taking Revenge [44:16]'***.⁴³

بيان قال الطبرسي ره إن رسول الله ص دعا على قومه لما كذبوه فقال اللهم سنينا كسى يوسف فأجابت الأرض فأصابت قريشا المague و كان الرجل لما به من الجوع يرى بينه وبين السماء كالدخان وأكلوا الميتة و العظام ثم جاءوا إلى النبي ص فسأل الله لهم فكشف عنهم

Explanation: 'Al-Tabarsi – Rasool-Allah^{-saww} supplicated against his^{-saww} people when they belied him^{-saww}. He^{-saww} said: 'O Allah^{-azwj}! Years like the years of Yusuf^{-as}'. So the land dried up and the hunger afflicted Qureysh, and the man, when he was with the hunger, would see the smoke between him and the sky, and they ate the dead and the bones. Then they came to the Prophet^{-saww}. He^{-saww} asked Allah^{-azwj} for them, so it was removed from them.'

و قيل إن الدخان من أشراط الساعة تدخل في مسامع الكفار و المنافقين و هو لم يأتي بعد و إنه يأتي قبل قيام الساعة فيدخل أسماعهم حتى أن رءوسهم تكون كالرأس الحنيذ و يصيب المؤمن منه مثل الزكمة و تكون الأرض كلها كبيت أوقد فيه ليس فيه خصاص و يمكث ذلك أربعين يوما.

And it was said that the smoke is from the conditions of the Hour. It would enter into the ears of the Kafir and the hypocrite, and it has yet to come, and it would be coming before establishment of the Hour. It would enter into their ears until their heads would become like the roasted heads, and the Momin would be afflicted from it like the common cold, and the earth, all of it would be like a house (with fire having been) ignited in it, and there would be any empty space (without smoke) in it, and that would remain for forty days'.

⁴³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 39

40- فس، تفسير القمي قال عليه بن إبراهيم في قوله يوم تشفع الأرض عنهم سرعاً قال في الرجعة.

Tafseer Al Qummi –

Ali Bin Ibrahim said regarding His^{azwj} Words: ***A Day the earth would cleave asunder from them quickly, [50:44]***. He said, ‘Regarding the Raj’at’.⁴⁴ (Opinion)

41- فس، تفسير القمي حَتَّى إِذَا رَأُوا مَا يُوعَدُونَ قَالَ الْقَائِمُ وَأَمِيرُ الْمُؤْمِنِينَ عِنِ الرَّبِيعَةِ فَسَيَعْلَمُونَ مِنْ أَضْعَفِهَا وَأَقْلَعَدَهَا قَالَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ لِرَقْرَقٍ وَاللَّهُ يَا ابْنَ صَهَّالَكَ لَوْلَا عَاهَدْتَ مِنْ رَسُولِ اللَّهِ وَكِتَابَ مِنَ اللَّهِ سَيَقِلُ لَعْلَمْتَ أَيْتَنَا أَضْعَفَهَا وَأَقْلَعَدَهَا

Tafseer Al Qummi –

Until when they see what they are being threatened with. He said, ‘Al-Qaim-^{ajfi} and Amir Al-Momineen-^{asws} during the Raj’at - **then they would come to know who is with weaker helpers and fewer number [72:24].** He said, ‘It is the word of Amir Al-Momineen-^{asws} to Zafar (Umar): ‘O son of Zuhak! Had there not been a pact of Rasool-Allah-^{saww} and a preceding Book from Allah-^{azwj}, you would have known which of us is weaker in helpers and fewer in number!’”

قَالَ فَإِنَّمَا أَخْرِجُكُمْ رَسُولُ اللَّهِ مَا يَكُونُ مِنَ الرَّبِيعَةِ قَالُوا مَنْ يَكُونُ هَذَا قَالَ اللَّهُ قَلْ يَا مُحَمَّدٌ إِنَّ أَدْرِي أَفَرِبَتْ مَا تُوعِدُونَ أَمْ يَعْلَمُ لَهُ رَبٌّ أَمْ

He (the narrator) said, ‘When Rasool-Allah^{-saww} informed them of what would be happening from the Raj’at, they said, ‘When will this happen?’ Allah^{-azwj} Said: “Say, O Muhammad^{-saww}! ***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]!***”

وَقَوْلُهُ عَالِمُ الْعَيْبِ فَلَا يُظْهِرُ عَلَى عَيْبِهِ أَحَدًا إِلَّا مِنْ رَسُولِ فَإِنَّهُ يَسْأَلُكُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصِدًا قَالَ يَسِيرُ اللَّهُ رَسُولُهُ الَّذِي يَرْتَضِيهِ بِمَا كَانَ قَبْلَهُ مِنَ الْأَخْبَارِ وَمَا يَكُونُ بَعْدَهُ مِنْ أَخْبَارِ الْقَائِمِ عَ وَالرَّجُوعَ وَالْقِيَامَةِ.

And His^{-azwj} Words: (*He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]*). He said, ‘Allah^{-azwj} will Fulfil to His^{-azwj} Rasool^{-saww} the one He^{-azwj} has Chosen, with news of what had happened before him^{-saww}, and what would be happening after him^{-saww}, from the news of Al-Qaim^{-ajfj}, and the Raj’at and the Qiyamah’.⁴⁵

42- فس، تفسير القمي بخط ابن الأحمد عن عبيد الله بن موسى عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي بصير في قوله **فما له من فتوة ولا ناصر قال ما له فتوة يطوي بها على حالقه ولا ناصر من الله يتنصره إن أراد به سوءا**

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer -

⁴⁴ Bihar Al-Anwaar – V 53 The book of History – Imam Al-Mahdi ^{-ajfj} Ch 29 H 40

⁴⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi [ajf] Ch 29 H 41

against his Creator, nor will there be any helper from Allah^{-azwj} to help him if he intends evil with it'.

فُلِتْ أَهْمَنْهُمْ رُوَيْدَا لَوْقَتْ الْقَائِمْ عَفِيْتَقْمُ لِي مِنْ الْجَبَارِيْنَ وَالْطَّوَاغِيْتِ مِنْ قُرْبَشْ وَتَبِيْ أَمَيَّةَ وَسَائِرَ النَّاسِ.

I said, '**They plotted a plot [86:15]**' He^{-asws} said: 'They plotted against Rasool-Allah^{-saww} and they plotted against Ali^{-asws}, and they plotted against Fatima^{-asws}, so Allah^{-azwj} Said: **They plotted a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs,** - O Muhammad^{-saww} - **respiring them gently for a while [86:17]** – to the time of Sending of Al-Qaim^{-ajfj}. He^{-ajfj} shall avenge for Me^{-azwj} from the tyrants and the obligors from Qureysh and the clan of Umaya and rest of the people''.⁴⁶

43- فس، تفسير القمي بـالإسناد المتفقـد عن أبي بصير عـن أبي عبد الله عـن قوله و لـلآخرة خـير لك منـ الأولى - قال يـعني الـكرة هـيـ الآخرة للـبيـ

Tafseer Al Qummi – By the preceding chain from Abu Baseer,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And the Hereafter is better for you than the first (life) [93:4]***. He^{-asws} said: 'Meaning the Rai'at. it is the Hereafter of the Prophet^{-saww}'.

قُلْتَ قَوْلَهُ وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضِيهِ فَالَّذِي يُعْطِيْكَ مِنْ الْجَنَّةِ فَتَرْضِيهِ :

I said, ‘His^{-azwj} Words: ***And soon your Lord will Give you, so you will be pleased [93:5]***’. He^{-asws} said: ‘Give you^{-saww} from the Paradise, so you^{-saww} will be pleased’.⁴⁷

44- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الشيخ الطوسي بإسناده عن الفضل بن شادان يرقعه إلى بريدة الأسلمي قال قال رسول الله ص لعلي يا علي إن الله أشهدك معي سبعة مواطن و ساق الحديث إلى أن قال و المؤطن السابع أنا نبقي حين لا يبقى أحد و هلاك الأحزاب بأيدينا.

(The books) ‘Kanz Al Fawaaid’ and ‘Taweeel Al Ayaat Al Zaahira’ – It is reported by the Sheikh Al Tusi, by his chain from Al Fazl Bin Shazan, raising it to Bureyda Al Aslamy who said.

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! Allah^{-azwj} Kept you^{-asws} as a witness with me^{-saww} in seven places' – and he continued the Hadith up to he^{-saww} said: 'And the seventh place, we^{-asws} shall remain when no one else would remain, and the allied enemies would be destroyed by our^{-asws} hands".⁴⁸

٤٥- ن، عيون أخبار الرضا عليه السلام **عَنْ أَبِيهِ عَنْ أَحْمَدَ الْأَصْصَارِيِّ عَنِ الْحُسْنَى بْنِ الْجَهْمِ قَالَ قَالَ الْمَأْمُونُ لِلرِّضَا عَ يَا أَبَا الْحَسْنَى مَا تَقُولُ فِي الرَّجُعَةِ**

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureyshi, from his father, from Ahmad Al Ansari, from Al Hassan Bin Al Jahm who said.

⁴⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfi, Ch 29 H 42

⁴⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{ajfi}, Ch 29 H 43

⁴⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 44

'Al-Mamoun said to Al-Reza^{-asws}, 'O Abu Al Hassan^{-asws}! What are you^{-asws} saying regarding the Raj'at?'

فَقَالَ عِنْهَا الْحُقْرُ قَدْ كَانَتِ فِي الْأُمَّةِ السَّالِفَةِ وَ تَطَقَّبُ بِهَا الْقُرْآنُ وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَا كَانَ فِي الْأُمَّةِ السَّالِفَةِ حَدُورُ التَّعْلِي
بِالْتَّعْلِي وَ الْقَدَّادُ بِالْقَدَّادِ

He^{-asws} said: 'It is the truth. It has happened regarding the previous communities and the Quran has spoken with it, and Rasool-Allah^{-saww} had said: 'There shall happen in this community all what has happened in the previous communities, a step of the slipper with the slipper, and the arrow with the arrow (in a quiver)'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ الْمَهْدِيُّ مِنْ وَلْدِي نَزَّلَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الْحَقْلَةُ

And he^{-saww} said: 'When Al-Mahdi^{-ajfi} from my^{-saww} sons^{-asws} emerges, Isa^{-as} Ibn Maryam^{-as} would descend and pray Salat behind him^{-ajfi}.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا فَطُوبِي لِلْعُرْبَاءِ قَبْلَ يَا رَسُولَ اللَّهِ تَعَالَى مَا ذَاقَ ثُمَّ يَرْجِعُ الْحُقْرَ إِلَى أَهْلِهِ الْخَيْرِ.

And he^{-saww} said: 'Al-Islam began estranged and will be returning to be estranged, so beatitude be for the stranger'. It was said, 'O Rasool-Allah^{-saww}! Then what will happen?' He^{-saww} said: 'Then the truth will return to its people' – the Hadith".⁴⁹

46- مع، معاني الأخبار ألي عن سعيد عن البرقي عن محمد بن علي الكوفي عن سفيان عن الشعبي قال: قاتل ابن الكواه لعلي صلى الله عليه يا أمير المؤمنين رأيت قولك العجب كله العجب بين جمادي و رجب

(The book) 'Ma'ani Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Sufyan, from Fira, from Al Shaby who said,

'Ibn Al-Kawa said to Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'O Amir Al-Momineen^{-asws}! What is your^{-asws} view (meaning) of your^{-asws} words: 'The wonder of all wonders is between Jumadi and Rajab!?'

قَاتَلَ وَيْنَكَ يَا أَعْوَرُ هُوَ مَجْمُعُ أَشْتَارٍ وَ تَشْرُعُ أَمْوَاتٍ وَ حَصْدُ تَبَآتٍ وَ هَنَّاتٌ بَعْدَ هَنَّاتٍ مُهْلِكَاتٌ مُهْلِكَاتٌ لَسْتُ أَنَا وَ لَا أَنَا هُنَّاكَ.

He^{-asws} said: 'Woe be to you, O one-eyed! It is gathering of the scattered, and display of the dead, and harvesting of the vegetation, and evil after evil, destructions, wastelands (ruination). Neither I^{-asws} nor will you be over there!"⁵⁰

47- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمـد بن محمدـ عن عثمانـ بن صالحـ عن ميمـ عن عبـةـ الأـسىـ قالـ سـعـتـ أـمـيرـ المـؤـمـنـينـ صـ وـ هـوـ مـشـتـكـ وـ أـنـاـ قـائـمـ عـلـيـهـ لـأـئـيـنـ بـيـضـرـ مـنـبـراـ وـ لـأـنـفـضـنـ دـمـشـقـ حـجـراـ وـ لـأـخـرـجـنـ الـيـهـودـ وـ النـصـارـىـ مـنـ كـلـ كـوـرـ الـعـربـ وـ لـأـسـوـقـ الـعـربـ بـعـصـاـيـ هـذـهـ

⁴⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 45

⁵⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 46

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Salih Bin Meesam, from Abaya Al Asady who said,

'I heard Amir Al-Momineen^{-asws} and he^{-asws} was complaining, and I was standing to him^{-asws}: 'A pulpit will be built at Egypt and Damascus would be broken into pieces and pieces, and the Jews and the Christian will be expelled from every town of the Arabs, and I^{-asws} shall usher the Arabs with this stick of mine!'

فَقَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَاتِنَكَ تُحْبِرُ أَنَّكَ تَحْيَا بَعْدَ مَا تَمُوتُ

He (the narrator) said, 'I said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! It is as if you^{-asws} are informing that you will be living afterwards, you^{-asws} will not be dying!'

فَقَالَ هَذِهِاتِ يَا عَبَائِيَةً ذَهَبْتُ فِي غَيْرِ مَذْكُورٍ يَفْعَلُهُ رَجُلٌ مِّنِي.

He^{-asws} said: 'Far be it, O Abaya! You have gone into another doctrine. It will be done by a man from me^{-asws}'.⁵¹

قال الصدوق رضي الله عنه إن أمير المؤمنين ع اتقى عبادة الأسدية في هذا الحديث و اتقى ابن الكواه في الحديث الأول لأنهما كانوا غير محتملين لأسرار آل محمد ص.

Al-Sadouq, may Allah be Pleased with him said, 'Amir Al-Momineen^{-asws} fended off Abaya Al-Asady in this Hadith, and fended off Ibn Al-Kawa in the first Hadith, because they were both intolerant to the secrets of Progeny^{-asws} of Muhammad^{-saww}'.

48- كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن عبد الله عن إبراهيم بن محمد الثقيفي عن محمد بن صالح بن مسعود عن أبي الجارود عمن سمع غالباً ع يقول العجب كثي العجب بين جهادى و رحب قياماً رجل ف قال يا أمير المؤمنين ما هذا العجب الذي لا تزال تعجب منه

(The books) 'Kanz Jamie Al Fawaid' and 'Taweele Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Salih Bin Masoud, from Abu Al Jaroud,

'From the one who heard Ali^{-asws} saying: 'The wonder of all wonders is between Jumady and Rajab!' A man stood up and said, 'O Amir Al-Momineen^{-asws}! What is this wonder which you^{-asws} are not ceasing from wondering from it?'

فَقَالَ ثَكِلْتُكَ أُمَّكَ وَ أَيُّ عَجَبٍ أَعْجَبٌ مِّنْ أَمْوَاتٍ يَضْرِبُونَ كُلَّ عَنْوَةٍ لِّلَّهِ وَ لِرَسُولِهِ وَ ذَلِكَ تُؤْبِلُ هَذِهِ الْأَيْتَهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْقُلُوْا قَوْمًا عَصِيبَ اللَّهِ عَلَيْهِمْ قَدْ يَكُسُوُنَ الْأَخْرَجَ كَمَا يَكُسُوُنَ الْمَكَافِرَ مِنْ أَصْحَابِ الْبَيْرِ

He^{-asws} said: 'May your mother be bereft of you! And which wonder is more wonderous than the deceased striking every enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww} and of People^{-asws} of his^{-saww} Household? And that is the interpretation of this Verse: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].***

⁵¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 477

فَإِذَا اشْتَدَ الْقُتْلَانُ قُلْنَمْ ماتَ أَوْ هَلَكَ أَوْ أَيْ وَادٍ سَلَكَ وَ ذَلِكَ تُأْوِيلٌ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَ أَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ تَقْبِيرًا.

So when the killing intensifies you will say, 'He^{-ajfi} died, or was destroyed, or which valley did he^{-ajfi} travel?' And that is the interpretation of this Verse: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]'*⁵².**

49- فس، تفسير القمي أـبي عن ابن أـبي عـمير عن حـمـاد عن أـبي عـبد اللـه عـ قال: مـا يـقـولـونـ النـاسـ فـي هـذـيـهـ الـآيـةـ وـ يـوـمـ تـحـشـرـ مـنـ كـلـ أـمـةـ فـوـجاـ قـلـتـ يـقـولـونـ إـلـهـاـ فـي الـقـيـامـةـ

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

'From Abu Abdullah^{-asws} having said: 'What are the people saying regarding this Verse: ***And on the Day We will Gather batches from every community, [27:83]***?' I said, 'They are saying it is regarding the Qiyamah'.

فـالـلـيـسـ كـمـاـ يـقـولـونـ إـنـ ذـلـكـ فـيـ الرـجـعـةـ أـيـشـرـ اللـهـ يـوـمـ الـقـيـامـةـ مـنـ كـلـ أـمـةـ فـوـجاـ وـ يـدـعـ الـبـاقـيـنـ إـلـهـاـ الـقـيـامـةـ قـوـلـهـ وـ حـشـرـنـاـهـمـ فـلـمـ تـعـاـذـرـ مـنـهـمـ أـخـداـ

He^{-asws} said: 'It isn't just as they are saying. That would be during the Raj'at. Would Allah^{-azwj} (only) Gather batches from every community and leave the remainder? But rather, the Verse of Al-Qiyamah are His^{-azwj} Words: ***and We will Gather them, so We will not Leave anyone of them [18:47]***'.

فـالـعـلـيـ بـنـ إـبـرـاهـيمـ وـ نـمـاـ يـدـلـ عـلـىـ الرـجـعـةـ قـوـلـهـ وـ حـرـامـ عـلـىـ قـرـيـةـ أـهـلـكـنـاـهـاـ أـهـمـ لـاـ يـرـجـعـونـ

Ali Bin Ibrahim said, 'And from what points upon the Raj'at are His^{-azwj} Words: ***And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]***.

فـقـالـ الصـادـقـ عـ كـلـ قـرـيـةـ أـهـلـكـ اللـهـ أـهـلـهـاـ بـالـعـدـابـ لـاـ يـرـجـعـونـ فـأـمـاـ إـلـىـ الـقـيـامـةـ فـيـرـجـعـونـ وـ مـنـ مـخـضـ الـإـيمـانـ مـخـضاـ وـ عـيـوـهـمـ مـنـ لـمـ يـهـلـكـوـ بـالـعـدـابـ وـ مـخـضـ الـكـفـرـ مـخـضاـ يـرـجـعـونـ.

Al-Sadiq^{-asws} said: 'Every town Allah^{-azwj} Destroys with the Punishment will not be returning during the Raj'at. As for to the Qiyamah, they will be returning, and the one of pure Eman purely and others from the ones who were not destroyed with the Punishment, and pure Kufr purely, will be returning".⁵³

50- فـسـ، تـفـسـيرـ القـمـيـ أـبـيـ عـنـ بـنـ أـبـيـ عـمـيرـ عـنـ عـبـدـ اللـهـ بـنـ مـسـكـانـ عـنـ أـبـيـ عـبـدـ اللـهـ عـ فـيـ قـوـلـهـ وـ إـذـ أـخـدـ اللـهـ مـيـشـاـقـ الـتـيـيـنـ لـمـ آتـيـشـكـمـ مـنـ كـتـابـ وـ حـكـمـهـ ثـمـ جـاءـكـمـ رـسـوـلـ مـصـدـقـ لـمـ مـعـكـمـ كـلـؤـمـشـ بـهـ وـ لـتـصـرـرـهـ

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

⁵² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 48

⁵³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 49

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him". [3:81].***

قَالَ مَا بَعَثْتَ اللَّهُ نَبِيًّا مِّنْ لَدُنْ آدَمَ إِلَّا وَيَرْجُعُ إِلَى الدُّنْيَا فَيُنَصِّرُ أَمِيرَ الْمُؤْمِنِينَ وَ قَوْلُهُ لِتَوْمَنْتُ بِهِ يَعْنِي رَسُولَ اللَّهِ صَ وَ لِتَنْصُرُهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ عَ

He^{-asws} said: 'Allah^{-azwj} has not Sent any Prophet^{-as} from Adam^{-as} except and he^{-as} will return to the word and help Amir Al-Momineen^{-asws}. And His^{-azwj} Words: ***you must believe in him***, - meaning Rasool-Allah^{-saww}, ***and you must help him***". [3:81] – meaning Amir Al-Momineen^{-asws}".

قَالَ عَلَيِّ بْنُ إِبْرَاهِيمَ وَ مِثْلُهُ كَثِيرٌ عَمَّا وَعَدَ اللَّهُ تَعَالَى الْأَئِمَّةَ عَ مِنَ الرَّجُعَةِ وَ الصُّرُورِ فَقَالَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ يَا مَعْشَرَ الْأَئِمَّةِ وَ عَمِيلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئًا فَهَذِهِ مَا يَكُونُ إِذَا رَجَعُوكُمْ إِلَى الدُّنْيَا

Ali Bin Ibrahim said, 'And there are many like it from what Allah^{-azwj} the Exalted has Promised the Imams^{-asws}, of the Raj'at and the help. He^{-azwj} Said: ***Allah Promises those of you who believe from you – O community of Imams^{-asws} - and do righteous deeds – up to His^{-azwj} Words - do not associate anything with Me!*** [24:55]. So, this is from what would be happening when they^{-asws} return to the world.

وَ قَوْلُهُ وَ تَرْبِيدُهُ أَنَّ مَنْ عَلَى الَّذِينَ اسْتُضْعَفُوا فِي الْأَرْضِ وَ تَجْعَلُهُمْ أَقْوَمَهُ وَ تَجْعَلُهُمُ الْوَارِثِينَ وَ تُمْكِنُهُمْ فِي الْأَرْضِ فَهَذَا كُلُّهُ مَا يَكُونُ فِي الرَّجُعَةِ.

And His^{-azwj} Words: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land [28:6]***. So this, all of it is from what would be happening during the Raj'at'.⁵⁴

51- فس، تفسير القمي ألي عن أحمد بن النضر عن عمرو بن شمير قال ذكر عند أبي جعفر ع جابر ف قال: رحم الله جابرًا لقد بلغ من علميه الله كأن يعرف تأويل هذه الآية إن الذي فرض علينا القرآن لراذك إلى معاد يعني الرجعة.

Tafseer Al Qummi – My father, from Ahmad Bin Al Nazr, from Amro Bin Shimr who said,

'Jabir was mentioned in the presence of Abu Ja'far^{-asws}. He^{-asws} said: 'May Allah^{-azwj} have Mercy on Jabir. He had reached an extent from his knowledge that he used to know the interpretation of this Verse: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]*** – meaning the Raj'at".⁵⁵

52- يج، الخراج و الجراح سهل بن زياد عن ابن حبيب عن ابن قضيل عن سعد الجلاب عن جابر عن أبي جعفر ع قال قال الحسين ع لأصحابه قبل أن يقتل إن رسول الله قال لي يا بني إنك سستما إلى العراق و هي أرض قد التقى بها التيبون و أوصيائالتيبون و هي أرض تدعى عموراء و إنك سستشهد بها و سستشهد معك جماعة من أصحابك لا يجدون ألم مس الخراب

⁵⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 50

⁵⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 51

(The book) 'Al Kharaj Wa Al Jarah' – Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Fuzeyl, from Sa'ad Al Jallab, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws} said to his^{-asws} companions before he^{-asws} was killed: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O my^{-saww} son^{-asws}! You^{-asws} will be driven to Al-Iraq, and it is a land where the Prophets^{-as} and successors^{-as} of the Prophets^{-as} have got together at it, and it is a land called Amoura, and you^{-asws} will be martyred at it, and a group of your^{-asws} companions would be martyred at it. They will not be feeling the pain of the touch of iron'.

وَ تَلَّا فَلَنَا يَا نَارُ كُوْنِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ يَكُونُ الْحَوْرُ بَرْدًا وَ سَلَامًا عَلَيْكَ وَ عَلَيْهِمْ فَأَشِرُّوا فَوَّ اللَّهِ لَئِنْ قَتَلُوكُنَا فَإِنَّا لَرَدُّ عَلَى لَيْلَاتِ

And he^{-saww} recited: '**We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]**. The war would be cool and safety upon you^{-asws} and upon them. So receive glad tidings!' By Allah^{-azwj}! If they were to kill us, we shall return to our Prophet^{-saww}.

قَالَ لَمْ أَمْكُثْ مَا شَاءَ اللَّهُ فَأَكُونُ أَوَّلَ مَنْ يَنْتَشِقُ الْأَرْضُ عَنْهُ فَأَخْرُجْ خَرْجَةً يُؤْفَقُ ذَلِكَ حَرْجَةً أَمِيرُ الْقُوَّمِينَ وَ قِيَامٌ قَائِمَنَا

He^{-asws} said: 'Then I^{-asws} shall remain for as long as Allah^{-azwj} so Desires. I^{-asws} shall be the first on the ground would be splitting from. I^{-asws} shall come out with an emergence that would be compatible with the emergence of Amir Al-Momineen^{-asws} and rising of our^{-asws} Qaim^{-ajfj}.

لَمْ لَيَنْزَلْ عَلَيَّ وَقْدٌ مِنَ السَّمَاءِ مِنْ عِنْدِ اللَّهِ لَمْ يَنْزَلُوا إِلَى الْأَرْضِ قَطُّ وَ لَيَنْزَلْ إِلَيَّ جَبْرِيلٌ وَ مِيكَائِيلٌ وَ إِسْرَافِيلٌ وَ جُنُودٌ مِنَ الْمَلَائِكَةِ وَ لَيَنْزَلْ مُحَمَّدٌ وَ عَلِيٌّ وَ أَنَا وَ أَخِي وَ جَمِيعُ مَنْ مَنَّ اللَّهُ عَلَيْهِ فِي حُمُولَاتِ الرَّبِّ حَيْلٌ بُلْقٌ مِنْ ثُورٍ لَمْ يَرَبَّهَا مُخْلُوقٌ

Then a delegation from the sky would descend unto me^{-asws}, from the Presence of Allah^{-azwj}. They would not have descended to the earth at all. And there shall descent to me^{-asws}, Jibreel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and armies from the Angels. And Muhammad^{-saww}, and Ali^{-asws}, and I^{-asws}, and my^{-asws} brother^{-asws}, and entirety of the ones Allah^{-azwj} had Conferred upon him, would descend among loads from the load of the Lord^{-azwj}, horses than shine from light. No Created being would have ridden them.

لَمْ لَيَهُزَّنْ مُحَمَّدٌ لِوَاءً وَ لَيَدْعَنَهُ إِلَى قَائِمَنَا مَعَ سَيْفِهِ لَمْ إِنَّا نَمْكُثْ مِنْ بَعْدِ ذَلِكَ مَا شَاءَ اللَّهُ لَمْ إِنَّ اللَّهَ يَخْرُجُ مِنْ مَسْجِدِ الْكُوفَةِ عَيْنًا مِنْ دُهْنٍ وَ عَيْنًا مِنْ مَاءٍ وَ عَيْنًا مِنْ لَبَنِ

Then Muhammad^{-saww} will shake his^{-saww} flag and hand it to our^{-asws} Qaim^{-ajfj} along with his^{-saww} sword. Then we^{-asws} shall remain from after that for as long as Allah^{-azwj} so Desires. Then Allah^{-azwj} will Extract a spring of oil from Masjid Al-Kufa and a spring of water, and a spring of milk.

لَمْ إِنَّ أَمِيرَ الْقُوَّمِينَ عَيْدُقَعْ إِلَيَّ سَيْفَ رَسُولِ اللَّهِ صَ وَ يَبْعَثُنِي إِلَى الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا آتِي عَدُوَّ اللَّهِ إِلَّا أَهْرَقْتُ دَمَهُ وَ لَا أَدْعُ صَنَمًا إِلَّا أَخْرَقْتُهُ حَقَّيْ أَقْعَدَ إِلَى الْمُنْدَقَ فَأَنْتَخُهَا

Then Amir Al-Momineen^{-asws} would hand over to me^{-asws} a sword of Rasool-Allah^{-saww} and dispatch me^{-asws} to the east and the west. I^{-asws} will not come to any enemy of Allah^{-azwj} except I^{-asws} shall spill his blood, nor will I^{-asws} leave any idol except I^{-asws} shall incinerate it, until I come to India and conquer it.

وَ إِنْ دَانِيَالَ وَ يُوشَعَ بَنْ يَهُوَجَانَ إِلَى أَمِيرِ الْمُؤْمِنِينَ يَقُولُانِ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ يَعْثُرُ اللَّهُ مَعْهُمَا إِلَى الْبَصَرَةِ سَبْعِينَ رَجُلًا فَيَتَّلُوُنَ مُقَاتِلَيْهِمْ وَ يَعْثُرُ بَعْنَاهُمْ إِلَى الرُّومِ فَيَفْتَحُ اللَّهُ هُمْ ثُمَّ لَا يَقْتَلُنَ كُلَّ دَائِيَةَ حَمَّ اللَّهُ لَهُمَا حَتَّى لَا يَكُونَ عَلَى وَجْهِ الْأَرْضِ إِلَّا الطَّيْبُ

Daniyal^{-as} and Joshua^{-as} would come out to Amir Al-Momineen^{-asws} saying: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth!’ And Allah^{-azwj} will Send seventy men with them^{-as} to Al-Basra. They^{-as} would kill their fighters and send a dispatch (army) to Rome. Allah^{-azwj} will Grant victory to them. Then they^{-as} would kill every animal Allah^{-azwj} had Prohibited its flesh until there will not happen to be upon the surface of the earth except the good.

وَ أَغْرِضُ عَلَى الْيَهُودِ وَ النَّصَارَى وَ سَائِرِ الْمِلَلِ وَ لَا يَخِرُّهُمْ بَيْنَ إِلْسَلَامٍ وَ السَّيْفِ فَمَنْ أَسْلَمَ مَنْتَهَى عَلَيْهِ وَ مَنْ كَرِهَ إِلْسَلَامًا أَهْرَقَ اللَّهَ دَمَهُ

And they^{-as} will present unto the Jews and the Christians, and rest of the nations, and give them a choice between Al-Islam and the sword. Then one becomes a Muslim, would be conferred upon, and the one who dislikes Al-Islam, Allah^{-azwj} would Spill his blood.

وَ لَا يَبْقَى رَجُلٌ مِنْ شَيْعَتِنَا إِلَّا أَنْزَلَ اللَّهُ إِلَيْهِ مَلَكًا يَمْسَحُ عَنْ وَجْهِهِ التُّرَابَ وَ يُعْرِفُهُ أَزْوَاجَهُ وَ مَنْزِلَتِهِ فِي الْجَنَّةِ وَ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَعْمَى وَ لَا مُقْعَدٌ وَ لَا مُبْتَلٌ إِلَّا كَشَفَ اللَّهُ عَنْهُ بَلَاءً وَ إِنَّا أَهْلَ الْبَيْتِ

And there will not remain any man from our^{-asws} Shias except Allah^{-azwj} will Send down an Angel to him, wiping the soil away from his face and introduce him to his wives, and his status in the Paradise. And there will not remain upon the surface of the earth, any blind one, nor a sitting one (disabled), nor afflicted except Allah^{-azwj} would Remove his affliction from him due to us^{-asws}, People^{-asws} of the Household.

وَ لَيَنْزَلَ الْبَرَكَةُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ حَتَّى إِنَّ الشَّجَرَةَ لَتَقْصِيفُ إِمَّا يُرِيدُ اللَّهُ فِيهَا مِنَ الشَّرْمَةِ وَ لَتَأْكُلَ كُلَّ نَمَرَةِ الشَّتَاءِ فِي الصَّيْفِ وَ كُلَّةِ الصَّيْفِ فِي الشَّتَاءِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَوْ أَنَّ أَفْلَلَ الْفَرِيْقَ آتَيْنَا وَ اتَّقْوَا لَتَقْتَلَنَا عَلَيْهِمْ بَرَكَاتِ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنْ كَذَّبُوْنَا فَأَخْذَنَا هُنْمَنْ بِمَا كَانُوا يَكْسِبُوْنَ

And the Blessings will descend from the sky to the earth until the tree (branches) would break with whatever fruits Allah^{-azwj} so Wants in it, and the winter fruits would be eaten in the summer and the summer fruits in the winter. And that is Word of the Exalted: ***And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96].***

لَمْ إِنَّ اللَّهَ لَيَهْبِطُ لِشَيْعَتِنَا كَرَمًا لَا يَخْفَى عَلَيْهِمْ شَيْءٌ فِي الْأَرْضِ وَ مَا كَانَ فِيهَا حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيُرِيدُ أَنْ يَعْلَمَ عِلْمًا أَهْلَ شَيْءٍ فَيُخْرِجُهُمْ بِعِلْمٍ مَا يَعْمَلُونَ.

Then Allah^{-azwj} would Gift our^{-asws} Shias the extraordinary abilities, nothing in the earth would be hidden unto them and whatever is in it, to the extent that the man from them would want to know the knowledge of his family members (whereabouts), and he would know the knowledge of what they are doing”⁵⁶

53- خص، منتخب البصائر سعد بن أبي الخطاب و ابن زياد عن أحمـد بن الحسن الميـتـي عن محمدـ بن الحـسينـ عن آياتـ بن عـثمانـ عن مـوسـى الحـنـاطـ قال سـمعـتـ أبا عـبدـ اللهـ عـيـوـلـ أـيـامـ اللهـ ثـلـاثـةـ يـوـمـ يـقـومـ الـقـائـمـ عـ وـ يـوـمـ الـكـرـةـ وـ يـوـمـ الـقيـمةـ.

⁵⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 52

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, and Ibn Yazeed, from Ahmad Bin Al Hassan Al Meesami, from Muhammad Bin Al-Husayn, from Aban Bin Usman, from Musa Al Hannat who said,

'The days of Allah^{-azwj} are three – The day of Al-Qaim^{-ajfi}, and the day of the Raj'at and the Day of Al-Qiyamah'.⁵⁷

54- خص، منتخب البصائر سعدٌ عن ابن عيسى عن عمر بن عبد العزير عن رجُل عن جَبِيلَ بْنِ دَرَاجِ عَنْ الْمَعْلَى بْنِ حُنَيْسٍ وَ زَيْدِ الشَّحَامِ عَنْ أَبِي عبد الله عَقْلاً سَعِيْنَاهُ يَقُولُ إِنَّ أَوَّلَ مَنْ يَكُرُّ فِي الرَّجْعَةِ الْحُسْنَى بْنُ عَلَيٍّ عَ وَ يَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنِيهِ.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from a man from Jameel Bin Darraj, from Al Moalla Bin Khuneys and Zayd Al Shahham,

'From Abu Abdullaah^{-asws}, they both said, 'We heard him^{-asws} saying: 'The first one to return during the Raj'at would be Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-asws} will remain in the earth for forty years until his^{-asws} eyebrows fall upon his^{-asws} eyes (out of old age)'.⁵⁸

55- خص، منتخب البصائر سعدٌ عن ابن أبي الخطابٍ عن محمدٍ بنٍ سَيَّانٍ عن عَمَّارٍ بْنِ مَرْوَانَ عَنْ الْمَنَحَّلِ بْنِ حَبِيبٍ عَنْ جَابِرٍ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَوْتٌ إِلَهٌ مِنْ قُتْلٍ نُشَرَ حَتَّى يَمُوتَ وَ مَنْ مَاتَ نُشَرَ حَتَّى يُقْتَلَ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} having said: 'There isn't any Momin except for him would be a killing and a death. Surely the one who is killed would be Resurrected until he dies, and the ones who dies would be Resurrected until he is killed!'

لَمْ تَلُوْتْ عَلَى أَبِي جَعْفَرٍ عَ هَذِهِ الْآيَةِ كُلُّ نَفْسٍ ذَايَقْهُ الْمَوْتُ فَقَالَ وَ مَنْشُورَهُ [مَنْشُورَة] قُلْتُ قَوْلُكَ وَ مَنْشُورَهُ [مَنْشُورَة] مَا هُوَ فَقَالَ هَكَذَا أَنْزَلَ [نَزَلَ] إِنَّهَا جَبَرِيلُ عَلَى مُحَمَّدٍ صَ كُلُّ نَفْسٍ ذَايَقْهُ الْمَوْتُ وَ مَنْشُورَهُ [مَنْشُورَة]

Then I recited this Verse to Abu Ja'far^{-asws}, '**Every self shall taste the death [3:185]**'. He^{-asws} said: 'And would be Raised'. I said, 'Your^{-asws} words: 'And would be Raised', what is it?' He^{-asws} said: 'That is how Jibreel^{-as} had descended with it unto Muhammad^{-saww}, **Every self shall taste the death and be Raised [3:185]**'.

لَمْ قَالَ مَا فِي هَذِهِ الْآيَةِ أَحَدٌ بَرُّ وَ لَا فَاجِرٌ إِلَّا وَ يُشَرُّ أَمَّا الْمُؤْمِنُونَ فَيُنَشَّرُونَ إِلَى قُرْبَةِ أَعْيُّهُمْ وَ أَمَّا الْفُجَّارُ فَيُنَشَّرُونَ إِلَى خَرْبِ اللَّهِ إِنَّهُمْ

Then he^{-asws} said: 'There is no one in this community, neither righteous nor immoral except he would be Raised. As for the Momineen, they would be Raised to the delight of their eyes, and as for the immoral ones, they would be Raised to Allah^{-azwj} having Disgraced them.'

أَلَمْ سَمِعْنَ أَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَكِدِيقَتَهُمْ مِنَ الْعَذَابِ الْأَدْنِي دُونَ الْعَذَابِ الْأَكْبَرِ وَ قَوْلُهُ يَا أَيُّهَا الْمُدَّثِّرُ فُنُّ فَأَنْذِرْ يَعْنِي بِذَلِكَ مُعَذَّبًا صَ قِيَامًا فِي الرَّجْعَةِ يُنْذَرُ فِيهَا

⁵⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 53

⁵⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 54

Have you not heard Allah^{-azwj} the Exalted Saying: ***And We will Make them taste from the smallest Punishment besides the biggest, [32:21].*** And His^{-azwj} Words: ***O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]***? It means Muhammad^{-saww} by that, his^{-saww} rising during the Raj'at, warning during it.

وَ قَوْلَهُ إِنَّمَا لِإِخْدَى الْكُبَرِ تَذَرِّي لِلْبَشَرِ يَعْنِي مُحَمَّداً صَنَعَ تَذَرِّي لِلْبَشَرِ فِي الرَّجْعَةِ

And His^{-azwj} Words: ***Surely, it is the great one [74:35] A warning to the humans [74:36]*** – meaning Muhammad^{-saww} is a warning to the humans during the Raj'at'.

وَ قَوْلَهُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينَ الْحَقِّ لِيُظَهِّرَ عَلَى الظَّاهِرَةِ الْمُشْرِكُونَ قَالَ يُظَهِّرُ اللَّهُ عَزَّ وَ جَلَّ فِي الرَّجْعَةِ

And His^{-azwj} Words: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33],*** he^{-asws} said: 'Allah^{-azwj} would Make it prevail during the Raj'at.

وَ قَوْلَهُ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ صَلَواتُ اللَّهِ عَلَيْهِ إِذَا رَجَعَ فِي الرَّجْعَةِ

And His^{-azwj} Words: ***Until when We Open upon them a Door of severe Punishment, [23:77]***, it is Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, when he^{-asws} returns during the Raj'at'.

قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ عَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ رَبِّنَا يَوْمُ الْذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قَالَ هُوَ أَنَا إِذَا خَرَجْتُ أَنَا وَ شِيعَتِي وَ خَرَجْتُ أَنَا وَ شِيعَتِي وَ عَنَّا وَ شِيعَتِهِ وَ نَفْتَلَنَّ بَنِي أُمَّةَ فَعَنْدَهَا يَوْمُ الْذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ .

Jabir said, 'Abu Ja'far^{-asws} said: 'Amir Al-Momineen^{-asws} said regarding Words of Mighty and Majestic: ***Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]***: 'Here I^{-asws} am that one. When I^{-asws} my^{-asws} Shias emerge and Usman Bin Affan and his loyalists (emerge), we shall kill the clan of Umayya. During it those who had committed Kufr would ardently wish if they could have been submitters'.⁵⁹

56- خص، منتخب البصائر سَعْدٌ عَنْ ابْنِ عِيسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ ابْنِ عَمِيرَةَ عَنْ أَبِي ذَرْدَةَ الْأَسْنَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَ كَيْفَ أَنْتَ إِذَا اسْتَيَّأْسَتْ أُمَّتِي مِنَ الْمَهْدِيِّ فَيَأْتِيهَا مِثْلُ قَرْنَ السَّمَسِ يَسْتَبِّشُرُ بِهِ أَهْلُ السَّمَاءِ وَ أَهْلُ الْأَرْضِ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Ameyra, from Abu Dawood, from Bureyda Al Aslamy who said,

'Rasool-Allah^{-saww} said: 'How would you be when my^{-saww} community has despaired from the Majdi^{-ajfi}? He^{-ajfi} would come to it like a ray of the sun. The people of the sky and people of the earth would rejoice with it'.

فَقُلْتُ يَا رَسُولَ اللَّهِ صَ بَعْدَ الْمَوْتِ فَقَالَ وَ اللَّهِ إِنَّ بَعْدَ الْمَوْتِ هُدَىٰ وَ إِيمَانًا وَ نُورًا

⁵⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 55

I said, 'O Rasool-Allah^{saww}! After the death?' He^{saww} said: 'After the death there is guidance, and Eman, and Noor!'

فُلِتْ يَا رَسُولَ اللَّهِ أَيُّ الْعَمَرَيْنِ أَطْوَلُ قَالَ الْآخَرُ بِالضَّعْفِ.

I said, 'O Rasool-Allah^{saww}! Which of the two ages would be longer?' He^{saww} said: 'The other one would be weaker'.⁶⁰

بيان: قوله ص إن بعد الموت أي بعد موت سائر الخلق لا المهدى.

Explanation: 'His^{saww} words: 'After the death' – i.e. after death of rest of the people, not Al-Mahdi^{ajfi}.

57- خص، منتخب البصائر سعد^r عن ابن عيسى عن عمر^r بن عبد العزيز عن جحيل^r بن ذرّاج عن أبي عبد الله ع قال فُلِتْ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُولُونَ الْأَشْهَادُ –

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Words of Allah^{azwj} Mighty and Majestic: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**'.

قَالَ ذَلِكَ وَ اللَّهُ فِي الرَّجْعَةِ أَمَا عَلِمْتَ أَنَّ فِي أَنْبِياءِ اللَّهِ كَثِيرًا لَمْ يُنْصَرُوا فِي الدُّنْيَا وَ قُتُلُوا وَ أَئِنَّهُ قَدْ قُتُلُوا وَ لَمْ يُنْصَرُوا فَذَلِكَ فِي الرَّجْعَةِ

He^{asws} said: 'That, by Allah^{azwj}, is regarding the Raj'at! Don't you know that among the Prophets^{as} there are many who were not helped in the world, and they were killed, and the Imams^{asws} have been killed and were not helped. So that would be during the Raj'at'.

فُلِتْ وَ اسْتَمِعْ يَوْمَ يَنْدِي الْمُنْدَدِ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْمُثْرِجِ – قَالَ هِيَ الرَّجْعَةُ.

I said, '**And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**'. He^{asws} said: 'It is the Raj'at'.⁶¹

فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنِ ابْنِ عِيسَى مِثْلُهُ وَ فِيهِ وَ الْأَئِمَّةُ مِنْ بَعْدِهِمْ قُتُلُوا وَ لَمْ يُنْصَرُوا فِي الدُّنْيَا.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ibn Isa,

- Similar to it and in it: 'And the Imams^{asws} from after them^{as} (Prophets^{as}) were killed and were not helped in the world'.⁶²

⁶⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 29 H 56

⁶¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 29 H 57 a

⁶² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 29 H 57 b

58- خص، منتخب البصائر سعد عن أحمد و عبد الله النبي محمد بن عيسى و ابن أبي الخطاب جميعاً عن ابن رياض عن زرارة قال كرهت أن أسأله أبا جعفر في الرجعة فاختلط مسألة لطيفة لأبلغ بها حاجتي منها قللت أحيرني عمن قيل مات لا المؤت موت والقتل قتل قللت ما أحد يقتل إلا مات

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab altogether from Ibn Mahboub, from Ibn Riab, from Zurara who said,

'I disliked asking Abu Ja'far^{-asws} regarding the Raj'at, so I cited a question I could reach my need with it, from it. I said, 'Inform me about the one killed, is he dead?' He^{-asws} said: 'No! The death is death, and the killing is a killing'. I said, 'There is no one who is killed, except he dies!'

قال فقل يا زرارة قول الله أصدق من قوله قد فرق بين القتل و المؤت في القرآن ف قال ع أين مات أو قتل و قال لعن متم أو قتلا ثم إلى الله يخسرؤن فليس كما قلت يا زرارة المؤت موت و القتل قتل

He (the narrator) said, 'He^{-asws} said: 'O Zurara! Words of Allah^{-azwj} are more truthful than your words are! He^{-azwj} has Differentiated between the killing and the death in the Quran! He^{-azwj} Said: **so if he dies or is killed [3:144]**. And Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**. So it isn't like what you are saying, O Zurara! The death is death, and the killing is killing.

و قد قال الله عز وجل إن الله اشتري من المؤمنين أنفسهم و أموالهم بإن لهم الجنة يقاتلون في سبيل الله فيقتلون و يقتلون وغداً عليه حمل

And Allah^{-azwj} Mighty and Majestic has Said: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him [9:111]**.

قال فقلت إن الله عز وجل يقول كل نفس ذاته المؤت فرأيت من قتل لم يذق المؤت

He (the narrator) said, 'I said, 'Allah^{-azwj} Mighty and Majestic says: **Every self shall taste the death [3:185]**. Are you^{-asws} viewing that the one who is killed, did not taste the death?'

فقلت ليس من قتل بالسيف كمن مات على فراشه إن من قتل لا بد أن يرجع إلى الدنيا حتى يذوق المؤت.

He^{-asws} said: 'The one who is killed by the sword isn't like the one who dies upon his bed. The one who is killed, there is no escape that he returning to the word until he tastes the death!'⁶³

59- خص، منتخب البصائر سعد عن ابن أبي الخطاب عن الصفوان عن الرضا ع قال: سمعته يقول في الرجعة من مات من المؤمنين قتل و من قتل منهم مات.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Al Safwan,

⁶³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 58

'From Al-Reza^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying regarding the Raj'at: 'One from the Momineen who dies would be killed, and one from the killed, would die''.⁶⁴

60- خص، منتخب البصائر سعدٌ عن أَحْمَدَ وَعَنْدَ اللَّهِ ابْنِي مُحَمَّدَ بْنِ عِيسَى عَنْ أَبَانِ بْنِ تَعْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِنَّهُ بَلَغَ رَسُولَ اللَّهِ صَ عَنْ بَطْنِيْرِ مِنْ فُرِيشِ كَلَامٍ تَكَلَّمُوا بِهِ فَقَالَ يَرَى مُحَمَّدٌ أَنَّ لَوْ قَدْ قَضَى أَنَّ هَذَا الْأَمْرَ يَعُودُ فِي أَهْلِ بَيْتِهِ مِنْ بَعْدِهِ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghib.

'From Abu Abdullah^{-asws} having said: 'It reached Rasool-Allah^{-saww} from two families of Qureysh, some talked they had spoken with. He (one of them) said, 'Muhammad^{-saww} view that if this command expires, he^{-saww} will return among People^{-asws} of his^{-saww} Household from after him^{-saww}'.

فَأَعْلَمُ رَسُولَ اللَّهِ صَ دَلِيلَ فَبَاخَ فِي مَجْمِعٍ مِنْ فُرِيشِ بِمَا كَانَ يَكْتُمُهُ فَقَالَ كَيْفَ أَتَنْتُمْ مَعَاشِرَ فُرِيشِ وَ قَدْ كَفَرْتُمْ بَعْدِي ثُمَّ رَأَيْتُمُونِي فِي كَيْبِيَةٍ مِنْ أَصْحَابِي أَضْرِبُ وُجُوهَكُمْ وَ رِقَابَكُمْ بِالسَّيْفِ

Rasool-Allah^{-saww} came to know that. He^{-saww} announced among a gathering of Qureysh with what they had been concealing. He^{-saww} said: 'How will you be, O community of Qureysh, and you would have disbelieved from after me^{-saww}? Then you will be seeing me^{-saww} in a battalion of my^{-saww} companions striking your faces and your necks with the sword!'

قَالَ فَتَنَّلَ جَبْرِيلُ عَ فَقَالَ يَا مُحَمَّدُ قُلْ إِنْ شَاءَ اللَّهُ أَوْ يَكُونُ ذَلِيلُ عَلَيَّ بْنُ أَبِي طَالِبٍ عِ إِنْ شَاءَ اللَّهُ

He^{-asws} said: 'Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Say: 'If Allah^{-azwj} so Desires! Or that would be Ali Bin Abu Talib^{-asws} if Allah^{-azwj} so Desires".

فَقَالَ رَسُولُ اللَّهِ صَ أَوْ يَكُونُ ذَلِيلُ بْنُ أَبِي طَالِبٍ عِ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ جَبْرِيلُ عَ وَاحِدَةً لَكَ وَ اثْنَانِ لِغَيْرِ بْنِ أَبِي طَالِبٍ عِ وَ مَوْعِدُكُمُ السَّلَامُ

Rasool-Allah^{-saww} said: 'Or that would be Ali^{-asws} Bin Abu Talib^{-asws}, if Allah^{-azwj} the Exalted so Desires!' Jibraeel^{-as} said: 'One for you^{-saww} and second for Ali^{-asws} Bin Abu Talib^{-asws}, and your^{-asws} appointment is Al-Salaam'.

قَالَ أَبَانُ جَعْلَنُ فِدَاكَ وَ أَئِنَّ السَّلَامَ فَقَالَ عِ يَا أَبَانُ السَّلَامُ مِنْ ظَهِيرَ الْكُوفَةِ.

Aban said, 'May I be sacrificed for you^{-asws}! And where is Al-Salaam?' He^{-asws} said: 'O Aban! Al-Salaam is from the back of Al-Kufa'.⁶⁵

61- خص، منتخب البصائر سعدٌ عن ابن عيسى عن اليقطيني عن علي بن الحكم عن المثنى بن الوليد عن أبي بصير عن أحدٍها ع في قول الله عَ وَ جَلَ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا قَالَ فِي الرَّجُوعَةِ.

⁶⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 59

⁶⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 60

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Yaqteeny, from Ali Bin Al Hakam, from Al Musanna Bin Al Waleed, from Abu Baseer,

'From one of the two (5th or 6th Imam^{-asws}) regarding Words of Allah^{-azwj} Mighty and Majestic: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]. He^{-asws} said: 'During the Raj'at".⁶⁶

62- خص، منتخب البصائر بمنها الإسناد عن علي بن الحكم عن رفاعة عن عبد الله بن عطاء عن أبي جعفر^ع قال: كُنْتُ مَرِضاً يَمْئُلُ وَأَبِي عَنْدِي فَجَاءَهُ الْعَالَمُ فَقَالَ هَا هُنَا رَهْطٌ مِّنَ الْعَرَاقِيِّينَ يَسْأَلُونَ إِلَيْنِي

(The book) 'Muntakhab Al Basaair' – By this chain, from Ali Bin Al Hakam from Rifa'at, from Abdullah Bin Ata'a,

'From Abu Ja'far^{-asws} having said: 'I^{-asws} was unwell at Mina and my^{-asws} father^{-asws} was with me^{-asws}. The slave came. He said, 'There is a group of Iraqis over here asking the permission to see you^{-asws}'.

فَقَالَ أَبِي عَادِيَّ فَقَالَ يَا أَبَا جَعْفَرٍ عَسَاتَ وَجَدْتُ فِي نَفْسِي مِنْ ضَحْكِي وَأَنَا فِي تِلْكُ الْخَالِ

My^{-asws} father^{-asws} said: 'Let them enter into the tent', and he^{-asws} stood up to them. It was not long before I heard the laughter of my^{-asws} father^{-asws} to have raised. I^{-asws} disliked and found (something) within myself^{-asws} from his^{-asws} laughter, and I^{-asws} was in that state.

فَمُمْعَنْ عَادِيَّ فَقَالَ يَا أَبَا جَعْفَرٍ عَسَاتَ وَجَدْتُ فِي نَفْسِي مِنْ ضَحْكِي فَقُلْتُ وَمَا الَّذِي عَنْكَ وَمَا الَّذِي غَبَّاكَ فَقُلْتُ وَمَا الَّذِي سَأَلَنِي عَنْ أَمْرٍ كَانَ مَضِيَّ مِنْ آبَائِكَ وَسَافِلَكَ يُؤْمِنُونَ بِهِ وَيُقْرَءُونَ فَعَلَيَّ الصَّاحِلُ شُرُورًا أَنَّ فِي الْخُلُقِ مَنْ يُؤْمِنُ بِهِ وَيُقْرَءُ

Then he^{-asws} returned to me^{-asws}. He^{-asws} said: 'O Abu Ja'far^{-asws}! Perhaps you^{-asws} found (something) within yourself from my^{-asws} laughter?' I^{-asws} said: 'And what is that which overcame you^{-asws} to be laughing from it? May I^{-asws} be sacrificed for you^{-asws}!'

فَقَالَ إِنَّ هُوَ لِلْعَرَاقِيِّينَ سَأَلُونِي عَنْ أَمْرٍ كَانَ مَضِيَّ مِنْ آبَائِكَ وَسَافِلَكَ يُؤْمِنُونَ بِهِ وَيُقْرَءُونَ فَعَلَيَّ الصَّاحِلُ شُرُورًا أَنَّ فِي الْخُلُقِ مَنْ يُؤْمِنُ بِهِ وَيُقْرَءُ

He^{-asws} said: 'These Iraqis asked me^{-asws} about a matter which the past ones from your^{-asws} forefathers^{-asws} and your^{-asws} ancestors^{-asws} had been believing in, and they^{-asws} acknowledging. So, the laughter of happiness overcame me^{-asws} that among the people there is one believes in it and acknowledges'.

فَقُلْتُ وَمَا هُوَ جُعِلْتُ فِدَاكَ قَالَ سَأَلُونِي عَنِ الْأَمْوَاتِ مَمَّا يُبَيِّنُونَ فَيَقَاتِلُونَ الْأَحْيَاءَ عَلَى الدِّينِ.

I^{-asws} said: 'And what is it? May I^{-asws} be sacrificed for you^{-asws}!' He^{-asws} said: 'They asked me^{-asws} about the deceased, when with they be Resurrected and fight the living ones upon the religion'.⁶⁷

63- خص، منتخب البصائر بالإسناد عن علي بن الحكم عن حناب بن سديري عن أبيه قال: سألاه أبا جعفر عن الرجعة فقال القدريه تذكرنا ثلاثة.

⁶⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 61

⁶⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 62

(The book) 'Muntakhab Al Basaair' – By the chain from Ali Bin Al Hakam, from Hanan Bin Sadeyr, from his father who said,

'I asked Abu Ja'far about the Raj'at. He^{-asws} said: 'The Qadiriya (Fatalists) are denying it'. – thrice".⁶⁸

64- خص، منتخب البصائر سعدٌ عن ابن أبي الخطابِ عَنْ وُهَيْبِ بْنِ حُكْمَصٍ عَنْ أَبِي بَصِيرٍ قَالَ: دَحَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَفَّقْلُتُ إِنَّا نَسْخَدُ أَنَّ عُمَرَ بْنَ دَرِّ لَا يَمُوتُ حَتَّى يُقَاتِلَ قَائِمَ آلِ مُحَمَّدٍ صَ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I said, 'We are narrating that Umar Bin Zarr will not be dying until he fights Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}'.

فَقَالَ إِنَّ مَقْلَعَ ابْنِ دَرِّ مَقْلَعَ رَجِيلٍ كَانَ فِي بَنِي إِسْرَائِيلَ يُقَاتَلُ لَهُ عَبْدُ رَبِّهِ وَ كَانَ يَدْعُو أَصْحَابَهُ إِلَى ضَلَالِهِ فَمَا تَأْتُوا يُلْوِذُونَ بِعِزْرَهُ وَ يَتَسْخَدُونَ عَنْهُ إِذَا خَرَجَ عَلَيْهِمْ مِنْ قَبْرِهِ يَنْفُضُ التُّرَابُ مِنْ رَأْسِهِ وَ يَقُولُ لَهُمْ كَيْتَ وَ كَيْتَ.

He^{-asws} said: 'An example of Ibn Zarr is an example of a man who was among the children of Israel called Abd Rabbih, and he used to call his companions to the straying. He died and they were seeking shelter to his grave and discussing at it. When he came out to them from his grave, he shook off the soil from his head and said to them, such, and such".⁶⁹

65- خص، منتخب البصائر سعدٌ عن ابن هشامٍ عن الكوفيِّ عن محمدٍ بن سنانٍ أو عن عبيده عن عباد الله بن سنانٍ قالَ أَبُو عَبْدِ اللَّهِ عَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَى بِي رَبِّي عَرَّ وَ جَلَّ فَأَوْحَى إِلَيَّ مِنْ وَزَاءِ حِجَابٍ مَا أُوْحَى وَ كَلَّمَنِي إِمَّا كَلَّمَنِي بِهِ وَ كَانَ إِمَّا كَلَّمَنِي بِهِ أَنْ قَالَ يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا عَالَمُ الْعَيْبِ وَ السَّهَادَةُ ... الرَّحْمَنُ الرَّحِيمُ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Hisham, from Al Barqy, from Muhammad Bin Sinan, or someone else from Abdullah Bin Sinan who said,

'Abu Abdullaah^{-asws} said: 'Rasool-Allah^{-saww} said: 'My^{-saww} Lord^{-azwj} Mighty and Majestic Ascended me^{-saww}. He^{-azwj} Revealed to me^{-saww} from behind a Veil what He^{-azwj} Revealed and Spoke to me^{-saww} with what He^{-azwj} Spoke with, and it was from what He^{-azwj} Spoke to me^{-saww} with that He^{-azwj} Said: "O Muhammad^{-saww}! Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-saww}, Knower of the unseen and the seen, the Beneficent, the Merciful!"

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُلِكُ الْقَدُوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَمِّمُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Me^{-azwj}, I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَنْسَاءُ الْحَسَنَى يُسْتَحْيَ لِي مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنَا الْعَزِيزُ الْحَكِيمُ

⁶⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 63

⁶⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 64

Me^{-azwj}, I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}, the Creator, the Maker, the Fashioner. For Me^{-azwj} are the most beautiful Names. They glorify to Me^{-azwj}, the ones in the skies and the earth, and I^{-azwj} am the Mighty the Wise!

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ فَلَا شَيْءٌ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءٌ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءٌ فَوْقِي وَ أَنَا الْبَاطِنُ فَلَا شَيْءٌ دُونِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلَيْهِ

O Muhammad^{-saww}! Me^{-azwj}, I^{-asws} am Allah^{-azwj}! There is no god except I^{-azwj}, the First, so there was nothing before Me^{-azwj}, and I^{-azwj} am the Last so there is nothing after Me^{-azwj}, and I^{-azwj} am the Apparent, so there is nothing above Me^{-azwj}, and I^{-azwj} am the Hidden, so there is nothing below Me^{-azwj}! And I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}, Knower of all things!

يَا مُحَمَّدُ عَلَيْكَ أَوْلُ مَا آخَذْتُ مِيقَاتَهُ مِنَ الْأَيَّمَةِ يَا مُحَمَّدُ عَلَيْكَ آخِرُ مَنْ أَقْبَضْتُ رُوحَهُ مِنَ الْأَيَّمَةِ وَ هُوَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

O Muhammad^{-saww}! The first of what I^{-azwj} Took his^{-asws} Covenant, from the Imams^{-asws}, O Muhammad^{-saww}, was Ali^{-asws}, the last of the ones I^{-azwj} would be Capturing his^{-asws} soul from the Imams^{-asws}, and he^{-asws} is the walker who would be speaking to them.

يَا مُحَمَّدُ عَلَيْكَ أَظْهِرْهُ عَلَى جَمِيعِ مَا أُوحِيَ إِلَيْكَ لَيْسَ لَكَ أَنْ تَكُنْ مِنْهُ شَيْئًا

O Muhammad^{-saww}! Ali^{-asws}, I^{-azwj} shall Reveal to him^{-asws} entirety of what I^{-azwj} Reveal to you^{-saww}. It isn't for you^{-saww} that you^{-saww} conceal anything from him^{-asws}!

يَا مُحَمَّدُ أُبْطِئُهُ الَّذِي أَسْرَرْتُهُ إِلَيْكَ فَلَيْسَ مَا بَيْنِي وَ بَيْنَكَ سِرْ دُوَّهَ

O Muhammad^{-saww}! I^{-azwj} Confide him^{-asws} with that which I^{-saww} Divulge to you^{-saww}, so there isn't any secret between Me^{-azwj} and you^{-saww} besides him^{-asws}!

يَا مُحَمَّدُ عَلَيْكَ مَا حَلَقْتُ مِنْ حَلَالٍ وَ حَرَامٍ عَلَيْكَ عَلِيمٌ بِهِ.

O Muhammad^{-saww}! Ali^{-asws} is exalted. I^{-azwj} have not Created any Permissible and Prohibition (except) Ali^{-asws} is a knower of it!"⁷⁰

66- خص، منتخب البصائر من كتب سليم بن قيس الهمالي رحمة الله عليه الذي رواه عنه أباً بن أبي عياش و قرأ جماعة على سيدنا علي بن الحسين ع يحضره جماعة أعيان من الصحابة منهم أبو الطفلي فأقره عليه زين العابدين و قال هذه أحاديثنا صحيحة

(The book) 'Muntakhab Al Basaair' –

From Kitab Suleym Bin Qays Al Hilali, may Allah^{-azwj} have Mercy on him, that which is reported from him by Aban Bin Abu Ayyash, and entirety of it was read out to our Master^{-asws} Ali Bin Al-Husayn^{-asws}, in the presence of a group of supporters from the companions, from them being Abu Al-Tufeyl. Ali Zayn Al-Abideen^{-asws} acknowledge it and said: 'This is our^{-asws} correct Hadith.

⁷⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 65

قَالَ أَبَا الطَّفْلِيْنَ لَقِيْتُ أَبَا الطَّفْلِيْنَ بَعْدَ ذَلِكَ فِي مَنْزِلِهِ فَحَدَّثَنِي فِي الرَّجُعَةِ عَنْ أَنَّاسٍ مِنْ أَهْلِ بَدْرٍ وَعَنْ سَلْمَانَ وَ الْمُقْدَادَ وَ أَبِي بْنِ كَعْبٍ

Aban said, 'I met Abu Al-Tufeyl after that in his house. He narrated to me regarding the Raj'at, from some people from the people of Badr, and from Salman^{-ra}, and Al-Miqdad^{-ra}, and Ubay Bin Ka'b'.

وَ قَالَ أَبُو الطَّفْلِيْنَ فَعَرَضَتْ هَذَا الَّذِي سَمِعْتُهُ مِنْهُمْ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَلَامُ اللَّهُ عَلَيْهِ بِالْخُوفَةِ فَقَالَ هَذَا عِلْمٌ خَاصٌ لَا يَسْعُ الْأَمْمَةَ جَهْلُهُ وَ رُدُّ عِلْمِهِ إِلَى اللَّهِ تَعَالَى

And Abu Al-Tufeyl said, 'I presented this which I had heard from them to Ali-asws Bin Abu Talib^{-asws}, may the greetings of Allah^{-azwj} be upon him^{-asws}, at Al-Kufa. He^{-asws} said: 'This is special knowledge. There is no leeway for the community to ignore it and refer its knowledge to Allah^{-azwj} the Exalted'.

مِنْ صَدَّقَنِي بِكُلِّ مَا حَدَّثُنِي وَ قَرَأَ عَلَيَّ بِذِلِّكَ قِرَاءَةً كَثِيرَةً فَسَأَرَهُ شَافِيًّا حَتَّى صَرَّتْ مَا أَنَا بِيَوْمِ الْقِيَامَةِ أَشَدَّ يَقِينًا مِنِي بِالرَّجُعَةِ وَ كَانَ مِمَّا قُلْتُ يَا أَمِيرَ الْمُؤْمِنِيْنَ أَخْرِيْنِي عَنْ حُوْضِ النَّبِيِّ صَفَرَ فِي الدُّنْيَا أَمْ فِي الْآخِرَةِ

Then he^{-asws} ratified me with all what they had narrated to me, and he^{-asws} read to me with that, a lot of recitation (Verses), interpreting it a healing interpretation to the extent that I am today of more intense certainty with the Day of Qiyamah than I was with the Raj'at, and it was from what I said, 'O Amir Al-Momineen^{-asws}! Inform me about the Fountain of the Prophet^{-saww}, is it in the world or in the Hereafter?'

فَقَالَ بَنْ فِي الدُّنْيَا قُلْتُ قُمِنِ الدَّائِدُ عَنْهُ فَقَالَ أَنَا بِيَدِي فَقِيرِدَةُ أَوْلَيَايِي وَ لِيُصْرِفَنَ عَنْهُ أَغْدَائِي

He^{-asws} said: 'But, it is in the world'. I said, 'So who is the impeder from it?' He^{-asws} said: 'I^{-asws} am. With my^{-asws} hand I^{-asws} shall let my^{-asws} friends arrive and turn my^{-asws} enemies away from it'.

وَ فِي رِوَايَةِ أُخْرَى وَ لَأَوْرَدَهُ أَوْلَيَايِي وَ لِأَصْرِفَنَ عَنْهُ أَغْدَائِي

And in another report: 'And I^{-asws} shall let my^{-asws} friends arrive and turn my^{-asws} enemies away from it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِيْنَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرِجْنَا لَهُمْ ذَائِبَةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِإِيمَانِنَا لَا يُوقَنُونَ مَا الدَّائِدُ قَالَ يَا أَبَا الطَّفْلِيْنَ اللَّهُ عَنْ هَذَا

I said, 'O Amir Al-Momineen^{-asws}! Words of Allah^{-azwj} Mighty and Majestic: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82].** What is the walker?' He^{-asws} said: 'O Abu Al-Tufeyl! Leave this'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِيْنَ أَخْرِيْنِي بِهِ مُجْعِلُتْ فِدَاكَ قَالَ هِيَ ذَائِبَةُ ثُلُكُ الطَّعَامِ وَ تَمْشِي فِي الْأَسْوَاقِ وَ تَنْكِحُ النِّسَاءَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِيْنَ مَنْ هُوَ قَالَ هُوَ رُدُّ الْأَرْضِ الَّذِي سَكَنَ الْأَرْضُ بِهِ

I said, 'O Amir Al-Momineen^{-asws}! Inform me with it, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'It is a walker eating the food and walking in the markets and marrying the women'. I said, 'O Amir Al-Momineen^{-asws}! Who is he?' He^{-asws} said: 'He is a pillar of the earth which the earth is calm due to it'.

فُلِتْ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُوَ قَالَ صَدِيقُهُ هَذِهِ الْأُمَّةُ وَ فَارُوقُهُ وَ رِيُّونَهَا وَ دُوْ فَزِيْبَهَا فُلِتْ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُوَ قَالَ اللَّهُ تَعَالَى وَ يَتَّلُو شَاهِدًا مِنْهُ وَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ وَ الَّذِي جَاءَ بِالصِّدْقِ وَ الَّذِي صَدَقَ بِهِ وَ النَّاسُ كُلُّهُمْ كَافِرُونَ غَيْرُهُ

I said, 'O Amir Al-Momineen^{-asws}! Who is he?' He^{-asws} said: 'Truthful of this community, and its distinguisher, and one with its reins'. I said, 'O Amir Al-Momineen^{-asws}! Who is he?' He^{-asws} said: 'The one who Allah^{-azwj} the Exalted Said: **and a witness from him recites it, [11:17]. and one with whom is Knowledge of the Book [13:43], And the one who came with the truth, and he ratified it, [39:33]**, and the people, all of the were Kafirs apart from him^{-asws}'.

فُلِتْ يَا أَمِيرَ الْمُؤْمِنِينَ فَسَمِّهِ لِي

I said, 'O Amir Al-Momineen^{-asws}! Name him to me'.

قَالَ قَدْ سَمِّيَّتْ لَكَ يَا أَبَا الطَّفْلَيْلِ وَ اللَّهُ لَوْ أُذْخِلْتُ عَلَى عَامَّةٍ شَيْعَيَّيْتِ الَّذِينَ يُؤْمِنُونَ أَقْرَبُوا بِطَاعَيْتِي وَ سَمَوَنِي أَمِيرَ الْمُؤْمِنِينَ وَ اسْتَحْكُلُوا جَهَادَ مَنْ خَالَقَنِي فَحَدَّثُتُهُمْ بِيَعْضِ مَا أَعْلَمُ مِنَ الْحَقِّ فِي الْكِتَابِ الَّذِي نَزَّلَ بِهِ جَبْرِيلُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْقَى فِي عِصَابَةٍ مِنَ الْحَقِّ قَلِيلَةً أَنْتَ وَ أَشْبَاهُكَ مِنْ شَيْعَيْتِي

He^{-asws} said: 'I^{-asws} have named him to you, O Abu Al-Tufeyl! By Allah^{-azwj}! If I^{-asws} were to enter to be among the generality of my^{-asws} Shias, those I^{-asws} am with them, the ones who are acknowledging obedience to me^{-asws} and are naming me^{-asws} as 'Amir Al-Momineen', and they are permitting fighting against the ones who oppose me^{-asws}, and I^{-asws} were to narrate to them part of what I^{-asws} know from the truth in the Book which Jibreel^{-as} descended with unto Muhammad^{-saww}, they would disperse away from me until I^{-asws} remain among a small group from the truth, you and your like from my^{-saww} Shias!'

فَقَرِعْتُ وَ فُلِتْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَ أَشْبَاهِي مُتَقْرِبٌ عَنْكَ أَوْ تَنْبَثُ مَعَكَ قَالَ بَلْ تَنْبَثُونَ

I was alarmed and said, 'O Amir Al-Momineen^{-asws}! I and the likes of me, would we disperse away from you^{-asws} or be affirmed with you^{-asws}?' He^{-asws} said: 'But, you will be steadfast'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعِبٌ لَا يَعْرُفُهُ وَ لَا يَئْرُبُ بِهِ إِلَّا ثَلَاثَةُ مَلَكُ مُفَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُفْؤَمٌ تَجْبِيْتُ امْتَحَنَ اللَّهُ قَلْبَهُ لِإِلْعَانِ يَا أَبَا الطَّفْلَيْلِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فَارَّتَ النَّاسُ ضُلَالًا وَ جُهَّالًا إِلَّا مَنْ عَصَمَ اللَّهَ بِنَا أَهْلَ الْبَيْتِ.

Then he^{-asws} faced towards me and said: 'Our^{-asws} matter is difficult. No one knows it nor acknowledges with it except three – an Angel of Proximity, or a Messenger Prophet^{-as}, or a Momin servant, excellent, Allah^{-azwj} has Tested his heart for the Eman. O Abu Al-Tufeyl! Rasool-Allah^{-saww} was Recalled, and the people reneged, straying an ignoramus, except the one Allah^{-azwj} Protected through us^{-asws}, People^{-asws} of the Household'.⁷¹

⁷¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 66

67- شي، تفسير العياشي عن سالم بن المستنير عن أبي عبد الله ع قال لقى تسموا باسم ما سمى الله به أحدا إلا علىي بن أبي طالب و ما جاءه ثانية
قلت جعلت بذلك مئي بيحيى ثانية

Tafseer Al Ayyashi – From Sallam Bin Al Mustaneer,

'From Abu Abdullah^{-asws} having said: 'They are naming with a name Allah^{-azwj} has not Named anyone with it except Ali^{-asws} Bin Abu Talib^{-asws}, and its interpretation has not come'. I said, 'May I be sacrificed for you^{-asws}! When will its interpretation come?'

قال إذا جاءت جماعة الله أمة النبيين والمؤمنين حتى ينصروه وهو قول الله وإذا أخذ الله ميثاق النبيين لما آتنيكم من كتاب وحكمة إلى قوله أنا معكم من الشاهدين

He^{-asws} said: 'When it comes, Allah^{-azwj} would Gather the Prophets^{-as} and the Momineen in front of him^{-asws} until they help him^{-asws}, and it is the Word of Allah^{-azwj}: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom [3:81]** – up the His^{-azwj} Words: **and I (too) am of the Bearers of Witness with you [3:81]**.

في يوم عيد يدعى رسول الله ص اللواء إلى علي بن أبي طالب ع فيكون أمير الحادفين كلهم يكتبون أسماء الحادفين كلهم تحت لوايه و يكون هو أميرهم فهذا ثانية.

On that day Rasool-Allah^{-saww} would hand the flag to Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-asws} would be Emir of the creatures, all of them together. The creatures, all of them would be under his^{-asws} flag, and he^{-asws} would be their Emir. So, this is its interpretation".⁷²

68- شي، تفسير العياشي عن زرارة قال أبو جعفر ع كل نفس ذائق الموت لم يذق الموت من قتل

Tafseer Al Ayyashi – From Zurara,

'Abu Ja'far^{-asws} said: '**Every self shall taste the death [3:185]**. He has not tasted the death, the one who is killed'.

و قال لا بد من أن يربع حتى يدوق الموت.

And he^{-asws} said: 'There is no escape from him returning until he tastes the death'.⁷³

69- شي، عن سيرين قال: كنت عند أبي عبد الله ع إذ قال ما يقول الناس في هذه الآية و أقسموا بالله جهداً يما يحتمل لا يبعث الله من موت

From Sirreen who said,

'I was in the presence of Abu Abdullah^{-asws} when he^{-asws} said: 'What are the people saying regarding this Verse: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' [16:38]**?'

⁷² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 67

⁷³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 68

قَالَ يَقُولُونَ لَا قِيَامَةَ وَ لَا بَعْثٌ وَ لَا نُشْرُقُ

He said, ‘They are saying, ‘There is neither Qiyamah, nor Resurrection, nor Gathering’.

فَقَالَ كَذَّابُوا وَ اللَّهُ إِنَّمَا ذَلِكَ إِذَا قَامَ الْقَائِمُ وَ كَرَّ مَعَهُ الْمُكَبِّرُونَ فَقَالَ أَهُلُّ خَلَافَتِكُمْ قَدْ ظَهَرَتْ دُوَلَتُكُمْ يَا مَعْسَرَ الشِّيعَةِ وَ هَذَا مِنْ كُلِّ بِكُمْ تَقُولُونَ رَجَعَ فُلَانٌ وَ فُلَانٌ لَا وَ اللَّهُ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ

He^{-asws} said: ‘They are lying, by Allah^{-azwj}! But rather that would be when Al-Qaim^{-ajfi} rises and the returning ones return with him^{-ajfi}. So, the people opposing you would say, ‘You government has appeared, O community of the Shias, and this is from your lies you are saying, ‘So and so, and so and so (Abu Bakr and Umar) would return. No, by Allah^{-azwj}! Allah^{-azwj} will not Resurrect the ones dying’.

أَلَا تَرَى أَكْفَمُ قَالُوا وَ أَقْسَمُوا بِاللَّهِ جَهَنَّمَ أَكْفَمُ الْمُشْرِكُونَ أَشَدَّ تَعْظِيمًا لِلَّاتِ وَ الْعَزِيزِ مِنْ أَنْ يُفْسِمُوا بِغَيْرِهَا

Don’t you see they are saying, ***and they are swearing by Allah with the most emphatic of their oaths [16:38]***? The Polytheists were severer in reverence to Al-Laat and Al-Uzza than they should be swearing with other than these!

فَقَالَ اللَّهُ بَلِي وَ عَدَا عَلَيْهِ حَقًّا ... لَيَبْيَضَنَّ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَ لَيَعْلَمَ الَّذِينَ كَفَرُوا أَكْفَمُ كَافُورِ كَذَّابِينَ إِنَّمَا قَوْلُنَا لِيَشِيءُ إِذَا أَرْدَنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ.

Allah^{-azwj} Said: ***Yes, (It is) a true Promise binding upon Him, [16:38] In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39] But rather, Our Word for a thing when We Intend it, is that We say to it: “Be!” and it comes into being [16:40]’***.⁷⁴

70- خص، منتخب البصائر سعد^ع عن ابن أبي الخطاب^ع عن وهيب بن حفص^ع عن أبي بصير^{قال}: سأله أبو جعفر^ع عن قول الله عز وجل إِنَّ اللَّهَ اشترى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّهُمْ الْجُنَاحُ يُقَاتَلُونَ فِي سَبِيلِ اللَّهِ فَيُقَاتَلُونَ وَ يُفْتَلُونَ إِلَى آخر الآية فَقَالَ ذَلِكَ فِي الْمِيَاتِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111]*** – up to the end of the Verse. He^{-asws} said: ‘That is during the Covenant’.

لَمْ قَرَأْتُ التَّائِبِينَ الْعَابِدِينَ فَقَالَ أَبُو جَعْفَرٍ لَا تَنْفِرُ هَكَذَا وَ لَكِنْ أَفْرِّ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِ الْآيَةِ

Then I recited, ***The penitent, the worshippers, [9:112]***. Abu Ja’far^{-asws} said: ‘Do not recite it like this! But recite it as ‘The repenting ones, the worshippers’ – up to the end of the Verse.

لَمْ قَالَ إِذَا رَأَيْتَ هَؤُلَاءِ فَعِنْدَ ذَلِكَ هُمُ الَّذِينَ اشترى مِنْهُمْ أَنفُسَهُمْ وَ أَمْوَالَهُمْ يَعْنِي فِي الرَّجُوعِ

⁷⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 69

Then he^{-asws} said: 'When you see them during that, they are those their souls have been brought from them, and their wealth – meaning during the Raj'at'.

لَمْ قَالَ أَبُو جَعْفَرٍ عَمَّا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ مِيَّةٌ وَقَتْلَةٌ مَنْ ماتَ بُعِثَ حَتَّى يُقْتَلَ وَمَنْ قُتِلَ بُعِثَ حَتَّى يُمُوتَ.

Then Abu Ja'far^{-asws} said: 'There is none from a Momin except and for him would be a death and a killing. One who dies would be Raised until he is killed, and one who is killed would be Raised until he dies'.⁷⁵

71- خص، منتخب البصائر سعده عن ابن عيسى و ابن عبد الجبار و أحمد بن الحسن بن فضال جميماً عن الحسن بن علي بن فضال عن حميد بن المنئي عن شعيب الحداء عن أبي الصباح قال سأله أبا جعفر ع فقلت جعلت حملت في ذاك أكثراً أن أسميتها له فقال لي هو عن الكرات شائني فقلت نعم

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, and Ibn Abdul Jabbar, and Ahmad Bin Al Hassan Bin Fazzal, altogether from Al Hassan Bin Ali Bin Fazzal, from Humeyd Bin Al Musanna, from Shueyb Al Haza'a, from Abu Al Sabbah who said,

'I asked Abu Ja'far^{-asws}. I said, 'May I be sacrificed for you^{-asws}! I dislike to name it to you^{-asws}'. He^{-asws} said to me: 'Is it about the Raj'at you are asking me^{-asws}?' I said, 'Yes'.

فَقَالَ تِلْكَ الْفُدْرَةُ وَ لَا يُنْكِرُهَا إِلَّا الْقَدَرِيَّةُ لَا تُنْكِرُهَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْ أَجْحِنَةِ عَلَيْهِ عِدْقٌ يُقَالُ لَهُ سُنَّةً فَتَتَوَاهُ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ قَبْلَكُمْ.

He^{-asws} said: 'That is the Pre-determination. No one is denying it except the Qadiriya (Fatalists). Do not deny that Power nor deny that Rasool-Allah^{-saww} was brought a tray from Paradise upon which were the dates called 'Sunnah'. Rasool-Allah^{-saww} took it, a Sunnah of the ones who are before you all'.⁷⁶

72- خص، منتخب البصائر ابن عيسى عن الحسين بن عليوان عن محمد بن داود العبدلي عن الأصبغ بن ثابتة أن عبد الله بن أبي بكر^إ اليشكري قام إلى أمير المؤمنين سلام الله عليه فقال يا أمير المؤمنين إن أبا المعتمر تكلم آنفاً يكلام لا يتحملاه قلبي فقال وما ذاك

(The book) 'Muntkhab Al Basaair' – Ibn Isa, from Al Hassan, from Al-Husayn Bin Ulwan, from Muhammad Bin Dawood Al Abdy, from Al Asbagh Bin Nubata,

'Abdullah Bin Abu Bakr Al Yashkari stood up to Amir Al-Momineen^{-asws}, may the greetings be upon him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! Abu Al-Mo'tamir spoke just now with a talk my heart could not tolerate!' He^{-asws} said: 'And what is that?'

قَالَ يَرْعُمُ أَنَّكَ حَدَّثْتَ أَنَّكَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ قَدْ رَأَيْنَا أَوْ سَمِعْنَا يَرْجُلًا أَكْبَرَ سِنًا مِنْ أَبِيهِ يَقُولُ أَكْبَرَ سِنًا مِنْ أَبِيهِ الْمُؤْمِنِينَ عَفَهَهُ الَّذِي كَبَرَ عَلَيْكَ قَالَ

نَعَمْ فَهَلَنْ تُؤْمِنُ أَنْتَ بِهَذَا وَ تَعْرِفُهُ

He said, 'He claims that you^{-asws} had narrated to him that you^{-asws} heard Rasool-Allah^{-saww} saying: 'We have seen or heard of a man older in age than his own father'. Amir Al-

⁷⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 70

⁷⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 71

Momineen^{-asws} said: ‘So this is which has been grievous upon you?’ He said, ‘Yes. Do you^{-asws} believe in this and recognise it?’

فَقَالَ نَعَمْ وَيُلِكَ يَا ابْنَ الْكَوَافِرِ أَفْقَهَ عَيْ أُخْبِرُكَ عَنْ ذَلِكَ أَنَّ عَزِيزًا خَرَجَ مِنْ أَهْلِهِ وَأَمْرَأَتِهِ فِي شَهْرِهِا - وَلَهُ يَوْمَئِذٍ حَمْسَوْنَ سَنَةً قَالَمَا إِبْلَاهُ اللَّهُ عَزَّ وَجَلَّ بِذَيْهِ أَمَائِهِ مِائَةً عَامٍ ثُمَّ بَعْدَهُ فَرَجَعَ إِلَى أَهْلِهِ وَهُوَ ابْنُ حَمْسَيْنَ سَنَةً فَاسْتَقْبَلَهُ أَبُوهُ وَهُوَ ابْنُ مِائَةٍ سَنَةٍ وَرَدَ اللَّهُ عَزِيزًا إِلَى الَّذِي كَانَ بِهِ

He^{-asws} said: ‘Yes, woe be to you, O Ibn Al Kawa! Understand it from me^{-asws}. I^{-asws} shall inform you about that. Uzeyr^{-as} had gone out from his^{-as} family and his^{-as} wife during her month (of pregnancy), and one that day there were fifty years for him. When Allah^{-azwj} Mighty and Majestic Tried him^{-as} for his^{-as} fault, Caused him^{-as} to die for one hundred years, then Resurrected him^{-as}. He^{-as} returned to his^{-as} family and he^{-as} was fifty years old. His^{-as} son met him^{-as} and he was one hundred years old (plus), and Allah^{-azwj} had Returned Uzeyr^{-as} to that which was with him^{-as}.

فَقَالَ مَا تَرِيدُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَسَلَ عَمَّا بَدَا لَكَ قَالَ نَعَمْ إِنَّ أَنَا سَأَمِنُ مِنْ أَصْحَابِكَ يَرْغُمُونَ أَكْثَمْ يُرْدُونَ بَعْدَ الْمَوْتِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَنْ نَعَمْ تَكَلَّمُ إِمَّا سَيْعَتْ وَلَا تَرِدُ فِي الْكَلَامِ فَمَا قُلْتُ لَهُمْ قَالَ قُلْتُ لَا أُؤْمِنُ بِشَيْءٍ إِمَّا قُلْتُمْ

He said, ‘Will you not increase?’ Amir Al-Momineen^{-asws} said to him: ‘Ask about whatever comes to you’. He said, ‘Yes. Some people from your^{-asws} companions are claiming that they would be returning after the death’. Amir Al-Momineen^{-asws} said: ‘Yes. Speak with what you have heard and do not add in the talk. What did you say to them?’ He said, ‘I said, ‘I do not believe in anything from what you are saying’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَوْنَى وَيُلِكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْنَتَى قَوْمًا إِمَّا كَانَ مِنْ دُولَتِهِمْ فَأَمَّا هُمْ ثُمَّ رَدُّهُمْ إِلَى الدُّنْيَا لِيَسْتَوْفُوا أَرْزَاقَهُمْ ثُمَّ أَمَّا هُمْ بَعْدَ ذَلِكَ

Amir Al-Momineen^{-asws} said to him: ‘Woe be to you! Allah^{-azwj} Mighty and Majestic Tried a people due to what had happened from their sins, so He^{-azwj} Caused them to die before their terms which had been specified for them. Then Returned them to the world in order for them to fulfil their terms. Then He^{-azwj} Caused them to die after that!’

قَالَ فَكَبَرَ عَلَى ابْنِ الْكَوَافِرِ وَلَمْ يَفْهَمْ لَهُ فَقَالَ لَهُ أَمِيرُ الْقُوفِمِينَ عَوْنَى وَيُلِكَ تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ وَاخْتَارَ مُوسَى قَوْمَةُ سَبْعِينَ رَجُلًا لِيَمْقَاتِنَا - فَأَنْطَلَقَ بِهِمْ مَعَهُ لِيَشْهُدُوا لَهُ إِذَا رَجَعُوا عِنْدَ الْمَلِإِ مِنْ نَبِيِّ إِسْرَائِيلَ إِنَّ رَبِّي قَدْ كَلَّمَنِي

He (the narrator) said, ‘It was grievous upon Ibn Al Kawa and he was not guided to it. Amir Al-Momineen^{-asws} said to him: ‘Woe be to you! Do you know that Allah Mighty and Majestic Said in His^{-azwj} Book: ***And Musa chose seventy men of his community for Our Appointment. [7:155]***. He^{-as} took them with him^{-as} for them to testify for him^{-as} when they return to be with the assemblies of the children of Israel, ‘My^{-as} Lord^{-azwj} Spoke to me^{-as}’.

فَلَوْ أَكْثَمْ سَلَمَوْ ذَلِكَ لَهُ وَصَدَّقُوا بِهِ لَكَانَ خَيْرًا لَهُمْ وَلَكِنَّهُمْ قَالُوا لِمُوسَى عَلَى نُؤْمِنُ لَكَ حَتَّى تَرِى اللَّهَ جَهَنَّمَةَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَأَخْدَنَتُكُمُ الصَّاعِدَةَ وَأَنْتُمْ تَنْظَرُونَ ثُمَّ بَعْثَاثُكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ أَتَرَى يَا ابْنَ الْكَوَافِرِ إِنَّ هُؤُلَاءِ قَدْ رَجَعُوا إِلَى مَنَازِلِهِمْ بَعْدَ مَا مَانُوا

If they had submitted that to him^{-as} and ratified him^{-as}, it would have been better for them, but they said, ***We will never believe in you until we see Allah manifestly, [2:55]***. Allah^{-azwj}

Mighty and Majestic Said: ***so the thunderbolt seized you and you were looking on [2:55]. Then We Resurrected you from after your death that you may be grateful [2:56].*** Do you see, O Ibn Al Kawa, that they had returned to their houses after having died?’

فَقَالَ ابْنُ الْكَوَاءِ وَ مَا ذَاكَ لَمْ أَمَاكِنْ فَكَانُوكُمْ (مَكَانُوكُمْ)

Ibn Al-Kawa said, ‘And what is that then that killed them in their places?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَى وَيْلَكَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ وَظَلَّنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوِيٰ - فَهَذَا بَعْدَ الْمَوْتِ إِذْ بَعْثَتُمْ

Amir Al-Momineen^{-asws} said to him: ‘No, woe be to you! And hasn’t Allah^{-azwj} Informed in His^{-azwj} Book where He^{-azwj} Says: ***And We Shaded upon you the clouds and We Sent down to you manna and quail: [2:57].*** So, this is after the death, then He^{-azwj} Resurrected them.

وَأَيْضًا مِثْلُهُمْ يَا ابْنُ الْكَوَاءِ الْمَلَأُ مِنْ بَنِي إِسْرَائِيلَ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَمَّا تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمُ الْوُفُّ حَذَرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُوْلَوْنَا لَمْ أَحْيِهِمْ

And as well, similar to them, O Ibn Al Kawa, is the assembly of the children of Israel where Allah^{-azwj} Mighty and Majestic Said: ***Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].***

وَقَوْلُهُ أَيْضًا فِي عُزَيْرٍ حَيْثُ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَّةٌ عَلَى عُرُوشِهَا قَالَ أَنِّي يُخْبِي هَذِهِ الْأَنْوَافَ بَعْدَ مُؤْتَهَا فَمَائِةً اللَّهُ وَأَخْدَاهُ بِذَلِكَ الدَّلْيَبِ مِائَةً عَامٍ ثُمَّ بَعْدَهُ وَرَدَهُ إِلَى الدُّلْيَا فَقَالَ كُمْ لَيْشَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَيْشَ مِائَةً عَامٍ فَلَا تَشْكُّنَ يَا ابْنُ الْكَوَاءِ فِي قُدْرَةِ اللَّهِ عَزَّ وَجَلَّ .

And His^{-azwj} Words as well regarding Uzeyr^{-as} where Allah^{-azwj} Mighty and Majestic Informs. He^{-azwj} Said: ***Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die – and Seized him^{-as} for that fault - for a hundred years, then Resurrected him. – then Returned him to the world. He said: ‘How long did you tarry?’ He said: ‘I tarried for a day, or a part of a day’. He Said: ‘But, You tarried for a hundred years, [2:259].*** Therefore do not doubt, O Ibn Al-Kawa, in the Power of Allah^{-azwj} Mighty and Majestic’.⁷⁷

73- خص، منتخب البصائر سعد عن ابن أبي الخطاب عن أبي حالي المخاطب عن عبد الرحمن القصیر عن أبي جعفر ع قال: فَرَأَ هَذِهِ الْآيَةِ إِنَّ اللَّهَ أَشَرَّى مِنَ الْمُؤْمِنِينَ أَنْفَسَهُمْ وَأَمْوَالَهُمْ - فَقَالَ هَلْ تَدْرِي مَنْ يَعْنِي فَقُلْتُ يُعَاقِبُ الْمُؤْمِنُونَ فَيُقْتَلُونَ وَيُعْتَلُونَ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Abu Khalid Al Qammat, from Abdul Rahman Al Qaseyr,

⁷⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 72

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} recited this Verse: **Surely Allah has Bought from the Momineen their own selves and their wealth [9:111]**. He^{-asws} said: 'Do you know who is meant?' I said, 'The Momineen would be fighting so they would kill and be killed'.

فَقَالَ لَا وَ لَكِنْ مَنْ قُتِلَ مِنَ الْمُؤْمِنِينَ رُدَّ حَتَّىٰ يَمُوتَ وَ مَنْ مَاتَ رُدَّ حَتَّىٰ يُقْتَلَ وَ تِلْكَ الْقُدْرَةُ فَلَا تُنْكِرُهَا.

He^{-asws} said: 'No, but the ones from the Momineen who are killed would be returned until they die, and the one who dies would be returned until he is killed, and that is the Power, so do not deny it'.⁷⁸

74- خص، منتخب البصائر بكتاب الإسناد عن أبي خالد القمّاط عن هُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جعفرٍ عَ قَالَ: فَقُلْتُ لَهُ كَانَ فِي بَنِي إِسْرَائِيلَ شَيْءٌ لَا يَكُونُ مَاهُنَا مِثْلُهُ فَقَالَ لَا

(The book) 'Muntakhab Al Basaair' – By this chain, from Abu Khalid Al Qammat, from Humran Bin Ayn,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Was there anything among the children of Israel, the like of it would not be happening over here?' He^{-asws} said: 'No'.

فَقُلْتُ فَحَدَّثَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِيَارِهِمْ وَ هُمُ الْوُفُّ حَدَّرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُؤْمِنُوْمُ أَحْيَاهُمْ حَتَّىٰ نَظَرَ النَّاسُ إِلَيْهِمْ ثُمَّ أَمَّا كُنْتُمْ مِنْ يَوْمَهُمْ أَوْ زَوْهُمْ إِلَى الدُّنْيَا

I said, 'Narrated to me about the Words of Allah^{-azwj} Mighty and Majestic: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243]**, until people looked at them. Then He^{-azwj} Caused them to die from their day, or did He^{-azwj} Return them to the world?'

فَقَالَ بَلْ زَوْهُمْ إِلَى الدُّنْيَا حَتَّىٰ سَكَنُوا الدُّورَ وَ أَكْلُوا الطَّغَامَ وَ تَكَحُّوا النِّسَاءَ وَ لَيُّوا بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ مَأْتُوْنَ بِالْأَجَالِ.

He^{-asws} said: 'But, He^{-azwj} Returned them to the world until they settled in the houses and ate the food and married the women, and they remained with that for as long as Allah^{-azwj} so Desired, then they died with their terms'.⁷⁹

75- خص، منتخب البصائر سعد بن سفيان عن اليقطني عن الحسين بن عمير عن بن شهريار عن أبي عبد الله ع قال إنَّ لِعليٍ ع في الأرض كثرةً مع الحسين ائمه صلوات الله عليهما يقبل برأته حتي يتنتقم له من بيته أممية و معاوية و آل معاوية و من شهد حرنته

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Yaqteeny, from Al-Husayn Bin Suyan, from Amro Bin Shimr, from Jabir Bin Yazeed,

'From Abu Abdullaah^{-asws} having said: 'For Ali^{-asws}, in the earth, there would be a return with his^{-asws} son^{-asws} Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both. He^{-asws} will come with his^{-asws} flag until he^{-asws} takes revenge for him^{-asws}, from the clan of Umayya, and Muawiya, and the progeny of Muawiya, and the ones who had attended his wards.

⁷⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 73

⁷⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 74

ثُمَّ يَعْثُثُ اللَّهُ إِلَيْهِمْ بِأَنْصَارِهِ يَوْمَئِذٍ مِّنْ أَهْلِ الْكُوفَةِ ثَلَاثَيْنَ الْفَأَوْ مِنْ سَائِرِ النَّاسِ سَبْعِينَ الْفَأَوْ مِثْلُ الْمَرَأَةِ الْأُولَى حَتَّى يَعْثُثُهُمْ وَلَا يَقْنَى مِنْهُمْ مُخْرِجًا

Then Allah^{-azwj} would Send to them with his^{-asws} helpers. On that day, from the people of Al-Kufa there would be thirty thousand, and from rest of the people there would be seventy thousand. He^{-asws} will meet them (in battle) at Siffen like the first time, until he^{-asws} kills them, and there will not remain anyone from them who can inform.

ثُمَّ يَعْثُثُهُمُ اللَّهُ عَزَّ وَ جَلَّ فَيُدْخِلُهُمْ أَشَدَّ عَذَابِهِ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ

Then Allah^{-azwj} Mighty and Majestic will Resurrect them and Enter them into the severest of His^{-azwj} Punishments along with Pharaoh^{-la} and people of Pharaoh^{-la}.

ثُمَّ كَرَّةً أُخْرَى مَعَ رَسُولِ اللَّهِ صَحَّ حَتَّى يَكُونُ خَلِيقَةً فِي الْأَرْضِ وَ تَكُونُ الْأَئْمَةُ عَمَالَةً وَ حَتَّى يَعْتَهُ اللَّهُ عَلَيْهِ فَتَكُونُ عِبَادُهُ عَلَانِيَةً فِي الْأَرْضِ كَمَا عَبَدَ اللَّهَ سِرًا فِي الْأَرْضِ

Then he^{-asws} will have another return along with Rasool-Allah^{-saww} until he^{-asws} would be caliph in the earth and the (other) Imams^{-asws} would be his^{-asws} office bearers, and until Allah^{-azwj} Resurrects him^{-asws} openly. So His^{-azwj} worship would be done openly in the earth just Allah^{-azwj} had been worshipped secretly in the earth!

ثُمَّ قَالَ إِيَّ وَاللَّهِ وَأَضْعَافَ ذَلِكَ ثُمَّ عَقَدَ بِيَدِهِ أَضْعَافًا يُعْطِي اللَّهُ تَبَارَكَ وَتَعَالَى صَلَوةً مُلْكَ جَمِيعِ أَهْلِ الدُّنْيَا مُنْذُ يَوْمِ خَلْقِ اللَّهِ الدُّنْيَا إِلَى يَوْمِ يُقْبِلُهَا حَتَّى يُنْجِزَ لَهُ مَوْعِدَهُ فِي كِتَابِهِ كَمَا قَالَ لِيَطْهُرَةِ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرَّةُ الْمُشْرِكُونَ.

Then he^{-asws} said: ‘Yes, by Allah^{-azwj}, and double of that!’ – then he^{-asws} tied ‘double’ with his^{-asws} fingers – ‘Allah^{-azwj} would Give His^{-azwj} Prophet^{-saww} kingdom of entirety of the worlds, since the day Allah^{-azwj} Created the world up to the day He^{-azwj} would Annihilate it, until He^{-azwj} Fulfils for him^{-saww} His^{-azwj} Promise in His^{-azwj} Book just as He^{-azwj} has Said: ***in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]***.⁸⁰

76- خص، منتخب البصائر سعدٌ عن موسى بن عمرٍ عن عثمان بن عيسى عن خالد بن يحيى قال: قلت لأبي عبد الله ع سيد رسل الله ص أبا بكرٍ صديقاً

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Yahya who said,

‘I said to Abu Abdullah^{-asws}, ‘Did Rasool-Allah^{-saww} name Abu Bakr as ‘Siddique’ (the truthful)?’

فَقَالَ نَعَمْ إِنَّهُ حَيْثُ كَانَ مَعَهُ أَبُو بَكْرٍ فِي الْغَارِ قَالَ رَسُولُ اللَّهِ صَلَوةُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَيْهِ سَلَامٌ بْنِ لَازِي سَفِينَةِ بْنِ عَبْدِ الْمُطَّلِبِ تَضَطَّرِبُ فِي الْبَحْرِ ضَالَّةً فَقَالَ لَهُ أَبُو بَكْرٍ وَإِنَّكَ لَتَرَاهَا قَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ تَعَالَى أَنْ تُرِتِّبَهَا فَقَالَ اذْنُ مِنِّي

He^{-asws} said: ‘Yes. It was when Abu Bakr was with him^{-saww} in the cave. Rasool-Allah^{-saww} said: ‘I^{-saww} see the ship of the clan of Abdul Muttalib being restless in the sea, lost’. Abu Bakr said

⁸⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 75

to him^{-saww}, ‘You^{-saww} can see it?’ He^{-saww} said: ‘Yes’. He said, ‘O Rasool-Allah^{-saww}! Are you^{-saww} able upon showing it?’ He^{-saww} said: ‘Come near me^{-saww}!’

فَدَنَا مِنْهُ فَمَسَحَ يَدَهُ عَلَى عَيْنَيْهِ ثُمَّ قَالَ لَهُ انْظُرْ أَبُو بَكْرٍ فَرَأَى السَّيْرَةَ تَضَطَّرُ إِلَى الْبَحْرِ ثُمَّ نَظَرَ إِلَى قُصُورِ أَهْلِ الْمَدِينَةِ فَقَالَ فِي نَفْسِهِ الْآنَ صَدَقْتُ أَنَّكَ سَاجِرٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَدِيقٌ أَنْتَ!

He went near him^{-saww}. He^{-saww} wiped his^{-saww} hand upon his eyes, then said to him: ‘Look!’ Abu Bakr looked, and he saw the ship being restless in the sea. Then he looked at the castles of the people of Al-Medina. He said within himself, ‘I^{-asws} ratify that you^{-saww} are a sorcerer!’ Rasool-Allah^{-saww} said to him: ‘You are truthful’!

فَقُلْتُ لَمْ يُبَيِّنْ عَمَرُ الْفَارُوقَ قَالَ نَعَمْ أَلَا تَرَى أَنَّهُ قَدْ فَرَقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ أَخْذَ النَّاسَ بِالْبَاطِلِ

I said, ‘Why was Umar named as ‘Al-Farouq’ (the distinguisher)?’ He^{-asws} said: ‘Yes, do you see that he had distinguished between the truth and the falsehood and took the people with the falsehood?’

فَقُلْتُ لَمْ يُبَيِّنْ سَالِمًا الْأَمِينَ قَالَ لَمَّا أَنْ كَتَبُوا الْمُكْتَبَ وَ وَضَعُوهَا عَلَى يَدِ سَالِمٍ فَصَارَ الْأَمِينَ

I said, ‘Why was Salim (Mawla) named as ‘Al-Ameen’ (the trustworthy)?’ He^{-asws} said: ‘When they wrote the letters and placed them upon the hand of Salim, so he became ‘Al-Ameen’.

فُلِتْ فَقَالَ أَنْفُوا دَعْوَةَ سَعِدٍ قَالَ نَعَمْ فُلِتْ وَ كَيْفَ ذَلِكَ قَالَ إِنَّ سَعِدًا يَكْرُرُ فَيَقَاتِلُ عَلَيْهَا.

I said, ‘He^{-saww} had said: ‘Fear the call of Sa’ad!’’ He^{-asws} said: ‘Yes’. I said, ‘And how is that so?’ He^{-asws} said: ‘Sa’ad will be returning and fighting against Ali^{-asws}'.⁸¹

77- غط، الغيبة للشيخ الطوسي محمد الحميري عن أبيه عن علي بن سليمان بن رشيد عن الحسن بن علي المخازن قال: دخل علي بن أبي حمزة على أبي الحسن الرضا ع فقال له أنت إمام قال نعم فقال له إبني سمعت جدك جعفر بن محمد ع يقول لا يكون الإمام إلا وله عقب

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Ali Bin Suleyman Bin Rusheyd, from Al Hassan Bin Ali Al Khazzaz who said,

‘Ali Bin Abu Hamza entered to see Abu Al Hassan Al-Reza^{-asws}. He said to him^{-asws}, ‘Are you^{-asws} an Imam^{-asws}?’ He^{-asws} said: ‘Yes’. He said to him^{-asws}, ‘I heard your^{-asws} grandfather Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘The Imam^{-asws} cannot be except and there would be posterity for him^{-asws}’!

فَقَالَ أَنْسَيْتَ يَا شَيْخُ أَمَّا تَنَاسِيْتَ لَيْسَ هَكَذَا قَالَ جَعْفَرٌ لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ إِلَّا إِلَمَامَ الَّذِي يَتَرُجُّ عَلَيْهِ الْحَسَنُ بْنُ عَلَيٍّ عَلَيْهِ لَا عَقِبٌ لَهُ

He^{-asws} said: ‘Are you forgetting, O Sheikh, or are you pretending to forget? Ja’far^{-asws} hadn’t said it like this. But rather, Ja’far^{-asws} said: ‘The Imam^{-asws} cannot be except and there would

⁸¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 76

be a posterity for him^{-asws}, except the Imam^{-ajfi} whom Al-Husayn^{-asws} Bin Ali^{-asws} would be coming out to, for there will be no posterity for him^{-ajfi}.

فَقَالَ لَهُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا سَيَغُثُ جَدَّكَ يَقُولُ.

He said to him^{-asws}, ‘You^{-asws} speak the truth, may I be sacrificed for you^{-asws}! Like this I had heard from your^{-asws} grandfather^{-asws}!’⁸²

78- شي، تفسير العياشي عن رقاعة بن موسى قال قال أبو عبد الله ع إنَّ أَوَّلَ مَنْ يَكُوْنُ إِلَى الدُّنْيَا الْحَسِينُ بْنُ عَلِيٍّ ع وَ أَصْحَابُهُ وَ يَرِيدُ بْنُ مُعَاوِيَةَ وَ أَصْحَابَهُ فَيُقْتَلُهُمْ حَذْوُ الْفَلَدَةِ بِالْفَلَدَةِ

Tafseer Al Ayyashi – From Rifa’at Bin Musa who said,

‘Abu Abdallah^{-asws} said: ‘The first one to return to the world would be Al-Husayn^{-asws} Bin Ali^{-asws} and his^{-asws} companions, and Yazeed^{-la} Bin Muawiya^{-la} and his^{-la} companions. He^{-asws} will kill them following of the arrow with the arrow’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَثُمَّ رَدَدْنَا لَكُمُ الْكُوْرَةَ عَلَيْهِمْ وَ أَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ تَغْيِيرًا.

Then Abu Abdullaah^{-asws} said: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***.⁸³

79- كنز، كنز جامع الفوائد و تأویل الآيات الظاهرة روى الحسن بن أبي الحسن الدائمي بإسناده إلى محمد بن علي عن أبي عبد الله ع في قوله عز و جل أَفَمْنَ وَعَدْنَا وَعْدًا حَسَنًا فَهُوَ لاقِيهِ قَالَ الْمُؤْعُودُ عَلَيْ بْنُ أَبِي طَالِبٍ وَعَدَهُ اللَّهُ أَنْ يَتَّقِمَ لَهُ مِنْ أَعْدَائِهِ فِي الدُّنْيَا وَ وَعَدَهُ الْجَنَّةَ لَهُ وَ لِأَوْلَائِهِ فِي الْآخِرَةِ.

(The book) ‘Kanza Jamie Al Fawaaid’ and ‘Taweeel Al Ayaat Al Zaahir’ – It is reported by Al Hassan Bin Au Al Hassan Al Daylami, by his chain to Muhammad Bin Ali,

‘From Abu Abdullaah^{-asws} having said: ‘Regarding Words of Mighty and Majestic: ***Is the one We Promised with a goodly Promise, so he would come across it, [28:61]***. He^{-asws} said: ‘The promised one is Ali^{-asws} Bin Abu Talib^{-asws}. Allah^{-azwj} Promised him^{-asws} that He^{-azwj} will Avenge for him^{-asws} from his^{-asws} enemies in the world and Promised the Paradise for him^{-asws} and for his^{-asws} friends in the Hereafter’.⁸⁴

80- جا، المجالس للمفيد الكاتب عن الرعفري عن القمي عن إسماعيل بن أبان عن الفضلي بن الرئيسي عن عمزان بن مييم عن عبادة الأسدية قال سمعت عليهما ع يقول أنا سيد الشيب و في سننه من أئوب و الله ليجمعهن الله لي أهلي كما جمعوا ليغفوب.

(The book) ‘Al Majaalis’ of Al Mufeed – Al Katib, from Al Zafrany, from Ismail Bin aban, from Al Fazl Bin al Zubeyr, from Imran Bin meesam, from Abaya Al Asadi who said,

⁸² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 77

⁸³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 78

⁸⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 79

'I heard Ali^{-asws} saying: 'I^{-asws} am chief of the grey-haired, and in me^{-asws} there is a Sunnah from Ayoub^{-as}. By Allah^{-azwj}! Allah^{-azwj} will be Gathering my^{-asws} family^{-asws} for me^{-asws} just as they had been gathered for Yaqoub^{-as}'.⁸⁵

كَشْ، رَجُالُ الْكَشِيِّ أَبُو صَالِحٍ حَلَفَ بْنُ حَمَادٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلَيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي حَعْفَرٍ عَ قَالَ: كَأَيْنِ يَعْبُدُ اللَّهُ بْنُ شَرِيكٍ الْعَامِرِيِّ عَلَيْهِ عِنْقَامَةٌ سَوْدَاءً وَ دُؤَابَاتَاها بَيْنَ كَتْفَيْهِ مُصْنِعًا فِي لَفْقِ الْجَبَلِ بَيْنَ يَدَيْنِ قَائِمِنَا أَهْلَ الْبَيْتِ فِي أَرْبَعَةِ آلَافِ مُكَبِّرُونَ وَ مُكَبِّرُونَ.

(The book) 'Rijal' of Al Kashy – Abu Salih Khalaf Bin Hammad, from Sahl Bin Ziyad, from Ali Bin al Mugheira,

'From Abu Ja'far^{-asws} having said: 'It is as if I^{-asws} am with Abdullaah Bin Shareek Al-Aamiry. Upon him is a black turban and its two tails are between his shoulders ascending the base of a mountain in front of our^{-asws} Qaim^{-asws} of People^{-asws} of the Household, among four thousand exclaimers of Takbeer, and the ones returning'.⁸⁶

كَشْ، رَجُالُ الْكَشِيِّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ قَالَ سَيَعْثُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنِّي سَأَلْتُ اللَّهَ فِي إِسْتَأْعِيلِ أَنْ يُبَيِّنَهُ بَعْدِي فَأَبَى وَ لَكِنَّهُ قَدْ أَعْطَانِي فِيهِ مَنْزِلَةً أُخْرَى إِنَّهُ يَكُونُ أَوَّلَ مَنْتُشُورٍ فِي عَشَرَةِ مِنْ أَصْحَابِهِ وَ مِنْهُمْ عَبْدُ اللَّهِ بْنُ شَرِيكٍ وَ هُوَ صَاحِبُ لَوَائِهِ.

(The book) 'Rijal' of Al Kashy – Abdullaah Bin Muhammad, from Al Washa, from Ahmad Bin Aiz, from Abu Huzeifa who said,

'I heard Abu Abdullaah^{-asws} saying: 'I^{-asws} asked Allah^{-azwj} regarding Ismail to Make him last (remain) after me^{-asws}. He^{-azwj} Refused, but He^{-azwj} Gave me^{-asws} another status regarding him. He would be the first one to be Raised among ten of my^{-asws} companions, and from them would be Abdullaah Bin Shareek, and he would be the bearer of his flag'.⁸⁷

كَشْ، رَجُالُ الْكَشِيِّ وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارِ الْقُمِّيِّ بِحَطْطِهِ حَدَّثَنِي الْحَسَنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ حَعْفَرِ بْنِ فَضْلِيِّ قَالَ: فَلْتُ لِمُحَمَّدِ بْنِ فُرَّاتٍ لَقِيَتْ أَنْتَ الْأَصْبَعَ قَالَ نَعَمْ لَقِيَتْهُ مَعَ أَبِي فَرَائِشَةَ شَيْخَأَيْضَ الرَّأْسِ وَ الْلَّخْيَةَ طُولًا قَالَ لَهُ أَبِي حَدِيجَةَ تَحْدِيدِي سَعْتُهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Rijal' Al Kashy – I found in the book of Muhammad Bin Al Hassan Bin Bundar Al Qummi, in his handwriting, 'It is narrated to me by Al Hassan Bin Ahmad Al Maliki, from Ja'far Bin Fyzeyl who said,

'I said to Muhammad Bin Furaat, 'Have you met Al-Asbagh?' He said, 'Yes I have met him with my father. I saw him as an old man, white head (hair) and long beard. My father said to him, 'Narrate to us with a Hadith you have heard from Amir Al-Momineen^{-asws}'.

قَالَ سَيَعْتَهُ يَقُولُ عَلَى الْمُنْبِرِ أَنَا سَيِّدُ الْبَيْتِ وَ فِي شَبَّهِ مِنْ أَئِيُوبَ وَ لَيَجْمِعَنَّ اللَّهُ لِي شَنْلِي كَمَا جَمَعَهُ لِأَئِيُوبَ

He said, 'I heard him^{-asws} saying upon the pulpit: 'I^{-asws} am chief of the grey-haired ones, and in me^{-asws} there is a resemblance from Ayoub^{-as}, and Allah^{-azwj} will be Gathering my^{-asws} family for me^{-asws}, just as He^{-azwj} had Gathered for Ayoub^{-as}!'

⁸⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 80

⁸⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 81

⁸⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 82

قالَ فَسِمِعْتُ هَذَا الْحَدِيثَ أَنَا وَأَبِي مِنَ الْأَصْبَحِ بْنِ نُبَيَّةَ قَالَ فَمَا مَضِيَ بَعْدَ ذَلِكَ إِلَّا قَلِيلًا حَتَّى تُؤْتَى رَحْمَةُ اللَّهِ عَلَيْهِ.

He (the narrator) said, 'I heard this Hadith, I and my father, from Al-Asbagh Bin Nubata'. He said, 'There did not pass after that except a little (time) until he expired. May Allah^{-azwj} have Mercy on him'.⁸⁸

84- كش، رجال الكشي طاهر بن عيسى عن الشجاعي عن الحسين بن بشير عن داود الرقبي قال: قُلْتَ لَهُ إِنِّي فَدَكِيرُثُ وَ دَقَّ عَظِيمٍ أُحِبُّ أَنْ يُخْتَمَ عُمْرِي بِقُلْلِ فِينِكُمْ فَقَالَ وَ مَا مِنْ هَذَا بُدَّ إِنْ لَمْ يَكُنْ فِي الْعَاجِلَةِ تَكُونُ فِي الْأَجَلِ.

(The book) 'Rijal' of Al Kashy – Tahir Bin Isa, from Al Shujaie, from Al-Husayn Bin Bashar, from Dawood Al Raqqi who said,

'I said to him^{-asws}, 'I have become old, and my bones are brittle. I would love to end my life with being killed regarding you^{-asws} all!' He^{-asws} said: 'And there is no escape from this. If it does not happen currently, it would happen in the future''.⁸⁹

قال: قال لي أباً بُنْ تَعْلِبَ مَرْرَثْ بَقْوَمْ يَعْبُونَ عَلَى رَوَايَتِي عَنْ جَعْفَرِ عَ

(The book) 'Rijal' of Al Kashy – Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Abdullah Bin Ghilab, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Abdullah Bin Khafqah who said,

'Aban Bin Taghib said to me, 'I passed by a group faulting upon me of my reporting from Ja'far^{-asws}'.

فَالْفَقِلْتُ كَيْفَ تُلْمُوْنِي فِي رَوَايَتِي عَنْ رَجُلٍ مَا سَأَلَ اللَّهُ عَنْ شَيْءٍ إِلَّا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He (the narrator) said, 'I said, 'How can you blame me in my reporting from a man, I have not asked him^{-asws} about anything, except he^{-asws} has said to me: 'Rasool-Allah^{-saww} said'?'

قالَ فَمَّا صَرَأْنَاهُ هُمْ يُشَدِّهُنَ الْعَجْتُ كُلُّ الْعَجْتِ لِمَ حُجَّادِيَ وَأَحَبَ فَسَالَتْهُ عَنْهُ فَقَالَ لِقَاءُ الْأَحْيَاءِ بِالْأَمْمَاتِ.

He (the narrator) said, 'Young boys passed by, and they were prosing (the words of Ali^{-asws}), 'The wonder of all wonders between Jumadi and Rajab'. I asked about him about it. He said, 'Meeting of the living with the dead'"⁹⁰

86- خص، منتخب البصائر: وقفْتُ عَلَى كِتَابٍ حُطِبَ لِمَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ عَ وَعَلَيْهِ حَطُّ السَّيِّدِ رَضِيَ الدِّينُ عَلَيْهِ بْنُ مُوسَى بْنُ طَاؤِسٍ مَا صُورُهُ هَذَا الْكِتَابُ ذَكَرَ كَاتِبَهُ رَحْلَيْنِ بَعْدَ الصَّادِقِ عَ فَيُنَفِّكُ أَنْ يَكُونُ تَارِيْخُ كَاتِبِهِ بَعْدَ الْمَائِتَيْنِ مِنَ الْهِجَرَةِ لَأَنَّهُ عَ اُنْتَهَى بَعْدَ سَنَةٍ مَائَةٍ وَأَرْبَعِينَ مِنَ الْهِجَرَةِ وَ قَدْ رَوَى بَعْضُ مَا فِيهِ عَنْ أَبِي رَوْحٍ فَرِجَ بْنِ فُروَةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَبَعْضُ مَا فِيهِ عَنْ غَيْرِهَا ذَكَرَ فِي الْكِتَابِ الْمُشَارِ إِلَيْهِ حُطْبَةُ لِأَمِيرِ الْمُؤْمِنِينَ عَ سُسَمَيْهِ الْمُخْرَجُونَ وَ هُمْ

(The book) 'Muntakhab Al Basaair' –

⁸⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 29 H 83

⁸⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi ^{-ajfj}, Ch 29 H 84

⁹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{aifj}, Ch 29 H 85

I paused at a book of sermons of our Master^{-asws} Amir Al-Momineen^{-asws}, and upon it was the handwriting of the Seyyid Al-Razi Al-Deen Ali Bin Musa Bin Tawoos. In the outline of this letter, he mentioned two men after Al-Sadiq^{-asws}. It is possible that the date of his writing is after (the year) two hundred from the Hijra because he^{-asws} had passed away after the year One hundred and forty from the Hijra, and part of the report what is in it is from Abu Rawh Faraj Bin Farwah, from Mas'ada Bin Sadaqa, from Ja'far Bin Muhammad^{-asws}, and part of what is in it is from others, mentioned in the book indicating to it the sermons of Amir Al-Momineen^{-asws}, named at 'Al-Mahzoun', and it is: -

الْحَمْدُ لِلّٰهِ الْأَكْبَرِ الْمَحْمُودُ الَّذِي تَوَحَّدَ بِإِنْكَارِهِ وَ عَلٰا بِغَدْرِهِ أَحْمَدُ عَلٰى مَا عَرَفَ مِنْ سَيِّلِهِ وَ أَهْمَمُ مِنْ مَكْتُوبٍ حِكْمَتُهُ فِي إِنَّهٗ مَحْمُودٌ بِكُلِّ
مَا يُؤْلِي مَشْكُورٌ بِكُلِّ مَا يُبَلِّي

'The Praise is for Allah^{-azwj}, the Praised One Who is Alone with His^{-azwj} Kingdom, and Lofty with His^{-azwj} Power. I^{-asws} praise Him^{-azwj} upon what He^{-azwj} has Introduced from His^{-azwj} Way and Inspired of His^{-azwj} obedience from the His^{-azwj} hidden Wisdom, for He^{-azwj} is Praised with all what He^{-azwj} is in charge of, thanked for all what is gone.

وَ أَشْهُدُ أَنَّ قَوْلَهُ عَدْلٌ وَ حِكْمَةً فَصَلٌّ وَ مَمْنُونٌ نَاطِقٌ فِيهِ نَاطِقٌ بِكَانَ إِلَّا كَانَ قَبْلَ كَانَ وَ أَشْهُدُ أَنَّ مُحَمَّداً عَبْدُ اللّٰهِ وَ سَيِّدُ عِبَادِهِ خَيْرٌ مِنْ أَهْلٍ أَوْلَى وَ خَيْرٌ
مِنْ أَهْلَ آخِرًا

And I^{-asws} testify that His^{-azwj} Word is just, and His^{-azwj} Wisdom is Decisive, and He^{-azwj} does not Speak regarding it with happening except it does Happen. And I^{-asws} testify that Muhammad^{-saww} is a servant of Allah^{-azwj}, and chief of His^{-azwj} servants, best of the former people and best of the latter people.

فَكُلَّمَا تَسْجَدُ اللّٰهُ الْحَلْقَ فَرِيقَيْنِ جَعَلَهُ فِي خَيْرِ الْفَرِيقَيْنِ لَمْ يُسْتَهِمْ فِيهِ عَاهِرٌ وَ لَا نِكَاحٌ جَاهِلَةٌ

Every time Allah^{-azwj} Formed the people into two sects, Made him^{-saww} to be in the better of the two sects. He^{-azwj} did not Apportion in it adulterer nor any pre-Islamic marriage.

لَمْ إِنَّ اللّٰهَ قَدْ بَعَثَ إِلَيْكُمْ رَسُولًا مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ فَإِنَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَنَاهُوا مِنْ
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَدْكُرُونَ

Then Allah^{-azwj} Sent a Rasool^{-saww} to you all, **from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3].**

فَإِنَّ اللّٰهَ جَعَلَ لِلْحَسْنَاءِ أَهْلًا وَ لِلْحَقِّيْ دَعَائِمٍ وَ لِلطَّاعَةِ عِصَمًا يُعْصِمُ بِهِمْ وَ يُعِيْمُ مِنْ حَقِّهِ فِيهِمْ عَلٰى ارْتِضَاءِ مِنْ ذَلِكَ وَ جَعَلَ لَهَا زِعَاءً وَ حَفَظَةً يَعْظُمُونَ
بِهُوَةً وَ يُعِيْنُونَ عَلٰيْهَا أَوْلِيَاءَ ذَلِكَ بِمَا أَوْلَى مِنْ حَقِّ اللّٰهِ فِيهَا

Surely Allah^{-azwj} has Made people for the good, and pillars for the truth, and a staff for the obedience, Protecting them and establishing from His^{-azwj} Rights among them upon a Pleasure from that, and Made shepherds for it and protectors protecting it with strength and supporting upon it the friends of that with what they are in charge from the rights of Allah^{-azwj} in it.

أَمَا بَعْدَ فَإِنَّ رُوحَ الْبَصَرِ رُوحُ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانٌ إِلَّا بِهِ مَعَ كَلْمَةِ اللَّهِ وَ التَّصْدِيقِ بِهَا فَالْكَلْمَةُ مِنَ الرُّوحِ وَ الرُّوحُ مِنَ النُّورِ وَ النُّورُ نُورُ السَّمَاوَاتِ فَإِنَّهُ يُكَلِّمُ سَبَبَ وَصَلَ إِلَيْكُمْ مِنْهُ إِيقَارًا وَ احْتِيَارًا نِعْمَةَ اللَّهِ لَا تَنْبُغُوا شُكْرًا حَصَصَكُمْ بِهَا وَ احْتَسَكُمْ لَهَا وَ تِلْكَ الْأَمْتَالُ نَضْرِكُمْ لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا
الْعَالَمُونُ

As for after, spirit of the sight is the spirit of life which Eman cannot benefit except by it, along with the Word of Allah^{-azwj} and ratification with it. The Word is from the spirit, and the spirit is from the Noor, and the Noor is Noor (light) of the skies. Thus, there are means in your hands the effects can be arriving to you all, and choice of the Bounties of Allah^{-azwj}. Its thanks cannot reach. He^{-azwj} has Specialised you with it and Specialised you for it, ***And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].***

فَأَبْشِرُوا بِصَرِّ مِنَ اللَّهِ عَاجِلٍ وَ فَتْحٍ يَسِيرٍ يُقْرِئُ اللَّهَ بِهِ أَعْيُنَكُمْ وَ يَدْهُبُ بِخُزْنِكُمْ كُفُوا مَا تَنَاهَى النَّاسُ عَنْكُمْ فَإِنَّ ذَلِكَ لَا يَجْفَنُ عَلَيْكُمْ إِنَّ لَكُمْ عِنْدَكُلِّ طَاعَةٍ عَوْنَانِ مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسُنِ وَ يَبْثُثُ عَلَى الْأَفْقَادِ وَ ذَلِكَ عَوْنُ اللَّهِ لِأَوْلَائِهِ يَظْهُرُ فِي خَفْيٍ نِعْمَتِهِ لَطِيفًا

Receive glad tidings of the prompt Help from Allah^{-azwj}, and easy victory Allah^{-azwj} would be Delighting your eyes with it and Do away your grief. Refrain from the people turning away from you, for that is not hidden unto you all. For you, during every act of obedience there is a Support from Allah^{-azwj}, spoken upon the tongues and affirmed upon the hearts, and that is a Support of Allah^{-azwj} for His^{-azwj} friends appearing in the hiddenness of His^{-azwj} subtle bounties.

وَ قَدْ أَنْتُ لِأَهْلِ التَّقْوَى أَعْصَانَ شَجَرَةِ الْحَيَاةِ وَ إِنَّ فُرْقَانًا مِنَ اللَّهِ بَيْنَ أَوْلَائِهِ وَ أَعْدَائِهِ فِيهِ شِفَاءٌ لِلصُّدُورِ وَ ظُهُورٌ لِلنُّورِ يُعْزِزُ اللَّهَ بِهِ أَهْلَ طَاعَتِهِ وَ يُنْذِلُ بِهِ أَهْلَ مَعْصِيَتِهِ

And branches of the tree of life have borne fruit for the people of piety, and a Criterion (Quran) from Allah^{-azwj} between His^{-azwj} friends and His^{-azwj} enemies wherein is healing for the chests and manifestation of the Noor. Allah^{-azwj} Honours the people of His^{-azwj} obedience by it and Disgraces the people of His^{-azwj} disobedience by it.

فَلَيُعِدَّ اذْرُؤُ لِذَلِكَ عَدَّةً وَ لَا عَدَّةَ لَهُ إِلَّا بِسَبَبِ بَصِيرَةٍ وَ صِدْقِ نِيَّةٍ وَ تَسْلِيمٍ سَلَامَةً أَهْلَ الْجَنَاحِ فِي الطَّاعَةِ ثُمَّ الْمِيزَانَ وَ الْمِيزَانَ بِالْحِكْمَةِ وَ الْحِكْمَةُ فَضَاءٌ لِلْبَصَرِ وَ الشَّكُّ وَ الْمَعْصِيَةُ فِي النَّارِ

So let a person prepare his preparations for that, and there is no preparation for him except by a means of insight, and sincere intention, and submission of the safety of the people of lightness in the obedience being heavy on the scale, and the scale is with the wisdom, and the wisdom is illumination of the sight, and the doubt and the disobedience is in the Fire.

وَ لَيْسَا مِنَّا وَ لَا لَنَا وَ لَا إِلَيْنَا قُلُوبُ الْمُؤْمِنِينَ مَطْوِيَّةٌ عَلَى الْإِيمَانِ إِذَا أَرَادَ اللَّهُ إِظْهَارَ مَا فِيهَا فَتَخَلَّهَا بِالْوُحْنِيِّ وَ رَزَعَ فِيهَا الْحِكْمَةَ

And there isn't from us^{-asws}, nor for us^{-asws}, nor to us^{-asws}, hearts of the Momineen folded upon the Eman. When Allah^{-azwj} Wants to reveals what is in these, He^{-azwj} Opens these with the Revelation, and Cultivates the wisdom in these.

وَ إِنَّ لِكُلِّ شَيْءٍ إِنَّ بَيْنَهُ لَا يُعَجِّلُهُ لَهُ يُشَيِّعُ حَتَّى يَبْلُغُ إِنَاهُ وَ مُنْتَهَاهُ فَاسْتَبَشِرُوا بِبُشْرِيَّتِهِمْ وَ اعْتَرُفُوا بِقُرْبَتِهِ مَا قُرِبَ لَكُمْ وَ تَنَجَّرُوا مَا وَعَدْكُمْ

And for everything that reaches it, Allah^{-azwj} does not Hasten it with a thing except it reaches its end and its peak. So receive glad tiding with glad tidings you have not received and acknowledge with drawing near whatever is drawn near to you and fulfil what you promise.

إِنَّ مِنَ دُعَوَةِ حَالِصَةٍ يُظْهِرُ اللَّهُ إِلَيْكُمْ حُجَّةً الْبَالِغَةَ وَ يُتْمِمُ بِهَا نِعْمَةَ السَّابِعَةِ وَ يُعْطِي بِهَا الْكَرَامَةَ الْفَاضِلَةَ مِنْهَا آتَاكُمُ اللَّهُ رَحْمَةً

From us^{-asws} there is a sincere call. Allah^{-azwj} will Reveal by it His^{-azwj} conclusive Argument and Complete His^{-azwj} Excessive Grace and Give the meritorious Benevolence by it to the one who adheres with it, taking wisdom from it, Allah^{-azwj} will Bring you His^{-azwj} Mercy.

وَ مِنْ رَحْمَتِهِ تُؤْرُكُ الْقُلُوبُ وَ وَضَعَ عَنْكُمْ أَوزَارَ الدُّنُوبِ وَ عَجَلَ شَفَاءَ صُدُورُكُمْ وَ سَلَامٌ مِنَّا دَائِمًا عَلَيْكُمْ تَعْلَمُونَ بِهِ فِي دُولَ الْأَيَّامِ وَ قَرَارِ الْأَرْحَامِ

And from His^{-azwj} Mercy is Noor of the hearts, and He^{-azwj} Placed down the burdens of the sins from you, and Hasten the healing of your chests, and Correct your affairs. And the greetings from us^{-asws} is constant upon you all. You are learning by it during the turning of the days and the settlement of the wombs.

فَإِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا اسْتَخْبِئُهُمْ لِلْقِيَامِ عَلَيْهِ وَ النُّصْرَةُ لَهُمْ طَهَرَتْ كَلِمَةُ الْإِسْلَامِ وَ أَرْجَاءُ مُفْتَرِضِ الْقُرْآنِ وَ الْعَمَلُ بِالطَّاعَةِ فِي مَسَارِقِ الْأَرْضِ وَ مَعَارِكِهَا

Allah^{-azwj} has Chosen a people for His^{-azwj} Religion, Selecting them for the standing upon it and the helping for it. The word of Al-Islam appeared through them, and the direction of the Impositions of the Quran, and the working with the obedience in the easts of the earth and its wests.

إِنَّ اللَّهَ حَصَّصَكُمْ بِالْإِسْلَامِ وَ اسْتَحْصَصَكُمْ لِهِ اسْمُ سَلَامٍ وَ جَمَاعَ كَرَامَةٍ اصْطَفَاهُ اللَّهُ فَتَهَجَّهُ وَ بَيْنَ حُجَّجَهُ وَ أَرْفَأَهُ وَ حَدَّهُ وَ وَصَفَهُ وَ جَعَلَهُ رِضَىً كَمَا وَصَفَهُ وَ وَصَفَ أَخْلَاقَهُ وَ بَيْنَ أَطْبَافَهُ وَ وَكَدَ مِيَانِقَهُ مِنْ ظَهَرٍ وَ بَطْنٍ ذِي حَلَاوةٍ وَ أَفَنِ

Then Allah^{-azwj} Specialised you with Al-Islam and Purified you for it, because it is a name of safety, and a collection of honours. He^{-azwj} Made a Manifesto and Explained His^{-azwj} Arguments, and Introduce His^{-azwj} Kindness, and its limits, and its description and Made it a Pleasure just as He^{-azwj} had Described the description of its manners and Explained its layers, and Emphasised His^{-azwj} Covenants from a back and belly with sweetness and security.

فَمَنْ ظَهَرَ بِظَاهِرِهِ رَأَى عَجَائِبَ مَنَاظِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ وَ مَنْ فَطَنَ إِلَيْهَا بَطْنَ رَأَى مَكْتُونَ الْفِطْنَ وَ عَجَائِبَ الْأَمْثَالِ وَ السُّنْنَ

The one who wins with its apparent would see its wonderous scenarios in its rotations and its implementations, and the one who weans with what is esoteric would see the hidden weaning and wonders of the parables and the Sunnah(s).

فَظَاهِرَهُ أَبِيقُ وَ بَاطِنُهُ عَمِيقُ لَا تَنْفَضِي عَجَائِبُهُ وَ لَا تَفْنَى عَرَائِبُهُ فِيهِ يَتَابِعُ النَّعِيمَ وَ مَصَابِيحُ الظُّلْمِ لَا تُفْتَحُ الْحَيْرَاتُ إِلَّا يَمْقَاتِيهِ وَ لَا تُنْكِشِفُ الظُّلْمُ إِلَّا يُصَاصِبِهِ فِيهِ تَفْصِيلُ وَ تَوْصِيلُ وَ بَيْانُ الْإِسْمَينِ الْأَعْلَانَيْنِ اللَّذَيْنِ جُمِعاً فَاجْتَمَعاً لَا يَصْلُحَانِ إِلَّا مَعًا

Its apparent is elegant and its esoteric is deep. Its wonders do not terminate nor do its surprises deplete. In it are springs of bounties and lamps for the darkness. The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lamps. In it is detail and elaboration, and explanation of the two lofty Names, those which are gathered. So, these are together. They are not correct except both together.

يُسَمِّيَانِ فَيُعْرِقَانِ وَ يُوصَمَانِ فَيَجْتَهِعَانِ قِيَامُهُمَا فِي تَمَامِ أَخْدِهِنَا فِي مَنَازِلِهِنَا جَرِيٌّ بِمَا وَ لَكُمَا نُجُومٌ وَ عَلَى نُجُومِهِنَا نُجُومٌ سَوَاهُمَا نُجُومٌ حَمَاءٌ وَ ثُرْجَى مَزَاعِيهِ

These are named so they are recognised, and they are described, so their standing is together in completion of one of them in their status flowing with them. And there are stars for them, and upon their stars are stars besides these protecting its protections and taking care of its pastures.

وَ فِي الْقُرْآنِ بَيِّنَةٌ وَ حُدُودٌ وَ أَرْكَانٌ وَ مَوَاضِعٌ تَقَادِيرٌ مَا حَرَبَنَّ بَغْرَائِبَهُ وَ زُرَنَّ بَيْرَانَهُ مِيزَانَ الْعَدْلِ وَ حُكْمُ الْفَصْلِ إِنَّ رُعَاةَ الدِّينِ فَرَقُوا بَيْنَ الشَّلَّاقِ وَ الْيَقِينِ وَ جَاءُوا بِالْحُقْقَى الْمُبِينِ قَدْ بَيَّنُوا إِلِّيْسَلَامَ بَيِّنَاتِهِ وَ أَسْتَعْنُوا لَهُ أَسَاسًا وَ أَرْكَانًا وَ جَاءُوا عَلَى ذَلِكَ شَهُودًا وَ بُرْهَانًا مِنْ عَلَامَاتِ

And in the Quran is its explanation and its limits, and its pillars, and places of determinations what cannot be treasured by its treasures and weighed by its scales, the scales of justice, and decisive rulings. The shepherds of religion separated between the doubt and the conviction, and they came with the clear truth. They explained Al-Islam with detailed explanation, and they placed the foundations for it and pillars, and they came upon that as witnesses and proofs from signs.

وَ أَمَارَاتٍ فِيهَا كِفَاءٌ لِمُكْتَفِيٍ وَ شَفَاءٌ لِمُشْتَفِيٍ يَخْمُونَ حَمَاءٌ وَ يَرْعَوْنَ مَرْعَاهُ وَ يَضْرُوْنَ مَضْرُوْنَ وَ يَمْجُونَ مَمْجُورَةً وَ يُجْبُونَ مَجْبُوْنَ يَخْكُمُ اللَّهُ وَ يَرِهُ وَ يَعْظِيمُ أَمْرَهُ وَ ذَكْرِهِ يَمْا يَجِبُ أَنْ يُذَكَّرَ بِهِ

And the Commands therein are sufficient for the sufficer, and a healing for the one seeking to be healed. They protected its protections and took care of its pastures, and they did its dealing, and were loud with its announcements, and loved its beloved by the Judgment of Allah^{-azwj} and its righteousness, and with the magnificence of His^{-azwj} Commands and His^{-azwj} Mention with what He^{-azwj} Loved to be Mentioned with.

يَتَوَاصُلُونَ بِالْوَلَايَةِ وَ يَتَلَاقُونَ بِمُحْسِنِ الْأَفْعَجَةِ وَ يَتَسَاقُونَ بِكَأسِ الرَّوَيَّةِ وَ يَتَرَاغَوْنَ بِخُسْنِ الرَّعَايَةِ يَصْدُرُ بَرِيَّةٌ وَ أَخْلَاقٌ سَيِّئَةٌ - وَ إِسْلَامٌ رَضِيَّةٌ لَا يُشَرِّبُ فِيهِ الدَّيَّنِيَّةُ وَ لَا تُشَرِّغُ فِيهِ النَّبِيَّةُ

They are communicating with the Wilayah and are meeting each other with the goodly tone, and they are quenching with a cup of saturation, and taking care with goodly care with righteous chests and lofty manners, and with pleasing safety. They are not drinking the lowly in it, nor are they legislating the backbiting in it.

فَمَنِ اسْتَبَطَ مِنْ ذَلِكَ شَيْئًا اسْتَبْطَنَ حُلْقًا سَيِّئًا وَ قَطْعَ أَصْلَهُ وَ اسْتَبَطَ مُنْزَلَهُ بِنَفْصِهِ مُرِمًا وَ اسْتَحْكَلَهُ بِمُرِمًا مِنْ عَهْدِ مَعْهُودٍ إِلَيْهِ وَ عَدِلَ مَعْهُودٍ عَلَيْهِ بِالْبَرِّ وَ التَّقْوَى وَ إِيَّاَنَ سَبِيلَ الْمُهْدَى عَلَى ذَلِكَ عَقْدَ حَلْقَهُمْ وَ آخِيَ الْفَتَّهُمْ

The one who hides anything from that would have hidden a splendid character and cut off its roots and replaced its status by his with his absolute deficiency, and his permitting a criminal from a pact pacted to him, and a pact pacted against him, with the righteousness, and the

piety, and preferring the way of guidance upon that pact of their creation and brotherhood of their intimacy.

فَعَلَيْهِ يَتَحَاوُلُونَ وَ يَرِيدُونَ فَكَانُوا كَالْأَرْبَعِ وَ تَفَاضُلُهُ يَنْقَى فَيُؤْخَذُ مِنْهُ وَ يَقْنَى وَ يَبْعَثُ التَّخْصِيصُ وَ يَبْلُغُ مِنْهُ التَّخْلِيصُ

They were loving each other based upon that and by it they were helping each other. They were like the seeds, and its merit remains. So it is taken from, and it perishes, and it is sold as an allotment, and the clearance is reached from it.

فَإِنْتَظِرْ أَمْرَهُ فِي قَصْرِ أَيَامِهِ وَ قِلَّةِ مَقَامِهِ فِي مَنْزِلِهِ حَتَّى يَسْتَبِدَ مُنْزَلًا لِيُضْعَفَ مُنْخَلَّةُ وَ مَعَارِفَ مُنْقَلَّهُ فَطُوقِي لِذِي قُلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ وَ تَجَنَّبَ مَا يُرْدِيهِ فَيَدْخُلُ مَدْخَلَ الْكَرَامَةِ

So await his orders in the shortness of his days, and the fortress of his staying in his house until he replaces a house in order to place down his falsity and recognises his own turning over. So beatitude is for the one with a sound heart, avoiding the one who guides him and keeps aside what is wanted. So he enters an entrance of the honour.

فَأَصَابَ سَبِيلَ السَّلَامَةِ سَيُصْبِرُ بِصَرِهِ وَ أَطَاعَ هَادِيَ أَمْرَهُ ذُلُّ أَفْضَلِ الدَّلَالَةِ وَ كَشَفَ غُطَاءِ الْجَهَالَةِ الْمُضَلَّةِ فَمَنْ أَرَادَ شَكْرًا أَوْ تَذَكُّرًا فَلَيُنْذِكُرَ رَأْيُهُ وَ لَيُبَرِّزَ بِالْمَدْئَى مَا لَمْ يُعْلَمْ أَبْوَاهُ وَ تُفَكَّرَ أَسْبَابُهُ وَ قِيلَ تَصْبِحَةً مَنْ تَصَحَّحَ بِخُصُوصِهِ وَ خَسِنَ حُشُوشُ إِسْلَامِ وَ دُعَاءُ التَّنَامِ وَ سَلَامٌ يُسَلِّمُ بِحَيَّةِ دَائِمَةٍ لِخَاطِعِ مُتَوَاضِعٍ يَتَنَافَسُ بِالْإِيمَانِ وَ يَتَعَارَفُ عِدْلُ الْمِيزَانِ

He attains the way of safety. He will be insightful with his insight and obey the guidance of his orders, evidencing the superior evidence, and uncovering the cover of the ignorance, the straying, the distracting. The one who wants to think or mention, then let him mention his view and let him stand out with the guidance what its doors do not close and its means are open and accept the advice of the one who advises with humbleness, and goodly sincerity with the safety of Al-Islam, and the complete call, and be safe with safety of constant to a submissive, humble, competing with the Eman and they know each other with the judicial scale.

فَلَيُقْبِلَ أَمْرُهُ وَ إِكْرَامُهُ يَقْبُولُ وَ لِيَخْدَرْ قَارِعَهُ قَبْلَ خَلُوطَهُ إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعِبٌ لَا يَمْتَهِلُ إِلَّا مَلَكٌ مُفَرِّطٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ اسْتَخْرَجَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ لَا يَعْيَ حَدِيثَنَا إِلَّا حُصُونَ حَصِينَةٌ أَوْ صُدُورُ أَمِينَةٌ أَوْ أَحَلَامُ رَزِينَةٌ يَا عَجَبًا كُلُّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

Let him accept his orders and honour him with accepting and let him beware of a catastrophe before its permeation. Our^{-asws} matter is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, or a Messenger Prophet^{-as}, or a servant whose heart Allah^{-azwj} has Tested for the Eman. No one can grasp our^{-asws} Ahadith except a fortified fortress, or a secure chest, or a calm dream. O wonder of all wonders between Jumadi and Rajab!

فَقَالَ رَجُلٌ مِنْ شُرُطَةِ الْحَمِيسِ مَا هَذَا الْعَجَبُ يَا أَمِيرَ الْمُؤْمِنِينَ

A man from his^{-asws} elite forces said, ‘What is this wonder, O Amir Al-Momineen^{-asws}?’

قَالَ وَ مَا لِي لَا أَعْجَبُ وَ سَبَقَ الْفَضَاءُ فِيكُمْ وَ مَا تَفَقَّهُونَ الْحَدِيثُ إِلَّا صَوْنَاتٍ بَيْنَهُنَّ مَوْنَاتٍ حَصْدُ نَبَاتٍ وَ نَشْرُ أَمْوَاتٍ وَ عَجَبًا كُلُّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

He^{-asws} said: 'And what is the matter I^{-asws} should not wonder and the Decree has preceded regarding you all and you are not understanding the Hadith except voices dead people between these, mowing down the vegetation and raising the dead. O wonder of all wonder between Jumadi and Rajab!'

قَالَ أَيْضًا رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْعَجْبُ الَّذِي لَا تَرَأَلَ تَعْجَبُ مِنْهُ

A man said as well, 'O Amir Al-Momineen^{-asws}! What is this wonder you^{-asws} are not ceasing to wonder from it?'

قَالَ ثَكِّلْتِ الْآخَرَ أُمَّةً وَ أَيُّ عَجْبٍ يَكُونُ أَعْجَبٌ مِنْهُ أَمْوَاتٌ يَصْرِيُونَ هَامُ الْأَحْيَاءُ

He^{-asws} said: 'May he be bereft of his mother! And which wonder can be more wonderous than it? The dead striking the skulls of the living?'

قَالَ أَنِّي يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'How can that be, O Amir Al-Momineen^{-asws}?'

قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ كَأَيِّ أَنْطُرٍ قَدْ تَخَلَّلُوا سِكَّكَ الْكُوفَةِ وَ قَدْ شَهَرُوا سُيُوقَهُمْ عَلَىٰ مَنَاكِبِهِمْ يَصْرِيُونَ كُلَّ عَدُوٍّ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَىٰ يَا أَئِمَّهَا الَّذِينَ آتَنَا لَا تَنْتَلِقُ قَوْمًا غَضِيبٍ كَمَا يَسِّنُ الْكُفَّارُ مِنْ أَصْحَابِ الْفُتُورِ

He^{-asws} said: 'By the One^{-azwj} Who Split the seed and Formed the person! It is as if I^{-asws} am looking at your market of Al-Kufa to have been entered, and they are brandishing their swords upon their shoulders, striking every enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww} and of the Momineen, and that is the Word of Allah^{-azwj} the Exalted: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].***

أَلَا يَا أَئِمَّهَا النَّاسُ سُلُونِي قَبْلَ أَنْ تَفْقُدُونِي لِي بِطْرِيقِ السَّمَاءِ أَعْلَمُ مِنَ الْعَالَمِ بِطْرِيقِ الْأَرْضِ أَنَا يَعْسُوبُ الدَّيْنِ وَ غَائِبُ السَّائِقِينَ وَ لِسَانُ الْمُتَقَبِّلِ وَ حَامِلُ الْوَصْبَرِينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا قَسِيمُ التَّارِ وَ حَازِنُ الْجَنَانِ وَ صَاحِبُ الْحَوْضِ وَ صَاحِبُ الْأَغْرَافِ

Indeed! O you people! Ask me^{-asws} before you lose me^{-asws}! I^{-asws} am more knowing of the ways of heavens than the knower with the roads of the earth! I^{-asws} am leader (Yasoob) of the religion, and peak of the preceding ones, and tongue of the pious, and last of the successors^{-as}, and inheritor of the Prophets^{-as}, and caliph of Lord^{-azwj} of the worlds! I^{-asws} am distributor of the Fire and treasurer of the Gardens, and master of the Fountain, and master of the heights!

وَ لَيْسَ مِنَ أَهْلِ الْبَيْتِ إِمَامٌ إِلَّا عَارِفٌ بِجُمِيعِ أَهْلِ وَلَائِتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادِ-

And there isn't any Imam^{-asws} from us^{-asws}, People^{-asws} of the Household, except he^{-asws} is a knower with entirety of the people of his^{-asws} Wilayah, and that is the Word of Allah^{-azwj} Blessed and Exalted: ***But rather, you are a Warner, and for every people there is a Guide [13:7].***

أَلَا يَا أَيُّهَا النَّاسُ سَلُوْنِي قَبْلَ أَنْ تَسْتَعِرْ يَرْجُلُهَا فِتْنَةً شَرِيقَةً تَطْأُ فِي خَطَامِهَا بَعْدَ مَوْتٍ وَ حَيَاً أَوْ تَشَبَّهَ نَارٌ بِالْحَطَبِ الْجَلُولِ عَرَبِيَّ الْأَرْضِ رَافِعَةً ذِيَّهَا تَدْعُو يَا وَيَّلَهَا بِدَخْلَةً أَوْ مِثْلَهَا فَإِذَا اسْتَدَارَ الْفَلَكُ فُلِّثَ مَاتَ أَوْ هَلَكَ يَأْتِي وَإِذْ سَلَكَ

Indeed! O you people! Ask me^{-asws} before eastern Fitna kicks in with its legs, trampling in its steps after dead and life, or (before) the fire ignites with plenty of firewood in west of the earth, raising its tail. You will say, ‘Oh its woe to it with a shroud!’ Or similar to it. When the planets rotate (time passes), you will say, ‘He^{-ajfj} died, or was destroyed, or by which valley did he^{-ajfj} travel?’

فَيَوْمَئِذٍ تَأْوِلُ هَذِهِ الْآيَةُ لِكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا وَ لِذِلِّكَ آيَاتٌ وَ عَلَامَاتٌ أَوْلَئِنَّ إِحْصَازَ الْكُوفَةِ بِالرَّاصِدِ وَ الْخَنْدِقِ وَ تَحْرِيقِ الرَّوَايَا فِي سَكَكِ الْكُوفَةِ وَ تَعْطِيلِ الْمَسَاجِدِ أَرْبِيعَنَ لَيَّلَةً وَ تَحْقِيقِ رَأْيَاتِ ثَلَاثَ حَوْلَ الْمَسْجِدِ الْأَكْبَرِ يُشَبِّهُنَ بِأَهْدَى الْقَاتِلِ وَ الْمَفْتُولُ فِي النَّارِ

On that day would be the interpretation of this Verse: *Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]*, and for that there are signs and markings. The first of these is siege of Al-Kufa with the monitors and the ditch, and penetration of the corner in the markets of Al-Kufa, and the Masjids would be suspended for forty nights, and three flags would be flying around the grand Masjid resembling the guidance. The killer and the killed would be in the Fire.

وَ قَلْمَلْ كَثِيرٌ وَ مَوْتٌ ذَرِيعٌ وَ قَتْلُ النَّفْسِ الرَّجِيَّةِ يَظْهِرُ الْكُوفَةَ فِي سَبْعينَ وَ الْمَدْبُوحُ بَيْنَ الرَّكْنِ وَ الْمَقَامِ وَ قَلْمَلْ الْأَسْبَغِ الْمُظَفَّرِ صَرِيرًا فِي بَيْعَةِ الْأَصْنَامِ مَعَ كَثِيرٍ مِنْ شَيَاطِينِ الْإِنْسَانِ وَ خُرُوجِ السُّفَّيْانِ يَرَاهُ خَضْرَاءَ وَ صَلِيبٌ مِنْ دَهْبٍ أَمِيرُهَا رَجُلٌ مِنْ كَلْبٍ

And many would be killed, and sudden death, and Al-Nafs Al-Zakiya (pure soul) would be killed at the back of Al-Kufa among seventy, and the slaughtered one between Al-Rukn (Al-Yemeni) and Al-Maqam (Ibrahim^{-as}), and the killing of Al-Asbagh Bin Al-Muzaffar in a combat in allegiance of the idols with many from the Satans^{-la} of the human beings and the Jinn, and emergence of Al-Sufyani with a green flag and a crucifix of gold. Its commander would be a man from (clan of) Kalb.

وَ اثْنَيْ عَشَرَ أَلْفَ عَنَانٍ مَنْ يَحْمِلُ السُّفَيْانَ مُتَوَجِّهًا إِلَى مَكَّةَ وَ الْمَدِينَةِ أَمِيرُهَا أَحَدٌ مِنْ بَنِي أُمَّيَّةِ يُقَالُ لَهُ حُزْنَةُ أَطْمَسُ الْعَيْنِ الشِّمَالِ عَلَى عَيْنِهِ طَرْفَةً— يَمِيلُ بِالْدُّنْيَا فَلَا تُرِدُ لَهُ رَاهِةً حَتَّى يَنْزِلَ الْمَدِينَةَ فَيَجْمِعَ رِجَالًا وَ نِسَاءً مِنْ آلِ مُحَمَّدٍ صَفِيَّهُمْ فِي دَارٍ بِالْمَدِينَةِ يُقَالُ لَهَا دَارُ أَبِي الْحَسِنِ الْأَمْوَيِّ

And twelve thousand supporters, the ones carrying Al-Sufyani heading to Makkah and Al-Medina. Its commander would be someone from the clan of Umayya call Khuzeyma, being blind of the left year. Upon his eye would be a red spot. He will incline with the world. Not flag would return to him (defeated) until he descends at Al-Medina. He will gather men and women from the Progeny^{-asws} of Muhammad^{-saww}. He will withhold them in a house at Al-Medina called ‘House of Abu Al-Hassan Al-Amawy’.

وَ يَبْعَثُ خَيْلًا فِي طَلَبِ رَجُلٍ مِنْ آلِ مُحَمَّدٍ صَفِيَّهُمْ رِجَالٌ مِنَ الْمُسْتَضْعِفِينَ بِمَكَّةَ أَمِيرُهُمْ رَجُلٌ مِنْ عَطَافَانَ حَتَّى إِذَا تَوَسَّطُوا الصَّفَائِحَ الْأَبْيَضَ بِالْبَيْنَادِاءِ يُخْسِفُ بِهِمْ فَلَا يَنْجُو مِنْهُمْ أَحَدٌ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِلُ اللَّهَ وَجْهَهُ فِي قَفَاهِ لَيْلَدِرُهُمْ وَ لَيْكُونَ آيَةً لِمَنْ حَلَفَ

And he will dispatch a cavalry in search of a man from the Progeny^{-asws} of Muhammad^{-saww}. Men from the weakened ones would have gathered to him at Makkah. Their commander

would be a man from Gatfan, until when they are in the middle of the white sands at Al-Bayda, it will submerge with them. No one from them would be saved except one man, Allah^{-azwj} would have Turned around his face in his shoulders, to him to warn them and for him to be a sign for the ones behind him.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا فَوْتٌ وَ أَخْدُوا مِنْ مَكَانٍ فَرِيبٍ

On that day would be the interpretation of this Verse: ***A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42].***

وَ يَبْعَثُ السُّفَّاكِينُ مَائَةً وَ ثَلَاثِينَ أَلْفًا إِلَى الْكُوْفَةِ يَنْزِلُونَ بِالرَّوْحَاءِ وَ الْفَارُوقِ وَ مَوْضِعِ مَرْمَمٍ وَ عِيسَى عَلَيْهِ الْمَسْكَنُ مِنْهُمْ كَمَانُونَ أَلْفًا حَتَّى يَنْزِلُوا الْكُوْفَةَ مَوْضِعَ قَبْرِ هُودٍ عَ بِالْتَّحْمِلَةِ فَيَهْجُمُوا عَلَيْهِ يَوْمَ زِيَادَةٍ

And Al-Sufyani will dispatch one hundred and thirty thousand to Al-Kufa. They would descend at Al-Rawha and Al-Farouq, and a place of Maryam^{-as} and Isa^{-as} at Al-Qadissiyah, and eighty thousands of them would travel until they descend at Al-Kufa, in a place of the grave of Hud^{-as} at Al-Nukheyla, and they would attack upon it on the day of adornment.

وَ أَمِيرُ النَّاسِ جَبَارٌ عَيْدٌ يَقَالُ لَهُ الْكَاهِنُ السَّاجِرُ فَيَخْرُجُ مِنْ مَدِينَةِ يَقَالُ لَهُ الرَّوْرَاءُ فِي خَمْسَةِ أَلْفٍ مِنَ الْكَهْنَةِ وَ يَقْتَلُ عَلَى جَسْرِهَا سَبْعِينَ أَلْفًا حَتَّى يَخْتَمِي النَّاسُ الْفُرَاتَ ثَلَاثَةَ أَيَّامٍ مِنَ الْيَمَاءِ وَ نَئِنَ الْأَجْسَادِ وَ يَسْبِي مِنَ الْكُوْفَةِ أَنْكَارًا لَا يُكَشِّفُ عَنْهَا كَفٌ وَ لَا قِنَاعٌ حَتَّى يُوضَعُنَّ فِي الْمَحَاجِلِ يُرِيفُ بِهِنَّ الْقُوَّةَ وَ هِيَ الْغَرِيبَيْنِ

And the commander of the people would be an obstinate tyrant call the priest, the sorcerer. He will emerge from a city called Al-Zowra'a among five thousand from the priests and kill seventy thousand at its archway until the people would heat up the Euphrates from the blood for three days, and the stench of the bodies. And he will capture virgins from Al-Kufa, neither a hand nor a veil had been removed from them, until he places them in the carriages until he approaches Al-Sawiya with them, and it is Al-Ghariyeyn.

ثُمَّ يَنْجُو مِنَ الْكُوْفَةِ مَائَةً أَلْفِيْ بَيْنَ مُشْرِكٍ وَ مُنَافِقٍ حَتَّى يَصْرُوُنَ وَ دَمْشَقَ لَا يَصْدُهُمْ عَنْهَا صَادٌ وَ هِيَ إِرْمَ ذاتُ الْعِمَادِ وَ ثَعْلَبُ رَايَاتِ شَرْقِيِّ الْأَرْضِ لَيْسَتْ يُقْطَنُ وَ لَا كَتَنٌ وَ لَا حَرِيرٌ مُخْتَمَّةٌ فِي رُؤُوسِ الْفَتَنِ يَخَاتِمُ السَّيِّدُ الْأَكْبَرُ يَسْوُقُهَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ صَرِيمٌ تُطَيَّرُ بِالْمَشْرِقِ يُوجَدُ بِرَبْعِهَا بِالْمَغْرِبِ كَالْمِسْكَنِ الْأَدْفَرِ يَسِيرُ الرُّغْبُ أَمَانَهَا شَهْرًا

Then one hundred thousand would emerge from Al-Kufa, between a Polytheist and a hypocrite, until they strike Damascus. No hinderer would hinder them from it, and it is (**People of Iram, possessors of lofty pillars [89:7]**). And eastern flags would come, neither being of cotton nor linen nor silk. There would be a seal in the top with a seal of the greatest chief (Muhammad^{-saww}). A man from the Progeny^{-asws} of Muhammad^{-saww} would be ushering it. Flying in the east, their aroma would be felt in the west, like the yellow musk. The awe would travel a month in front of it.

وَ يَنْلَفُ أَبْنَاءُ سَعْدِ السَّقَاءِ بِالْكُوْفَةِ طَالِبِيْنَ بِدَمَاءِ آبَائِهِمْ وَ هُنْ أَبْنَاءُ الْفَسَقَةِ حَتَّى يَهْجُمُ عَلَيْهِمْ حَبْلُ الْحُسْنَى عَيْسَى بْنُ مُحَمَّدٍ كَأَهْمَمَا فَرَسَا رِهَانٌ شَعْثُ غُرْبٌ أَصْحَابُ بَوَاكِيٍّ وَ قَوَارِخٍ إِذْ يَصْرِبُ أَخْدُهُمْ بِرِجْلِهِ تَاكِيَّةً يَقُولُ لَا خَيْرٌ فِي مَجْلِسٍ بَعْدَ يَوْمَنَا هَذَا اللَّهُمَّ إِنَّا التَّائِبُونَ الْحَاشِعُونَ الرَّاكِعُونَ السَّاجِدُونَ

And the sons of Sa'ad Al-Saqa'a would differ at Al-Kufa, seeking the blood of their fathers, and they would be sons of mischief until the cavalry of Al-Husayn^{-asws} attacks upon them. They would both compete with each other like racing horses. Unkempt, dusty. Crying and grief-stricken. When one of them strikes with his leg, he would cry saying, 'There is no good in a gathering after this day of ours. O Allah^{-azwj}! We are the repentant, the humble, the ruk'u performers, and the Sajdah performers'.

فَهُمُ الْأَبْدَلُ الَّذِينَ وَصَفَّهُمُ اللَّهُ عَرَّ وَ جَلَ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَ يُحِبُّ الْمُطَهَّرِينَ وَ الْمُطَهَّرُونَ نُظَرَأُهُمْ مِنْ آلِ مُحَمَّدٍ صَ وَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْرَانَ رَاهِبٌ يَسْتَجِيبُ إِلَيْهِمُ الْإِمَامُ فَيَكُونُ أَوَّلَ النَّصَارَى إِجَاةً وَ يَهْدِمُ صَوْمَعَةً وَ يَدْعُ صَنِيهَا وَ يَخْرُجُ بِالْمَوَالِيِّ وَ ضَعْنَاءَ النَّاسِ وَ الْحَيْلَى

They are the replacements of those whom Allah^{-azwj} Mighty and Majestic has Described: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. And the cleaning ones are their peers from the Progeny^{-asws} of Muhammad^{-saww}. And a man from the people of Najram will emerge, a monk. He will be answering the Imam^{-ajfj}. He would be the first Christian in answering, and he will demolish his monastery and break its crucifix, and he will come out with the slaves and the weak people and the horses.

فَيَسِيرُونَ إِلَى النُّخَيْلَةِ بِأَعْلَامٍ هُدَىٰ فَيَكُونُ مَجْمَعُ النَّاسِ جَمِيعاً مِنَ الْأَرْضِ كُلِّهَا بِالْفَارُوقِ وَ هِيَ مَحْجَةُ أَمِيرِ الْمُؤْمِنِينَ وَ هِيَ مَا بَيْنَ الْبَرِّ وَ الْفَرَاتِ فَيَقْتَلُ يَوْمَئِذٍ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ثَلَاثَةَ آلَافٍ مِنَ الْيَهُودِ وَ النَّصَارَى فَيُقْتَلُ بَعْضُهُمْ بَعْضًا

They will travel to Al-Nukheyla with flags of guidance. The gathering of entirety of the people from the earth, all of it would be at Al-Farouq, and it is a destination of Amir Al-Momineen^{-asws}, and it is what is between Al-Burs and the Euphrates. On that day, there will be killed in what is between the east and the west, three thousand from the Jews and the Christians. They will have killed each other.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ - بِالسَّيْفِ وَ تَحْتَ طَلِّ السَّيْفِ وَ يَخْلُفُ مِنْ بَيْنِ أَشْهَابِ الرَّاجِرِ الْلَّاحِظِ فِي أَنَّاسٍ مِنْ عَيْرِ أَبِيهِ هُرَابًا حَتَّىٰ يُأْتُونَ سَبْطَرِيَّ عَوَادًا بِالشَّجَرِ

On that day would be the interpretation of this Verse: **So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]**, with the sword, and under the shadow of the sword. And he will leave behind from the clan of Ash'hab, the rebuker, the slanderer among the people, from without his father, fleeing until they come to a barbarian sheltering by the tree.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُونَ لَا إِرْجَعُوكُمْ فِيهِ وَ مَسَاكِنُهُمْ لَعْنُوكُمْ شَسَّلُونَ - وَ مَسَاكِنُهُمُ الْكُنُوزُ الَّتِي غَنَمُوا مِنْ أَمْوَالِ الْمُسْلِمِينَ

On that day would be the interpretation of this Verse: **So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13]**, and their dwelling would be treasures which they would have taken from the wealth of the Muslims as war booty.

وَ يَأْتِيهِمْ يَوْمَئِذٍ الْحَسْنُ وَ الْقَدْرُ وَ الْمَسْنُجُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ مَا هِيَ مِنَ الظَّالِمِينَ يَبْعَدُ وَ يُنَادِي فَنَادَ فِي شَهْرِ رَمَضَانَ مِنْ نَاحِيَةِ الْمُسْتَرِّ عَنْهُ طُلُوعُ الشَّمْسِ يَا أَهْلَ الْهُدَى اجْتَمَعُوا وَ يُنَادِي مِنْ نَاحِيَةِ الْمَغْرِبِ بَعْدَ مَا تَغِيبَ الشَّمْسُ يَا أَهْلَ الْهُدَى اجْتَمَعُوا

On that day the submergence would come to them, and the hurling, and the morphing. On that day would be the interpretation of this Verse: ***and it is not far off from the unjust [11:83]***, and a caller will call out in a month of Ramazan from an area of the east at the rising of the sun: ‘O people of guidance, gather!’ And a caller will call out from an area of the west after the setting of the sun, ‘O people of guidance, gather!’

وَ مِنَ الْعَدِ عِنْدَ الظَّهَرِ بَعْدَ تَكُورَ الشَّمْسِ فَتَكُونُ سَوْدَاءً مُظْلَمَةً وَ الْيَوْمَ الثَّالِثُ يُفَرَّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ يُخْرُجُ ذَاةَ الْأَرْضِ وَ تُقْبَلُ الرُّؤُمُ إِلَى قَرَبَةِ سِسَاجِلِ الْبَحْرِ عِنْدَ كَهْفِ الْفَتِيَّةِ وَ يَبْعَثُ اللَّهُ الْفَتِيَّةُ مِنْ كَهْفِهِمْ إِلَيْهِمْ رَجُلٌ يُقَالُ لَهُ مَلِيكًا وَ الْأُخْرُ كَمْسِلِمِيَّا وَ هُمَا الشَّاهِدَانُ الْمُسْلِمَانُ لِلْقَاعِمِ

And the next morning at midday afterward, the sun will turn becoming black, dark. And the third day, it would be differentiated between the truth and the falsehood by the emergence of the walker of the earth. And the Romans will come to a two at the coast of the sea at the cave of the youth, and Allah^{-azwj} will Send the youths from their caves to them. From them would be a man called Makeykha, and the other Kamaslameyna, and they would both be witnessed, submitting to Al-Qaim^{-ajfi}.

فَيَبْعَثُ أَحَدُ الْفَتِيَّةِ إِلَى الرُّومِ فَيَرْجِعُ بِعِنْدِهِ حَاجَةٍ وَ يَبْعَثُ بِالْأُخْرِ فَيَرْجِعُ بِالْفَتْحِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كُرْهَا

He^{-ajfi} would send one of the youths to Rome. He would return with a need (having been fulfilled). And he^{-ajfi} will send another. He will return with the victory. On that day would be the interpretation of this Verse: ***And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]***.

ثُمَّ يَبْعَثُ اللَّهُ مِنْ كُلِّ أُمَّةٍ فَوْجًا لِيُرِيهِمْ مَا كَانُوا يُوعَدُونَ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ يَوْمَ تَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يُكَدِّبُ بِآيَاتِنَا فَهُمْ يُوَزَّعُونَ وَ الْوَعْ خَفَقَانُ أَفْيَادُهُمْ

Then Allah^{-azwj} will Send a batch from every community to Show them what they had been Promised. On that day would be the interpretation of this Verse: ***And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be palpitating [27:83]***. And the assembling is the palpitation of their hearts.

وَ يَسِيرُ الصَّابِيَّقُ الْأَكْبَرُ بِرَاهِيَّةِ الْهُدَى وَ السَّيْفُ ذِي الْفَقَارِ وَ الْبِحْصَرَةُ حَتَّى يَنْزِلَ أَرْضَ الْجُحْرَةِ مَرَّيَّنِ وَ هِيَ الْكُوْفَةُ فَيَهْدِمُ مَسْجِدَهَا وَ يَبْنِيهِ عَلَى يَنَائِهِ الْأَوَّلُ وَ يَهْدِمُ مَا دُونَهُ مِنْ دُورِ الْجَبَابِرَةِ وَ يَسِيرُ إِلَى الْبَصْرَةِ حَتَّى يُشْرِفَ عَلَى بَحْرِهَا وَ مَعَهُ التَّأْبُوثُ وَ عَصَمَا مُوسَى

And the greatest truthful will travel with his^{-ajfi} flag of guidance and the sword Zulfiqar, and the whip until he^{-ajfi} descends at the land of emigration, and it is Al-Kufa. He^{-ajfi} will demolish its Masjids and build it upon its former construction, and he^{-ajfi} will demolish what is besides it, from the houses of the tyrants, and he^{-ajfi} will travel to Al Basra until he^{-ajfi} overlooks upon its rive, and with him^{-asws} would be the ark, and staff of Musa^{-as}.

فَيَعْنُمُ عَلَيْهِ فَيَرْفُرُ فِي الْبَصْرَةِ رَفْرَفَةً فَتَصِيرُ بَحْرًا لَجْيَسًا لَا يَقْنَى فِيهَا عَيْدٌ مَسْجِدُهَا كَجُوْخُ السَّفِينَةِ عَلَى ظَهْرِ الْمَاءِ ثُمَّ يَسِيرُ إِلَى حَرْوَةَ حَتَّى يُخْرِقُهَا وَ يَسِيرُ مِنْ بَابِ بَنِي أَسَدٍ حَتَّى يَزْفَرُ رَفْرَفَةً فِي تَقَفِّيٍّ وَ هُمْ رَغْ فِي عَوْنَانَ

He^{-ajfi} will determine upon it and he^{-ajfi} will exhale in Al Basra with an exhalation, so the sea would become turbulent. There will not remain in it apart from its Masjids like the hull of the ship upon the surface of the water. Then he^{-ajfi} will travel to Haroura until he^{-ajfi} burns it down, and he^{-ajfi} travel from the door of the clan of Asad until he^{-ajfi} exhales with an exhalation among (clan of) Saqef, and they are the sowing of Pharaoh^{-la}.

ثُمَّ يَسِيرُ إِلَى مِصْرٍ فَيَصْنَعُ مِنْهُ بَرْهَةً فَيَخْطُبُ النَّاسَ فَتَسْتَبِّشُ الْأَرْضُ بِالْعَدْلِ وَ تُعْطَى السَّمَاءُ قَطْرَهَا وَ الشَّجَرُ تَرَهَا وَ الْأَرْضُ تَبَاهَا وَ تَتَرَبَّ لِأَهْلِهَا وَ تَأْمُنُ الْوُحُوشُ حَتَّى تَرْتَعِي فِي طُرُقِ الْأَرْضِ كَأَنَّعَا مُهُمْ وَ يُذَدِّفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمُ فَلَا يَخْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أَخِيهِ مِنْ عِلْمٍ فَيُؤْمِنُ تَأْوِيلُ هَذِهِ الْآيَةِ يُعْنِي اللَّهُ كَلَّا مِنْ سَعَيْهِ

Then he^{-ajfi} will travel to Egypt. He^{-ajfi} will ascend its pulpit and address the people. The earth will rejoice with the justice and the sky would give its drops, and the tree its fruits, and the earth its vegetation and adorn for its people, and the wild animals would be secure to the extent that they will graze in their streets like their cattle do, and the knowledge would be cast into the hearts of the Momineen, so no Momin would be needy to the knowledge what is with his brother. On that day would be the interpretation of this Verse: **Allah would Enrich each one from His Capaciousness; [4:130].**

وَ تُخْرِجُ لَهُمُ الْأَرْضُ كُنُوزَهَا وَ يَقُولُ الْقَائِمُ كُلُّهُمَا هَنِئَا مَا أَسْلَفْتُمُ فِي الْأَيَّامِ الْخَالِيةِ فَالْمُسْلِمُونَ يَوْمَئِذٍ أَهْلُ صَوَابٍ لِلَّذِينَ أَذْنَ لَهُمْ فِي الْكَلَامِ فَيُؤْمِنُ تَأْوِيلُ هَذِهِ الْآيَةِ وَ جَاءَ رَبُوكَ وَ الْمَلَكَ صَدَّقًا

And the earth will bring out its treasures to them, and Al-Qaim^{-ajfi} would say: ‘Eat, **pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]**. On that day the Muslims would be people of correctness of the religion. It will be permitted for them regarding the talking. On that day would be the interpretation of this Verse: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]**.

فَلَا يَقْبَلُ اللَّهُ يَوْمَئِذٍ إِلَّا دِيَنُ الْحَقِّ إِلَّا دِيَنُ الدِّيَنِ الْخَالِصِ فَيُؤْمِنُ تَأْوِيلُ هَذِهِ الْآيَةِ أَ وَ لَمْ يَرُوا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجَزِيرَ فَنُخْرِجُ بِهِ رَزْعًا تَأْكُلُهُنَّ أَعْنَاهُمْ وَ أَنْقُسْهُمْ أَ فَلَا يَبْصِرُونَ وَ يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمُ الْفَتْحِ لَا يَقْعُدُ الدِّينُ كَفَرُوا إِعْنَاهُمْ وَ لَا هُمْ يُنْظَرُونَ فَأَعْرَضْ عَنْهُمْ وَ اتَّسْتَرْ إِعْنَاهُمْ مُمْتَنَظِرُونَ

On that day Allah^{-azwj} will not Accept except His^{-azwj} religion of the truth. **Indeed! The sincere Religion is for Allah, [39:3]**. On that day would be the interpretation of these Verses: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27] And they are saying, ‘When would this victory be, If you are truthful?’ [32:28] Say: ‘On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited’ [32:29].**

فَيَمْكُثُ فِيمَا بَيْنَ حُرُوجِهِ إِلَى يَوْمِ مَوْنِهِ ثَلَاثَيْةَ سَنَةٍ وَ تَيْفٍ وَ عِدَّةً أَصْحَابِهِ ثَلَاثَيْةَ وَ ثَلَاثَةَ عَشَرَ مِنْهُمْ تِسْعَةً مِنْ بَنِي إِسْرَائِيلَ وَ سَبْعُونَ مِنْ الْجِنِّ

He^{-ajfi} shall remain in what is between his^{-ajfi} emergence up to the day of his^{-ajfi} death, more than three hundred years, and the number of his^{-ajfi} companions would be three hundred and thirteen. From them, nine would be from the children of Israel, and seventy from the Jinn.

وَ مِائَتَانِ وَ أَرْبَعَةُ وَ تَلَاثُونَ مِنْهُمْ سَيُغْوَى الَّذِينَ عَصَبُوا لِلَّهِ صِدْقَةٌ مُشْرِكُو فَرِئِيشٍ فَطَلَبُوا إِلَى رَبِّهِمْ أَنْ يَأْذَنَ لَهُمْ فِي إِجْاْتِهِمْ فَأَذَنَ لَهُمْ حَيْثُ تَرَكُتُ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلِبٍ يَنْقَلِبُونَ -

And two hundred and thirty-four, from them seventy would be those who had been angered for the Prophet^{-saww} when the Qureysh Polytheists had attacked upon him^{-saww}. They will seek to the Prophet^{-saww} of Allah^{-azwj} to permit for them in answering them. He^{-saww} will permit for them when this Verse was Revealed: ***Except those who believe and do righteous deeds and remember Allah a lot and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].***

وَ عِشْرُونَ مِنْ أَهْلِ الْيَمَنِ مِنْهُمُ الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ مِائَتَانِ وَ أَرْبَعَةُ عَشَرَ الَّذِينَ كَافُوا بِسَاجِلِ الْبَحْرِ مَا يَلِي عَدَنَ فَبَعَثَ إِلَيْهِمْ رَبِّهِمْ رَبِّ الْبَرِّ بِرِسَالَةٍ قَالُوا مُسْلِمِينَ وَ مِنْ أَفْنَاءِ النَّاسِ أَلْفَانِ وَ مَائَةً وَ سِبْعَةُ عَشَرَ

And twenty from the people of Al Yemen. From them would be Al Miqdad Bin Al Aswad^{-ra}. And two hundred and fourteen, those who were at the coast of the sea from what follows Aden. The Prophet^{-saww} of Allah^{-azwj} will send them a message. They will come submitting. And from the variety of the people would be two thousand three hundred and seventeen.

وَ مِنْ الْمَلَائِكَةِ أَرْبَعُونَ أَلْفًا مِنْ ذَلِكَ مِنَ الْمُسْتَوِمِينَ تَلَاثَةُ آلَافٍ وَ مِنَ الْمَرْدِفِينَ خَمْسَةُ آلَافٍ فَجَمِيعُ أَصْحَابِهِ عَ سَبْعَةُ وَ أَرْبَعُونَ أَلْفًا وَ مِائَةً وَ تَلَاثُونَ مِنْ ذَلِكَ تِسْعَةُ رُؤُوسٍ مَعَ كُلِّ رَأْسٍ مِنَ الْمَلَائِكَةِ أَرْبَعُهُ آلَافٍ مِنَ الْجِنِّ وَ الْإِنْسَنِ عَدَدًا يَوْمَ يَوْمٍ بَدِيرٍ

And from the Angels there would be forty thousand. From that, from the marked ones would be three thousand, and from the ones following each other would be five thousand. So, the total of his^{-ajfi} companions would be forty-seven thousand one hundred and thirty. From that there would be nine chiefs, with every chief from the Angels there would be four thousand from the Jinn and the humans, the number on the day of Badr.

فِيهِمْ يُقَاتَلُ وَ إِلَيْهِمْ يَنْتَصِرُ اللَّهُ وَ كُلُّمْ يُقَدِّمُ النَّصْرُ وَ مِنْهُمْ نَصْرَةُ الْأَرْضِ

So, by them he^{-ajfi} will fight, and Allah^{-azwj} will Help them, and by them he^{-ajfi} will achieve victory, and by them the help shall precede, and from them would be the freshness of the earth.

كَتَبْتُهَا كَمَا وَجَدْتُهَا وَ فِيهَا نَفْصُ حُرُوفٍ.

I have written it just as I found it, and in it were deficient (missing) letters (words)".⁹¹

⁹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 86

87- كَالْكَافِيُّ الْحَسِنِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ سَلَمَةَ عَنْ الْحَسِنِ بْنِ شَادَانَ الْوَاسِطِيِّ قَالَ كَيْنَتِ إِلَيْ أَبِي الْحَسِنِ الرِّضَا عَنْ أَشْكُو جَفَاءَ أَهْلَ وَاسِطٍ وَ حَمَلُهُمْ عَلَيَّ وَ كَانَتْ عَصَابَةً مِنَ الْعَمَّانِيَّةِ تُؤْذِنِي

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Salim Bin Abu Salma, from Al Hassan Bin Shazan Al Wasity who said,

'I wrote to Abu Al-Hassan Al-Reza^{-asws} complaining of the disloyalty of the people of Wasit and their attacking upon me, and there was a party from the Usman supporters hurting me.

فَوَقَعَ بِعَلِيهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ أَخْدَى مِنْتَاقُ أُولَئِكَ عَلَى الصَّبَرِ فِي دُولَةِ الْبَاطِلِ فَاصْبِرْ لِحَكْمِ رَبِّكَ فَلَوْ قَدْ قَامَ سَيِّدُ الْحَلْقِ لَقَاتُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الرَّسُولُ.

He^{-asws} signed in his^{-asws} handwriting: 'Allah^{-azwj}, Majestic is His^{-azwj} Mention, Took a Covenant of our^{-asws} friends to be upon the patience in the government of falsehood, **Therefore, be patient for the Decision of your Lord [76:24]**. If the chief of the people were to stand, **they would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth'** [36:52]'.⁹²

88- فس، تفسير القمي فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ - يعني القائم صَلَواتُ اللَّهِ عَلَيْهِ وَ أَصْحَابَهُ لِيَسْوُوْا وَ جُوْهُنُّمْ يعني شَوَّدُ وَ جُوْهُنُّمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا أَوَّلَ مَرْتَبَةٍ يَغْنِي رَسُولَ اللَّهِ صَ وَ أَصْحَابَهُ وَ أَمِيرُ الْمُؤْمِنِينَ صَ وَ أَصْحَابَهُ.

Tafseer Al-Qummi - **So when the other threat comes**, - meaning Al-Qaim^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and his^{-ajfi} companion - **they would sadden your faces** – meaning blacken your faces - **and they would enter the Masjid just as they had entered it the first time, [17:7]** – meaning Rasool-Allah^{-saww} and his^{-saww} companions, and Amir Al-Momineen^{-asws} and his^{-asws} companions".⁹³ (Opinion)

89- فس، تفسير القمي حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ - قَالَ الْقَائِمُ وَ أَمِيرُ الْمُؤْمِنِينَ صَ.

Tafseer Al Qummi - **until when they see what they are being Threatened with, [19:75]**. He said, 'Al-Qaim^{-ajfi} and Amir Al-Momineen^{-asws}'.⁹⁴ (opinion)

90- شي، تفسير العياشي عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ في قَوْلِهِ تَعَالَى ثُمَّ رَدَدْنَا لَكُمُ الْكَرْتَةَ عَلَيْهِمْ قَالَ خَرُوجُ الْحَسِنِيْنَ عَ في الْكَرْتَةِ في سَبْعِينَ رَجُلًا مِنْ أَصْحَابِهِ الَّذِينَ قُتِلُوا مَعَهُمُ الْبَيْضُ الْمُذَكَّرُ لِكُلِّ بَيْضٍ وَ جَهَنَّمُ إِلَيْ آخرِ مَا مَرَّ في بَابِ الْآيَاتِ الْمُؤْلَوَةِ بِالْقَائِمِ عَ.

Tafseer Al Ayyashi – From Salih Bin Sahl,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **Then We Returned the prevalence to you over them [17:6]**. He^{-asws} said: 'Emergence of Al-Husayn^{-asws} during the Raj'at among seventy men from his^{-asws} companions, those that had been killed with him^{-asws}. Upon them

⁹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 87

⁹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 88

⁹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 89

would be gilded helmets, for each helmet there being two facets' – up to the end of what has passed in the chapter on the Verses interpreted with Al-Qaim^{-ajfi}'.⁹⁵

91- شا، الإرشاد مسعدة بـ صدقة عن أبى عبد الله عن أمير المؤمنين ع قال: أنا سيد الشيب و بي شئ من أتوب و سيجتمع الله لي أهلى كما جمع ليعقوب شمله و ذلك إذا استدار الفلك و قلتم ما ث أو هلك إلى آخر ما مر في باب إنجبار أمير المؤمنين ع بالقائم ع.

(The book) 'Al Irshad' – Mas'ada Bin Sadaqa,

'From Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} am chief of the grey-haired ones, and in me^{-asws} there is a Sunnah from Ayoub^{-as}, and Allah^{-azwj} will be Gathering my^{-asws} family for me^{-asws} just as He^{-azwj} had Gathered for Yaqoub^{-as}, his^{-as} family, and that would be when the planets rotate (time passes) and you say, 'He^{-ajfi} had died, or destroyed' – up to the end of what has passed in the Ahadith of Amir Al-Momineen^{-asws} about Al-Qaim^{-ajfi}'.⁹⁶

92- خص، منتخب البصائر سعد عن أخوه بن محمد و عبد الله بن عامر بن سعد عن محمد بن خالد عن الثمالي قال قال أبو جعفر ع كان أميراً للمؤمنين ع يقول من أراد أن يقاتل شيعة الدجال فليقاتل الباكى على ذم عثمان و الباكى على ذم التهرون إن من لقي الله مؤمناً بآن عثمان قبل مظلوماً لقي الله عز و جل ساخطاً عليه و لا يدرك الدجال

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad Bin Muhammad, and Abdullah Bin Aamir Bin Sa'ad, from Muhammad Bin Khalid Bin Al Sumali who said,

'Abu Ja'far^{-asws} said: 'Amir Al-Momineen^{-as} had said: 'One who wants to fight against the loyalists of Al-Dajjal, then let him fight against the ones crying upon the blood of Usman, and the ones crying upon the people of Al-Nahrwan! Surely the one who meets Allah^{-azwj} believing that Usman had been killed unjustly would meet Allah^{-azwj} Mighty and Majestic being Wrathful upon him, and he will not come across Al-Dajjal^{-la}'.

فقال رجل يا أميراً للمؤمنين قل ما ث ذلك قال فيبعث من قبره حتى يؤمن به و إن رغم أنفه.

A man said, 'O Amir Al-Momineen^{-asws}! Supposing he dies before that?' He^{-asws} said: 'He would be Resurrected from his grave until he believes in him^{-la}, and even if his nose is rubbed'.⁹⁷

93- ع، علل الشرائع ماجيلويه عن عميه عن البرقي عن أبيه عن محمد بن سليمان عن داؤد بن النعمان عن عبد الرحيم القصبي قال: قال لي أبو جعفر ع أما لو قد قدم قائمتا لعد زدت إلى الحسين حتي يتجلدا الحد و حتي ينتقم لابنة محمد فاطمة ع منها إلى آخر ما مر في باب سيره ع.

(The book) 'Illal Al Sharaie' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem Al Qaseyr who said,

'Abu Ja'far^{-asws} said to me: 'If our^{-asws} Qaim^{-ajfi} had risen, Al-Humeyra (Ayesha) would be returned to him^{-ajfi} until he^{-ajfi} whips her the legal penalty, and until he^{-ajfi} avenges for (Syeda)

⁹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 90

⁹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 91

⁹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 92

Fatima^{-asws} the daughter^{-asws} of Muhammad^{-saww}, from her' – up to the end of what has passed in the chapter of his^{-ajfi} conduct".⁹⁸

94- شا، الإرشاد روى عبد الكريم المتشعّب عن أبي عبد الله ع قال: إِذَا آتَ قِيَامُ الْقَائِمِ مُطْرَ النَّاسُ جُنَاحِيَ الْآخِرَةِ وَ عَشْرَةُ أَيَّامٍ مِّنْ رَجَبٍ مَطْرَأً لَمْ تَرِ الحَلَاقَيْنِ مِثْلَهُ فَيُبَيِّنُ اللَّهُ بِهِ لُحُومَ الْمُؤْمِنِينَ وَ أَبْدَاهُمْ فِي قُبُورِهِمْ وَ كَأَيِّنَ نَظَرٌ إِلَيْهِمْ فَعِيلِيَنِ مِنْ قِبَلِ جُمَهِيرَةِ يَنْفَضُونَ شَعُورَهُمْ مِنَ التُّرَابِ.

(The book) 'Al Irshad' – It is reported by Abdul Kareem Al Khas'amy,

'From Abu Abdullah^{-asws} having said: 'When it is time for the rising of Al-Qaim^{-ajfi}, the people would be rained upon in Jumadi Al-Akhira and ten days of Rajab, with such a rain the people would not have seen the like of it. Allah^{-azwj} would Revive by it the flesh of the Momineen and their bodies from their graves, and it is as if I^{-asws} am looking at them coming from the direction of Juheyna, shaking off the soil from their hair'.⁹⁹

95- عم، إعلام الوري شا، الإرشاد روى المفاضل بن عمر عن أبي عبد الله ع قال: يَخْرُجُ مَعَ الْقَائِمِ عَمَّنْ ظَهَرَ الْكُوفَةَ سَبْعَ وَ عِشْرُونَ رَجُلًا حَمْسَةَ عَشَرَ مِنْ قَوْمٍ مُوسَى عَالَى الَّذِينَ كَانُوا يَهْلُكُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ - وَ سَبْعَةُ مِنْ أَهْلِ الْكَهْفِ وَ يُوشَعُ بْنُ ثُوْنَى وَ سَلْمَانُ وَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ الْمَعْدَادُ وَ مَالِكُ الْأَشْتَرُ فَيَكُونُونَ بَيْنَ يَدَيْهِ أَنْصَارًا وَ حُكَّاماً.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'There shall emerge with Al-Qaim^{-ajfi} from the back of Al-Kufa, twenty-seven men – fifteen being from the people of Musa^{-as}, those who had been **guiding with the Truth and by it they are dispensing justice [7:159]**, and seven from the people of the cave, and Yoshua^{-as} Bin Noun^{-as}, and Salman^{-ra}, and Abu Dajjana Al-Ansari^{-ajfi}, and Al-Miqdad^{-ra}, and Malik Al-Ashtar^{-ra}. So, they would be helpers and rulers in front of him^{-ajfi}'.¹⁰⁰

96- بي، الغيبة للنعماني أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ يُوسُفَ بْنِ كُلَيْبٍ عَنْ أَبْنِ الْبَطَائِيْنِ عَنْ أَبْنِ حُمَيْدٍ عَنْ الْمُتَمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: لَوْ قَدْ حَرَجَ قَائِمُ آلِ مُحَمَّدٍ لِتَصْرِهِ اللَّهُ بِالْمَلَائِكَةِ وَ أَوْلُ مَنْ يَتَّبِعُهُ مُحَمَّدٌ وَ عَلَيْهِ الثَّانِي إِلَى آخرَ مَرَّةٍ.

(The book) 'Al Ghayba' – Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya, from Yusuf Bin Kuleyb, from Ibn Al Batainy, from Ibn Humeyd, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'If Al-Qaim^{-asws} of Progeny^{-asws} of Muhammad^{-saww} were to rise, Allah^{-azwj} would Help him^{-ajfi} with His^{-azwj} Angels, and the first one to follow him^{-ajfi} would be Muhammad^{-saww} and Ali^{-asws} the second' – up to the end of what has passed".¹⁰¹

97- عَطَ، الغيبة للشيخ الطوسي سَعْدٌ عَنْ الْحَسَنِ بْنِ عَلَيٍّ الرَّيْثَوِيِّ وَ الْجَمِيْرِيِّ مَعًا عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أَبْنِ مَحْبُوبٍ عَنْ الرِّضَا عَ فِي حَدِيثٍ لَهُ طَوِيلٍ فِي عَلَاقَاتِ ظُهُورِ الْقَائِمِ عَ قَالَ وَ الصَّوْتُ الثَّالِثُ يَرَوْنَ بَدَأًا بَارِزًا تَحْتَ عَيْنِ الشَّمْسِ هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ كَرَّ فِي هَلَكَ الظَّالِمِينَ الْحَمْرَ.

⁹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 93

⁹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 94

¹⁰⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 95

¹⁰¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 96

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Sa'ad, from Al Hassan Bin Ali Al Zaytuni and Al Himeyri, both together from Ahmad Bin Hilal, from Ibn Mahboub,

'From Al-Reza^{-asws} in a long Hadith of his^{-asws} regarding the signs of the appearance of Al-Qaim^{-ajfi}. He^{-asws} said: 'And the third voice, they would be seeing a prominent body around the eye of the sun: 'This is Amir Al-Momineen^{-asws}! He^{-asws} has returned to destroy the oppressors!' – the Hadith'.¹⁰²

98- غط، الغية للشيخ الطوسي الفضل بن محمد بن علي عن حضر بن بشير عن خالد بن أبي عمارة عن المفضل بن عمر قال: دعكنا القائم و من مات من أصحابنا ينتظره فقال لنا أبو عبد الله ع إذا قام أبي المؤمن في قبره فتقال له يا هذا إله قد ظهر صاحبك فإن شئنا أن تلحق به فالحق وإن شئنا أن نعيده في كرامات رثك فأقيم.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – al Fazl, from Muhammad Bin Ali, from Ja'far Bin Bashir, from Khalid Bin Abu Umara, from Al Mufazzal Bin Umar who said,

'We mentioned Al-Qaim^{-ajfi} and the ones from our companions who had died waiting for him^{-ajfi}. Abu Abdullah^{-asws} said to us: 'When he^{-ajfi} rises, the Momin would be brought from his grave and it would be said to him: 'O you! Your Master^{-ajfi} has appeared, so if you like you can join with him^{-ajfi}, so join, and if you like to stay in the Benevolence of your Lord^{-azwj}, then stay'.¹⁰³

99- يه، من لا يحضر الفقيه على بن أحْمَدْ بن مُوسَى وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي عَبْدِ اللَّهِ الْكَوْفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ الْبَرْمَكِيِّ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ النَّجْعَنِيِّ عَنْ أَبِي الْحَسِنِ الثَّالِثِ عَنِ الرِّبَاوَةِ الْجَامِعَةِ وَ سَاقَ الرِّبَاوَةَ إِلَى أَنْ قَالَ وَ جَعَلَنِي مِنْ يَقْتَصُ أَثَارَكُمْ وَ يَسْلُكُ سُلُوكُكُمْ وَ يَهْتَدِي بِهَدَاكُمْ وَ يُخْشِرُ فِي رَجْعِكُمْ وَ يُمْلِكُ فِي دُولِكُمْ وَ يُسْرِفُ فِي عَافِيَّكُمْ وَ تَقْرَأُ عَيْنَهُ غَدَأً بِرُؤْبِكُمْ

(The book) 'Man La Yahzar Al Faqeeh' – Ali Bin Ahmad Bin Musa, and Al-Husayn Bin Ibrahim Bin Ahmad the scribe, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Musa Bin Abdullah Al Nakhaie,

'From Abu Al Hassan^{-asws} the 3rd in 'Ziyarat Al Jamie', and he continued the 'Ziyarat' up to he^{-asws} said: 'And make me to be from the ones who retaliate in your^{-asws} tracks, and travels your^{-asws} ways, and is guided by your^{-asws} guidance, and is raised in your^{-asws} group, and returns in your^{-asws} Raj'at, and rules in your government, and is ennobled in your^{-asws} well-being, and is enabled in your^{-asws} days, and his eyes would be delighted tomorrow by seeing you^{-asws} all'.

وَ فِي زِيَارَةِ الْوَدَاعِ وَ مَكَنِّي فِي دُولِكُمْ وَ أَخْيَابِي فِي رَجْعِكُمْ

And in 'Ziyarat Al-Wada'a': 'And enable me in your^{-asws} government and revive me in your^{-asws} Raj'at'.¹⁰⁴

¹⁰² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 97

¹⁰³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 98

¹⁰⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 99

100- يب، تهذيب الأحكام جماعة من أصحابنا عن هارون بن موسى التائعي عن محمد بن علي بن معمر عن علي بن محمد بن سعدة و الحسن بن علي بن فضال عن سعدان بن مسلم عن صفوان بن مهران الجمال عن الصادق في زيارة الأربعين وأشهد أني بكتاب مؤمن وبأياديكم موقن بشرائع ديني و خواتيم عملي.

(The book) 'Tahzeeb Al-Ahkaam' – A group of our companions, from Haroun Bin Musa Al-Talaubary, from Muhammad Bin Ali Bin Ma'mar, from Ali Bin Muhammad Bin Mas'ada, and Al-Hassan Bin Ali Bin Fazzal, from Sa'dan Bin Muslim, from Safwan Bin Mihran Al Jammal,

'From Al-Sadiq^{-asws} in Ziyarat Arbaeen: 'And I testify that I am a believer in you^{-asws} all, and in your^{-asws} fathers^{-asws}, convince with the Laws of my religion and the ending of my deeds''.¹⁰⁵

101- يه، من لا يحضر الفقيه قال الصادق ع ليس منا من لم يؤمن بكتابنا و لم يستحق متعتنا.

(The book) 'Man La Yahzar Al Faqih' –

'Al-Sadiq^{-asws} said: 'There is no one from us someone who believes in our^{-asws} return and does not permit our Mut'ah''.¹⁰⁶

102- كا، الكافي جماعة عن سهل بن زياد عن محمد بن سليمان الدبلمي عن أبيه عن أبي بصير قال قلت لأبي عبد الله ع قوله تبارك و تعالى و أقسموا بالله جهداً لما نجحوا لا يبعث الله من يموت بلى و عدداً عالياً حفراً و لكن أكثر الناس لا يعلمون -

(The book) 'Al Kafi' – A group, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, 'From Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'Words of Blessed and Exalted: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]'.**

قال فقال لي يا أبا بصير ما تقول في هذه الآية

He (the narrator) said, 'He^{-asws} said to me: 'O Abu Baseer! What are you saying regarding this Verse?'

قال قلت إن المشركين يرعنون و يخليقون لرسول الله ص أن الله لا يبعث الموتى

He (the narrator) said, 'I said, 'The Polytheists are claiming and swearing to Rasool-Allah^{-saww}, 'Surely Allah^{-azwj} will not Raise the dead!''

قال فقال تبأ لمن قال هذا سلهم هل كان المشركون يخليقون بالله ألم باللات و العزى

He (the narrator) said, 'He^{-asws} said: 'Damnation be for the one who says this! Ask them, 'Were the Polytheists swearing by Allah^{-azwj} or by Al-Laat and Al-Uzza?''

¹⁰⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 100

¹⁰⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 101

قَالَ قُلْتُ جَعْلْتُ فَذَاكَ فَأَوْجَدْنِيهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Find it for me'.

قَالَ فَقَالَ لِي يَا أَنَا بِصِيرٍ لَوْ قَدْ قَامَ فَائِمَّا بَعَثَ اللَّهُ إِلَيْهِ قَوْمًا مِنْ شَيْعَتِنَا قِبَاعُ سُبُّوهُمْ عَلَى عَوَاتِقِهِمْ فَيَلْعُبُ ذَلِكَ قَوْمًا مِنْ شَيْعَتِنَا لَمْ يُمْتَوْا فَيُمْلُوْنَ بُعْثَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ

He (the narrator) said, 'He^{-asws} said to me: 'O Abu Baseer! If our^{-asws} Qaim were to stand, Allah^{-azwj} would Send to him^{-ajfi} a group from our^{-asws} Shias. Their swords would be like hedgehogs upon their shoulders. That would reach to a group of our^{-asws} Shias who had not died. They would say, 'So and so, and so and so, and so and so have been Resurrected from their graves and they are with Al-Qaim^{-ajfi}!'

فَيَلْعُبُ ذَلِكَ قَوْمًا مِنْ عَلُوْنَا فَيُمْلُوْنَ يَا مَعْشَرَ الشِّيَعَةِ مَا أَخْذَبَكُمْ هَذِهِ دُوَلَكُمْ فَأَنْتُمْ تَعْلُوْنَ فِيهَا الْكَذِبَ لَا وَاللَّهِ مَا عَاشَ هُؤُلَاءِ وَ لَا يَعْيَشُونَ إِلَى يَوْمِ الْقِيَامَةِ

That would reach a group of our^{-asws} enemies. They would say, 'O community of Shias! How full of lies is this government of yours, for you are speaking the lies in it! By Allah^{-azwj}! They have not lived, nor will they be living up to the Day of Qiyamah!"

قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمْوَثُ .

He^{-asws} said: 'Allah^{-azwj} has Narrated their words. He^{-azwj} Said: ***And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die! [16:38]'***.¹⁰⁷

103- كَالْكَافِي الْعَلَمَةُ عَنْ سَهْلِ عَنْ ابْنِ شَمْوِنَ عَنْ الْأَصْمَعِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْقَوْلِيِّ تَعَالَى وَ قَصَّنِيَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَقْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ - قَالَ قَتْلَ عَلَيِّ بْنَ أَبِي طَالِبٍ عَ وَ طَعْنَ الْحَسَنِ ع

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Shmoun, from Al Asamma, from Abdullah Bin Al Qasim Al Batal,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: ***And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, [17:4]***, he^{-asws} said: 'Killing of Ali^{-asws} Bin Abu Talib^{-asws} and stabbing of Al-Hassan^{-asws}.

وَ لَتَغْلِي عَلُوْمًا كَبِيرًا قَالَ قَتْلُ الْحَسَنِ عَ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا إِذَا جَاءَ نَصْرٌ دَمُ الْحَسَنِي

and you will declare haughtiness, greatness (for yourselves)! [17:4] – he^{-asws} said: 'Killing of Al-Husayn^{-asws}.

بَعْثَنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَئِكَ شَدِيدٌ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمٌ يَعْثَثُهُمُ اللَّهُ قَبْلَ حُرُوجِ الْقَائِمِ فَلَا يَدْعُونَ وَ تَرَا لَأْنَ مُحَمَّدٌ إِلَّا قُتْلُهُ وَ كَانَ وَغَدَا مَفْعُولًا حُرُوجُ الْقَائِمِ ع

¹⁰⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 102

So when the first of the two Promises came, - when the help (for seeking) blood of Al-Husayn^{-asws} - **We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses**, - a group Allah^{-azwj} would be sending before emergence of Al-Qaim^{-asws}, so they will not leave any grievance of the Progeny^{-asws} of Muhammad^{-saww} except they would kill him - **and it was always a Promise to be accomplished [17:5]** – emergence of Al-Qaim^{-asws}.

ثُمَّ رَدَنَا لِكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجُ الْحُسَيْنِ عَ فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمَذَبَّهُ لِكُلِّ بَيْضَةٍ وَجَهَانِ الْمُؤْمِنُونَ إِلَى النَّاسِ إِنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشْكُرَ الْمُؤْمِنُونَ فِيهِ وَإِنَّهُ لَيْسَ بِدَجَالٍ وَلَا شَيْطَانٌ

Then We Returned the returning to you over them [17:6] – emergence of Al-Husayn^{-asws} among seventy of his^{-asws} companions. Upon them would be white helmets, for each helmet would be two facets, being called out to the people: ‘This is Al-Husayn^{-asws}. He^{-asws} has come out!- until the Momineen do not doubt in it – ‘And he^{-asws} is neither Dajjal^{-la} nor Satan^{-la}!’

وَالْحَجَّةُ الْقَائِمُ بَيْنَ أَطْهَرِهِمْ فَإِذَا اسْتَفَرْتَ الْمَعْفَةَ فِي قُلُوبِ الْمُؤْمِنِينَ أَكَّهُ الْحُسَيْنُ عَ جَاءَ الْحَجَّةُ الْمَوْتُ فَيَكُونُ الَّذِي يُعْسِلُهُ وَيُكْبِنُهُ وَيُخْطِلُهُ وَيُلْحِدُهُ فِي خُفْرِهِ الْحُسَيْنُ بْنُ عَلَيٍّ عَ وَلَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

And the Divine Authority Al-Qaim^{-ajfi} would be in their midst, settling the recognition in the hearts of the Momineen that he^{-asws} is indeed Al-Husayn^{-asws}. The death will come to Al-Hujjah^{-ajfi} (Al-Qaim^{-ajfi}), so the one who would wash him^{-ajfi}, and enshroud him^{-ajfi}, and embalm him^{-ajfi}, and bury him^{-ajfi} in his^{-ajfi} grave would be Al-Husayn Bin Ali^{-asws}, and not one would be in charge (of the funeral) of the successor^{-asws} except the successor^{-asws}.¹⁰⁸

104- مصبا، [الصحابين] روى لنا جماعة عن أبي عبد الله محمد بن أحمد بن قضاة بن صفوان بن مهران الجمال عن أبيه عن جده صفوان قال: استأذنت الصادق ع لزيارة مؤلانا الحسين ع و سأله أن يعرني ما أعمل عليه و ساق الحديث إلى أن قال ع في الزيارة و أشهد الله و ملائكته و أئياءه و رسالته أي بكم مؤمن و بيايا بكم موقن بشرائع ديني و خواتيم عملي.

(The book) ‘Al Misbaheen’ – It is reported to us by a group, from Abu Abdullaah Muhammaad Bin Ahmad Bin Abdullaah Bin Quza’at Bin Safwan Al Jammal, from his father, from his grandfather Safwan who said,

‘I sought permission of Al-Sadiq^{-asws} to visit (grave of) our Master^{-asws} Al-Husayn^{-asws}, and I asked him^{-asws} let me know what I should do at it’ – and he continued the Hadith up to he^{-asws} said in the Ziyarat: ‘And I keep Allah^{-azwj} and His^{-azwj} Angels and His^{-azwj} Prophets^{-as} and His^{-azwj} Messenger^{-as} as witnesses that I am a believer in you^{-asws} all, and in your^{-asws} fathers^{-asws}, convinced with the Laws of my religion and the ending of my deeds!’¹⁰⁹

105- مصبا في زيارة العباس أي بكم مؤمن و بيايا بكم من المؤمنين.

(The book) ‘Al Misbaheen’ –

‘In Ziyarat’ of Al-Abbas^{-asws}: ‘I am a believer in you, and in your^{-asws} fathers^{-asws}, from the convinced ones’.¹¹⁰

¹⁰⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 103

¹⁰⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 104

¹¹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 105

106- صبا، المصاين صبا، مصباح الزائر زيارة رواها ابن عياش قال حدثني خير بن عبد الله عن الحسين بن روح قال روى أبي المتنابد كنْتَ بحضورِه في رحبٍ تَقُولُ إِذَا دَخَلْتَ وَ سَاقَ التِّبَارَةَ إِلَى أَنْ قَالَ وَ [أَنْ] يَنْجَعَنِي مِنْ حضُورِكُمْ خَيْرٌ مَرْجِعٌ إِلَى جَنَابٍ مُمِعٍ مُوسَعٍ وَ دَعَةٍ وَ مَهْلٍ إِلَى حِينِ الْأَجَلِ وَ خَيْرٌ مَصِيرٌ وَ مَحْلٌ إِلَى التَّعِيمِ الْأَزَلِ وَ الْعَيْشِ الْمُفْتَلِ وَ دَوَامِ الْأَكْلِ وَ شُرُبِ الرَّحِيقِ وَ السَّلَسَبِيلِ وَ عَسَلٍ وَ مَحْلٌ لَا سَأَمَّ مِنْهُ وَ لَا مَلَّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ حَيَاةُهُ حَيَّ الْعُودِ إِلَى حضُورِكُمْ وَ الْفَقْرِ فِي كَرِيمِهِمْ.

(The books) 'Al Misbaheen', (and) 'Misbah Al Za'ir' – There is a Ziyarat reported by Ibn Ayyash who said, 'It is narrated to me by Khayr Bin Abdullah, from Al-Husayn Bin Rawh who said,

'Zurr said, 'Whichever of the shrine you attend during Rajab, you should say when you enter' – and he continued the Ziyarat up to he said, 'And He^{-azwj} should return me from your^{-asws} presence with a goodly return to a pleasant expansive side and gentleness, and a place to a time of death, and goodly destination and place in the everlasting bounties and the livelihood in the future, and permanent eating, and drinking the (sealed) nectar, and the (river) Salsabeel, and honey, and saturating drink there being no poison from it, nor any fatigue, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings and His^{-azwj} Welcome, until I return to your^{-asws} presence and the success in your^{-asws} Raj'at'.¹¹¹

107- قل، إقبال الأعمال مصبا، المصاين حَجَّ إِلَى أَبِي الْقَاسِمِ بْنِ الْعَلَاءِ الْمُتَمَدِّيِّ وَ كَبَلَ أَبِي مُحَمَّدٍ عَنْ أَنَّ مَوْلَانَاهُ الْحَسَنَ عَوْنَادَةَ يَوْمَ الْحَمِيسِ لِشَلَاثٍ حَلَوْنَ مِنْ شَعْبَانَ فَصُمْمَةً وَ ادْعُ فِيهِ ہَدَّا الدُّعَاءَ وَ سَاقَ الدُّعَاءَ إِلَى قَوْلِهِ وَ سَيِّدِ الْأُسْرَةِ الْمُمَدُودِ بِالنُّصْرَةِ يَوْمَ الْكَرَّةِ الْمُعَوْضِ مِنْ قَتْلِهِ

(The books) 'Iqbal Al Amaal', (and) 'Misbaheen' –

'A representative of Abu Muhammad^{-asws} came out to Abu Al-Qasim Bin Al-A'ala: 'Our Master^{-asws} Al-Husayn^{-asws} was blessed (to his parents^{-asws}) on the day of Thursday on the third vacant from Shaban, so fast it and supplicate during it with this supplication' – and he continued the supplication up to his words: 'And the chief of the family who is helped with the help on the day of the return, as compensation of his^{-asws} having been killed.

أَنَّ الْأَئِمَّةَ مِنْ نَسْلِهِ وَ الشَّفَاءُ فِي ثُرْبِهِ وَ الْفَقْرُ مَعْنَى فِي أُوتِيهِ وَ الْأَوْصِيَاءُ مِنْ عَنْتِهِ بَعْدَ قَائِمِهِمْ وَ غَيْبِهِ حَتَّى يُدْرِكُوا الْأَوْتَارَ وَ يَتَأَرُّوا إِلَيْهَا وَ يُرِضُّوا الْجَبَارَ وَ يَكُونُوا خَيْرُ أَنْصَارٍ إِلَى قَوْلِهِ فَنَحْنُ عَانِدُونَ بِغَيْرِهِ تَشَهُّدُ ثُرْبَتُهُ وَ نَنْتَظِرُ أُوتِتَهُ آمِينَ رَبَّ الْعَالَمِينَ.

The Imams^{-asws} are from his^{-asws} lineage, and the healing is in his^{-asws} soul, and the success is with him^{-asws} in his^{-asws} coming back from his^{-asws} family after their^{-asws} Qaim^{-ajfi} and his^{-ajfi} occultation until they realise the grievances and retaliate the retaliation, and they^{-asws} Pleased the Subduer, and be best helpers' – up to his words: 'So we are taking shelter with his^{-asws} grave. We attend his^{-asws} soil and await his^{-asws} coming back. Ameen, Lord^{-azwj} of the worlds!'¹¹²

108- صبا، مصباح الزائر في زيارة القائم ع في السرداد و وفقي يا رب للقيام بطاعته و للتوى في خدمته و اجتناب معصيته فإنْ تَوَفَّيَنِي اللَّهُمَّ قَبْلَ ذَلِكَ فَاجْعُلْنِي يَكُوْنُ فِيهِ رَحْمَتُكَ وَ مُكْلُكَ فِي دُوَّلَتِهِ وَ يَمْكُكُ فِي أَيَّامِهِ وَ يَسْتَظِلُّ حَتَّى أَعْلَمَهُ وَ يُجْسِرُ فِي رُمْرِيَّهِ وَ تَغُرُّ عَنْهُ بِرُؤْسِهِ.

¹¹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 106

¹¹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 107

(The book) 'Misbah Al Zaair' –

'In a Ziyarat of Al-Qaim^{-ajfi} in the basement, 'And Harmonise me, O Lord^{-azwj}, for Al-Qaim^{-ajfi} with obeying him^{-ajfi}, and for the death in his^{-ajfi} service, and the remaining in his^{-ajfi} government, and shunning disobedience to him^{-ajfi}. O Allah^{-azwj}! If You^{-azwj} were to Harmonise me before that, then O Lord^{-azwj}, Make me to be among the ones who return during his^{-ajfi} return, and rule in his^{-ajfi} government, and Enable me during his^{-ajfi} days, and to shade beneath his^{-ajfi} flag, and to be Raised among his^{-ajfi} group, and delight my eyes by seeing him^{-ajfi}'.¹¹³

109- صبا، مصباح الزائر في زيارة أخرى له ع و إِنْ أَذْرَكَنِي الْمُؤْتُ قَبْلَ ظُهُورِكَ فَإِنِّي أَتُوَسَّلُ إِلَى اللَّهِ سُبْحَانَهُ أَنْ يُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يَجْعَلْ لِي كَرَّةً فِي ظُهُورِكَ وَرَجْعَةً فِي أَيَامِكَ لِأَبْغَى مِنْ طَاعَتِكَ مُرَادِي وَأَشْغَبِي مِنْ أَعْدَائِكَ فُؤَادِي.

(The book) 'Misbah Al Zaair' –

'In another Ziyarat of his^{-ajfi}, 'And if the death comes across me before your^{-ajfi} appearance, then I^{-ajfi} seek means through you^{-ajfi} to Allah^{-azwj} the Glorious that He^{-azwj} Sends Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make a return to be for me during your^{-ajfi} appearance during your^{-ajfi} days in order to reach my intent from obeying you^{-ajfi}, and heal my heart from your^{-ajfi} enemies'.¹¹⁴

110- صبا، مصباح الزائر في زيارة أخرى اللهم أرنا واجهة ولتك الميمون في حياتنا و بعد الميتون اللهم إني أدعوك لك بالرجوعة بين يديك صاحب هذه الأبلغة.

(The book) 'Misbah Al Zaair' –

'In another Ziyarat: 'O Allah^{-azwj}! Show us the auspicious face of Your^{-azwj} friend during our lifetime and after the deaths. O Allah^{-azwj}! I make it a religion for You^{-azwj} with the Raj'at in front of Master^{-asws} of this spot!'¹¹⁵

111- صبا، مصباح الزائر عن جعفر بن محمد الصادق ع أَنَّهُ قَالَ مَنْ دَعَا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحًا بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَاتِلِنَا فَإِنْ ماتَ قَبْلَهُ أَخْرَجَهُ اللَّهُ تَعَالَى مِنْ قَبْرِهِ وَأَعْطَاهُ يُكْلِلَ كَلِمَةً أَلْفَ حَسَنَةٍ وَمَخَّا عَنْهُ أَلْفَ فَسَيِّئَةٍ وَهُوَ هَذَا

(The book) 'Misbah Al Zaair' –

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: 'One who supplicates to Allah^{-azwj} for forty mornings with this pact would be from the helpers of our^{-asws} Qaim^{-ajfi}. If he were to die before it, Allah^{-azwj} the Exalted would Extract him from his grave and Give him a thousand good deeds for every word, and Delete a thousand evil deeds, and it is this: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَرَبَّ الْكُرْسِيِّ الرَّفِيعِ وَرَبَّ الْبَحْرِ الْمَسْجُورِ وَمُنْزِلَ التَّوْرَةِ وَالْإِنجِيلِ وَالرُّؤْبُورِ وَرَبَّ الطَّلَّابِ وَالْحُسْنَورِ وَمُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَرَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ

¹¹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 108

¹¹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 109

¹¹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 110

O Allah^{-azwj}! Lord^{-azwj} of the Mighty Noor, and Lord^{-azwj} of the lofty Chair, and Lord^{-azwj} of the filled ocean, and Revealer of the Torah and the Evangel and the Psalms, and Lord^{-azwj} of the Shade and the heat, and Revealer of the Mighty Quran, and Lord^{-azwj} of the Angels of Proximity, and the Prophets^{-as} and the Messengers^{-as}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بِنُورِ وَجْهِكَ الْمُبِينِ وَ مُلْكِكَ الْقَدِيمِ يَا حَسِيبَ يَا قَيُومَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقْتَ بِهِ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْأَرْضُوْنَ - يَا حَسِيبَ قَبْلَ كُلِّ حَيٍّ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Benevolent Face, and by the radiant Noor of Your^{-azwj} Face and Your^{-azwj} ancient Kingdom! O living! O eternal! I ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Shone the skies and the earths with! O One before every life! There is no god except You^{-azwj}!

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمُهَدِّيَ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ عَنِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِكِهَا سَهَلَهَا وَ جَبَلَهَا بِرِّهَا وَ عَنِّي وَ بَرِّهَا وَ عَنِّي وَ الَّذِي مِنَ الصَّلَاوَاتِ زَيْنَةُ عَرْشِ اللَّهِ وَ مِدَادُ كَلِمَاتِهِ وَ مَا أَخْصَاهُ عِلْمُهُ وَ أَخْطَابُهُ كَيْفَيَةُ

O Allah^{-azwj}! Deliver to our Master^{-ajfi}, the guiding Imam^{-ajfi}, the Guided, the one to rise with Your^{-azwj} Command, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and upon his^{-ajfi} clean forefathers, on behalf of the Momineen and the Mominaat, in the easts of the earth and its wests, its coasts, and its mountains, its lands, and its oceans, and from me and from my father, (such) Salawaat adorning the Throne of Allah^{-azwj} and extent of His^{-azwj} Words, and what His^{-azwj} Knowledge can count, and His^{-azwj} Book can encompass with!

اللَّهُمَّ إِنِّي أَجِدُكَ لَهُ فِي صَيْحَةِ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْدًا وَ عَهْدًا وَ بَيْعَةً لَهُ فِي عُنْقِي لَا أَحُولُ عَنْهَا وَ لَا أَزُولُ أَبْدًا

O Allah^{-azwj}! I renew to him^{-ajfi}, in the morning of this day of mine, and what I have lived in the evening of my days, a pact, an agreement, and allegiance to him^{-ajfi} in my neck, that I will not turn around from it nor will I decline (move from) it, ever!

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الدَّائِرِينَ عَنْهُ وَ الْمَسَاوِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَاجِهِ وَ الْمُحَاكِمَيْنَ عَنْهُ وَ السَّابِقِيْنَ إِلَى إِرَادَتِهِ وَ الْمُسْتَشْهَدِيْنَ بَيْنَ يَدِيهِ

O Allah^{-azwj}! Make me to be from his^{-ajfi} helpers and his^{-ajfi} supporters, and the defenders from him^{-ajfi}, and the hasteners to him^{-ajfi} in fulfilling his^{-ajfi} needs, and the protectors of his^{-ajfi}, and the ones preceding to his^{-ajfi} wants, and the ones martyred in front of him^{-ajfi}.

اللَّهُمَّ إِنَّ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلَنِي عَلَى عِبَادَكَ حَتَّمًا فَأَخْرُجْنِي مِنْ قَبْرِي مُؤْتَرًا كَفَّيْ شَاهِرًا سَيْنِي مُجِدًا فَتَابَ مُلَيِّنًا دَعْوَةَ الدَّاعِيِّ فِي الْحَاضِرِ وَ الْبَادِيِّ

O Allah^{-azwj}! If the death, which You^{-azwj} had Made it to be upon Your^{-azwj} servants, were to be a barrier between me and him^{-ajfi}, then Extract me from my grave clothed in my shroud, unsheathing my sword, revealing my obedience, exclaiming Talbiyya to the call of the caller, in the present and the beginning.

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْغَرَّةَ الْحَمِيمَةَ وَ اكْحُلْ نَاظِرِي بَنَطِرَةً مِنِّي إِلَيْهِ وَ عَجِلْ فَرَجَهُ وَ سَهَلْ مُخْرَجَهُ وَ أَوْسِعْ مَنْهَاجَهُ وَ اسْلُكْ بِي مَحْجَنَهُ فَأَنْهِدْ أَمْرَهُ وَ اشْدُدْ أَرْزَهُ وَ اعْمِرْ اللَّهُمَّ بِهِ عِبَادَكَ وَ أَخْبِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْقَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ -

O Allah^{-azwj}! Show me the emergence of righteous guidance, and the praise-worthy beginning, and apply the kohl of looking at him^{-ajfj} with my eyes, and Haste his^{-ajfj} relief, and Ease his^{-ajfj} emergence, Broaden his^{-ajfj} manifesto, and I ask You^{-azwj} for his^{-ajfj} manifesto for me so I can enforce his^{-ajfj} orders, and tighten its buttons and live long by it, O Allah^{-azwj}, in Your^{-azwj} Country, and revive Your^{-azwj} servants by it, for You^{-azwj} Said, and Your^{-azwj} Words are True: ***Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].***

فَأَظْهِرْ اللَّهُمَّ لَنَا وَلِيَكَ وَابْنَ بِنْتِ تَبَيَّنَ الْمُسَمَّىٰ بِاسْمِ رَسُولِكَ حَتَّىٰ لَا يَظْفَرَ بِشَيْءٍ مِّنَ الْبَاطِلِ إِلَّا مَرَقَةً وَيُحَقِّقَ الْحَقَّ وَيُعَيِّنَقَهُ وَاجْعَلْهُ اللَّهُمَّ مَفْزِعًا لِّمُظْلُومِ
عِبَادِكَ وَنَاصِرًا لِّمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرِكَ وَمُجَاهِدًا لِّمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَمُشَبِّدًا لِّمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَسُنْنَتِكَ صَ وَاجْعَلْهُ مَنْ حَسَنَتْهُ
مِنْ بَأْسِ الْمُعْتَدِينَ

O Allah^{-azwj}! Reveal to us Your^{-azwj} friend, and son^{-ajfj} of Your^{-azwj} Prophet^{-saww}, the one name with the name of Your^{-azwj} Rasool^{-saww} until the does not appear anything from the falsehood except he^{-ajfj} tears it apart, and establishes the truth, and makes it a reality, and O Allah^{-azwj}, he^{-ajfj} makes it a shelter for the oppressed ones of Your^{-azwj} servants, and a helper of the one who cannot find a helper for him apart from You^{-azwj}, and a renewal of what have been suspended, from the rulings of Your^{-azwj} Book, and a recommender of what is referred from the information of Your^{-azwj} religion and Sunnah of Your^{-azwj} Prophet^{-saww}, and Make him^{-ajfj} to be from the one fortified from the process of the aggressors.

اللَّهُمَّ وَسُرْ تَبَيَّنَ مُحَمَّدًا صَبْرُوْنَهُ وَمَنْ تَعَاهَدَ عَلَى دَعْوَتِهِ وَارْجِعْ اسْتِكَانَتَنَا بَعْدَهُ

O Allah^{-azwj}! And cheer Your^{-azwj} Prophet^{-saww} by seeing him^{-ajfj} and the ones following him^{-ajfj} upon his^{-ajfj} call and have Mercy of our submissiveness after him^{-ajfj}.

اللَّهُمَّ اكْثِفْ هَذِهِ الْعُمَّةَ عَنِ الْأَمَّةِ بِخُصُورِهِ وَعَجِلْ لَنَا ظُهُورَهُ إِنَّمَا يَرُؤُونَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا الْعَجَلُ يَا مَوْلَايِ يَا صَاحِبَ الزَّمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Remove this gloom from the community by his^{-ajfj} presence and Haste his^{-ajfj} appearance for us, ***They are seeing it as being remote [70:6] And We See it as being near [70:7]***. The Haster, O my Master^{-ajfj}, O Master^{-ajfj} of the Time, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

لَمْ تَضْرِبْ عَلَى فَخِذِكَ الْأَمِينِ بِيَدِكَ ثَلَاثَ مَرَاتٍ وَتَقُولُ الْعَجَلُ يَا مَوْلَايِ يَا صَاحِبَ الزَّمَانِ ثَلَاثًا.

Then strike upon you right thigh with your hand three times and say, ‘The haste, O my Master^{-ajfj}, O Master^{-ajfj} of the Time’ – thrice”.¹¹⁶

112- صباح الزائر روي عن الصادق جعفر بن محمد ع زنه قال: من أراد أن يزور قبر رسول الله ص و الأئمة صلوات الله عليهم من بعيد فليقل
و ساق الزيارة إلى قوله إني من القائلين بفضلكم مقر برجعتكم لا أنكز لله قدرة ولا أزعهم إلا ما شاء الله.

(The book) ‘Misbah Al Zaair’ –

¹¹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 111

'It is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The one who wants to visit the grave of Rasool-Allah^{-saww} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from afar, then let him say' – and he^{-asws} continued the Ziyarat up to his^{-asws} words: 'I am from the believers in your^{-asws} merits, acknowledging your^{-asws} return, not deny a Power of Allah^{-azwj}, nor do I claim except what Allah^{-azwj} so Desires'.¹¹⁷

أقول: أكثر هذه الأخبار المتعلقة بالزيارات والأدعية مذكورة في كتب الزيارات التي عندنا من الشهيد والمفید وغيرها و في كتابنا العتيق و في كتاب زوائد الفوائد لولد السيد علي بن طاووس.

Note: I (Majlisi) am saying, 'Most of these reports relate with the Ziyaraat and the supplications mentioned in the books of Ziyaraat which are with us, from the martyr, and Al-Mufeed and others, and in our ancient books, and in the book 'Zawaaid Al-Fawaaid' of a the son of the Seyyid Ali Bin Tawoos'.

113- كا، الكافي محمد بن يحيى عن أحمـد بن محمدـ عن سـنان عـن عـمار بن مـروان عـن سـمعـ أبا عـبد الله عـ في حـديث طـويل في صـفة قـضـ رـوح المـؤمـنـ - قـال تـمـ يـرـؤـ آل مـحـمـدـ في جـنـان رـضـوـيـ فـيـا كـلـ مـعـهـمـ مـنـ طـعامـهـمـ وـ يـشـرـبـ مـعـهـمـ مـنـ شـرـابـهـمـ وـ يـتـحدـثـ مـعـهـمـ فـيـ بـحـارـهـمـ حـتـىـ يـقـومـ قـائـمـاـ نـأـلـ الـبـيـتـ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan,

'From the one who heard Abu Abdullah^{-asws} in a lengthy Hadith in describing the capture of the soul of a Momin. He^{-asws} said: 'Then he will visit the Progeny^{-asws} of Muhammad^{-saww} in the Gardens of pleasure. He would eat with them^{-asws} from their^{-asws} food, and drink with them^{-asws} from their^{-asws} drinks, and he will discuss with them^{-asws} in their^{-asws} gatherings until our^{-asws} Qaim^{-ajfi} of People^{-asws} of the Household, rises.

فـإـذـاـ قـامـ قـائـمـاـ نـأـلـ الـبـيـتـ بـعـهـمـ اللـهـ فـأـقـبـلـوـ مـعـهـمـ يـلـبـيـوـ رـمـراـ - فـعـنـدـ ذـلـكـ يـرـاتـبـ الـمـيـطـلـوـنـ وـ يـضـنـجـلـ الـمـجـلـوـنـ وـ قـلـيلـ مـاـ يـكـوـنـ هـلـكـتـ الـمـخـاضـيـرـ وـ نـجـاـ الـمـفـرـئـوـنـ مـنـ أـجـلـ ذـلـكـ قـالـ رـسـوـلـ اللـهـ صـ لـغـلـيـ عـ أـنـتـ أـخـيـ وـ مـيـعـادـ مـاـ بـيـنيـ وـ بـيـنـكـ وـادـيـ السـلـامـ.

When our^{-asws} Qaim^{-ajfi} rises, Allah^{-azwj} would Resurrect them and they would come with him^{-ajfi} proclaiming Talbiya in groups and groups. During that, the falsifiers would be suspicious, and the cunning ones will perish, and few is what they would be. The lecturers will be destroyed, and the ones not hastening would be saved. For that reason, Rasool-Allah^{-saww} said to Ali^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws} and an appointment what is between me^{-saww} and you^{-asws}, Wady Al Salaam'.¹¹⁸

114- وـ عـنـ الـكـيـاـبـ الـمـذـكـورـ عـنـ الـفـضـلـ بـنـ صـالـحـ بـنـ حـمـزةـ عـنـ الـحـسـنـ بـنـ عـبـدـ اللـهـ عـنـ أـبـيـ عـبـدـ اللـهـ عـ قـالـ قـالـ أـمـيـرـ الـمـؤـمـيـنـ عـ أـنـ الـفـارـوقـ الـأـكـبـرـ وـ صـاحـبـ الـمـيـسـمـ وـ أـنـاـ صـاحـبـ التـشـرـيـرـ الـأـوـلـ وـ الـتـشـرـيـرـ الـأـخـرـ وـ صـاحـبـ الـكـرـاتـ وـ دـوـلـةـ الدـوـلـ وـ عـلـىـ يـدـيـ يـتـمـ مـوـعـدـ اللـهـ وـ تـكـمـلـ كـلـمـةـهـ وـ يـبـيـ يـكـمـلـ الـدـيـنـ.

And from the mentioned book, from Al Fazl, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

¹¹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 112

¹¹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 113

'From Abu Abdullaah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} am the greatest differentiator, and owner of the branding iron, and I^{-asws} am master of the first Raising and the second Raising, and master of the returns, and government of the governments, and a Promise of Allah^{-azwj} would be completed upon my^{-asws} hands, and His^{-azwj} Word would be perfected, and by me^{-asws} the religion was perfected''.¹¹⁹

115- مل، كامل الزيارات الحسين بن محمد بن عاشر عن أحمد بن سعيد عن سعدان بن مسلم قائد أبي بصير قال حدثني بعض أصحابنا عن أبي عبد الله ع في زيارة الحسين ع إلى قريله و نصرتى لكم معدة حتى يحكم الله و يبعثكم فمعكم لا مع عدوكم إبى من المؤمنين برجعتمكم لا أنكرب لله فذر و لا أكذب لمشينة و لا أزعم أن ما شاء لا يكُون.

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is'haq Bin Sa'ad, from Sa'dan Bin Muslim, guide of Abu Baseer who said, 'It is narrated to me by one of our companions,

'From Abu Abdullaah^{-asws} in Ziyarat of Al-Husayn^{-asws}, up to his^{-asws} words: 'And my help for you^{-asws} all is prepared until Allah^{-azwj} Decides and Sends you^{-asws} all! With you^{-asws}, with you^{-asws} not with your^{-asws} enemies! I am from the believers in your^{-asws} Raj'at. I am not denying any Power of Allah^{-azwj} nor am I belying to Him^{-azwj} of any Desire, nor am I claiming that what He^{-azwj} so Desires may not happen''.¹²⁰

116- مل، كامل الزيارات أبو عبد الرحمن محمد بن أحمَدَ بن الحسن العسكري و محمد بن الحسن جياعاً عن الحسن بن علي بن مهريات عن أبيه عن ابن أبي عميرة عن محمد بن مروان عن أبي حمزة الشimali عن الصادق ع في زيارة الحسين ع و نصرتى لكم معدة حتى يحيكم الله لدينه و يبعثكم و أشهدكم أنكم الحجوة و بكم ترجى الرحمة فمعكم لا مع عدوكم إبى بإياكم من المؤمنين لا أنكرب لله فذر و لا أكذب لمشينة

(The book) 'Kamil Al Ziyaraat' – Abu Abdul Rahman Muhammad Bin Ahamad Bin Al Hassan Al Askari, and Muhammad Bin Al Hassan, altogether from Al hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr, from Muhammad Bin Marwan, from Abu Hamza Al Sumali,

'From Al-Sadiq^{-asws} in a Ziyarat of Al-Husayn^{-asws}, 'And my help for you^{-asws} all is prepared until Allah^{-azwj} Revives you^{-asws} for His^{-azwj} religion and Raises you^{-asws}, and I testify that you^{-asws} are the Divine Authorities, and due to you^{-asws} the Mercy is hoped for. So, with you^{-asws}! With you^{-asws}, not with your^{-asws} enemies! I am a believer in your^{-asws} fathers^{-asws}, not denying a Power of Allah^{-azwj} nor belying from Him^{-azwj} any Desire!'

ثُمَّ قَالَ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ إِلَى أَنْ قَالَ اللَّهُمَّ أَتَمْ بِهِ كَلْمَاتِكَ وَ أَجْزِبِهِ عَدُوَّكَ وَ اكْتُبْنَا فِي أَوْلَيَاهُ وَ أَحْيَاهُ

Then he^{-asws} said: 'O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws} Your^{-azwj} servant and brother^{-asws} of Your^{-azwj} Rasool^{-saww}' – up to he^{-asws} said: 'O Allah^{-azwj}! Complete Your^{-azwj} Words by him^{-asws}, and Fulfil Your^{-azwj} Promise by him^{-asws}, and Destroy Your^{-azwj} enemies by him^{-asws}, and Write us to be among his^{-asws} friends and his^{-asws} loving ones.

اللَّهُمَّ اجْعَلْنَا شِيعَةً وَ أَنْصَارًا وَ أَعُوْنَا عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ مَا وَكَلْتَ بِهِ وَ اسْتَحْلَفْتَهُ عَلَيْهِ يَا رَبَّ الْعَالَمِينَ.

¹¹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 114

¹²⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 115

O Allah^{-azwj}! Make us to be Shias, and helpers, and supported being upon Your^{-azwj} obedience, and obedience of Your^{-azwj} Rasool^{-saww}, and what You^{-azwj} have Allocated with and Made a caliph to be upon it, O Lord^{-azwj} of the worlds!"¹²¹

117- مل، كامل الزيارات ألي و جماعة مشاريحي عن محمد بن يحيى العطار و حدثني محمد بن مات المذهري جميعاً عن محمد بن يحيى عن علي بن حسنان عن عزوة ابن أخي شعيب العقرقوفي عن ذكره عن أبي عبد الله ع قال إذا أتيت عند قبر الحسين و يحيىك عند قبور كل إمام و ساق إلى قوله اللهم لا تجعل آخر العهد من زيارة قبر ابن تريك و ابنته مقاماً محظياً ننتصر به لدينك و تغلب به عدوك فإنك وعدنا و أنت الرَّبُّ الذي لا تخلف اليميع و كذلك تقول عند قبور كل الأئمة ع.

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Muhammad Bin Yahya Al Attar, and it is narrated to me by Muhammad Bin Mattin Al Jowhary, altogether from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Hassan, from Urwah son of the brother of Shueyb Al Aqarquqy, from the one who mentioned it,

'From Abu Abdullaah^{-asws} having said: 'When you come to be by the grave of Al-Husayn^{-asws}, and it suffices you by the grave of every Imam^{-asws}' – and he^{-asws} continued up to his^{-asws} words: 'O Allah^{-azwj}! Do not Make it to be the last time of visiting the grave of the son^{-asws} of Your^{-azwj} Prophet^{-saww}, and Raise him^{-asws} to a praise-worthy position to be helped by him^{-asws} for Your^{-azwj} religion, and kill Your^{-azwj} enemies by him^{-asws}, for You^{-azwj} have Promised it, and You^{-azwj} are the Lord^{-azwj} Who does not Break the Promise!' – and like that you should be saying by the grave of every Imam^{-asws}'.¹²²

118- قل، إقبال الأعمال يُستحب أن يُدعى في يوم دخو الأرض بمندا الدُّعاء و ساقه إلى قوله و ابعتنا في كربله حتى نكون في زمانه من أعزائه.

(The book) 'Iqbal Al Amaal' –

'It is recommended that you supplicate during the day of 'Dahw Al-Arz' with this supplication' – and he continued it up to his words, 'And Resurrect us during his^{-asws} return until we become from his^{-asws} supporters during his^{-asws} era'.¹²³

دحو الأرض حسب الاعتقاد الشيعي هو اليوم الذي بسط الله تعالى فيه الأرض من تحت الكعبة على الماء، وقد أشار الله تعالى في آية 30 من سورة النازعات والأرض بعد ذلك دحها

Note: *Dahw Al-Arz – By the beliefs of the Shias it is the day in which Allah^{-azwj} the Exalted Spread the earth upon the water from beneath the Kaaba, and Allah^{-azwj} has Indicated in Verse 30 from the Surah Al-Naziyaat: And the earth, He Expanded it after that [79:30].*

119- فس، تفسير القمي قتل الإنسان ما أكفره قال هو أمير المؤمنين قال ما أكفره أي ما دا فعل و أذنب حتى قتله

Tafseer Al Qummi –

'May the human be killed, what is his Kufr! [80:17]. He said, 'It is Amir Al-Momineen^{-asws}'. He^{-azwj} Said: '**what is his Kufr! [80:17]** – i.e., what is that he^{-asws} die and sinned until you killed him^{-asws}?

¹²¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 116

¹²² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 117

¹²³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 118

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 the way of good.

لَمْ قَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ لَمْ السَّبِيلَ يَسِّرَهُ قَالَ يَسِّرْ لَهُ طَرِيقَ الْخَيْرِ لَمْ أَمَاةً فَأَفْبَرَهُ لَمْ إِذَا شَاءَ أَنْشَرَهُ قَالَ فِي الرَّجْعَةِ كُلًا لَمَّا يَنْضُرِ
مَا أَمْرَهُ أَيْ لَمْ يَقْضِ أَمْرِيْرُ الْمُؤْمِنِينَ مَا قَدَّ أَمْرَهُ وَ سَرِّيْحُ حَقِّيْرُ يَقْضِي مَا أَمْرَهُ.

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, ‘During the Raj’at. **Never! But he has yet to do what He Commanded him [80:23]** – i.e., Amir Al-Momineen^{-asws} had not fulfilled what He^{-azwj} had Commanded him^{-asws}, and he^{-asws} will be returning until he^{-asws} does fulfill what He^{-azwj} had been Commanded with’.¹²⁴ (opinion)

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي ثَمَّةَ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ قُتْلَ الْإِنْسَانَ مَا أَكْفَرَهُ قَالَ تَعْنِمُ نَزَلْتُ فِي أَمْيَرِ الْمُؤْمِنِينَ عَ مَا أَكْفَرَهُ يَعْنِي بِقَتْلِكُمْ إِيمَانُهُ

We are informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Jameel Bin Darraj, from Abu Salama,

‘From Abu Ja’far^{-asws}. He (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **May the human be killed, what is his Kufri! [80:17]**, he^{-asws} said: ‘Yes, it was Revealed regarding Amir-Al-Momineen^{-asws}, meaning your killing him^{-asws}.

لَمْ تَسْبِ أَمْيَرَ الْمُؤْمِنِينَ عَ فَتَسَبَّبَ خَلْقَهُ وَ مَا أَكْرَمَهُ اللَّهُ بِهِ فَقَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ فَقَدَرَهُ لِلْخَيْرِ لَمْ السَّبِيلَ يَسِّرَهُ يَعْنِي سَبِيلَ الْهَدَى لَمْ أَمَاةً مِيَّاتَ الْأَنْبِيَاءِ لَمْ إِذَا شَاءَ أَنْشَرَهُ [فَلَمْ مَا قَوْلُهُ لَمْ إِذَا شَاءَ أَنْشَرَهُ]

Then He^{-azwj} Linked Amir Al-Momineen^{-asws}. He^{-azwj} Linked his^{-asws} creation and what Allah^{-azwj} had Honoured him^{-asws} with, so He^{-azwj} Said: **From which thing is his creation? [80:18]** – from the essence of the Prophets^{-as}. He^{-azwj} 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]**.

قَالَ يَمْكُثُ بَعْدَ قَتْلِهِ فِي الرَّجْعَةِ فَيَقْضِي مَا أَمْرَهُ.

He^{-asws} said: ‘He^{-asws} would remain (in the earth) during the Return, after his^{-asws} killing, so he^{-asws} would fulfil what he^{-asws} had been Commanded with’.¹²⁵

120- كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن جعفر بن محمد بن الحسين عن عبد الرحمن بن محمد بن عبد الحميد عن مفضل بن صالح عن أبي عبد الله الجذلي قال: دخلت على علي بن أبي طالب ع يوماً فقال أنا ذاية الأرض.

¹²⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 119 a

¹²⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 119 b

(The books) 'Kanz Jamie Al Fawaaid' and Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhamad Bin Al-Husayn, from Abdulla Bin Abdul Rahman, from Muhammad Bin Abdul Hameed, from Mufazzal Bin Salih, from Jabir, from Abu Abdulla Al Jadaly who said,

'One day I entered to see Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} said: 'I^{-asws} am walker of the earth'.¹²⁶

أَقُولُ قَدْ سَبَقَ فِي بَابِ عَلَامَاتِ ظُهُورِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنْ أَنَّهُ قَالَ: بَعْدَ ذِكْرِ قَتْلِ الدَّجَالِ إِلَّا أَنْ بَعْدَ ذَلِكَ الطَّامِةُ الْكُبْرَى فُلِنَا وَ مَا دَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

I (Majlisi) am saying, 'It has preceded in the chapter on the signs of his^{-ajfj} appearance, from Amir Al-Momineen^{-asws} having said after mentioning killing of Al-Dajjal^{-la}: 'Except that after that would be the great distress!' We said, 'And what is that O Amir Al-Momineen^{-asws}?'

قَالَ خُرُوجُ ذَائِبٍ مِنَ الْأَرْضِ مِنْ عِنْدِ الصَّفَّا مَعَهَا حَاتَمٌ سَلَيْمَانٌ وَ عَصَنَا مُوسَى تَضَعُّ الْحَاجَةُ عَلَى وَجْهِ كُلِّ مُؤْمِنٍ فَيُنْطِيعُ فِيهِ هَذَا مُؤْمِنٌ حَقًّا وَ يَضْعُفُ عَلَى وَجْهِ كُلِّ كَافِرٍ فَيُكَتَّبُ فِيهِ هَذَا كَافِرٌ حَقًّا إِلَى آخِرِ مَا مَرَ.

He^{-asws} said: 'Emergence of walker from the earth, from by Al-Safa. With it (him) would be the ring of Suleyman, and the staff of Musa^{-as}, and it (he) will place the ring upon the face of every Momin and it would be imprinted in him, 'This is a Momin, truly', and he will place it upon the face of every Kafir, and it would be written in him, 'This is a Kafir, truly' – up to the end of what has passed'.¹²⁷

121- خط، الغيبة للشيخ الطوسي الفضل بن شاذان عن الحسن بن محبوب عن عمرو بن أبي المقدام عن جابر الجعفي قال سمعت أنا جعفر ع يقول
وَالله ليملأك من أهل البيت رجل بعد موتة ثلاثة سنتين يزداد تسعًا

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl Bin Shazan, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufi who said,

'I heard Abu Ja'far^{-asws} saying: 'By Allah^{-azwj}! A man from us^{-asws} People^{-asws} of the Household shall rule after his^{-asws} death, from three hundred years, add nine'.

فُلِثْ مَئَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ ثُلَثْ وَ كُمْ يَقُولُ الْقَائِمُ فِي عَالَمِهِ قَالَ تَسْعَ عَشَرَةَ سَنَةً

I said, 'When would that happen?' He^{-asws} said: 'After Al-Qaim^{-ajfj}. I said, 'And for how long will Al-Qaim^{-ajfj} stay in his^{-ajfj} world?' He^{-asws} said: 'Nineteen years'.

ثُمَّ يَخْرُجُ الْمُتَّصِرُ فَيَطْلُبُ بَدْمَ الْحُسَنِينَ وَ دَمَاءَ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يَخْرُجَ السَّقَاحُ.

The Al-Muntasir shall emerge and seek the blood of Al-Husayn^{-asws} and blood of his^{-asws} companions. So he will kill and take captives until Al-Saffah emerges".¹²⁸

¹²⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 120 a

¹²⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 120 b

¹²⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 121

بيان: الظاهر أن المراد بالمتنصر الحسين و بالسفاح أمير المؤمنين ص كما سيأتي.

Explanation: *The apparent is that the intent with Al-Muntasir is Al-Husayn^{-asws}, and with Al-Saffah is Amir Al-Momineen^{-asws}, just as I (Majlisi) would be coming with. (see below and H 130)*

122- ختص، الإختصاص عَنْهُ بْنُ ثَابِتٍ عَنْ جَابِرٍ قَالَ سَيُكُثُّ أَبَا جَعْفَرٍ عَيْفُولُ وَاللَّهُ لَيَمْلِكَ رَجُلًا مِنَ أَهْلِ الْبَيْتِ بَعْدَ مَوْتِهِ تَلَاقِيَةً سَنَةً وَيُزَادُ تِسْعًا

(The book) 'Al Ikhtisaas' – Amro Bin Sabit, from Jabir who said,

'I heard Abu Ja'far^{-asws} saying: 'By Allah^{-azwj}! A man from us^{-asws} People^{-asws} of the Household will rule after his^{-asws} death, for three hundred years and add nine!'

قَالَ فَقُلْتُ فَمَئِي يَكُونُ ذَلِكَ

He (the narrator) said, 'I said, 'So when would that happen?'

قَالَ فَقَالَ بَعْدَ مَوْتِ الْقَائِمِ عَقْلُتُ لَهُ وَكُمْ يَقُولُمُ الْقَائِمُ فِي عَالَمِهِ حَتَّى يَمُوتُ قَالَ فَقَالَ تِسْعَةَ عَشَرَ مِنْ يَوْمِ قِيَامِهِ إِلَى يَوْمِ مَوْتِهِ

He (the narrator) said, 'He^{-asws} said: 'After the death of Al-Qaim^{-ajfi}'. I said to him^{-asws}, 'And for how long will Al-Qaim^{-ajfi} be staying in his^{-ajfi} world until he^{-ajfi} dies?' He^{-asws} said: 'Nineteen years from the day of his^{-ajfi} rising up to the day of his^{-ajfi} death'.

قَالَ قُلْتُ لَهُ يَكُونُ بَعْدَ مَوْتِهِ الْمُرْجُعُ قَالَ نَعَمْ حَمْسِينَ سَنَةً ثُمَّ يَخْرُجُ الْمُتَسْتَصِرُ إِلَى الدُّنْيَا فَيَطْلُبُ بِدَمِهِ وَ دِمَاءَ أَصْحَابِهِ فَيُقْتَلُ وَ يَسْبِي حَتَّى يُقَالَ لَوْ كَانَ هَذَا مِنْ ذُرَيْةِ الْأَئِمَّةِ مَا قَتَلَ النَّاسَ كُلُّهُ هَذَا الْقَتْلُ

He (the narrator) said, 'I said to him^{-asws}, 'So there would be turmoil after his^{-ajfi} death?' He^{-asws} said: 'Yes, (for) fifty years. Then Al-Muntasir (Al-Husayn^{-asws}) shall emerge to the world. He^{-asws} would seek his^{-asws} own blood and the blood of his^{-asws} companions. He^{-asws} will kill and take captives until it is said, 'If this one was from the offspring of the Prophets^{-as}, he^{-asws} would not have killed the people with all this killing!'

فَيَجْتَمِعُ عَلَيْهِ النَّاسُ أَبْيَضُهُمْ وَ أَسْوَدُهُمْ فَيَكُثُرُونَ عَلَيْهِ حَتَّى يُلْجَحُوهُ إِلَى حَرَمِ اللَّهِ فَإِذَا اشْتَدَ الْبَلَاءُ عَلَيْهِ وَ قُتِلَ الْمُتَسْتَصِرُ خَرَجَ السَّفَّاحُ مِنَ الدُّنْيَا غَضَبًا لِلْمُتَسْتَصِرِ فَيُقْتَلُ كُلُّهُ عَدُوٌّ لَنَا وَ هَلْ تَدْرِي مَنِ الْمُتَسْتَصِرُ وَ السَّفَاحُ يَا جَابِرُ الْمُتَسْتَصِرُ الْحَسَنُ بْنُ عَلَيٍّ وَ السَّفَاحُ عَلَيٍّ وَ بْنُ أَبِي طَالِبٍ عَ

The people will gather to him^{-asws}, their white ones and their black ones. They would be a lot to him^{-asws} until they shelter him^{-asws} to the Sanctuary of Allah^{-azwj}. When the afflictions intensify upon him^{-asws} and Al-Muntasir (Al-Husayn^{-asws}) is killed, Al-Saffah (Ali^{-asws}) shall emerge from the world angered for Al-Muntasir (Al-Husayn^{-asws}). He^{-asws} will every enemy of ours^{-asws}, and do you^{-asws} known who are Al-Muntsir and Al-Saffah, O Jabir? Al-Muntasir is Al-Husayn^{-asws} Bin Ali^{-asws}, and Al-Saffah is Ali^{-asws} Bin Abu Talib^{-asws}'.¹²⁹

¹²⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 122

123- كا، الكافي محمد بن يحيى و أحمد بن محمد جميعاً عن محمد بن الحسين عن علي بن حسان عن أبي الصامت الخلواني
عن أبي جعفر ع قال قال أمير المؤمنين ص لقد أغطيت السنت علم المنشآت والبلاتيا والوصيات و فصل الخطاب و إتي لصاحب الكربلا و ذولة الدول
و إتي لصاحب العصا و الميسى و الدابة التي تكلم الناس.

(The book) 'Al Kafi' – Muhammad Bin Yahya and Ahmad Bin Muhammad, altogether from Muhammad Bin Al Hassan, from Ali Bin Hassan, from Abu Abdulla Al Riyahi, from Abu Al Samir Al Hulwany,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} have been Given six – knowledge of the deaths and the afflictions, and the successorship, and the decisive address, and I^{-asws} am master of the returns, and government of the governments, and I^{-asws} am owner of the staff (of Musa^{-as} and the branding iron, and (I^{-asws} am) the walker who will speak to the people''.¹³⁰

124- كا، الكافي محمد بن مهران عن محمد بن علي و محمد بن يحيى عن أحماد بن محمد جميعاً عن محمد بن سنان عن المفضل عن أبي عبد الله ع
قال كان أمير المؤمنين ص كثيراً ما يقول أنا قيس الله بين الجنة والنار و أنا القاروق الأكابر و أنا صاحب العصا و الميسى الحبر.

(The book) 'Al Kafi' – Muhammad Bin Mihran, from Muhammad Bin Ali and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdulla^{-asws} having said: 'Amir Al-Momineen^{-asws} used to frequently say: 'I^{-asws} am distributor of Allah^{-azwj} between the Paradise and the Fire, and I^{-asws} am the greatest differentiator, and I^{-asws} am owner of the staff and the branding iron!' – the Hadith''.¹³¹

125- يب، تحذيب الأحكام كا، الكافي علي عن أبيه عن حميد عن حميد عن بريد بن معاوية عن أبي عبد الله ع قال: و الله لا تذهب الأيام والليالي
حتى يحيى الله المؤمن و يحيى الأخباء و يرد الحق إلى أهله و يقيم دينه الذي ارتضاه لنفسه إلى آخر ما أورده في كتاب الرغبة.

(The books) 'Tehzeeb Al Ahkam', (and) 'Al Kafi' – Ali, from his father, from Hammad, from Hareez, from Bureyd Bin Muawiya,

'From Abu Abdulla^{-asws} having said: 'By Allah^{-azwj}! The days and the nights will not go away until Allah^{-azwj} Revives the dead and Kills off the living, and Returns the rights to its rightful ones, and Establish His^{-azwj} religion which He^{-azwj} was Pleased with for Himself^{-azwj} – up to the end of what I (Majlisi) shall refer to in the book of Zakaat''.¹³²

126- فس، تفسير القمي و وصيتنا الإنسان بوالديه إنما عن الحسن و الحسين ع ثم عطف على الحسين ف قال حملته أمة كثراً و وضعته كثراً و ذلك
أن الله أخبر رسول الله و بشارة بالحسين قبل حمله و أن الإمامة يكون في ولده إلى يوم القيمة

Tafseer Al Qummi –

And We Bequeathed the human with being kind to his parents [46:15] – but rather it means Al-Hassan^{-asws} and Al-Husayn^{-asws}. Then He^{-azwj} Turned to Al-Husayn^{-asws}: **His mother bore with abhorrence and gave birth to him with abhorrence** – and that is Allah^{-azwj} Informed Rasool-

¹³⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 123

¹³¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 124

¹³² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 125

Allah^{-saww} and gave him^{-saww} glad tidings of Al-Husayn^{-asws} before his^{-asws} conception, and that the Imamate would be in his^{-asws} sons^{-asws} up to the Day of Qiyamah.

لَمْ أَخْبِرْهُ مَا يُصْبِيْهُ مِنَ الْقَتْلِ وَالْفُصْبَيْةِ فِي نَفْسِهِ وَوَلْدُهُ لَمْ يَعْظِمْ بِأَنْ جَعَلَ الْإِمَامَةَ فِي عَيْنِهِ وَأَعْلَمَهُ اللَّهُ يُقْتَلُ لِلْدُّنْيَا وَيُنْصَرُهُ حَتَّىٰ يُقْتَلَ
أَعْدَاءُهُ وَيُمْلِكَ الْأَرْضَ

Then He^{-azwj} Informed him^{-saww} with what would be afflicting him^{-asws}, from the killing and the difficulties regarding himself^{-asws} and his^{-asws} children, then Compensated him^{-asws} with Making the Imamate to be in his^{-asws} posterity and Let him^{-saww} know that he^{-asws} would be killed, then He^{-azwj} would Return him^{-asws} to the world and Help him^{-asws} until he^{-asws} kills his^{-asws} enemies and rules the earth.

وَهُوَ قَوْلُهُ وَنُرِيدُ أَنْ نَمَّنَ عَلَى الَّذِينَ اسْتَضْعَفُوا فِي الْأَرْضِ الْآيَةُ - وَقَوْلُهُ وَلَقَدْ كَتَبْنَا فِي الرُّؤْوَنِ الْآيَةُ

And it is His^{-azwj} Word: ***And We Intend to Confer upon those who were weakened in the land, [28:5]*** – the Verse. And His^{-azwj} Words: ***And We had Written in the Psalms [21:105]*** – the Verse.

فَبَشَّرَ اللَّهُ نَبِيَّهُ صَ أَنَّ أَهْلَ بَيْتِكَ يَمْلِكُونَ الْأَرْضَ وَيَرْجِعُونَ إِلَيْهَا وَيَقْتَلُونَ أَعْدَاءَهُمْ

Allah^{-azwj} Gave glad tidings to His^{-azwj} Prophet^{-saww}: “People^{-asws} of your^{-asws} Household will be ruling the earth and will be returning to it, and they^{-asws} will be killing their^{-asws} enemies!”

فَأَخْبَرَ رَسُولُ اللَّهِ صَ فَاطِمَةَ عَ بِحَمْرَ الْحُسَيْنِ عَ وَقَاتِلَهُ فَحَمَلَتْهُ كُرْهًا

Rasool-Allah^{-saww} informed Fatima^{-asws} with the news of Al-Husayn^{-asws} and his^{-asws} being killed, so she^{-asws} bore him^{-asws} abhorrently'. (opinion)

لَمْ قَالَ أَبُو عَبْدِ اللَّهِ عَ فَهَلْ رَأَيْتُمْ أَحَدًا يُبَشِّرُ بِوَلَدٍ دَكَّرِ فَيَحْمِلُهُ كُرْهًا أَيْ إِنَّمَا اعْتَمَثْ وَكَرِهَتْ لَمَّا أُخْبِرْتُ بِقَتْلِهِ وَوَضَعَتْهُ كُرْهًا لِمَا عَلِمْتُ مِنْ ذَلِكَ

Then Abu Abdullah^{-asws} said: ‘Have you ever seen anyone who has been given glad tidings of a male child, so he bore him abhorrently? Yes, she^{-asws} was gloomy and dislike due to what she^{-asws} had been informed of his^{-asws} killing, and she^{-asws} placed him^{-asws} abhorrently due to what she^{-asws} had known from that.

وَكَلَّا بَيْنَ الْحَسَنِ وَالْحُسَيْنِ عَ مُهْرٌ وَاحِدٌ وَكَلَّا الْحُسَيْنُ عَ فِي بَطْنِ أُمِّهِ سِتَّةً أَمْسَهِ وَفِي سَلَةٍ أَرْبَعَةٌ وَعِشْرُونَ شَهْرًا وَهُوَ قَوْلُ اللَّهِ وَكُلُّهُ وَفِي سَلَةٍ
ثَلَاثُونَ شَهْرًا.

And between Al-Hassan^{-asws} (being blessed) and Al-Husayn^{-asws} (being blessed) there was (a gap of) one menses free period (of what women have), and Al-Husayn^{-asws} was in the belly of his^{-asws} mother^{-asws} for six months, and his^{-asws} weaning was for twenty four months, and it is the Word of Allah^{-azwj}: ***and his bearing and his weaning is of thirty months [21:105]***'.¹³³

¹³³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 126

127- فس، تفسير القمي قوله و إِنَّ لِلَّذِينَ ظَلَمُوا أَلَّا مُحَمَّدٌ حَقُّهُمْ عَذَابٌ الرَّجُعَةُ بِالسَّيْفِ.

Tafseer Al Qummi –

His^{-azwj} Words: **And surely for those who are unjust** - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights - **there would be Punishment besides that, [52:47]**. He said, ‘Punishment of the Raj’at with the sword’.¹³⁴ (opinion)

128- فس، تفسير القمي إذا تُثْلِي عَلَيْهِ آيَاتِنَا قَالَ أَيِّ الثَّانِي أَسَاطِيرُ الْأَوَّلِينَ أَيْ أَكَادِيثُ الْأَوَّلِينَ

Tafseer Al Qummi –

His^{-azwj} Words: **When Our Verses are recited to him [68:15]**. He^{-asws} said: ‘Teknonym about the Second one (Umar). he says, ‘Stories of the former ones’ [68:15] - i.e., lies of the former ones.

سَتَسِمُّهُ عَلَى الْخَرْطُومِ قَالَ فِي الرَّجُعَةِ إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ وَ يَرْجِعُ أَعْدَاؤُهُ فَيُسَمُُهُمْ بِيَسِّمُهُمْ مَعَهُ كَمَا تُوسِّمُ الْبَهَائِمُ عَلَى الْخَرْطُومِ الْأَنْفُ وَ الشَّفَقَاتِ.

His^{-azwj} Words: **We will soon mark him on the nose [68:16]**, he^{-asws} said: ‘Regarding the Return (Al-Raj’at). When Amir-Al-Momineen^{-asws} returns, and his^{-asws} enemies (also) return, so their foreheads would be marked like the branding of the animal, upon their noses – the nose and the two lips’.¹³⁵ (opinion)

129- فس، تفسير القمي قوله عَالَ قُمْ فَأَنْذِرْ قَالَ هُوَ قِيَامُهُ فِي الرَّجُعَةِ يُنْذَرُ فِيهَا.

Tafseer Al Qummi –

His^{-azwj} Words of the Exalted: **Arise, so warn (others) [74:2]** – He said, ‘It is his^{-saww} rising during the Raj’at and warning during it’.¹³⁶ (opinion)

130- خص، منتخب البصائر مَا رَوَاهُ لِي السَّيِّدُ الْجَلِيلُ بْنَ عَبْدِ الْحَمِيدِ الْحُسَيْنِيِّ رَوَاهُ بِطَرْيقِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْإِبَادِيِّ بِرَفْعَةِ إِلَى أَحْمَدَ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَسْلَلَ عَنِ الرَّجُعَةِ أَحَقُّ هِيَ قَالَ نَعَمْ فَقِيلَ لَهُ مَنْ أَوْلُ مَنْ يَنْتَجُ قَالَ الْحُسَيْنُ يَنْتَجُ عَلَى أَثْرِ الْقَائِمِ عَ قُلْتُ وَ مَعَهُ النَّاسُ كُلُّهُمْ قَالَ لَا بَلَ كَمَا ذَكَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ يَوْمَ يُنْتَجُ فِي الصُّورِ فَتَأْتُونَ أَفْواجًا قَوْمٌ بَعْدَ قَوْمٍ.

(The book) ‘Muntakhab Al Basaair’ – From is reported to me by the majestic Seyyid Baha Al Deen Ali Bin Abdul Hameed Al-Husayni reporting it by his wasy, from Ahmad in Muhammad Al Iyadi, raising it to Ahmad Bin Uqba, from his father,

‘From Abu Abdullah^{-asws}. He^{-asws} was asked about the Raj’at, is it true? He^{-asws} said: ‘Yes’. It was said to him^{-asws}, ‘Who will be the first one to emerge?’ He^{-asws} said: ‘Al-Husayn^{-asws} will emerge upon the tracks of Al-Qaim^{-asws}’ I said, ‘And the people would be with him^{-asws}, all of them?’ He^{-asws} said: ‘No, but just as Allah^{-azwj} the Exalted has Informed in His^{-azwj} Book: **A Day it would**

¹³⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 127

¹³⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 128

¹³⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 129

be blown into the Trumpet, so you would be coming in crowds [78:18] – group after group".¹³⁷

وَعَنْهُ عَوْيَقِيلُ الْحُسَيْنُ عَلَيْهِ أَصْحَاحِهِ الَّذِينَ قُتِلُوا مَعَهُ وَمَعَهُ سَبْعُونَ نَبِيًّا كَمَا بَعَثُوا مَعَ مُوسَى نَبِيًّا كَمَا بَعَثُوا مَعَ عُمَرَانَ فَيَدْفَعُ إِلَيْهِ الْقَائِمُ عَلَيْهِ الْحَامِ فَيُكُونُ الْحُسَيْنُ عَلَيْهِ أَصْحَاحِهِ الَّذِي يَلِي عَسْلَةً وَكَفْنَةً وَخُوْطَةً وَيُوَارِيهِ فِي حُمُرَتِهِ.

And from him^{-asws}: ‘And Al-Husayn^{-asws} shall come among his^{-asws} companions, those who had been killed with him^{-asws}, and with him^{-asws} would be seventy Prophets^{-as} just as they had been Sent with Musa^{-as} Bin Imran^{-as}. Al-Qaim^{-ajfj} would hand over the ring to him^{-asws}, so Al-Husayn^{-asws}, he^{-asws} would be the one in charge of his^{-ajfj} washing and his^{-ajfj} enshrouding, and his^{-ajfj} embalming and burying him^{-ajfj} in his^{-ajfj} grave”.¹³⁸

وَعَنْ جَابِرِ الْجُعْفَرِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَيْنَهُ يَقُولُ وَاللَّهِ لَيَمْلِكُنَّ مِنَ الْأَهْلِ الْبَيْتِ رَجُلٌ بَعْدَ مَوْتِهِ ثَلَاثَمِائَةَ سَنَةٍ وَيَرْدَادُ تِسْعًا

And from Jabir Al Jufy who said,

‘I heard Abu Ja’far^{-asws} saying: ‘By Allah^{-azwj}! A man from us^{-asws} People^{-asws} of the Household will be ruling after his^{-asws} death, for three hundred years and add nine!’

فُلِثُ مَئَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ عَفْلُثُ وَكَمْ يَقُولُ الْقَائِمُ فِي عَالَمِهِ

I said, ‘When would that happen?’ He^{-asws} said: ‘After Al-Qaim^{-ajfj}’. I said, ‘For how long would Al-Qaim^{-ajfj} be staying in his^{-ajfj} world?’

قَالَ تِسْعَ عَشَرَةَ سَنَةً ثُمَّ يَخْرُجُ الْمُتَصْرِّفُ إِلَى الدُّنْيَا وَهُوَ الْحُسَيْنُ عَلَيْهِ أَصْحَاحِهِ فَيَطْلُبُ بِدَمِهِ وَدِمِ أَصْحَاحِهِ فَيُقْتَلُ وَيَسْبِي حَتَّى يَخْرُجَ السَّقَاخُ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ أَصْحَاحِهِ.

He^{-asws} said: ‘Nineteen years. Then Al-Muntasir will emerge to the world, and he^{-asws} is Al-Husayn^{-asws}. He^{-asws} shall seek his^{-asws} own blood and blood of his^{-asws} companions, so he^{-asws} will kill and make captives until Al-Saffah emerges, and he^{-asws} is Amir Al-Momineen^{-asws}’.¹³⁹

وَرُوِيَتْ عَنْهُ أَيْضًا بِطَرِيقِهِ إِلَى أَسْدِ بْنِ إِسْتَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَكْثَرُ الْأَيَّامِ قَالَ حِينَ سُتُّلَ عَنِ الْأَيَّامِ الَّذِي ذَكَرَ اللَّهُ مِقْدَارَهُ فِي الْقُرْآنِ فِي يَوْمِ كَانَ مِقْدَارُهُ مُحَمَّدًا مُحَمَّدًا الْحُسَيْنَ عَلَيْهِ أَصْحَاحِهِ وَهُوَ كَرْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكُنْ مُحَمَّدًا فِي كَرْهِهِ حَسَنَةً وَهُوَ كَرْهُ أَمِيرِ الْمُؤْمِنِينَ فِي كَرْهِهِ أَرْبَعَةَ وَأَنْتَيْنَ أَلْفَ سَنَةٍ.

And it is reported from him as well by his way to Asad Bin Ismail,

‘From Abu Abdullah^{-asws} having said when he^{-asws} was asked about the day which Allah^{-azwj} has Mentioned its measurement in the Quran: **in a day, its measurement would be of fifty thousand years [70:4]** – and it is the return of Rasool-Allah^{-saww}. His^{-saww} kingdom during his^{-saww} return would be of fifty thousand years, and Amir Al-Momineen^{-asws} will rule in his^{-asws} return for forty-four thousand years’.¹⁴⁰

¹³⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 130 a

¹³⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 130 b

¹³⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 130 c

¹⁴⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 130 d

روي أيضاً بإسناده عن الفضل بن شاذان بإسناده عن أبي جعفر ع قال إذا ظهر القائم و دخل الكوفة بعث الله تعالى من ظهر الكوفة سبعين ألف صديق فيكونون في أصحابه و أنصاره.

It is reported as well by his chain from Al Fazl Bin Shazan, by his chain,

'From Abu Ja'far^{-asws} having said: 'When Al-Qaim^{-ajfj} appears and enters Al-Kufa, Allah^{-awwj} the Exalted would Send seventy thousand truthful ones from the back of Al-Kufa. They would be among his^{-ajfj} companions and his^{-ajfj} helpers''.¹⁴¹

بيان: أقول عندي كتاب الأنوار المضيئة تصنيف الشيخ علي بن عبد الحميد و الأخبار موجودة فيه

Explanation: I (Majlisi) am saying, 'In my possession there is the book 'Al Anwaar Al Muziyya' authored by the Sheikh Ali Bin Abdul Hameed, and the Ahadith are found in it'.

131- خص، منتخب البصائر من كتاب السلطان المُتَّرَجَ عن أهل الإيمان تصنيف السَّيِّدُ الْجَلِيلِ بْنُ عَبْدِ الْكَرِيمِ الْحَسَنِيِّ يَرْفَعُهُ إِلَى عَلِيٍّ بْنِ مَهْرِيَّارَ قَالَ: كُنْتُ نَائِمًا فِي مَرْقَدِي إِذْ رَأَيْتُ فِي مَا يَرِيَ النَّائِمُ قَائِمًا يَقُولُ حَجَّ السَّنَةِ فَإِنَّكَ تَلَقَّى صَاحِبَ الزَّمَانِ وَ ذَكَرَ الْحَدِيثَ بِطُولِهِ ثُمَّ قَالَ يَا ابْنَ مَهْرِيَّارَ إِنَّهُ إِذَا فُقِدَ الصَّيْنِيُّ وَ تَحْرَكَ الْمَعْرِيُّ وَ سَارَ الْعَبَاسِيُّ وَ بُوْيَعَ السُّفَيْانِيُّ يُؤْدَنُ لَوْلَيَ اللَّهِ فَأَخْرُجْ بَيْنَ الصَّفَّا وَ الْمُرْوَةِ فِي ثَلَاثَةِ عَشَرَ

(The book) 'Muntakhab Al Basaair', from the book 'Al Sultan Al Mufarraj An Ahl Al Eman' authored by the majestic Seyyid Baha Al Deen Ali Bin Abdul Kareem Al Hasany, raising it to Ali Bin Mahziyar who said,

'I was sleeping in my bed when I saw in what the sleeping one tends to see, a speaker saying: 'Perform Hajj this year for you shall meet Master^{-ajfj} of the Time' – and he mentioned the Hadith in its length, then he said, 'O Ibn Mahziyar! When the Chinaman is missed and the westerner moves, and the Abbasides travel (are gone), and Al Sufyani is pledged to, there would be Permission for the friend of Allah^{-awwj}, so he^{-ajfj} shall emerge between Al-Safa and Al-Marwa among three hundred and thirteen.

فَأَجِيءُ إِلَى الْكُوفَةِ فَأَقْدِمُ مَسْجِدَهَا وَ أَتَبِيهُ عَلَى بَنَائِهِ الْأَوَّلِ وَ أَقْدِمُ مَا حَوْلَهُ مِنْ بَنَاءِ الْجَبَابِرَةِ وَ أَخْرُجُ بِالنَّاسِ حَجَّةَ الْإِسْلَامِ وَ أَجِيءُ إِلَى يَثْرَبَ فَأَقْدِمُ الْحُجَّرَةَ وَ أَخْرُجُ مَنْ بِهَا وَ هُنَّا طَرِيَّانِ

He^{-asws} would come to Al-Kufa and demolish its Masjids and rebuild it upon its former construction and demolish whatever is around it from the constructions of the tyrants, and he^{-ajfj} will perform Hajj with the people, the Hajj of Al-Islam, and he^{-ajfj} will come to Yasrib (Al-Medina) and demolish the chamber and extract the ones at it (Abu Bakr and Umar), and they would both be fresh.

فَأَمْرُ بِهِمَا بِجَاهِ الْبَقِيعِ وَ أَمْرُ بِخَشَبَيْنِ يَصْلَبَانِ عَلَيْهِمَا فَتُورَقَانِ مِنْ تَحْتِهِمَا فَيَقْتُلُنَّ النَّاسُ بِهِمَا أَشَدَّ مِنَ الْأُولَى فَيُنَادِي مُنَادِيُ الْفَتْنَةِ مِنَ السَّمَاءِ يَا سَمَاءُ اِنْدِي وَ يَا أَرْضُ حُذِيْرِي فَيَوْمَيْنِ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ إِلَّا مُؤْمِنٌ قَدْ أَخْلَصَ قَلْبَهُ لِلْإِعْمَانِ

He^{-ajfj} would order with them to face Al-Baqie, and order with two planks of wood to crucify them upon these. These would sprout leaves from beneath them, so the people would be Tried by them more severely than the first time. A caller will call out: 'The Fitna is from the

¹⁴¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 130 e

sky! O Sky, repudiate! And O earth, Seize! On that day there will not remain upon the surface of the earth except a Momin who heart would be sincere for the Eman'.

فُلِّثْ يَا سَيِّدِي مَا يَكُونُ بَعْدَ ذَلِكَ

I said, 'O my chief! What would happen after that?'

قَالَ الْكَرْهَةُ الْكَرْهَةُ ثُمَّ تَلَاهُ الْأَيَّةُ ثُمَّ رَدَدْنَا لَكُمُ الْكَرْهَةَ عَلَيْهِمْ وَ أَنْذَدْنَاكُمْ بِإِمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

He said, 'The return! The return! The Raj'at!' Then he recited this Verse: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]'***.¹⁴²

132- مل، كامل الزيارات محمد بن جعفر الرزاز عن ابن أبي الخطاب وأحمد بن الحسن بن علي بن فضال عن مروان بن مسلم عن بريء العجلني
قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ يَا ابْنَ رَسُولِ اللَّهِ صَ أَخْبَرْنِي عَنِ إِسْمَاعِيلَ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ وَ اذْكُرْنِي فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَّبِيًّا أَكَانَ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ عَ فَإِنَّ النَّاسَ يَرْعَمُونَ أَنَّهُ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khatab, and Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Marwan Bin Muslim, from Bureyd Al Ijlaly who said,

'I said to Abu Abdullah^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about Ismail^{-as}, the one Allah^{-azwj} has Mentioned in His^{-azwj} Book where He^{-azwj} Says: ***And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]***, was it Ismail Bin Ibrahim^{-as}, for the people are claiming that he^{-as} is Ismail^{-as} Bin Ibrahim^{-as}?'

فَقَالَ عَ إِنَّ إِسْمَاعِيلَ مَاتَ قَبْلَ إِبْرَاهِيمَ وَ إِنَّ إِبْرَاهِيمَ كَانَ حُجَّةً لِلَّهِ قَائِمًا صَاحِبَ شَرِيعَةٍ فَإِلَى مَنْ أُرْسِلَ إِسْمَاعِيلُ إِذَا

He^{-asws} said: 'Ismail^{-as} passed away before Ibrahim^{-as}, and that Ibrahim^{-as} was the standing Divine Authority of Allah^{-azwj}, the Master of the Law, to whom Ismail^{-as} was Sent, then?'

فُلِّثْ فَمِنْ كَانَ جُعِلْتُ فِدَاكَ

I said, 'May I be sacrificed for you^{-asws}! So who was he^{-as}?'

قَالَ ذَلِكَ إِسْمَاعِيلُ بْنُ حِرْقِيلَ النَّبِيُّ عَ بَعْدَهُ اللَّهُ إِلَيْ قَوْمِهِ فَكَذَّبُوهُ وَ قَتَلُوهُ وَ سَلَحُوا فَرْوَةَ وَ جَهَنَّمَ فَعَصَبَ اللَّهُ لَهُ عَلَيْهِمْ فَوَجَهَ إِلَيْهِ سَطَاطِيلُ مَلَكُ الْعَذَابِ
فَقَالَ لَهُ يَا إِسْمَاعِيلَ أَنَا سَطَاطِيلُ مَلَكُ الْعَدَابِ وَ جَهَنَّمَ رَبُّ الْعَرَةِ إِلَيْكَ لِأُعَذِّبَ قَوْمَكَ بِأَنْوَاعِ الْعَذَابِ كَمَا شِئْتَ

He^{-asws} said: 'That was Ismail Bin Hizkeel^{-as}, the Prophet^{-as} Allah^{-azwj} Sent to his^{-as} people. They belied him^{-as} and murdered him^{-as} scraped (the skin) off his^{-as} face. Thus, Allah^{-azwj} was Angered against them, and Directed Satatail, an Angel of Punishment, to him^{-as}. He said to him^{-as}: 'O Ismail^{-as}! I am Satatail, Angel of Punishment. The Lord^{-azwj} of Might has Directed me to Punish your^{-as} people with whichever type of Punishment you^{-as} like'.

¹⁴² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 131

فَقَالَ اللَّهُ إِسْمَاعِيلَ لَا حاجَةَ لِي فِي ذَلِكَ يَا سَطَاطِائِيلَ فَأَوْحَى اللَّهُ إِلَيْهِ فَمَا حاجَتُكَ يَا إِسْمَاعِيلَ

Ismail^{as} said to him: ‘There is no need for myself^{as} with regards to that, O Satatail’. Allah^{azwj} Revealed to him^{as}: “So what is your^{as} need, O Ismail^{as}?”

فَقَالَ إِسْمَاعِيلُ يَا رَبِّ إِنَّكَ أَخْذَتِ الْمِيَاتَقَ لِنَفْسِكَ بِالرُّؤُوبَةِ وَ لِمُحَمَّدٍ بِالثُّبُوتِ وَ لِأُوصِيَّاهُ بِالْوَلَيَّةِ وَ أَخْبَرْتَ خَلْقَكَ إِمَّا تَفْعَلُ أُمَّةَهُ بِالْحُسَينِ بْنِ عَلَيٍّ عَمِّنْ بَعْدِ نَيْتَهَا وَ إِنَّكَ وَعَدْتَ الْحُسَينَ أَنَّ تَكُونَ إِلَى الدُّنْيَا حَقِّيَّةً يَنْتَقِمُ بِهِ فَعَلَ كَمَا قَدِيمَ ذَلِكَ يَهُ

Ismail^{as} said: ‘O Lord^{azwj}! You^{azwj} have Taken the Covenant for Yourself^{azwj} for the Lordship, and for Muhammad^{saww} for the Prophet-hood, and for his^{saww} successor for the Wilayah, and Informed the best of Your^{azwj} creatures for what his^{saww} community would do with Al-Husayn^{asws} Bin Ali^{asws} after its Prophet^{saww}, and You^{azwj} have Promised Al-Husayn^{asws} that You^{azwj} will Return him^{as} to the world, until he^{asws} avenges by himself^{asws} from the ones who did that to him^{asws}.

فَحَاجَتِي إِلَيْكَ يَا رَبِّي أَنْ تَكُونَ إِلَى الدُّنْيَا حَقِّيَّةً يَنْتَقِمُ مِنْ فَعَلَ ذَلِكَ يِهِ مَا فَعَلَ كَمَا تَكُونُ الْحُسَينُ

Thus, my^{as} need to You^{azwj} – O Lord^{azwj}! – that You^{azwj} should Return me^{as} to the world, until I^{as} take Revenge from the ones who did that with me^{as}, just as You^{azwj} would be Returning Al-Husayn^{asws}.

فَوَعَدَ اللَّهُ إِسْمَاعِيلَ بْنَ حِزْقِيلَ ذَلِكَ فَهُوَ يَكُونُ مَعَ الْحُسَينِ بْنِ عَلَيٍّ عَ.

Thus, Allah^{azwj} Promised that to Ismail Bin Hizkeel^{as}, and so he^{as} will be returning along with Al-Husayn^{asws} Bin Ali^{asws}.¹⁴³

133- مل، كامل الزيارات الحميري عن أبيه عن علي بن محمد بن سالم عن محمد بن حالي عن عبد الله بن حماد البصري عن عبد الله بن عبد الرحمن الأصم عن أبي عبيدة البزار عن حرب قال قل لآبى عبد الله ع جعلت فذاك ما أفل بقاءً لهم أهل القيمة وأقرب آجالكم بعضها من بعض مع حاجة هذا الخلق إلىكم

(The book) ‘Kamil Al Ziyaraat’ – Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Bin Abdul Rahman Al Asamm, from Abu Ubeyda Al Bazzaz, from Hareyz who said, ‘

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! How less is your^{asws} lasting, People^{asws} of the Household, and how near are your^{asws} terms, some of it from some, along with the need of these people to you^{asws} all!’

فَقَالَ إِنَّ لِكُلِّ وَاحِدٍ مِنَ صَحِيقَةِ فِيهَا مَا يَتَابِعُهُ إِلَيْهِ أَنْ يَعْمَلَ يِهِ فِي مُدَّتِهِ فَإِذَا انْقَضَى مَا فِيهَا مِمَّا أُمِرَ يِهِ عَرَفَ أَنَّ أَجَلَهُ قَدْ حَضَرَ وَ أَنَّهُ الَّتِي يَنْتَعِي إِلَيْهِ نَفْسُهُ وَ أَخْبَرَهُ بِمَا لَهُ عِنْدَ اللَّهِ

He^{asws} said: ‘For everyone from us there is a parchment wherein is what he^{asws} could be needy to, to be working with during his^{asws} term. When it expires, whatever is in it, from what he^{asws} had been Commanded with, he^{asws} knows that his^{asws} term has presented, and the

¹⁴³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 29 H 132

Prophet^{saww} comes to him^{-asws} to obituarise to him^{-asws} of his own self and informing him^{-asws} with what is for him^{-asws} in the Presence of Allah^{-azwj}.

وَإِنَّ الْخَيْرَيْنَ صَلَواتُ اللَّهِ عَلَيْهِ فَرَأَ صَحِيفَتَهُ الَّتِي أُعْطِيَهَا وَفُسِّرَ لَهُ مَا يَأْتِي وَمَا يَبْقَى وَبَقِيَ مِنْهَا أَشْيَاءٌ لَمْ تَنْفَضِ فَخَرَجَ إِلَى الْقَتَالِ وَكَانَتْ تِلْكَ الْأُمُورُ الَّتِي بَقِيَتْ

And Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, read his^{-asws} parchment which he^{-asws} had been Given, and it was interpreted for him^{-asws} what things are to come and what remains from it unfulfilled. He^{-asws} went on to the battle, and these matters are which remain.

أَنَّ الْمَلَائِكَةَ سَأَلَتِ اللَّهَ فِي نُصْرَتِهِ فَأَذِنَ لَهُمْ فَمَكَثُوا سَسْعَدًا لِِالْقَتَالِ وَتَأَمَّلُهُ لِذَلِكَ حَتَّى قُتِلُ فَنَزَلَتْ وَقَدْ انْقَطَعَتْ مُدَّتُهُ وَقُتِلَ صَلَواتُ اللَّهِ عَلَيْهِ

The Angels asked Allah^{-azwj} in helping him^{-asws}. He^{-azwj} Permitted for them. They remained preparing for the battle and getting ready for that, until he^{-asws} was killed. They descended, and his^{-asws} term had been terminated, and he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had been killed.

فَقَالَتِ الْمَلَائِكَةُ يَا رَبِّ أَذْنُتْ لَنَا فِي الْإِحْمَادِ وَأَذْنُتْ لَنَا فِي نُصْرَتِهِ فَاخْدُرْنَا وَقَدْ قَبَضْنَاهُ

The Angels said, ‘O Lord^{-azwj}! You^{-azwj} Permitted for us in going down, and You^{-azwj} Permitted for us in helping him^{-asws}. We went down and You^{-azwj} had Recalled him^{-asws}!’

فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِمْ أَنَّ الرُّمُوا فُتَّيْهَ حَتَّى تَرَوْهُمْ قَدْ خَرَجَ فَانْصُرُوهُ وَابْكُوا عَلَيْهِ وَعَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ وَإِنَّكُمْ حُصِّصُتُمْ بِنُصْرَتِهِ وَالْبُكَاءِ عَلَيْهِ

Allah^{-azwj} Blessed and Exalted Revealed to them: “Stay with his^{-asws} dome until you see him^{-asws} to have emerged, then help him^{-asws}, and devote to him^{-asws} and upon what has been missed by you^{-asws} from (not being able to) help him^{-asws}, and you are Specialised with helping him^{-asws} and the crying upon him^{-asws}!”

فَبَكَّ الْمَلَائِكَةُ تَقْرِباً وَجَرِعاً عَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ فَإِذَا خَرَجَ صَلَواتُ اللَّهِ عَلَيْهِ يَكُونُونَ أَنْصَارَهُ.

The Angels cried and mourned to draw near and were alarmed upon what had been missed by them from helping him^{-asws}. When he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, returns they would be his^{-asws} helpers”.¹⁴⁴

134- كنز، كنز جامع الفوائد وتأويل الآيات الظاهرة محمد بن العباس عن جعفر بن مالك عن القاسم بن إسماعيل عن علي بن خالد العاقيبي عن عبد الكرييم الحنفي عن سليمان بن خالد قال أبو عبد الله في قوله تعالى يوم ترجمت الرحمة تتبعها الرادفة قال الرحمة الحسين بن علي ع و الرادفة علي بن أبي طالب ع

¹⁴⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 29 H 133

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Al Qasim Bin Ismail, from Ali Bin Khalid Al Aqouly, from Abdul Kareem Al Khas’amy, from Suleyman Bin Khalid who said,

‘Abu Abdullah^{-asws} said regarding Words of the Exalted: ***The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]***. ‘The shaking one is Al-Husayn^{-asws} Bin Ali^{-asws}, and the subsequent one is Ali^{-asws} Bin Abu Talib^{-asws}.

وَأَوْلُ مَنْ يَنْفُضُ عَنْ رَأْسِهِ التُّرَابُ الْحُسَيْنُ بْنُ عَلَىٰ عِنْدَهُ حَمْسَةٌ وَ سَعْيَنَ أَلْفًا

And the first one to break off from his^{-asws} grave and shake the dust from his^{-asws} head would be Al-Husayn^{-asws} Ibn Ali^{-asws}, among seventy-five thousand”.

وَهُوَ قَوْلُهُ تَعَالَى إِنَّا لَنَصْرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُولُ الظَّالِمُونَ مَعْذِرُهُمْ وَ لَهُمُ الْغَنَّةُ وَ لَهُمْ سُوءُ الدَّارِ.

Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51] The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]”.¹⁴⁵

فر، تفسير فرات بن إبراهيم أبو القاسم العلوي معنعاً عن أبي عبد الله ع مثلاً و فيه في حمسة و تسعين ألفاً.

Tafseer Furaat Bin Ibrahim – Abu Al-Qaim Al Alawy transmitting,

‘From Abu Abdullah^{-asws} – similar to it, and in it: ‘Ninety-five thousand’.

135- خص، منتخب البصائر من كتاب التنزيل والتحريف أخذ بن محمد السعاري عن محمد بن خالد عن عمر بن عبد العزيز عن عبد الله بن تيجي اليماني قال قلت لأبي عبد الله ع ثم لستقل عن يومئذ عن النعيم قال النعم الذي أنعم الله عليهكم بمحمد وآل محمد ص

(The book) ‘Muntkhab Al Basaair’, from the book ‘Al Tanzeel Wa Al Tahreef’ – Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh Al Yamani who said,

‘I said to Abu Abdullah^{-asws}, ***Then you will be Questioned on that Day about the boons [102:8]***. He^{-asws} said: ‘The boon which Allah^{-azwj} has Favoured upon you all with Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}’.

وَ فِي قَوْلِهِ تَعَالَى لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ قَالَ الْمُعَايَنَةُ

And regarding Words of the Exalted: ***No way! If you had the knowledge of certainty [102:5]***. He^{-asws} said: ‘Eye-witnessing’.

وَ فِي قَوْلِهِ تَعَالَى كُلَّا سَوْفَ تَعْلَمُونَ قَالَ مَرَّةً بِالْكَبِّرَةِ وَ أُخْرَى يَوْمَ الْقِيَامَةِ.

¹⁴⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 134 a

¹⁴⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 134 b

And regarding Words of the Exalted: **No way! You will soon be knowing [102:3]**. He said: ‘Once with the return, and another on the Day of Qiyamah’.¹⁴⁷

136- جش، الفهرست للنجاشي گائٹ لِنَفْوِنِ الطَّافِي مَعَ أَبِي حَمِيَّةَ حِكَمَيَّةَ كَثِيرَةَ فَمِنْهَا أَنَّهُ قَالَ لَهُ يَوْمًا يَا أَبَا جَعْفَرٍ تَقُولُ بِالرَّجْحَةِ فَقَالَ تَعَمَ فَقَالَ لَهُ أَفْرِضْنِي مِنْ كِبِيسِكَ هَذَا حَمْسِمَائَةَ دِينَارٍ فَإِدَأْ عَدْتُ أَنَا وَ أَنْتَ رَدَدْتُهُ إِلَيْكَ فَقَالَ لَهُ فِي الْحَالِ أُرِيدُ ضَمِينَنَا يَضْمِنُنِي لَيْ أَنَّكَ تَعْوُدُ إِنْسَانًا وَ إِنِّي أَخَافُ أَنْ تَعْوُدَ قَرِيدًا فَلَا أَنْتَكُنْ مِنْ اسْتِرْجَاجَعَ مَا أَخَدْتُ.

(The book) ‘Al Fihrist Al Najashy’ –

‘There were many stories for Momin Taq with Abu Haneefa. From them, one day he (Abu Haneefa) said to him, ‘O Abu Ja’far! Are you saying (believing) in the Raj’at?’ He said, ‘Yes’. He said to him, ‘Len me five hundred Dinars from this bag of yours, so when I and you return, I shall return it to you’. He said to him, ‘Currently I would need a guarantor who can guarantee for me that you will be returning as a human being, and I fear that you might return as a monkey, so I will not be able to get back what you had taken’.¹⁴⁸ (This is not a Hadith)

137- خص، منتخب البصائر من كتاب الغارات لا يزالهم بن محمد التغافلي روى حديثاً عن أمير المؤمنين ع منه قبله الله فما ذُو القرنيين

(The book) ‘Muntakhab Al Basaair’, from the book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy reported a Hadith,

‘From Amir Al-Momineen^{-asws}, it was said to him^{-asws}, ‘Who was Zulqarnain^{-as}?’

قَالَ عَرْجَلُونَ بْنُ عَبْدِ اللَّهِ إِلَى فَرِيقِهِ فَكَذَّبُوهُ وَ ضَرَبُوهُ عَلَى قَزْنِيهِ فَمَاتَ ثُمَّ أَخْيَاهُ اللَّهُ فَلَمْ يُمْرِنْ ذُو الْقَرْنَيْنِ لِأَنَّهُ حُرِّثَ قَرْنَاهُ.

He^{-asws} said: ‘A man Allah^{-azwj} had Sent to his^{-as} people. They belied him^{-as} and struck him^{-as} upon his^{-as} horn (head), so he^{-as} died. Then Allah^{-azwj} Revived him^{-as}, then Sent him^{-as} to his^{-as} people. They belied him^{-as} and struck him^{-as} upon his^{-as} other horn, so he^{-as} died. Then Allah^{-azwj} Revived him^{-as}, thus he^{-as} is Zulqarnain^{-as} (one with two horns), because both his^{-as} horns had been struck’.¹⁴⁹

وَ فِي حَدِيثٍ آخَرَ وَ فِي كُمْ مِثْلُهِ يُرِيدُ نَفْسَهُ.

And in another Hadith: ‘And among you all is his^{-as} example’ – intending himself^{-asws}’¹⁵⁰

وَ مِنْهُ أَيْضًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَسِيْدِ الْكِنْدِيِّ وَ كَانَ مِنْ شُرْطَةِ الْحُمَيْسِ عَنْ أَبِيهِ قَالَ: إِنِّي بِخَالِسٍ مَعَ النَّاسِ عِنْدَ عَلِيٍّ عِنْدَ إِذْ جَاءَ أَبْنَ مُعَرِّي وَ أَنَّهُ تَعْجِي مَعْهُمَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَدْ جَعَلَ فِي حَقِيقَتِهِ تَوْبَةً بِخَجْرَاهِ فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ أَفْتُلُهُ وَ لَا تُدَاهِنُ الْكَذَّابِينَ

And from him as well, ‘It is narrated to us by Abdullah Bin Useyd Al Kindy, and he was from the elite forces, from his father who said,

¹⁴⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 135

¹⁴⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 136

¹⁴⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 137 a

¹⁵⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 137 b

'I was sitting with the people in the presence of Ali^{-asws} when Ibn Muiz and Ibn Na'j came, and with them was Abdullah Bin Wahab. They had placed a cloth in his throat, dragging him. They said, 'O Amir Al-Momineen^{-asws}! Kill him and do not sweet talk the liars!'

قَالَ اذْنُهُ فَدَنَا فَقَالَ لَهُمَا فَمَا يَقُولُ قَالَا يَرْعُمُ أَنَّكَ ذَائِبُ الْأَرْضِ وَ أَنَّكَ تُضْرِبُ عَلَىٰ هَذَا فَبِلَّ هَذَا يَعْنُونَ رَأْسَهُ إِلَىٰ لَحْيَتِهِ

He^{-asws} said: 'Bring him near! They brought him near. He^{-asws} said to them, 'So what is he saying?' They said, 'He claims that you^{-asws} are walker of the earth, and you^{-asws} would be struck before this' – meaning his^{-asws} head to his^{-asws} beard.

فَقَالَ مَا يَقُولُ هَؤُلَاءِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثْنَاهُ حَدِيثًا حَدَّثَنِيهِ عَمَّارٌ بْنُ يَاسِرٍ

He^{-asws} said: 'What are they saying?' He said, 'O Amir Al-Momineen^{-asws}! I narrated to them a Hadith which Ammar^{-as} Bin Yasser^{-ra} had narrated to me'.

قَالَ اتَّرْكُوهُ فَقَدْ رَوَى عَنْ عَيْرَةِ يَا ابْنِ أُمِّ السَّوْدَاءِ إِنَّكَ تَنْفِرُ الْحَدِيثَ بِفُرُّ حَلْوَانِ الرَّجْلِ فَإِنْ يَكُنْ كَاذِبًا فَعَلَيْهِ كَذِبَةٌ وَ إِنْ يَكُنْ صَادِقًا يُصَبِّيْنِي الَّذِي يَقُولُ .

He^{-asws} said: 'Leave it, for it has been reported from others, O Ibn Umm Al-Sawda'a! You are expounding the Hadith with an expounding. Free the way of the man, for if he is lying, then his lie would be upon him, and if he is truthful, then it would reach me^{-asws} that which he is saying'.¹⁵¹

وَ مِنْهُ أَيْضًا عَنْ عَبَّاَيَةَ قَالَ سَيَعْثُ عَلَيَّاً عَيْنُوكُمْ أَنَا سَيِّدُ الشَّيْبِ وَ فِي سُنَّةِ مِنْ أَيُوبَ لِأَنَّ أَيُوبَ ابْنُ نُوحٍ عَافَاهُ اللَّهُ مِنْ بُلْوَاهُ وَ آتَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعْهُمْ كَمَا حَكَى اللَّهُ سُبْحَانَهُ

And from him as well, from Abaya who said,

'I heard Ali^{-asws} saying: 'I^{-asws} am chief of the grey-haired and in me^{-asws} there is a Sunnah from Ayoub^{-as}, because Ayoub^{-as} had been afflicted, then Allah^{-azwj} Granted him^{-as} well-being from his^{-as} afflictions and Gave him^{-as} (back) his^{-as} family, and similar to them with them, just as Allah^{-azwj} the Glorious has Narrated'.

فَرُوِيَ أَنَّهُ أَخْيَا لَهُ أَهْلَهُ الَّذِينَ قُدِّمُوا وَ كَشَفَ ضُرَّهُ وَ قُدِّمَ صَلَواتُ اللَّهِ عَلَيْهِمْ أَنَّهُ كُلُّ مَا كَانَ فِي بَيْنِ إِسْرَائِيلَ يَكُونُ فِي هَذِهِ الْأُمَّةِ مِثْلُهُ حَذَوْ النَّعْلَ بِالنَّعْلِ وَ الْقَدْدَةَ بِالْقَدْدَةِ

It is reported that He^{-azwj} Revived for him^{-as} his^{-as} family, the ones who had died, and Removed his^{-as} harm, and it has been proven correct from them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, all what had happened in the children of Israel would be happening in this community, similar to it, step of the slipper with the slipper and the arrow with the arrow.

وَ قَدْ قَالَ إِنَّ فِيهِ عَشْبَهَةً وَ قَوْلَهُ وَ اللَّهُ لَيَجْمِعَنَّ اللَّهَ لِيَأْهُلِي كَمَا جَمَعُوا لِيَعْنُوبَ عَفِيَّاً يَعْنُوبَ فُرْقَ بَيْنَهُ وَ بَيْنَ أَهْلِهِ بُرْهَةً مِنَ الزَّمَانِ ثُمَّ جَمَعُوا لَهُ

¹⁵¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 137 c

And he^{-asws} said that in him^{-asws} was his^{-as} resemblance. And his^{-asws} words: ‘By Allah^{-azwj}! Allah^{-azwj} will be Gathering for me^{-asws}, my^{-asws} family, just as they were Gathered for Yaqoub^{-as}. As for Yaqoub^{-as}, there was a difference between him^{-as} and his^{-as} family, a span of time. Then they were Gathered for him^{-as}’.

فَقَدْ حَلَّ فِي أَنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى سَيَجْمَعُ لَهُ الْوُلْدَةُ كَمَا جَمَعُوكُمْ لِيَعْقُوبَ وَ قَدْ كَانَ اجْتِمَاعٌ يَعْقُوبَ يُؤْلِدُهُ فِي دَارِ الدُّنْيَا فَيَكُونُ أَمِيرُ الْمُؤْمِنِينَ عَ كَذَلِكَ فِي الدُّنْيَا يُجْمِعُونَ لَهُ فِي رَجْعِيهِ وَ الْوُلْدَةُ الْأَئِمَّةُ عَ وَ هُمُ الْمُنْصُوصُونَ عَلَى رَجْعِيَّتِهِمْ فِي أَحَادِيثِهِمُ الصَّحِيحَةِ الصَّرِيمَةِ وَ الْأَعْقَابُ لِلْمُتَقَبِّلِينَ وَ هُمُ الْمُتَقَبِّلُونَ.

He^{-asws} had sworn that Allah^{-azwj} the Glorious and Exalted will be Gathering for him^{-asws}, his^{-asws} children just as He^{-azwj} had Gathered them for Yaqoub^{-as}, and the uniting of Yaqoub^{-as} with his^{-as} children was in the house of the world, therefore Amir Al-Momineen^{-asws} would be like that in the world. They would be gathering for him^{-asws} during his^{-asws} return, and his^{-asws} children are the Imams^{-asws}, and they^{-asws} are the ones texted upon of their^{-asws} returning in their^{-asws} correct Ahadith, the explicit, ***and the end-result is for the pious [7:128]***, and they^{-asws} are the pious”.¹⁵²

138 - خص، منتخب البصائر و من كتاب تأويل ما نزل من القرآن في النبي و آله صلوات الله عليه و عليهما - تأليف أبي عبد الله محمد بن العباس بن مروان و على هذا الكتاب خط السيد رضي الدين علي بن موسى بن طاوس ما صورته قال النجاشي في كتاب الفهرست ما هذا لفظه محمد بن العباس ثقة ثقة في أصحابنا غير سديد له كتاب المفعى في الفقه كتاب الدواجن و قال جماعة من أصحابنا إن الله لم يصنف في معناه بطل.

(The book) ‘Muntakhab Al Basaair’ –

‘And from the book ‘Taweel Ma Nazala Min Al-Quran Fi-Aalihi Salawaat Allah^{-azwj} Alayhi and Alayhim’, compiled by Abu Abdullah Muhammad Bin Al-Abbas Bin Marwan, and upon this book is the handwriting of the Seyyid Razi Al-Deen Ali Bin Musa Bin Tawoos, its outline is, ‘Al-Najashy said in the book ‘Al-Fihrist’, its wordings are, ‘Muhammad Bin Al-Abbas is trusted, trusted one among our companions, a good eye. For him is ‘Kitab Al-Muqnie’ regarding the jurisprudence, ‘Kitab Al-Dawajin’. And a group of our companions said, ‘No one has authored it in its meaning, like it’’.¹⁵³ (comment)

رواية علي بن موسى بن طاوس عن فخار بن معبد العلوي و غيره عن شادان بن جزيل عن رجاله و منه قوله عز و جل إن شاً نكتب عليهم من السماء آية فظللت أعناقهم لها خاضعين.

A report of Ali Bin Musa Bin Tawoos, from Fakhar Bin Ma'ad Al Alawy and someone else, from Shazan Bin Jibreel, from his men,

‘And from him are His^{-azwj} Words of Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]***’.¹⁵⁴ (This is not a Hadith)

¹⁵² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 137 d

¹⁵³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 1

¹⁵⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 2

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مَعْمَرٍ الْأَسْدِيِّ عَنْ مُحَمَّدِ بْنِ فَضْلٍ عَنْ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ إِنْ نَشَأْ نُنْزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا حَاضِرِينَ قَالَ هَذِهِ نَزْلَةٌ فِينَا وَ فِي أُمَّةٍ يَكُونُ لَنَا عَلَيْهِمْ دُولَةٌ فَنَذِلُ أَعْنَاقُهُمْ لَنَا بَعْدَ صُعُوبَةٍ وَ هُوَانَ بَعْدَ عِزٍّ.

It is narrated to us by Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ahmad Bin Muammar Al Asady, from Muhammad Bin Fazl, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. He said, 'This was Revealed regarding us and regarding the clan of Umayya. There will be a government for us against them, so their necks would be humbled to us after difficulties and abasement after honour'.¹⁵⁵

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبِيسِي عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنْ نَشَأْ نُنْزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا حَاضِرِينَ قَالَ تَخْضَعُ لَهَا رَقَابُ أُمَّةٍ

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of our companions, from Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-awwj} Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. He^{-asws} said: 'The necks of the clan of Umayya would be humbled to it'.

قَالَ ذَلِكَ تَارِيزٌ عِنْدَ زَوَالِ الشَّمْسِ قَالَ وَ ذَلِكَ عَلَيُّ بْنُ أَبِي طَالِبٍ صَ يَبْرُزُ عِنْدَ زَوَالِ الشَّمْسِ عَلَى رُؤُوسِ النَّاسِ سَاعَةً حَتَّى يَبْرُزَ وَجْهُهُ يَعْرِفُ النَّاسُ حَسْبَبَةً وَ نَسَبَةً

He (the narrator) said, 'That would be prominent at midday'. He^{-asws} said: 'And that is Ali^{-asws} Bin Abu Talib^{-asws} protruding at midday upon the heads of the people for a time until his^{-asws} face would protrude, the people would recognise his^{-asws} affiliation and his^{-asws} lineage'.

لَمْ قَالَ أَمَّا إِنْ يَبْرُزَ أُمَّةً يَبْخِيَ الرَّجُلَ مِنْهُمْ إِلَى حِنْبَ شَجَرَةٍ فَقُلُّوْ هَذَا رَجُلٌ مِنْ يَبْرُزَ أُمَّةً فَاقْتُلُوهُ.

Then he^{-asws} said: 'As for the clan of Umayya, the man from them would (try to) hide to the side of a tree, so it would say, 'This is a man from the clan of Umayya, so kill him!'"¹⁵⁶

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الرَّيَاطِ عَنْ مُحَمَّدٍ يَعْنِي ابْنِ الْجَنَيدِ عَنْ مُقْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدِيلِ قَالَ دَخَلْتُ عَلَى عَلِيٍّ عَيْنَمًا فَقَالَ أَنَا دَائِبُ الْأَرْضِ.

It is narrated to us by Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Al Hassan, from Abdullah Bin Muhammad Al Zayyat, from Muhammad, meaning Ibn Al Juneyd, from Mufazzal Bin Salih, from Jabir, from Abu Abdullah Al Jadaly who said,

¹⁵⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 3

¹⁵⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 4

'I entered to see Ali^{-asws} one day. He^{-asws} said: 'I^{-asws} am walker of the earth'.¹⁵⁷

حَدَّنَا عَلِيُّ بْنُ أَحْمَدَ بْنُ حَاتِمٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِّ عَنْ حَالِدِ بْنِ مَكْلِدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ يَعْنُوبَ الْمُعْقَفِيِّ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَذَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَفَّا لَا أَحْدِثُكْ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ عَلَيَّ وَعَلَيْكَ دَاخِلٌ قُلْتُ بِكَيْ

It is narrated to us by Ali Bin Ahmad Bin Hatim, from Ismail Bin Is'haq Bin Is'haq Al Rashidy, from Khalid Bin Makhlad, from Abdul Al Kareem Bin Yaqoub Al Jufi, from Jabir Bin Yazeed, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} said: 'Shall narrate to you three before someone enters to see me^{-asws} and you?' I said, 'Yes'.

فَقَالَ أَنَا عَبْدُ اللَّهِ أَكَانَا دَابَّةُ الْأَرْضِ صِدْقُهَا وَعِدْهَا وَأَخْوَتِهَا وَأَنَا عَبْدُ اللَّهِ أَلَا أَخْبِرُكَ بِأَنْفَ الْمَهْدِيِّ وَعَيْنِهِ

He^{-asws} said: 'I^{-asws} am a servant of Allah^{-azwj}. I^{-asws} am walker of the earth, its honest one and it's just one, and brother of its Prophet^{-saww}, and I^{-asws} am a servant of Allah^{-azwj}. Shall I^{-asws} inform you with the nose of the Mahdi^{-ajfi} and his^{-ajfi} eyes?'

قَالَ قُلْتُ نَعَمْ فَصَرَبَ بِيَدِهِ إِلَى صَدْرِهِ فَقَالَ أَنَا.

He (the narrator) said, 'I said, 'Yes''. He^{-asws} struck his^{-asws} to his^{-asws} chest, and he^{-asws} said: 'I^{-asws}!'¹⁵⁸

حَدَّنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الصَّبَّاحِ عَنِ الْحُسَنِ الْمَقْبِرِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّادَةٍ عَنْ أَبِي ذَاؤَدْ عَنْ أَبِي عَبْدِ اللَّهِ الْجَذَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَفَّا لَا أَحْدِثُكْ بِسَبَعَةِ أَحَادِيثٍ إِلَّا أَنْ يَدْخُلَ عَلَيْنَا دَاخِلٌ

It is narrated to us by Muhammad Bin Al Hassan Bin Al Sabbah, from Al-Husayn Bin Al Hassan Al Qashy, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Sayaba, from Abu Dawood, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali^{-asws}. He^{-asws} said: 'Shall I^{-asws} narrate to you with seven Ahadith unless someone enters to see us?'

قَالَ قُلْتُ أَفْعَلْتُ جَعَلْتُ فِدَاكَ قَالَ أَتَعْرِفُ أَنْفَ الْمَهْدِيِّ وَعَيْنَهُ

He (the narrator) said, 'I said, 'Do so, may I be sacrificed for you^{-asws}!'' He^{-asws} said: 'Do you know the nose of Al-Mahdi^{-ajfi} and his^{-ajfi} eyes?'

قَالَ قُلْتُ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِيْنَ قَالَ وَحَاجَنَا الصَّلَاةَ تَبَدُّو مَخَارِبَهُمَا فِي آخِرِ الزَّمَانِ

He (the narrator) said, 'I said, 'You^{-asws}, O Amir Al-Momineen^{-asws}!'' He^{-asws} said: 'And a veil of misguidance would manifest their shame at the end of times'.

¹⁵⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 5

¹⁵⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 6

قَالَ قُلْتُ أَطْلُنْ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَكْحَمَا فُلَانْ وَ فُلَانْ فَقَالَ الدَّائِبُ وَ مَا الدَّائِبُ عَدْهَا وَ صِدْفُهَا وَ مَوْقَعُ بَعْنَهَا وَ اللَّهُ مُهْلِكٌ مِنْ ظَلَمَهَا وَ ذَكَرُ الْخَيْرِ.

He (the narrator) said, ‘I said, ‘I think, by Allah^{-azwj} O Amir Al-Momineen^{-asws}, these two are so and so, and so and so (Abu Bakr and Umar)’. He^{-asws} said: ‘The walker! And what is the walker? It’s just, and its honest, and the site of its Sending. By Allah^{-azwj} it would destroy the ones who had oppressed it’ – and he^{-asws} mentioned the Hadith”.¹⁵⁹

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ عَنْ الْحَسَنِ السُّلَيْمَىِّ عَنْ أَئِبْوَ بْنِ شَعِيبٍ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ عِمْرَانَ بْنِ مِيزِمٍ عَنْ عَبَّاِيَةَ قَالَ: أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عَفَقَالْ حَدِيثِي عَنِ الدَّائِبِ قَالَ وَ مَا تُرِيدُ مِنْهَا قَالَ أَخْبَيْتُ أَنَّ أَغْمَمَ عِلْمَهَا قَالَ هِيَ دَائِبٌ مُؤْمِنٌ تَقْرَأُ الْقُرْآنَ وَ تُؤْمِنُ بِالرَّحْمَنِ وَ تَأْكُلُ الطَّعَامَ وَ تَمْشِي فِي الْأَسْوَاقِ.

It is narrated to us by Ahmad Bin Muhammad Bin Saeed, from Al Hassan Al Sulamy, from Ayoub Bin Nuh, from Safwan, from Yaqoub Bin Shueyb, from Imran Bin Meesam, from Abaya who said,

‘A man came to Amir Al-Momineen^{-asws}. He said, ‘Narrate to me about the walker’. He^{-asws} said: ‘And what are you intending from it?’ He said, ‘I would love to know its knowledge’. He^{-asws} said: ‘It is a walking Momin reciting the Quran and believing in the Beneficent and eating the food and walking in the markets’¹⁶⁰

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ صَفْوَانَ مِثْلًا وَ زَادَ فِي آخِرِهِ قَالَ مَنْ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هُوَ عَلَيِّ ثَكَلَتْكَ أُمُّكَ.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Safwan –

‘Similar to it, and there is an addition in its end. He said, ‘And who is he, O Amir Al-Momineen^{-asws}?’ He^{-asws} said: ‘It is Ali^{-asws}, may your mother be bereft of you!’¹⁶¹

حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ بْنُ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ الْقَرْشِيِّ عَنْ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ عِمْرَانَ بْنِ مِيزِمٍ أَنَّ عَبَّاِيَةَ حَدَّثَهُ أَنَّهُ كَانَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ يَقُولُ حَدَّثَنِي أَخِي أَنَّهُ حَتَّمَ أَلْفَ نَبِيٍّ وَ إِلَيْهِ حَمَّتْ أَلْفَ وَصِيٍّ وَ إِلَيْهِ كُلِّكُلُّتْ مَا لَمْ يُكَلِّلُوا وَ إِلَيْهِ لَأَلْعَمَ أَلْفَ كَلِمَةٍ مَا يَعْلَمُهَا غَيْرِي وَ غَيْرِ مُحَمَّدٍ ص

It is narrated to us by Is'haq Bin Muhammad Bin Marwan, from his father, from Abdullah Bin Al Zubeyr Al Qurashi, from Yaqoub Bin Shueyb, from Imran Bin Meesam,

‘Abaya had narrated to him that he was in the presence of Amir Al-Momineen^{-asws} and he^{-asws} said: ‘My^{-asws} brother^{-saww} narrated to me^{-asws} that he^{-saww} was last of a thousand Prophets^{-as} and that I^{-asws} am the last of a thousand successors^{-as}, and I^{-asws} have been encumbered with what they^{-as} had not been encumbered with, and I^{-asws} know a thousand phrases what no one knows apart from me^{-asws} and Muhammad^{-saww}.

مَا مِنْهَا كَلِمَةٌ إِلَّا مِفْتَاحُ أَلْفِ بَابٍ بَعْدَ مَا تَعْلَمُونَ مِنْهَا كَلِمَةٌ وَاحِدَةٌ غَيْرُ أَكْثُرِكُمْ تَقْرَءُونَ مِنْهَا آيَةً وَاحِدَةً فِي الْقُرْآنِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَائِبًا
مِنَ الْأَرْضِ ثَكَلَمُهُمْ أَنَّ النَّاسَ كَانُوا بِإِيمَانِنَا لَا يُؤْفِنُونَ وَ مَا تَدْرُوْكُمْ مِنْ.

¹⁵⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 7

¹⁶⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 8

¹⁶¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 9

There is no phrase from it except it is a key to a thousand doors, after your having learned one phrase from it, apart from that you all are reading from it one Verse in the Quran: ***And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]***, and you are not knowing who (the walker is)”.¹⁶²

حَدَّثَنَا أَخْمَدُ بْنُ إِدْرِيسَ عَنْ أَخْمَدَ بْنِ سَعِيدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ الْحَصْرِيِّ عَنْ جَعْفَرِ بْنِ عُثْمَانَ وَهُوَ عَمُّهُ قَالَ حَدَّثَنِي صَبَّاحُ الْمَرْئَى وَمُحَمَّدُ بْنُ كَثِيرٍ بْنُ بَشِيرٍ بْنُ عَمِيرَةَ الْأَزْدِيِّ قَالَ حَدَّثَنَا عِمْرَانُ بْنُ مِيَمٍ عَنْ عَبَاتَةَ بْنِ رَعْيَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَامِسَ حَمْسَةً وَذَكَرَ حَوْةً.

It is narrated to us by Ahmad Bin Idrees, from Ahamad Bin Muhammad Bin Saeed, from Ahmad Bin Muhammad Bin Is'haq Al Hazramy, from Ahmad Bin Mustaneer, from Ja'far Bin Usman, and he is his uncle who said, ‘It is narrated to me by Sabbah Al Muzanny and Muhammad Bi Kaseer Bin Bashir Bin Ameyra Al Azdy, both said, ‘It is narrated to us by Imran Bin Meesam, from Abaya Bin Rabie who said,

‘I was seated in the presence of Amir Al-Momineen^{-asws}, being fifth of five’ – and he mentioned approximate to it”.¹⁶³

حَدَّثَنَا الْحُسَيْنُ بْنُ إِيمَاعِيلَ الْقَاضِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبْوَبِ الْمَخْرُومِيِّ عَنْ يَعْيَى بْنِ أَبِي بَكْرٍ عَنْ أَبِي حَرْبٍ عَنْ عَلِيِّ بْنِ رَيْدٍ بْنِ جَدْعَانَ عَنْ خَالِدِ بْنِ أَوْسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِيْجُ دَائِبَةَ الْأَرْضِ وَمَعَهَا عَصَمًا مُوسَى عَوْ خَاتَمُ سُلَيْمَانَ عَجَّلُو وَجْهَ الْمُؤْمِنِ بِعَصْنَانَ مُوسَى عَوْ وَسَيْمَ وَجْهَ الْكَافِرِ بِخَاتَمِ سُلَيْمَانَ عَوْ .

It is narrated to us by Al-Husayn Bin Ismail the judge, from Abdullah Bin Ayoub Al Makhzumy, from Yahya Bin Abu Bukeyr, from Abu Hareyz, from Ali Bin Zayd Bin Juz'an, from Khalid Bin Aqs, from Abu Hureyra who said,

‘The walker of the earth will emerge and with it would be the staff of Musa^{-as} and ring of Suleyman. It will clear the face of the Momin with the staff of Musa^{-as} and brand the face of the Kafir with the ring of Suleyman^{-as}’.¹⁶⁴

حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ الْقَفِيَّةِ عَنْ أَخْمَدَ بْنِ عَبْيَدٍ بْنِ نَاصِحٍ عَنْ الْحُسَيْنِ بْنِ عُلُوَانَ عَنْ سَعِيدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَحِ بْنِ نَبِيَّةَ قَالَ كَلَّتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَوْ هُوَ يَأْكُلُ حُبْنًا وَخَلًا وَرَيْنًا فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرِجْنَاهُمْ دَائِبَةً مِنَ الْأَرْضِ ثُكَلِّهُمْ فَمَا هَذِهِ الدَّائِبَةُ

It is narrated to us by Ahmad Bin Muhammad Bin Al Hassan the jurist, from Ahmad Bin Ubeyd Bin Nasih, from Al-Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I entered to see Amir Al-Momineen^{-asws} and he^{-asws} was eating bread and vinegar and oil. I said, ‘O Amir Al-Momineen^{-asws}! Allah^{-azwj} Mighty and Majestic Says: ***And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. [27:82]***. So what is this walker?’

قَالَ هِيَ دَائِبَةٌ تَأْكُلُ حُبْنًا وَخَلًا وَرَيْنًا.

¹⁶² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 10

¹⁶³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 11

¹⁶⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 12

He^{-asws} said: ‘It is a walker eating bread, and vinegar and oil’.¹⁶⁵

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعَةَ بْنِ مِهْرَانَ عَنِ الْفَضْلِ بْنِ الْأَزْبَرِ عَنِ الْأَصْبَحِ بْنِ نُبَاتَةَ قَالَ فَالَّذِي
مُعَاوِيَةُ يَا مَعْشَرَ الشِّيَعَةِ تَرْعَمُونَ أَنَّ عَلَيَاً عَدَائِهُ الْأَرْضَ فَقُلْتُ حَنْ تَقُولُ وَالْيَهُودُ تَقُولُ

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sama’at Bin Mihran, from Al Fazl Bin Al Zubeyr, from Al Asbagh Bin Nubata who said,

‘Muawiya said to me, ‘O community of Shias! You are claiming that Ali^{-asws} is walker of the earth?’ I said, ‘We are saying so and the Jews are saying so’.

فَأَرْسَلَ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ وَيْحَكَ بَجِدُونَ ذَائِبَ الْأَرْضِ عِنْدَكُمْ مَكْتُوبَةً فَقَالَ نَعَمْ فَقَالَ رَجُلٌ مَا هِيَ فَقَالَ أَنَّدِرِي مَا اسْتَهِ فَقَالَ نَعَمْ اسْمُهُ إِلْيَا

He sent for Ra’s Al-Jalout. He said, ‘Woe be to you! Are you finding the walker of the earth written with you?’ He said, ‘Yes’. He said, ‘And what is it?’ He said, ‘A man’. He said, ‘Do you know what his name is?’ He said, ‘Yes, his name is Elia’.

قَالَ فَالْقَتَلَ إِلَيَّ فَقَالَ وَيْحَكَ يَا أَصْبَحُ مَا أَقْرَبَ إِلَيَا مِنْ عَلَيَا.

He (the narrator) said, ‘He turned to me and said: ‘Woe be to you, O Asbagh! How near is (the name) ‘Elia’ to ‘Ali’!’’¹⁶⁶

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُوسُفَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ أَبُو جَعْفَرٍ عَ أَيُّ شَيْءٍ يَقُولُ النَّاسُ فِي هَذِهِ الْآيَةِ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ ذَائِبَةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ فَقَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ عَ.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of his companions, from Abu Baseer who said,

‘Abu Ja’far^{-asws} said: ‘Which thing are the people saying regarding this Verse: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them.** [27:82]. He^{-asws} said: ‘It is Amir Al-Momineen^{-asws}’.¹⁶⁷

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنُ الصَّبَّاحِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ [بْنِ] الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّاَةَ وَيَعْقُوبَ بْنِ شَعِيبِ عَنْ صَالِحِ بْنِ مِيَّمٍ قَالَ فُلْتُ لِأَبِي جَعْفَرٍ عَ خَدِّنِي

It is narrated to us by Muhammad Bin Al Hassan Bin Al Sabbah, from Al-Husayn Bin Al Hassan, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Sabaya and Yaqoub Bin Shueyb, from Salih Bin Meesam who said,

‘I said to Abu Ja’far^{-asws}, ‘Narrate to me!’

قَالَ فَقَالَ أَمَا مَا سِعِتَ الْحَدِيثَ مِنْ أَبِيكَ فُلْتُ لَا كُنْتُ صَغِيرًا

¹⁶⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 13

¹⁶⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 14

¹⁶⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 15

He (the narrator) said, 'He^{-asws} said: 'Have you not heard the Hadith from your father?' I said, 'No. I was young'.

قَالَ قُلْتُ فَأَقُولُ إِنْ أَصِبْتُ قُلْتَ نَعَمْ وَ إِنْ أَخْطَأْتُ رَدَّتْنِي عَنِ الْحَطَاءِ قَالَ مَا أَشَدَّ شَرْطَكِ

He (the narrator) said, 'I said, 'I shall say, so if I am correct, then you^{-asws} say yes, and if I am mistaken, then return me from the mistake'. He^{-asws} said: 'How severe is your condition'.

قَالَ قُلْتُ فَأَقُولُ إِنْ أَصِبْتُ سَكَّ وَ إِنْ أَخْطَأْتُ رَدَّتْنِي قَالَ هَذَا أَمْوَانُ عَلَيَّ قُلْتُ تَرْعُمُ أَنَّ عَلَيْهَا دَابَّةُ الْأَرْضِ

He (the narrator) said, 'I shall say, so if I am correct, then you^{-asws} stay silent, and if I am mistaken, return me'. He^{-asws} said: 'This is easier upon me^{-asws}'. I said, 'You^{-asws} are claiming that Ali^{-asws} is walker of the earth'.¹⁶⁸

حَدَّثَنَا حَمِيدٌ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَمْمَادَ بْنِ حَمِيدٍ عَنْ عِيسَى بْنِ هَشَامٍ عَنْ أَبَانٍ عَنْ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّاهَةَ عَنْ صَالِحٍ بْنِ مَيْمَنٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ فُلْتُ لَهُ حَدِّنِي قَالَ أَلَيْسَ قَدْ سَعَيْتَ أَبَاكَ قُلْتُ هَلْكَ أَبِي وَ أَنَا صَيِّ

It is narrated to us by Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Naheek, from Isa Bin Hisham, from Aban, from Abdul Rahman Bin Sabaya, from Salih Bin Meesam,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Narrate to me'. He^{-asws} said: 'Haven't you heard your father?' I said, 'My father died, and I was a child'.

قَالَ قُلْتُ فَأَقُولُ إِنْ أَصِبْتُ سَكَّ وَ إِنْ أَخْطَأْتُ رَدَّتْنِي عَنِ الْحَطَاءِ قَالَ هَذَا أَمْوَانُ

He (the narrator) said, 'So I shall say. If I am correct, you^{-asws} be silent, and if I am mistaken, return me from the mistake'. He^{-asws} said: 'This is easier'.

قَالَ قُلْتُ فِيَّ أَرْعُمُ أَنَّ عَلَيْهَا دَابَّةُ الْأَرْضِ

He (the narrator) said, 'I said, 'I am claiming that Ali^{-asws} is walker of the earth'.

قَالَ وَ سَكَّ

He (the narrator) said, 'He^{-asws} was silent'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ عَ وَ أَرْاكَ وَ اللَّهُ سَتَّهُولُ إِنَّ عَلَيْنَا رَاجِعٌ إِلَيْنَا وَ قَرَا إِنَّ الَّذِي فَرَضَ عَلَيْنَا الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'And I^{-asws} see you, by Allah^{-azwj}, would be saying that Ali^{-asws} would be returning to us!' And he^{-asws} recited: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].**

قَالَ قُلْتُ وَ اللَّهُ قَدْ جَعَلْتَهَا فِيمَا أُرِيدُ أَنَّ أَسْأَلَكَ عَنْهَا فَنَسِيْتُهَا

¹⁶⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 16

He (the narrator) said, 'I said, 'By Allah^{-azwj}! You^{-asws} have made it to be among what I wanted to ask you about it, but I had forgotten it'.

فَقَالَ أَبُو جَعْفَرٍ عَ أَقَدْ أَخْبِرَكِ مَا هُوَ أَعْظَمُ مِنْ هَذَا وَ مَا أَرْسَلْنَا إِلَّا كَافَةً لِلنَّاسِ بِشِيرًا وَ نَذِيرًا— لَا تَبْقَى أُرْضٌ إِلَّا تُودِي فِيهَا بِشَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ وَ أَشَارَ يَدِهِ إِلَى آفَاقِ الْأَرْضِ.

Abu Ja'far^{-asws} said: 'Shall I^{-asws} inform you with what is mightier than this? **And We did not Send you except to all of the people as a bearer of glad tidings and a warner, [34:28]**. No land will remain except there would be a call in it with the testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}' – and he^{-asws} indicated by his^{-asws} hand to the horizons of the earth'.¹⁶⁹

حَدَّثَنَا الحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لَرَدُّكُمْ إِلَى مَعَادٍ فَقَالَ أَبُو جَعْفَرٍ عَ مَا أَحْسَبْتُ يَسِّكُنُ صِلْبًا سَيَطْلُبُ عَلَيْكُمُ اطْلَاعَةً.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul Hameed, from Aban Al Ahmar, raising it to,

'Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**. Abu Ja'far^{-asws} said: 'I^{-asws} do not reckon your Prophet^{-saww} except he^{-saww} shall be emerging to you all with an emergence'.¹⁷⁰

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكٍ عَنِ الْحُسَيْنِ بْنِ عَلَيٍّ بْنِ مَرْوَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لَرَدُّكُمْ إِلَى مَعَادٍ

It is narrated to us by Ja'far Bin Muhammad Bin Malik, from Al Hassan Bin Ali Bin Marwan, from Saeed Bin Ammar, from Abu Marwan who said,

'I asked Abu Abdullaah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**.

قَالَ فَقَالَ لِي لَا وَ اللَّهُ لَا تَنْقُضِي الدُّنْيَا وَ لَا تَدْهُبُ حَتَّى يَجْتَمِعُ رَسُولُ اللَّهِ صَ وَ عَلَيْهِ بِالْتُّوْرَةِ فَيَتَقْبَيْنَ وَ يَبْيَسْنَ بِالْتُّوْرَةِ مَسْجِدًا لَهُ اثْنَا عَشَرَ أَلْفَ بَابٍ يَعْنِي مَوْضِعًا بِالْكُوْفَةِ.

He (the narrator) said, 'He^{-asws} said to me: 'No, by Allah^{-azwj}! The world will neither terminate nor will it go away until Rasool-Allah^{-saww} and Ali^{-asws} gather at Al-Suwaiya. They shall meet and build a Masjid at Al-Suwaiya having ten thousand doors for it, meaning placed at Al-Kufa'.¹⁷¹

حَدَّثَنَا أَحْمَدُ بْنُ هُوَدَةَ الْبَاهْلِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْهَأْوَنِيِّ عَنْ أَبِي حَمَادٍ الْأَنْصَارِيِّ عَنْ أَبِي مُرْمَمَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ وَ ذَكَرَ مِثْلَهُ قَوْلَهُ وَ لَنْدِيقَتَهُمْ مِنَ الْعَذَابِ الْأَدْنِيِّ دُونَ الْعَذَابِ الْأَكْبَرِ.

¹⁶⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 17

¹⁷⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 18

¹⁷¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 19

It is narrated to us by Ahad Bin Howza Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdulla Bin Hammad Al Ansary, from Abu Maryam Al Ansary who said,

'I asked Abu Abdullah^{-asws} – and he mentioned similar to His^{-azwj} Words: ***And We will Make them taste from the smallest Punishment besides the biggest, [32:21]***'.¹⁷²

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ مُعْصَلِ بْنِ صَالِحٍ عَنْ رَبِّ الْشَّجَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: الْعَذَابُ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ الرَّجْعَةُ.

It is narrated to us by Al-Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'The smallest punishment besides the greatest punishment is the Raj'at'.¹⁷³

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ مُعْصَلِ بْنِ صَالِحٍ عَنْ رَبِّ الْشَّجَامِ عَنْ أَبِي عَبْدِ اللَّهِ ذَاهِبُ الْأَرْضِ.

It is narrated to us by Al-Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'The smallest punishment is walker of the earth''.¹⁷⁴

حَدَّثَنَا هَاشِمُ بْنُ أَبِي خَلَفٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِيهِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فِي حُطْمَةٍ حَطَبَهَا فِي حَجَّةِ الْوَدَاعِ لَأَقْتَلَنَّ الْعَمَالِقَةَ فَقَالَ لَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ أَوْ عَلَيْهِ بْنُ أَبِي طَالِبٍ عَ قَالَ أَوْ عَلَيْهِ بْنُ أَبِي طَالِبٍ عَ.

It is narrated to us by Hashim Bin Abu Khalaf, from Ibrahim Bin Ismail Bin Yahya Bin Salama Bin Kuheyl, from his father, from Salama Bin Kuheyl, from Mujahid, from Ibn Abbas,

'From the Prophet^{-saww} having said in a sermon he^{-saww} had preached during the farewell Hajj: 'I^{-saww} shall kill the Amelikites in a battalion'. Jibraeel^{-as} said to him^{-saww}: 'Or (it would be) Ali^{-asws}'. He^{-saww} said: 'Or Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁷⁵

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَمَّنْ دَكَرَهُ عَنِ الْخَسَابِ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ كَرَامٍ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الْإِمَامُ عَ

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from the one who mentioned it, from Al Hassan Bin Musa Al Khashab, from Ja'fat Bin Muhammad, from Karram who said,

'Abu Abdullah^{-asws} said: 'If the people were two men, one of the two would be the Imam^{-asws}.

وَ قَالَ إِنَّ آخِرَ مَنْ يَمْوِثُ الْإِمَامَ عَ لِغَالٌ يَجْتَنِي أَحَدٌ عَلَى اللَّهِ أَنَّهُ تَرَكَهُ بِعِزْمٍ حَجَّةٌ لِلَّهِ عَلَيْهِ - الْمُرَادُ بِالْإِمَامِ هُنَا الَّذِي هُوَ آخِرُ مَنْ يَمْوِثُ الْحُسَيْنَ عَ لِأَنَّ الْحَجَّةَ تَقْوُمُ عَلَى الْخُلُقِ يَمْنَدِرُ أَوْ هَادِ

¹⁷² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 20

¹⁷³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 21

¹⁷⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 22

¹⁷⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 23

And he^{-asws} said: ‘The last one to die would be the Imam^{-asws}, lest anyone could argue upon Allah^{-azwj} and He^{-azwj} had Left him without there being a Divine Authority of Allah^{-azwj} upon him. The intent with the Imam^{-asws} over here is the one who would be the last one to be dying, Al-Husayn^{-asws}, because the Divine Authority would be standing upon the creatures with a warning or guidance’.

فِي الْجَمِيلَةِ دُونَ الْمُشَارِ إِلَيْهِ صَعِلَى مَا وَرَدَ عَنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيمَا تَقَدَّمَ مِنْ أَنَّ الْحُسَيْنَ بْنَ عَلَيٍّ عَمْ الْذِي يُعَيْنُ الْمَهْدِيَّ وَ يَخْتَمُ بَعْدَهُ فِي الدُّنْيَا مَا شَاءَ اللَّهُ وَ يَبْحَثُ عَلَى مَنْ يَقُولُ لِأَنِّي مُحَمَّدٌ صَبِّلَهُ الْمَطَاعَةُ أَنْ يُسْلِمَ إِلَيْهِمْ فِيمَا يَقُولُونَ وَ لَا يَرَدُ شَيْئاً مِنْ حَدِيثِهِمُ الْمَرْوِيِّ عَنْهُمْ إِذَا لَمْ يُخَالِفُ الْكِتَابَ وَ السُّنْنَةَ.

In summary, besides the indication to him^{-ajfj} is based upon what is reported from them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, among what has preceded from, that Al-Husayn^{-asws} Bin Ali^{-asws}, he^{-asws} is the one who would wash Al-Mahdi^{-ajfj} and he^{-asws} shall rule after him^{-ajfj} in the world for as long as Allah^{-azwj} so Desires, and it obligates upon the one who acknowledges to Progeny^{-asws} of Muhammad^{-saww} with the Imamate and obligation of the obedience that he should submit to them^{-asws} in what they^{-asws} are saying and not return anything from their Ahadith reported from them^{-asws}, then he would not be opposing the Book and the Sunnah”.¹⁷⁶

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوِينَ عَنْ عَلَيٍّ بْنِ أَحْمَدَ بْنِ مُوسَى الدَّقَاقِ عَنْ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عَمْرَانَ التَّخْعِيِّ عَنْ عَبْدِهِ الْحُسَيْنِ بْنِ يَرِيدَ التَّوْفِيقِ عَنْ عَلَيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: ثُلُثُ الْلِّصَادِيقِ عَ يَا ابْنَ رَسُولِ اللَّهِ سَمِيعُثُ مِنْ أَبِيكَ أَنَّهُ قَالَ يَكُونُ بَعْدَ الْقَائِمِ عَ اثْنَا عَشَرَ إِمَاماً

Muhammad Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh, from Ali Bin Ahmad Bin Musa Al Daqqaq, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘I said to Al-Sadiq^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I heard from your^{-asws} father^{-asws} having said: ‘There shall happen to be twelve Imams^{-asws} after Al-Qaim^{-ajfj}’.

فَقَالَ قَدْ قَالَ اثْنَا عَشَرَ مَهْدِيَاً وَ لَمْ يَقُلْ اثْنَا عَشَرَ إِمَاماً وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيَعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُؤْلِاتِنَا وَ مَعْرِفَةِ حَقِّنَا.

He^{-asws} said: ‘He^{-asws} had said: ‘Twelve Mahdis (Guided ones)’, and he^{-asws} did not say: ‘Twelve Imams^{-asws}’, but they would be a group of our^{-asws} Shias calling the people to our^{-asws} Wilayah and recognition of our^{-asws} rights’.¹⁷⁷

فَقَدْ رُوِيَ فِي الْحَدِيثِ عَنْهُمْ عَ مَا كُلُّ مَا يُعْلَمُ يُقَالُ وَ لَا كُلُّ مَا يُقَالُ حَانَ وَ قُتُلَ وَ لَا كُلُّ مَا حَانَ وَ قُتُلَ حَضَرَ أَهْلُهُ.

It has been reported in the Hadith from them^{-asws}: ‘Not all what is known is said, nor all what is said, its time has arrived, nor all what its time has arrive, its people would be present’.¹⁷⁸

¹⁷⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 138 / 24

¹⁷⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 138 / 25

¹⁷⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 138 / 26

وَ رُوِيَ أَيْضًا لَا تَقُولُوا الْجِبْتَ وَ الطَّاغُوتَ وَ تَقُولُوا الرَّجُعَةَ فَإِنْ قَالُوا قَدْ كُنْتُمْ تَقُولُونَ ثُقُولًا إِنَّ لَا تَقُولُ وَ هَذَا مِنْ بَابِ التَّقْيَةِ الَّتِي تَعَدَّ اللَّهُ بِهَا عِبَادَةً فِي زَمَانِ الْأَوْسَيَاءِ.

And it is reported as well: ‘Do not be saying ‘Al-Jibt’ and ‘Al-Taghoot’ and be saying Al-Raj’at’. If they said, ‘You have been saying so’. Say, ‘Now we are not saying’, and this is from a door of Taqiyya (dissimulation) which Allah^{-azwj} has Enslaved His^{-azwj} servants with it during the time of the successors^{-asws}.¹⁷⁹

وَ مِنْ كِتَابِ الْبِشَارَةِ لِلْمُسَيِّدِ رَضِيَ الدِّينُ عَنْهُ بْنِ طَاؤِسٍ وَجَدْتُ فِي كِتَابِ تَأْلِيفِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ الْكُوفِيِّ بِإِسْنَادِهِ إِلَى حُمَرَانَ قَالَ: عُمُرُ الدُّنْيَا مِائَةُ أَلْفٍ سَنَةٍ لِسَائِرِ النَّاسِ عِشْرُونَ أَلْفَ سَنَةٍ وَ مَائُونَ أَلْفَ سَنَةٍ لِأَلِّيْلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ -

And from the book ‘Al Bisharat’ of the Seyyid Razi Al Deen Ali Bin Tawoos, in a book compiled by Ja’far Bin Muhammad Bin Malik Al Kufi, by his chain to Humran who said,

‘The age of the world is one hundred thousand years. For rest of the people are twenty thousand years, and eighty thousand years are for Progeny^{-asws} of Muhammad^{-saww}, upon him^{-saww} and upon them^{-asws} be the greetings’.¹⁸⁰

139- خص، منتخب البصائر من كتاب المنشيخة للحسين بن محبوب بإسنادي المفضل إلينه عن محمد بن سالم عن أبي جعفر ع في قوله تعالى ربنا أمنتنا الشتين وأحيطتنا الشتين فاعترفنا بذلك إلى خروج من سبيل - قال ع هو خاص للأقواء في الرجعة بعد الموت و يجري في القيمة فبعداً للفوضى الظالمين.

(The book) ‘Muntakhab Al Basaair’, from ‘Kitab Al MaSheikha’ of Al Hassan Bin Mahboub, by the chains connected to it, from Muhammad Bin Salin,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11]**. He^{-asws} said: ‘It is especially for groups during the Raj’at after the death, and it flows regarding the Qiyamah: **‘Therefore, remoteness is for the unjust people [23:41]’**.¹⁸¹

140- مل، كامل الزيارات الحسيني بن محمد عن المفضل عن ابن صدقة عن المفضل بن عمر عن أبي عبد الله ع قال: كأنني بستير من نور قد وضع وقد ضربت عليه قبة من ياقوتة حمراء مكملة بالجواهر وكأنني بالحسين ع جالساً على ذلك السرير وحولة يتسعون ألف قبة حضراء وكأنني بالمؤمنين يزوروه و يسلموه عليه

(The book) ‘Kamil Al Ziyaraat’ – Al-Husayn Bin Muhammad, from Al Moalla, from Abu Al Mufazzal, from Ibn Sadaqa, from Al Mufazzal Bin Umar,

‘From Abu Abdullah^{-asws} having said: ‘It is as if I^{-asws} am with a throne of light which has been placed and a dome of red ruby has been struck upon it embedded with the jewels, and it is as if I^{-asws} am with Al-Husayn^{-asws} seated upon that throne and around him^{-asws} are seventy thousand green domes, and it is as if I^{-asws} am with the Momineen visiting him^{-asws} and greeting unto him^{-asws}.

¹⁷⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 27

¹⁸⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 138 / 28

¹⁸¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 139

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ أَوْلَائِي سُلْطَنِي فَطَالَمَا أُوذِيْتُمْ وَ دُلْلَمَا اضْطُهْدُتُمْ فَهَذَا يَوْمٌ لَا تَشَأُلُونِي حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتُهَا لَكُمْ

Allah^{-azwj} Mighty and Majestic Says to them: "My^{-azwj} friends! Ask Me^{-azwj}! For long you were hurt and humiliated and persecuted. So this day, you will not ask Me^{-azwj} of a need from the needs of the world and the Hereafter except I^{-azwj} shall Fulfil these for you all!"

فَيَكُونُ أَكْلُهُمْ وَ شَرْبُهُمْ مِنَ الْجَنَّةِ فَهَذِهِ وَ اللَّهُ الْكَرَامُ.

So their food and their drink would be from the Paradise. So this, by Allah^{-azwj}, is the honour!"¹⁸²

بيان: سؤال حوائج الدنيا يدل على أن هذا في الرجعة.

Explanation: Asking for the needs of the world evidence's that this is during the Raj'at.

141- غط، الغيبة للشيخ الطوسي ج، الإحتجاج فيما كتب الحميري إلى القائم ع عن الرجل يُثُول بالحق و يرى المتعة و يقول بالرجعة إلى آخر ما سَيَّانٍ في تَقْوِيَّاتِهِ ع.

(The book) 'Al Ghayba' of the Sheikh Al Tusi, (and) 'Al Ihtijaj' –

'Among what Al-Himyari wrote to Al-Qaim^{-ajfi} about the man who speaks the truth and views the Mut'ah (as being correct), and he says (believes) in the Raj'at' – up to the end of what I (Majlisi) shall be coming within his^{-ajfi} letters''.¹⁸³

142- ج، الإحتجاج فيما حَرَجَ من التَّاحِيَّةِ إِلَى مُحَمَّدِ الْحَمِيرِيِّ عَلَى مَا سَيَّانٍ أَشْهَدَ أَنَّكَ حُجَّةُ اللَّهِ أَنْتُمُ الْأَوَّلُ وَ الْآخِرُ وَ أَنَّ رَجْعَتُكُمْ حَقٌّ لَا رَيْبٌ فيها يَوْمٌ لَا يَنْفَعُ تَفْسِيْلًا لَمْ تَكُنْ آمِنَّتْ مِنْ قَلْلٍ أَوْ كَسْبَتْ فِي إِعْمَانِهِ خَيْرًا.

(The book) 'Al Ihtijaj' –

'Among what came out from the area (Al-Qaim^{-ajfi}) to Muhammad Al-Himeyri, based upon what I (Majlisi) will be coming with, 'I testify that you^{-ajfi} are Divine Authority of Allah^{-azwj}. You^{-ajfi} are the first, and the last, and that your (Imams^{-asws}) return is true, there is no doubt in it. **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**'.¹⁸⁴

143- مِنْ كِتَابِ عِلَّلِ الشَّرَائِعِ، لِمُحَمَّدِ بْنِ عَلَىٰ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ كَانَتْ عِنْدَنَا مِنْهُ سُسْكَهُ قَدِيمَهُ قَالَ أَخْيَرُ اللَّهَ تَعَالَى نِيَّبَهُ صَ فِي كِتَابِهِ مَا يُصِيبُ أَهْلَ بَيْتِهِ بَعْدَهُ مِنَ الْقَتْلِ وَ الْعَصْبِ وَ الْبَلَاءِ ثُمَّ يَرِدُهُمْ إِلَى الدُّنْيَا وَ يَقْتُلُونَ أَعْدَاءَهُمْ وَ يُمْكِنُهُمُ الْأَرْضَ

From the book) 'Illal Al Sharaie' of Muhammad Bin Ali Bin Ibrahim Bin Hashim, and there was an ancient copy with us from him.

He said, 'Allah^{-azwj} the Exalted Informed His^{-azwj} Prophet^{-saww} in His^{-azwj} Book of what would be afflicting People^{-asws} of his^{-saww} Household after him^{-saww}, from the killing, and the usurpation

¹⁸² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 140

¹⁸³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 141

¹⁸⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 142

and the afflictions. Then He^{-azwj} will Return them^{-asws} to the world and they^{-asws} would be killing their^{-asws} enemies and ruling the earth.

وَ هُوَ قَوْلُهُ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزَّئُورِ مِنْ بَعْدِ الدِّيْرِ أَنَّ الْأَرْضَ يَرُثُُهَا عِبَادِي الصَّالِحِينَ - وَ قَوْلُهُ وَعْدَ اللَّهِ الَّذِينَ آمَنُوا مِنْهُمْ وَ عَمِلُوا الصَّالِحَاتِ الْأَيْةَ .

And it is the Word of the Exalted: ***And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]***; and His^{-azwj} Words: ***Allah Promises those of you who believe and do righteous deeds [24:55]***'.¹⁸⁵

144 - وَ فِي رِسَالَةِ سَعِيدٍ بْنِ عَبْدِ اللَّهِ فِي أَنْوَاعِ آيَاتِ الْقُرْآنِ بِرِوَايَةِ ابْنِ فُلَوَيْهِ وَ كَانَتْ نُسْخَةً قَدِيمَةً مِنْهَا عِنْدُنَا قَالَ أَبُو جَعْفَرٍ عَنْ نَبْلَ جَنْبُرِيْلِ بْنِ دِلْهِ الْأَيْةَ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - يَعْنِي عَذَابًا فِي الرَّجْعَةِ .

And in a letter of Sa'ad Bin Abdullah in a variety of Verses of the Quran by a report of Ibn Qawlawiya, and an ancient copy of it was with us,

'Abu Ja'far^{-asws} said: 'Jibraeel^{-as} descended with this Verse like this: ***And surely for those who are unjust to the Progeny of Muhammad, there would be Punishment besides that, but most of them do not know [52:47]*** – meaning Punishment during Raj'at'.¹⁸⁶

145 - قب، المناقب لابن شهراشوب قال الرضا في قوله تعالى أخرجننا لهم ذاته من الأرض ثم كلمنهم قال عليه ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Reza^{-asws} said regarding Words of the Exalted: ***We will Bring out to them a walker from the earth to speak to them. [27:82]***. He^{-asws} said: 'Ali^{-asws}'.¹⁸⁷

146 - قب، المناقب لابن شهراشوب أبو عبد الله الجدلي قال أمير المؤمنين ع أنا ذات الأرض.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Al Jadaly,

'Amir Al-Momineen^{-asws} said: 'I^{-asws} am walker of the earth'.¹⁸⁸

147 - شي، تفسير العياشي عن حابر عن أبي جعفر ع في قوله تعالى أمواتٌ غيرٌ أحياءٌ يعني كفاراً غيرٌ مؤمنين و أما قوله و ما يشعرون أيان يبعثون فـ يعني أئمـ لا يـونـ و أئمـ يـونـ الحـمـ إـ وـ إـ فـ اللهـ كـ ماـ قـ اللهـ وـ إـ ماـ قـ اللهـ لاـ يـونـ فـ اللهـ يـعني لاـ يـونـ بالـجـعـ أـ حـقـ .

Tafseer Al Ayyashi – From Jabir,

'From Abu Ja'far^{-asws} regarding Words of the Exalted: ***(They are) dead, not living***, - meaning Kafirs, not Momineen. And as for His^{-azwj} Words: ***and they are not aware when they would be Resurrected [16:21]*** – it means they are not believing and they are associating, ***Your God***

¹⁸⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 143

¹⁸⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 144

¹⁸⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 145

¹⁸⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 146

is one God, - it is just as Allah^{-azwj} has Said. And as for His^{-azwj} Words: **so (as for) those who are not believing in the Hereafter [16:22]** – it means not believing in the Raj'at that it is true".¹⁸⁹

148- فَرَ، تَفْسِيرُ فَرَاتَ بْنَ إِبْرَاهِيمَ عَبْدُ الْعَجْمَنِ بْنُ مُحَمَّدٍ الْعَلَوِيِّ مُعْنَىً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ النَّهَارِ إِذَا جَلَّهَا- قَالَ يَعْنِي الْأُتْهَةَ مِنَ أَفْلَى الْبَيْتِ يَمْلِكُونَ الْأَرْضَ فِي آخِرِ الرَّزْمَانِ فَيَمْلَأُونَهَا عَدْلًا وَ قِسْطًا.

Tafseer Furaat Bin Ibrahim – Abdul Rahman Bin Muhammad Al Alawy transmitting from Ibn Abbas,

'Regarding Words of the Exalted: **And the day when it displays it, [91:3]**. He said, 'It means the Imams^{-asws} from us People^{-asws} of the Household. They^{-asws} will be ruling the earth at the end of time, so they^{-asws} would be filling it with justice and fairness'.¹⁹⁰

149- تَفْسِيرُ التَّعْمَانِيِّ، فِيمَا رَوَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَالَ: وَ أَمَّا الرَّذُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ يَوْمَ حَشْرٌ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يَكْدَبُ بِإِيَّاتِنَا فَهُمْ يُوَزَّعُونَ- أَيْ إِلَى الدُّنْيَا

Tafseer Al Numani –

'Among what is reported from Amir Al-Momineen^{-asws} having said: 'And as for the rebuttal upon the one who denies the Raj'at, it is the Word of Allah^{-azwj}: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]** – i.e., to the world.

فَأَمَّا مَعْنَى حَشْرِ الْآخِرَةِ فَقَوْلُهُ عَزَّ وَ جَلَ وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا-

As for the meaning of gathering of the Hereafter, are His^{-azwj} Words, Mighty and Majestic: **and We will Gather them, so We will not Leave anyone of them [18:47]**.

وَ قَوْلُهُ سُبْحَانَهُ وَ حَرَامُ عَلَى قَرِبَةِ أَهْلَكْنَاهَا أَهْمَنْ لَا يَرْجِعُونَ فِي الرَّجْعَةِ فَأَمَّا فِي الْقِيَامَةِ فَهُمْ يَرْجِعُونَ

And Words of the Glorious: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]** – during the Raj'at. As for regarding the Qiyamah, so they will be returning.

وَ مِثْلُ قَوْلِهِ تَعَالَى وَ إِذَا أَخَذَ اللَّهُ مِيشَاقَ النَّبِيِّنَ لَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتَؤْمِنُنَّ بِهِ وَ لَتَنْتَصِرُنَّهُ- وَ هَذَا لَا يَكُونُ إِلَّا فِي الرَّجْعَةِ

And like Words of the Exalted: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him". [3:81]**. And this cannot happen except during the Raj'at.

¹⁸⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 147

¹⁹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 148

وَ مِثْلُ مَا حَاطَبَ اللَّهُ بِهِ الْأَئِمَّةُ وَ وَعَدُوهُمْ مِنَ النَّصْرِ وَ الْإِنْقَامَ مِنْ أَعْدَائِهِمْ فَقَالَ سُبْحَانَهُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئًا وَ هَذَا إِنَّمَا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

And similar to it is what Allah^{-azwj} has Addressed the Imams^{-asws} with and Promised them of the Help and the revenge from their^{-asws} enemies. The Glorious Said: **Allah Promises those of you who believe and do righteous deeds** – up to His^{-azwj} Words: **and do not associate anything with Me! [24:55]**, and this rather would happen when they return to the world.

وَ مِثْلُ قَوْلِهِ تَعَالَى وَ تُرِيدُ أَنْ تَمَّنَ عَلَى الَّذِينَ اسْتَضْعَفُوا فِي الْأَرْضِ وَ تَجْعَلُهُمْ أَئِمَّةً وَ تَجْعَلُهُمُ الْوَارِثِينَ

And like Words of the Exalted: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**.

وَ قَوْلِهِ سُبْحَانَهُ إِنَّ الَّذِي قَرَضَ عَلَيْكُمُ الْقُرْآنَ لَرَادُكُ إِلَى مَعَادٍ أَيْنِ رَجْمَعَةِ الدُّنْيَا

And Words of the Glorious: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]** – i.e., return to the world.

وَ مِثْلُ قَوْلِهِ أَمَّمَ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِيَارِهِمْ وَ هُمُ الْوُفُّ حَذَرَ الْمُؤْتَمِ فَقَالَ لَهُمُ اللَّهُ مُؤْتَوْا مُمَّ أَحْيَاهُمْ

And like His^{-azwj} Words: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243]**.

وَ قَوْلُهُ عَزَّ وَ جَلَ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَرَدَهُمُ اللَّهُ تَعَالَى بَعْدَ الْمُؤْتَمِ إِلَى الدُّنْيَا وَ شَرَبُوا وَ نَكَحُوا وَ مِثْلُهُ حَبْرُ الْغَزِيرِ.

And Words of the Mighty and Majestic: **And Musa chose seventy men of his community for Our Appointment. [7:155]**. Allah^{-azwj} the Exalted Returned them to the world after the death and they drank and married. And similar to it is the Hadith of Uzeyr^{-as}¹⁹¹.

150- ير، بصائر الدرجات عبد الله بن محمد عن إبراهيم بن محمد التقي عن بعض من رفعه إلى أبي عبد الله ع قال: قال أمير المؤمنين إلى أصحاب العصا و الميسى الخنزير.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy, from someone who raised it to,

‘Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} am owner of the staff (of Musa^{-as}) and the branding iron’.¹⁹²

151- ير، بصائر الدرجات أحمد بن محمد و عبد الله بن عامر عن ابن سنان عن المنفظيل عن أبي عبد الله ع قال قال أمير المؤمنين أنا صاحب العصا و الميسى.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Al Mufazzal,

¹⁹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 149

¹⁹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 150

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} am owner of the staff (of Musa^{-as}) and the branding iron''.¹⁹³

152- ير، بصائر الدرجات أبا الفضل العلوي عن سعد بن عيسى عن أبيه عن شريك بن الحكم بن طهير عن إبراهيم بن عبد الله عن عبد الأعلى عن أبي وفاقي عن سلمان الفارسي عن أمير المؤمنين ع قال: أنا صاحب الميس و أنا القاوم الأكابر و أنا صاحب الكرات و ذولة الدول الحبر.

(The book) 'Basaair Al Darajaat' – Abu Al Fazl Al Alawy, from Sa'ad Bin Isa, from Ibrahim Bin Al Hakam Bin Zuhayr, from his father, from Shareek Bin Abdullaah, from Abdul A'ala, from Abu Waqas,

'From Salman Al-Farsi^{-ra}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} am owner of the branding iron, and I^{-asws} am the greatest differentiator, and I^{-asws} am master of the returns and government of the governments!' – the Hadith''.¹⁹⁴

153- قب، المناقب لابن شهرآشوب عن الباقي في شرح قول أمير المؤمنين ع على يديه تفوم الساعة قال يعني الرجعة قبل القيمة ينصر الله بي و يذرئي المؤمنين.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'From Al-Baqir^{-asws} regarding the commentary on the words of Amir Al-Momineen^{-asws}: 'Upon my^{-asws} hands the Hour would be established'. He^{-asws} said: 'It means the Raj'at before the Qiyamah. Allah^{-azwj} would be helped through me^{-asws} and my^{-asws} offspring, the Momineen''.¹⁹⁵

154- فس، تفسير القراء جعفر بن أبى عبد الله بن موسى عن ابن البطائى عن أبي بصير عن أبي عبد الله ع في قوله تعالى إِنَّمَا يَكْيِنُونَ كُيدًا قَالَ كَادُوا رَسُولُ اللَّهِ صَ وَ كَادُوا عَلَيْا عَ وَ كَادُوا فَاطِمَةَ عَ

Tafseer Al Qummi – Ja'far Bin Ahmd, from Ubeydullah Bin Musa, from Ibn Al Batain, from his father, from Abu Baseer,

'From Abu Abdullaah^{-asws} regarding Words of the Exalted: ***They plotted a plot [86:15]***. He^{-asws} said: 'They plotted against Rasool-Allah^{-saww}, and they plotted against Ali^{-asws}, and they plotted against Fatima^{-asws}.

فَقَالَ اللَّهُ يَا مُحَمَّدُ إِنَّمَا يَكْيِنُونَ كُيدًا وَ أَكْيِدُ كَيْدًا فَمَهِلُ الْكَافِرِينَ يَا مُحَمَّدُ أَمْهَلْهُمْ رُؤْيَاً لَوْ قَدْ بَعَثَ الْقَائِمُ عَ فَيَتَسَبَّبُمْ لِي مِنَ الْجَبَارِينَ وَ الطَّوَاغِيْتِ مِنْ فُرِیْشٍ وَ نَبِيْ أُمِيَّةَ وَ سَائِرِ النَّاسِ.

So Allah^{-azwj} Said: "O Muhammad^{-saww}! ***They plotted a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs***, - O Muhammad^{-saww} - ***resisting them gently for a while [86:17]***. If Al-Qaim^{-ajfi} is Sent, he^{-ajfi} will take revenge for Me^{-azwj} from the tyrants and the obligors, from Qureysh and from clan of Umayya, and rest of the people".¹⁹⁶

¹⁹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 151

¹⁹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 152

¹⁹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 153

¹⁹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 154

155- كنز جامع الفوائد وتأويل الآيات الظاهرة **مُحَمَّدُ بْنُ الْعَبَّاسِ** عَنْ عَلَيِّ بْنِ حُمَّادٍ عَنْ أَبِي جَيْلَةِ عَنْ الْخَلِّيِّ وَرَوَاهُ أَيْضًا عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَمْرَمَانَ بْنِ الْعَفْصَلِ عَنْ الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ فَإِمَّا دَعَاهُ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّلَهُمْ قَالَ فِي الرَّجُعَةِ

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Muhammad, from Abu Jameela, from Al Halby, and it is reported as well from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fazl Bin Al Abbas,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]***. He^{-asws} said: 'During the Raj'at'.

وَ لَا يَخَافُ عُقْبَاهَا قَالَ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا رَجَعَ.

And He does not fear its consequence [91:15] – he^{-asws} said: ‘He^{-azwj} does not Fear from similar to it when it return (repeated)’.¹⁹⁷

156- كنز جامع الفوائد و تأويل الآيات الظاهرة في تفسير أهل البيت ع قال حدثنا بعض أصحابنا عن محمد بن علي عن عمر بن عبد العزيز عن عبد الله بن تحيّي قال: قلْتُ لِأَبِي عَبْدِ اللَّهِ عَ قُولُهُ عَرَّ وَ جَلَ كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ قَالَ يَعْنِي مَرَّةً فِي الْكَرْبَلَةِ وَ مَرَّةً أُخْرَى يَوْمَ الْقَسْمَةِ.

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – In the interpretation of **People^{asws} of the Household**, he said, ‘It is narrated to us by one of our companions, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh who said,

'I said to Abu Abdullah^{-asws}, 'Words of the Mighty and Majestic: **No way! You will soon be knowing [102:3]** Then, **No way! You will soon be knowing [102:4]**. He^{-asws} said: 'It means once during the Rai'at and another time on the Day of Qiyamah''.¹⁹⁸

157- كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ مَرْفُوعًا بِالسُّنْنَةِ إِلَى مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِينَ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ الْقَاسِمِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ هَيْثَمٍ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِهِ عَزَّ وَجَلَ حَاشِيَةً أَبْصَارَهُمْ تَرْكِيَّتُهُمْ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ - قَالَ يَعْنِي يَوْمَ خُرُوجِ الْقَائِمِ عَ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported with an unbroken chain with the chain to Muhammad Bin Khalid, from Ibn Sama’at, from Abdullah Al Qasim, from Muhammad Bin Yahya, from Muyassir,

'From Abu Ja'far^{asws} regarding Words of the Mighty and Majestic: ***Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44].*** He^{asws} said: 'Meaning the day of emergence of Al-Qaim^{ajfj}',¹⁹⁹

¹⁵⁸- كش، رجال الكشي قال أحمد بن علي بن كلثوم كان حكماً عند الرجعة فأنكرها فتفوه أحدهم بـ: «لهم إنا نسألك ملائكة العرش».

(The book) 'Rijal' of Al Kashy – Ahmad Bin Ali Bin Kulsoum said,

¹⁹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfj. Ch 29 H 155

¹⁹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfi, Ch 29 H 156

¹⁹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{ajfi}, Ch 29 H 157

'It was so that whenever Ahkam Bin Bashar, whenever the Raj'at was mentioned in his presence, he disliked it. So we say he is one of the beliers'.²⁰⁰ (opinion)

159- كش، رجال الكشي أَحْمَدُ بْنُ عَلَيٰ الْقُعْدِيُّ عَنْ إِدْرِيسِ بْنِ أَبِي طَوْبٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّبِيعِ الْعَبْدِيِّ عَنْ رُزَّارَةَ عَنْ أَبِي جعفرٍ عَ قَالَ: حَاجِرٌ يَعْلَمُ قَوْلَ اللَّهِ عَرَّ وَ جَلَ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ.

(The book) 'Rijal' of Al Kashy – Ahmad Bin Ali Al Qummi, from Idrees Bin Ayoub, from Al-Husayn Bin Saeed, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Jabir knew the Words of Allah^{-azwj} Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**'.²⁰¹

160- كش، رجال الكشي يَهْكَدَالإِسْنَادَ عَنْ الحُسَيْنِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ رُزَّارَةَ قَالَ سَأَلْنَا أَبَا جَعْفَرٍ عَنْ أَخْدِيثِ تُرَوَّاهَا عَنْ حَاجِرٍ فَقُلْنَا مَا لَنَا وَ لِحَاجِرٍ فَقَالَ بَلَغَ مِنْ إِيمَانِ حَاجِرٍ أَنَّهُ كَانَ يَقْرَأُ هَذِهِ الْآيَةَ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ.

(The book) 'Rijal' of Al Kashy – By this chain, from Al-Husayn, from Hisham Bin Salim, from Muhammad Bin Muslim and Zurara who both said,

'We asked Abu Ja'far^{-asws} about Ahadith we are reporting from Jabir. We said, 'What have we to do with Jabir?' He^{-asws} said: 'It had reached from the Eman of Jabir that he was reciting this Verse: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**'.²⁰²

161- كِتَابُ صِفَاتِ الشِّيْعَةِ، لِلصَّدِيقِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْكُرْقَنِيِّ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَ قَالَ مَنْ أَقَرَّ بِسَبْعَةِ أَشْيَاءٍ فَهُوَ مُؤْمِنٌ وَ دَكَرَ مِنْهَا إِيمَانَ بِالرَّجْعَةِ.

The book 'Sifaat Al Shia' of Al Sadouq, from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, by his chain,

'From Al-Sadiq^{-asws} having said: 'One who acknowledged seven things, so he is a Momin', and he mentioned the belief in the Raj'at'.²⁰³

وَ رَوِيَ أَيْضًا فِيهِ عَنِ ابْنِ عَبْدُوسٍ عَنِ ابْنِ قُبَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضا عَ قَالَ: مَنْ أَقَرَّ بِتَوْحِيدِ اللَّهِ وَ سَاقَ الْكَلَامَ إِلَى أَنْ قَالَ وَ أَقَرَّ بِالرَّجْعَةِ وَ الْمُعْتَدِلَيْنَ وَ آمَنَ بِالْمَعْرَاجَ وَ الْمُسَاءَلَةِ فِي الْقُبْرِ وَ الْخُوضِ وَ الشَّفَاعَةِ وَ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ الصِّرَاطَ وَ الْمِيزَانَ وَ الْبَعْثَ وَ النُّشُورَ وَ الْجَزَاءِ وَ الْحِسَابِ فَهُوَ مُؤْمِنٌ حَقًّا وَ هُوَ مِنْ شِعْبَتِنَا أَهْلَ الْبَيْتِ.

And it is reported as well in it, from Ibn Ubdoos, from Ibn Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws} having said: 'One who acknowledged with the Oneness of Allah^{-azwj}' – and he^{-asws} continued the speech up to he^{-asws} said: 'And acknowledged with the Raj'at, and the two Mut'ahs, and believes in the Mi'rah (ascension), and the questioning in the grave, and

²⁰⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 158

²⁰¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 159

²⁰² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 160

²⁰³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 161 a

the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Gathering, and the Rewards, and the Reckoning, so he would be a true Momin, and he would be from our^{-asws} Shias, People^{-asws} of the Household".²⁰⁴

²⁰⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 161 b

APPENDIX

اعلم يا أخي إني لا أظنك ترتاب بعد ما مهدت وأوضحت لك في القول بالرجعة التي أجمعـت الشيعة عليها في جميع الأعصار و اشتهرت بينهم كالشمس في رابعة النهار حتى نظموها في أشعارهم و احتجوا بها على المخالفين في جميع أمصارهم و شعـع المخالفون عليهم في ذلك و أثبـتوه في كتبـهم و أسفارـهم.

Know, O my brother, I don't think you should hesitate after what has been paved and clarified for you in the words regarding the Raj'at which the Shias are united upon it in entirety of the times and it is well-known between them like the sun in the middle of the day, to the extent that they are organising it in their poems and they are arguing with it against the opponents in entirety of their cities, and the censuring of the opponents against them regarding that, and their affirming it in their books and their literary works.

منهم الرازي و النيسابوري و غيرهما و قد مر كلام ابن أبي الحميد حيث أوضح مذهب الإمامية في ذلك و لو لا مخافة التطويل من غير طائل لأوردت كثيرا من كلماتهم في ذلك.

From them is Al-Razi, and Al Neshapuri and others, and the speech of Ibn Abi Al Hadeed has passed where he clarified the doctrine of the Imamites regarding that, and had it not been the fear of useless prolongation, I would have referred to many of their speeches regarding that.

قال ابن أبي الحميد في شرح قوله عليه السلام «فيغريه الله بنـي أمـيـة حـتـى يجعلـهم حـطـاما»: إن قـيلـ: من هـذا الرـجـل المـوـعـود؟ قـيلـ أـمـا الإـمامـيـة فـيـرـعـونـ أـنـهـ اـمـامـهـمـ الثـانـيـ عـشـرـ وـ آنـهـ اـبـنـ أـمـةـ نـرـجـسـ، وـ آنـمـاـ أـصـاحـبـنـاـ فـيـرـعـونـ آنـهـ فـاطـمـيـ يـوـلدـ فـيـ مـسـتـقـلـ الزـمـانـ لـامـ وـلـدـ، وـ لـيـسـ بـمـوـجـودـ الـآنـ.

Ibn Abi Al Hadeed said in commentary of his^{-asws} words: 'Allah^{-azwj} would Destroy the clan of Umayya until He^{-azwj} Makes them as debris', 'If it is said, 'Who is this promised man?' It would be said, 'As for the Imamites, they are claiming that he^{-ajji} is their Imam^{-ajji}, the twelfth, and he^{-ajji} is a son^{-ajji} of a maid, her^{-as} name is 'Narjis'. And as for our companions (Mu'tazilites), they are claiming that he is a Fatimid to be born in the future times for a mother of children (maid) and he doesn't exist now.

فـانـ قـيلـ: فـمـنـ يـكـونـ مـنـ بـنـيـ أـمـيـةـ فـيـ ذـلـكـ الـوقـتـ مـوـجـداـ حـتـىـ يـقـولـ عـلـيـهـ السـلـامـ فـيـ أـمـرـهـمـ مـاـ قـالـ مـاـ اـنـقـامـ هـذـاـ الرـجـلـ مـنـهـمـ؟

If it is said, 'So who would be existing from the clan of Umayya during that time until he^{-asws}, may the greetings be upon him^{-asws}, said regarding their affairs what he^{-asws} said, from the revenge taken by this man from them?'

قـيلـ أـمـاـ الإـمامـيـةـ، فـيـقـولـونـ بـالـرـجـعـةـ، وـ يـزـعـمـونـ آنـهـ سـيـعـادـ قـوـمـ بـأـعـيـانـهـمـ مـنـ بـنـيـ أـمـيـةـ وـ غـيرـهـ إـذـاـ ظـهـرـ اـمـامـهـمـ الـمـنـتـظـرـ، وـ آنـهـ يـقـطـعـ أـيـديـ أـقـوـامـ وـ أـرـجـلـهـمـ، وـ يـسـمـلـ عـيـونـ بـعـضـهـمـ، وـ يـصـلـبـ قـوـمـآـخـرـينـ، وـ يـنـتـقـمـ مـنـ أـعـدـاءـ آلـ مـحـمـدـ عـلـيـهـمـ السـلـامـ الـمـتـقـدـمـينـ وـ الـمـتـاـخـرـينـ، الـكـلـامـ. رـاجـعـ جـ 51 صـ 121. مـنـ طـبـعـتـناـ هـذـهـ.

It is said, as for the Imamites, they are saying (believing) in the Raj'at, and they are claiming that a group will be returning exactly from the clan of Umayya and others when their awaited Imam^{-ajji} appears, and he^{-ajji} will cut off the hand of the people and their legs, and blind the other of some of them, and crucify another people, and avenge from the enemies of

Progeny^{-asws} of Muhammad^{-saww}, upon them^{-asws} be the greetings, the preceding ones and the delayed ones'. The speech – refer to V 51 P 121 of this print of ours.

و كيف يشك مؤمن بحقيقة الأئمة الأطهار ع فيما تواتر عنهم في قرب من مائة حديث صريح رواها نيف وأربعون من الثقات العظام و العلماء الأعلام في أزيد من خمسين من مؤلفاتهم كثافة الإسلام الكليني و الصدوق محمد بن بابويه و الشيخ أبي جعفر الطوسي و السيد المرتضى و النجاشي و الكشي و العياشي

And how can a Momin doubt in the reality of the Pure Imams^{-asws} in what has recurred from them^{-asws} in nearly two hundred Ahadith explicitly reported by more than forty from the mighty trusted ones, and the scholars of the world in more than fifty of their compilations, like the trusted one of Al-Islam Kulayni, and Al Sadouq Muhammad Bin Babuwayh, and the Sheikh Abu Ja'far Al Tusi, and the Seyyid Al Murtaza, and Al Najashi, and Al Kashy, and Al Ayyashi;

و علي بن إبراهيم و سليم الملالي و الشيخ المفید و الكراجکي و النعماني و الصفار و سعد بن عبد الله و ابن قولويه و علي بن عبد الحميد و السيد علي بن طاوس و ولده صاحب كتاب زوائد الفوائد و محمد بن علي بن إبراهيم و فرات بن إبراهيم و مؤلف كتاب التنزيل و التحریف و أبي الفضل الطبرسی

And Ali Bin Ibrahim, and Suleym Al Hilali, and the Sheikh Al Mufeed, and Al Karajaky, and Al Numany, and Al Saffar, and Sa'ad Bin Abdullah, and Ibn Qawlawiya, and Ali Bin Abdul Hameed, and the Seyyid Ali Bin Tawoos, and his son author of the book 'Zawaaid Al Fawaid', and Muhammad Bin Ali Bin Ibrahim, and Furaat Bin Ibrahim, and compiler of the book 'Al Tanzeel Wa Al Tahreef (Ibn Sayyari), and Abu Al Fazl Al Tabrasi;

و إبراهيم بن محمد التقفي و محمد بن العباس بن مروان و البرقي و ابن شهرآشوب و الحسن بن سليمان و القطب الرواندي و العالمة الخلی و السيد بهاء الدين علي بن عبد الكريم و أحمد بن داود بن سعيد و الحسن بن علي بن أبي حمزة و الفضل بن شاذان و الشيخ الشهید محمد بن مکی و الحسين بن حمدان و الحسن بن محمد بن جمهور العمی مؤلف كتاب الواحدة

And Ibrahim Bin Muhammad Al Saqafi, and Muhammad Bin Al Abbas Bin Marwan, and Al Barqi, and Ibn Shehr Ashub, and Al Hassan Bin Suleyman, and Al Qutub Al Rawandy, and Al Alama Al Hilli, and the Seyyid Baha Al Deen Ali Bin Abdul Kareem, and Ahmad Bin Dawws Bin Saeed, and Al Hassan Bin Ali Bin Abu Hamza, and Al Fazl Bin Shazan, and the Sheikh Al Shaheed Muhammad Bin Makky, and Al-Husayn Bin Hamdan, and Al Hassan Bin Muhammad Bin Jamhour the blind, compiler of the book 'Al Wahida';

و الحسن بن محبوب و جعفر بن محمد بن مالك الكوفي و طهر بن عبد الله و شاذان بن جبرئيل و صاحب كتاب الفضائل و مؤلف كتاب العتیق و مؤلف كتاب الخطب و غيرهم من مؤلفي الكتب التي عندنا و لم نعرف مؤلفه على التعيین و لذا لم ننسب الأخبار إليهم و إن كان بعضها موجودا فيها.

Al Hassan Bin Mahboub, and Ja'far Bin Muhammad Bin Malik Al Kufy, and Tahr Bin Abdullah, and Shazan Bin Jibrail, and author of the book 'Al Fazail', and compiler of the book 'Al Ateeq', and compiler of the book 'Al Khatab', and others from the compilers of the books which are in our possession and we do not know its compiler upon the designation and for that we are not attributing the Ahadith to them, and even though part of it exists in these.

و إذا لم يكن مثل هذا متواترا ففي أي شيء يمكن دعوى التواتر مع ما روتته كافة الشيعة خلفا عن سلف.

And when the likes of this does not constitute ‘recurring’ then regarding which thing would it be possible to claim recurrence, along with what is reported by all the Shias, posterity from the ancestors?

و ظني أن من يشك في أمثلها فهو شاك في أئمة الدين و لا يمكنه إظهار ذلك من بين المؤمنين فيحتال في تخريب الملة القوعة بإلقاء ما يتسرع إليه عقول المستضعفين و تشكيكات الملحدين **تُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُتَمِّنٌ نُورِهِ وَ لَوْ كَرِهُ الْكَافِرُونَ**

*And I think that the one who doubts the likes of them, so he is doubting in the Imams^{-asws} of the religion, and it is not possible for him to reveal that between the Momineen, so he deceives that in ruining the orthodox religion by casting what the intellects of the weak ones and the doubts of the atheists would hasten to, **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].***

ولنذكر لمزيد التشديد و التأكيد أسماء بعض من تعرض لتأسيس هذا المدعى و صنف فيه أو احتج على المتكبرين أو خاصم المخالفين سوى ما ظهر مما قدمنا في ضمن الأخبار و الله الموفق.

And let us mention for additional confirmation and emphasis, names of some of the ones who objected to the composing of this claimant and classified it, or argued against the deniers, or debated the opponents, besides what has appeared from our presentation in the inclusive Ahadith, and Allah^{-azwj} is the Harmoniser.

فمنهم أحمد بن داود بن سعيد الجرجاني قال الشيخ في الفهرست له كتاب المتعة و الرجعة.

From them is Ahmad Bin Dawood Bin Saeed Al Jarjani. The Sheikh said in ‘Al Fihrist’ of his in the book ‘Al Mut’ah Wa Al-Raj’at.

و منهم الحسن بن علي بن أبي حمزة البطائي و عد النجاشي من جملة كتبه كتاب الرجعة.

And from them is Al Hassan Bin Ali Bin Abu Hamza Al Batainy, and is counted by Al Najashy in all of his books, ‘Kitab Al-Raj’at’.

و منهم الفضل بن شاذان النيسابوري ذكر الشيخ في الفهرست و النجاشي أن له كتابا في إثبات الرجعة.

And from them is Al Fazl Bin Shazan Al Neshapuri. The Sheikh mentioned in ‘Al Fihrist’, and Al Najashy that there are books for him in proving the Raj’at.

و منهم الصدوق محمد بن علي بن بابويه فإنه عد النجاشي من كتبه كتاب الرجعة.

And from them is Al Sadouq Muhammad Bin Ali Bin Babuwayh, for he counted Al Najashy from his books, ‘Kitab Al-Raj’at’.

و منهم محمد بن مسعود العياشي ذكر الشيخ و النجاشي في الفهرست كتابه في الرجعة.

And from them is Muhammad Bin Masoud Al Ayyashi. The Sheikh mentioned and Al Najashy in ‘Al Fihrist’, his book regarding the Raj’at.

و منهم الحسن بن سليمان على ما رويانا عنه الأخبار.

And from them is Al Hassan Bin Suleyman, based upon the Ahadith what we reported from him.

و أما سائر الأصحاب فإنهم ذكروها فيما صنفوا في الغيبة ولم يفردوا لها رسالة وأكثر أصحاب الكتب من أصحابنا أفردوا كتاباً في الغيبة وقد عرفت سابقاً من روى ذلك من عظاماء الأصحاب وأكابر المحدثين الذين ليس في جلالتهم شك ولا ارتياب.

And as for rest of the companions, they are mentioned it among what they have authored regarding the occultation and they did not particularise a message for it, and most of the authors of the books from our companions, they have particularised books regarding the occultation, and it is known the preceding ones who reported that, from the mighty companions and great narrators, those one can neither doubt in their majesty nor be suspicious.

و قال العلامة رحمه الله في خلاصة الرجال في ترجمة ميسير بن عبد العزيز وقال العقيلي أثني عليه آل محمد و هو من يجاهد في الرجعة انتهى.

And the Allama, may Allah^{azwj} have Mercy on him, said in a summary of the men (narrators), in a translation of Maysar Bin Abdul Aziz, and Al Aqeeqy said, 'The Progeny^{asws} of Muhammad^{saww} praised him', and he was from the ones who struggled regarding the Raj'at – end.

أقول قيل المعنى أنه يرجع بعد موته مع القائم ع و يجاهد معه و الأظهر عندي أن المعنى أنه كان يجادل مع المخالفين و يحتاج عليهم في حقيقة الرجعة.

I (Majlisi) am saying, 'It is said that the meaning is that he would return after his death, along with Al-Qaim^{-ajfi} and fight alongside him^{-ajfi}, and the apparent with me is that the meaning is, he used to quarrel with the opponents and argue against them regarding the reality of the Raj'at.

و قال الشيخ أمين الدين الطبرسي في قوله تعالى و إذا وَقَعَ الْقُؤْلُ عَلَيْهِمْ أي وجب العذاب و الوعيد عليهم و قبل معناه إذا صاروا بحيث لا يفلح أحد منهم و لا أحد بسببيهم و قيل إذا غضب الله عليهم و قيل إذا نزل العذاب بهم عند اقتراب الساعة أَخْرَجْنَا لَهُمْ ذَائِيَّةً مِنَ الْأَرْضِ

*And the Sheikh Ameem Al Deen Al Tabarsy said regarding Words of the Exalted: **And when the Word occurs upon them, [27:82]** - i.e. the punishment and the threat are obligated upon them. And it is said its meaning is, when they come to where there is no success for any one of them, nor anyone by their means. And it is said, when the punishment befalls them at the approach of the Hour, **We will Bring out to them a walker from the earth to speak to them. [27:82].***

تخرج بين الصفا والمروة فتخبر المؤمن بأنه مؤمن والكافر بأنه كافر و عند ذلك يرتفع التكليف و لا تقبل التوبة و هو علم من أعلام الساعة و قيل لا يبقى مؤمن إلا مسحته و لا يبقى منافق إلا خطمته تخرج ليلة جمع و الناس يسيرون إلى مني عن ابن عمر.

It will emerge between Al-Safa and Al Marwa. It will inform the Momin that he is a Momin, and the Kafir that he is a Kafir, and during that the encumbrance would be raised and the repentance will no longer be Accepted, and it is a knowledge from the signs of the House. And it is said there will not remain any Momin except it would wipe him, nor will a hypocrite remain

except he would brand him. It would emerge on the night of Friday and the people would be travelling to Mina. From Ibn Umar.

وَرَوِيَ مُحَمَّدُ بْنُ كَعْبٍ الْفُرَطِيُّ قَالَ: سُئِلَ عَلَيْهِ صَلَوَاتُ الرَّحْمَنِ عَلَيْهِ أَعْلَمُ الْجَمَانِ عَنِ الدَّائِرَةِ فَقَالَ أَمَا وَاللَّهِ مَا لَهَا ذَيْتٌ وَإِنَّ لَهَا لِلْخَيْرَةِ وَفِي هَذَا إِشَارَةٌ إِلَى أَنَّهَا مِنَ الْأَنْسِ.

And it is reported by Muhammad Bin Ka'ab Al QuRazi who said, 'Ali^{asws}, may the Salawaat of the Beneficent be upon him^{asws}, was asked about the walker. He^{asws} said: 'But, by Allah^{azwj}! There is not tail for it, and that there is a beard for it'. And in this is an indication to the it would be from the humans'.

وَرَوِيَ عَنْ أَبْنَ عَبَّاسٍ أَنَّهَا دَابَّةٌ مِنْ دَوَابِ الْأَرْضِ لَهَا زَغْبٌ وَرِيشٌ وَلَهَا أَرْبَعَ قَوَافِمٍ.

And it is reported from Ibn Abbas, 'It is a walker from the animals of the earth. There is fluff for it and feathers and there are four legs for it'.

وَعَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صَلَوَاتُ الرَّحْمَنِ عَلَيْهِ أَعْلَمُ الْجَمَانِ قَالَ: دَائِرَةُ الْأَرْضِ طُولُهَا سِتُّونَ ذِرَاعاً لَا يُدْرِكُهَا طَالِبٌ وَلَا يَقُوْمُهَا هَارِبٌ فَتَسِيمُ الْمُؤْمِنِ بَيْنَ عَيْنَيْهِ فَتَكُثُرُ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ وَتَسِيمُ الْكَافِرِ بَيْنَ عَيْنَيْهِ فَتَكُثُرُ بَيْنَ عَيْنَيْهِ كَافِرٌ وَمَعْهَا عَصَنَا مُوسَى وَخَاتَمُ سَلَيْمانَ عَ فَتَخْلُو وَجْهُ الْمُؤْمِنِ بِالْعَصَنَا وَتَخْطِمُ أَنْفُ الْكَافِرِ بِالْخَاتَمِ حَتَّى يُقَالَ يَا مُؤْمِنٌ وَيَا كَافِرٌ.

And from Huzeyfa, from the Prophet^{saww} having said: 'Walker of the earth, its length is sixty cubits. Neither will a seeker come across it nor would a fleer escape it. It will brand the Momineen between his eyes, so it would be written between his eyes, 'Momin', and it would brand the Kafir between his eyes, so it would be written between his eyes, 'Kafir', and with it would be the staff of Musa^{as} and ring of Suleyman^{as}. It would clear the face of the Momin with the staff and seal the nose of the Kafir with the seal until it would be said, 'O Momin', and 'O Kafir'.

وَرَوِيَ عَنِ النَّبِيِّ صَلَوَاتُ الرَّحْمَنِ عَلَيْهِ أَعْلَمُ الْجَمَانِ ثَلَاثُ حَرْجَاتٍ مِنَ الدَّهْرِ فَتَخْرُجُ خَرْجَةً بِأَقْصَى الْمَدِينَةِ فَيَقْبَشُو دَكْرُهَا فِي الْبَادِيَةِ وَلَا يَدْخُلُ دَكْرُهَا الْقَرِيَّةَ بِعْنِيْ مَكَّةَ ثُمَّ تَمْكُثُ رَمَانًا طَوِيلًا

And it is reported from the Prophet^{saww}: 'For the walker, there will happen to be three emergences from the times. It shall come out emerging in the outskirts of Al-Medina. Its mention would spread in the valleys and its mention will not enter the town, meaning Makkah. Then it would remain for a long time.

ثُمَّ تَخْرُجُ خَرْجَةً أُخْرَى قَرِيبًا مِنْ مَكَّةَ فَيَقْبَشُو دَكْرُهَا فِي الْبَادِيَةِ وَيَدْخُلُ دَكْرُهَا الْقَرِيَّةَ بِعْنِيْ مَكَّةَ ثُمَّ صَارَ النَّاسُ يَوْمًا فِي أَعْظَمِ الْمَسَاجِدِ عَلَى اللَّهِ حُزْمَةً وَأَكْرَمُهَا عَلَى اللَّهِ يَعْنِي الْمَسَجِدِ الْحَرَامِ لَمْ تَرْغَمُهُمْ إِلَّا وَهِيَ فِي نَاحِيَةِ الْمَسَجِدِ تَدْنُوا وَتَرْغُو مَا بَيْنَ الرُّكْنَيْنِ الْأَسْوَدَيْنِ إِلَى نَابِ تَبَّى مَخْرُومٍ عَنْ بَيْنِ الْحَاجِرَيْنِ وَسَطِ مِنْ ذَلِكَ فَيَرْقَضُ النَّاسُ عَنْهَا وَتَبَثُّ لَهَا عِصَابَةٌ عَرَفُوا أَكْمَمُ لَهُنَّ يَعْجِزُوْهُمُ الْلَّهُ

Then it would come out with another emergence, nearby from Makkah. So, its mention would spread in the valleys and its mention would enter the town, meaning Makkah. Then one day the people will come to be in the Masjid of mighty sanctity to Allah^{azwj} and honour to Allah^{azwj}, meaning the Sacred Masjid. It would not scare them, and it would be in a corner of the Masjid, approaching and rambling what is between the black corner to the door of the clan of

Makhzum on the right, outside in the middle of that. The people will stay away from it and a party would be affirmed to it. They would recognise, they will never frustrate Allah^{-azwj}.

فَخَرَجَتْ عَلَيْهِمْ تَقْضُرُ رَأْسَهَا مِنَ الْثَّرَابِ فَمَرَأَتْهُمْ كَأَكَأَ الْكَوَافِرِ الْمُكَبِّرِ مُمَكِّنَةً وَلَتْ فِي الْأَرْضِ لَا يُنْرِكُهَا طَالِبٌ وَلَا يُعْجِزُهَا هَارِبٌ حَتَّى إِنَّ الرَّجُلَ يَئُومُ فَيَعْوَدُ مِنْهَا بِالصَّلَادَةِ فَتَأْتِيهِ مِنْ خَلْفِهِ فَتَقُولُ يَا فُلَانُ الآنَ ثَصَلَى

It will emerge to them shaking its head from the soil. It will pass by them. It shall flash from their faces until they leave it as if it is a shining star. Then it will turn in the earth. Neither will a seeker come across it nor will a fleer escape it, to the extent that the man would stand and seek refuge from it with the Salat. It would come to him from behind him and say, 'O so and so! Now you are praying Salat!'

فَيُقْبِلُ عَلَيْهَا بِوَجْهِهِ فَتَسْمِعُهُ فِي وَجْهِهِ فَيَسْجَاؤُ النَّاسُ فِي دِيَارِهِمْ وَيَصْنُطُهُبُونَ فِي أَسْفَارِهِمْ وَيَشْتَرِكُونَ فِي الْأَمْوَالِ يُعْرَفُ الْمُؤْمِنُ مِنَ الْكَافِرِ فَيَقَالُ لِلْمُؤْمِنِ يَا مُؤْمِنُ وَلِلْكَافِرِ يَا كَافِرِ.

He would turn to it by his face, and it would brand him in his face. It will be in the vicinity of the people in their houses, and accompany them in the journeys, and participate the wealth. The Momin would be recognised from the Kafir. It would be said to the Momin, 'O Momin', and to the Kafir, 'O Kafir'.

و روی عن وهب أنه قال وجهها وجه رجل و سائر خلقها خلق الطير و مثل ذلك لا يعرف إلا من النبوات الإلهية.

And it is reported from Wahab having said, 'Its face is the face of a man, and rest of its physique is the body of the bird, and the like of that cannot be recognise except from Divine Prophecies'.

و قوله **تُكَلِّمُهُمْ** أي تكلمهم بما يسوؤهم و هو أئمهم يصيرون إلى النار بلسان يفهمونه و قيل تحدثهم بأن هذا مؤمن و هذا كافر و قيل بأن تقول لهم أنَّ النَّاسَ كَافُوا بِآيَاتِنَا لَا يُوقِنُونَ و هو الظاهر.

And His^{-azwj} Word: speak to them. [27:82] – i.e. it would speak to them with what would worsen them, and it is, they would be coming to the Fire with a language they understand. And it is said it would narrate to them that this is a Momin and this is a Kafir. And it is said that it would say to them: Surely, the people would not have had certainty in Our Signs [27:82], and it is apparent.

و يوم تُخْسِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُرَوْعُونَ أي يدفعون و قيل يحبس أولهم على آخرهم.

And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83], i.e. pushed away. And it is said, their first ones would be withheld to their last ones.

و استدل بهذه الآية على صحة الرجعة من ذهب إلى ذلك من الإمامية بأن قال دخول من في الكلام يوجب التبعيض فدل ذلك على أن اليوم المشار إليه يحشر فيه قوم دون قوم و ليس ذلك صفة يوم القيمة الذي يقول فيه سبحانه و حشرناكم فلم نغادر منهن أحداً

*And it can be evidenced with this Verse upon the correctness of the Raj'at. One from the Imamites who goes to that by saying the entry of the one in the talk obliges the differing. That evidence upon that the day indicated to, a people would be raised in it besides a people, and that isn't a description of the Day of Qiyamah regarding which the Glorious Says: **and We will Gather them, so We will not Leave anyone of them [18:47].***

و قد تظاهرت الأخبار عن أئمة المهدى من آل محمد عليه و ع بأن الله سيعيد عند قيام القائم قوما من تقدم موهم من أوليائه و شيعته ليغزوا بثواب نصره و معونته و ينهجوا بظهور دولته و يعيد أيضا قوما من أعدائه ليتقم منهم

And the Ahadith from the Imams^{-asws} of guidance from the Progeny^{-asws} of Muhammad-saww have demonstrated upon it and that Allah^{-azwj} will be Returning a people during the rising of Al-Qaim^{-ajff}, from the ones whose death would have preceded, from his^{-ajff} friends and his^{-ajff} Shias, for them to be succeeding with the Rewards of helping him^{-ajff}, and supporting him^{-ajff}, and rejoicing at the appearance of their^{-asws} government, and there shall return as well, a people from his^{-ajff} enemies for them to be avenging from them.

و ينالوا بعض ما يستحقونه من العذاب في القتل على أيدي شيعته و ليتلو بالذل و الخزي بما يشاهدون من علو كلمته. و لا يمتنع عاقل أن هذا مقدور لله تعالى غير مستحيل في نفسه و قد فعل الله ذلك في الأمم الخالية و نطق القرآن بذلك في عدة مواضع مثل قصة عزير و غيره على ما فسرناه في موضوعه

And they would face part of what they would be deserving from the punishment regarding the killing, upon the hands of his^{-ajff} Shias, and they would be involved with the humiliation and the disgrace due to what they would be witnessing from the loftiness of his^{-ajff} word. And no sane person would think within himself that this is not possible in the Determinations of Allah^{-azwj} the Exalted, and Allah^{-azwj} has already Done that in the previous communities and the Quran has Spoken with that in a number of places, like the story of Uzeyr^{-as} and others upon what we have interpreted in its place.

و صَرَخَ عَنِ النَّبِيِّ صَفْوَلَهُ سَيْكُونُ فِي أُمَّتِي كُلُّ مَا كَانَ فِي بَنِي إِسْرَائِيلَ حَدُّو النَّعْلَ بِالنَّعْلِ وَ الْقَدْدَةُ بِالْقَدْدَةِ حَتَّى لَوْ أَنَّ أَخْدَهُمْ دَخْلَ جُحْرٍ ضَبَطَ لَدَخْلُشُمْوَهُ.

And it is proven correct from the Prophet^{-saww} in his^{-saww} words: 'There shall be happening in my^{-saww} community all what had happened in the children of Israel, step of the slipper with the slipper, and the arrow with the arrow, until if one of them had entered the hole of a lizard, you will be entering it (as well)!'

عَلَى أَنَّ جَمَاعَةً مِنَ الْعُلَمَاءِ تَأْوِلُوا مَا وَرَدَ مِنَ الْأَخْبَارِ فِي الرَّجُعَةِ عَلَى رُجُوعِ الدَّوْلَةِ وَ الْأُمُّرِ وَ النَّهْيِ دُونَ رُجُوعِ الْأَشْخَاصِ لِمَا ظَنُوا أَنَّ الرَّجُعَةَ تُنَافِي التَّكْلِيفَ

It is based upon that a group of the scholars are interpreting what has been referred from the Ahadith regarding the Raj'at, upon the returning of the government, and the orders and the prohibitions, besides the return of the personalities due to their thinking that the Raj'at negates the encumbrance.

وَ لَيْسَ كَذَلِكَ لِأَنَّهُ لَيْسَ فِيهَا مَا يُلْجِئُ إِلَى فَعْلِ الْوَاجِبِ وَ الْإِمْتِنَاعِ مِنَ الْفَيْجِ وَ التَّكْلِيفِ بِصِرْخٍ مَعَهَا كَمَا يَصِرُخُ مَعَ ظُهُورِ الْمُعْجَزَاتِ الْبَاهِرَةِ وَ الْآيَاتِ الْقَاهِرَةِ كَفْلِقِ الْبَحْرِ وَ قَلْبِ الْعَصَمَةِ تَعْبَدَنَا وَ مَا أَشْبَهَ ذَلِكَ وَ لِأَنَّ الرَّجُعَةَ لَمْ يَتَبَثِّ بِظَوَاهِرِ الْأَخْبَارِ الْمُتَنَوِّلَةِ فَيَتَطَرَّقُ التَّأْوِيلُ عَيْنَهَا وَ إِنَّمَا الْمُعَوَّلُ فِي ذَلِكَ عَلَى إِجْمَاعِ الشِّيَعَةِ الْإِمَامَيَّةِ وَ إِنْ كَانَتِ الْأَخْبَارُ تَعْضُدُهُ وَ تُؤْيِدُهُ اسْتَهْنَاهُ

And it isn't like that, because there isn't in it what one could resort to doing the obligatory, and the refusal from the ugly deeds, and the encumbrment is proven correct with it just as it is proven correct with the appearance of the dazzling miracles and the subduing signs, like splitting the sea, and turning the staff into a serpent and whatever resembles that, and because the Raj'at is not proven with apparent Ahadith transmitted so the interpretation upon it comes into play, and rather interpreted in that is based upon consensus of the Shia Imamites, and even though the Ahadith are contradictory and supportive' – end.

أقول استدلل الشيخ في تفسيره التبيان أيضاً على مذهب القائلين بالرجعة وإنما ذكرنا هذا الكلام بطوله لكثرته فوائد و يعلم أقوال المحالفين في الدابة وأنه يظهر من أخبارهم أيضاً أن الدابة تكون صاحب العصا والميسّم وقد رروا ذلك في جميع كتبهم و لعلم المراد مما استفيض عن أمير المؤمنين ع أنه ذكر في المواطن الكثيرة أنا صاحب العصا والميسّم.

I (Majlisi) am saying, 'The Sheikh has evidenced as well in his Tafseer 'Al Tibyan' upon the doctrine of the ones believing in the Raj'at, and rather we are mentioning this speech in its length due to the many of its benefits, and to now the words (beliefs) of the opponents regarding the walker, and it is apparent from their Ahadith as well that the walker would be owner of the staff (of Musa^{-as}), and the branding iron, and they have reported it in entirety of their books, and for one to know the intent from that from what is ample from Amir Al-Momineen^{-asws} having mentioned in many places: 'I^{-asws} am owner of the staff (of Musa^{-as}) and the branding iron'.

و روی الزمخشري في الكشاف أنها تخرج من الصفا و معها عصا موسى و خاتم سليمان فتضرب المؤمن في مسجده أو فيما بين عينيه بعضاً موسى فتنكت نكتة بيضاء فتفسدو تلك النكتة في وجهه حتى يضيء لها وجهه كأنه كوكب دري و تكتب بين عينيه مؤمن و تنكت الكافر بالحاتم في أنفه فتفسدو النكتة حتى يسود لها وجهه و تكتب بين عينيه كافر.

And it is reported by Al Zamakhshari in 'Al Kashaf' that it (walker) would emerge from Al-Safa and with it would be the staff of Musa^{-as} and ring of Suleyman^{-as}. It will strike the Momin in his Masjid or in what is between his eyes with the staff of Musa^{-as}, it would imprint a white spoke. That white spot would spread in his face until his face is illuminated by it as if it was a shining star, and write between his eyes, 'Momin', and imprint the Kafir by the ring in his nose, so the spot would spread until his face is blackened by it, and write in between his eyes, 'Kafir'.

ثم قال و قرئ تكلمهم من الكلم و هو الجرح و المراد به الوسم بالعصا و الحاتم و يجوز أن يستدل بالتخفيض على أن المراد بالتكليم التجريح انتهى.

Then he said, 'And it would read their speech from the speeches, and it is the injury, and the intended with it is the branding with the staff and the ring, and it is allowed that it would evidence with the lightening upon, that the intent with the speaking is the defamation' – end.

و قال الصدوق رحمة الله في رسالة العقائد اعتقادنا في الرجعة أنها حق و قد قال الله عز و جل **أَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمُ الْأَلْوَفُ حَذَرَ**
الْمَوْتَ فَقَالَ لَهُمْ اللَّهُ مُؤْمِنُوْا ثُمَّ أَخْيَاهُمْ

And Al Sadouq, may Allah^{-azwj} have Mercy on him, said in 'Risalat Al Aqaid', 'Our belief regarding the Raj'at is that it is true, and Allah^{-azwj} Mighty and Majestic has Said: Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].

كان هؤلاء سبعين ألف بيت و كان يقع فيهم الطاعون كل سنة فيخرج الأغنياء لقوتهم و يبقى الفقراء لضعفهم فيقل الطاعون في الذين يخرجون و يكثر في الذين يقيمون فيقول الذين يقيمون لو خرجنا لما أصابنا الطاعون و يقول الذين خرجنوا لو أقمنا لأصابنا كما أصابهم.

They were seventy thousand household, and the plague used to occur among them every year. So the rich ones would go out due to their (financial) strength, and the poor ones would remain due to their weakness. Thus the plague was little among the ones who had gone out and was a lot among the one who had stayed. So the ones who stayed, said, 'If only we had gone out, the plague would not have afflicted us'. And the ones who had gone out, said, 'If we had stayed, it would have afflicted us just as it has afflicted them'.

فأجعوا على أن يخرجوا جميعا من ديارهم إذا كان وقت الطاعون فخرجوا بأجمعهم فنزلوا على شط البحر فلما وضعوا رحالتهم ناداهم الله موتوا فماتوا جميعا فكنتهم المارة عن الطريق فيقوا بذلك ما شاء الله تعالى.

They united upon that they would all be going out altogether from their houses. When it was the time of the plague, they all went out and descended at the coast of a sea. When they had placed down their luggage, Allah^{-azwj} Called out to them: "Die!" They all died. The pedestrians swept them away from the road. They remained with that for as long as Allah^{-azwj} the Exalted so Desired.

ثم مر بكم النبي من أنبياءبني إسرائيل يقال له أرميا فقال لو شئت يا رب لأحييهم فيعمروا بلادك و يلدوا عبادك و عبدوك مع من يعبدك

Then someone from the Prophets^{-as} of the children of Israel called Irmiah^{-as} passed by them. He^{-as} said: 'If You^{-azwj} so Desire, O Lord^{-azwj}, You^{-azwj} could Revive them, so they would build Your^{-azwj} city and give birth to Your^{-azwj} servants and worship You^{-azwj} along with the ones worshipping You^{-azwj}'.

فأوحى الله تعالى إليه أفتح لك نعم فأحييهم الله له و بعثهم معه فهؤلاء ماتوا و رجعوا إلى الدنيا ثم ماتوا بآجالهم.

Allah^{-azwj} the Exalted Revealed to him^{-as}: 'Would you love it if I^{-azwj} were to Revive them for you^{-as}?' He^{-as} said: 'Yes'. So Allah^{-azwj} Revived them for him^{-as} and Resurrected them with him^{-as}. They had died and they returned to the world, then they died with their terms.

و قال الله عز و جل أَوْ كَالَّذِي مَرَّ عَلَى فَرِيزَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنِّي يُمْكِنُ هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَإِمَائَةً اللَّهُ مَائَةً عَامٍ ثُمَّ بَعْدَهُ قَالَ كُمْ لَيْسَتْ قَالَ لَيْسَتْ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَيْسَتْ مِائَةً عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَسْتَئِنْ وَ انْظُرْ إِلَى حِمَارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انْظُرْ إِلَى الْعِظَامِ كَيْفَ تُنْشِرُهَا ثُمَّ تَكُسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah^{-azwj} Mighty and Majestic Said: Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' So, Allah Caused him to die for a hundred years, then Resurrected him. He said: "How long did you tarry?" He said: 'I tarried for a day, or a part of a day'. He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh". So when it was clear to him, he said: 'I know that Allah is Able over all things'. [2:259].

فهذا مات مائة سنة و رجع إلى الدنيا و بقي فيها ثم مات بأجله و هو عزيز

So this one died for a hundred years and returned to the world and remained in it, then he^{-as} died with his^{-as} term, and he^{-as} is Uzeyr^{-as}.

و قال الله تعالى في قصة المختارين من قوم موسى مليقات ربه ثم يعشاؤكم منْ تَعْدِ مَوْتَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ذلك لما سمعوا كلام الله قالوا لا نصدق حَتَّى نَرَى
الله جَبَّهَةً فَأَخْدُمُهُم الصَّاعِدَةَ بِظُلْمِهِم فَمَا تَرَوْنَا

And Allah^{-azwj} the Exalted Said in the story of the chosen ones from the people of Musa^{-as} to an appointment of his^{-as} Lord^{-azwj}. Then We Resurrected you from after your death that you may be grateful [2:56]. That is due to what they had heard from the Speech of Allah^{-azwj}. They said, 'We will not ratify until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55], due to their injustices. So they died.

فقال موسى ع يا رب ما أقول ببني إسرائيل إذا رجعت إليهم فأحياهم الله له فرجعوا إلى الدنيا فأكلوا و شربوا و نكحوا النساء و ولد لهم الأولاد ثم ماتوا بآجالهم.

Musa^{-as} said: 'O Lord^{-azwj}! What shall I^{-as} be saying to the children of Israel when I^{-as} return to them?' So Allah^{-azwj} Revived them for him^{-as}. They returned to the world, ate, and drank, and they married the women and children were born for them. Then they died with their terms.

و قال الله عز و جل ليعيسى ع و إذ تحب الموتى بإذني و جميع الموتى الذين أحياهم عيسى ع بإذن الله رجعوا إلى الدنيا و بقوا فيها ثم ماتوا بآجالهم.

And Allah^{-azwj} Mighty and Majestic Said to Isa^{-as}: "And when you^{-as} revived the dead by My^{-azwj} Permission!", and entirety of the dead, the ones whom Isa^{-as} had revived by the Permission of Allah^{-azwj}, had returned to the world and remained in it, then they died with their terms.

و أصحاب الكهف لَيَتُوْرُونَ فِي كَهْفِهِمْ ثَلَاثَ مِائَةً سِنِينَ وَ ازْدَادُوا تِسْعًا ثم بعثهم الله فرجعوا إلى الدنيا ليسألوها بينهم و قصتهم معروفة

And companions of the cave, And they remained in their cave for three hundred years and an increase of nine [18:25]. Then Allah^{-azwj} Resurrected them, so they returned to the world, and they asked between them, and their story is famous.

فإن قال قائل إن الله عز و جل قال و تَحْسِبُهُمْ أَيْقَاظًا و هُمْ رُؤُوفٌ قيل له فإنهم كانوا موتى وقد قال الله عز و جل قالوا يا وَيَلَّا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هذا ما وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ و إن قالوا كذلك فإنهم كانوا موتى و مثل هذا كثير.

If a speaker were to say, 'Allah^{-azwj} Mighty and Majestic Said: And you would reckon them as awake, and they are asleep, [18:18], it would be said, 'They were dead, and Allah^{-azwj} Mighty and Majestic Said: They would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52]'. And if they were to say like that, then they were dead, and similar to this is a lot.

إن الرجعة كانت في الأمم السالفة

The Raj'at has happened in the previous communities: -

وَ قَالَ النَّبِيُّ صَ يَكُونُ فِي هَذِهِ الْأُمَّةِ مِثْلُ مَا يَكُونُ فِي الْأُمَّمِ السَّالِفَةِ حَذَّرَ النَّعْلُ بِالنَّعْلِ وَ الْقَدْدَةُ بِالْقَدْدَةِ.

And the Prophet^{saww} said: 'It shall be happening in this community similar to what has happened in the previous communities, step of the slipper with the slipper and the arrow with the arrow'.

فَيَجِبُ عَلَى هَذَا الْأَصْلِ أَنْ يَكُونَ فِي هَذِهِ الْأُمَّةِ رَجْعَةً وَ قَدْ نَقَلَ مُخَالِفُونَا أَنَّ إِذَا خَرَجَ الْمَهْدِيُّ نَزَلَ عِيسَى ابْنُ مُرْيَمَ فَصَلَّى خَلْفَهُ.

So it obligates, based upon this origin, that Raj'at would happen in this community, and our opponents have transmitted, 'When Al-Mahdi^{-ajji} emerges, Isa Bin Maryam^{-as} would descend and pray Salat behind him^{-ajji}'.

وَ نَزْولُهُ إِلَى الْأَرْضِ رَجْوَعَهُ إِلَى الدُّنْيَا بَعْدَ مَوْتِهِ لَأَنَّ اللَّهَ تَعَالَى قَالَ إِنِّي مُتَوَفِّيَكُمْ وَ رَافِعُكُمْ إِلَيَّ وَ قَالَ عَزْ وَ جَلْ وَ حَسْرَنَاهُمْ فَإِنَّمَا نُغَاذِرُ مِنْهُمْ أَحَدًا وَ قَالَ عَزْ وَ جَلْ وَ يَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يُكَذِّبُ بِآيَاتِنَا فَالْيَوْمُ الَّذِي يَخْشَرُ فِيهِ الْجَمِيعُ غَيْرُ الْيَوْمِ الَّذِي يَخْشَرُ فِيهِ فَوْجٌ.

And his^{-as} descend to the earth is his^{-as} return to the world after his^{-as} death, because Allah^{-azwj} the Exalted Said: I shall Take you and Raise you to [3:55]. And the Mighty and Majestic Said: and We will Gather them, so We will not Leave anyone of them [18:47]. And the Mighty and Majestic Said: And on the Day We will Gather batches from every community, from the ones who belied Our Signs, [27:83]. So the Day in which everyone will be Gathered is other than the day in which batches would be Gathered.

وَ قَالَ اللَّهُ عَزْ وَ جَلْ وَ أَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ لَا يَبْعُثُ اللَّهُ مِنْ مَوْتٍ بَلِي وَعْدًا عَلَيْهِ حَتَّى وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْنِي فِي الرَّجْعَةِ وَ ذَلِكَ أَنَّهُ يَقُولُ لِيَسِينَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَ التَّبَيِّنُ يَكُونُ فِي الدُّنْيَا لَا فِي الْآخِرَةِ وَ سَاجَدَ فِي الرَّجْعَةِ كَتَابًا أَبْيَنَ فِيهَا كِيفِيهَا وَ الدَّلَالَةُ عَلَى صَحَّةِ كُونِهَا إِنْ شَاءَ اللَّهُ.

And Allah^{-azwj} Mighty and Majestic Said: And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38] – it means during the Raj'at, and that is because He^{-azwj} Said: In order to Clarify to them which they are differing in [16:39], and to clarify that it would be happening in the world nor in the Hereafter, and I (Majlisi) shall extract regarding the Raj'at a book in which its state would be manifested, and the evidence upon the correctness of its being, if Allah^{-azwj} so Desires.

وَ القَوْلُ بِالتَّنَاسُخِ بَاطِلٌ وَ مَنْ دَانَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ لَأَنَّ فِي التَّنَاسُخِ إِبْطَالُ الْجَنَّةِ وَ النَّارِ.

And the word with the reincarnation is false, and the one who makes it a religion with the reincarnation, he is a Kafir because the reincarnation invalidates the Paradise and the Fire.

وَ قَالَ الشَّيْخُ الْمَفِيدُ فِي أَجْوَبَةِ الْمَسَائِلِ الْعَكْرِيَّةِ حِينَ سُئِلَ عَنْ قَوْلِهِ تَعَالَى إِنَّا لَنَصْرُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ أَجَابَ بِوَجْهِهِ فَقَالَ وَ قَدْ قَالَ إِلَمَامِيَّةُ إِنَّ اللَّهَ تَعَالَى يَنْجِزُ الْوَعْدَ بِالنَّصْرِ لِلأُولَيَاءِ قَبْلَ الْآخِرَةِ عَنْدَ قِيَامِ الْقَائِمِ وَ الْكَرْتَةِ الَّتِي وَعَدَ بِهَا الْمُؤْمِنِينَ فِي الْعَاقِبَةِ.

*And the Sheikh Al Mufeed said in answering the question of Al Akbariya when he was asked about Words of the Exalted: **Surely, We would Help Our Rasools and those who believe, in the life of the world [40:51]**, and answered with its aspect. He said, 'And the Imamites are saying that Allah^{-azwj} the Exalted will Fulfil the Promise with the Help for the friend before the Hereafter at the rising of Al-Qaim^{-ajff} and the return which He^{-azwj} has Promised the Momineen with it in the posterity.*

و روی قدس الله روحه في كتاب الفصول عن الحارث بن عبد الله الربعي أنه قال كنت جالسا في مجلس المنصور و هو بالجسر الأكبير و سوار القاضي عنده و السيد الحميري ينشده.

And he, may Allah^{-azwj} Sanctify his soul, said in the book 'Al Fusoul', from Al Haris Bin Abdullah Al Rabie having said, 'I was seated in a gathering of Al Mansour, and he was at the great archway and Sawaar the judge was with him, and the Seyyid Al Hlmeyri prosed it: -

آتاكم الملك للدنيا و للدين حتى يقاد إليكم صاحب الصين و صاحب الترك محبوس على هون	إن الإله الذي لا شيء يشبهه آتاكم الله ملكا لا زوال له و صاحب الهند مأخوذ برمته
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'The God whom nothing resembles Him^{-azwj} has Given you dominion of the world and of the religion. Allah^{-azwj} has Given you a kingdom having no decline for it, the extent He^{-azwj} Guide to it the master of China and master of India, taken in captivity, and master of the Turks imprisoned upon humiliation'.

حتى أتي على القصيدة و المنصور مسرور فقال سوار إن هذا و الله يا أمير المؤمنين يعطيك بلسانه ما ليس في قلبه و الله إن القوم الذين يدين بجهنم لغيركم و إنه لينطوي على عداوتكم

Until he came upon the poem, and Al Mansour was cheerful. Sawar said, 'By Allah^{-azwj}, O commander of the faithful! This one is giving you with his tongue what isn't in his heart. By Allah^{-azwj}! They are those people who are making it a religion with loving others, and he is folding upon your enmity!'

فقال السيد و الله إنه لكاذب و إنني في مدحتك لصادق و إنه حمله الحسد إذ رأك على هذه الحال و إن انقطاعي إليكم و مودتي لكم أهل البيت معرفتنا من أبي و إن هذا و قومه لأعداؤكم في الجاهلية و الإسلام و قد أنزل الله عز و جل على نبيه ص في أهل بيته هذا إنَّ الَّذِينَ يُنادُونَكَ مِنْ وَرَاءِ الْحُجُّرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

The Seyyid said, 'By Allah^{-azwj}! He is a liar and I am sincere in my praising you, and it is the envy what carries him when he sees you being upon this state and my cutting off (from others) to you, and my cordiality to you, People^{-asws} of the Household due to the vein in us from parent, and this one and his people were your enemies during the pre-Islamic period and Al-Islam, and Allah^{-azwj} Mighty and Majestic has Revealed unto His^{-azwj} Prophet^{-saww} regarding People^{-asws} of the Household, this Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]'.

فقال المنصور صدقت فقال سوار يا أمير المؤمنين إنه يقول بالرجعة و يتناول الشيفخين بالسب و الواقعية فيما

Al Mansour said, 'You speak the truth!' Sawar said, 'O commander of the faithful! He is saying (believing) in the Raj'at and talks badly of the two Sheikhs (Abu Bakr and Umar) with the reviling and the insulting regarding them both!'

فقال السيد أما قوله إني أقول بالرجعة فإني أقول بذلك على ما قال الله وَ يَوْمَ تَحْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُؤْمِنُونَ

*The Seyyid said, 'As for his words that I am saying (believing) in the Raj'at, so I am saying with that, based upon what Allah^{-azwj} Said: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83].***

و قد قال في موضع آخر وَ حَشَرْنَاهُمْ فَلَمْ تُعَادُرْ مِنْهُمْ أَحَدًا فعلمنا أن ها هنا حشرين أحدهما عام و الآخر خاص

*And He^{-azwj} has Said in another place: **and We will Gather them, so We will not Leave anyone of them [18:47].** So, we know that over here there are two gatherings, one of them general and the other special.*

و قال سبحانه رَبَّنَا أَمَّتَنَا أَنْتَنِينَ وَ أَخْيَتَنَا أَنْتَنِينَ قَاعِدَرُقُنَا يُدْنُوبِنَا فَهَلْ إِلَى حُزُونِ مِنْ سَبِيلٍ وَ قالَ تَعَالَى قَائِمَةَ اللَّهِ مَا قَاءَةَ عَامٍ ثُمَّ بَعْثَةٌ وَ قالَ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرُ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُؤْمِنُو ثُمَّ أَخْيَاهُمْ فَهَذَا كِتَابُ اللَّهِ.

*And the Glorious Said: 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]. And the Exalted Said: **So, Allah Caused him to die for a hundred years, then Resurrected him. [2:259].** And the Exalted Said: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].** So, this is the Book of Allah^{-azwj}.*

وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشِرُ الْمُتَكَبِّرُونَ فِي صُورَةِ الدَّرِّ يَوْمَ الْقِيَامَةِ.

And Rasool-Allah^{-saww} has said: 'The arrogant ones will be Resurrected in the images of particles on the Day of Qiyamah'.

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْجِرُ فِي بَنِي إِسْرَائِيلَ شَيْءٌ إِلَّا وَ يَكُونُ فِي أُمَّتِي مِثْلُهُ حَتَّى الْحُسْنَفُ وَ الْمَسْنُخُ وَ الْقَدْفُ.

And he^{-saww} said: 'Nothing has flowed in the children of Israel except and similar to it would happen in my^{-saww} community, even the submergence, and the morphing, and the hurling'.

وَ قالَ حَذِيفَةُ وَ اللَّهُ مَا أَبْعَدَ أَنْ يَمْسِخَ اللَّهُ عَزَّ وَ جَلَّ كَثِيرًا مِنْ هَذِهِ الْأُمَّةِ قَرْدَةً وَ خَنَازِيرَ.

And Huzeyfa said, 'By Allah^{-azwj}! It is not far-fetched if Allah^{-azwj} Mighty and Majestic were to Morph most of this community into monkeys and pigs!'

فالرجعة التي أذهب إليها ما نطق به القرآن و جاءت به السنة و إني لأعتقد أن الله عز وجل يرد هذا يعني سوارا إلى الدنيا كلبا أو قردا أو خنزيرا أو ذرة فإنه و الله متجر متكبر كافر.

The Raj'at which I am going (pointing) to is what the Quran has Spoken with, and the Sunnah has come with it, and I believe that Allah^{-azwj} Mighty and Majestic would Return this one, meaning Sawar, to the world as a dog, or a monkey, or a pig, or a particle, for by Allah^{-azwj}, he is tyrannous, arrogant, a Kafir!

قال فضلك المنصور و أنشأ السيد يقول. إلى آخر الأبيات

عند الإمام الحاكم العادل.

جاثيت سوارا أبا شملة

He (the narrator) said, 'Al Mansour laughed, and the Seyyid prosed (a poem) saying, 'Sawar Abu Shamla knelt in the presence of the imam, the ruler, the just' – up to the end of the couplets.

و قال رحمة الله في الكتاب المذكور سأله بعض المعتزلة شيئاً من أصحابنا الإمامية و أنا حاضر في مجلس فيهم جماعة كثيرة من أهل النظر و المتفقهة فقال له إذا كان من قوله إن الله عز وجل يرد الأموات إلى دار الدنيا قبل الآخرة عند القائم ليشفى المؤمنين كما زعمت من الكافرين و يتقمم لهم منهم كما فعل ببني إسرائيل فيما ذكرتوه حيث تتعلّقون بقوله تعالى ثم زدنا لَكُمُ الْكَرَةَ عَلَيْهِمْ وَ أَمْدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ تَغْيِيرًا

And he, may Allah^{-azwj} have Mercy on him, said in the mentioned book, 'One of the Mu'tazilites asked a Sheikh from our companions, the Imamites, and I was present in a gather, among them was a large group from the people of insight and the jurists. He said to him, 'When it was from your word that Allah^{-azwj} Mighty and Majestic will Return the dead to the house of the world before the Hereafter with Al-Qaim^{-ajff} in order to heal the Momineen from the Kafirs, like what you are claiming, and he^{-ajff} will avenge for them from them just He^{-azwj} had Done with the children of Israel, among what you are mentioning where you are linking with Words of the Exalted: Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6];

فخبرني ما الذي يؤمنك أن يتوب يزيد و شمر و عبد الرحمن بن ملجم و يرجعوا عن كفرهم و ضلالهم و يصيروا في تلك الحال إلى طاعة الإمام فيجب عليك ولائهم و القطع بالغواص لهم و هذا نقض مذاهب الشيعة.

So inform me, what is that which secures you from Yazeed^{-la}, and Shimr, and Abdul Rahman Bin Muljim would repent and retract from their Kufr and their straying, and they would come to be in that state to the obedience of the Imam^{-ajff}, then it would obligate upon you to befriend them, and cut with the rewards being for them, and this is a deficiency in the doctrine of the Shias'.

فقال الشيخ المسئول القول بالرجوعة إنما قلته من طريق التوقيف و ليس للنظر فيه مجال و أنا لا أجيب عن هذا السؤال لأنه لا نص عندي فيه و ليس بجائز لي أن أتكلف من غير جهة النص الجواب

The questioned Sheikh said, 'The word with the Raj'at, rather I am saying it from the way of the pausing, and there isn't any room for consideration, and I will not answer this question because there is no text with me regarding it, and it isn't allowed for me that I should encumbered the answering from without there being an aspect of text'.

فشنع السائل و جماعة المعتزلة عليه بالعجز و الانقطاع.

The questioner and the group of Mu'tazilites shamed upon him with the inability and the cutting off.

فقال الشيخ أيده الله فأقول أنا إن عن هذا السؤال جوابين أحدهما أن العقل لا يمنع من وقوع الإيمان ممن ذكره السائل لأنه يكون إذ ذاك قادرا عليه و متمكنا منه و لكن السمع الوارد عن أئمة المهدى ع بالقطع عليهم بالخلود في النار و التدين بعنهما و البراءة منهم إلى آخر الزمان منع من الشك في حالم و أوجب القطع على سوء اختيارهم

The Sheikh, may Allah^{-azwj} Aid him, said, 'I am saying there are two answers to this question. One of them is that the intellect does not prevent from occurrence of the belief from the one the questioner has mentioned, because when that happens, he is able upon it, and a master of it, but the hearing referred from the Imams^{-asws} of guidance with the cutting off upon them^{-asws} with the eternity in the Fire and making it a religion with cursing them^{-asws} and the disavowing from them^{-asws} up to the end of times, prevents the doubts regarding their^{-asws} states, and obligates the cutting upon their evil choices.

فجروا في هذا الباب مجرى فرعون و هامان و قارون و مجri من قطع الله عز وجل على خلوده في النار و دل القطع على أنهم لا يختارون أبدا الإيمان
من قال الله تعالى **وَ لَوْ أَنَّا نَرَنَا إِلَيْهِمُ الْمُلَائِكَةَ وَ كَلَمْبُهُمُ الْمُؤْتَمِنُوْا كُلُّ شَيْءٍ فَبِلَّا مَا كَانُوا يَرْجُمُنَّا إِلَّا أَنْ يَشَاءَ اللَّهُ يَرِيدُ إِلَّا أَنْ يَلْجَئَهُمُ اللَّهُ**

*Thus they flow in this door the flow of Pharaoh^{-la}, and Haman^{-la}, and Qaroun^{-la}, and flow of the ones cutting off from Allah^{-azwj} Mighty and Majestic upon his eternity in the Fire, and the cutting points upon that they will never choose the Eman, ever, from the ones Allah^{-azwj} the Exalted Said: **And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, [6:111]** – intending only that Allah^{-azwj} would Shelter them.*

و الذين قال الله تعالى فيهم **إِنَّ شَرَّ الدَّوَابِ عِنْدَ اللَّهِ الصُّمُّ الْبَكُّرُ الَّذِينَ لَا يَعْقِلُونَ وَ لَوْ عِلِمُ اللَّهُ فِيهِمْ خَيْرًا لَا سَمْعَهُمْ لَتَرَوْا وَ هُمْ مُعْرَضُونَ**.

*And the ones Allah^{-azwj} the Exalted Said regarding them: **Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22] And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23].***

ثم قال جل قائلها في تفصيلهم و هو يوجه القول إلى إبليس **لَأَمَّا لَأَنَّ جَهَنَّمَ مِنْكُمْ وَ مَنْ يَعْلَمُ مِنْهُمْ أَجْعَمُونَ** و قوله تعالى **وَ إِنَّ عَلَيْكُمْ لَعْنَتِي إِلَى يَوْمِ الدِّينِ**

*Then the Majestic Said Speaking in Detailing them, and He^{-azwj} is Diverting the Words to Iblees^{-la}: **That I will fill Hell from you and from the ones from them who follow you, altogether!** [38:85]. And Words of the Exalted: **And surely upon you is My curse up to the Day of Religion (Reckoning)!** [38:78].*

و قوله تعالى **تَبَثُّ يَدَا أَبِي لَهَبٍ وَ تَبَثُّ مَا أَغْنَى عَنْهُ مَالُهُ وَ مَا كَسَبَ سَبَقْلَى نَارًا** ذات **لَهَبٍ** فقطع بالنار عليه و أمن من انتقاله إلى ما يوجب له الثواب
و إذا كان الأمر على ما وصفناه بطل ما توهتموا على هذا الجواب.

*And Words of the Exalted: **May both the hands of Abu Lahab perish, and (so would) he! [111:1] His wealth and what he earns will not avail him [111:2] He shall be arriving at a Fire with flames [111:3].** He^{-azwj} Cut the Fire upon him^{-la}, and he^{-saww} was safe of his^{-saww} transfer*

to what obligated the Rewards for him^{saww}. And when the matter upon what we are describing is false, what would be your aspect upon this answer?

و الجواب الآخر أن الله سبحانه إذا رد الكافرين في الرجعة ليتقم منهم لم يقبل لهم توبه و جروا في ذلك مجرى فرعون لما أدركه الغرق قال آمنتُ أنَّه لا إلهَ إلَّا الَّذِي آمَنْتُ بِهِ يَوْمًا إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ

And the other answer is that Allah^{azwj} the Glorious when He^{azwj} Returns the Kafirs during the Raj'at to Take revenge from them, will not Accept repentance for them, and they would flow during that the flow of Pharaoh^{la} when he^{la} came across the drowning: 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90].

قال الله سبحانه له أَلَانَ وَ قَدْ عَصَيْتَ قَبْلًا وَ كُنْتَ مِنَ الْمُفْسِدِينَ فرد الله عليه إيمانه و لم ينفعه في تلك الحال ندمه و إقلاعه و كأهل الآخرة الذين لا يقبل الله لهم توبة و لا ينفعهم ندم لأنهم كالملاحين إذ ذاك إلى الفعل و لأن الحكمة تمنع من قبول التوبة أبدا و يوجب اختصاص بعض الأوقات بقوتها دون بعض.

Allah^{azwj} the Glorious Said: Now! And you had disobeyed before and you were from the corrupters! [10:91]. Allah^{azwj} Returned his^{la} Eman and his^{la} regret and his^{la} embarkation did not benefit him^{la} in that situation, and like the people of the Hereafter, the ones Allah^{azwj} will not Accept their repentance nor will regret benefit them, like the refugees when that is to the deed, and because the wisdom prevents from accepting the repentance, ever, and it obligates some special timings with its timings besides some.

و هذا هو الجواب الصحيح على مذهب أهل الإمامة و قد جاءت به آثار متظاهرة عن آل محمد ص فروي عنهم في قوله تعالى يَوْمٌ يُأْتِي بَعْضُ آياتِ رِبِّكَ لَا يَنْفَعُ تَفْسِيْلًا لَمْ تَكُنْ آمَنْتُ مِنْ قَبْلًا أَوْ كَسَبَتْ فِي إِيمَانِهِ خَيْرًا فَلِي انتَظِرُوكُمْ إِنَّا مُسْتَنْظِرُونَ

And this, it is the correct answer upon the doctrine of the people of Imamate, and the supportive Ahadith have come from Progeny^{asws} of Muhammad^{saww}. It is reported from them^{asws} regarding Words of the Exalted: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158].

فقالوا إن هذه الآية هو القائم ع فإذا ظهر لم يقبل توبة المخالف و هذا يسقط ما اعتمد السائل.

They said, 'This sign, it is Al-Qaim^{ajfi}'. So when he^{ajfi} appears, repentance of the adversary will not benefit him, and this drops what the questioned had been relying upon.

سؤال فإن قالوا في هذا الجواب ما أنكرتم أن يكون الله تعالى على ما أصلتموه قد أغري عباده بالعصيان و أياهم المحرج و المرج و الطغيان لأنهم إذا كانوا يقدرون على الكفر و أنواع الضلال و قد ينسوا من قبول التوبة لم يدعهم داع إلى الكف عمما في طباعهم و لا انزجو عن فعل قبيح يصلون به إلى النفع العاجل و من وصف الله تبارك و تعالى بإغراء خلقه بالمعاصي و إباختهم الذنوب فقد أعظم الفرية عليه.

Question, so if they were to say regarding this answer, 'What makes you deny that Allah^{azwj} the Exalted would be upon you are basing it that He^{azwj} has Deceived His^{azwj} servants with the disobedience and Legalised the trouble and turmoil and the aggression, because when they are upon the Kufr and a variety of straying, and they have despaired from the acceptance of

repentance, a caller will not call them to stop from what they are following, nor would they be rebuked from doing ugly deeds arriving to the current benefits. And the one who describes Allah^{-azwj} Blessed and Exalted with deceiving His^{-azwj} creatures and legalising the sins, so he has done a mighty fabrication upon Him^{-azwj}.

جواب قيل لهم ليس الأمر على ما ظنتموه و ذلك أن الدواعي لهم إلى المعاصي ترتفع إذ ذاك و لا يحصل لهم داع إلى قبيح على وجه من الوجوه و لا سبب من الأسباب لأنهم يكعون قد علموا بما سلف لهم من العذاب وقت الرجعة على خلاف أثمتهم ع و يعلمون في الحال أنهم معذبون على ما سبق لهم من العصيان و أنهم إن راموا فعل قبيح تزايد عليهم العقاب و لا يكون لهم عند ذلك طبع يدعوهم إلى ما يتزايد عليهم به العذاب بل يتوفّر لهم دواعي الطياع و الخواطر كلها إلى إظهار الطاعة و الانتقال عن العصيان.

Answer, it would be said to them, ‘The matter isn’t upon what you are thinking it to be, and that which would call them to the disobedience would be raised at that time, and a call would not result for them to the ugly deed upon an aspect from the aspects, nor any means from the means, because they would be known with what would be for them from the punishment at the time of Raj’at upon opposing their Imams^{-asws}, and they would know in the situation that they would be punished upon what had preceded from them of the disobediences, and if they were to commit ugly deeds, the punishment would be increased upon them, and there will not be a nature for them during that calling them to what would increase the punishment upon them due to it, but they will have all the motives and the mindsets to reveal the obedience and transfer away from the disobedience.

و إن لزمنا هذا السؤال لزم جميع أهل الإسلام مثله في أهل الآخرة و حالم في إبطال توبتهم و كون ندمهم غير مقبول فمهما أجاب الموحدون لمن أزورهم ذلك فهو جوابنا بعينه.

And if we were to necessitate this question, it would necessitate all of the people of Al-Islam, similar to it regarding the people of the Hereafter and their state in delaying their repentance, and their regret would be not acceptable. So whatever the monotheists answer to the one who necessitates that to them, it would be our answer exactly.

سؤال آخر و إن سألوا على المذهب الأول و الجواب المتقدم فقالوا كيف يتوهّم من القوم الإقامة على العناد و الإصرار على الخلاف و قد عاينوا فيما تزعّمون عقاب القبور و حلّ بجمّعكم العذاب على ما تزعّمون أنكم مقيّدون عليه و كيف يصح أن يدعوهم الدواعي إلى ذلك و يخترّ لهم في فعله الخواطر ما أنكرتم أن تكونوا في هذه الدعوى مكابرین.

Another question, and if they ask about the first doctrine and the preceding answer, they would say, ‘How can people imagine staying upon the stubbornness and the persisting upon the opposition, and they had witnessed regarding what they are claiming, punishment of the grave and during the Raj’at the punishment would befall them, based upon what you are claiming that they would be staying upon it, and how can it be correct that the caller would call them to that, and the thoughts in his deeds, the thoughts what you are denying to be happening regarding this arrogant claim?’

جواب قيل لهم يصح ذلك على مذهب من أجاب بما حكيناه من أصحابنا بأن يقول إن جميع ما عدّتموه لا يمنع من دخول الشبهة عليهم في استحسان الخلاف لأنّ القوم يظنون أنكم إنما بعثتم بعد الموت تكرمة لهم و ليلاوا الدنيا كما كانوا و يظنون أن ما اعتقلتموه في العذاب السالف لهم كان غلطاً منهم و إذا حلّ بجمّع العقاب ثانية توهموا قبل مفارقة أرواحهم أجسادهم أن ذلك ليس من طريق الاستحقاق و أنه من الله تعالى لكنه كما يكون الدول و كما حل بالأنبياء ع.

Answer, it would be said to them, 'That is correct upon the doctrine of the one who answer with what we are told from our companions that he would say in entirety of what you are counting would not prevent from the suspicion entering upon them in favour of opposing, because the people would be thinking, rather they have been Resurrected after the death as an honour for them, and they would be in charge of the world just as they had been, and they would be thinking that whatever they had believed in regarding the punishment that was prepared for them, was wrong from them, and when the punishment is released with them secondly, they would imagine before the separation of their souls from their bodies, that wasn't from the way of deserving, and it was from Allah^{-azwj} the Exalted, but it was just as the governments happen to be, and just as was released with the Prophets^{-as}'.

و لأصحاب هذا الجواب أن يقولوا ليس ما ذكرناه في هذا الباب بأعجب من كفر قوم موسى ع و عبادهم العجل و قد شاهدوا منه الآيات و عاينوا ما حل بفرعون و ملته على الخلاف و لا هو بأعجب من إقامة أهل الشرك على خلاف رسول الله ص و هم يعلمون عجزهم عن مثل ما أتى به من القرآن و يشهدون معجزاته و آياته ع

And for the companions of this answer is they would be saying, 'It isn't what we have mentioned in this chapter, stranger than the disbelief of the people of Musa^{-as} and their worshipping the calf, and they had witnessed the signs from him^{-as} and witnessed what had befallen Pharaoh^{-la} and his^{-la} people upon the opposition, and it is no stranger that standing of the people of Shirk upon opposing Rasool-Allah^{-azwj} and they were knowing of their own inabilities from the likes what he^{-saww} had come with, from the Quran, and their having witnessed his^{-saww} miracles and his^{-saww} signs.

و يجدون مخارات أخباره على حقائقها من قوله تعالى سَيَّهُنَّ الْجَمْعَ وَ يُؤْلُونَ الدُّبُرَ و قوله عز و جل لَئِذْ خَلَقْنَاكُمْ إِنْ شَاءَ اللَّهُ أَمْيَنَ و قوله عز و جل الْمُلْكُ لِلَّهِ فِي أَرْضِ الْأَرْضِ وَ هُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَّعِلُونَ

*And they were finding the information of his^{-saww} news upon its realities, from the Words of the Exalted: **The gathering would soon be defeated, and they will turn back [54:45]**. And Words of Mighty and Majestic: **You will be entering the Sacred Masjid in safety if Allah so Desires [48:27]**. And Words of Mighty and Majestic: **The Romans are defeated [30:2] In a nearby land, and they (Persians), after their victory, would be defeated [30:3]**.*

و ما حل بهم من العقاب بسيفه ع و هلاك كل من توعده بالهلاك هذا و فيمن أظهر الإيمان به المنافقون ينضافون في خلافه إلى أهل الشرك و الضلال.

And what would befall with them from the punishment with his^{-ajji} sword and destruction of every on threatened with this destruction, and among the ones who manifested the Eman with it, the hypocrites in contrast are added to the people of Shirk and straying in opposing him^{-ajji}.

على أن هذا السؤال لا يسوغ لأصحاب المعرف من المعتزلة لأنهم يزعمون أن أكثر المخالفين على الأنبياء كانوا من أهل العناد و أن جمهور المظہرين الجهل بالله تعالى يعرفونه على الحقيقة و يعرفون أنبياء و صدقهم و لكنهم في الخلاف على الحاجة و العناد فلا يمتنع أن يكون الحكم في الرجعة و أهلها على هذا الوصف الذي حكينا

Based upon this question, it does not justify the companions of understanding from the Mu'tazilites, because they are claiming that most of the adversaries against the Prophets^{-saww} were from the people of obstinacy and that most of the ones feigning ignorance with Allah-

azwj the Exalted were knowing Him^{-azwj} upon the reality, and they were knowing His^{-azwj} Prophets^{-as} and ratified them^{-as}, but their were in the opposition upon the laziness and the obstinacy, and it is not impossible that the ruling regarding the Raj'at and its people would be based upon this description which we have narrated.

وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْسَنَا تُرْدُ وَ لَا تُكَذِّبْ بِأَيَّاتِ رَبِّنَا وَ نَكُونُ مِنَ الْمُؤْمِنِينَ إِنْ بَدَا لَهُمْ مَا كَانُوا يَخْفِيُونَ مِنْ قَبْلِ وَ لَوْ زُرُدُوا لَعَادُوا لِمَا كُفِّرُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ

And Allah^{-azwj} the Exalted Said: And if only you could see when they would be paused upon the Fire, they would say, 'Oh, if only we could be returned, we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27] But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].

فأخير سبحانه إن أهل العقاب لو ردهم إلى الدنيا لعادوا إلى الكفر و العناد مع ما شاهدوا في القبور و في المحسنة من الأهوال و ما ذاقوا من أليم العذاب.

The Glorious Informed that the people of punishment, if He^{-azwj} were to Return them to the world, they would return to the Kufr and the obstinacy along with what they had witnessed in the graves, and in the plains (of Resurrection) of the horrors, and they pain they had tasted from the punishment'.

و قال رحمة الله في الإرشاد عند ذكر علامات ظهور القائم ع وأموات ينشرون من القبور حتى يرجعوا إلى الدنيا فيتعارفون فيها و يتزاورون.

And he, may Allah^{-azwj} have Mercy on him, said in 'Al Irshad' at the mentioned of the signs of appearance of Al-Qaim^{-ajfj}, 'And the dead would be Raised from the graves until they return to the world, and they would be recognising each other in it and visiting each other'.

و في المسائل السروية أنه سئل الشيخ قدس الله روحه عَمَّا يُرْوَى عَنْ مُؤْلَاتِ حَجَّفِرِ بْنِ مُحَمَّدٍ الصَّادِقِ عِنْ الرَّجْعَةِ وَ مَا مَعْنَى قَوْلِهِ لَيْسَ مِنْ مَنْ لَمْ يَقْلُلْ يَتَعَنَّتْنَا وَ يُرْتَمِنْ بِرَجْعَتِنَا. أَ هي حشر في الدنيا مخصوص للمؤمن أو لغيره من الظلمة الجبارين قبل يوم القيمة.

And in (the book) 'Al-Masail Al-Sarwiya' – The Sheikh, may Allah^{-azwj} Sanctify his soul, was asked about what is reported from our Master^{-asws} Ja'far Bin Muhammad Al-Sadiq^{-asws} regarding the Raj'at and what is the meaning of his^{-asws} words: 'He isn't from us^{-asws}, the one who does not say (believe) in our^{-asws} Mut'ah and believes in our^{-asws} Raj'at', 'Is it gathering in the world particularising the Momin or for others from the oppressors, the tyrants before the Day of Qiyamah?'

فكتب الشيخ رحمة الله بعد الجواب عن المتعة و أما قوله ع من لم يقل برجعتنا فليس منا فإنما أراد بذلك ما يختصه من القول به في أن الله تعالى يحشر قوما من أمة محمد ص بعد موتهم قبل يوم القيمة و هذا مذهب يختص به آل محمد ص و القرآن شاهد به

The Sheikh, may Allah^{-azwj} have Mercy on him, wrote after the answer about the Mut'ah, 'And as for his^{-asws} word: 'One who does not say (believe) in our^{-asws} return, he isn't from us^{-asws}', so rather he^{-asws} intended with that what he^{-asws} specialised from the word with it regarding that Allah^{-azwj} the Exalted would Raise a people from the community of Muhammad after their deaths before the Day of Qiyamah, and this is a doctrine especially with the Progeny^{-asws} of Muhammad^{-saww} and the Qiran testifies with it.'

قال الله عز و جل في ذكر الحشر الأكبير يوم القيمة و حشرناهم فَأَنْتَ نُعَذِّرُ مِنْهُمْ أَحَدًا و قال سبحانه في حشر الرجعة قبل يوم القيمة و يَوْمَ لَخْشُورٍ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوَزَّعُونَ فأخير أن الحشر حشران عام و خاص.

Allah^{-azwj} Mighty and Majestic Said in Mentioning the great gathering on the Day of Qiyamah: and We will Gather them, so We will not Leave anyone of them [18:47]. And the Glorious Said regarding the Day of Qiyamah: And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]. He^{-azwj} Informed that the gatherings are two (types of) gatherings – general and special.

و قال سبحانه مخبراً عنمن يخشى من الظالمين أنه يقول يوم الحشر الأكبير رَبَّنَا أَمْتَنَا اثْتَنَيْنِ وَ أَحْيَيْنَا اثْتَنَيْنِ فَاعْرَفْنَا بِذُنُوبِنَا فَهُنَّ إِلَى حُرُوجٍ مِنْ سَبِيلٍ

And the Glorious Said Informing about the ones from the oppressors who would be gathered. He^{-azwj} Said it is the great gathering: ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11].

و للعلامة في هذه الآية تأويل مردود و هو أن قالوا إن المعنى بقوله رَبَّنَا أَمْتَنَا اثْتَنَيْنِ وَ أَحْيَيْنَا اثْتَنَيْنِ أنه خلقهم أمواتا ثم أماتهم بعد الحياة و هذا باطل لا يستمر على لسان العرب لأن الفعل لا يدخل إلا على من كان بغير الصفة التي انطوى اللفظ على معناها

And for the general Muslims, in this Verse, there is a rejected interpretation, and it is that if they say that the meaning of His^{-azwj} Words: ‘Our Lord! You Made us die twice, and twice have You Given us life, [40:11], is that He^{-azwj} had Created them dead, then Caused them to die after the life’, and this is invalid, not holding upon the language of the Arabs, because the verb cannot enter except upon the one other than the adjective whose meaning the word implies.

و من خلقه الله أمواتا لا يقال أماته و إنما يقال ذلك فيما ينطوي طرأ عليه الموت بعد الحياة كذلك لا يقال أحيا الله ميتا إلا أن يكون قد كان قبل إحيائه ميتا و هذا بين ملن تأمله.

And the one whom Allah^{-azwj} Creates as dead cannot be said that He^{-azwj} Caused him to die, and rather that would be said regarding the one the death intervenes upon him after the life. Like that, it cannot be said that Allah^{-azwj} Revives the dead unless if he had to have died before his life, and this is clear for the who ponders it.

و قد زعم بعضهم أن المراد بقوله رَبَّنَا أَمْتَنَا اثْتَنَيْنِ الموتة التي تكون بعد حياتهم في القبور للمساءلة فتكون الأولى قبل الإقبار و الثانية بعده و هذا أيضا باطل من وجه آخر و هو أن الحياة للمساءلة ليست للتکلیف فیندم الإنسان على ما فاته في حاله

And some of them have claimed that the intend with His^{-azwj} Words: ‘Our Lord! You Made us die twice, [40:11], is the death which happened after their life in the graves for the questioning. So the first one would be before the graves and the second after it, and this as well is invalid from another aspect, and it is that the life for the questioning isn’t for the encumbrance, so the human being would regret upon what he had missed out on during his state.

و ندم القوم على ما فاهم في حياتهم المرتين يدل على أنه لم يرد حياة المسائلة لكنه أراد حياة الرجعة التي تكون لتكليفهم الندم على تغريتهم فلا يفعلون ذلك فيندمون يوم العرض على ما فاهم من ذلك.

And the people regretting upon what they had missed out on during their lives, twice, points upon that it does not intend the life of the questioning, but it is the intent of the life of the Raj'at which would be happening due to their encumbrment of the regret upon their excesses. So, they would not be doing that, but they would be regretting on the Day of the presentation upon what they had missed out from that'.

فصل

Decision

و الرجعة عندنا تختص من محض الإيمان و محض الكفر دون من سوى هذين الفريقين فإذا أراد الله تعالى على ما ذكرناه أوهم الشياطين أعداء الله عز و جل أنهم إنما ردوا إلى الدنيا لطغيانهم على الله فيزدادوا عتوا

'And the Raj'at in our view is particularly with the one of pure Eman and pure Kufr besides the ones besides these two groups. When Allah^{-azwj} the Exalted Wants, based upon what we have mentioned, the Satans^{-la}, enemies of Allah^{-azwj} Mighty and Majestic would imagine that they are rather being returned to the world due to their obstinacy upon Allah^{-azwj}. So, they would increase in insolence.

فينتقم الله تعالى منهم بأولئك المؤمنين و يجعل لهم الكراهة عليهم فلا يبقى منهم إلا من هو معموم بالعذاب و النعمة و العقاب و تصفو الأرض من الطغاة و يكون الدين لله تعالى.

Allah^{-azwj} the Exalted would Avenge from them through His^{-azwj} friends, the Momineen, and Make for them the return to them. So, there will not remain from them except the one who is saddened with the punishment, and the scourge, and the torment, and the earth will be cleaned from the tyrants, and the religion would become for Allah^{-azwj} the Exalted.

و الرجعة إنما هي لمحضي الإيمان من أهل الملة و محضي النفاق منهم دون من سلف من الأمم الخالية.

And the Raj'at, rather it is for the ones of pure Eman from the people of the religion, and pure hypocrisy from them besides the ones past from the previous communities'.

فصل

Decision:

و قد قال قوم من المحالفين لنا كيف يعود كفار الملة بعد الموت إلى طغيانهم و قد عاينوا عذاب الله تعالى في البرزخ و تيقنوا بذلك أنهم مبطلون

And a group of opponents have said to us, 'How would the Kafirs of the religion return after the death back to their aggression and they would have already witnessed the Punishment of

Allah^{-azwj} in the purgatory and would have been convinced with that that they would be suffering?

فقلت لهم ليس ذلك بأعجب من الكفار الذين يشاهدون في البرزخ ما يحمل بهم من العذاب و يعلمونه ضرورة بعد الموافقة لهم و الاحتجاج عليهم بضلالهم
في الدنيا فيقولون يا أئتنا ترددوا لا تكذب بآيات ربنا و نكون من المؤمنين

I said to them, 'That isn't more surprising that the Kafirs, those who had witnessed the purgatory of what had befallen them from the punishment, and they were knowing it as a necessity after the pause for them, and the argumentation against them with their straying in the world, so they said, 'Oh, if only we could be returned, we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27].

فقال الله عز و جل بياناً بـذا هُنْ مَا كَانُوا يَخْفِونَ مِنْ قَبْلٍ وَ لَوْ رُدُّوا لَعَادُوا لِمَا كُنُوا عَنْهُ وَ إِنَّمَا لَكَاذِبُونَ فلم يبق للمخالفين بعد هذا الاحتجاج شبهة يتعلق بها فيما ذكرناه و المنة لله .

Allah^{-azwj} Mighty and Majestic Said: But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]. Thus there does not remain for the opponent after this argument, any suspicion he can link with among what we have mentioned, and the Conferment is for Allah^{-azwj}.

و قال السيد الشريف المرتضى رضي الله عنه و حشره مع آباء الطاهرين في أجوبة المسائل التي وردت عليه من بلد الري حيث سأله عن حقيقة الرجعة لأن شذوذ الإمامية يذهبون إلى أن الرجعة رجوع دولتهم في أيام القائم ع من دون رجوع أجسامهم .

And the Seyyid, the noble Al Murtaza, may Allah^{-azwj} be Pleased with him and Raise him with his Pure forefathers, regarding the strange questioned which were referred to him from the city of Al-Rayy when they asked about the reality of Raj'at, because deviants of the Imamites were going to (the thought) than the Raj'at (return) is the return of their^{-asws} government during the days of Al-Qaim^{-ajfi}, from besides there being return of their^{-asws} bodies.

الجواب اعلم أن الذي تذهب الشيعة الإمامية إليه أن الله تعالى يعيد عند ظهور إمام الزمان المهدي ع قوماً من كان قد تقدم موته من شيعته ليغزوا بثواب نصرته و معونته و مشاهدة دولته و يعيد أيضاً قوماً من أعدائه ليتنقم منهم فيلتقوا بما يشاهدون من ظهور الحق و علو كلامه أهله .

The answer – 'I know that which the Shia Imamites are going towards. Allah^{-azwj} the Exalted will be Returning, during the appearance of the Imam^{-ajfi} of the Time, Al-Mahdi^{-ajfi}, a people from the ones whose death had preceded him^{-ajfi}, being from his^{-ajfi} Shias for they to succeed with Rewards of helping him^{-ajfi}, and supporting him^{-ajfi}, and witnessing his^{-ajfi} government, and there shall return as well, a people from his^{-ajfi} enemies for him^{-ajfi} to take revenge from them. So they would be delighted with what they witness, from the appearance of the truth and the rise of the word of its people.'

و الدلالة على صحة هذا المذهب أن الذي ذهبوا إليه مما لا شبهة على عاقل في أنه مقدور الله تعالى غير مستحيل في نفسه فإنما نرى كثيراً من مخالفينا ينكرون الرجعة إنكاراً من يراها مستحيلة غير مقدورة

And the evidence upon correctness of this doctrine is that which they are going towards, from what there is no suspicion upon the intellectual regarding that the Determinations are for Allah^{-azwj} the Exalted, without any impossibilities in Himself^{-azwj}. We see most of our opponents denying the Raj'at the denial of the one who sees it as an impossibility, without ability.

و إذا ثبت جواز الرجعة و دخولها تحت المقدور فالطريق إلى إثباتها إجماع الإمامية على وقوعها فإنهم لا يختلفون في ذلك و إجماعهم قد بينا في موضع من كتبنا أنه حجة لدخول قول الإمام في ما يشتمل على قول المعموم من الأقوال لا بد فيه من كونه صواباً.

And when the allowance of the Raj'at is proven, and they enter it beneath the, then the path to proving it is consensus of the Imamites upon its occurrence, for they are not differing in that, and their unity has been clear in place from our books that it is proof due to the entry of the word of the Imam^{-asws} regarding it, and whatever is inclusive upon the word of the Infallible from the word, there is no escape regarding it from it happening correctly.

و قد بينا أن الرجعة لا تنافي التكليف وأن الدواعي متعددة معنا حين لا يظن ظان أن تكليف من يعاد باطل و ذكرنا أن التكليف كما يصح مع ظهور المعجزات الباهرة و الآيات القاهرة فكذلك مع الرجعة فإنه ليس في جميع ذلك ملجيء إلى فعل الواجب و الامتناع من فعل القبيح.

And we have explained that the Raj'at does not negate the encumbrment and that the call is hesitant with us when a thinker does not think that encumbrment is from returning the falsehood. And we have mentioned that the encumbrment is just as proven correct with appearance of the dazzling miracles and the subduing signs. Like that is with the Raj'at, for it isn't in entirety of that, any refuge to the obligatory deed, and refusal from the ugly deed.

فاما من تأول الرجعة في أصحابنا على أن معناها رجوع الدولة والأمر والنهي من دون رجوع الأشخاص و إحياء الأموات فإن قوماً من الشيعة لما عجزوا عن نصرة الرجعة و بيان جوازها و أنها تنافي التكليف عولوا على هذا التأويل للأخبار الواردة بالرجعة.

As for from the interpretation of the Raj'at among our companions is based upon that its meaning is return of the government, and the orders, and the prohibition from besides the return of the personalities and revival of the dead. There is a group from the Shias who are frustrated from supporting the (concept of) Raj'at and explaining its permissibility, and that it negates the encumbrment, interpreting upon this interpretation for the Ahadith being referred with the Raj'at.

و هذا منهم غير صحيح لأن الرجعة لم تثبت بظواهر الأخبار المنقولة فيطرق التأويلات عليها فكيف يثبت ما هو مقطوع على صحته بأخبار الآحاد التي لا توجب العلم وإنما المعلول في إثبات الرجعة على إجماع الإمامية على معناها بأن الله تعالى يحيي أمواتاً عند قيام القائم ع من أوليائه وأعدائه على ما بیناه فكيف يطرق التأويل على ما هو معلوم فلمعنى غير محتمل انتهي.

And this, from them, is not correct, because the Raj'at is not proven by the apparent transmission of the Ahadith so the interpretations can be made upon these. How can it be proven what is cut off upon its correctness with the number of Ahadith which does not obligate the knowledge? And rather, the interpretation in proving the Raj'at is based upon consensus of the Imamites upon its meanings that Allah^{-azwj} the Exalted will be Reviving the dead during the rising of Al-Qaim^{-ajfi}, from his^{-ajfi} friends and his^{-ajfi} enemies, upon what we have explained. How can the interpretation be made upon what is known. Thus, the meaning is not probable'. -end.

و قال السيد بن طاوس نور الله ضريحه في كتاب الطرائف روى مسلم في صحيحه في أوائل الجزء الأول بإسناده إلى الحجاج بن مليح قال سمعت جابرًا يقول عندي سبعون ألف حديث عن أبي جعفر محمد الباقر ع عن النبي ص تركوها كلها

And the Seyyid Bin Tawoos, may Allah^{-azwj} Irradiate his shrine, said in the book 'Al Taraif', 'It is reported by Muslim in his 'Saheeh' in the beginning of the first volume, by his chain to Al Jarah Bin Maleeh who said, 'I heard Jabir saying, 'With me there are seventy thousand Ahadith from Abu Ja'far Muhammad Al-Baqir^{-asws}, from the Prophet^{-saww}. I have neglected all of these'.

راجع صحيح مسلم ج 1 ص 13 و 14، باب وجوب الرواية عن الثقات و ترك الكاذبين، و لفظه: «عندی سبعون ألف حديث عن أبي جعفر عن النبي صلی الله علیہ و آله کلها»

Note: Refer to Saheeh Muslim V 1 P 13 & 14, chapter on obliging the reports from the trusted ones and leaving the liars, and its wording is, 'With me there are seventy thousand Ahadith from Abu Ja'far^{-asws}, from the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, all of these'.

و روی عن زهیر و سلام بن أبي مطیع عن جابر الجعفی یقول: عندی خمسون ألف حديث عن النبي صلی الله علیہ و آله.

And it is reported from Zuheyr and Salam Bi Abu Mutie, from Jabir Al Jufi saying, 'With me there are fifty thousand Ahadith from the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}.

ثم ذکر مسلم في صحيحه بإسناده إلى محمد بن عمر الرازي قال سمعت حريرا يقول لقيت جابر بن يزيد الجعفی فلم أكتب عنه لأنّه كان يؤمّن بالرجعة

Then Muslim mentioned in his 'Saheeh', by his chain to Muhammad Bin Umar Al-Razi who said, 'I heard Hareez saying, 'I met Jabir Bin Yazeed Al Jufi, but I did not write from him because he was a believer in Raj'at'.

ثم قال انظر رحمك الله كيف حرموا أنفسهم الانتفاع برواية سبعين ألف حديث عن نبيهم ص برواية أبي جعفر ع الذي هو من أعيان أهل بيته الذين أمرهم بالتمسك بحتم ثم

Then he said, 'Consider, may Allah^{-azwj} have Mercy on you, how they have deprived themselves the benefit of seventy thousand Ahadith from their Prophet^{-saww} by the reporting of Abu Ja'far^{-asws}, the one who is from the supporters of People^{-asws} of his^{-saww} Household, the ones whom they had been Commanded with adhering with them^{-asws}.

و إن أكثر المسلمين أو كلهم قد رروا إحياء الأموات في الدنيا و حدث إحياء الله تعالى الأموات في القبور للمساءلة و قد تقدمت روایتهم عن أصحاب الكهف و هذا كتابهم يتضمن **أَمَّ تَرَ إِلَى الْدِيَنَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُنْ أُلُوفٌ حَذَرَ الْمَوْتَ فَقَالَ لَهُمُ اللَّهُ مُؤْمِنُوًا ثُمَّ أَخْيَاهُمْ**

And most of the Muslims, or all of them have reported revival of the dead in the world and the Ahadith of Allah^{-azwj} the Exalted Reviving the death in the graves for the questioning, and their reports have preceded about companion of the caves, and their books contain: Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].

و السبعون الذين أصابتهم الصاعقة مع موسى ع و حدیث العزیز و من أحیا عیسی این مریم ع و حدیث جریح الذي أجمع على صحته أيضا و حدیث الذين یحییهم الله تعالیٰ فی القبور للمساءلة

And the seventy, the ones who were hit by the thunderbolt with Musa^{-as}, and Hadith of Uzeyr^{-as}, and the ones Isa Ibn Maryam^{-as} had revived, and the Hadith of Jareej which they are united upon it being correct as well, and the Hadith of the ones Allah^{-azwj} the Exalted Revived in the graves for the questioning.

فأي فرق بين هؤلاء و بين ما رواه أهل البيت ع و شيعتهم من الرجعة و أي ذنب كان لجابر في ذلك حتى يسقط حدیثه

So which difference is there between them and what the People^{-asws} of the Household and their^{-asws} Shias have reported, of the Raj'at? And which sin was there for Jabir in that until he dropped his^{-asws} Ahadith?

و قال رحمه الله أيضا في كتاب سعد السعوڈ قال الشیخ في تفسیره التبیان عند قوله تعالیٰ تُمْ بَعْثَاتُكُمْ مِنْ بَغْدَ مَوْتَكُمْ لَعَلَّكُمْ تَشَكُّرُونَ

And he, may Allah^{-azwj} have Mercy on him, said as well in the book 'Sa'd Al Saoud', 'The Sheikh said in his Tafseer 'Al Tibyan' at Words of the Exalted: Then We Resurrected you from after your death that you may be grateful [2:56].

استدل بهذه الآية قوم من أصحابنا على جواز الرجعة فإن استدل بما على جوازها كان صحيحا لأن من منع منه وأحاله فالقرآن يکدبه و إن استدل به على وجوب الرجعة و حصولها فلا

A group of our Shias are evidencing with this Verse upon the permissibility of the Raj'at, for evidencing with it upon its permissibility would be correct because the one who refuses from it and considers it impossibility, so the Quran belies him, and if he evidences with it upon the obligation of the Raj'at and its result, so no'.

ثم قال السيد رحمه الله اعلم أن الذين لا يختلفون في إحياء الله جل جلاله قوما بعد ما تquam في الحياة الدنيا من هذه الأمة تصديقا لما روى المخالف و المؤلف عن صاحب النبوة ص قال رسول الله ص فيهم إن مخلف فيكم الثقلين كتاب الله و عترتي أهل بيتي لن يفترقا حتى يردا على الموطن.

Then the Seyyid, may Allah^{-azwj} have Mercy on him, said, 'Those who are not differing regarding Allah^{-azwj}, Majestic is His^{-azwj} Majesty Reviving a people from this community after their death in the lifetime of the world, is a verification of what the opponent has reported and the compiler from the owner of the Prophet-hood. Rasool-Allah^{-saww} said regarding them^{-asws}: 'I^{-saww} am leaving behind among you all the Book of Allah^{-azwj} and my^{-saww} family^{-asws}, People^{-asws} of my^{-saww} Household. They will never separate until they return to be at the Fountain!'

أما المخالف فروى الحميدي في الجمع بين الصحيحين عن أبي سعيد الخدري قال قال رسول الله ص لتتعين سنن من قبلكم شيئاً بشير و ذراعاً بذراع حتى لو دخلوا جحر ضب لتبعموهم

As for the opponent, it is reported by Al Humeydi in 'Al Jam'a Bayn Al Sahiheyn', from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'The years would follow from before you all, a palm's width by palm's width, and a cubit by a cubit, to the extent that if they had entered a lizard hole, you would be following them (into it)'.

قلنا يا رسول الله اليهود و النصارى قال فمن.

We said, 'O Rasool-Allah^{saww}! Jews and Christians?' He^{saww}, 'Then who?'

و روی الزمخشري في الكشاف عن حذيفة أنتم أشبه الأمم سمتا ببني إسرائيل لتركين طريقهم حدو النعل بالنعل و القدة بالقدة حتى أني لا أدرى أ تعبدون العجل أم لا.

And it is reported by Al Zamakhshari in 'Al Kashaf', from Huzeyfa,

'You are the most resembling of the communities with the children of Israel, step of the slipper with the slipper, and the arrow with the arrow, to the extent that I^{saww} don't know whether you are worshipping the calf or not?'

قال السيد فإذا كانت هذه بعض رواياتكم في متابعة الأمم الماضية و بني إسرائيل و اليهود فقد نطق القرآن الشريف و الأخبار المتوأمة أن خلقا من الأمم الماضية و اليهود لما قالوا آنَّ تُؤْمِنَ لَكَ حَتَّىٰ تَرَىَ اللَّهَ جَهَنَّمَ فاما تهم الله ثم أحياهم فيكون على هذا في أمتنا من يحييهم الله في الحياة الدنيا.

*The Seyyid said, 'When these were some of the report regarding following the past communities and children of Israel and the Jews, so the noble Quran has Spoken and the Ahadith are recurrent that some people from the past communities and the Jew, when they said, **We will never believe in you until we see Allah manifestly**, [2:55]. So Allah^{azwj} Caused them to die, then Revived them. Thus they happen to be in our community, based upon this, from the ones whom Allah^{azwj} Revived them in the life of the world.*

و رأيت في أخبارهم زيادة على ما تقوله الشيعة من الإشارة إلى أن مولانا علياً يعود إلى الدنيا بعد ضرب ابن ملجم و بعد وفاته كما رجع ذو القرنين

And I saw in their reports an increase upon what the Shias are saying, from the indication to our Master^{asws} Ali^{asws} would be returning to the world after the strike of Ibn Al-Muljim^{la} and after his^{asws} expiry, just as Zulqarnayn^{as} had returned.

فمنها ما ذكره الزمخشري في الكشاف في حديث ذي القرنين و عن علي ع سخر له السحاب و مدت له الأسباب و بسط له النور.

From these is what is mentioned by Al Zamakhshari in 'Al Kashaf' in a Hadith of Zulqarnain^{as}, and from Ali^{asws}, 'The clouds would be subdued for him^{-ajfi}, and the means would be extended for him^{-ajfi}, and the Noor would be spread out for him^{-ajfi}'.

و سُئلَ عَنْهُ فَقَالَ: أَحَبَّ اللَّهَ فَأَحَبَّهُ

And he (Ali^{asws}) was asked about him (Zulqarnain^{as}). He^{asws} said, 'He^{as} loved Allah^{azwj} so He^{azwj} Loved him^{as}'.

و سأَلَ ابْنَ الْكَوَاءَ مَا دُوَّ القَرْبَيْنَ أَمْ مَلَكُ أَمْ نَبِيٌّ فَقَالَ لَيْسَ إِلَّا كَمَّ لَكَ كَمَّ عَنْدَكَ وَ لَا نَبِيٌّ لَكَ كَمَّ صَالِحًا ضُرِبَ عَلَىَ قَزْنِيَ الْأَئْمَنِ فِي طَاغِيَ اللَّهِ فَمَاتَ ثُمَّ بَعَثَهُ اللَّهُ فَصُرِبَ عَلَىَ قَزْنِيَ الْأَيْسَرِ فَمَاتَ فِي قَبْعَةِ اللَّهِ وَ سُبِّيَ ذَا الْقَرْبَيْنَ وَ فِي كُمْ مِثْلُهُ.

And Ibn Al Kawa said, ‘What is Zulqarnain^{-as}? Is he^{-as} an Angel or a Prophet^{-as}?’ He^{-asws} said: ‘He^{-as} is neither an Angel nor a Prophet^{-as}, but he^{-as} was a righteous servant. He^{-as} was struck on his^{-as} right horn (head) in obedience of Allah^{-azwj}, so he^{-as} died. Then Allah^{-azwj} Revived him^{-as}, and he^{-as} was struck upon his^{-as} left horn (head), so he^{-as} died. Allah^{-azwj} Revived him^{-as}, and he^{-as} was named as Zulqarnain^{-as}, and among you all is his^{-as} example’.

و رأيت أيضا في كتب أخبار المخالفين عن جماعة من المسلمين أنهم رجعوا بعد الممات قبل الدفن و بعد الدفن و تكلموا و تحدثوا ثم ماتوا فمن ذلك ما رواه الحكم النيسابوري في تاریخه في حديث حسام بن عبد الرحمن عن أبيه عن جده و كان قاضي نيسابور

And I saw as well in the books of Ahadith of the opponents about a group of Muslims, they had returned after the death before the burial, and after the burial, and they spoke and discussed, then they died. From that is what is reported by Al Hakim Al Neshapuri in his history in a Hadith of Hasaam Bin Abdul Rahman, from his father, from his grandfather, and he was a judge of Neshapur.

دخل عليه رجل فقيل له إن عند هذا حديثا عجبا فقال يا هذا ما هو فقال أعلم أني كنت رجلا نباشا أنبش القبور فماتت امرأة فذهبت لأعرف قبرها فصلت عليها فلما جن الليل قال ذهب لأنبش عنها و ضربت يدي إلى كفتها لأسلبها فقالت سبحان الله رجل من أهل الجنة تسرب امرأة من أهل الجنة ثم قالت ألم تعلم أنك من صليت على و أن الله عز و جل قد غفر لمن صلى على .

A man entered to see him. It was said to him, ‘There is a strange Hadith with this one!’ He said, ‘O you! What is it?’ He said, ‘Know that I was a grave exhuming man (grave robber), digging the graves. A woman died, so I went to know her grave. I prayed Salat upon her. When the night shielded, I went to dig from her and struck my hand upon her shoulder to her shroud in order to strip her. She said, ‘Glory be to Allah^{-azwj}! A man from the people of Paradise stripping a woman from the people of Paradise!’ Then she said, ‘Don’t you know you are from the ones who had prayed Salat upon me and Allah^{-azwj} Mighty and Majestic has Forgiven for the ones who had prayed Salat upon me?’

قال السيد فإذا كان هذا قد رووه و دونه عن نباش القبور فهلا كان لعلماء أهل البيت ع أسوة به و لأي حال تقابل روایتهم بالنفور و هذه المرأة المذكورة دون الذين يرجعون لهما الأمور و الرجعة التي يعتقدوها علماؤنا و أهل البيت ع و شيعتهم تكون من جملة آيات النبي ص و معجزاته

The Seyyid said, ‘So when this has been reported and besides it about the grave robber, so can there not be an example with it for the scholars of the People (a..) of the Household? And in any case, you are facing their^{-asws} reports with disgust, and this mentioned woman is below the ones to be returning for the important affairs, and the Raj’at which our scholars are believing in, and the People^{-asws} of the Household and their^{-asws} Shias, happen to be from the total signs of the Prophet^{-saww} and his^{-saww} miracles.

و لأي حال تكون منزلته عند الجمهور دون موسى و عيسى و دانيال و قد أحيا الله جلاله على أيديهم أموات كثيرة بغير خلاف عند العلماء لهذه الأمور .

And in any case, his^{-saww} status, in the presence of the majority, would be lower than Musa^{-as}, and Isa^{-as}, and Daniyal, and Allah^{-azwj}, Majestic is His^{-azwj} Majesty had Revived a lot of dead people upon their^{-as} hands without there being any differing in the presence of the scholar for these matters”.

162 - أَقُولُ وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سَلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِ بِمَا رَوَاهُ مِنْ كِتَابِ السَّيِّدِ الْجُلْلَلِ حَسَنِ بْنِ كَعْبٍ بِمَا أَخْدَهُ مِنْ كِتَابِ الْمُفَضَّبِ
يُؤْسَأَدُهُ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَ يَوْمًا فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا سَلْمَانُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَعْثُثْ نَبِيًّا وَ لَا رَسُولًا إِلَّا جَعَلَ لَهُ
إِثْنَيْ عَشَرَ نَقِيبًا

I (Majlisi) am saying, 'And it is reported by the Sheikh Hassan Bin Suleyman in the book 'Al Muhtazar', from what is reported from the book of the majestic Seyyid Hassan Bin Kabash, from what he had taken from the book 'Al Muqtazab, by his chain,

'From Salman Al Farsi^{-ra} who said, 'I entered to see Rasool-Allah^{-saww} on day. When he^{-saww} looked at me^{-ra}, he^{-saww} said: 'O Salman^{-ra}! Allah^{-azwj} Mighty and Majestic did not Send any Prophet^{-as} nor any Messenger^{-as}, except and He^{-azwj} Made twelve captains to be for him^{-as}'.

قَالَ فُلِثْ يَا رَسُولَ اللَّهِ لَكُنْدُ عَرِفْتُ هَذَا مِنْ أَهْلِ الْكِتَابِينَ

He^{-ra} said, 'I^{-ra} said, 'O Rasool-Allah^{-saww}! I^{-ra} have known this from the people of the two Books (Jews and Christians)!'

قَالَ يَا سَلْمَانُ فَهَلْ عَلِمْتَ مِنْ نُقَيَّابِيِّ إِلَّا ثَنَيْ عَشَرَ النَّبِيِّ اخْتَارُهُمُ اللَّهُ لِلْإِمَامَةِ مِنْ بَعْدِي

He^{-saww} said: 'O Salman^{-ra}! Do you^{-ra} know who my^{-saww} twelve captains are, the ones Allah^{-azwj} has Chosen for the Imamate from after me^{-saww}?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ يَا سَلْمَانُ خَلَقَنِي اللَّهُ مِنْ صَفْوَةِ نُورٍ وَ دَعَانِي فَأَطَعْنَهُ وَ خَلَقَ مِنْ نُورِي عَلَيَّ فَدَعَاهُ فَأَطَاعَهُ

He^{-saww} said: 'O Salman^{-ra}! Allah^{-azwj} Created me^{-saww} from the best of His^{-azwj} Noor and Called me^{-saww}, so I^{-saww} obeyed Him^{-azwj}. And He^{-azwj} Created Ali^{-asws} from my^{-saww} Noor. He^{-azwj} Called him^{-asws}, so he^{-asws} obeyed Him^{-azwj}.

وَ خَلَقَ مِنْ نُورِي وَ نُورِ عَلَيِّ فَأَطَعْنَهُ فَدَعَاهُ فَأَطَاعَهُ وَ خَلَقَ مِنِّي وَ مِنْ عَلَيِّ وَ فَاطِمَةَ الْحَسَنَ وَ الْحُسَيْنَ فَدَعَاهُمَا فَأَطَاعَاهُمَا

And He^{-azwj} Created (Syeda) Fatima^{-asws} from my^{-saww} Noor and Noor of Ali^{-asws}. He^{-azwj} Called her^{-asws}, so she^{-asws} obeyed Him^{-azwj}. And He^{-azwj} Created Al-Hassan^{-asws} and Al-Husayn^{-asws} from me^{-saww} and from Ali^{-asws} and (Syeda) Fatima^{-asws}. He^{-azwj} Called them^{-asws} both. They^{-asws} both obeyed Him^{-azwj}.

فَسَمَّانَا اللَّهُ عَزَّ وَ جَلَّ بِعِمْسَةِ أَسْمَاءٍ مِنْ أَسْمَائِهِ فَاللَّهُ الْمَحْمُودُ وَ أَنَّا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلَيِّ وَ اللَّهُ فَاطِرٌ وَ هَذِهِ فَاطِمَةٌ وَ اللَّهُ ذُو الْإِحْسَانِ وَ هَذَا
الْحَسَنُ وَ اللَّهُ الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ

Allah^{-azwj} Mighty and Majestic Named us with five names from His^{-azwj} Names. Allah^{-azwj} is 'Al Mahmoud' and I^{-saww} am 'Muhammad.', and Allah^{-azwj} is Ali and this is Ali, and Allah^{-azwj} is 'Fatir' and this is (Syeda) Fatima^{-asws}, and Allah^{-azwj} is 'Zul Ihyaan', and this is Al Hassan^{-asws}, and Allah^{-azwj} is 'Al Mohsin' and this is Al Husayn^{-asws}.

ثُمَّ حَلَقَ مِنَّا وَ مِنْ نُورِ الْحَسِينِ تِسْعَةُ أُئُلَّةٍ فَدَعَاهُمْ فَأَطَاعُوا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ سَمَاءً مَبْنَيَّةً وَ أَرْضًا مَدْجَيَّةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَكَانًا أَوْ بَشَرًا وَ كُنَّا بِعِلْمِهِ أَنَّوْارًا نُسَيْحَةٌ وَ نَسْمَعُ لَهُ وَ نُطِيعُ

Then He^{-azwj} Created nine Imams^{-asws} from us^{-asws} and from the Noor of Al-Husayn^{-asws}. He^{-azwj} Called them^{-asws}, so they^{-asws} obeyed Him^{-azwj}, before Allah^{-azwj} had Created a built sky, and a spread earth, or air, or water, or Angel, or a mortal, and we^{-asws} were Noors with His^{-azwj} Knowledge, glorifying Him^{-azwj} and listening to Him^{-azwj} and obeying'.

فَقَالَ سَلْمَانُ قُلْتُ يَا رَسُولَ اللَّهِ يَا بَيْ أَنْتَ وَ أَقْرَبُ مَا لِي مَنْ عَرَفَ هَؤُلَاءِ

Salman^{-ra} said, 'I^{-ra} said, 'O Rasool-Allah^{-saww}! May my^{-ra} father and my^{-ra} mother be (sacrificed) for you^{-saww}! What is for the one who recognises them^{-asws}?'

فَقَالَ يَا سَلْمَانُ مَنْ عَرَفَهُمْ حَقَّ مَعْرِيقَتِهِمْ وَ افْتَدَى بِهِمْ فَوَالِي وَ لَيْلَهُمْ وَ تَبَرَّأَ مِنْ عَذُونِهِمْ فَهُوَ وَ اللَّهُ مِنَّا يَرُدُّ حَيْثُ تَرُدُّ وَ يَسْكُنُ حَيْثُ شَكَنَ

He^{-saww} said: 'O Salman^{-ra}! One who recognises them as is the right of recognising them^{-asws} and is led by them^{-asws} so he befriends their^{-asws} friends and disavows from their^{-asws} enemies, so he, by Allah^{-azwj}, is from us^{-asws}. He shall return to where we^{-asws} return and settle where we^{-asws} settle'.

قُلْتُ يَا رَسُولَ اللَّهِ فَهَلْ يَكُونُ إِعْلَانٌ بِهِمْ بِغَيْرِ مَعْرِيقَةٍ بِإِسْمَائِهِمْ وَ أَسْنَابِهِمْ

I^{-ra} said, 'O Rasool-Allah^{-saww}! Can the belief in them^{-asws} happen to be without recognising their^{-asws} names and their^{-asws} lineages?'

فَقَالَ لَا يَا سَلْمَانُ

He^{-saww} said: 'No, O Salman^{-ra}!'

قُلْتُ يَا رَسُولَ اللَّهِ فَأَنِّي لِي بِهِمْ

I^{-ra} said, 'O Rasool-Allah^{-saww}! So how would it be for me^{-ra}, with (recognising all of) them^{-asws}?'

قَالَ فَدَعْرَتْ إِلَى الْحَسِينِ قَالَ ثُمَّ سِيدُ الْعَابِدِينَ عَلَيُّ بْنُ الْحَسِينِ ثُمَّ ابْنُهُ مُحَمَّدُ بْنُ عَلَيٍّ بَاقِرٌ عَلِمُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ التَّيَّيِّنَ وَ الْمَرْسَلِينَ

He^{-saww} said: 'You^{-ra} have known up to Al-Husayn^{-asws}. Then chief of the worshippers Ali^{-asws} Bin Al-Husayn^{-asws}, then his^{-asws} son^{-asws} Muhammad Bin Ali^{-asws} expounder of the knowledge of the former ones and the latter ones, from the Prophets^{-as} and the Messengers^{-as}.

ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ لِسَانُ اللَّهِ الصَادِقُ ثُمَّ مُوسَى بْنُ جَعْفَرٍ الْكَاظِمُ عَظَلَهُ صَرَبَرَأً فِي اللَّهِ ثُمَّ مُحَمَّدُ بْنُ عَلَيٍّ الْمُحْتَازُ مِنْ حَلْقِ اللَّهِ

Then Ja'far^{-asws} Bin Muhammad^{-asws}, the truthful tongue of Allah^{-azwj}, then Musa^{-asws} Bin Ja'far^{-asws}, the swallower of his^{-asws} rage patiently for the Sake of Allah^{-azwj}, then Ali^{-asws} Bin Musa^{-asws} the pleased to the Commands of Allah^{-azwj}, then Muhammad^{-asws} Bin Ali^{-asws}, the Chosen from the creatures of Allah^{-azwj}.

ثُمَّ عَلَيْ بْنُ مُحَمَّدٍ الْهَادِي إِلَى اللَّهِ ثُمَّ الْحَسَنُ بْنُ عَلَيِ الصَّامِتُ الْأَمِينُ عَلَى دِينِ اللَّهِ ثُمَّ مُحَمَّدُ سَمَّاَهُ يَا سَمَّاهُ ابْنُ الْحَسَنِ الْمَهْدِيُّ النَّاطِقُ الْقَائِمُ بِحَقِّ اللَّهِ

Then Ali^{-asws} Bin Muhammad^{-asws}, the guide to Allah^{-azwj}, then Al-Hassan^{-asws} Bin Ali^{-asws}, the silent, the trusted upon the religion of Allah^{-azwj}. Then MHMD (named with his^{-saww} name), son^{-ajfi} of Al-Hassan^{-asws}, Al-Mahdi^{-ajfi}, the speaking, the standing with the Right of Allah^{-azwj}.

قَالَ سَلْمَانُ فَبَكَيْتُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ فَأَنِّي لِسَلْمَانَ لِإِذْرَاكِهِنَّ

Salman^{-ra} said, 'I^{-ra} cried, then said, 'O Rasool-Allah^{-saww}! So how can it be for Salman^{-ra} to come across them^{-asws}?'

قَالَ يَا سَلْمَانُ إِنَّكَ مُذْرِكُهُمْ وَ أَمْثَالُكَ وَ مَنْ تَوَلَّهُمْ حَقِيقَةُ الْعِرْفَةِ

He^{-saww} said: 'O Salman^{-ra}! You^{-ra} will be coming across them^{-asws}, and (so will) the likes of you^{-ra}, and the ones who befriend them^{-asws} with the real recognition'.

قَالَ سَلْمَانُ فَشَكَرَثَ اللَّهُ كَثِيرًا ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي مُؤْجَلٌ إِلَى عَهْدِهِنَّ

Salman^{-ra} said, 'I^{-ra} thanked Allah^{-azwj} a lot, then I^{-ra} said, 'O Rasool-Allah^{-saww}! How can I^{-ra} be deferred to their^{-asws} era?'

قَالَ يَا سَلْمَانُ اقْرُأْ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعْثَنَا عَلَيْتُمْ عِبَادًا لَنَا أُولَئِي بَأْسٍ شَدِيدٍ فَجَاسُوا بِخَلَالِ الدِّيَارِ وَ كَانَ وَعْدًا مُغْرِبُ الْمُؤْمِنِينَ ثُمَّ رَدَدْنَا لَكُمُ الْكُرْبَةَ عَلَيْهِمْ وَ أَمْدَذْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

He^{-saww} said: 'O Salman^{-ra}! Read, ***So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5] Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***'.

قَالَ سَلْمَانُ فَأَشْتَدَّ بُكَائِي وَ شَوْقِي وَ قُلْتُ يَا رَسُولَ اللَّهِ بِعَهْدِهِنَّ

Salman^{-ra} said, 'My^{-ra} crying and my^{-ra} yearning intensified, and I^{-ra} said, 'O Rasool-Allah^{-saww}! (Is it) by a pact from you^{-saww}?'

فَقَالَ إِي وَ الَّذِي أَرْسَلَ مُحَمَّدًا إِنَّهُ لَيَعْهِدُ مِنِي وَ لِعْلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحَسِينِ وَ تِسْعَةَ أَئِمَّةَ وَ كُلُّ مَنْ هُوَ مِنَ وَ مَظْلُومٌ فِينَا

He^{-saww} said: 'Yes, by the One^{-azwj} Who Sent Muhammad^{-saww}! Surely it is for a pact from me^{-saww}, and for Ali^{-asws}, and Fatima^{-asws}, and Al Hassan^{-asws}, and Al Husayn^{-asws}, and nine Imams^{-asws}, and everyone who is from us^{-asws}, and one oppressed regarding us^{-asws}.

إِي وَ اللَّهُ يَا سَلْمَانُ ثُمَّ يَيْخُضُرُنَّ إِبْلِيسُ وَ جُنُودُهُ وَ كُلُّ مَنْ مَخْضَنَ الْإِيمَانَ مَخْضًا وَ مَخْضَنَ الْكُفُرَ مَخْضًا حَتَّى يُؤْخَدَ بِالْقِصَاصِ وَ الْأَوْتَارِ وَ التَّارَاتِ وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

Yes, by Allah^{-azwj}, O Salman^{-ra}! Then Iblees^{-la} and his^{-la} armies will present, and every one of pure Eman purely, and pure Kufr purely, until there is seizure with the retaliation, and the grievances, and the revolutions, ***and your Lord will not Wrong anyone [18:49]***.

وَلَخُرُّ تُؤْيِلُ هَذِهِ الْأَيْةَ وَرُبِّدُ أَنْ يَمْنَعَ عَلَى الَّذِينَ اسْتُضْعَفُوا فِي الْأَرْضِ وَتَجْعَلُهُمْ أَقْنَمَةً وَتَجْعَلُهُمُ الْوَارِثِينَ وَلَا يَمْكُنُ لَهُمْ فِي الْأَرْضِ وَرُبِّي فَزَعُونَ وَهَامَانَ وَجُنُودُهُمَا مِنْهُمْ مَا كَانُوا يَنْذَرُونَ -

And we^{-asws} are the interpretation of this Verse: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].***

قَالَ سَلْمَانُ فَقُمْتُ مِنْ بَيْنِ يَدَيِ رَسُولِ اللَّهِ صَ وَ مَا يُبَالِي سَلْمَانُ مَئِ لَقِيَ الْمَوْتُ أَوْ لَقِيَهُ.

Salman^{-ra} said, 'I^{-ra} stood up from in front of Rasool-Allah^{-saww}, and Salman^{-ra} did not care when he^{-ra} will meet the death or it meets him^{-ra}!'²⁰⁵

وَ وَجَدْتُ بِخَطِّ بَعْضِ الْأَعْلَامِ نَقْلًا مِنْ خَطِ الشَّهِيدِ قَدَسَ اللَّهُ رُوحُهُ قَالَ رَوَى الصَّفَوَانِيُّ فِي كِتَابِهِ بِإِشَادَةِ قَالَ: سُلَيْلُ الرِّضاَ عَنْ تَفْسِيرِ أَمْتَنَّا اُشْتَرِيَنْ الْأَيْةَ - قَالَ وَاللَّهِ مَا حَذَّرَهُ الْأَيْةُ إِلَّا فِي الْكَرَّةِ.

And I found in the handwriting of one of the scholars transmitting from the handwriting of the martyr, may Allah^{-azwj} Sanctify his soul, said, 'It is reported by Al Safwany in his book by his chain who said,

'Al-Reza^{-asws} was asked about the interpretation of the Verse: ***You Made us die twice, [40:11].*** He^{-asws} said: 'By Allah^{-azwj}! This Verse is not except but regarding the return (Raj'at)'.²⁰⁶

²⁰⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 162 a

²⁰⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 29 H 16 b

باب 30 خلفاء المهدي صلوات الله عليه و أولاده و ما يكون بعده عليه و على آياته السلام

CHAPTER 30 – CALIPHS OF THE MAHDI^{-ajfi}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND WHAT WOULD HAPPEN AFTER HIM^{-asws}, MAY THE GREETINGS UPON HIM^{-ajfi} AND UPON HIS^{-ajfi} FOREFATHERS^{-asws}

1- ك، إكمال الدين الدقائق عن الأسدى عن التخعي عن التوفيقى عن علي بن أبي حمزة عن أبي بصير قال قيل لصادق جعفر بن محمد ع يا ابن رسول الله ص سمعت من أبيك ع أنه قال يكُون بعد القائم اثنا عشر مهدياً

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asadi, from A INakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww!} I heard your^{-asws} father^{-asws} having said: 'There will happen to be twelve Mahdis (guided ones) after Al-Qaim^{-ajfi}'. (Recording error)

فَقَالَ إِنَّمَا قَالَ اثْنَا عَشَرَ مَهْدِيًّا وَ لَمْ يَقُلْ اثْنَا عَشَرَ إِمَامًا وَ لَكِنَّهُمْ قَوْمٌ مِنْ شَيْعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُؤْلَاتِنَا وَ مَغْرِبَةِ حَقِّنَا.

He^{-asws} said: 'But rather he^{-asws} had said, 'Twelve Mahdis' and did not say: 'Twelve Imams', but a group of our^{-asws} Shias will be calling the people to our^{-asws} Wilayah and recognition of our^{-asws} rights'.²⁰⁷

2- غط، الغيبة للشيخ الطوسي محمد الحميري عن أبيه عن محمد بن عبد الحميد و محمد بن عيسى عن محمد بن القصبيل عن أبي حمزة عن أبي عبد الله ع في حديث طوبيل أبا حمزة إن مينا بعد القائم أحد عشر مهدياً من ولد الحسين ع.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Hameed, and Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Abdullah^{-asws} in a lengthy Hadith having said: 'O Abu Hamza! From us^{-asws}, after Al-Qaim^{-ajfi}, there would be twelve Mahdis (guided ones), from the sons of Al-Husayn^{-asws}'.²⁰⁸

3- غط، الغيبة للشيخ الطوسي القصبيل عن ابن محبوب عن عمرو بن أبي العقدام عن جابر الجعفي قال سمعت أبا جعفر ع يقول و الله ليعلمك منا أهل البيت رجل بعد موته ثلاثة سنين يزداد تيسعاً

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufi who said,

'I heard Abu Ja'far^{-asws} saying: 'By Allah^{-azwj!} A man from us^{-asws}, People^{-asws} of the Household shall rule after his death for three hundred years, additional nine'.

²⁰⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 30 H 1

²⁰⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 30 H 2

فُلِتْ مَئِي يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ فُلِتْ وَ كُمْ يَقُومُ الْقَائِمُ فِي عَالَمِه

I said, 'When would that happen?' He^{-asws} said: 'After Al-Qaim^{-ajfi}'. I said, 'And for how long will Al-Qaim^{-ajfi} be staying in his^{-ajfi} world?'

قَالَ تَسْعَ عَشْرَةَ سَنَةً ثُمَّ يَخْرُجُ الْمُتَصْرِ فَيَطْلُبُ بِدِمِ الْحُسَيْنِ وَ دِمَاءِ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يَخْرُجَ السَّفَاخَ.

He^{-asws} said: 'Nineteen years'. Then Al-Muntasir will emerge and seek the blood of Al-Husayn^{-asws} and blood of his^{-asws} companions. He will kill and take captives until Al-Saffah emerges".²⁰⁹

4- شا، الإرشاد ليس بعده دولة القائم لاحد دولة إلا ما جاءت به الرواية من قيام ولديه إن شاء الله ذلك و لم يرد على القطيع والنجبات وأكثر الروايات
أنه لن ينضي مهدي الأمة إلا قبل القيامة بأربعين يوماً يكون فيها الهرج و عالمه خروج الأموات و قيام الساعة للحساب والجزاء والله أعلم.

(The book) 'Irshad' –

'There will not be any government for anyone after the government of Al-Qaim^{-ajfi} except what the report has come with from the rising of his^{-ajfi} son, if Allah^{-azwj} so Desires that, and did not arrive upon the certainty and the affirmation, and most of the report are that Mahdi^{-ajfi} of the community will never pass away except forty days before the Qiyamah. There will be trouble and turmoil during it and a sign of the emergence of the dead, and establishment of the Hour for the Reckoning and the Reward, and Allah^{-azwj} is more Knowing".²¹⁰ (opinion)

5- شي، تفسير العياشي عن جابر قال سمعت أبي جعفر ع يقول و الله ليقلنك رجل مثنا أهل البيت الأرض بعده مؤته ثلاثة سنين و يزيد بسنة

(The book) 'Tafseer Al Ayyashi' – From Jabir who said,

'I heard Abu Ja'far^{-asws} saying: 'By Allah^{-azwj}! A man from us^{-asws}, People^{-asws} of the Household, shall rule the earth after his death, for three hundred years and additional nine'.

قَالَ فُلِتْ فَمَئِي ذَلِكَ قَالَ بَعْدَ مَوْتِ الْقَائِمِ

He (the narrator) said, 'I said, 'When would that be?' He^{-asws} said: 'After death of Al-Qaim^{-ajfi}'.

قَالَ فُلِتْ وَ كُمْ يَقُومُ الْقَائِمُ فِي عَالَمِه حَتَّى يَمُوتَ قَالَ تَسْعَ عَشْرَةَ سَنَةً مِنْ يَوْمِ قِتَابِه إِلَى مَوْتِه

He (the narrator) said, 'I said, 'And how long will Al-Qaim^{-ajfi} in his^{-ajfi} world until he^{-ajfi} dies?' He^{-asws} said: 'Nineteen years from the day of his^{-ajfi} rising up to his^{-ajfi} death'.

قَالَ فُلِتْ فَيَكُونُ بَعْدَ مَوْتِه هَرْجٌ قَالَ نَعَمْ حَمْسِينَ سَنَةً

He (the narrator) said, 'I said, 'So there will be turmoil after his^{-ajfi} death?' He^{-asws} said: 'Yes, (for) fifty years'.

²⁰⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 30 H 3

²¹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 30 H 4

قال ثم يخرج المنصور إلى الدنيا فيطلب دمه ودم أصحابه فيقتل ويسبي حتى يقال له كان هذا من ذريته الأنبياء ما قتل الناس كلهم هدأ القتل

He^{-asws} said: ‘Then Al-Mansour (Al-Husayn^{-asws}) will emerge to the world seeking his^{-asws} blood and blood of his^{-asws} companions. He^{-asws} will kill and take captives until it would be said, ‘If this one was from the offspring of the Prophets^{-saww}, he^{-asws} would not be killing the people, all this killing!’

فَيَجْمِعُ النَّاسُ عَلَيْهِ أَيْضُهُمْ وَأَسْوَدُهُمْ فَيُكْتُرُونَ عَلَيْهِ حَتَّى يُلْحِظُوهُنَّ إِلَى حِرمَةِ اللَّهِ فَإِذَا اشْتَدَ الْبَلَاءُ عَلَيْهِ مَا تَمْتَصِرُ وَخَرَجَ السَّقَاحُ إِلَى الدُّنْيَا غَصِبًا لِلْمُتَنَصِّرِ فَيَقْتَلُ كُلَّ عَذْلٍ لَنَا جَاهِرٌ وَيَمْلِكُ الْأَرْضَ كُلَّهَا وَيُصْلِي اللَّهَ لَهُ أَمْرُهُ وَيَعِيشُ ثَلَاثَةَ سَنَةٍ وَيَرِدُ أَدْسَعًا

The people will gather to him^{-asws}, their white and their black. They would throng to him^{-asws} until they make him^{-asws} shelter to the Sanctuary of Allah^{-azwj}. When the afflictions intensify upon him^{-asws}, Al-Muntasir will die and Al-Saffah (Ali^{-asws}) will emerge to the world wrathful for Al-Muntasir. He^{-asws} will kill every enemy having been tyrannous to us^{-asws}, and he^{-asws} will rule the earth, all of it, and Allah^{-azwj} will Correct his^{-asws} affairs for him^{-asws} and he^{-asws} will live for three hundred years and additional nine'.

يَا جَابِرٍ وَهَلْ تَدْرِي مَنِ الْمُتَّصِرُ وَالسَّفَاحُ يَا جَابِرُ الْمُتَّصِرُ الْحَسِينُ وَالسَّفَاحُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجَعِينَ.

Then Abu Ja'far^{-asws} said: 'O Jabir! And do you know who Al-Muntasir and Al-Saffah are? O Jabir! Al-Muntasir is Al-Husayn^{-asws} and Al-Saffah is Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all''.²¹¹

6- غط، الغيبة للشيخ الطوسي جماعة عن البُزوفِي عن عَلِيٍّ بْنِ سَيَّدِ الْمُؤْصَلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَادَ بْنِ الْخَلِيلِ عَنْ جَعْفَرِ بْنِ أَحْمَادَ الْمِصْرِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَنْ آيَاتِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ فِي الْيَوْمَ الَّتِي كَانَتْ فِيهَا وَفَاءُهُ لِعَلِيٍّ عَ يَا أَبَا الْحَسْنَ أَخْبُرْ صَحِيفَةً وَ دَوَّاً

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Bazufai, from Ali Bin Sinan Al Mowsily, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad Bin Al Khaleel, from Ja'far Bin Ahmad Al Misry, from his uncle Al-Husayn Bin Ali, from his father,

'From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws} during the night in which was his^{-saww} expiry: 'O Abu Al-Hassan^{-asws}! Present the paper and ink'.

فَإِذْلَيْ رَسُولُ اللَّهِ صَ وَصَيْبَرَةَ حَتَّىٰ انْتَهَىٰ إِلَى هَذَا الْمَوْضِعِ فَقَالَ يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِماماً وَ مَنْ بَعْدَهُمْ اثْنَا عَشَرَ مَهْدِيًّا فَأَنْتَ يَا عَلِيُّ أَوْنَ الْإِثْنَيْ عَشَرَ إِلَمَام

Rasool-Allah^{-saww} dictated his^{-saww} bequest until he^{-saww} ended up to this subject. He^{-saww} said: 'O Ali^{-asws}! There will happen to be twelve Imams^{-asws} after me^{-saww}, and after them^{-asws} would be twelve Mahdis (guided ones). You^{-asws}, O Ali^{-asws}, are first of the twelve Imams^{-asws}.

و ساق الحديث إلى أن قال و ليس لها الحسن ع إلى ابنه محمد المستحفظ من آل محمد ص فدلىك أثنا عشر إماماً

²¹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 30 H 5

And he^{saww} continued the Hadith up to he^{saww} said: ‘And Al-Hassan (Al-Askari^{asws}) to his^{asws} son^{ajfi} MHMD, the preserver from the Progeny^{asws} of Muhammad^{saww}. So that are twelve Imams^{asws}.

لَمْ يَكُنْ مِنْ بَعْدِهِ أَنْتَا عَشَرَ مَهْدِيًّا فَإِذَا حَضَرَهُ الْوَقَاءُ فَلَيُسْلِمُهَا إِلَى أَنْتِهِ أَوَّلَ الْمَهْدِيَّينَ - لَهُ ثَالِثَةُ أَسْمَاءٍ كَاسِمٍ وَ اسْمٌ أَبِي وَ هُوَ عَبْدُ اللَّهِ وَ أَحْمَدُ وَ الْاسْمُ التَّالِيُّ الْمَهْدِيُّ وَ هُوَ أَوَّلُ الْمُؤْمِنِينَ.

Then there shall be twelve Mahdis (guided ones) from after him^{ajfi}. When the expiry presents to him^{ajfi}, then he^{ajfi} will submit it to his^{ajfi} son, the first of the Mahdis. For him^{ajfi} there are thirty names. A name like my^{saww} name, and a name like the name of my^{saww} father^{as}, and it is ‘Abdullah’, and ‘Ahmad’, and the third name is ‘Al-Mahdi’, and he is first of the Momineen”.²¹²

7- خص، منتخب البصائر ممّا رواه السيد علی بن عبد الحميد بإسناده عن الصادق ع أنّ مِنَّا بَعْدَ الْقَائِمِ عَ اثْنَا عَشَرَ مَهْدِيًّا مِنْ وُلْدِ الْحُسَنَيْنِ ع.

(The book) ‘Muntakhab Al Basaair’ – From what is reported by the Seyyid Ali Bin Abdul Hameed, by his chain,

‘From Al-Sadiq^{asws}: ‘From us^{asws}, after Al-Qaim^{ajfi}, there would be twelve Mahdis (guided ones) from the sons of Al-Husayn^{asws}’.²¹³

8- مل، كامل الزيارات أبى عن سعيد عن الجاموري عن الحسين بن سيف عن أبيه عن الحضرمي عن أبي جعفر و أبى عبد الله ع قالا في ذكر الكوفة فيها مسجد سهل الدين لم يبعث الله تبليلا و قد صلى فيه و منها يظهر عدل الله و فيها يكون قائمه و القوام من بعديه و هي متازل التبيين و الأوصياء و الصالحين.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Al Jamourany, from Al-Husayn Bin Sayf, from his father, from Al Hazramy,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} both said during the mention of Al-Kufa: ‘There is Masjid Suheyl (Sahla). Allah^{azwj} has not Sent any Prophet^{as} except he^{as} has prayed Salat in it, and from it the justice of Allah^{azwj} will appear, and in it would be his^{ajfi} rising, and (so will) the custodians (risers) from after him^{ajfi}, and it is a domicile of the Prophets^{as}, and the successors^{as}, and the righteous ones’.²¹⁴

بيان هذه الأخبار مخالفة للمشهور و طريق التأويل أحد وجهين.

Explanation: ‘These Ahadith are in contradiction to the well-known and the way of the interpretation is one of the two aspects: -

الأول أن يكون المراد بالاثني عشر مهديا النبي ص و سائر الأئمة سوى القائم ع بأن يكون ملوكهم بعد القائم ع وقد سبق أن الحسن بن سليمان أولها بجمع الأئمة و قال برجعة القائم ع بعد موته و به أيضا يمكن الجمع بين بعض الأخبار المختلفة التي وردت في مدة ملوكه ع.

The first is that the intent with the twelve Mahdis is the Prophet^{saww} and rest of the Imams^{asws} besides Al-Qaim^{ajfi}, that their^{asws} rule would be after Al-Qaim^{ajfi}. And it has preceded that

²¹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 30 H 6

²¹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 30 H 7

²¹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 30 H 8

Al-Hassan Bin Suleyman was the first of them with entirety of the Imams^{-asws}, and he said with the return of Al-Qaim^{-ajfi} after his^{-ajfi} death, and by it as well it is possible to unite between some of the differing Ahadith which have been referred regarding the period of Al-Qaim^{-ajfi}.

و الثاني أن يكون هؤلاء المهديون من أوصياء القائم هادين للخلق في زمن سائر الأئمة الذين رجعوا لغلا يخلو الزمان من حجة و إن كان أوصياء الأنبياء و الأئمة أيضا حججا و الله تعالى يعلم.

And the second is that those Mahdis would be from the successors of Al-Qaim^{-ajfi}, guides for the people in the time of rest of the Imams^{-asws}, those having returned, lest the times would be vacant from a Divine Authority, and even though the successors^{-as} of the Prophets^{-as} and the Imams^{-asws} as well are Divine Authorities, and Allah^{-azwj} the Exalted Knows'.

باب 31 ما خرج من توقعاته ع

CHAPTER 31 - WHAT HAVE EMERGED FROM HIS^{-ajfi} LETTERS

1- غط، الغيبة للشيخ الطوسي أخبرنا جماعة عن أبي الحسن محمد بن أحمد بن داود الفقيهي قال وجدت بخط أحمد بن إبراهيم التوخيتي و إملاء أبي القاسم الشفيفي بن رؤوف رضي الله عنه على ظهر كتاب فيه جوابات و مسائل أنفرد من قسم يسأل عنها هل هي جوابات الفقيه أو جوابات محمد بن علي الشتماعاني ل والله حكى عنه الله قال هذه المسائل أنا أجنب عنها

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – We are informed by a group, from Abu Al-Hassan Muhammad Bin Ahmad Bin Dawood Al Qummi who said,

'I found in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty Abu Al-Qasim Al-Husayn Bin Rawh, may Allah^{-azwj} be Pleased with him. At the back of the letter there were answers in it and questions which had been dispatched from Qum. He was asked about these, 'Are these answers of the jurist (Al-Qaim^{-ajfi}) or answers of Muhammad Bin Ali Al-Shalmagany, because it had been narrated from him that he had said, 'These are the questions I have answered!'

فَكُتِبَ إِلَيْهِمْ عَلَى ظَهِيرِ كَتَابِهِمْ يَسِّمُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ قَدْ وَقَفَنَا عَلَى هَذِهِ الرُّفْعَةِ وَ مَا تَضَمَّنَتْهُ فَجَبِيَّةٌ جَوَابًا وَ لَا مَدْخَلٌ لِلْمَخْلُولِ الصَّالِحِ الْمُضَلِّ

المُعْرُوفُ بِالْعَزَاقِيرِ لَعْنَةُ اللَّهِ فِي حُرْفِ مِنْهُ

He wrote to them on the back of their letter, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! We paused upon this note and what it includes. All of these are our answers and there is no interference for the interferer, the stayer, the strayed well-known as Al-Azaqiry, may Allah^{-azwj} Curse him, in any word from these.

وَ قَدْ كَانَتْ أَشْيَاءُ حَرَجَتْ إِلَيْكُمْ عَلَى يَدِي أَحْمَدَ بْنَ هَلَالٍ وَ عَيْرِهِ مِنْ نُطَرَائِهِ وَ كَانَ مِنْ ازْتَادُهُمْ عَنِ الإِسْلَامِ مِثْلُ مَا كَانَ مِنْ هَذَا عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ عَصَبَيْهِ

And things had come out to you all upon the hands of Ahmad Bin Hilal and others from his peers, and it was due to their reneging from Al-Islam like what had happened from this one, may the Curse of Allah^{-azwj} and His^{-azwj} Wrath be upon them'.

فَاسْتَبَثْتُ قَيْمًا فِي ذَلِكَ - فَخَرَجَ الْجَوَابُ أَلَا مِنْ اسْتَبَثْتُ فَإِنَّهُ لَا ضَرَرَ فِي خُرُوجِ مَا حَرَجَ عَلَى أَيِّهِمْ وَ إِنَّ ذَلِكَ صَحِيحٌ .

I wanted to have been affirmed for a long time regarding that. The answer emerged: 'Indeed! One who is steadfast, he would not be harmed regarding the emergence of whatever emerges upon their hands, and even if that is correct'.²¹⁵

هذا هو الظاهر و هو أبو جعفر العبرتائي مر ترجمته في ج 51 ص 380 باب ذكر المذمومين الذين ادعوا البالية، و في الأصل المطبوع و هكذا المصدر ص 243، «أحمد ابن بلال» و هو تصحيف أو خطابي طاهر محمد بن علي بن بلال من المذمومين أيضاً. فراجع.

Note: (1) (*Ahmad Bin Hilal*) This, it is the apparent, and he is Abu Ja'far Al-Abartaie. His detail has passed in V 51 P 380 in the chapter mentioning the condemned ones, those who had claimed being the access-point (to the Imam^{-ajfi}). And like that is in the middle of P 243 'Ahmad

²¹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 1 a

Bin Bilal' – and it is a correction or mixed up with Abu Tahir Muhammad Bin Ali Bin Bilal who was from the condemned ones as well. So refer.

سيجيء من المصنف- رضوان الله عليهـ أنها من تتمة ما كتب السائل: أى كنت قد يطلب اثبات هذه التوقيعات، هل هي منكم أو لا؟ـ لكن الظاهر أنه قد سقط صدر هذا السؤال، وأنها سؤال آخر، لا من تتمة السؤال الأول.

(2) I shall be coming from the author, may Allah^{-azwj} be Please with him, it is from the completions of what the questioner had written, i.e. 'I was for long seeking proving these letters, are these from you or not?' But the apparent is that a content of this question has been dropped, and it is another question, not from the completion of the first question.

وَرُوِيَ قَدِيمًا عَنْ بَعْضِ الْعُلَمَاءِ عَلَيْهِمُ السَّلَامُ وَ الصَّلَاةُ اللَّهُ سُلِّلَ عَنْ مِثْلِ هَذَا بَعْيَنِيهِ فِي بَعْضٍ مِنْ عَصْبَةِ اللَّهِ عَلَيْهِ وَ قَالَ عَالِمٌ عِلْمَنَا وَ لَا شَيْءَ عَلَيْكُمْ مِنْ كُفْرٍ مِنْ كُفْرٍ

And it is reported anciently from one of the scholars (Imams^{-asws}), upon them^{-asws} be the greetings and the Salawaat, having been asked about similar to this exactly regarding someone Allah^{-azwj} had been Wrathful upon, and he^{-asws} had said: 'The knowledge is our^{-asws} knowledge, and there is nothing upon you all from the Kufr of the one who commits Kufr.

فَمَا صَحَّ لَكُمْ مِمَّا حَرَجَ عَلَى يَدِهِ بِرِوَايَةِ عَبْرِيْهِ مِنَ النِّقَاتِ رَحْمَهُمُ اللَّهُ فَاحْمَدُوا اللَّهَ وَ اقْبِلُوهُ وَ مَا شَكَّتُمْ فِيهِ أَوْ لَمْ يَخُوضْ إِلَيْكُمْ فِي ذَلِكَ إِلَّا عَلَى يَدِهِ فَرْدُوْهُ إِلَيْنَا لِتُصْحِحَهُ أَوْ لِتُبْطِلَهُ

Whatever is proven correct for you from what has emerged upon his hand by a report of someone else from the trusted ones, may Allah^{-azwj} have Mercy on them, then praise Allah^{-azwj} and accept it; and whatever you are doubtful in or did not emerge to you regarding that except upon his hand, then refer it back to us^{-asws}, for us^{-asws} to be correcting it or invalidating it.

وَاللَّهُ تَعَدَّسْتُ أَسْمَاؤُهُ وَ جَلَّ ثَنَاؤُهُ وَ لِي تَوْفِيقُكُمْ وَ حَسِيبُنَا فِي أُمُورِنَا كُلِّهَا وَ نَعْمَ الْوَكِيل

And Allah^{-azwj}, Holy are His^{-azwj} Names, and Majestic is His^{-azwj} Praise will Harmonise you all, and we are accountable in our affairs, all of them, and He^{-azwj} is the best Protector'.

وَ قَالَ ابْنُ نُوحٍ أَوْلُ مَنْ حَدَّثَنَا بِهَذَا التَّوْقِيعِ أَبُو الْحَسِينِ مُحَمَّدُ بْنُ عَلَيٍّ وَ دَكَّرَ أَنَّهُ كَتَبَهُ مِنْ ظَهِيرَ الدَّرْجِ الَّذِي عِنْدَ أَبِي الْحَسِينِ بْنِ دَاؤِدَ

Ibn Nuh said, 'The first one to narrate to us with the letter was Abu Al-Husayn Muhammad Bin Ali Bin Tammam, and he mentioned that he had written it from the back of the scroll which was in the possession of Abu Al-Hassan Bin Dawood.

فَلَمَّا قَدِيمَ أَبُو الْحَسِينِ بْنِ دَاؤِدَ وَ قَرُأَهُ عَلَيْهِ دَكَّرَ أَنَّهُ هَذَا الدَّرْجِ بَعْيَنِيهِ كَتَبَ إِنَّمَا أَهْلُ قُمَّ إِلَى الشَّيْخِ أَبِي الْقَاسِمِ وَ فِيهِ مَسَائِلُ فَاجْهَمُهُمْ عَلَى ظَهُورِهِ بِخَطِّ أَحْمَدَ بْنِ إِبْرَاهِيمَ التَّوْحِيدِيِّ وَ حَصَلَ الدَّرْجِ عِنْدَ أَبِي الْحَسِينِ بْنِ دَاؤِدَ.

When Abu Al-Hassan Bin Dawood arrived and read it to him, he mentioned that this scroll exactly, the people of Qum had written it to the Sheikh Abu Al-Qasim and in it were question.

He had answered them upon it's back in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty, and the scroll resulted to be in the possession of Abu Al-Hassan Bin Dawood".²¹⁶

سُنْنَةُ الدِّرْجِ، مَسَائِلُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمَيْرِيِّ يَشْرِئِيُّ أَطَالَ اللَّهُ بَقَاءَكَ وَأَذَامَ عِزَّكَ وَتَأْسِيَّكَ وَسَعَادَتَكَ وَسَلَامَتَكَ وَأَمَّمَ نِعْمَتَهُ وَرَادَ فِي إِحْسَانِهِ إِلَيْكَ وَجَيْلَ مَوَاهِبِهِ لَدَيْكَ وَفَضْلِهِ عَنْدَكَ وَجَعَلَنِي مِنَ السُّوءِ فِدَاكَ وَفَدَّمِنِي قِيلَكَ النَّاسُ يَتَنَافَسُونَ فِي الدَّرَجَاتِ

A copy of the scroll of the questions of Muhammad Bin Abdullaah Bin Ja'far Al-Himeyri –

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Prolong your^{-ajfi} remaining (life) and Perpetuate your^{-ajfi} honour, and Support you^{-ajfi}, and Make you^{-ajfi} happy, and Keep you^{-ajfi} safe, and Complete His^{-azwj} Favours and Increased in His^{-azwj} Favours to you^{-ajfi}, and Make His^{-azwj} Gifts to you^{-ajfi} beautiful, and Make me^{-ajfi} to be from your^{-ajfi} evil ransom, and advance me before you^{-ajfi} the people competing in the ranks.

فَمَنْ قَبَلُنَّمُوهُ كَانَ مَقْبُولاً وَمَنْ دَفَعْنَمُوهُ كَانَ وَضِيَّعاً وَالخَامِلُ مَنْ وَضَعَنَمُوهُ وَتَعْوِذُ بِاللَّهِ مِنْ ذَلِكَ وَبِلَدِنَا أَيْدِكَ اللَّهُ جَمَاعَةُ مِنَ الْجُوُوْنِ يَتَسَاءَوْنَ وَيَتَنَافَسُونَ فِي الْمُنْزَلِ

The one you^{-ajfi} accept is acceptable, and the one you^{-ajfi} push away would be dropped, and the inactive would be the one you^{-ajfi} drop, and we^{-ajfi} seek Refuge with Allah^{-azwj} from that. And in our city, may Allah^{-azwj} Support you^{-ajfi}, there is a community from the (well-known) faces equalling and competing regarding the status (of being a representative).

وَوَرَدَ أَيْدِكَ اللَّهِ كِتَابِكَ إِلَى جَمَاعَةِ مِنْهُمْ فِي أَمْرٍ أَمْرَكُمْ بِهِ مِنْ مُعَاوَةٍ ص

And may Allah^{-azwj} Support you^{-ajfi}! Your^{-ajfi} letter arrived to a community of them regard an instruction I^{-ajfi} had instructed them of help.

وَأَخْرَجَ عَلَيِّ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِيِّ بْنِ مَالِكٍ الْمُعْرُوفِ بِمَالِكِ بَادُوكَةِ وَهُوَ خَيْرُ صِرَاطِهِمُ اللَّهُ مِنْ بَنِيهِمْ فَاغْتَمَ بِذَلِكَ وَسَأَلَنِي أَيْدِكَ اللَّهُ أَنْ أُغْلِمَكَ مَا نَالَهُ مِنْ ذَلِكَ فَإِنْ كَانَ مِنْ ذَلِكَ اسْتَغْفِرُ اللَّهَ مِنْهُ وَإِنْ يَكُنْ تَعْبِرُ ذَلِكَ عَرْفَتُهُ مَا يَسْكُنُ تَعْسِفَةُ إِلَيْهِ إِنْ شَاءَ اللَّهُ

And Ali Bin Muhammad Bin Al-Husayn Bin Malik, well-known as Malik Badouka emerged, and he was circumcised, may Allah^{-azwj} have Mercy on them, from between them. He was saddened with that. He asked me, may Allah^{-azwj} Support you^{-ajfi}, that I should let you^{-ajfi} know what had affected him from that. If it was from a sin, he should seek Forgiveness of Allah^{-azwj} from it, and if it was other than that, you^{-ajfi} should let him know what would calm his soul to it, if Allah^{-azwj} so Desires.

الثَّوْقِيْعُ لَمْ يُكَاتِبْ إِلَّا مِنْ كَاتَبَنَا - وَقَدْ عَوَدْنِي أَدَمَ اللَّهُ عِزَّكَ مِنْ تَفَضِّلِكَ مَا أَنْتَ أَهْلُ أَنْ يُجْزِيَنِي عَلَى الْعَادَةِ وَقِيلَكَ أَعْزَكَ اللَّهُ فُقَهَاءُ أَنَا مُحْتَاجٌ إِلَى أَشْيَاءٍ شُسَالٌ لِي عَنْهَا

The letter, we do not write except to the one who writes to us. May Allah^{-azwj} Perpetuate your^{-ajfi} honour! And you^{-ajfi} had promised me of your preference what you^{-ajfi} are rightful of

²¹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 1 b

that you^{-ajfi} will fulfil to me upon the norm, and before you^{-ajfi}, may Allah^{-awj} Honour you^{-ajfi}, there are jurists. I am needy to things asking me about these'.

الظاهر من نسخة الدرج أنها كانت متضمنة لسوالات مختلفة، فكتب جواب كل منها في هامشه، و لذلك أفرزنا السؤال عن الجواب كما ترى

Note: *The apparent from a copy of the scroll is that it was inclusive of the different questions. He^{-ajfi} wrote the answer to all of these in its border, and due to that we have sorted the question from the answer just as you can see.*

فُرُويَ لَنَا عَنِ الْعَالَمِ عَنْ إِمَامٍ قَوْمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَ صَلَاتِهِمْ وَحَدَّثَتْ عَلَيْهِ حَادِثَةً كَيْفَ يَعْمَلُ مِنْ خَلْقِهِ

It has been reported to us from the scholar^{-ajfi} that he^{-ajfi} was asked about an imam of the people leading Salat with them in one of their Salats, and an accident happened upon him (death), how should the one behind him deal with it?

فَقَالَ يُؤَخَّرُ وَيُقَدَّمُ بَعْضُهُمْ وَيُبَعِّثُ صَلَاتَهُمْ وَيَعْتَسِلُ مِنْ مَسَأَةِ

He^{-asws} said: 'He would put his aside and one of them would go ahead and complete their Salat, and he would wash (bathe)'.

الثَّوْقِيقُ لَيْسَ عَلَى مِنْ نَحْاهُ إِلَّا غَسْلَ الْيَدِ وَإِذَا مَمْحُوتُ حَادِثَةً تَقْطَعُ الصَّلَاةَ ثُمَّ صَلَّاهُ مَعَ الْقَوْمِ

The letter: 'It wouldn't be upon the one who set him aside except washing the hand, and when the accident did not occur cutting the Salat, he would complete his Salat with the people'.

وَرُوِيَ عَنِ الْعَالَمِ عَنْ مَسَأَةِ مَنِ يَحْرَازُهُ غَسْلَ يَدَهُ وَمِنْ مَسَأَةِ وَقْدَ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَهَذَا الْإِمَامُ فِي هَذِهِ الْحَالَةِ لَا يَكُونُ مَسَأَةً إِلَّا يَحْرَازُهُ وَالْعَمَلُ مِنْ ذَلِكَ عَلَى مَا هُوَ وَلَعَلَّهُ يُنْهِيَ بِشَيْءِهِ وَلَا يَمْسِي فَكَيْفَ يَجْبُبُ عَلَيْهِ الْغُسْلُ

And it is reported from the scholar^{-asws}, 'The one who touches a deceased with his heat, would wash his hands, and the one who touches him, and he has gone cold, upon him would be the washing (bathing), and this imam, in this state, could not have been touched except with his heat, and the action from that is based upon what it is, and perhaps he would have set him aside with his cloth and had not touched him, so how could the washing obligate upon him?'

الثَّوْقِيقُ إِذَا مَسَأَةُ عَلَى هَذِهِ الْحَالَةِ لَمْ يَكُنْ عَلَيْهِ إِلَّا غَسْلُ يَدِهِ

The letter: 'When he touches him upon this state, it would not be upon him except washing the hand'.

وَعَنْ صَلَاةِ جَعْفِرٍ إِذَا سَهَّا فِي التَّسْبِيحِ فِي قِيَامٍ أَوْ قُعُودٍ أَوْ رُكُوعٍ أَوْ سُجُودٍ وَذَكْرُهُ فِي حَالَةٍ أُخْرَى قَدْ صَارَ فِيهَا مِنْ هَذِهِ الصَّلَاةِ هُنَّ يُعِيدُ مَا فَاتَهُ مِنْ ذَلِكَ التَّسْبِيحِ فِي الْحَالَةِ الَّتِي ذَكَرْهَا أَمْ يَتَجَاهَرُ فِي صَلَاةِ

And about Salat of Ja'far^{-as}, when there forgetfulness during the standing or sitting or ruk'u, or Sajda, and he remembers it in another state from this Salat which had come to be in,

should he repeat what he had missed from that glorification during that state in which he remembered it, or he should overlook in his Salat?’

الثَّوْقِيْعُ إِذَا هُوَ سَهَّا فِي حَالَةٍ مِّنْ ذَلِكَ ثُمَّ ذَكَرَ فِي حَالَةٍ أُخْرَى قَصَّى مَا فَاهَ فِي الْحَالَةِ الَّتِي ذَكَرَ

The letter: ‘When he forgets in a state from that, then remembers in another state, he should fulfil what he had missed in that which in which he remembers’.

وَ عَنِ الْمَرْأَةِ يَمْوُثُ رَوْجِهَا هَلْ يَجُوزُ أَنْ تَخْرُجَ فِي جَنَانِهِ أَمْ لَا

‘And about the women whose husband dies, is it allowed for her to go out in his funeral or not?’

الثَّوْقِيْعُ يَخْرُجُ فِي جَنَانِهِ

The letter: ‘(She) can go out in his funeral’.

وَ هَلْ يَجُوزُ لَهَا وَ هِيَ فِي عِدَّتِهَا أَنْ تَزُورَ قَبْرَ زَوْجِهَا أَمْ لَا

‘And is it allowed for her, while she is in her waiting period, that she visits the grave of her husband or not?’

الثَّوْقِيْعُ تَرْوُزُ قَبْرَ زَوْجِهَا وَ لَا تَبِيْثُ عَنِ بَيْتِهَا

The letter: ‘She can visit the grave of her husband and not spend the night away from her house’.

وَ هَلْ يَجُوزُ لَهَا أَنْ تَخْرُجَ فِي قَضَاءِ حَقِيقٍ يَلْزُمُهَا أَمْ لَا تَبْرُغُ مِنْ بَيْتِهَا وَ هِيَ فِي عِدَّتِهَا

And is it allowed for her that she goes out regarding a right necessitating her or not, departing from her house while she is in her waiting period?’

الثَّوْقِيْعُ إِذَا كَانَ حَقُّ خَرْجَتْ وَ قَضَتْهُ وَ إِذَا كَانَتْ لَهَا حَاجَةٌ لِمَ يَكُنْ لَهَا مِنْ يَنْظُرُ فِيهَا خَرْجَتْ لَهَا حَتَّى تَفْضِيَ وَ لَا تَبِيْثُ عَنْ مَنْزِلِهَا.

The letter: When it was a right, she can go out and fulfil it, and it was a need for her, and there does not happen to be anyone who can look into it for her, she can go out for it until she fulfils, and she should not spend the night away from her house”.²¹⁷

وَ رُوِيَ فِي ثَوَابِ الْقُرْآنِ فِي الْفَرَائِضِ وَ عَيْرِهِ أَنَّ الْعَالَمَ عَقَالَ: عَجَباً لِمَنْ لَمْ يَفْرُطْ فِي صَلَاتِهِ إِنَّ أَنْزُلْنَاهُ فِي لَيْلَةِ الْقُدْرِ كَيْفَ تُفْلِي صَلَاتُهُ.

‘And it is reported in ‘Sawab Al-Quran Fi Al-Faraaiz’, and other, that the scholar^{asws} said: ‘Strange of the one who does not recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), how his Salat is Accepted!’

²¹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{asfi}, Ch 31 H 1 c

وَرُوِيَ مَا رَجَثَ صَلَاتُهُ لَمْ يُغَرِّ فِيهَا بِقُلْنَهُ هُوَ اللَّهُ أَحَدٌ.

And it is reported: ‘The Salat is not Purified if **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) is not recited in it’.

وَرُوِيَ أَنَّ مَنْ قَرَأَ فِي فَرَائِصِهِ الْمُهَمَّةِ أَعْطِيَ مِنَ الدُّنْيَا فَهَلْ يَجُوزُ أَنْ يَقْرَأَ الْمُهَمَّةَ وَيَدْعُ هَذِهِ السُّورَاتِ الَّتِي ذَكَرْنَاهَا مَعَ مَا قَدْ رُوِيَ أَنَّهُ لَا تُقْبَلُ الصَّلَاةُ وَلَا تُرْجَعُ إِلَّا بِهِمَا

And it is reported that the one who recites (Surah) Al-Humaza in his Obligatory (Salat) would be Given from the world. It is allowed to recited (Surah) Al-Humaza, and leave these Surahs which we have mentioned along what has been reported that the Salat is neither Accepted nor Purified except with these two?’

الْتَّوْقِيقُ التَّوَابُ فِي السُّورَاتِ عَلَى مَا قَدْ رُوِيَ وَإِذَا تَرَكَ سُورَةً مِمَّا فِيهَا التَّوَابُ وَقَرَأَ فُلْنَهُ هُوَ اللَّهُ أَحَدٌ وَإِنَّ أَنْزَلْنَاهُ لِفَضْلِهِمَا أَعْطِيَ ثَوَابَ مَا قَرَأَ وَثَوَابَ السُّورَةِ الَّتِي تَرَكَ

The letter: ‘The Rewards in the Surahs is upon what has been reported, and when the Surahs are left out (it would be) from what Rewards are therein, and **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) is recited, and **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), due to their merits, he would be Given the Rewards of what he had recited and the Rewards of the Surahs which he had left out.

وَيَجُوزُ أَنْ يَقْرَأَ عَيْرَ هَاتِينِ السُّورَتَيْنِ وَتَكُونُ صَلَاتُهُ تَامَّةً وَلَكِنْ يَكُونُ قَدْ تَرَكَ الْفَضْلَ

And it is allowed to recite other than these two Surahs and his Salat would be complete, but he would have left out the merit’.

وَعَنْ وَدَاعِ شَهْرِ رَمَضَانَ مَئَى يَكُونُ فَقَدِ الْخَتَّافُ فِيهِ أَصْحَابُنَا فَبَعْضُهُمْ يَقُولُ يَقْرَأُ فِي آخِرِ لَيْلَةِ مِنْهُ وَبَعْضُهُمْ يَقُولُ هُوَ فِي آخِرِ يَوْمِ مِنْهُ إِذَا رَأَى هِلَالَ شَوَّالٍ

‘And about bidding farewell to (month of) Ramazan, when should that happen for our companions have differed in it. Some of them are saying it would be recited during the last night from it, and some of them are saying it should be during the last day from it when the crescent of Shawwal is sighted’.

الْتَّوْقِيقُ الْعَمَلُ فِي شَهْرِ رَمَضَانَ فِي لَيَالِيهِ وَالْوَدَاعُ يَقْعُدُ فِي آخِرِ لَيْلَةِ مِنْهُ فَإِنْ خَافَ أَنْ يَنْفَضَّ جَعْلَهُ فِي لَيَالَتَيْنِ

The letter: ‘The deed regarding a month of Ramazan is during its nights, and the farewell occurs during the last night from it. If it is feared that it (month) might be deficient, make it to be during the two nights.

وَعَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ لَقَوْلُ رَسُولِ كَرِيمٍ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُوَّةٌ عِنْدَ ذِي الْعُرْشِ مَكِينٌ مَا هَذِهِ الْقُوَّةُ مُطَاعٌ ثُمَّ أَمِينٌ مَا هَذِهِ الطَّاعَةُ وَأَئِنَّ هِيَ فَرَأْيُكَ أَدَمَ اللَّهُ عَزَّ وَجَلَّ بِالْتَّعْصُلِ عَلَيْهِ بِمَسَأَةٍ

'And about the Words of Allah^{-azwj} Mighty and Majestic: ***It is certainly the world of an honourable Messenger [81:19]***. Is Rasool-Allah^{-saww} being meant by it? ***The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]***. What is this strength? ***Obedient, then trustworthy [81:21]***. What is this obedience, and where is it? Your^{-ajfi} view, may Allah^{-azwj} Perpetuate your^{-ajfi} honour, with the gracing upon me with the issue.

مَنْ تَثْقِي بِهِ مِنَ الْفُقَهَاءِ عَنْ هَذِهِ الْمَسَائِلِ وَ إِحْاتِي عَنْهَا مُنْعِمًا مَعَ مَا تَشَرَّحَهُ لِي مِنْ أَمْرٍ مُحَمَّدٌ بْنُ الْحُسَيْنِ بْنِ مَالِكٍ الْمُقْدَمَ دُكْرُهُ بِمَا يَسْكُنُ إِلَيْهِ وَ يَعْتَدُ بِنَعْمَةِ اللَّهِ عِنْدَهُ وَ تَعَصَّلَ عَلَيَّ بِدُعَاءٍ جَامِعٍ لِي وَ لِإِخْرَانِي لِلَّدُنِيَا وَ الْآخِرَةِ فَعَلْتُ مُثَابًا إِنْ شَاءَ اللَّهُ

(I had asked) one from the jurists trusted with about this issue, and he had answered me with favouring and along with what was explained to me from the matter of Muhammad Bin Al-Husayn Bin Malik, whose mention has preceded with what would be calming to him, and prepared with the Bounties of Allah^{-azwj} with him, and Grace upon me with the supplication, collectively for me and for my brethren, for the world and the Hereafter, do so, may you^{-ajfi} be Rewarded, if Allah^{-azwj} so Desires'.

التَّوْقِيقُ جَمِيعُ اللَّهِ لَكَ وَ لِإِخْرَانِكَ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَمَ عِزَّكَ وَ تَأْيِيدَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَمْمَ بِنَعْمَةِ اللَّهِ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمِيلِ مَوَاهِبِهِ لَدَيْكَ وَ فَضْلِهِ عِنْدَكَ وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ وَ مَكْرُوهٍ فِدَاكَ وَ قَدَّمَنِي قِبَلَكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْعَيْنَ.

The letter: 'May Allah^{-azwj} Gather for you and for your brethren, the good of the world and the Hereafter. May Allah^{-azwj} Prolong your remaining (life) and Perpetuate your honour, and Support you, and Honour you, and Make you happy, and Keep you safe and Complete His^{-azwj} Favours upon you, and Increase in His^{-azwj} Favours to you, and Make His^{-azwj} Gifts to you beautiful, and His^{-azwj} Grace with you, and Make me^{-ajfi} to be your ransom from every evil and abhorrence, and Advance me before you. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, all!'²¹⁸ (P.s. – some answer to issues have been unrecorded)

بيان: خطاب للسفر الموسى بينه وبين الإمام ع أو الإمام تقية و قوله أطال الله بقاءك آخر كلام الحميري ختم به كتابه و سائر أجزاء الخبر شرحناها في الأبواب المناسبة لها.

Explanation: His words, are addressed to the ambassador, the middleman between him and the Imam^{-ajfi}, for to the Imam^{-ajfi} in dissimulation (Taqiyya). And the words, 'May Allah^{-azwj} Prolong your life' is last of the speech of Al-Himeyri, ending his letter with it, and rest of the parts of the Hadith, we have explained in the chapters appropriate for these'.

2- غط، الغيبة للشيخ الطوسي من كتاب آخر فرأيك أدام الله عزك في تأمل رفعتي و التفضل بما يسهلي لأضيقه إلى سائر أيا ديك على و احتجث أدام الله عزك أن تسأل لي بعض الفقهاء عن المصلى إذا قام من الشهاد الأول للرعنقة الثالثة هل يجب عليه أن يكير فإن بعض أصحابنا قال لا يجب عليه التكبير و يخزيه أن يقول بخول الله و قويه أقوم و أقدر

(The book) 'Al Ghayba' of the Sheikh Al Tusi, from another book,

²¹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 1 d

'So, your^{-ajfi} view, may Allah^{-azwj} Perpetuate your^{-ajfi} honour, ponder on my note and grace with what would ease to add to rest of your^{-ajfi} support upon me, and I require, may Allah^{-azwj} Perpetuate your^{-ajfi} honour, that one of the jurists asked me about the one praying Salat when he stands from the *Tashahhud* of the first Cycle to the ruk'u of the second Cycles, does it obligate upon him that he exclaims Takbeer, for one of our companions said the Takbeer is not obligatory upon him and it would suffice him if he were to say, 'By the Might of Allah^{-azwj} and His^{-azwj} Strength I stand and sit'.

الجواب قال إن فيه حديثين أما أحدهما فإنه إذا انتقل من حالة إلى حالة أخرى فعلىه تكبير و أما الآخر فإنه روى أن الله إذا رفع رأسه من السجدة الثانية فكبّر ثم جلس ثم قام فليس عليه للقيام بعد القعود تكبير و كذلك الشهاد الأول يجري هذا المجرى و باليهما أحذث من جهة التشليم كان صواباً

The answer – He^{-ajfi} said: 'There are two Ahadith regarding it. As for one of them, it is, when he transfers from a state to another state, upon him is exclaiming Takbeer; and as for the other, it is reported that when he raises his head from the second Sajdah, he exclaims Takbeer, then sits, then he stands, so there isn't any Takbeer upon him for the standing after the sitting; and similar to that, the first *Tashahhud* flowed this flow, and with whichever of the two he takes with, from an aspect of submission, would be correct'.

و عن الفصي الحمامن هل تجوز فيه الصلاة إذا كان في إصبعه

And about Al-Khumahan stone (in a ring), is the Salat allowed in it when it was in his finger?

الجواب فيه كراهة أن يصلي فيه و فيه إطلاق و العمل على الكراهة

The answer regarding it: 'It is disliked to pray Salat in it, and in it is turning loose, and the action is upon the abhorrence'.

و «خماهن» و يقال «خماهان» حجر صلب في غاية الصلابة أغير يضرب إلى الحمرة و قيل انه نوع من الحديد يسمى بالعربية الحجر الحديدي و الصندل الحديدي، و قيل: إنه حجر أبلق يصنع منه الفصوص (برهان قاطع).

Note: And 'Khumahan', and it is called, 'Khamahaan', is a solid stone at the peak of solidness, dusty, striking to the redness. And it is said it is a type of iron named in Arabic as 'Al Hajr Al Hadeedi', and 'Al Sandal Al Hadeedi'. And it is said it is an abrasive stone the lobes are made from it (conclusive proof).

و عن رجل اشتري هدبأ ليجعل غائب عنه و سأله أن يتذكر عنه هدبأ يعني فلما أزدأ تذكر المدببي ثم ذكره بعد ذلك أُمُوري عن الرجل ألم لا

And about a man who bought a sacrificial animal for a man absent from him and he had asked him to sacrifice a sacrificial animal at Mina on his behalf. When he intended to sacrifice the animal, he forgot the name of the man and sacrificed the animal. Then he remembered it after that. Is it allowed on behalf of the man or not?

الجواب لا بأس بذلك و قد أجزأ عن صاحبه

The answer: 'There is no problem with that, and he had fulfilled on behalf of his companion'.

وَعِنْدَنَا حَكَمَةٌ مُحَمَّسٌ يُكُلُونَ الْمِيَةَ وَلَا يَعْتَسِلُونَ مِنَ الْجَنَابَةِ وَيَنْسِجُونَ لَنَا ثِيَابًا فَهُنَّ يَجُزُ الصَّلَاةَ فِيهَا مِنْ قَبْلِ أَنْ يُعْسَلَ

And with us there is a tale of a Magian eating the dead, and not washing from the sexual impurity, and they are weaving the clothes for us. Is the Salat allowed in these from before it being washed?

الْجَوَابُ لَا يَأْسَ بِالصَّلَاةِ فِيهَا

The answer: 'There is no problem with the Salat in it'.

وَعِنِ الْمُصَلَّى يَكُونُ فِي صَلَاةِ اللَّيْلِ فِي ظُلْمَةٍ إِذَا سَجَدَ يَعْلَمُ بِالسَّجَادَةِ وَيَضَعُ جَبَنَتَهُ عَلَى مِسْنَحٍ أَوْ نَطْعٍ - إِذَا رَفَعَ رَأْسَهُ وَجَدَ السَّجَادَةَ هَلْ يَعْتَدُ
يَكْلُبُونَ السَّجَدَةَ أَمْ لَا يَعْتَدُ بِهَا

And about the one praying Salat being in the night Salat in the darkness. When he performs Sajdah, he misses the 'Sajjadah' (Morhr) and places his forehead upon plaster or a leather rug. When he raises his head, he finds the 'Sajjadah' (Morhr). Should he repeat this Sajdah or not repeat with it?

الْجَوَابُ مَا لَمْ يَسْتَوِ جَالِسًا فَلَا شَيْءٌ عَلَيْهِ فِي رَفْعِ رَأْسِهِ لِطَلَبِ الْحُمْرَةِ

The answer: For as long as he has not sat evenly then there is nothing upon him in raising his head to seek the 'Khumrah' (small mat/Sajjadah)'.

وَعِنِ الْمُحْرِمِ يَرْفَعُ الطَّلَالَ هَلْ يَرْفَعُ خَشْبَ الْعَمَارَةِ أَوِ الْكَيْسَةِ وَيَرْفَعُ الْجَنَاحَيْنِ أَمْ لَا

And about the one in Ihraam raising the shade. Can he raise the building wood or a carriage and raise the two wings or not?

الْجَوَابُ لَا شَيْءٌ عَلَيْهِ فِي تَرْكِهِ وَجَمِيعِ الْخَشَبِ

The answer: 'There is nothing upon it in leaving it and entirety of the wood'.

وَعِنِ الْمُحْرِمِ يَسْتَظِلُّ مِنَ الْمَطَرِ يَنْطِعُ أَوْ عَيْرِهِ حَذَرًا عَلَى ثِيَابِهِ وَمَا فِي مَحْمِلِهِ أَنْ يَبْلَأَ فَهُنَّ يَجُزُ ذَلِكَ

And about the one in Ihraam shading from the rain with a rug or something else as a caution upon his clothes and whatever is in his carriage from being soaked. Is that allowed?

الْجَوَابُ إِذَا فَعَلَ ذَلِكَ فِي الْمَحِيلِ فِي طَرِيقِهِ فَعَلَيْهِ دَمٌ -

The answer: 'When he does that in the carriage in his way, upon him would be blood (to sacrifice a lamb)'.

وَالرَّجُلُ يَجْعُلُ عَنْ آخَرِهِ هَلْ يَعْتَاجُ أَنْ يَذْكُرَ الَّذِي حَجَّ عَنْهُ عِنْدَ عَهْدِ إِحْرَامِهِ أَمْ لَا وَهُنَّ يَبْثُثُ أَنْ يَذْبَحَ عَمَّنْ حَجَّ عَنْهُ وَعَنْ تَسْبِيهِ أَمْ يُبْرِيهِ هَدْيَيْ وَاحِدَيْ

And the man performs Hajj on behalf of another. Is he needy to mention the one on whose behalf he is tying his Ihraam, or not, and is he obliged to slaughter on behalf of one on whose behalf he is performing Hajj, and for himself, or would one sacrificial animal suffice him?

الجواب يذكره وإن لم يفعلا فلا تأس

The answer: 'He should mention him, and if he does not do so, there is no problem'.

وَهُنَّ يَجُوزُ لِلرَّجُلِ أَنْ يُخُومُ فِي كِسَاءٍ حَرِّاً لَا

And is it allowed for the man that he wear Ihraam in a woollen (Khaz) cloak or not?

الجواب لا تأس بذلك و قد فعله قوم صالحون -

The answer: 'There is no problem with that, and righteous people had done it'.

يعني الأئمة المعصومين سلام الله عليهم أجمعين، راجع الوسائل ب 8 من أبواب لباس المصلى.

Note: Meaning the Infallible Imams^{-asws}, may the Greetings of Allah^{-azwj} be upon them^{-asws} all. Refer to Al Wasaail, chapter 8 from the chapters on clothing of the praying one.

وَهُنَّ يَجُوزُ لِلرَّجُلِ أَنْ يُصْلِيَ وَفِي رِجْلِهِ بَطِيطٌ لَا يُعَطِّي الْكَعْبَيْنِ أَمْ لَا يَجُوزُ

And is it allowed for the man that he prays Salat and there is a 'Bateet' in his leg, not covering the two heels, or not allowed?

الجواب جائز

The answer: 'Allowed'.

البطيط: رأس الخف بلا ساق، قاله الفيروزآبادي،

Note: Al Bateet – Top of the sock without a leg (part). Al Firozabady said it.

وَيُصْلِي الرِّجْلُ وَمَعْنَاهُ فِي كُمَّتِهِ أَوْ سَرَاوِيلِهِ سِكِّينٌ أَوْ مَفْتَاحٌ خَدِيدٌ هُنَّ يَجُوزُ ذَلِكَ

And can the man pray Salat and there is a knife in his sleeve or in his trouser or an iron key. Is that allowed?

الجواب جائز

The answer: 'Allowed'.

وَعَنِ الرِّجْلِ يَكُونُ مَعَ بَعْضِ هُؤُلَاءِ وَمُتَّصِلًا بِهِمْ يَخْيُجُ وَيَأْخُذُ عَلَى الْجَادَةِ وَلَا يُخْرِمُونَ هُؤُلَاءِ مِنَ الْمَسْلِخِ فَهُنَّ يَجُوزُ لِهِنَّ الرِّجْلِ أَنْ يُؤْخِرَ إِخْرَامَهُ إِلَى ذَاتِ عَرَقٍ فَيُحْرِمُ مَعْهُمْ لِمَا يَخْافُ مِنَ الشُّهْرَةِ أَمْ لَا يَجُوزُ أَنْ يُخْرِمَ إِلَّا مِنَ الْمَسْلِخِ

And about the man who happens to be with some of them, and connects with them performing Hajj, and he takes upon the main road, and they are not wearing Ihram from the Maslakh (juncture). Is it allowed for this man to delay wearing his Ihraam up to Zat Irq (juncture) and wear Ihraam along with them due to what he fears from the publicity, or is it not allowed to he wears Ihraam except from the Maslakh (juncture)?

الجواب يُجزم من ميقاته ثم يلبس الشاب و يأتي في نفسه فإذا بلغ إلى ميقاتهم أظهر

The answer: ‘He should wear his Ihraam from his juncture, then he should wear the clothes and exclaim Talbiyya within himself. When he reaches their juncture, he can reveal’.

وَعَنْ لِبْسِ النَّعْلِ الْمَعْطُونِ - فَإِنْ بَعْضَ أَصْحَابِنَا يَدْعُ أَنَّ لِبْسَهُ كَرِيمٌ

And about wearing the shrivelled slippers, for one of our companions mentioned that wearing it is detestable’.

الجواب جائز ذلك ولا بأس

The answer: ‘That is allowed, and there is no problem’.

وَعَنِ الرَّجُلِ مِنْ وَكَلَاءِ الْوَقْفِ يَكُونُ مُسْتَحْلِلاً لِمَا فِي يَدِهِ لَا يَرْجِعُ عَنْ أَخْذِ مَا لَهُ رِجْلًا تَرْلُثُ فِي قَرْبَةٍ وَهُوَ فِيهَا أَوْ أَذْهَلَ مَنِّهُ وَقَدْ حَضَرَ طَعَامَهُ فَيَدْعُونِي إِلَيْهِ فَإِنْ لَمْ أَكُلْ مِنْ طَعَامِهِ عَادَنِي عَلَيْهِ وَقَالَ فُلَانْ لَا يَسْتَحِلُّ أَنْ يَأْكُلَ مِنْ طَعَامِنَا فَهَلْ يَجُوزُ لِي أَنْ أَكُلَّ مِنْ طَعَامِهِ وَأَنْصَدَقَ بِصَدَقَةٍ وَكُمْ مِقدَارُ الصَّدَقَةِ

And about the man from representatives of the designated properties legalising (for himself) to what is in his hands. He does not care about takings its wealth. Sometimes I descend in a town, and he is therein, or I enter his house and he has presented his meal. So, they invited me to it. If I do not eat from his meal, he would be inimical to me due to it. So and so said, ‘It is not permissible to eat from our food’. Is it allowed for me to eat from his meal and give in charity with something, and how much would be the amount of charity (to be given)?

وَإِنْ أَهْدَى هَذَا الْوَكِيلَ هَدِيَّةً إِلَى رَجُلٍ آخَرَ فَأَحْصَرَ فَيَدْعُونِي أَنْ أَتَأْلَمُ مِنْهَا وَأَنَا أَعْلَمُ أَنَّ الْوَكِيلَ لَا يَرْجِعُ عَنْ أَخْذِ مَا فِي يَدِهِ فَهَلْ فِيهِ شَيْءٌ إِنْ أَنْ يُنْتَهِي مِنْهَا

And if this representative were to give a gift to another man and I am present, so he invites me to take from it, and I know that the representative does not care about taking what is in his hands (from the trust property). Would there be anything in it if I were to take from it?

الجواب إِنْ كَانَ لِهَذَا الرَّجُلِ مَالٌ أَوْ مَعَاشٌ عَيْرُ مَا فِي يَدِهِ فَكُلْ طَعَامَهُ وَاقْبِلْ يِرَهُ وَإِلَّا فَلَا

The answer: ‘If there was (personal) wealth for this man or a (another) livelihood other than what is in his hand, then eat his food and accept his act of kindness, or else, so no!’

وَعَنِ الرَّجُلِ يَقُولُ بِالْحَقِّ وَبِرِّ الْمُنْتَعَةِ وَيَقُولُ بِالرَّجُعَةِ إِلَّا أَنَّ لَهُ أَهْلًا مُوَافِقَةً لَهُ فِي جَمِيعِ أَمْرِهِ وَقَدْ عَاهَدَهَا أَنْ لَا يَتَرَوَّجَ عَلَيْهَا وَلَا يَسْرِئِي وَقَدْ فَعَلَ هَذَا مُنْدِعْ بِصُبْعَ عَشْرَةِ سَنَةٍ وَوَقِي بِعَوْلِهِ

And about the man saying (believing) with the truth and viewing the Mut'ah, and says (believes) in the Raj'at, except that there is a family for him who are standing for him in entirety of his affairs, and he has pacted that he would neither marry upon it nor take a concubine, and he has been doing this since some ten years and been loyal with his word.

فَرِبْنَمَا غَابَ عَنْ مَنْزِلِهِ الْأَشْهُرُ فَلَا يَتَمَنَّعُ وَ لَا يَتَحَرَّكُ نَفْسُهُ أَيْضًا لِذَلِكَ وَ يَرَى أَنَّ وَثْوَفَ مِنْ مَعَةِ مِنْ أَخٍ وَ وَلَدٍ وَ عَلَامٍ وَ وَكِيلٍ وَ حَاشِيَةً مَمَّا يُقْلِلُهُ فِي أَغْنِيَّهُمْ وَ يُجْبِيُ الْمَقَامَ عَلَى مَا هُوَ عَلَيْهِ مَحَمَّةً لِأَهْلِهِ وَ مَيْلًا إِلَيْهَا وَ صِيَانَةً لَهَا وَ لِنَفْسِهِ لَا يُجْنِيُ الْمُتَعَنَّةَ بَلْ يَدِينُ اللَّهَ بِهَا فَهَلْ غَلَى يَرْكِيَّهُ ذَلِكَ مَأْمُونٌ أَمْ لَا

Sometimes he is absent from his house for months, and he does not perform Mut'ah nor move himself as well for that, and he views that the pausing of the ones with him, from a brother, and son, and slave, and representative, and entourage is from what they are belittling it in their eyes, and he loves the position based upon what he is upon, love for his family, and inclining towards it, and doing good for it and for himself. He does not outlaw the Mut'ah, but he makes it a religion of Allah^{-azwj} with it. Is there any sin upon him in his leaving that or not?

الْجُوَابُ فِي ذَلِكَ يُسْتَحْبِطُ لَهُ أَنْ يُطْبِعَ اللَّهُ تَعَالَى - لِيُرُولَ عَنْهُ الْخَلْفُ فِي الْمُعْصِيَةِ وَ لَوْ مَرَّةً وَاحِدَةً

The answer: 'Regarding that, it is recommended for him that he obeys Allah^{-azwj} the Exalted in order to remove away from him the oath in the disobedience, and even if it be once'.

فَإِنْ رَأَيْتَ أَدَمَ اللَّهَ عَرَكَ أَنْ تَسْأَلَ لِي عَنْ ذَلِكَ وَ تَسْرِحَهُ لِي وَ تُحِبِّبَ فِي كُلِّ مَسْأَلَةٍ إِيمَانَهُ وَ ثُقَلَدِيَّ الْمِنَّةِ فِي ذَلِكَ جَعَلَكَ اللَّهُ السَّبَبَ فِي كُلِّ خَيْرٍ وَ أَخْرَاهُ عَلَى يَدِكَ فَعَلْتَ مُثَابًا إِنْ شَاءَ اللَّهُ

So if you (representative of the Imam^{-ajfj}) were to view so, may Allah^{-azwj} Perpetuate your honour, to ask me about that and explain it to me, and to answer regarding every issue with what can be acted with, and collar me the favour regarding that, may Allah^{-azwj} Make you the means in every good, and Reward him^{-ajfj} upon your hands, do so. You will be Rewarded if Allah^{-azwj} so Desires.

أَطَالَ اللَّهُ بَعْيَادَكَ وَ أَدَمَ عَرَكَ وَ تَأْلِيَدَكَ وَ سَعَادَتَكَ وَ سَلَامَاتَكَ وَ كَرَافَاتَكَ وَ أَمَّ نِعْمَةُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَعَلَنِي مِنَ السُّوءِ فِدَاكَ وَ قَدَّمَنِي عَنْكَ وَ قِبَلَكَ

May Allah^{-azwj} Prolong your life, and Perpetuate your honour, and Support you, and Make you happy, and Keep you safe, and Honour you, and Complete His^{-azwj} Honour upon you, and Increase in His^{-azwj} Favours to you, and Make me to be from your evil ransom, and Advance me on your behalf and before you.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat of Allah^{-azwj} upon Muhammad^{-saww}, the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and a lot of Greetings'.

قَالَ ابْنُ نُوحٍ نَسْخَثُ هَذِهِ النُّسْخَةَ مِنَ الدَّرْجَيْنِ الْقَلِيقَيْنِ اللَّذَيْنِ فِيهِمَا الْخُطُّ وَ التَّوْقِيَعُ.

Ibn Nuh said, ‘I copied from this copy, from the two ancient scrolls, the ones in which were the handwriting and the letters’.²¹⁹

3- ج، الإحتجاج في كتاب آخر لمحمد بن عبد الله الحميري إلى صاحب الرمان عن جوابات مسائله التي سأله عنها في سنة سبع و تلاته

(The book) ‘Al Ihtijaj’ –

In another letter of Muhammad Bin Abdullah Al-Himeyri to Master^{-ajfi} of the Time, from the answers to his issues which he had asked about, in the year three hundred and seven.

سَأَلَ عَنِ الْمُهْرِمِ يَجُوزُ أَنْ يَشْدَدَ الْمِئَرَ مِنْ خَلْفِهِ إِلَى عَنْقِهِ بِالصُّلُوبِ وَ يَرْفَعَ طَرْقِيهِ إِلَى حَقْوَيْهِ وَ يَجْمِعَهُمَا فِي خَاصِّرَتِهِ وَ يَعْقِدُهُمَا وَ يُخْرِجَ الْطَّرَقَيْنِ الْأَخْرَيْنِ مِنْ بَيْنِ رِجْلَيْهِ وَ يَرْقِعُهُمَا إِلَى خَاصِّرَتِهِ وَ يَشْدَدَ طَرْقِيهِ إِلَى وَرْكِيْهِ فَيُكُونُ مِثْلُ السَّرَّاوِيلِ يَسْتَرُّ مَا هُنَاكَ فَإِنَّ الْمِئَرَ الْأَوَّلَ كُلُّهُ تَنَّرُّ بِهِ إِذَا رَكَبَ الرَّجُلُ جُمْلَهُ يَكْشِفُ مَا هُنَاكَ وَ هَذَا أَسْتَرُ

He asked about the one wearing Ihraam, ‘Is it allowed if he were to tighten the wrapping from behind him up to his neck in length and raise its end to his groin and gather the two (ends) in its shortening, and brings out the two other ends from in front of his legs, and raise these to his groin, and tightens its end to his hips, so it would be like the trouser concealing what is over there, for the first wrapping (of Ihraam) we are wrapping with, when the man rides totally, it uncovers what is over there, and this (alternative) is more concealing’.

فَأَجَابَ عَجَائِزُ أَنْ يَنْتَرِّ الْإِنْسَانُ كَيْفَ شَاءَ إِذَا لَمْ يُمْدِدْ فِي الْمِئَرِ حَدَّاً يُقْرَاضِي وَ لَا إِيمَرَةٌ يُخْرِجُهُ بِهِ عَنْ حَدِّ الْمِئَرِ وَ عَرَرَهُ عَرْزًا وَ لَمْ يَمْقُدْهُ وَ لَمْ يَشْدَدْ بَعْضَهُ بِعِصْبَرَهُ إِذَا عَطَى سُرَّتَهُ وَ رُبْتَيْهِ كِلَّاهُمَا فَإِنَّ السُّنَّةَ الْمُجْمَعُ عَلَيْهَا بِعَيْرٍ خَلَافٍ تَعْطِيلَةِ السُّرَّةِ وَ الرُّبْتَيْنِ وَ الْأَحْبَثِ إِلَيْنَا وَ الْأَفْضَلُ لِكُلِّ أَحْدِ شُدُّهُ عَلَى السَّيْلِ الْمَعْرُوفَةِ لِلنَّاسِ جَيِّعاً إِنْ شَاءَ اللَّهُ

He^{-ajfi} answered: ‘It is allowed for the person to wrap however he so desires to, when he has not innovated in the wrapping an innovation with scissors or needle, expelling him from the limit of the wrapping (Ihraam) due to it, and stitches it with a stitch, and he does not tie a knot, and does not tighten part of it with part when he has covered his navel and his knees, both of them, for the Sunna, there is a consensus upon it, without any differing, is that the navel and the two knees should be covered; and the most beloved to us and the most superior is for every one to tighten upon the way well-known to all the people, if Allah^{-azwj} so Desires’.

وَ سَأَلَ رَحْمَةُ اللَّهِ هَلْ يَجُوزُ أَنْ يَشْدَدَ عَلَيْهِ مَكَانُ الْعَقْدِ تِكَّةً

And he, may Allah^{-azwj} have Mercy on him, asked, ‘Is it allowed to tie a waistband upon it in the place of the knot?’

فَأَجَابَ عَلَى يَجُوزُ شُدُّ الْمِئَرِ بِشَيْءٍ سِوَاهُ مِنْ تِكَّةً وَ لَا عَيْرَهَا

He^{-ajfi} answered: ‘It is not allowed for the wrapping to be tightened with anything besides it, neither from a waistband nor anything else’.

²¹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 2

و سأله عن التوجّه للصلّاة أَيُّهُولُ عَلَى مِلَّةٍ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ فَإِنْ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ إِذَا قَالَ عَلَى دِينِ مُحَمَّدٍ فَقَدْ أَبْدَعَ لَأَنَّا لَمْ يَجِدْهُ فِي شَيْءٍ مِّنْ كُتُبِ الصَّلَاةِ حَلَّا حَدِيثًا في كِتَابِ الْفَاسِلِ بْنِ مُحَمَّدٍ - عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ أَنَّ الصَّادِقَ عَ قَالَ لِلْحَسَنِ كَيْفَ تَتَوَجَّهُ قَالَ أَقُولُ لِيَكَ وَ سَعْدِكَ

And he asked about the orientation (beginning) for the Salat, can one be saying, 'Upon the nation of Ibrahim^{-as} and religion of Muhammad^{-saww}', for one of our companions mentioned that when one says, 'Upon the religion of Muhammad^{-saww}', so he has innovated, because we cannot find it in anything from the books of Salat, apart from a Hadith in the book of Al Qasim Bin Muhammad, from his grandfather Al-Hassan Bin Rashid, that Al-Sadiq^{-asws} said to Al-Hassan, 'How is your orientation?' He said, 'I am saying, 'Here I am at Your^{-azwj} service and Your^{-azwj} assistance!'

فَقَالَ لَهُ الصَّادِقُ عَ لَيْسَ عَنْ هَذَا أَسْأَلُكَ كَيْفَ تَقُولُ وَجْهُتَ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حِينَفَاً مُسْلِمًا قَالَ الْحَسَنُ أَقُولُ

Al-Sadiq^{-asws} said to him: 'I^{-asws} did not ask you about this. How are you saying: *I orient my face towards the One Who Originated the skies and the earth, being upright*, [6:79], submitting'. Al-Hassan said, 'I am saying it'.

فَقَالَ لَهُ الصَّادِقُ عَ إِذَا قُلْتَ ذَلِكَ فَقُلْنَ عَلَى مِلَّةٍ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ مِنْهَاجٍ عَلَيِّ بْنِ أَبِي طَالِبٍ وَ الْإِثْمَامٍ بِإِلَهٍ مُحَمَّدٍ حِينَفَاً مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Al-Sadiq^{-asws} said to him: 'When you have said that, then say, 'Upon the nation of Ibrahim^{-as}, and religion of Muhammad^{-saww}, and manifesto of Ali^{-asws} Bin Abu Talib^{-asws}, and I am led by the Progeny^{-asws} of Muhammad^{-saww}, upright, submitting, *and I am not from the associators*' [6:79]'.

فَأَخَابَ عَ التَّوْجِهِ كُلُّهُ أَيْسَرُ بِقَرِيبَةٍ وَ السُّنْنَةُ الْمُؤَكَّدَةُ فِيهِ الَّتِي هِيَ كَالْإِجْمَاعِ الَّذِي لَا خَلَافَ فِيهِ وَجْهُتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حِينَفَاً مُسْلِمًا عَلَى مِلَّةٍ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ هُدَى أَمِيرِ الْمُؤْمِنِينَ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أَمْرَتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ اخْعُلْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ يَسِّرْ الْرَّجِيمَ ثُمَّ يَغْرِي الْحَمْدَ

He^{-ajfj} said: 'The orientation, all of it, is not an obligation, and the emphatic Sunnah regarding it is that which there is consensus, which there is no differing in it, *I turn my face towards the One Who Originated the skies and the earth, being upright*, [6:79], submitting to the nation of Ibrahim^{-as} and religion of Muhammad^{-saww} and guidance of Amir Al-Momineen^{-asws}, *and I am not from the associators*' [6:79] '*Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds* [6:162] *There is no associate for Him; and with that I am Commanded*, [6:163], and I am from the submitters. O Allah^{-azwj}! Make me to be from the submitters. I seek Refuge with Allah^{-azwj}, the Hearing, the Knowing, from the Pelted Satan^{la}. In the Name of Allah^{-azwj} the Beneficent, the Merciful'. Then he should recite Surah Al Hamd'.

قَالَ الْقَيْمِيُّ الَّذِي لَا يُسْتَكِنُ فِي عَلَيْهِ الَّذِينَ لِمُحَمَّدٍ وَ الْمُدَائِلِهِ لِعَلَيِّ أَمِيرِ الْمُؤْمِنِينَ لِأَنَّهَا لَهُ وَ فِي عَقِيقَهِ بَاقِيَّهُ إِلَى يَوْمِ الْقِيَامَهِ فَمَنْ كَانَ كَذَلِكَ فَهُوَ مِنَ الْمُهَمَّدِينَ وَ مَنْ شَكَ فَلَا دِينَ لَهُ وَ تَعُودُ بِاللَّهِ فِي ذَلِكَ مِنَ الصَّلَاةِ بَعْدَ الْمَدِي

So said the jurist whom there can be no doubt regarding his knowledge, 'The religion is of Muhammad^{-saww} and the guidance is of Ali Amir Al-Momineen^{-asws}, be it is for him^{-asws} in his^{-asws} posterity, remaining up to the Day of Qiyamah. So the one who was like that, he would be

from the guided ones, and the one who doubts, there is no religion for him, and we seek Refuge with Allah^{-azwj} regarding that, from the straying after the guidance’.

وَسَأَلَهُ عَنِ الْفُنُوتِ فِي الْفَرِيضَةِ إِذَا فَرَغَ مِنْ دُعَائِهِ أَنْ يَرْدَدَ يَدَيْهِ عَلَى وَجْهِهِ وَصَدِّرُهُ لِلْحَدِيثِ الَّذِي رُوِيَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَجَاءَ مِنْ أَنْ يَرْدَدَ يَدَيْهِ عَنِيهِ صِفْرًا بَلْ يَمْلأُهَا مِنْ رَحْمَتِهِ أَمْ لَا يَجُوزُ فَإِنْ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ عَمِلَ فِي الصَّلَاةِ

And he asked him^{-ajfj} about the ‘Qunout’ in the obligatory (Salat), ‘When he is free from his supplication and returns his hand to his face and his chest, for the Hadith which is reported (states): ‘Allah^{-azwj} Mighty and Majestic is more Majestic than for His^{-azwj} servant to return his hands with zero without having it filled from His^{-azwj} Mercy, or is it not allowed: One of our companions mentioned that he does it in the Salat’.

روى الكليني في كتاب الدعاء من أصول الكافي ج 2 ص 471 عن عبد الله بن ميمون الفداوح عن أبي عبد الله عليه السلام قال: ما أبرز عبد يده إلى الله العزيز الجبار الا استحيى الله عز وجل أن يردها صفراء حتى يجعل فيها من فضل رحمته ما يشاء، فإذا دعا أحدهم فلا يرد يده حتى يمسح على وجهه ورأسه.

Note: It is reported by Al-Kulayni in the book of supplications, from Al-Kafi V 2 P 471, from Abdullah Bin Maymoun Al-Qadah, from Abu Abdullah^{-asws} having said: ‘A servant does not bring out his hands towards Allah^{-azwj}, the Mighty, the Subduer, except Allah^{-azwj} Mighty and Majestic is Embarrassed from it being returned with zero, until He^{-azwj} Makes to be in it from the Grace of His^{-azwj} Mercy whatever He^{-azwj} so Desires to. So whenever one of you supplicates, he should not return his hand until he has wiped it upon his face and his head’.

و روی مثله الصدوق في الفقيه ج 1 ص 107، و كما ترى الحديث ظاهر في الدعاء في غير الصلوات.

And similar to it is reported by Al-Sadouq in’Al-Faqeeh’ V 1 P 107, and as you can see the Hadith apparent regarding the supplication is without Salawaat.

فَأَجَابَ عَرْدُ الْبَيْدَنِ مِنِ الْفُنُوتِ عَلَى الرَّأْسِ وَالْوَجْهِ عَيْرُ جَائزٍ فِي الْفَرِيضَةِ وَالَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَفَعَ يَدَهُ فِي فُنُوتِ الْفَرِيضَةِ وَفَرَغَ مِنَ الدُّعَاءِ أَنْ يَرْدَدَ رَاحِتَيْهِ مَعَ صَدِّرِهِ تَلْقَاءَ رَكْبَتَيْهِ عَلَى تَمَثِيلِ وَيُكَبِّرُ وَيَرْكَعُ وَالْحَتْرُ صَحِيفٌ وَهُوَ فِي نَوْافِلِ النَّهَارِ وَاللَّيْلِ دُونَ الْفَرِيضَةِ وَالْعَمَلُ بِهِ فِيهَا أَفْضَلُ

He^{-ajfj} answered: ‘Returning the hands from the Qunout, upon neither upon the head nor upon the face is allowed in the obligatory (Salat), and that which is being acted with, when he raises his hand in Qunout of the obligatory (Salat) and is free from the supplication, he should return the inside of his palm with his chest towards his knees slowly, and he should exclaim Takbeer and perform ruk’u. And the Hadith is correct, and it is regarding the optional (Salat) of the day and the night, besides the obligatory, and the acting with it in these is superior’.

و سأله عن سجدة الشكر بعد الفريضة فإن بعض أصحابنا ذكر أئمماً بدعه فهل يجوز أن يسجد لها الرجل بعد الفريضة وإن جاز ففي صلاة المغرب هي بعد الفريضة أو بعد الأربع ركعات النافلة

And he asked about the Sajdah of thanks after the obligatory (Salat), for one of our companions mentioned that it is an innovation. Is it allowed for the man to prostrate it after the obligatory (Salat), and if it is allowed, is it after the Maghrib Salat after the Obligatory or after the four Cycles of optional (Salat)?’

فَأَجَابَ عَسْجَدَةَ الشُّكْرِ مِنْ أَلْزَمِ الشُّكْرِ وَأَوْجِهَاهَا وَلَمْ يَقُلْ إِنَّ هَذِهِ السَّجْدَةَ بِدْعَةٌ إِلَّا مَنْ أَرَادَ أَنْ يُجْدِلَ فِي دِينِ اللَّهِ بِدْعَةً

He^{-ajfj} answered: ‘The Sajdah of thanks is from the necessary Sunnahs and its obligatory, and he will not say that this Sajdah is an innovation except the one who wants to start an innovation in the religion of Allah^{-azwj}.

وَأَمَّا الْحَبِيرُ الْمَرْوِيُّ فِيهَا بَعْدَ صَلَةَ الْمَغْرِبِ وَالْإِخْتِلَافُ فِي أَمْمَأْ بَعْدَ الْثَّلَاثِ أَوْ بَعْدَ الْأَرْبَعِ إِنْ كَفْضُ الدُّعَاءِ وَالتَّسْبِيحِ بَعْدَ الْفَرَائِضِ عَلَى الدُّعَاءِ بِعَقِيبٍ التَّوَافِلِ كَكَفْضِ الْفَرَائِضِ عَلَى التَّوَافِلِ وَالسَّجْدَةُ دُعَاءٌ وَتَسْبِيحٌ وَالْأَفْضَلُ أَنْ يَكُونَ بَعْدَ الْفَرْضِ إِنْ جَعَلْتَ بَعْدَ التَّوَافِلِ أَيْضًا جَازَ

As for the Hadith reported regarding it is after Salat Al-Maghrib, and the differing whether it is after the three or after the four, so the superiority of the supplication and the glorification after the obligatory (Salat) upon the supplication with follow-up of the optional (Salat), is like the superiority of the obligatory over the optional, and the Sajdah is a supplication, and glorification, and the superior is that it should be after the obligatory. But if he were to make it after the optional, it is allowed as well’.

وَسَأَلَ أَنَّ لِيَعْضُ إِخْوَانَنَا مِنْ نَعْرِفُهُ ضَيْعَةً جَدِيدَةً يَحْتِبُ ضَيْعَةً خَرَابٍ لِلْسُّلْطَانِ فِيهَا حَصَّةٌ وَأَكْتُورُهُ زِيَادَةً رَبِيعُهُ حُلُودَهَا وَتُؤْذِنُهُمْ عَمَالُ السُّلْطَانِ وَيَتَعَرَّضُ فِي الْأَكْلِ مِنْ عَلَالٍ ضَيْعَتِهِ وَلَيْسَ لَهَا قِيمَةٌ لِحَرَاجِهَا وَإِمَّا هِيَ بِأَيْرَةٍ مِنْ دُعَائِنِ عِشْرِينَ سَنَةً وَهُوَ يَتَحَرَّجُ مِنْ شَرَايْهَا لِأَنَّهُ يُقَالُ إِنَّ هَذِهِ الْحِصَّةَ مِنْ هَذِهِ الضَّيْعَةِ كَاتِبُهُ قُبِضَتْ عَنِ الْوَقْفِ قَلِيلًا لِلْسُّلْطَانِ

And he asked, ‘For one of our brothers, from the ones we know, there is a new estate by the side of a ruined estate of the ruler wherein is a share, and he ploughs it. Sometimes they cultivate its limits, and the office bearers of the ruler harms them and objects from consuming from the produce of his estate, and there is no value to it due to its ruined state, and rather it is a wilderness since twenty years and he is too embarrassed from buying it, because it would be said, ‘This is a share from this estate having been captured from the ancient times for the ruler.

فَإِنْ جَازَ شِراؤُهَا مِنَ السُّلْطَانِ وَكَانَ ذَلِكَ صَوَابًا كَانَ ذَلِكَ صَلَاحًا لَهُ وَعِمَارَةً لِصَيْعَتِهِ وَإِنَّهُ يَزِرُّهُذِهِ الْحِصَّةَ مِنَ الْقَرِيَّةِ الْأَبَارِئَةِ لِكَفْضٍ مَاءَ ضَيْعَتِهِ الْعَامِرَةِ وَيَنْحِسِمُ عَنْهُ طَمْعُ أُولَيَاءِ السُّلْطَانِ وَإِنْ لَمْ يَجِدْ ذَلِكَ عَمِيلًا إِمَّا تَأْمُرُهُ إِنْ شَاءَ اللَّهُ

If it is allowed to buy if from the ruler, and that was correct, would that be betterment for him and building for its estate, and this part has been cultivated from the dry town for the surplus water of his built town and abandoned due to the greed of the friends of the ruler and if that work to build it is not allowed, if Allah^{-azwj} so Desires’.

فَأَجَابَهُ عَنِ الضَّيْعَةِ لَا يَجُوزُ ابْتِياعُهَا إِلَّا مِنْ مَالِكِهَا أَوْ بِإِمْرِهِ وَرِضَا مِنْهُ

He^{-ajfj} answered him: ‘The estate, it is not allowed to buy it except from its owner, or by his instructions, and agreement from him’.

وَسَأَلَ عَنْ رَجُلٍ اسْتَحَلَّ بِإِمْرِهِ مِنْ مُحَاجَاجًا وَكَانَ يَتَحَرَّزُ مِنْ أَنْ يَقْعُدَ فَخَاءُتْ بَيْنِ قَتْحَرَجَ الرَّجُلِ أَنْ لَا يَقْبِلَهُ فَقِيلَهُ وَهُوَ شَاكٌ فِيهِ لَيْسَ يَخْلُطُهُ بِنَفْسِهِ فَإِنْ كَانَ مِنْ يَجِدُ أَنْ يَخْلُطَهُ بِنَفْسِهِ وَيَجْعَلُهُ كَسَائِرَ وَلِدِيَ قَعْلَ ذَلِكَ وَإِنْ جَازَ أَنْ يَبْعَلَ لَهُ شَيْئًا مِنْ مَالِهِ دُونَ حَقِيقَةِ قَعْلِ

And he asked about a man who had legalised with a woman from her guards, and he was taking precautions from a child occurring. She came with a son. The man was too embarrassed from not accepting it, so he accepted him, and he was doubtful regarding him, not mingling

him with himself. If he was from the one obligating that hemingles it with himself and makes him like rest of his children, he would do that, and if it is allowed that he makes something from his wealth to be for him, below his right, would do so'.

فَأَجَابَ عِنْ الْإِسْتِخْلَالِ بِالْمُرْأَةِ يَقْعُدُ عَلَىٰ وُجُوهِهِ وَالْجُوَابُ يُخْتَلِفُ فِيهَا فَلَيْدُكُ الْوِجْهُ الَّذِي وَقَعَ الْإِسْتِخْلَالُ بِهِ مُشْرِوحاً لِيَعْرِفَ الْجُوَابَ فِيمَا يَسْأَلُ عَنْهُ مِنْ أَمْرِ الْوَلَدِ إِنْ شَاءَ اللَّهُ

He^{-ajfi} answered: 'The legalising with the woman occurs upon aspects and the answer is different in these. So let him mention the aspect which the legalising occurred in, expounding to know the answer regarding what he has asked about, from the matter of the child, if Allah^{-azwj} so Desires'.

وَسَأَلَهُ الدُّعَاءَ لَهُ فَخَرَجَ الْجُوَابُ بِحَادِثَةِ عَلَيْهِ مَا هُوَ أَكْلُهُ إِبْجَاتِهِ لِحَقِّهِ وَرِعَايَتِهِ لِأَبِيهِ رَحْمَةَ اللَّهِ وَقُرْبَهُ مِنَّا مِنْ حَمْيَلِ نَبِيِّهِ وَوَقْفُنَا عَلَيْهِ مِنْ مُخَالَطَتِهِ الْمَفَرِّيَّةِ لَهُ مِنَ الَّذِي تُرْضِي اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ وَأُولَاءَ عِنْ مَا يَدْأَنُ

And he asked him^{-ajfi} for the supplication for him. The answer emerged, 'May Allah^{-azwj} be Generous upon him with what he is rightful of our^{-ajfi} answer for his right, and our^{-asws} looking after for his father, may Allah^{-azwj} have Mercy on him, and his nearness from him with what we^{-ajfi} know from the beauty of his intention, and our^{-ajfi} pausing upon it from mingling with him due to the nearness of his from Allah^{-azwj}, which Pleases Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} and his^{-saww} friends with what we^{-ajfi} had begun.

يَسْأَلُ اللَّهُ إِمْسَائِهِ مَا أَمْلَأَ مِنْ كُلِّ خَيْرٍ عَاجِلٍ وَآجِلٍ وَأَنْ يُصْلِحَ لَهُ مِنْ أَمْرٍ دِينِهِ وَدُنْيَاهُ مَا يُجْبِي صَلَاحَةُ إِنَّهُ وَلِيٌّ قَدِيرٌ.

We^{-ajfi} asked Allah^{-azwj}, due to his questions what he hopes for, from every good, current, and future, and for Him^{-azwj} to Correct for him from the affairs of his religion and his world what he would love to better it, He^{-azwj} is the Able Guardian".²²⁰

4- ج، الإِحْتِجاجُ وَكِتَابٌ إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَيْضًا فِي سَنَةِ تَمَانٍ وَثَلَاثِيَّةٍ كِتَابًا سَأَلَهُ فِيهِ عَنْ مَسَائِلَ أُخْرَى كِتَابٌ فِيهِ

(The book) 'Al Ihtijaj' –

'And he wrote a letter to him^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} as well, in the year three hundred and eight, asking him^{-ajfi} other questions. He wrote in it: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بَقَاءَكَ وَأَدَمَ عَرْكَ وَكَرَمَتَكَ وَسَعَادَتَكَ وَأَتَمَ نِعْمَتَهُ عَلَيْكَ وَرَازَ فِي إِحْسَانِهِ إِلَيْكَ وَجَمِيلَ مَوَاهِبِهِ لَدَيْكَ وَفَضْلِهِ عَلَيْكَ وَجَبِيلَ قِسْمِهِ لَكَ وَجَعَلَنِي مِنَ السُّوءِ كُلِّهِ فِدَاكَ وَقَدَّمَنِي قِيلَكَ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Prolong your^{-ajfi} life and Perpetuate your^{-ajfi} honour, and your^{-ajfi} honour, and Make you^{-ajfi} happy, and Keep you^{-ajfi} safe, and Complete His^{-azwj} Favours upon you^{-ajfi}, and Increase in His^{-azwj} Favours upon you^{-ajfi}, and Make His^{-azwj} gifts to you^{-ajfi} beautiful, and His^{-azwj} Grace upon you^{-ajfi}, and Amplify His^{-azwj}

²²⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 3

apportionment for you^{-ajfi}, and Make me from the evil, all of it, your^{-ajfi} ransom, and Advance me before you^{-ajfi}.

إِنَّ قَبْلَنَا مَشَايِخٌ وَ عَجَائِزٌ يَصُومُونَ رَجَبًا [رَجَبًا] مُنْذُ ثَلَاثِينَ سَنَةً وَ أَكْثَرُ وَ يَصُولُونَ شَعْبَانَ بِشَفَرِ رَمَضَانَ وَ رَوْى لَهُمْ بَعْضُ أَصْحَابِنَا أَنَّ صَوْمَةً مَعْصِيَةٌ

Before us there are elderly men and elderly women fasting (month of) Rajab since thirty years and more. They are connecting Shaban with the month of Ramazan, and one of our companions has reported to them that fasting it is an act of disobedience'.

فَأَجَابَ قَالَ الْفَقِيهَ عَ - يَصُومُ مِنْهُ أَيَّامًا إِلَى حُمُسَةَ عَشَرَ يَوْمًا فَمَيْفَعَةٌ إِلَّا أَنْ يَصُومَهُ عَنِ التَّلَاقِ الْأَيَّامِ الْفَاتِتَةِ لِلْحَدِيثِ أَنَّ يَغْمَ شَهْرُ الْفَضَاءِ رَجَبٌ

He (Abu Al Qasim Bin Rawh Al-Nowbakhty) answered, 'The jurist (Al-Qaim^{-ajfi}) said: 'He should fast from it some days up to fifteen days, then cut it, except if he were to fast it from three days the missing out on the Hadith that best of the months for the paying back is Rajab'.

وَ سَأَلَ عَنْ رَجُلٍ يَكُونُ فِي تَحْمِيلِهِ وَ الشَّلْجُ كَثِيرٌ يَقَامُهُ رَجُلٌ فَيَتَحَوَّفُ إِنْ نَزَلَ الْغَوْصَ فِيهِ وَ زُبَّا يَسْقُطُ الشَّلْجُ وَ هُوَ عَلَى تَلْكَ الْحَالِ وَ لَا يَسْتَوِي لَهُ أَنْ يَلِدَنَّ شَيْئًا مِنْهُ لِكَثْرَتِهِ وَ تَحَافُتِهِ هَلْ يَتُوَرُّ لَهُ أَنْ يُصْلِي فِي الْمُحْمَلِ الْفَرِيضَةَ فَقَدْ فَعَلْنَا ذَلِكَ أَيَّامًا فَهَلْ عَانِيَنَا فِي ذَلِكَ إِعَادَةُ أَمْ لَا

And he asked about a man who happens to be in his carriage and there is a lot of snow with stature of a man. So he fears from descending, the diving into it, and sometimes the snow falls while he is upon that state, and it is not even for him that he clears something from it due to its abundance and its scattering. Is it allowed for him that he prays obligatory Salat in the carriage. We have done that for day, it is upon us to repeat regarding that or not?'

فَأَجَابَ عَ لَا يَأْسَ بِهِ عِنْدَ الْضَّرُورَةِ وَ الشَّدَّةِ

He^{-ajfi} answered: 'There is no problem with it during the necessity and the difficulty'.

وَ سَأَلَ عَنِ الرَّجُلِ يَلْحُقُ الْإِمَامَ وَ هُوَ رَاكِعٌ فَيَرْجِعُ مَعَهُ وَ يَتَسَبَّثُ تِلْكَ الرَّكْعَةِ فَإِنْ لَمْ يَسْتَعِنْ تَكْبِيرَةَ الرُّكُوعِ فَأَيْسَ لَهُ أَنْ يَعْدَ بِتِلْكَ الرَّكْعَةِ

And he asked about the man who joins the imam (prayer leader in Salat) while he is performing ruk'u. So he performs ruk'u with him, and counts that ruk'u, for one of our companions said that if he has not heard the Takbeer of the ruk'u, then it isn't for him that he repeats that ruk'u'.

فَأَجَابَ عَ إِذَا لَحِقَ مَعَ الْإِمَامِ مِنْ تَسْبِيحِ الرُّكُوعِ تَسْبِيحةً وَاحِدَةً اعْتَدَ بِتِلْكَ الرَّكْعَةِ وَ إِنْ لَمْ يَسْتَعِنْ تَكْبِيرَةَ الرُّكُوعِ

He^{-ajfi} answered: 'When he joins with the imam (prayer leader) from the one glorification of the ruk'u, he would count with that ruk'u and even if he had not heard Takbeer of the ruk'u'.

وَ سَأَلَ عَنْ رَجُلٍ صَلَى الظُّهُرَ وَ دَخَلَ فِي صَلَاةِ الْعَصْرِ فَلَمَّا أَنْ صَلَى مِنْ صَلَاةِ الْعَصْرِ رَكَعَيْنِ اسْتَيْقَنَ أَنَّهُ صَلَى الظُّهُرَ رَكَعَيْنِ كَيْفَ يَصْنَعُ

And he asked about a man who prays Al-Zohr (Salat) and enters into Salat Al-Asr. When he has prayed two Cycles from Salat Al-Asr, convinced that he had prayed two Cycles of Al-Zohr (instead of four). What should he do?'

فَأَجَابَ عِنْ كَانَ أَخْدَثَ بَيْنَ الصَّلَاتَيْنِ حَادِثَةً يُقْطَعُ بِهَا الصَّلَاةُ أَغَادَ الصَّلَاةَ وَإِذَا لَمْ يَكُنْ أَخْدَثَ حَادِثَةً جَعَلَ الرُّعَيْتَيْنِ الْأَخْرَيْتَيْنِ تَنَمَّى لِصَلَاةِ الطُّهُورِ
وَصَلَّى الْعَصْرَ بَعْدَ ذَلِكَ

He^{-ajfi} answered: 'If an event had occurred between the two Salats terminating the Salat by it, he should repeat the two Salats, and when no event has occurred, he should make the last two Cycles to complete the Al-Zohr Salat and he should pray Al-Asr after that'.

وَسَأَلَ عَنْ أَهْلِ الْجَنَّةِ هُنَّ يَتَوَلَّدُونَ إِذَا دَخَلُوهَا أَمْ لَا

And he asked about the Paradise, 'Will they be procreating when they enter it or not?'

فَأَجَابَ عِنْ أَنَّ الْجَنَّةَ لَا حَمْلٌ فِيهَا لِلنِّسَاءِ وَلَا وَلَادَةً وَلَا طَبَّثَتْ وَلَا شَقَاءٌ بِالظُّفُولِيَّةِ وَفِيهَا مَا تَشَبَّهُهُ أَنَّهُنَّ وَتَلَدُّ الْأَعْيُنُ كَمَا قَالَ سُبْحَانَهُ
فَإِذَا اشْتَهَى الْمُؤْمِنُ وَلَدًا خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ بِغَيْرِ حَمْلٍ وَلَا وَلَادَةٍ عَلَى الصُّورَةِ الَّتِي تُرِيدُ كَمَا خَلَقَ آدَمَ عَبِيرًا

He^{-ajfi} answered: 'The Paradise, in it there is not pregnancy for the women nor any birth, nor menstruation, nor post-birth bleeding nor any misery with the childhood, **and therein would be what the souls year for delights the eyes, and you shall abide therein eternally [43:71]**, just as the Glorious Said. So when the Momin desires a child, Allah^{-azwj} Mighty and Majestic will Create it without any pregnancy nor birth, upon the image which He^{-azwj} Wants just as He^{-azwj} had Created Adam^{-as} as a lesson'.

وَسَأَلَ عَنْ رَجُلٍ تَرَوْحُ امْرَأَةٍ بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ وَبَقِيَ اللَّهُ عَلَيْهَا وَقْتٌ فَجَعَلَهَا فِي حِلٍّ مَمَّا يَقِيَ اللَّهُ عَلَيْهَا وَقْدَ كَانَتْ طَمِئْنَةً قَبْلَ أَنْ يَجْعَلَهَا فِي
حِلٍّ مِنْ أَيَامِهَا بِشَكَلِهِ أَيَّامٌ أَيْجُوزُ أَنْ يَتَرَوَّجَهَا رَجُلٌ آخَرُ بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ عِنْدَ هُنْدَوِ الْحِيْضُرَةِ أَوْ يَسْتَقْبِلُ بِهَا حِيْضُرَةً أَخْرِيًّا

And he asked about a man marrying a woman with something known, up to a known time, and there remains time for him upon her. He makes her to be in a release from what had remained for him upon her, and she had a period before he made her to be in a release from her days, by three days. Is he allowed that another man marries her with something known up to the known time during her menses-free period from this menstruation, or faces with her another menstruation?

فَأَجَابَ عِنْ يَسْتَقْبِلُ حِيْضُرَةً عَيْرَ تِلْكَ الْحِيْضُرَةِ لِأَنَّ أَقْلَى تِلْكَ الْعِيَّةِ حِيْضُرَةً وَطَهَارَةً تَائِمَةً

He^{-ajfi} answered: 'He shall face (wait) a menstruation other than that menstruation because the least of the waiting period is a menstruation and a complete pure period'.

وَسَأَلَ عَنِ الْأَبْرَصِ وَالْمَجْدُومِ وَصَاحِبِ الْفَالِعِ هُنَّ يَكُوْزُ شَهَادَتُكُمْ يَقْدُ رُوْيٰ لَنَا أَهْمَنْ لَا يُؤْمِنُونَ الْأَصْحَاحَ

And he asked about the one with vitiligo and the leper, and the one with paralysis. Are their testimonies allowed, for it has been reported to us that they are not safe of the sanitation'.

فَأَجَابَ عِنْ كَانَ مَا يَهْمِ حَادِثًا جَازَتْ شَهَادَتُكُمْ وَإِنْ كَانَ وَلَادَةً لَمْ يَجْزِ

He^{-ajfi} answered: 'If whatever was with them was newly occurring, their testimonies would be allowed, and it was a birth-defect, it is not allowed'.

وَ سَأَلَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يَتَرَوَّجَ ابْنَةً امْرَأَةً

And he asked, 'Is it allowed for the man that he marries a daughter of his wife?'

فَأَجَابَ عِنْ كَانَتْ رُبِيَّثَ فِي حَجْرِهِ فَلَا يَجُوزُ وَ إِنْ لَمْ تَكُنْ رُبِيَّثَ فِي حَجْرِهِ وَ كَانَتْ أُمُّهَا فِي عَيْرِ حِبَالِهِ فَقَدْ رُوِيَ أَنَّهُ جَائزٌ

He^{-ajfi} answered: 'If she had been brought up in his lap, then it is not allowed, and if she had not been brought up in his lap and her mother was not under him (married to him), it has been reported that it is allowed'.

وَ سَأَلَ هَلْ يَجُوزُ أَنْ يَتَرَوَّجَ بِنْتَ ابْنَةً امْرَأَةً لَمْ يَتَرَوَّجْ جَدَّهَا بَعْدَ ذَلِكَ أَمْ لَا

And he asked, 'Is it allowed that he marries a daughter of a wife, then marries her grandmother after that, or not?'

فَأَجَابَ عَنْ قَدْ تُحِبُّ عَنْ ذَلِكَ

He^{-ajfi} answered: 'It has been Prohibited from that'.

وَ سَأَلَ عَنْ رَجُلٍ ادْعَى عَلَى رَجُلٍ أَلْفَ دِرْهَمٍ أَقَامَ بِهَا الْبَيْنَةُ الْعَادِلَةُ وَ ادْعَى عَلَيْهِ أَيْضًا حَمْسَيْمَائَةً دِرْهَمٍ فِي صَلَّيْ آخَرَ وَ لَهُ بِذَلِكَ كُلُّهُ بَيْنَهُ عَادِلَةُ وَ ادْعَى عَلَيْهِ أَيْضًا بِيَلَاثَ مِائَةً دِرْهَمٍ فِي صَلَّيْ آخَرَ وَ مِائَةً دِرْهَمٍ فِي صَلَّيْ آخَرَ وَ لَهُ بِذَلِكَ كُلُّهُ بَيْنَهُ عَادِلَةُ وَ يَرْعُمُ الْمُدَّعَى عَلَيْهِ أَنَّ هَذِهِ الصِّكَاكُوكَلُّهَا قَدْ دَحَلَتْ فِي الصَّلَّيِ الَّذِي بِالْفِ دِرْهَمِ وَ الْمُدَّعَى يُنْكِرُ أَنْ يَكُونُ كَمَا زَعَمَ فَهَلْ يَجِبُ عَلَيْهِ الْأَلْفُ دِرْهَمٍ مَرَّةً وَاحِدَةً أَوْ يَجِبُ عَلَيْهِ كَمَا يُقِيمُ الْبَيْنَةُ بِهِ وَ لَيْسَ فِي الصِّكَاكُوكَلُّهَا اسْتِشَاءٌ إِلَّا هِيَ صِكَاكُوكَ عَلَى وَجْهِهَا

And he asked about a man claiming a thousand Dirhams upon a man, establishing the just evidence with it, and he claims five hundred Dirhams upon him as well in another promissory note, and for him, with all of it, there is just evidence, and he claims upon him three hundred Dirhams as well in another promissory note, and two hundred Dirhams in another promissory note, and there is just evidence for him with that, all of it, and the defendant claims that these promissory notes, all of these are included in the promissory note of a thousand Dirhams, and the claimant denies that being so what he claims. Is it obligated upon him the thousand Dirhams one time, or does it obligate upon him just as he had established the evidence with it, and there are not exclusions regarding the promissory notes, but rather these promissory notes are upon their face value'.

فَأَجَابَ عَنْ يُؤْخَذُ مِنَ الْمُدَّعَى عَلَيْهِ أَلْفُ دِرْهَمٍ وَ هِيَ الَّتِي لَا شُبُّهَةَ فِيهَا وَ تُرْدُ الْيَمِينُ فِي الْأَلْفِ الْبَاقِي عَلَى الْمُدَّعَى فَإِنْ نَكَلَ فَلَا حَقُّ لَهُ

He^{-ajfi} answered: 'A thousand Dirhams would be taken from the defendant, and these are which there is no doubt in it, and the oath would be repeated upon the claimant regarding the remaining thousand. If he recoils, then there is no right for him'.

وَ سَأَلَ عَنْ طِينِ الْقَبْرِ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا

And he asked about clay of the grave placed with the deceased in his grave, is that allowed or not?'

فَأَجَابَ عَيْوَضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ وَ يُخْلِطُ بِحَنْوَطِهِ إِنْ شَاءَ اللَّهُ

He^{-ajfj} answered: ‘It can be placed with the deceased in his grave and mingled with his embalmment if Allah^{-azwj} so Desires’.

وَ سَأَلَ فَقَالَ رُوِيَ لَنَا عَنِ الصَّادِيقِ عَنْ أَنَّهُ كَتَبَ عَلَى إِذَارِ إِسْمَاعِيلَ ابْنِهِ إِسْمَاعِيلَ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَهَلْ يَجُوزُ لَنَا أَنْ نَكْتُبَ مِثْلَ ذَلِكَ بِطِينَ الْقُبْرِ أَمْ
غَيْرِهِ

And he asked. He said, ‘It is reported to us from Al-Sadiq^{-asws} that he^{-asws} had written upon a loin cloth (of shroud) of his^{-asws} son Ismail: ‘Ismail testifies that there is no god except Allah^{-azwj}’. Is it allowed for us to write similar to that with clay of the grave or something else?’

فَأَجَابَ عَيْوَضُ ذَلِكَ

He^{-ajfj} answered: ‘That is allowed’.

وَ سَأَلَ هَلْ يَجُوزُ أَنْ يُسَبِّحَ الرَّجُلُ بِطِينَ الْقُبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked, ‘Is it allowed that the man to glorify with (rosary of) clay of the grave, and is there any merit in it?’

فَأَجَابَ عَيْوَضُ بِهِ فَمَا مِنْ شَيْءٍ مِنَ السُّبْحَانِ أَفْضَلُ مِنْهُ وَ مِنْ فَضْلِهِ أَنَّ الرَّجُلَ يُسَبِّحَ وَ يُدِيرُ السُّبْحَةَ فَيُكْتَبُ لَهُ السُّبْحَانُ

He^{-ajfj} answered: ‘He can glorify with it. There is nothing from the glorification more superior than it, and from its merits is that he may forget the glorification and he would be rotating the rosary, so the glorification would (still) be written for it’.

وَ سَأَلَ عَنِ السَّجْدَةِ عَلَى لَوْحٍ مِنْ طِينِ الْقُبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked about performing the Sajdah upon a tablet of clay of the grave, and is there any merit in it?’

فَأَجَابَ عَيْوَضُ ذَلِكَ وَ فِيهِ الْفَضْلُ

He^{-ajfj} answered: ‘That is allowed, and there is merit in it’.

وَ سَأَلَ عَنِ الرَّجُلِ يَرُوِرُ قُبُورَ الْأَوَيْمَةِ عَلَى الْقُبْرِ أَمْ لَا وَ هَلْ يَجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ عَنْ يَقُومَ وَرَاءَ الْقُبْرِ وَ يَعْمَلُ الْقُبْرَ
قِبْلَةً أَمْ يَقُومُ عِنْدَ رَأْسِهِ أَوْ رِجْلِهِ وَ هَلْ يَجُوزُ أَنْ يَتَقدَّمَ الْقُبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقُبْرَ خَلْفَهُ أَمْ لَا

And he asked about the man, ‘Can he visit the graves of the Imams^{-asws}? Is it allowed that he performs Sajdah at the grave or not? And is it allowed for the one who prays Salat at one of their^{-asws} graves that he stands behind the grave and make the grave to be a Qiblah, or stand by his^{-asws} head, or his^{-asws} leg. And is it allowed that he goes ahead of the grave and prays Salat and makes the grave to be behind him, or not?’

فَأَجَابَ عَنْ أَمْرِ السُّجُودِ عَلَى الْقُبْرِ فَلَا يَجُوزُ فِي نَافِلَةٍ وَلَا فِي ضِيَةٍ وَلَا زِيَارَةً وَالَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضْعَفَ حَدَّهُ الْأَئْمَنُ عَلَى الْقُبْرِ وَأَمْرًا الصَّلَاةُ فَإِنَّمَا حَلْفَةُ وَيَجْعَلُ الْقُبْرَ أَمَامَهُ وَلَا يَجُوزُ أَنْ يُصْنَى بَيْنَ يَدَيْهِ وَلَا عَنْ يَمْينِهِ وَلَا عَنْ يَسْارِهِ لِأَنَّ الْإِمَامَ عَلَيْهِ وَلَا يُسَاوِي

He^{-ajfi} answered: ‘As for the Sajdahs at the grave, these are neither allowed in an optional (Salat) nor obligatory (Salat), nor visitation, and that which he can act upon is to place his right cheek upon the grave. And as for the Salat, it should be behind it, and he should make the grave to be in front of him, and it is not allowed for him to pray (Salat) in front of it, nor on its right, nor on its left, because the Imam^{-asws} is such, he^{-asws} cannot be preceded upon nor equated’.

وَسَأَلَ فَقَالَ هَلْ يَجُوزُ لِلرَّجُلِ إِذَا صَلَّى الْفَرِيضَةَ أَوِ النَّافِلَةَ وَبِيَدِهِ السُّبْحَةُ أَنْ يُدِيرَهَا وَهُوَ فِي الصَّلَاةِ

And he asked. He said, ‘Is it allowed for the man when he prays the obligatory (Salat) or optional (Salat) and there is a rosary in his hand, and he is rotating it while he is in the Salat?’

فَأَجَابَ عَنْ يَجُوزُ ذَلِكَ إِذَا خَافَ السُّهُوُ وَالْغَطَاطُ

He^{-ajfi} said: ‘That is allowed when he fears the forgetfulness, and the mistake’.

وَسَأَلَ هَلْ يَجُوزُ أَنْ يُدِيرَ السُّبْحَةَ بِيَدِهِ الْيَسَارِ إِذَا سَبَحَ أَوْ لَا يَجُوزُ

And he asked, ‘Is it allowed for him to rotate the rosary in the left hand when he glorifies, or is it not allowed?’

فَأَجَابَ عَنْ يَجُوزُ ذَلِكَ وَالْحَمْدُ لِلَّهِ

He^{-ajfi} answered: ‘That is allowed, and the Praise is for Allah^{-azwj}’.

وَسَأَلَ فَقَالَ رُوِيَ عَنِ الْفَقِيهِ فِي بَيْعِ الْوَقْفِ حَبْرٌ مَأْتُورٌ إِذَا كَانَ الْوَقْفُ عَلَى قَوْمٍ بِأَغْنَاهُمْ وَأَعْفَاهُمْ فَاجْتَمَعَ أَهْلُ الْوَقْفِ عَلَى بَيْعِهِ وَكَانَ ذَلِكَ أَصْلَحُهُمْ أَنْ يَبْيَعُوهُ فَهَلْ يَجُوزُ أَنْ يَشْتَرِي مِنْ بَعْضِهِمْ إِنْ لَمْ يَجْتَمِعُوا كُلُّهُمْ عَلَى الْبَيْعِ أَمْ لَا يَجُوزُ إِلَّا أَنْ يَجْتَمِعُوا كُلُّهُمْ عَلَى ذَلِكَ وَعَنِ الْوَقْفِ الَّذِي لَا يَجُوزُ بَيْعُهُ

And he asked. He said, ‘An impactful report is reported from the jurist regarding selling the designated property (Waqf), when the Waqf was upon a specific group and their posterity. The people of the Waqf unite upon selling it, and that was better for them if they were to sell it. Is it allowed to buy from some of them if all of them have not unite upon the selling or it is not allowed except with all of them having united upon that? And about the Waqf which it not allowed to sell it’.

فَأَجَابَ عَنْ إِذَا كَانَ الْوَقْفُ عَلَى إِمَامِ الْمُسْلِمِينَ فَلَا يَجُوزُ بَيْعُهُ وَإِنْ كَانَ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ فَيُبَيِّعُ كُلُّ قَوْمٍ مَا يَقْدِرُونَ عَلَى بَيْعِهِ مجْتَمِعِينَ وَمُنَفِّرِينَ إِنْ شَاءَ اللَّهُ -

He^{-ajfi} answered: ‘When the Waqf upon an imam of the Muslims, it is not allowed to sell it, and if it was upon a group of Muslims, so let every group sell whatever they are able upon selling it, united and separately, if Allah^{-azwj} so Desires’.

وَ سَأَلَ هَلْ يَجُوزُ لِلْمُحْرِمِ أَنْ يُصِيرَ عَلَى إِطْهَرِ الْمُرْتَكِ أَوِ التُّوْتِيَا لِرِيحِ الْعَرَقِ أَمْ لَا يَجُوزُ

And he asked, 'Is it allowed for the one in Ihraam that he applies upon his armpit, Al-Murtak (a deodorant) or Al-Tuwtiya (a sweat blocker) for the odour of the veins, or it is not allowed?'

فَأَجَابَهُ يَجُوزُ ذَلِكَ

He^{-asws} answered him: 'That is allowed'.

وَ سَأَلَ عَنِ الصَّرَبِرِ إِذَا أَشْهَدَ فِي حَالٍ صِحَّتِهِ عَلَى شَهَادَةِ ثُمَّ كُفَّ بَصَرَهُ وَ لَا يَرَى حَتَّى فَيُعِرِّفَهُ هَلْ يَجُوزُ شَهَادَتُهُ وَ بِإِلَهِ التَّوْفِيقِ أَمْ لَا وَ إِنْ ذَكَرَ هَذَا الصَّرَبِرُ الشَّهَادَةَ هَلْ يَجُوزُ أَنْ يَشْهَدَ عَلَى شَهَادَتِهِ أَمْ لَا يَجُوزُ

And he asked about the blind man when he had testified during the state of his good health, then his sight was blinded, and he cannot see his handwriting so he can recognise it. Is his testimony allowed, and with Allah^{-azwj} is the Harmonising, or not, and if this blind man remembers the testimony, it is allowed for him to testify upon his own testimony or not allowed?'

فَأَجَابَ عَ إِذَا حَفِظَ الشَّهَادَةَ وَ حَفِظَ الْوَقْتَ جَازَتْ شَهَادَتُهُ

He^{-ajfj} answered: 'When he has memorised the testimony and memorised the time, his testimony would be allowed'.

وَ سَأَلَ عَنِ الرَّجُلِ يُوقِفُ ضَيْعَةً أَوْ دَائِبَةً وَ يُشَهِّدُ عَلَى نَفْسِهِ بِإِنْمَاءِ بَعْضِ وَكَلَاءِ الْوَقْفِ ثُمَّ يَمْوِثُ هَذَا الْوَكِيلَ أَوْ يَتَعَيَّنُ أَمْرُهُ وَ يَتَوَلَّ عَيْنَهُ هَلْ يَجُوزُ أَنْ يَشْهُدَ الشَّاهِدُ لِهَذَا الَّذِي أُقِيمَ مَقَامَهُ إِذَا كَانَ أَصْلُ الْوَقْفِ لِرَجُلٍ وَاحِدٍ أَمْ لَا يَجُوزُ ذَلِكَ

And he asked about the man designating (waqf) an estate or an animal, and he testifies upon himself with a man of one of the representatives of the designated trust. Then, this representative dies, or his affair is changed and someone else is in charge. Is it allowed if he were to testify the testimony to this one who is standing in his place when the original waqf was for one man, or is that not allowed?'

فَأَجَابَ عَ لَا يَجُوزُ عَيْنُهُ لِأَنَّ الشَّهَادَةَ لَمْ تَقُمْ لِلْوَكِيلِ وَ إِنَّمَا قَامَتْ لِلْمَالِكِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ أَقِيمُوا الشَّهَادَةَ بِاللَّهِ -

He^{-ajfj} answered: 'That is not allowed because the testimony did not stand for the representative, and rather it stand for the owner, and Allah^{-azwj} the Exalted has Said: **and they should establish the testimony for the Sake of Allah. [65:2]**'.

وَ سَأَلَ عَنِ الرَّكْعَيْتِينِ الْأَخْرَوَيْنِ قَدْ كَثُرَتْ فِيهِمَا الرِّوَايَاتُ فَبَعْضُهُ يَرْوِي أَنَّ قِرَاءَةَ الْحَمْدِ وَخَدْمَهَا أَفْضَلُ وَ بَعْضُهُ يَرْوِي أَنَّ السَّسْبِيعَ فِيهِمَا أَفْضَلُ فَالْفَضْلُ لِأَيِّهِمَا لِتَسْعِمَلَهُ

And he asked about the two other Cycles (of Salat). The reports are a lot regarding these. Some have reported that reciting (Surah) Al-Hamd alone is superior, and some have reported that the glorification in these two is superior. So the merit of which of the two should we utilise?'

فَأَجَابَ عَنْ قُدْسَحَتِ قِرَاءَةِ أُمِّ الْكِتَابِ فِي هَاتِئِينِ الرُّجُعَيْتَيْنِ التَّسْبِيحِ وَالَّذِي سَعَى التَّسْبِيحُ فَوْلُ الْعَالَمِ عَكَلٌ صَلَادَةٌ لَا قِرَاءَةَ فِيهَا فَهِيَ خَدَاجٌ إِلَّا لِلْعَلِيلِ أَوْ مَنْ يَكْثُرُ عَيْنَهُ السَّهْوُ فَيَخَوْفُ بُطْلَانَ الصَّلَادَةِ عَلَيْهِ

He^{-ajfi} answered: 'The recitation of Mother of the Book (Surah Al-Hamd) in these two Cycles (of Salat) would have abrogated the glorification, and the one who abrogates the glorification, the word of the scholar (7th Imam^{-asws}) is: 'Every Salat there is no recitation in it is a loss except for the sick, or the one upon whom the forgetfulness is a lot, so the invalidation of the Salat would be feared upon him'.

وَسَأَلَ فَقَالَ يَسْأَدُ عِنْدَنَا رُبُّ الْجُبْرِ لِوَجْعِ الْحَلْقِ وَالْبَحْبَحةِ يُؤْخَذُ الْجُبْرُ الرَّطْبُ مِنْ قَبْلِ أَنْ يَنْعَدَ وَيُدَقُّ دَقَّاً نَاعِمًا وَيُعَصَّرَ مَاءً وَيُصْفَى وَيُطْبَخُ عَلَى التَّصْفُ وَيُرْكَ يَوْمًا وَلَيْلَةً ثُمَّ يُصْبَطُ عَلَى النَّارِ وَيُلْقَى عَلَى كُلِّ سَتَّةِ أَرْطَالٍ مِنْهُ رَطْلٌ عَسَلٌ وَيُعْلَى وَيُنْتَغَرْغُوْهُ وَيُسْخَقُ مِنَ الْوُشَادُ وَالشَّسَّيِّ الْيَمَانِيِّ مِنْ كُلِّ وَاحِدٍ نِصْفُ مِنْقَالٍ

And he asked. He said, 'Cooked walnuts are taken with us for the throat pain and the hoarseness. The wet walnut is taken from before they set and pounded into soft powder and its water is squeezed and it is filtered and cooked upon the half and left for a day and a night. Then it is installed upon the fire, and an ounce of honey is thrown upon every six ounces, and it is boiled, and its foam is removed, and from crushed salt, and the Yemeni alum, from each one half an ounce.

وَيَدَافُعُ بِنَلْكٍ إِلَى الْمَاءِ وَيُلْقَى فِيهِ دِرْهَمٌ رَّغْزَرَانٌ مَسْحُوقٌ وَيُعْلَى وَيُؤْخَذُ رَغْوُهُ وَيُطْبَخُ حَتَّى يَصِيرَ مِثْلُ الْعَسَلِ ثَخِينًا ثُمَّ يُنْزَلُ عَنِ النَّارِ وَيُبَرُّ وَيُشَرِّبُ مِنْهُ فَهُلْ يَبْغُوْ شُرُورُهُ أَمْ لَا

And it is swept with that to the water and a Dirham of saffron is thrown into it, and is boiled, and its foam is taken and cooked until it become like the thick honey. Then it is taken down from the fire and cooled and drunk from it. Is it allowed to drink or not?'

فَأَجَابَ عَنْ إِذَا كَانَ كَثِيرًا يُسْكِرُ أَوْ يُعَيِّرُ فَقَلِيلًا وَكَثِيرًا حَرَامٌ وَإِنْ كَانَ لَا يُسْكِرُ فَهُوَ حَلَالٌ

He^{-ajfi} answered: 'When a lot would intoxicate or change, then its little as well as its more is Prohibited, and if it does not intoxicate, then it is Permissible'.

وَسَأَلَ عَنِ الرَّجُلِ تَعْرِضُ لَهُ حَاجَةٌ مِمَّا لَا يَدْرِي أَنْ يَفْعَلَهَا أَمْ لَا فَيَأْخُذُ حَاجَتَيْنِ فَيَكْتُبُ فِي أَحَدِهَا نَعِمْ أَفْعَلْ وَفِي الْآخَرِ لَا تَفْعَلْ فَيَسْتَخِرُ اللَّهُ مِنْ زَارًا ثُمَّ يَرِي فِيهِمَا فَيُخْرِجُ أَحَدَهُمَا فَيَعْمَلُ بِمَا يَخْرُجُ فَهُلْ يَبْغُوْ ذَلِكَ أَمْ لَا وَالْعَامِلُ بِهِ وَالثَّارِكُ لَهُ أَمْ هُوَ يَبْغُوْ مِثْلُ الْإِسْتِخَارَةِ أَمْ هُوَ سَوْيَ ذَلِكَ

And he asked about the man, a need presents to him from what he does not know whether he should do it or not. So he takes two rings and writes in one of them, 'Yes, I will do it', and in the other, 'Don't do it'. He seeks the Choice of Allah^{-azwj} repeatedly, then he views in these, and he extracts one of them and acts with whatever emerges. Is that allowed or not? And the worker with it and the leaver of it, is it allowed like the 'Istikhara' or is it beside that?'

فَأَجَابَ عَنِ الَّذِي سَئَلَهُ الْعَالَمُ عَنِ هَذِهِ الْإِسْتِخَارَةِ بِالرِّقَاعِ وَالصَّلَادَةِ

He^{-ajfi} answered: 'That which the scholar (Imam^{-asws}) has conducted regarding this is Istikhara with the Quranic recitation and the Salat'.

وَ سَأَلَ عَنْ صَلَاةِ حُمَرٍ بْنِ أَبِي طَالِبٍ عَنِ الْأَوْقَاتِ أَفْضَلُهُ أَنْ تُصَلَّى فِيهِ وَ هَلْ فِيهَا قُنُوتٌ وَ إِنْ كَانَ فَقْيَ أَيِّ رُكْعَةٍ مِنْهَا

And he asked about the Salat of Ja'far^{-asws} Bin Abu Talib^{-asws}, 'In which of its timings it is best that it be prayed in, and is there a Qunout in it, and it there was, so in which Cycle from it?'

فَأَجَابَ عَنِ الْأَوْقَاتِ أَفْضَلُهُ صَدْرُ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ فِي أَيِّ الْأَيَّامِ شَيْءٌ وَ أَيِّ وَقْتٍ صَلَّيْتَهَا مِنْ لَيْلٍ أَوْ حَمَرٍ فَهُوَ جَائزٌ وَ الْقُنُوتُ مَرَّتَانِ فِي الْقَانِيْنِ قَبْلَ الرَّجُوعِ وَ الرَّابِعَةِ

He^{-ajfj} answered: 'The best of its timing is the middle of the day from the day of Friday, then in whichever of the days you so desire, and in whichever time of a night or day it is prayed, so it is allowed, and the Qunout is twice in the second (Cycle) before the ruk'u and the fourth'.

وَ سَأَلَ عَنِ الرَّجُلِ يَتِيْمِ إِخْرَاجِ شَيْءٍ مِنْ مَالِهِ وَ أَنْ يَدْفَعَهُ إِلَى رَجُلٍ مِنْ إِخْوَانِهِ ثُمَّ يَجِدُ فِي أَقْرَبِيَّاهُ مُحْتَاجًا يَصْرِفُ ذَلِكَ عَمَّنْ تَوَاهَ لَهُ إِلَى قَرَابَتِهِ

And he asked about the man who intends to extract something from his wealth and hand it to a man from his brothers, then he finds a needy person among his relatives, can he turn that away from the one he had intended for to his relative?'

فَأَجَابَ عَنِ يَصْرِفُهُ إِلَى أَذْنَاهُمَا وَ أَقْرِبَهُمَا مِنْ مَذْهِيْهِ فَإِنْ ذَهَبَ إِلَى قَوْلِ الْعَالَمِ لَا يَقْبَلُ اللَّهُ الصَّدَقَةَ وَ دُورَحٍ مُحْتَاجٍ - فَلَيُقْسِمْ بَيْنَ الْقَرَابَةِ وَ بَيْنَ الَّذِي تَوَاهَ حَتَّى يَكُونَ قَدْ أَخْدَى بِالْفَضْلِ كُلِّهِ

He^{-ajfj} answered: 'He can turn it to the lowest of the two and nearest of the two from his doctrine. If he goes to the word of the scholar^{-asws} (Imam^{-asws}): 'Allah^{-azwj} does not Accept the charity while someone with kinship is needy'. So let him divide between the relative and the one who he had intended until he happens to have taken with the merit, all of it'.

رواه في الاختصاص ص 219 بسانده عن الحسين بن علي عليهما السلام و لفظه «سمعت رسول الله صلى الله عليه و آله يقول: ابدأ بمن تعلوه: أمك و أباك و أختك و أخاك ثم أدناك فأدناك»،

Note: And it is reported in Al Ikhtisaas P 219 by his chain from Al-Husayn Bin Ali^{-asws}, may the greetings be upon them^{-asws} both, and its words are: 'I^{-asws} heard Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, saying: 'Begin with the ones foremost, your mother, and your father, and your sister, and your brother, then your lowest so your lowest'.

و قال: لا صدقة و ذو رحم محتاج»

And he^{-saww} said: 'There is no charity while the one with kinship is needy'.

أخرجه المصنف في البحار ج 20 ص 39، وأخرجه التوري في المستدرك ج 1 ص 536، وأخرجه بمضمونه السيوطي في الجامع الصغير عن النسائي و الطبراني في معجمه الكبير، على ما في السراج المنير ج 1 ص 22.

It was extracted by the author in Al Bihar V 20 P 39 and extracted by Al Noury in 'Al Mustadrak' V 1 O 536, and its subject was extracted by Al Suyuti in 'Al Jamie Al Sagheer' from Al Nasaei and Al Tabrany in his 'Ma'jam Al Kabeer', based upon what is in 'Al Siraj Al Muneer' V 1 P 22.

وَ سَأَلَ فَقَالَ قَدْ اخْتَلَفَ أَصْحَابُنَا فِي مَهْرِ الْمَرْأَةِ فَقَالَ بَعْضُهُمْ إِذَا دَخَلَ بَنِي سَقْطَ الْمَهْرِ وَ لَا شَيْءَ لَهَا وَ قَالَ بَعْضُهُمْ هُوَ لَازِمٌ فِي الدُّنْيَا وَ الْآخِرَةِ فَكَيْفَ ذَلِكَ وَ مَا الَّذِي يَجْبُبُ فِيهِ

And he asked. He said, 'Our companions have differed regarding the dower of a woman. Some of them said, 'When he has entered her, the dower is dropped and there is nothing for her'. And some of them say, 'It is necessary in the world and the Hereafter'. So, who is that, and what is that which is obligated regarding it?'

فَأَجَابَ عِنْ كَانَ عَلَيْهِ بِالْمَهْرِ كِتَابٌ فِيهِ ذِيْنٌ فَهُوَ لَازِمٌ لَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِنْ كَانَ عَلَيْهِ كِتَابٌ فِيهِ دِكْرُ الصَّدَاقَاتِ سَقْطٌ إِذَا دَخَلَ بَنِي وَ إِنْ لَمْ يَكُنْ عَلَيْهِ كِتَابٌ فَإِذَا دَخَلَ بَنِي سَقْطٌ بَاقِي الصَّدَاقِ

He^{-ajfi} answered: 'If there was dower upon him with a letter wherein were debts, so it is necessary for him in the world and the Hereafter, and if there was a letter upon him wherein the charities were mentioned, it drops, then he enters her, and even if there does not happen to be a letter upon him. When he does enter her, the remainder dower drops.'

وَ سَأَلَ فَقَالَ رُوِيَ عَنْ صَاحِبِ الْعَسْكَرِ عَنْ أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي الْخَرْدَلِ الَّذِي يُعَشُّ بِوَرِ الرَّانِبِ فَوَقَعَ يَجُوزُ وَ رُوِيَ عَنْهُ أَيْضًا أَنَّهُ لَا يَجُوزُ فَأَيَّ الْأَمْرَيْنِ تَعْمَلُ بِهِ

And he asked. He said, 'It is reported from Master^{-asws} of Al Asker (11th Imam^{-asws}). He^{-asws} was asked about the Salat prayed in Al-Khazz (wool) which is mixed with rabbit hair. He^{-asws} signed: 'Allowed'. And it is reported from him^{-asws} as well that it is not allowed. So, which of the two instructions should we be acting with?'

فَأَجَابَ عِنْ إِنَّمَا حَرُومًّا فِي هَذِهِ الْأَوْبَارِ وَ الْجَلُودِ فَأَمَّا الْأَوْبَارُ وَ حَدَّهَا فَحَلَالٌ -

He^{-ajfi} answered: 'But rather, it is Prohibited in these furs and the skins. As for the furs alone, it is Permissible'.

أَخْرَجَهُ الْحَرَّ الْعَالَمِيُّ بَابَ 10 مِنْ أَبْوَابِ لِبَاسِ الْمُصْلِيِّ تَحْتَ الرَّقْمِ 15، وَ قَالَ: لِعُلُّ التَّحْرِيمِ فِي الْجَلُودِ مُخْصُوصٌ بِالْأَرَانِبِ وَ الرِّخْصَةُ فِي وِبِرِّهَا مُحْمَلَةٌ عَلَى التَّقْيِيَّةِ

Note: It is extracted by Al Hurr Al Aamly in chapter 10 from the chapters on the clothing for the praying one under no. 15, and he said, 'Perhaps the Prohibition is regarding the skins particularly with the rabbits, and the allowance regarding its fur is carried upon the Taqiyya (dissimulation)'.

وَ قَدْ سُئِلَ بَعْضُ الْعُلَمَاءَ عَنْ مَعْنَى قُولِ الصَّادِيقِ عَلَى لَا يُصَلِّي فِي الْغَلَبِ وَ لَا فِي التَّوْبِ الَّذِي يَلِيهِ فَقَالَ إِنَّمَا عَنِ الْجَلُودِ دُونَ عَيْرِهِ

And one of the scholars had been asked about the meaning of the words of Al-Sadiq^{-asws}: 'Do not pray Salat in (skins) of the foxes nor in the cloth which follows it'. He said, 'But rather he^{-asws} meant the skins besides anything else'.

وَ سَأَلَ فَقَالَ نَجْدٌ [يَتَسَخَّدُ] بِأَصْفَهَانَ ثَيَابَ عَنَّا يَةً - عَلَى عَمَلِ الْوُشْيِ مِنْ قَرْبٍ وَ إِنْ يَسِمْ هَلْ يَجُوزُ الصَّلَاةُ فِيهَا أَمْ لَا

And he asked. He said, ‘We find being taken to at Isfahan, patchwork clothing upon the work of the patches from the linen and the silk. Is the Salat allowed in these or not?’

فَأَجَابَ عَلَىٰ تَسْأْلِهِ أَنَّ الْمُسَكِّنَةَ مُحَلَّةً لِّلصَّلَاةِ إِلَّا فِي تَوْبِ سَدَادٍ أَوْ لَحْمَةٍ فُطْنَةً أَوْ كَتَانً

He^{-ajfi} said: ‘The Salat is not allowed except in a patched clothed or its knitting is of cotton or flax’.

وَ سَأَلَ عَنِ الْمَسْحِ عَلَى الرِّجْلَيْنِ بِالْيَمِينِ بِيَمِينٍ أَوْ بِالْيَمِينِ بِيَمِينٍ أَوْ يَمْسَحُ عَلَيْهِمَا جَيْعاً

And he asked about wiping (Masah) upon the two legs. With which of the two should one begin, with the right or wipe upon them both together?’

فَأَجَابَ عَمَّا يَمْسَحُ عَلَيْهِمَا جَيْعاً - فَإِنْ بَدَأَ بِالْيَمِينِ فَلَا يَتَنَاهِي إِلَّا بِالْيَمِينِ

He^{-ajfi} answered: ‘Wipe upon them both together. So, if you were to begin with one of the two before the other, then do not begin except with the right’.

وَ سَأَلَ عَنْ صَلَاةِ جُعْفَرٍ فِي السَّفَرِ هُنَّ يَجْوَزُونَ أَنْ تُصَلَّى أُمُّ الْأَمَّ لَا

And he asked about the Salat of Ja’far^{-as} during the journey, ‘It is allowed to pray it or not?’

فَأَجَابَ عَيْنُوْزُ ذَلِكَ

He^{-asws} answered: ‘That is allowed’.

وَ سَأَلَ عَنْ تَسْبِيحِ فَاطِمَةَ عَمْنَ سَهْلًا فَجَازَ التَّكْبِيرَ أَكْثَرَ مِنْ أَرْبَعِ وَ ثَلَاثِينَ هَلَّ يَرْجِعُ إِلَى أَرْبَعِ وَ ثَلَاثِينَ أَوْ يَسْتَأْنِفُ وَ إِذَا سَبَحَ مَمَّامَ سَبْعَةً وَ سِتَّينَ هَلَّ يَرْجِعُ إِلَى سَيْئَةَ وَ سِتَّينَ أَوْ يَسْتَأْنِفُ وَ مَا الَّذِي يَجْبُرُ فِي ذَلِكَ

And he asked about Tasbeeh (glorification) of (Syeda) Fatima^{-asws}, ‘One who forgets so he exceeds the Takbeer more than thirty-four, should he return to thirty-four or resume? And when he has glorified the complete sixty-seven, should he return to sixty-six or resume? And what is that which obligates him regarding that?’

فَأَجَابَ عَإِذَا سَهْلًا فِي التَّكْبِيرِ حَتَّى يَجَوَّزَ أَرْبَعَ [أَرْبَعًا] وَ ثَلَاثِينَ عَادَ إِلَى ثَلَاثَةَ وَ ثَلَاثِينَ وَ يَتَبَيَّنُ عَلَيْهَا وَ إِذَا سَهْلًا فِي التَّسْبِيحِ فَتَجَوَّزُ سَبْعَةً وَ سِتَّينَ تَسْبِيحةً عَادَ إِلَى سَيْئَةَ وَ سِتَّينَ وَ يَتَبَيَّنُ عَلَيْهَا فَإِذَا حَاجَ إِلَى تَحْمِيدَ مِائَةً فَلَا شَيْءٌ عَلَيْهِ.

He^{-ajfi} answered: ‘When he forgets during the Takbeer until he exceeds thirty-four, he should return to thirty-three and built upon it, and when he forgets during the glorification and he exceeds sixty-seven glorifications, he should return to sixty-six and built upon it. When he exceeds the praises to a hundred, there is nothing upon him’.²²¹

5- ج، الإحتجاج و عن محمد بن عبد الله بن جعفر الجميزي أله قال: خرج توقيع من التاجية المقدسة حرستها الله تعالى بعد المسائل

²²¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 4

(The book) 'Ihtijaj' – And from Muhammad Bin Abdullah Bin Ja'far Al Himeyri having said,

'A letter emerged from the Holy Corner (Al-Nahiya), may Allah^{-azwj} the Exalted Protect it, and after the questions: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا يَأْمُرُ اللَّهُ تَعَالَى وَلَا مِنْ أُولَئِي إِيمَانٍ يَتَّقْبَلُونَ حِكْمَةً بِالْعَلَّةِ فَمَا تُعْنِي النُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

'In the Name of Allah^{-azwj} the Beneficent the Merciful! Neither are you using your intellects to the Commands of Allah^{-azwj} nor are you accepting from His^{-azwj} friends, ***Being a perfect Wisdom – but warning did not avail (them) [54:5]***, about a people who are not believing.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ إِذَا أَرْدَمْتُمُ التَّوْجِهَ بِنَا إِلَى اللَّهِ تَعَالَى وَإِلَيْنَا فَقُولُوا كَمَا قَالَ اللَّهُ تَعَالَى سَلَامٌ عَلَى آلِ يَسِ السَّلَامُ عَلَيْكَ يَا ذَاعِي اللَّهِ وَرَئَائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَذِيَانَ دِيهِ

The greeting upon us^{-asws} and upon the righteous servants of Allah^{-azwj}, whenever you want to orient with us to Allah^{-azwj} the Exalted and to us^{-asws} then be saying just as Allah^{-azwj} the Exalted has Said: 'The greetings be upon the family of Yaseen! The greetings be upon you^{-ajfi}, O caller to Allah^{-azwj} and the Divine of His^{-azwj} signs! The greetings be upon you^{-ajfi}, O door of Allah^{-azwj} and judge of His^{-azwj} religion!

السَّلَامُ عَلَيْكَ يَا خَلِيقَةَ اللَّهِ وَنَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حَجَّةَ اللَّهِ وَذَلِيلَ إِرَادَتِهِ السَّلَامُ عَلَيْكَ يَا تَالِيَ كِتَابِ اللَّهِ وَتَزْبَجَانَةَ السَّلَامُ عَلَيْكَ يِنْ آنَاءَ لَيْلَكَ وَأَطْرَافِ نَهَارِكَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

The greetings be upon you^{-ajfi}, O caliph of Allah^{-azwj} and helper of His^{-azwj} Rights! The greetings be upon you^{-ajfi}, O Divine Authority of Allah^{-azwj} and evidence of His^{-azwj} Intention! The Greetings be upon you^{-ajfi}, O reciter of the Book of Allah^{-azwj} and its interpreter! The greetings be upon you^{-ajfi} in the period of your^{-ajfi} night and ends of your^{-ajfi} day! The greetings be upon you^{-ajfi}, O remainder of Allah^{-azwj} in His^{-azwj} earth!

السَّلَامُ عَلَيْكَ يَا مِيَاقَ اللَّهِ الَّذِي أَخْدَهُ وَوَكِيدَهُ السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ السَّلَامُ عَلَيْكَ أُثِنَّاهَا الْعِلْمُ الْمُنْصُوبُ وَالْعِلْمُ الْمُصْبُوبُ وَالْغَوْثُ وَالرَّحْمَةُ الْوَاسِعَةُ وَعَدْ عَيْرُ مَكْلُوبٍ

The greetings be upon you^{-ajfi}, O Covenant of Allah^{-azwj} which He^{-azwj} had Taken and Emphasised it! The greetings be upon you^{-ajfi}, O Promise of Allah^{-azwj} who guaranteed it! The greetings be upon you^{-ajfi}, O you^{-ajfi} the attributed scholar, and the attributed knowledge, and the relief, and the vast mercy, and a promise not to be belied!

السَّلَامُ عَلَيْكَ حِينَ شَفَعْتُمُ السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ السَّلَامُ عَلَيْكَ حِينَ تُصَلِّيَ وَتَقْتُلُ السَّلَامُ عَلَيْكَ حِينَ تَرْكُعُ وَتَسْجُدُ السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْعَفُرُ

The greetings be to you^{-ajfi} when you^{-ajfi} stand! The greetings be upon you^{-ajfi} when you^{-ajfi} are seated! The greetings upon you^{-ajfi} when you^{-ajfi} recite and explain! The greetings be upon you^{-ajfi} when you^{-ajfi} pray Salat and perform Qunout! The greetings be upon you^{-ajfi} when you^{-ajfi} perform ruk'u and Sajdah! The greetings be upon you^{-ajfi} when you^{-ajfi} praise and seek Forgiveness!

السَّلَامُ عَلَيْكَ حِينَ شَهَدْتُكَ وَ تُنْجِزُ السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمْسِي السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَعْشُى وَ النَّهَارِ إِذَا تَجَلَّ السَّلَامُ عَلَيْكَ أَئِنَّهَا إِلَّا قَوْمٌ
الْمَأْمُونُ السَّلَامُ عَلَيْكَ أَئِنَّهَا الْمُقْدَمُ الْمَأْمُولُ السَّلَامُ عَلَيْكَ بِجَمَاعِ السَّلَامِ

The greetings be upon you^{-asws} when you^{-ajfi} extol Holiness and exclaim Takbeer! The greetings be upon you^{-ajfi} when you^{-ajfi} when it is morning and evening! The greetings be upon you^{-ajfi} during the night when it overcomes and the day when it brightens! The greetings be upon you^{-ajfi}, O you^{-ajfi} the secure Imam^{-asws}! The greetings be upon you^{-ajfi} O you the preceding, the hoped for! The greetings be upon you^{-ajfi}, collective greetings'.

أَشْهَدُ مَوْلَايَ أَنِّي شَهِدْتُكَ يَا مَوْلَايَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ لَا حَيْبَ إِلَّا هُوَ وَ أَهْلُهُ

The adherent should testify, 'I testify that you^{-ajfi} are my Master^{-ajfi}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. There is no beloved except him^{-saww} and his^{-saww} family^{-asws}.

وَ أَشْهِدُكَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ حَجَّتُهُ وَ الْخَسِنَ حَجَّتُهُ وَ عَلَيَّ بْنُ الْخُسْنَى حَجَّتُهُ وَ مُحَمَّدَ بْنُ عَلَيٍّ حَجَّتُهُ وَ جَعْفَرُ بْنُ مُحَمَّدٍ حَجَّتُهُ وَ
مُوسَى بْنُ جَعْفَرٍ حَجَّتُهُ وَ عَلَيَّ بْنُ مُوسَى حَجَّتُهُ وَ مُحَمَّدُ بْنُ عَلَيٍّ حَجَّتُهُ وَ الْخَسِنَ بْنُ عَلَيٍّ حَجَّتُهُ وَ أَشْهَدُكَ حَجَّتُهُ وَ أَنَّ الَّهَ

And I testify to you^{-ajfi} that Amir Al-Momineen^{-asws} is His^{-azwj} Divine Authority, and Al-Hassan^{-asws} is His^{-azwj} Divine Authority, and Al-Husayn^{-asws} is His^{-azwj} Divine Authority, and Ali^{-asws} Bin Al-Husayn^{-asws} is His^{-azwj} Divine Authority, and Muhammad^{-asws} Bin Ali^{-asws} is His^{-azwj} Divine Authority, and Ja'far^{-asws} Bin Muhammad^{-asws} is His^{-azwj} Divine Authority, and Musa^{-asws} Bin Ja'far^{-asws} is His^{-azwj} Divine Authority, and Ali^{-asws} Bin Musa^{-asws} is His^{-azwj} Divine Authority, and Muhammad^{-asws} Bin Ali^{-asws} is His^{-azwj} Divine Authority, and Ali^{-asws} Bin Muhammad^{-asws} is His^{-azwj} Divine Authority,, and Al-Hassan^{-asws} Bin Ali^{-asws} is His^{-azwj} Divine Authority, and I testify that you^{-ajfi} are a Divine Authority of Allah^{-azwj}!

أَنْتُمُ الْأَوَّلُ وَ الْآخِرُ وَ أَنَّ رَجْعَكُمْ حَقٌّ لَا زَبْدٌ فِيهَا يَوْمٌ لَا يَنْفَعُ نَفْسًا إِيمَانًا كَمْ تَكُونُ آمَنْتُ مِنْ قَبْلِ أَوْ كَسْبَتُ فِي إِيمَانِهَا خَيْرًا وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ
نَّاكِرًا وَ نَكِيرًا حَقٌّ

You (all) are the first and the last, and your^{-asws} return is true, there is no doubt in it, on a day **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**, and that the death is true, and that Naakir and Nakeer (two questioning Angels in the grave) are true.

وَ أَشْهُدُ أَنَّ النَّشْرَ وَ الْبَعْثَ حَقٌّ وَ أَنَّ الصِّرَاطَ وَ الْبِرْضَادَ حَقٌّ وَ الْوَيْزَانَ وَ الْحِسَابَ حَقٌّ وَ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ الْوَعْدَ وَ الْوَعِيدَ بِمَا حَقٌّ

And I testify that the Publicity (Gathering) and the Resurrection are true, and that the Bridge and the Ambush is true, and the Scale and the Reckoning are true, and the Paradise and the Fire are true, and the Promise and the Threat are true.

يَا مَوْلَايَ شَقِيقَيْ مِنْ حَالَقُوكُمْ وَ سَعِدَ مَنْ أَطَاعَكُمْ فَإِشْهَدْتُكَ عَلَى مَا أَشْهَدْتُكَ عَلَيْهِ وَ أَنَا وَلِيُّ لَكَ بَرِيءٌ مِنْ عَذَابِكَ فَالْحُلُّ مَا رَضِيَّمُوْ وَ الْبَاطِلُ مَا سَخَطُمُوْ
وَ الْمَعْرُوفُ مَا أَمْرَمْتُ بِهِ وَ الْمُنْكَرُ مَا حَيَّمْتُ عَنْهُ

O my Master^{-ajfi}! Wretched is the one who opposes you^{-asws} all and fortunate is the one who obeys you^{-asws} all! I testify what you^{-ajfi} testify upon, and I am a friend to you^{-ajfi} and disavow from your^{-ajfi} enemy. The truth is what you^{-ajfi} are pleased with and the falsehood is what you^{-ajfi} are angered with, and the good is what you^{-ajfi} instruct with and the evil is what you^{-ajfi} refuse from it.

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَبِرَسُولِهِ وَبِأَمِيرِ الْمُؤْمِنِينَ وَبِكُمْ يَا مَوْلَائِي أَوْلَئِكُمْ وَآخِرُكُمْ وَنُصْرَتِي مُعَذَّةٌ لَكُمْ وَمَوْدَتِي حَالَصَةٌ لَكُمْ آمِنَ آمِنَ

My soul is a believer in Allah^{-azwj} Along, there being no associates for Him^{-azwj}, and in His^{-azwj} Rasool^{-saww}, and in Amir Al-Momineen^{-asws} and with you^{-ajfi} all, O my Masters^{-asws}, your^{-asws} former ones^{-asws} and your^{-asws} latter ones, and my help is prepared for you^{-asws} all, and my cordiality is sincere to you^{-asws} all. Ameen! Ameen!

الْدُّعَاءُ عَقِيبُ هَذَا الْقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ تِبَيِّنَ رَحْمَتَكَ وَ كَلِمَةً نُورَكَ وَ أَنْ تَمْلَأَ قَلْبِي نُورَ الْيَقِينِ وَ صَدْرِي نُورَ الْإِيمَانِ وَ فِكْرِي نُورَ
الثَّبَاتِ وَ عَزْمِي نُورَ الْعِلْمِ وَ فُؤُدي نُورَ الْعَمَلِ

The supplication in a follow-up of this word is: 'O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww}, Prophet^{-saww} of Your^{-azwj} Mercy, and Word of Your^{-azwj} Noor, and Fill my heart with the Noor of certainty, and my chest with the Noor of Eman, and my thought with the Noor of affirming, and my determination with the Noor of knowledge, and my strength with the Noor of deeds.

وَ لِسَانِي نُورَ الصِّدْقِ وَ دِينِي نُورَ الْبَصَارِ مِنْ عِنْدِكَ وَ بَصَرِي نُورَ الصِّيَامِ وَ سَعْيِي نُورَ الْحِكْمَةِ وَ مَوْدَتِي نُورَ الْمَوَالَةِ لِمُحَمَّدٍ وَ آلِهِ عَلَيْهِ الْقَالَكَ وَ قَدْ
وَقَيْتُ بِعَهْدِكَ وَ مِيَاتِكَ فَتَعَشَّبَنِي رَحْمَتُكَ يَا وَلِيَّا يَا حَمِيدُ

And my tongue with the Noor of truthfulness, and my religion with the Noor of the insights from You^{-azwj}, and my signs with the Noor of illumination, and my ears with the Noor of wisdom, and my cordiality with the Noor of the friendship to Muhammad^{-saww} and his^{-saww} Progeny^{-asws} until I meet You^{-azwj} and I would have fulfilled Your^{-azwj} pact and Your^{-azwj} Covenant, so Your^{-azwj} Mercy would overwhelm me, O Guardian, O Praised One^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ الْحَسَنِ حُجَّتَكَ فِي أَرْضِكَ وَ حَلِيقَتَكَ فِي بَلَادِكَ وَ الدَّاعِي إِلَيْ سَبِيلِكَ وَ الْمُائِرُ بِأَنْوَارِكَ وَلِيَ الْمُؤْمِنِينَ وَ بَوَارِ
الْكَافِرِينَ وَ مُجْلِي الظُّلْمَةِ وَ مُنْيِرُ الْحَقِّ وَ النَّاطِقُ بِالْحِكْمَةِ وَ الصِّدْقِ وَ كَلِمَتِكَ التَّامَّةَ فِي أَرْضِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad Bin Al-Hassan^{-ajfi}, Your^{-azwj} Divine Authority in Your^{-azwj} earth, and Your^{-azwj} caliph in Your^{-azwj} Country, and the caller to Your^{-azwj} way, and the one standing with Your^{-azwj} fairness, and the one conducting with Your^{-azwj} Commands, guardian of the Momineen and ruination of the Kafirs, and brightener of the darkness, and irradiator of the truth, and the speaker with the wisdom and the truth, and Your^{-azwj} complete Word in Your^{-azwj} earth.

الْمُرْتَقِبُ الْخَائِفُ وَ الْوَلِيُّ النَّاصِحُ سَفِينَةُ النَّجَاهَةِ وَ عَلَمُ الْهُدَى وَ نُورُ أَبْصَارِ الْوَرَى وَ خَيْرُ مَنْ تَعَمَّصَ وَ ارْتَدَى وَ مُجْلِي الْغَمَّاتِ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ
قَسْطًا كَمَا مُلِئَتْ ظُلْمًا وَ حَوْرًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The watching out, the fearful and the advising friend, ship of salvation, and flag of guidance, and Noor of the sights, and best of the ones identified and cloaked, and remover of sorrows

who will fill the earth with justice and fairness just as it would have been filled with injustice and tyranny, You^{-azwj} an Able upon all things!

اللَّهُمَّ صَلِّ عَلَىٰ وَلِيْكَ وَ ابْنِ أُولَائِكَ الَّذِينَ فَرِضْتَ طَاعَتُهُمْ وَ أَوْجَبْتَ حَقَّهُمْ وَ أَدْهَبْتَ عَنْهُمُ الرِّجْسَ وَ طَهَّرْتُهُمْ تَطْهِيرًا

O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} friend and son^{-ajfi} of Your^{-azwj} friends, those obedience to them^{-asws} Your^{-azwj} have Imposed, and Obligated their^{-asws} rights, and Kept the uncleanness away from them^{-asws} and Purified them^{-asws} with a Purification.

اللَّهُمَّ انْصُرْ بِهِ لِدِينِكَ وَ انصُرْ بِهِ أُولَيَاءَكَ وَ أُلْيَاءَهُ وَ شِيعَتَهُ وَ انصَارَهُ وَ اجْعَلْنَا مِنْهُمْ

O Allah^{-azwj}! Help him^{-ajfi} and be helped with for Your^{-azwj} religion, and Help Your^{-azwj} friends by him^{-ajfi}, and his^{-ajfi} friends, and Help him^{-ajfi} and Make us to the from them!

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَ طَاغٍ وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ وَ اخْفَطْلَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شَمَائِلِهِ وَ احْرُسْهُ وَ امْتَنِعْ مِنْ أَنْ يُؤْصَلَ إِلَيْهِ بِسُوءٍ وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ

O Allah^{-azwj}! Shelter him^{-ajfi} from the evil of every rebel and tyrant, and from the evil of entirety of Your^{-azwj} creatures and Protect him^{-ajfi} from in front of him^{-ajfi}, and from behind him^{-ajfi}, and from his^{-ajfi} right, and from his^{-ajfi} left, and Fortify him^{-ajfi} and Defend him^{-ajfi} from evil arriving to him^{-ajfi}, and Preserve Your^{-azwj} Rasool^{-saww} in him^{-ajfi} and Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}.

وَ أَظْهِرْ بِهِ الْعَدْلَ وَ أَئِنَّهُ بِالنَّصْرِ وَ انْصُرْ نَاصِرِهِ وَ اخْدُلْ خَازِلِهِ وَ افْصِمْ بِهِ جَبَابِرَةَ الْكُفُرِ وَ افْتَلْ بِهِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ حَمِيمَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَعَارِيْخَا بَرِّيَّهَا وَ بَحْرِيَّهَا وَ امْلَأْ بِهِ الْأَرْضَ عَدْلًا وَ أَظْهِرْ بِهِ دِينَ نَبِيِّكَ مُحَمَّدًا

And Manifest the justice through him^{-ajfi}, and Support him^{-ajfi} with the Help, and Help his^{-ajfi} helpers, and Abandon his^{-ajfi} abandoners, and Break the tyrants of Kufr by his^{-ajfi}, and Kill the Kafirs by him^{-ajfi}, and the hypocrites, and entirety of the atheists wherever they may be, from the easts of the earth and its wests, its lands and its seas, and Fill the earth by him^{-ajfi} with justice and Manifest through him^{-ajfi} the religion of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}.

وَ اجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ أَبْنَاءِهِ وَ شِيعَتِهِ وَ أَرْبِي فِي آلِ مُحَمَّدٍ عَمَّا يَعْدُونَ إِلَهُ الْحَقِّ آمِينَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

And O Allah^{-azwj}, Make me to be from his^{-ajfi} helpers, and his^{-ajfi} supporters, and his^{-ajfi} followers and his^{-ajfi} Shias, and Show me in Progeny^{-asws} of Muhammad^{-saww} whatever they^{-asws} are hoping for, and in their^{-asws} enemies whatever they are cautious from, God^{-azwj} of Safety, O with the Majesty and the Benevolence, O most Merciful of the merciful ones!"²²²

أقول: قال مؤلف المزار الكبير حدثنا الشيخ الأجل الفقيه العالم أبو محمد العبادي رضي الله عنه قراءة عليه بداره بالحلة في شهر ربيع الأول سنة ثلاث و سبعين و خمسماة و حدثني الشيخ العفيف أبو البقاء هبة الله بن نماء بن علي بن حمدون رحمه الله قراءة عليه أيضا بالحلة

I (Majlisi) am saying, 'The compiler of 'Al Mazar Al Kabeer' – It is narrated to us by the Sheikh, the majestic, the jurist, the scholar Abu Muhammad Araby Bin Musafir al Abady, may Allah-

²²² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 5

azwj be Pleased with him, reading it at his house at Al Hilla during the month of Rabie Al Awwal of the year five hundred and the seventy-three, and it is narrated to me by the chaste Sheikh Abu Al Baqa Hibtullah Bin Numa Bin Ali Bin Hamdou, may Allah^{-azwj} have Mercy on him, it was read out to him as well at Hilla.

قالا جميعا حدثنا الشيخ الأمين أبو عبد الله الحسين بن أحمد بن محمد بن علي بن طحال المقدادي رحمة الله تعالى بهمشهد مولانا أمير المؤمنين علي بن أبي طالب ص في الطرز الكبير الذي عند رأس الإمام ع في العشر الأواخر من ذي الحجة سنة تسع و ثلاثين و خمسة

They both said together, 'It is narrated to us by the Sheikh Al Ameen Abu Abdullaah Al-Husayn Bin Ahmad Bin Muhammad Bin Ali Bin Taha; Al Miqdady, may Allah^{-azwj} be Pleased with him, at the shrine of our Master^{-asws} Amir Al-Momineen^{-asws} Ali Bin Abu Talib^{-asws} in the large embroider which is by the head of the Imam^{-asws} in the last day of Zul Hijjaj of the year five hundred and thirty-nine.

قال حدثنا الشيخ الأجل المفید أبو علي الحسن بن محمد الطوسي رضي الله عنه بالمشهد المذکور على صاحبه أفضـل السلام في الطرز المذکور في العشر الأواخر من ذي القعـدة سنة تسع و خمسـة.

He said, 'It is narrated to us by the Sheikh, the majestic Al Mufeed Abu ali Al-Hassan Bin Muhammad Al Tusi, may Allah^{-azwj} be pleased with him at the mentioned shrine, upon its occupant be the most superior greetings in the mentioned embroider in the last tend days of Zul Qadah of the year five hundred and nine.

قال حدثنا السيد السعید الوالد أبو جعفر محمد بن الحسن الطوسي رضي الله عنه عن محمد بن إسماعيل عن محمد بن أشناس البزار قال أخبرنا أبو الحسين محمد بن أحمد بن يحيى القمي قال حدثني محمد بن علي بن زنجويه القمي قال حدثنا أبو جعفر محمد بن عبد الله بن جعفر الحميري.

He said, 'It is narrated to us by the Seyyid Al Saeed Al Walid Abu Ja'far Muhammad Bin Al-Hassan Al Tusi, may Allah^{-azwj} be Pleased with him, from Muhammad Bin Ismail, from Muhammad Bin Ashnas Al Bazaz who said, 'We are informed by Abu Al-Husayn Muhammad Bin Ahmad Bin Yahya Al Qummi who said, 'It is narrated to me by Muhammad Bin Ali Bin Azanjawiya Al Qummi whos said, 'It is narrated to us by Abu Ja'far Muhammad Bin Abdul Allah Bin Ja'far Al Himeyri.

قال أبو علي الحسن بن أشناس وأخبرنا أبو المفضل محمد بن عبد الله الشيباني أن أبيا جعفر محمد بن عبد الله بن جعفر الحميري أخـبره وأجاز له جميع ما رواه أنه خـرج إلـيه من النـاحية المـقدـسة حـرسـها الله بـعـد المسـائل و الصـلاـة و التـوجـه

Abu Ali Al-Hassan Bin Ashnas, and it is informed to us by Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani that Abu Ja'far Muhammad Bin Abdullaah Bin Ja'far Al Himeyri, informing him and allowing for him entirety of what he reported, it had emerged to him from the Holy Corner (12th Imam^{-aiff}), may Allah^{-azwj} Fortify it, after the questions, the Salat and orientation.

أوله بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ هُوَ أَعْلَمُ بِمَا يَصِيرُ إِلَيْكُمْ وَمَا مَنَعَهُ إِلَّا مَا شَاءَ وَمَا شَاءَ أَوْرَدَنَا سَنَدُهُ هَاهُنَا لِيَعْلَمَ أَسَانِيدُ تَلْكُ التَّوْقِيُّاتِ.

Its beginning is, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! You are neither using your intellects for the Commands of Allah^{-azwj}' – and he mentioned approximate to what has

passed, and along with difference we referred in ‘Kitab Al Mazar’ in the chapter on the Ziyarat of Al-Qaim^{-ajfi}, and rather we referred its attribution over here for the attributions of those letters to be known.

6- أَوْلُمْ قَالَ فِي الْكِتَابِ الْمَذُوكِ قَالَ أَبُو عَلَيِّ الْحَسَنِ بْنِ أَشْنَاسٍ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الدَّعْجَلِيُّ عَنْ حَمَّةَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ شَيْبٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ عُثْمَانَ شَوْقِي إِلَى رُؤْيَا مَوْلَانَا عَفَّالَ لِي مَعَ الشَّوْقِ شَتَّهُي أَنْ تَرَاهُ فَقُلْتُ لَهُ نَعَمْ

I (Majlisi) am saying, ‘Then he said in the mentioned book, ‘Abu Ali Al-Hassan Bin Ashnas said, ‘We are informed by Abu Muhammad Abdullaah Muhammad Al Deobaly, from Hamza Bin Muhammad Bin Al-Hassan Bin Shabeeb, from Ahmad Bin Ibrahim who said,

‘I complained to Abu Ja’far Muhammad Bin Usman of my yearning to see our Master^{-ajfi}. He said to me, ‘Along with the yearning is your desire to see him^{-ajfi}’. I said to him, ‘Yes’.

فَقَالَ لِي شَكَرُ اللَّهُ لَكَ شَوْقَكَ وَ أَرَاكَ وَجْهَهُ فِي يُسْرٍ وَ عَافِيَةٍ لَا تَلْتَمِسُ يَا أَبَا عَبْدِ اللَّهِ أَنْ تَرَاهُ فَإِنَّ أَيَّامَ الْعَيْبَةِ يُشَاتِقُ إِلَيْهِ وَ لَا يُسَأَلُ الْاجْتِمَاعُ مَعَهُ إِنَّهُ عَزَّاَمُ اللَّهُ وَ التَّسْلِيمُ لَهَا أَوْلَى وَ لَكِنْ تَوَجَّهُ إِلَيْهِ بِالرِّيَارِةِ

He said to me, ‘Allah^{-azwj} Thanks to you of your yearning and I shall show you his^{-ajfi} face in ease and good health. O Abu Abdullaah! Do not seek to see him^{-ajfi}, for the days of the occultation there is yearning to him^{-ajfi}, and the meeting with him^{-ajfi} is not to be asked for. It is a Determination of Allah^{-azwj}, and the submission to it comes first, but orient to him^{-ajfi} with the Ziyarat.

فَأَكَيْنَتْ يَعْمَلُ وَ مَا أَنْكَلَهُ عِنْهُ مَنْ عَلَيِّ فَأَنْسَخُوهُ مِنْ عِنْدِهِ وَ هُوَ التَّوْجُهُ إِلَى الصَّاحِبِ بِالرِّيَارِةِ بَعْدَ صَلَاةِ الْثَّنَاءِ عَشْرَةَ رَكْعَةً تَقْرُأُ قُلْ هُوَ اللَّهُ أَحَدٌ فِي حَمْيَعِهَا رَكْعَتَيْنِ رَكْعَتَيْنِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَآلِهِ

As for how one should act and what is dictated, is with Muhammad Bin Ali, so copy it from him, and it is the orientation to the Master^{-ajfi} with the Ziyarat after then twelve Cycles Salat. You should recite: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), in entirety of the two Cycles, two Cycles, then you should send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

وَ تَقُولُ قَوْلَ اللَّهِ جَلَّ اسْمَهُ سَلَامٌ عَلَى آلِ يَاسِينَ ذَلِكَ هُوَ الْقَضْلُ الْمُبِينُ مِنْ عِنْدِ اللَّهِ وَ اللَّهُ ذُو الْقَضْلِ الْعَظِيمِ

And you should say the Words of Allah^{-azwj}, Majestic is His^{-azwj} Name: ‘Greetings be upon the Progeny^{-asws} of Yaseen^{-saww}! That is the clear merit from the Presence of Allah^{-azwj}, and Allah^{-azwj} is with the Mighty Grace.

إِمَامَةُ مَنْ يَهْدِيهِ صِرَاطُ الْمُسْتَقِيمِ قَدْ آتَاهُمُ اللَّهُ خِلَاقَتَهُ يَا آلَ يَاسِينَ وَ ذَكَرُنَا فِي الرِّيَارِةِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ وَآلِهِ الطَّاهِرِينَ.

His Imam^{-asws} is the one who guides him to His^{-azwj} straight path. Allah^{-azwj} has Given you all his^{-ajfi} caliphate, O Progeny^{-asws} of Yaseen^{-saww}! And we mention in the Ziyarat: ‘And Send Salawaat upon our chief Muhammad^{-saww}, the Prophet^{-saww}, and his^{-saww} Pure Progeny^{-asws}’.²²³

²²³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 6

7- ج، الإحتجاج ذكر كتاب ورد من الناحية المقدسة حرسها الله ورعاها في أيام بيته من صفر سنة عشر وأربعين على الشيخ أبي عبد الله محمد بن محمد بن النعمان قاسم الله روحه ونور ضريحه

(The book) 'Al Ihtijaj' –

'There was mention of a letter having arrived (in the past) from the Holy Corner (Nahiya), may Allah^{-azwj} Fortify it, and it was seen during the days remaining from Safar of the year four hundred and ten, to the Sheikh Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah^{-azwj} Sanctify his soul and Irradiate his shrine.

ذَكْرُ مُوَصِّلُهُ أَنَّهُ تَحْمِلُهُ مِنْ نَاحِيَةِ مُتَصَلِّهِ بِالْحِجَارَةِ تُسْخَتَهُ لِلْأَخْسَرِيَّةِ وَالْوَلِيِّ الرَّشِيدِ الشَّيْخِ الْمُفْعِدِ أَبِي عَبْدِ اللَّهِ الْمُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ النَّعْمَانِ أَدَمَ اللَّهُ إِعْزَازَهُ مِنْ مُسْتَوْدَعِ الْمَهْدِ الْمَأْخُوذِ عَلَى الْعِبَادِ

Its arrival was mentioned that it was carried from (The Holy) Corner (Nahiya). Its copy was given to the brother, the righteous, the friend, the rightly guided, the Sheikh Al-Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah^{-azwj} Perpetuate his endearment from an entrustment of the Pact Taken upon the servants: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ سَلَامٌ عَلَيْكُمْ أَيُّهَا الْمَوْلَى الْمُخْلِصُ فِي الدِّينِ الْمَحْصُوصُ فِينَا بِالْيَقِينِ فَإِنَّا نَحْمُدُ إِلَيْكُمُ اللَّهَ الَّذِي لَإِلَهٌ إِلَّا هُوَ وَنَسْأَلُهُ الصَّلَاةَ عَلَى سَيِّدِنَا وَمَوْلَانَا نَبِيِّنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! As for after, greetings be unto you, O you friend, sincere in the religion, and particularised among us^{-asws} with the certainty. We^{-ajfi} Praise Allah^{-azwj} to you, Who, there is no god except He^{-azwj}, and we^{-ajfi} ask Him^{-azwj} for the Salawaat upon our chief and our Master^{-saww}, our Prophet^{-saww} Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}.

وَتُعْلِمُكَ أَدَمَ اللَّهُ تَوَفِيقَكَ لِنَصْرَةِ الْحَقِّ وَأَجْزِلَ مُؤْتَبِثَكَ عَلَى تُطْقِلَكَ عَنَّا بِالصِّدْقِ أَنَّهُ قَدْ أُدْنَ لَنَا فِي شَرِيفَكَ بِالْمَكَاتِبَةِ وَتَكْلِيفَكَ مَا تُؤْدِيهِ عَنَّا إِلَى مَوْالِيَنَا بِقِيلَكَ أَعْزَمُهُمُ اللَّهُ بِطَاعَتِهِ وَكَفَاهُمُ الْمُهِمَّ بِرَعَايَتِهِ لَهُمْ وَجِرَاستِهِ

We^{-ajfi} let you know, may Allah^{-azwj} Perpetuate your harmony, to help the truth, and amplify your Rewards upon your speaking of our^{-ajfi} behalf with the truthfulness. It has been permitted for us^{-ajfi} in ennable you with the correspondence and encumber you what you should deliver on our^{-ajfi} behalf to our^{-ajfi} friends before you. May Allah^{-azwj} Endear them with obeying Him^{-azwj} and Suffice them of the important matter by His^{-azwj} Care for them and His^{-azwj} Fortification.

فَقْفُ أَمْدَكَ اللَّهُ بِعَوْنَيْهِ عَلَى أَعْدَائِهِ الْمَارِقِينَ مِنْ دِينِهِ عَلَى مَا تَنْكِرُهُ وَأَعْمَلَ فِي تَأْوِيَتِهِ إِلَى مَنْ شَكَنَ إِلَيْهِ بِمَا تَرَسِّهُ

May Allah^{-azwj} Extend His^{-azwj} Support to you against His^{-azwj} enemies, the deviant from His^{-azwj} religion! Pause upon what we^{-ajfi} are mentioning and act in delivering it to the ones are settled to it with what we^{-ajfi} are outlining.

إِنْ شَاءَ اللَّهُ تَحْنُ وَإِنْ كُنَّا ثَائِبِينَ بِمَكَاتِبِنَا التَّالِيَ عَنْ مَسَاكِنِ الظَّالِمِينَ حَسَبَ الَّذِي أَرَأَاهُ اللَّهُ تَعَالَى لَنَا مِنَ الصَّالِحِ وَلَشَيَعَتِنَا الْمُؤْمِنِينَ فِي ذَلِكَ مَا ذَامَ دُوَّلَةُ الدُّنْيَا لِلْفَاسِقِينَ

If Allah^{-azwj} so Desires, we^{-ajfi}, and even though we are avoiding with our^{-ajfi} places remote from the dwellings of the oppressors, according to that which Allah^{-azwj} the Exalted has Shown to us, from the righteous ones and to our^{-ajfi} Shia Momineen regarding that, for as long as the government of the world is for the mischief-makers.

فَإِنَّا يُحِيطُ عِلْمُنَا بِأَيْمَانِكُمْ وَ لَا يَعْرِثُ عَنَّا شَيْءٌ مِّنْ أَخْبَارِكُمْ وَ مَعْرِفَتُنَا بِالرَّأْلِ الَّذِي أَصَابَكُمْ مُّدْجِنَحَ كَثِيرٌ مِّنْكُمْ إِلَى مَا كَانَ السَّلَفُ الصَّالِحُ عَنْهُ شَابِعًا وَ تَبَدُّلُ الْعَهْدِ الْمُالْخَوْدَ مِنْهُمْ وَرَاءَ ظُهُورِهِمْ كَثِيرٌ مِّنْكُمْ لَا يَعْلَمُونَ

Our^{-ajfi} knowledge encompasses your news and nothing from your news is hidden from us^{-ajfi}, and our^{-ajfi} knowing with the error which afflict you all since most of you have gone far away from the previous righteous people, and they have discarded the pact which had been taken from them behind their back as if they are not knowing.

إِنَّا عَيْدُ مُهْمِلِينَ لِمُرَاعَايَتِكُمْ وَ لَا نَاسِينَ لِذِكْرِكُمْ وَ لَوْ لَا ذَلِكَ لَتَنَزَّلَ بِكُمُ الْأَلْوَاهُ وَ اضْطَلَّمُكُمُ الْأَعْدَاءُ فَاتَّقُوا اللَّهَ جَلَّ جَلَالَهُ وَ ظَاهِرُونَا عَلَى اتِّيَاشِكُمْ مِّنْ فِتْنَةٍ قَدْ أَنْاقَثَ عَلَيْكُمْ يَهْلِكُ فِيهَا مَنْ حَمَّ أَجْلُهُ وَ يُمْسِي عَلَيْهِ مَنْ أَذْرَكَ أَمْلَهُ

We^{-ajfi} are not negligent in looking after you all, nor are we^{-ajfi} forgetful of your remembrance, and had it not been for that suffering would have befallen you all, and your enemies would have attacked you. So, fear Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and it appeared to us^{-ajfi} of your being frightened from a Fitna which has recently been upon you all. The one whose time had come perished in it, and there was protection upon him, the one who realised his hopes.

وَ هِيَ أَمَارَةٌ لِأَزْوَافِ حَرَكَتِنَا وَ مُبَايِّنَتِنَا وَ حَمَّنَا وَ اللَّهُ مُتَّمِّمُ نُورِهِ ... وَ لَوْ كَيْدُ الْمُشْرِكُونَ اعْتَصَمُوا بِالتَّقْيَةِ مِنْ شَبِّ تَارِيَةِ الْجَاهِلِيَّةِ يَخْشَشُهَا عَصَبٌ أُمُوَّةٌ وَ حُولٌ يَحْمَلُ فِرَقَةً مَهْدِيَّةً

And it is a sign of our^{-ajfi} moving away, and your quarrelling with our^{-ajfi} orders and our^{-ajfi} prohibitions, and Allah^{-azwj} will Complete His^{-azwj} Noor and even if the Polytheists abhor it. Hold on to the Taqiyya (dissimulation) from the blaze of the fire of the ignoramuses, being ignited by the prejudices of the Umayyids, a guided sect would emerge with it.

أَنَّ رَعِيمَ بِنَجَاحَةِ مَنْ أَمْ يَرْمُّ مِنْهَا الْمَوَاطِنَ الْحَقِيقَةَ وَ سَلَكَ فِي الصَّعْنِ مِنْهَا السُّلَيْلَ الرَّضِيَّةَ إِذَا حَلَّ جُمَادَى الْأُولَى مِنْ سَيْتَكُمْ هَذِهِ فَاعْتَبِرُوا بِمَا يَحْدُثُ فِيهِ وَ اسْتَيْقِظُوا مِنْ رُقْدَتِكُمْ لِمَا يَكُونُ مِنَ الَّذِي تَلِيهِ

I^{-ajfi} am the leader with salvation of the one who has not been shot at from the hidden places, and he travels in the taunts on the ways of pleasure. When Jumadi Al-Awwal begins from this year of yours, then take a lesson with what occurs in it, and wake up from your slumbers to what is happening from what which follows it.

سَنَظْهَرُ لَكُمْ مِنَ السَّمَاءِ آيَةٌ حَلِيلَةٌ وَ مِنَ الْأَرْضِ مِثْلُهَا بِالسَّوَيَّةِ وَ يَحْدُثُ فِي أَرْضِ الْمَشْرِقِ مَا يَئْرُثُ وَ يُقْلِقُ وَ يَعْلِبُ مِنْ بَعْدِ عَلَى الْعَرَاقِ طَوَافُ عَنِ الْإِسْلَامِ مُرَاقٌ يَضِيقُ بِسُوءِ فَعَالِمٍ عَلَى أَهْلِهِ الْأَرْزَاقِ

An obvious sign shall appear to you all from the sky and from the earth similar to it with the sameness, and there shall occur in the eastern land what would grieve and worry and overcome from afterwards upon Al-Iraq, parties from Al-Islam, deviants, restricting with their evil deeds upon its people.

لَمْ تَنْفَعُ الْعُصْمَةُ مِنْ بَعْدِهِ بِتَوَارِ طَاغُوتٍ مِنَ الْأَشْرَارِ يُسْتُرُ بِهَا كَوْنُ الْمُنْقُوذُ الْأَخْيَارُ وَيَنْفَعُ لِمُرِيدِي الْحَجَّ مِنَ الْأَفَاقِيِّ مَا يَأْمُلُونَهُ عَلَى تَوْفِيرِ غَلَبَةٍ مِنْهُمْ وَ اِتْقَاقِ وَ لَنَا فِي تَبْيَاسِ حَيَّاتِنَا عَلَى الْاِخْتِيَارِ مِنْهُمْ وَ اِلْوَاقِ شَانٌ يَظْهُرُ عَلَى نِيَاطِ وَ اِتْسَاقِ

Then the gloom would be relieved from after it with ruination of the tyrant from the evils. The pious, the goodly, will cheered with his destruction, and by co-incidence of the ones intending the Hajj from the outskirts what they are hoping for prevalence from them and agreement, and for us^{-ajfi} in easing their Hajj upon the choice from them, and the reconciliation is an affair appearing upon a system and consistency.

فَيَعْمَلُ كُلُّ اُمَّرَىءٍ مِنْكُمْ مَا يَقْرُبُ إِلَيْهِ مِنْ مُحَبَّبَتِنَا وَ لِيَتَجَنَّبَ مَا يُدْنِي هِمَّةً مِنْ كَرَاهِيتِنَا وَ سَخَطِنَا فَإِنْ امْرًا يَبْغُتُنَا فَجَاءَ حِينَ لَا تَنْفَعُهُ تَوْبَةٌ وَ لَا يُنْجِيهُهُ مِنْ عِقَابِنَا نَدَمٌ عَلَى حَوْنَةٍ وَ اللَّهُ يُلْهُمُكُ الرُّشْدَ وَ يَأْطُفُ لَكُمْ بِالْتَّوْفِيقِ بِرَحْمَتِهِ

So let every person from you do what would draw him closer to our^{-ajfi} love and let him shun what would drawn him near to our^{-asws} abhorrence and our^{-ajfi} anger, for death would come to a person when repentance would not benefit him, nor would it save him from our^{-ajfi} punishment him regretting upon sins. And Allah^{-azwj} will Inspire you the guidance and be Kind to you with the harmony by His^{-azwj} Mercy'.

نُسْخَةُ التَّوْقِيعِ بِالْيَدِ الْغَلَبِيَّا عَلَى صَاحِبِهَا السَّلَامُ هَذَا كِتَابُنَا عَلَيْكَ أَيُّهَا الْأَخْيَارُ وَ الْمُحْلِصُ فِي وَدَنَا الصَّنْفِيُّ وَ النَّاصِرُ لَنَا الْوَقِيُّ حَرَسُكَ اللَّهُ بِعِينِهِ الَّتِي لَا تَنَامُ فَاخْتَفِظُ بِهِ وَ لَا تُظْهِرُ عَلَى حَسْنَاتِنَا الَّذِي سَطَرَنَا بِمَا لَهُ صَدِيقَةٌ أَخْدَأَ وَ أَوْ مَا فِيهِ إِلَى مَنْ شَكَّ إِلَيْهِ وَ أَوْصَ جَمَاعَتَهُمْ بِالْعَمَلِ عَلَيْهِ إِنْ شَاءَ اللَّهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

A copy of the letter by the hand of the highest one, upon its owner be the greetings. 'This is our^{-ajfi} letter to you, O brother, the friend, the sincere in our^{-ajfi} cordiality, the elite, the helper to us^{-ajfi}, the loyal. May Allah^{-azwj} Fortify you with His^{-azwj} Eye which does not sleep. So, preserve it and do not reveal upon our^{-ajfi} handwriting which we^{-ajfi} have written with what we^{-ajfi} have given responsibility anyone for it and deliver whatever is in it to the one who is calm to it, and advise their community with the acting upon it, if Allah^{-azwj} so Desires, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}'.²²⁴

8- ج، الإِحْجَاجُ وَرَدَ عَلَيْهِ كِتَابٌ آخَرٌ مِنْ قِبَلِهِ صَلَواتُ اللَّهِ عَلَيْهِ يَوْمَ الْحُجَّةِ سَنَةُ اثْنَيْ عَشَرَةَ وَ أَزْيَمَةَ نُسْخَةٍ مِنْ عَبْدِ اللَّهِ الْمُرَابِطِ فِي سَبِيلِهِ إِلَيْهِ مُلْهَمٌ الْحَقُّ وَ ذَلِيلٌ

(The book) 'Al Ihtijaj' –

'Another letter arrived to him from his^{-ajfi} direction, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} on the day of Thursday the twenty-third of Zul Hijjah of the year four hundred and twelve, its copy is from Abdullah Al-Murabit in his way to inspirational of the truth, and its evidence is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّاصِرِ لِلْحَقِّ الدَّاعِيِ إِلَى كَلِمَةِ الصِّدْقِ فَإِنَّا نَحْمَدُ اللَّهَ إِلَيْكَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمُنْتَهَا وَ إِلَهُ آبَائِنَا الْأَوَّلِينَ وَ نَسْأَلُهُ الصَّلَاةَ عَلَى تَبِيَّنَ وَ سَبِيلِنَا وَ مَوْلَانَا مُحَمَّدَ خَاتَمَ النَّبِيِّنَ وَ عَلَى أَهْلِ تَبِيَّنِ الطَّاهِرِينَ الطَّاهِرِينَ

²²⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 7

In the Name of Allah^{-azwj} the Beneficent, the Merciful! Greetings be upon you, O you helper of the truth, the caller to the word of sincerity. We^{-ajfi} praise Allah^{-azwj} to you Who there is no god except He^{-azwj}, our God^{-azwj} and God^{-azwj} our forefathers^{-asws}, the former ones, and we^{-ajfi} ask Him^{-azwj} for the Salawaat upon our Prophet^{-saww}, and our chief and our Master^{-saww} Muhammad^{-saww}, last of the Prophets^{-saww}, and upon People^{-asws} of his^{-saww} Household, the goodly, the pure.

وَ بَعْدَ فَقَدْ كُنَّا نَظَرِنَا مُنَاجَاتَكَ عَصْمَكَ اللَّهُ بِالسَّبَبِ الَّذِي وَهَبَنَا لَكَ مِنْ أُولَائِهِ وَ حَرَسَكَ مِنْ كَيْدِ أَعْدَائِهِ وَ شَفَعَنَا ذَلِكَ الْآنَ مِنْ مُسْتَقْرٍ لَنَا يُنْصَبُ فِي شَمْرَاخٍ مِنْ بَقْمَاءٍ صِرَنَا إِلَيْهِ آنِفًا مِنْ عَمَالِيلَ الْجَنَاحِ إِلَيْهِ السَّبَابِرِثُ مِنْ الإِيمَانِ وَ يُوشِكُ أَنْ يَكُونُ هُبُوطُنَا مِنْهُ إِلَى صَخْصَحٍ مِنْ غَيْرِ بُعْدٍ مِنَ الدَّهْرِ وَ لَا تَطْأُولُ إِلَى الرَّزْمَانِ وَ يَأْتِيكَ تَبَأْ مِنَّا إِمَّا يَتَجَدَّدُ لَنَا مِنْ حَالٍ

And afterwards, we^{-ajfi} have looked into your Munajaats, may Allah^{-azwj} Protect you with the means which He^{-azwj} has Gifted to you from His^{-azwj} friends, and Guarded you from the plots of His^{-azwj} enemies, and we^{-ajfi} have interceded that for now, for a stableness for us^{-ajfi} installed in a stalk of alertness, we^{-ajfi} came to it just now from a forest taking shelter to it being content from the Eman, and we^{-ajfi} on the point of going down from it to the correctness, from not far from the time, nor prolonged from the times, and news shall come to you from us^{-ajfi} with what state can be renewed for us^{-asws}.

فَتَعْرِفُ بِذَلِكَ مَا تَعْتَمِدُهُ مِنْ الرُّلْفَةِ إِلَيْنَا بِالْأَعْمَالِ وَ اللَّهُ مُوَفِّقُكَ بِرَحْمَتِهِ فَلَنْكُنْ حَرَسَكَ اللَّهُ بِعِينِهِ الَّتِي لَا تَنَامُ أَنْ ثُقَابَنِ بِذَلِكَ فَقِيهِ تُبَسِّلُ نُفُوسُ قَوْمٍ حَرَثُتْ بِأَطْلَالٍ لِاسْتِهْنَابِ الْمُبْطِلِينَ وَ تَبَاهُجُ لِدَمَارِهَا الْمُؤْمِنُونَ وَ يَحْرُنُ لِذَلِكَ الْمُفْحَرِمُونَ

So you will know by that what you can rely on, from the closeness to us^{-ajfi} with the deeds, and Allah^{-azwj} will Harmonise you to that by His^{-azwj} Mercy. May Allah^{-azwj} Guard you with His^{-azwj} which does not sleep! So you should be confronting with that, for in it are souls of a people who have cultivate in vain to terrify the oppressors, and the Momineen to be joyful at its destructions, and the criminals would grieve at that.

وَ آئُهُ خَرَقَتِنَا مِنْ هَذِهِ الْلُّوَثَةِ حَادِثَةً بِالْحُلْمِ الْمُعْظَمِ مِنْ رِجْسِ مُنَافِقٍ مُدَمِّمٍ مُسْتَحِلٍ لِلَّدَمِ الْمُسْخَمِ يَغْمِدُ بِكَيْدِهِ أَهْلَ الْإِعْمَانِ وَ لَا يَنْلَعُ بِذَلِكَ عَرَضَةً مِنَ الظُّلْمِ كُلُّهُ وَ الْعُدُوانِ لِأَنَّنَا مِنْ وَرَاءِ حِفْظِهِمْ بِالدُّعَاءِ الَّذِي لَا يُجْحِبُ عَنْ مَلِكِ الْأَرْضِ وَ السَّمَاءِ

And a sign of our^{-ajfi} movement from these evils is an event at the revered Sanctuary, from the filth of the condemned hypocrite, legalising the prohibited blood, deliberating with his plots the people of Eman, and he will not reach his purpose from the injustice and the aggression to them with that, because we^{-ajfi} are protecting them with the supplication from behind them, which is not veiled from King of the earth and the sky.

فَلِيُطْمِئِنَ بِذَلِكَ مِنْ أُولَائِنَا الْفَلُوبُ وَ لَيَشْفَوْا بِالْكَفَايَةِ مِنْهُ وَ إِنْ رَاعَتْهُمْ بِحُمُمِ الْحُطُوبِ وَ الْعَاقِبَةِ لِجَنِيْلِ صُنْعِ اللَّهِ سُبْحَانَهُ تَكُونُ حِيدَةً لَهُمْ مَا اجْتَبَيْوَا الْمُنْهَى عَنْهُ مِنَ الدُّنْوِ وَ تَحْنُّ نَعْهُدُ إِلَيْكَ أَيُّهَا الْوَلِيُّ الْمُحَالِصُ الْمُجَاهِدُ فِينَا الظَّالِمِينَ أَيَّدَكَ اللَّهُ بِنَصْرِهِ الَّذِي أَيَّدَ بِهِ السَّلَفَ مِنْ أُولَائِنَا الصَّالِحِينَ

So let the hearts of our^{-ajfi} friend rest assured with that, and let them trust with the sufficing from it, and if the sermons took care of them and the beautiful consequence, the Making of Allah^{-azwj} the Glorious would be praise-worthy for them for as long as they shun the prohibited sins, and we pact to you, O you sincere friend, the fighter against the oppressors regarding

us^{-asws}! May Allah^{-azwj} Support you with His^{-azwj} Help which He^{-azwj} has Supported the ancestors of our^{-ajfj} righteous friends with.

أَنَّهُ مِنْ أَتَقَى رَبَّهُ مِنْ إِخْرَانِكَ فِي الدِّينِ وَ خَرَجَ عَلَيْهِ إِمَا هُوَ مُسْتَحْجِفٌ كَانَ آمِنًا مِنَ الْفَتْنَةِ الْمُظْلَلَةِ - وَ مَحِينَهَا الْمُظْلَمَةُ الْمُضْلَلَةُ وَ مَنْ يَجْلِلُ مِنْهُمْ إِمَا أَعْغَرَهُ اللَّهُ مِنْ يَعْمِلُهُ عَلَى مِنْ أَمْرِهِ بِصَلَائِهِ فَإِنَّهُ يَكُونُ حَاسِرًا بِذَلِكَ لِأَوْلَاهُ وَ آخِرَتِهِ

Surely the one from your brethren in the religion who fears the Lord^{-azwj} and goes out to him with what he is rightful of, would be safe from the dark Fitna and oppressive straying ordeals, and the one from them who is stingy with what Allah^{-azwj} has Granted him from His^{-azwj} Bounties, upon the one whom He^{-azwj} has Commanded with helping him, he would be a loser with that for his former (life) and his Afterlife.

وَ لَوْ أَنَّ أَشْيَاعَنَا وَ قَفْهُمُ اللَّهُ لَطَاعَتِهِ عَلَى اجْتِمَاعٍ مِنَ الْقُلُوبِ فِي الْوَقَاءِ بِالْعَهْدِ عَلَيْهِمْ إِيمَنُهُمْ تَأْخِرُ عَنْهُمْ لَمَّا تَأْخِرَ عَنْهُمْ إِيمَانُهُمْ لِيَقَاتِنَا وَ لَتَعْجِلَنَا لَهُمُ السَّعَادَةُ إِمْسَاكَهُنَا عَلَى حَقِّ الْمَعْرِفَةِ وَ صِدْقَهُنَا مِنْهُمْ إِلَّا مَا يَتَصَلَّبُ بِنَا إِمَّا نَكْرُهُهُ وَ لَا نُؤْثِرُهُ مِنْهُمْ

And if our^{-ajfj} Shias, may Allah^{-azwj} Harmonise them to His^{-azwj} obedience, were to be upon a unity of the hearts in the loyalty with the pact upon them, and sincerity from them with us^{-ajfj}, the conferment of their meeting with us^{-ajfj} would not be delayed, and the happiness would be hastened to them with witnessing us^{-ajfj} upon a reality of recognition. So, nothing is withholding us^{-ajfj} from them except what is connected with us^{-ajfj} from what we^{-ajfj} dislike, nor do we^{-ajfj} prefer it from them.

وَ اللَّهُ الْمُسْتَعَانُ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا الْبَشِيرِ التَّنَزِيرِ مُحَمَّدٌ وَ آلِهِ الطَّاهِرِيْنَ وَ سَلَامٌ

And Allah^{-azwj} is our^{-ajfj} Helper, and He^{-azwj} Suffices us^{-ajfj}, and is the best Protector, and may His^{-azwj} Salawaat be upon our chief, the giver of good news, the warner, Muhammad^{-saww}, and his^{-saww} Pure Progeny^{-asws}, and greetings'.

وَ كَتَبَ فِي عَرْبَةِ شَوَّالٍ مِنْ سَنَةِ اثْنَيْ عَشَرَةَ وَ اثْنِيْمِائَةِ نُسْخَةً التَّوْقِيْعَ بِالْيَدِ الْعَلِيَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِ صَاحِبِهَا هَذَا كِتَابُنَا إِلَيْكَ أَئُلَيْهَا الْوَلِيُّ الْمُهَافِّمُ لِلْحَقِّ الْعَلِيِّ
بِإِيمَانِنَا وَ حَطَّ ثَقِيتَنَا

And it is written in the beginning of Shawwal of the year four hundred and twelve. A copy of the letter with the highest of hands, may the Salawaat of Allah^{-azwj} be upon its owner. This is how we have written it to you, O friend, the inspired to the truth, the exalted with our dictation, and handwriting of our trusted on.

فَأَخْفِي عَنْ كُلِّ أَخِدٍ وَ اطْبُو وَ اجْعَلْ لَهُ نُسْخَةً يَطْلُعُ عَلَيْهَا مِنْ تَسْكُنٍ إِلَى أَمَانَتِهِ مِنْ أَوْلَيَاتِنَا شَجَلَهُمُ اللَّهُ بِرَحْمَتِنَا وَ دُعَائِنَا إِنْ شَاءَ اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ الصَّلَاةُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِيْنَ.

So, hide it from every one and fold it and make a copy of it to notify upon it the to one of your friends whom you are assured to his sincerity from our friends. May Allah^{-azwj} Include them with our blessings and our supplications if Allah^{-azwj} so Desires. And the Praise is for Allah^{-azwj}, and the Salawaat be upon our chief Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}.²²⁵

²²⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 8

9- التَّقْرِيرُ الَّذِي حَرَجَ فِيهِ ارْتَبَابُ فِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِ حُجَّةُ الْإِحْجَاجِ

The letter which emerged regarding the ones being suspicious in him^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} (from the book) 'Al-Ihtijah' –

عَنِ الشَّيْخِ الْمُؤْتَقِ أَبِي عُمَرِ الْعَامِرِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ شَاجِرَ أَبْنَ أَبِي غَانِمٍ الْقَزْوِينِيُّ وَ جَمَاعَةُ مِنِ الشِّيَعَةِ فِي الْخَلْفِ فَذَكَرَ أَبْنَ أَبِي غَانِمٍ أَنَّ أَبَا مُحَمَّدَ عَنْهُ مَضَى وَ لَا خَلَفَ لَهُمْ إِلَّا كُتُبًا وَ أَنْقَدُوهُ إِلَى التَّاحِيَةِ وَ أَعْلَمُوا إِمَّا شَاجِرًا فِيهِ قُورَدًا جَوَابُ كِتَابِهِمْ يَعْظِمُهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آنَاءِهِ

From the Sheikh, the attested Abu Umar Al-Aamiry, may Allah^{-azwj} have Mercy upon him, said, 'Ibn Abu Ghaniyah Al-Qazwiny and a group of the Shias quarrelled regarding the replacement (Imam^{-ajfi}). Ibn Abu Ghaniyah mentioned that Abu Muhammad^{-asws} passed away and there was not replacement for him^{-asws}. Then they wrote a letter regarding that and dispatched it to Al-Nahiya (the Holy Corner), and they informed regarding what they had quarrelled. An answer to their letter arrived in his^{-ajfi} handwriting, may Allah^{-azwj} the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and his^{-ajfi} forefathers^{-asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَافَانَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْفَيَنِ وَ وَهَبَ لَنَا وَ لَكُمْ رُوحُ الْيَقِينِ وَ أَجَارَنَا وَ إِيَّاكُمْ مِنْ سُوءِ الْمُنْقَلَبِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Protect us^{-ajfi} and you all from the Fitna, and Gift to us^{-ajfi} and you all the spirit of certainty and Shelter us and you all from the evil reversal!

إِنَّهُ أَنْهَى إِلَيْهِ ارْتَبَابُ جَمَاعَةٍ مِنْكُمْ فِي الدِّينِ وَ مَا دَخَلُوكُمْ مِنَ الشَّرِّ وَ الْحُبْرِ فِي وُلَاةِ أُمُرِهِمْ فَعَنَّا ذَلِكَ لَكُمْ لَا لَنَا وَ سَأُونَا فِيمُكُمْ لَا فِينَا لِأَنَّ اللَّهَ مَعَنَا فَلَا
فَاقْتَأَسْ بِنَا إِلَى عَيْرِهِ وَ الْحُقُوقُ مَعَنَا فَلَنْ يُوْحِشَنَا مَنْ فَعَدَ عَنَا وَ لَنْ نَسْأَلْنَا وَ الْخَلْقُ بَعْدَ صَنَاعَتِنَا

It has ended to me^{-ajfi} that a group from you have suspicions in the religion, and what doubts and confusion have entered them regarding the commander of their affairs. That has saddened us^{-ajfi} for you, not for us^{-ajfi}, and has worsened us^{-ajfi} regarding you not regarding us^{-ajfi}, because Allah^{-azwj} is with us^{-ajfi}. So there is no need with us^{-ajfi} to others, and the truth is with us^{-ajfi}, therefore the ones sitting behind from us^{-ajfi} will never make us^{-ajfi} lonely, and we^{-ajfi} are the Making of our^{-ajfi} Lord^{-azwj}, and the people are after our^{-ajfi} making.

يَا هُوَلَاءِ مَا لَكُمْ فِي الرَّيْبِ تَرَكَدُونَ وَ فِي الْحُبْرِ تَعْكِسُونَ - أَ وَ مَا سَعَيْتُمُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَئِكُمُ الْأَمْرِ
مِنْكُمْ

O you all! What is the matter with you being in doubt, hesitating, and you are overturning and being in confusion? Or have you not heard Allah^{-azwj} Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you.** [4:59].

أَ وَ مَا عَلِمْتُمُ مَا جَاءَتْ بِهِ الْأَنَارَ مِمَّا يَكُونُ وَ يَخْدُثُ فِي أُتْيَتُكُمْ عَلَى الْمَاضِينَ وَ الْبَاقِينَ مِنْهُمْ ع

Or don't you know what the Ahadith have come with of what would be happening and occurring regarding your Imams^{-asws}, upon the past ones and the remaining from them^{-asws}?

أَوْ مَا رَأَيْتُمْ كَيْفَ جَعَلَ اللَّهُ لَكُمْ مَعَالِقَ تَأْوِيلَهَا وَ أَعْلَامًا كَهْتَدُونَ بِهَا مِنْ لَدُنْ آدَمَ إِلَى أَنْ ظَهَرَ الْمَاضِي عَ

Or have you not seen how Allah^{-azwj} has Made shelters for you to be taking refuge to, and flags you can be guided with, from since Adam^{-as} up to the appearance of the past one^{-asws}?

كُلُّمَا غَابَ عَلَمٌ بَدَا عَلَمٌ وَ إِذَا أَفَلَ نَجْمٌ طَلَعَ نَجْمٌ فَلَمَّا قَبَضَهُ اللَّهُ إِلَيْهِ طَغَيْتُمْ أَنَّ اللَّهَ أَبْطَلَ دِينَهُ وَ قَطَعَ السَّبِيلَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Every time a flag disappears, a flag appears, and when a star fades a star appears. When Allah^{-azwj} Recalled him^{-asws} to Him^{-azwj} you thought that Allah^{-azwj} had Nullified His^{-azwj} religion and Terminated the means between Him^{-azwj} and His^{-azwj} creatures.

كَلَّا مَا كَانَ ذَلِكَ وَ لَا يَكُونُ حَتَّى تَفُومَ السَّاعَةُ وَ يَظْهَرَ أَمْرُ اللَّهِ وَ هُمْ كَارِهُونَ وَ إِنَّ الْمَاضِي عَ مَضِيٍ سَعِيدًا فَقِيدًا عَلَى مِنْهَاجِ آبَائِهِ عَ خَدْنَوِ التَّغْلِي بِالْتَّغْلِي وَ فِينَا وَصِيَّةٌ وَ عِلْمٌ وَ مَنْ هُوَ خَلْقُهُ وَ مَنْ يَسُدُّ مَسَدَّهُ

Never! That cannot happen and will not be happening until establishment of the Hour, and the appearance of the Command of Allah^{-azwj} while they would be abhorring. And the past one^{-asws} passed away happy, having died upon the manifesto of his^{-asws} forefathers^{-asws}, step of the slipper with the slipper, and among us is his^{-asws} bequest, and his^{-asws} knowledge, and one who is his^{-asws} replacement, and one who shall guide with his^{-asws} guidance.

وَ لَا يَنَازِعُنَا مَوْضِعَةٌ إِلَّا ظَلَمَ أَنِّي وَ لَا يَدْعِيهِ دُونَنَا إِلَّا جَاهِدُ كَافِرٍ وَ لَوْ لَا أَنَّ أَمْرَ اللَّهِ لَا يُعْلَمُ وَ لَا يُعْلَمُ لَظَهَرَ لَكُمْ مِنْ حَقِيقَنَا مَا تَبَهَّرَ مِنْهُ عَمُولُكُمْ وَ يُبَيِّنُ شَكُوكُكُمْ لِكَيْنَةً مَا شَاءَ اللَّهُ كَانَ وَ لِكُلِّ أَخْلِي كِتَابٌ

And no one will dispute us^{-ajfi} of his^{-asws} place except an unjust sinner, and no one besides us^{-ajfi} would claim it except a rejecting Kafir. And had it not been for the Command of Allah^{-azwj} not been overcome, and His^{-azwj} secret not been revealed nor announced, it would have appeared to you all of our^{-ajfi} rights what would have dazzled your intellects from it and your doubts would have been removed, but whatever Allah^{-azwj} so Desires, happens, and for every term there is a Decree.

فَاتَّقُوا اللَّهَ وَ سَلِّمُوا لَنَا وَ رُدُّوا الْأَمْرَ إِلَيْنَا فَعَانِتَا الْإِصْدَارُ كَمَا كَانَ مِنَ الْإِبْرَادِ وَ لَا تُخَالِلُوا كَشْفَ مَا عُطِّيَ عَنْكُمْ وَ لَا تَمْبَلُوا عَنِ الْيَمِينِ وَ تَعْدِلُوا إِلَى الْيُسْرَارِ وَ احْجُلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوْدَةِ عَلَى السُّنْنَةِ الْوَاضِحةِ

Fear Allah^{-azwj} and submit to us^{-ajfi} and refer the matter to us^{-ajfi}! It is upon us^{-ajfi} to issue orders like what has happened from us^{-asws} of the intentions. And do not try to uncover what is hidden from you, and do not incline to the right and turn to the left, and make you aim to us^{-ajfi} with the cordiality based upon the clear Sunnah.

فَقَدْ نَصَحْتُ لَكُمْ وَ اللَّهُ شَاهِدٌ عَلَيْهِ وَ عَلَيْكُمْ وَ لَوْ لَا مَا عِنْدَنَا مِنْ حَكِيمٍ صَلَاحَكُمْ وَ رَمِيمَكُمْ وَ الْإِشْفَاقِ عَلَيْكُمْ لَكُمْ عَنْ مُخَاطِبَيْكُمْ فِي شُعْلٍ مَمَّا قَدِ افْتُحْنَا مِنْ مُنَازِعَةِ الظَّالِمِ الْعُتُنِيِّ الصَّالِيِّ الْمُتَابِعِ فِي غَيْرِهِ الْمُضَادِ لِرَبِّهِ الْمَدْعُى مَا يُسَنِّ لَهُ الْجَاجِدُ حَقُّ مَنْ افْتَرَضَ اللَّهُ طَاغِيَةً الظَّالِمِ الْعَاصِبِ

I^{-ajfi} have advised to you all and Allah^{-azwj} is a Witness upon me and upon you all, and had not been what is with us^{-ajfi}, from love of your betterment, and having mercy on you, and being compassionate upon you, we^{-ajfi} would have been too busy from addressing you, from what we^{-ajfi} are being Tested, from disputing the harsh oppressor, the follower of his errors, the

adversary to his Lord^{-azwj}, the claimant of what isn't for him, the rejector of the rights of the one Allah^{-azwj} has Imposed obedience to him^{-ajfi}, the usurper.

وَ فِي ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْوَةٌ حَسَنَةٌ وَ سَيِّدُ الْجَاهِلِينَ رَدَاءُ عَمَلِهِ وَ سَيَعْلَمُ الْكَافِرُ لِمَنْ عَفَّتِي الدَّارِ

And in the daughter^{-asws} of Rasool-Allah^{-saww} there is a good exemplar for me^{-ajfi} and destroy the ignoramus of the cloak of his deeds, and the Kafir shall come to know for whom is the end-result of the (eternal) House.

عَصَمَنَا اللَّهُ وَ إِيَّاكُم مِنَ الْمَهَالِكِ وَ الْأَسْوَاءِ وَ الْأَقْبَاتِ وَ الْغَاهَاتِ كُلَّهَا بِرَحْمَتِهِ فَإِنَّهُ وَيْلٌ ذَلِكَ وَ الْقَادِرُ عَلَى مَا يَشَاءُ وَ كَانَ لَنَا وَ لَكُمْ وَلِيًّا وَ حَافِظًا

May Allah^{-azwj} Protect us^{-ajfi} and you all, from the destructions, and the evils, and the calamities, and disabilities, and all of these by His^{-azwj} Mercy, for He^{-azwj} is the Guardian of that, and the Able upon whatever He^{-azwj} so Desires to, and He^{-azwj} would always be a Guardian for us^{-ajfi} and for you, and a Protector.

وَ السَّلَامُ عَلَى جَمِيعِ الْأَوْصِيَاءِ وَ الْأَوْلَيَاءِ وَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ سَلَّمَ تَسْلِيمًا.

And the greetings be upon entirety of the successors^{-as}, and the friends, and the Momineen, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, and abundant greetings".²²⁶

10- ج، الإحتجاج محمد بن يعقوب الكلبي عن إسحاق بن يعقوب قال سألت محمد بن عثمان العمري رحمة الله أن يوصل لي كتاباً قد سأله فيهم عن مسائل أشكنت عليٍّ فوراً التوقيع بخطٍ مولانا صاحب الرمانع أمهما ما سأله عنه أرشدك الله و ثبتك من أمر المتنكرين لي من أهل بيتنا و بنينا عينا

(The book) 'Al Ihtijaj' – Muhammad Bin Yaqoub Al Kulayni, from Is'haq Bin Yaqoub who said,

'I asked Muhammad Bin Usman Al-Aamiry, may Allah^{-azwj} have Mercy on him, to deliver a letter for me, I had asked questions in it which were problematic upon me. The letter arrived in the handwriting of our Master^{-ajfi}, Master^{-ajfi} of the Time: 'As for what you asked about, Allah^{-azwj} will Guide you and Affirm you from the affairs of the ones from our^{-ajfi} family and from the sons of our^{-ajfi} uncle denying me^{-asws}.

فَاعْلَمْ أَنَّهُ لَيْسَ بِنَّ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ أَخْدِ قَرَابَةٍ مِنْ أَنْكَرِنِي فَلَيْسَ مَقِيٌّ وَ سَيِّلُهُ سَيِّلُ إِنْ نُوحٌ وَ أَمَّا سَيِّلُ عَيْنِي جَعْفُرٌ وَ وُلْدُهُ فَسَيِّلٌ إِلْحَوْهُ يُوسُفَ عَوْنَى وَ أَمَّا

Know that there is no relationship between Allah^{-azwj} Mighty and Majestic and anyone. The one who denies me^{-ajfi}, he isn't from me^{-ajfi}, and his way is the way of the son of Noah^{-as}. And as for the way of my^{-ajfi} uncle Ja'far (the liar) and his sons, it is the way of the brothers of Yusuf^{-as}.

الْفَقَاعُ فَشِرْعُهُ حَرَامٌ وَ لَا يَأْسَ بِالشَّلَامِ - وَ أَمَّا أَمْوَالُكُمْ فَمَا تَقْبِلُهَا إِلَّا لَتَطَهَّرُوا فَمِنْ شَاءَ فَلِيُنْصِلْ وَ مِنْ شَاءَ فَلِيُنْقُطْعُ فَمَا آتَانَا اللَّهُ خَيْرٌ بِمَا آتَانَا

²²⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 9

As for Al-Fuqa'a (intoxicating drink), drinking it is Prohibited, and there is no problem with the Shalmab. And as for your wealth, we^{-asws} do not accept it except for your purification. The one who desires, let him connect and one who so desires, let him disconnect, for what Allah^{-azwj} has Given us^{-ajfi}, it is better than what He^{-azwj} has Given you all!

وَأَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ وَكَذَبَ الْوَقَائِعُونَ

And as for appearance of the relief, surely it is up to Allah^{-azwj}, and the timers are lying.

وَأَمَّا قَوْلُ مَنْ رَعَمَ أَنَّ الْخَسِينَ عَمَ يُفْتَنُ فَكُفُرٌ وَثَكْدِيْبٌ وَضَلَالٌ

And as for the world of the one who claims that Al-Husayn^{-asws} was not killed, it is blasphemy, and a lie, and a straying.

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوهَا إِلَى رُوَاهَ حَدِيثِنَا فَإِنَّمَا حُجَّتِي عَلَيْهِمْ وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ

And as for the newly occurring events, regarding these refer to the narrators of our^{-ajfi} Ahadith, for they are my^{-ajfi} authority upon you all and I^{-ajfi} am a Divine Authority of Allah^{-azwj} upon them.

وَأَمَّا مُحَمَّدُ بْنُ عُثْمَانَ الْعَمْرِيُّ رَضِيَ اللَّهُ عَنْهُ وَعَنْ أَئِمَّةِ مِنْ قَبْلِهِ شِعْبِيُّ وَكِتَابِيُّ

And as for Muhammad Bin Usman al Amry, may Allah^{-azwj} be Pleased with him and his father from before, for he was trustworthy, and his letter is my^{-ajfi} letter.

وَأَمَّا مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَهْزِيَّارَ الْأَهْوَازِيِّ فَسَيُصْلِبُ اللَّهُ قَبْلَهُ وَتُبَيَّلَ عَنْهُ شَكُّ

And as for Muhammad Bin Ali Bin Mahziyar Al-Ahwazy, Allah^{-azwj} will be Correcting his heart, and Remove his doubt from him.

وَأَمَّا مَا وَصَلَّيْتَنَا بِهِ فَلَا قَبُولَ عِنْدَنَا إِلَّا لِمَا طَابَ وَطَهَرَ وَمِنْ الْمُعْنَيَّةِ حَرَامٌ

And as for what he had sent us with, it is not acceptable with us except what is good and clean, and the price (earnings) of the singer is prohibited.

وَأَمَّا مُحَمَّدُ بْنُ شَادَانَ بْنِ نُعَيْمٍ فَإِنَّهُ رَجُلٌ مِنْ شِعَيْتَنَا أَهْلَ الْبَيْتِ

And as for Muhammad Bin Shazan Bin Nueym, he is a man from our^{-ajfi} Shias, of People^{-asws} of the Household.

وَأَمَّا أَبُو الْحَطَابِ مُحَمَّدُ بْنُ أَبِي زَيْنَبِ الْأَجْدَعِ فَإِنَّهُ مَلْعُونٌ وَأَصْحَابُهُ مَلْعُونُونَ فَلَا تُجَالِسْ أَهْلَ مَقَاتِلِهِمْ فَإِنَّهُمْ بَرِيءُونَ وَآبَائِي عِنْهُمْ بِرَاءٌ

And as for Abu Al-Khattab Muhammad Bin Abu Zainab Al-Ajda'a, he is accursed and his companions are accursed ones, so do not sit with the people of their words (beliefs), for I^{-ajfi} am disavowed from them, and my^{-ajfi} forefathers^{-asws} are disavowed from them.

وَ أَمَّا الْمُلَّٰٰسِئُونَ بِأَمْوَالِنَا فَمِنْ اسْتَحْلَٰ شَيْئًا مِنْهَا فَأَكْلَهُ فَإِنَّمَا يَأْكُلُ التَّنَزَّلَ

And as for the ones clothing with our^{-ajfi} wealth, so the one who permits anything from it and consumes it, so he is rather consuming the fires.

وَ أَمَّا الْخُمُسُ فَقَدْ أُبَيَّحَ لِشَيْعَتِنَا وَ جَعَلُوا مِنْهُ فِي حِلٍ إِلَى وَقْتٍ طُهُورٍ أَمْرَنَا لِتَطْبِيبِ وِلَادَهُمْ وَ لَا تَحْبِطْ

And as for the Khums, it is legalised for our^{-asws} Shias and they have been made to be in a release from it up to the time of the appearance of our command, in order to purify their births and not to be wicked.

وَ أَمَّا نَذَامَةُ قَوْمٍ شَكُّوْا فِي دِينِ اللَّهِ عَلَى مَا وَصَلَوْنَا بِهِ فَقَدْ أَفْلَانَا مِنْ اسْتَقَارٍ وَ لَا حَاجَةُنَا إِلَى صِلَةِ الشَّائِئِينَ

And as for the regret of a people complaining regarding the religion of Allah^{-azwj} upon what they are sending to us^{-ajfi} with, so we^{-ajfi} have reduced the ones who remit, and there is no need for us^{-ajfi} to the wealth of the doubters.

وَ أَمَّا عَلَّةُ مَا وَقَعَ مِنَ الْغَيْبَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ بِأَئِمَّةِ الَّذِينَ آمَنُوا لَا تَسْكُلُوا عَنْ أَشْيَايَةٍ إِنْ شَيْءَ كُثُّمْ تَسْكُنُكُمْ - إِنَّهُمْ يَكُونُ أَحَدُهُمْ مِنْ آنَاءِي إِلَّا وَ قَدْ وَقَعْتُ فِي عُنْقِهِ بَيْعَةً لِطَاغِيَةٍ رَمَاهِيَّةً وَ إِنِّي أَخْرُجُ حِينَ أَخْرُجُ وَ لَا بَيْعَةً لِأَحَدٍ مِنَ الطَّوَاغِيَتِ فِي عُنْقِي

And as for the reason for what has occurred of the occultation, Allah^{-azwj} Mighty and Majestic Says: **O you who believe! Do not ask about things, if it is declared to you, it would offend you; [5:101]**. Surely there has not been anyone from my^{-ajfi} forefathers^{-asws} except and there has occurred in his^{-asws} neck an allegiance to a tyrant of his^{-asws} time, and I^{-ajfi} shall emerge when I^{-ajfi} do emerge and there will not be any allegiance for anyone from the tyrants in my^{-ajfi} neck.

وَ أَمَّا وَجْهُ الْإِنْتِقَاعِ بِي فِي عَيْنِي فَكَالْإِنْتِقَاعِ بِالشَّمْسِ إِذَا عَيَّنَهَا عَنِ الْأَبْصَارِ السَّخَابُ وَ إِنِّي لِأَمَانٍ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ الْجُنُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ فَأَغْلَقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْيِنُكُمْ وَ لَا تَتَكَلَّفُوا عِلْمَ مَا قَدْ كُفِيْتُمْ وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرْجِ فَإِنَّ ذَلِكَ فَرِجُوكُمْ وَ السَّلَامُ عَلَيْكُمْ يَا إِسْحَاقَ بْنَ يَعْقُوبَ وَ عَلَى مَنِ اتَّبَعَ الْهُدَىِ

And as for the aspect of the benefitting with me^{-ajfi} during my^{-ajfi} occultation, it is like benefitting with the sun when the clouds hide it from the sights. And I^{-ajfi} am a security for the inhabitants of the earth just as the stars are a security for the inhabitants of the sky. So, shut down the doors of the questions about what does not concern you and do not encumber the knowledge of what has already sufficed you, and frequent the supplication with the hastening of the relief, for in that is your relief. And the greetings be upon you, O Is'haq Bin Yaqoub, and upon the one who follows the guidance".²²⁷

11- ج، الإِحْتِجاجُ عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسْدِيِّ قَالَ كَانَ فِيمَا وَرَدَ عَلَيَّ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمْرِيِّ قَاسِسَ اللَّهَ رُوحَهُ بِي جَوَابِ مَسَائِلِي إِلَى صَاحِبِ الزَّمَانِ ع

(The book) 'Al Ihtijaj' – From Abu Ali Husyan Muhammad Bin Ja'far Al Asady who said,

²²⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 10

'It was among what had arrived to me from the Sheikh Abu Ja'far Muhammad Bin Usman Al-Amry, may Allah^{-azwj} Sanctify his soul, in answer to the questions to Master^{-ajfj} of the Time: -

أَمَا مَا سَأَلْتَ عَنْهُ مِنَ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهِ فَكَيْنَانِ كَمَا يَقُولُونَ إِنَّ الشَّمْسَ تَطْلُعُ مِنْ بَيْنِ قَرْبَيْنِ شَيْطَانٍ وَتَغْرِبُ بَيْنَ قَرْبَيْنِ شَيْطَانٍ
فَمَا أُرِغِمْ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِثْلِ الصَّلَاةِ فَصَلِّهَا وَأُرِغِمْ أَنْفَ الشَّيْطَانِ

'And as for what you asked about the Salat at the emergence of the sun and at its setting - so if it was like what they (people) are saying that the sun emerged from between two horns of Satan^{la} and sets between two horns of Satan^{la}, then the nose of Satan^{la} will not be subbed with anything like the Salat, so pray it and rub the nose of Satan^{la}.

وَأَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْوَقْفِ عَلَى تَاجِهِنَّا وَمَا يُنْعَلِ لَنَا ثُمَّ يَنْتَاجُ إِلَيْهِ صَاحِبُهُ فَكُلُّ مَا أُمِّسَلَمْ فَصَاحِبُهُ فِيهِ بِالْجَيْرَارِ وَكُلُّ مَا سَلَّمَ فَلَا خَيْرٌ لِصَاحِبِهِ
فِيهِ احْتَاجَ أَوْ لَمْ يَجْتَحِ افْتَنَرَ إِلَيْهِ أَوْ اسْتَعْنَى عَنْهُ

And as for what you asked about the matter of the Waqf (designated property) to our^{-ajfj} (Holy) Corner and what is made to be for us^{-ajfj}, then its owner becomes needy to it - so all what had not been submitted to us^{-ajfj}, its owner would be with a choice in it, and all what has already been submitted, there is no choice for its owner in it, whether he is needy or not needy, whether he is impoverished to it or needless from it.

وَأَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرٍ مَنْ يَسْتَحْجِلُ مَا فِي يَدِهِ مِنْ أَمْوَالِنَا أَوْ يَتَصَرَّفُ فِيهِ يَصْرُفُهُ فِي مَالِهِ مِنْ عَيْرِ أَمْرِنَا فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُلْعُونٌ وَنَحْنُ حُصَمَاؤُهُ
يَوْمَ الْقِيَامَةِ

And as for what you asked about the matter of the one who permits our^{-ajfj} wealth which is in his hand, or he disposes in its disposal, into his own wealth, from without our^{-ajfj} orders – the one who does that, he is accursed and we^{-ajfj} would be his disputants on the Day of Qiyamah.

وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَرَمَ اللَّهُ مُلْعُونٌ عَلَى لِسَانِي وَلِسَانِ كُلِّ نَبِيٍّ مُجَابٍ فَمَنْ ظَلَمَنَا كَانَ فِي جُمِلَةِ الظَّالِمِينَ لَنَا وَكَانَتْ لَعْنَةُ اللَّهِ عَلَيْهِ لِقَوْلِهِ عَزَّ وَجَلَّ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ -

And the Prophet^{-saww} has said: 'The one who permits from my^{-saww} family^{-asws} what Allah^{-azwj} has Prohibited, is cursed upon my^{-saww} tongue and tongue of every Prophet^{-saww} Answered. The one who oppresses us^{-ajfj} would be among the total of the oppressors to us^{-ajfj}, and the Curse of Allah^{-azwj} would be upon him due to the Words of the Mighty and Majestic: **Indeed, the Curse of Allah is upon the unjust [11:18].**

وَأَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمَوْلُودِ الَّذِي نَبَتَ قُلْفُتُهُ بَعْدَ مَا يُخْتَنُ مَرَأَةً أُخْرَى فَإِنَّ الْأَرْضَ يَضْبِعُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَؤْلِ الْأَعْلَافِ أَرْبَعِينَ صَبَّاحًا

And as for what you have asked about, the matter of the new-born whose foreskin grows after his having been circumcised, would he be circumcised again - it is obligatory to cut the foreskin once again, for the earth clamours to Allah^{-azwj} Mighty and Majestic from the urination of the uncircumcised, for forty morning.

وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمُصَلَّى وَ النَّارِ وَ الصُّورَةِ وَ السِّرَاجِ بَيْنَ يَدَيْهِ هَلْ تَجُوزُ صَلَاتُهُ فَإِنَّ النَّاسَ اخْتَلَفُوا فِي ذَلِكَ فَبِلَكَ فَإِنَّهُ جَائِزٌ لِمَنْ لَمْ يَكُنْ مِنْ أُولَادِ عَبْدَةِ الْأَوْثَانِ وَ التَّبِرَانِ يُصَلَّى وَ الصُّورَةُ وَ السِّرَاجُ بَيْنَ يَدَيْهِ وَ لَا يَجُوزُ ذَلِكَ لِمَنْ كَانَ مِنْ أُولَادِ عَبْدَةِ الْأَوْثَانِ وَ التَّبِرَانِ

And as for what you asked about the matter of the praying one while the fire and the image and the lamp is in front of him. Is his Salat allowed, for the people are differing regarding that before you – It is allowed for the one who does not happen to be from the children of the worshippers of the idols and the fires praying while the image and the lamp is in front of him. And that is not allowed for the one who was from the children of the worshippers of the idols and the fires.

وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الصِّيَامِ الَّتِي لَنَا حِيتَنَا هَلْ يَجُوزُ الْقِيَامُ بِعِمَارَتِهَا وَ أَدَاءُ الْخَرَاجِ مِنْهَا وَ صَرَفُ مَا يَفْعَلُ مِنْ دَخْلِهَا إِلَى التَّاحِيَةِ احْسَنَابًا لِلأَجْرِ وَ تَقْرِيبًا إِلَيْكُمْ

And as for what you asked about the matter of the estates which are for our^{-ajfi} (Holy) Corner, is it allowed to stand with its construction and pay the taxes from it and send whatever is surplus from its income to the (Holy) Corner, anticipating the rewards and closeness to you all –

فَلَا يَجِدُ لِأَخْدِي أَنْ يَصْرَفَ فِي مَالِ عَيْرِهِ بِعَيْرِ إِذْنِهِ فَكَيْفَ يَجِدُ ذَلِكَ فِي مَالِنَا مِنْ فَعَلَ شَيْئًا مِنْ ذَلِكَ بِعَيْرِ أَمْرِنَا فَقَدِ اسْتَحْلَلَ مِنَّا مَا حَرَمَ عَلَيْهِ وَ مِنْ أَكْلِ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَ سَيَصْلَى سَعِيرًا

It is not allowed for anyone to dispose regarding the wealth of others without his permission, so how can that be permissible regarding our^{-ajfi} wealth? One who does anything from that without our^{-ajfi} instructions, so he has permitted from us^{-asws} what is prohibited unto him, and the one who devours anything from our^{-ajfi} wealth, rather he is consuming fire in his belly, and will be arriving to the Blazing Fire.

وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الرَّجُلِ الَّذِي يَجْعَلُ لِنَا حِيتَنَا ضَيْعَةً وَ يُسْلِمُهَا مِنْ قَيْمِ يَقُومُ بِهَا وَ يَعْمَرُهَا وَ يُؤْدِي مِنْ دَخْلِهَا خَرَاجَهَا وَ مُنْوَتَهَا وَ يَجْعَلُ مَا يَبْلُغُ مِنَ الدَّخْلِ لَنَا حِيتَنَا فَإِنَّ ذَلِكَ جَائِزٌ لِمَنْ جَعَلَ صَاحِبَ الصَّيْعَةِ قِيمًا عَلَيْهَا إِنَّمَا لَا يَجُوزُ ذَلِكَ لِعَيْرِهِ

And as for what you asked about the matter of the man who makes an estate to be for our^{-ajfi} (Holy) Corner, and he submits it to a custodian standing with it, and he builds it and pays its taxes from its income and its provisions and makes whatever remains from the income to our^{-ajfi} (Holy) Corner – That is allowed for the one who makes owner of the estate to be a custodian upon it. But rather, that is not allowed for others.

وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ الشَّمَارِ مِنْ أَمْوَالِنَا يَمْرُ بِهِ الْمَارُ فَيَتَنَاهُ مِنْهُ وَ يَأْكُلُ هَلْ يَجِدُ لَهُ ذَلِكَ فَإِنَّهُ يَجِدُ لَهُ أَكْلُهُ وَ يَخْرُمُ عَلَيْهِ حَمْلُهُ.

And as for what you asked about the fruits from our wealth, the passer-by passes by it, so he takes from it and eats, is that permissible for him – It is permissible for him to eat it and it is prohibited upon him to carry it (take away)”.²²⁸

²²⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 11

12- ك، إكمال الدين أبو جعفرٍ محمدٌ بنُ محمدٍ الحنفِي رضيَ اللهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو عَلَيْهِ بْنُ أَبِي الْحَسِينِ الْأَسْدِيِّ عَنْ أَبِيهِ قَالَ: وَرَدَ عَلَيَّ تَوْقِيعٌ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمْرِيِّ فَلَمَسَ اللَّهُ رُوحَهُ أَبْتَدَأَ أَمْ يَتَقدَّمُ سُؤَالٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَىٰ مِنْ اسْتَحْلَالِ مِنْ أَمْوَالِنَا دِرْهَمًا

(The book) ‘ikmal Al Deen’ – Abu Ja’far Muhammad Al Khuzaie, may Allah^{-azwj} be Pleased with him, said, ‘It is narrated to us by Abu Ali Bin Abu Al-Husayn Al Asady, from his father who said,

‘A letter arrived to me from the Sheikh Abu Ja’far Muhammad Bin Usman Al-Aamiry, may Allah^{-azwj} Sanctify his soul, initiating, no question had preceded it: - ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Curse of Allah^{-azwj} and of the Angels and the people altogether is upon the one who permits even one Dirham from our^{-ajfi} wealth’.

قَالَ أَبُو الْحَسِينِ الْأَسْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَوْقَعٌ فِي نَفْسِي أَنَّ ذَلِكَ فِيمَنْ اسْتَحْلَلَ مِنْ مَالِ النَّاجِيَةِ دِرْهَمًا دُونَ مِنْ أَكْلٍ مِنْهُ عَيْرُ مُسْتَحْلِلٍ لَهُ وَ قُلْتُ فِي نَفْسِي إِنَّ ذَلِكَ فِي حَجَبٍ مِنْ اسْتَحْلَلَ مُحَرِّمًا فَأَيُّ فَصْلٍ فِي ذَلِكَ لِلْحُجَّةِ عَلَىٰ عَيْرِهِ

Abu Al-Husayn Al-Asady, may Allah^{-azwj} be Pleased with him, said, ‘It occurred within myself that it was regarding the one who permits even one Dirham from the wealth of the (Holy) Corner, besides the one who consumes from it without it being permitted for him, and I said withing myself, ‘That is regarding entirety of the one permitting a prohibition, so regarding that, which superiority is there for the Divine Authority over others?’

قَالَ فَوْالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ بِشِيرًا لَقَدْ نَظَرْتُ بَعْدَ ذَلِكَ فِي التَّوْقِيعِ فَوَجَدْتُهُ قَدْ انْفَلَبَ إِلَىٰ مَا كَانَ فِي نَفْسِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَىٰ مِنْ أَكْلٍ مِنْ مَالِنَا دِرْهَمًا حَرَاماً

He said, ‘By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a giver of glad tidings! After that, I looked into the letter and found it to have overturned whatever was within myself: - ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Curse of Allah^{-azwj} and of the Angels and the people altogether is upon the one who consumes even on Dirham from our^{-ajfi} wealth unlawfully’.

قَالَ أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ مُحَمَّدٍ الْحَنْفِي رَحْمَةُ اللَّهِ أَخْرَجَ إِلَيْنَا أَبُو عَلَيْهِ بْنُ أَبِي الْحَسِينِ الْأَسْدِيِّ هَذَا التَّوْقِيعُ حَتَّىٰ نَظَرْنَا فِيهِ وَ قَرَأْنَاهُ.

Abu Ja’far Muhammad Bin Muhammad Al-Khuzaie, may Allah^{-azwj} have Mercy on him, said, ‘Abu Ali Bin Abu Al-Husayn al Asady brought this letter out to us until we looked in it and read it’. ²²⁹

13- ك، إكمال الدين المظفر العلوي عن ابن العياشي و خثير بن محمد عن العياشي عن آدم بن محمد البخشبي عن علي بن الحسين الدقاق و إبراهيم بن محمد معاً عن علي بن عاصم الكوفي قال: خرج في توقيعات صاحب الرمان ع ملغون ملغون من سماني في تحفلي من الناس.

(The book) ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi and Hayder Bin Muhammad Bin Al Ayyashi, from Adam Bin Muhammad Al Balkhy, from Ali Bin Al-Husayn Al Daqqaq and Ibrahim Bin Muhammad, both together from Ali Bin Aasim Al Kufi who said,

²²⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 12

'It emerged from the letters of Master^{-ajfi} of the Time: 'Accursed! Accursed is the one who names me^{-ajfi} in a gathering of the people!'"²³⁰

14- ك، إكمال الدين محمد بن إبراهيم بن إسحاق قال سمعت أبا علي محمد بن عثمان العمري قدس الله روحه يقول خرج توقع بخطه أغرفة من سكاني في مجمع من الناس يسمي فعلئه لعنة الله

(The book) 'Ikmal Al Deen' – Muhammad Bin Ibrahim Bin Is'haq who said, 'I heard Abu Ali Muhammad Bin Hammam saying, 'I heard Muhammad Bin Usman Al Amry, may Allah^{-azwj} Sanctify his soul, saying,

'A letter emerged in his^{-ajfi} handwriting, I recognised it: 'One who names me^{-ajfi} in a gathering of the people with my^{-ajfi} name, upon him is the Curse of Allah^{-azwj}'.

و كتبت أسلأة عن ظهور الفرج فخرج في التوقع كذب الوقاعون.

And I wrote asking him^{-ajfi} about appearance of the relief. It emerged in the letter: 'The timers are lying!'"²³¹

15- ك، إكمال الدين أبي و ابن الوليد معاً عن الحميري عن محمد بن صالح الحمداني قال: كتب إلى صاحب الرمان ع آن أهل بيتي يؤذوني و يقرئونني بالحديث المزوي عن آبائك ع أهتم قلوا قرأمنا و خدامنا شرارة خلق الله

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Al Himeyri, from Muhammad Bin Salih Al Hamdany who said,

'I wrote to Master^{-ajfi} of the Time: 'My family members are hurting me and knocking me with the Hadith reported from your^{-ajfi} forefathers^{-asws}. They^{-asws} said: 'Our^{-asws} custodians and our^{-asws} servants are the evilest creatures of Allah^{-azwj}'.

فكتاب ع وينجحتم ما قرأت قول الله عز و جل و جعلنا بينهم وبين القرى التي بارك الله فيها وأنتم القرى الظاهرة.

He^{-ajfi} said: 'Woe be unto you all! Are you not reading the Words of Allah^{-azwj} Mighty and Majestic: ***And We Made between them and the towns which We had Blessed therein, apparent towns, [34:18]***, and we^{-ajfi}, by Allah^{-azwj}, are the towns which Allah^{-azwj} has Blessed in, and you (Shias) are the apparent towns'.²³²

16- ك، إكمال الدين ابن الوليد عن سعيد عن علان عن محمد بن جبريل عن إبراهيم و محمد النبي الفرج عن محمد بن إبراهيم بن مهريار آلة ورد العراق شائعاً مرتاداً فخرج إليه قلن للمهريار قد فهمتنا ما حكينه عن مؤلينا بتاحتكم فقل لهم أ ما سمعتم الله عز و جل يقول يا أيها الذين آمنوا أطیعوا الله و أطیعوا الرسول و أولي الأمر منكم - هن أمر لا يأبهون كائن إلى يوم القيمة

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Sa'ad, from Allan, from Muhammad Bin Jibraeel, from Ibrahim and Muhammad, two sons of Al Faraj, from Muhammad Bin Ibrahim Bin Mahziyar,

²³⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 13

²³¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 14

²³² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 15

'There arrived to Al-Iraq, a doubter, a renegade. There emerged to him, 'Say to Al-Mahziyar, 'We understood what he has narrated from our Master^{-ajfi} in our area: 'Tell them, are you not hearing Allah^{-azwj} Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. Would He^{-azwj} Command except with what would be happening up to the Day of Qiyamah?

أَوْ مَرَءُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لَهُمْ مَعَاكِلَ يَأْوِي إِلَيْهَا وَ أَعْلَامًا يَهْتَدُونَ بِهَا مِنْ لَدُنْ آدَمَ إِلَى أَنْ ظَهَرَ الْمَاضِي صَلَواتُ اللَّهِ عَلَيْهِ

And are you not seeing that Allah^{-azwj} Mighty and Majestic has Made intellects to be for them they are sheltering to, and flag they are being guided with, from since Adam^{-as} up to the appearance of the past (Imam^{-asws})? May the Salawaat of Allah^{-azwj} be upon him^{-asws}.

كُلُّمَا غَابَ عَلَمٌ بَدَا عَلَمٌ وَ إِذَا أَفَلَ نَجْمٌ طَلَعَ نَجْمٌ فَلَمَّا قَبضَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ طَشَّتْمَ أَنَّ اللَّهَ قَدْ قَطَعَ السَّبَبَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ كَلَّا مَا كَانَ ذَلِكَ وَ لَا يَكُونُ حَتَّى تَفُومَ السَّاعَةُ وَ يَظْهَرَ أَمْرُ اللَّهِ وَ هُمْ كَارُهُونَ

Every time a flag disappears, a flag appears, and when a star fades, a star emerges. When Allah^{-azwj} Mighty and Majestic Recalled him (Imam Hassan Al-Askari^{-asws}) to Him^{-azwj}, you thought that Allah^{-azwj} has Terminated the means between Him^{-azwj} and His^{-azwj} creatures. Never! That did not happen and will not be happening until establishment of the Hour, and the Command of Allah^{-azwj} appears while they are abhorring.

يَا مُحَمَّدَ بْنَ إِبْرَاهِيمَ لَا يَدْخُلُكَ الشَّرُكُ فِيمَا قَدِيمَتْ لَهُ فَإِنَّ اللَّهَ لَا يُخْلِي الْأَرْضَ مِنْ حُجَّةٍ أَلَيْسَ قَالَ لَكَ أُبُوكَ قَبْلَ وَقَاتِهِ أَخْضِرِ السَّاعَةِ مِنْ يُعَيِّرُ هَذِهِ الدَّنَانِيرَ الَّتِي عِنْدِي

O Muhammad Bin Ibrahim! Do not let the doubt enter into what has preceded for him, for Allah^{-azwj} will not Leave the earth vacant from a Divine Authority. Didn't your father say to you before his death, 'Present right now someone who can keep these Dinars (as entrustment) which are with me!'

فَلَمَّا أَبْطَأَ ذَلِكَ عَلَيْهِ وَ حَافَ الشَّيْخُ عَلَى نَفْسِهِ الْوَحَا - قَالَ لَكَ عَيْرِهَا عَلَى نَفْسِكَ وَ أَخْرِجْ إِلَيْكَ كِيسًا كَبِيرًا وَ عِنْدَكَ بِالْحُضْرَةِ ثَلَاثَةُ أَكْيَاسٍ وَ صُرَّةٌ فِيهَا دَنَانِيرٌ مُخْتَلِفَةُ التَّقْدِ

When that was delayed upon him and the sheikh feared the death upon him, he said to you, 'Keep these as entrustment upon yourself', and he brought out a large bag to you, and in your possession at present there are three bags, and a pouch wherein are Dinars of different amounts.

فَعَيْرَهَا وَ خَتَمَ الشَّيْخُ عَلَيْهَا بِخَاتَمِهِ وَ قَالَ لَكَ الْحَتِيمَ مَعَ خَاتَمِي فَإِنْ أَعِشْ فَأَنَا أَحْكُمُ بِهَا وَ إِنْ أَمْتَ فَأَتَقْرَأُ اللَّهَ فِي نَفْسِكَ أَوْ لَا يُمْكِنُ فِي

So, you took these, and the sheikh sealed upon it with his seal and said to you, 'Seal along with my seal. If I were to live, then I shall be more rightful with it, and if I were to die, then fear Allah^{-azwj} regarding yourself firstly, then regarding me'.

فَخَلَّصْنِي وَ كُنْ عِنْدَ طَيْبٍ يَكُ أَخْرِجْ رَحْمَكَ اللَّهِ الدَّنَانِيرَ الَّتِي اسْتَفْضَلْتَهَا مِنْ بَيْنِ النَّقْدِينَ مِنْ حِسَابِنَا وَ هِيَ بِضُعْعَةِ عَشَرَ دِينَارًا وَ اسْتَرِدَ مِنْ قِبِيلَكَ فَإِنَّ الرَّمَانَ أَصْبَعُ مَا كَانَ وَ حَسَبَنَا اللَّهُ وَ نَعَمُ الْوَكِيلُ.

Be sincere to me^{-asws} and be with my^{-ajfi} thoughts with you. May Allah^{-azwj} have Mercy on you! Extract the dinars which you have preferred, from between the two amounts of our calculation, and it is some ten Dinars, and redeem from yourself, for the times are difficult as can be, and Allah^{-azwj} Suffices us^{-ajfi} and is the best Protector''.²³³

ك، إكمال الدين قال الحسين بن إسماعيل الكندي كتب جعفر بن حمدان فخرجت إليه هذه المسائل استخلصت بخارية و شرط علىها أن لا أطلب ولدعا ولم أزفها متنى فلما أتى بذلك مدة قال لي قد حبلت فقلت لها كنيف ولا أعلم أي طلبت منك الولد ثم غبت و انتصرت وقد أتت بولد دمغري

(The book) 'Ikmal Al Deen' – Al-Husayn Bin Ismail Al Kindy said,

'Ja'far Bin Hamdan wrote, so these issues came out to him. 'I released a slave-girl and stipulated upon her that I would not seek her child and will not necessitate my house for her. When a period had come for that, she said to me, 'I am pregnant'. I said to her, 'How, and I don't know I had sought the child from you? Then you disappeared and left, and you have come with a male child!'

فلم أنكره ولا قطع عنها الإجراء والنفقة و لي ضياعة قد كنت قبل أن تصير إلى هذه المرأة سبباً لها على وصاياتي و على سائر ولدي على أن الأثر في الزيادة والنقصان منه إلى أيام حياتي و قد أتت هذه بحذا الولد

But I neither denied him nor did I cut off the wages and the expenditure from her, and there was an estate for me which I had from before this woman had come to me, so I have placed her upon my bequest and upon rest of my children, based upon that the matter regarding the increase and the decrease from it was up to the days of my life, and this (woman) has come to be with this child.

فلم ألحنه في الوقت المتأخر المؤبد و أوصي إله الموت أن يجري عليه ما ذام صغيراً فإذا كبر أعطي من هذه الضياعة جملة مائة دينار غير مؤبد و لا يكون له و لا لعيقه بعد إعطائي ذلك في الوقت شيء

I did not join him during the preceding time for the lifetime, and I bequeathed that if the death were to occur with me, it should flow upon him for as long as he is young. When he is older, he should be given from this estate a total of two hundred Dinars, without perpetuity, nor should there anything be for him, nor for his posterity after him being given that during the time.

فرأيك أعزك الله في إرشادي فيما عملته و في هذا الولد بما أمتنته و الدعاء لي بالغافية و خير الدنيا و الآخرة

So, what is your^{-ajfi} view, may Allah^{-azwj} Honour you^{-ajfi}, in guiding me in what I have done, and regarding this child with what I have done for him, and the supplication for me with the well-being and goodness of the world and the Hereafter'.

جوائحاً أمّا الرجل الذي استخلص بخارية و شرط عليها أن لا يتطلب ولدتها فمسيحان من لا شريك له في قدرته شرط على الجارية شرط على الله عز و جل هذا ما لا يؤمن به لا يكون و حيث عرض في هذا الشك و ليس يعُرف الوقت الذي أنهاها فيه وليس ذلك بمحظ لزيارة في ولده

²³³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 16

It's answer: 'As for the man who released the slave-girl and stipulated a condition upon her that he would not seek her child, so Glorified is the One^{-azwj} having not associate for Him^{-azwj} in His^{-azwj} Power. A condition stipulated upon the slave girl is a condition stipulated upon Allah^{-azwj} Mighty and Majestic, for as long as it is not believed that it could happen, and when the doubt presented in this, and he does not know the time which had come to her regarding it, so that isn't a reason for being disavowed regarding his son.

وَ أَمَّا إِعْطَاءُ الْمَائِيَّةِ دِينَارٍ وَ إِخْرَاجُهُ مِنَ الْوَقْفِ فَالْمَالُ مَا لَهُ فَعَلَ فِيهِ مَا أَرَادَ

And as for the giving of two hundred Dinars and his expulsion from the trust, so the wealth is his wealth. He can do in it whatever he wants'.

قَالَ أَبُو الْحُسْنِ حُسْبَابُ الْجُسَابِ قَبْلَ الْمُؤْلُودِ فَجَاءَ الْوَلَدُ مُسْتَوِيًّا

Abu Al-Husayn said, 'The calculation was calculated before the birth, so the child came as standard'.

وَ قَالَ وَجَدْتُ فِي نُسْخَةِ أَبِي الْحَسْنِ الْهَمْدَانِيِّ أَنَّكَ اللَّهَ كَتَبَكَ الَّذِي أَنْفَدْتَهُ وَ رَوَى هَذَا التَّوْقِيعُ الْحَسْنُ بْنُ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنِ الشَّارِيِّ.

And he said, 'And I found in a copy of Abu Al-Hassan Al-Hamdany, 'May Allah^{-azwj} Keep you alive! Your letter came to me which you had dispatched'. And this letter has been reported by Al-Hassan Bin Ali Bin Ibrahim, from Al-Shary'.²³⁴

18- ك، إكمال الدين أبو محمد الحسن بن أحمد المكتتب قال: حدثنا أبو علي بن همام بمن الدعاء و ذكر أن الشيخ قدس الله روحه أهلة عليه و أمره أن يدعوه وهو الدعاء في غيبة القائم ع

(The book) 'Ikmal Al Deen' – Abu Muhammad Bin Ali Bin Ibrahim who said,

'It is narrated to us by Abu Ali Bin Hammam with this supplication, and he mentioned that the Sheikh, may Allah^{-azwj} sanctify his soul, had dictated it to him and instructed him that he should be supplicating with it, and it is the supplication regarding the occultation of the Imam^{-ajfi}: -

اللَّهُمَّ عَرِفْنِي تَقْسِيْكَ إِنْ لَمْ تُعْرِفْنِي تَقْسِيْكَ لَمْ أَعْرِفْ رَسُولَكَ

'O Allah^{-azwj}! Introduce to me Yourself^{-azwj}, for if You^{-azwj} do not Introduce Yourself^{-azwj} to me, I would not recognise Your^{-azwj} Rasool^{-saww}.

اللَّهُمَّ عَرِفْنِي رَسُولَكَ إِنْ لَمْ تُعْرِفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ

O Allah^{-azwj}! Introduce to me Your^{-azwj} Rasool^{-saww}! If You^{-azwj} do not Introduce Your^{-azwj} Rasool^{-saww} to me, I would not recognise Your^{-azwj} Divine Authority.

اللَّهُمَّ عَرِفْنِي حُجَّتَكَ إِنْ لَمْ تُعْرِفْنِي حُجَّتَكَ ضَلَّلْتُ عَنْ دِينِي

²³⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 17

O Allah^{-azwj}! Introduce to me Your^{-azwj} Divine Authority! If You^{-azwj} do not Introduce Your^{-azwj} Divine Authority to me, I would stray from my religion.

اللَّهُمَّ لَا تُثْنِنِي مِتَّهَةً جَاهِلَيَّةً وَ لَا تُرْبِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah^{-azwj}! Do not Let me die the death of the pre-Islamic period, and do not let my heart deviate after having Guided it.

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوَلَايَةٍ مِّنْ قَرْضَتْ طَاغِيَّةً عَلَيَّ مِنْ وُلَّةَ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ حَسَنَى وَآلِيَّةَ أَمْرِكَ أَمْبَرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْخَسَنَ وَ عَلَيْاً وَ مُحَمَّداً وَ جَعْفَراً وَ مُوسَى وَ عَلَيَّاً وَ مُحَمَّداً وَ الْحَسَنَ وَ الْحَسَنَ الْقَائِمَ الْمَهْدِيَ صَلَوَاتُكَ عَلَيْهِمْ أَجْعَيْنَ

O Allah^{-azwj}! Just as You^{-azwj} have Guided me with Wilayah of the one the obedience to whom You^{-azwj} have Obligated upon me, from the Masters^{-asws} of Your^{-azwj} Command after Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, until I befriended the Masters^{-asws} of Your^{-azwj} Command, Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-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 the Divine Authority Al-Qaim^{-ajfj} Al-Mahdi^{-ajfj}, may Your^{-azwj} Salawaat be upon them all.

اللَّهُمَّ فَتَبَّعِنِي عَلَى دِينِكَ وَ اسْتَعْمَلِنِي بِطَاعَتِكَ وَ لَئِنْ قَلِّي لِوَلِيَّ أَمْرِكَ وَ عَافَنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تَبَّعِنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ الَّذِي سَرَّتْهُ عَنْ خَلْقِكَ

O Allah^{-azwj}! Affirm me upon Your^{-azwj} religion and Utilise me in Your^{-azwj} obedience, and Soften my heart for the Master^{-ajfj} of Your^{-azwj} Command, and Excuse me from what You^{-azwj} are Testing Your^{-azwj} creatures with, and Affirm me upon obeying the Master^{-ajfj} of Your^{-azwj} Command whom You^{-azwj} have Concealed from Your^{-azwj} creature.

فَإِذَا دِنَكَ عَابَ عَنْ بَرِيَّكَ وَ أَمْرَكَ يَنْتَظِرُ وَ أَنْتَ الْعَالَمُ عَيْنُ مُعْلَمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحٌ أَمْرُ وَلِيَكَ فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِرِّهِ

So it was by Your^{-azwj} Permission that he^{-ajfj} disappeared from Your^{-azwj} Created beings and he^{-ajfj} awaits Your^{-azwj} Command, and You^{-azwj} are the Know without being taught of the time which is correct for the matter of Your^{-azwj} guardian^{-ajfj} regarding the Permitting for him^{-ajfj} with revealing his^{-ajfj} command, and uncovering his^{-ajfj} secret.

وَ صَرِيبِي عَلَى ذَلِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخْرَجْتَ وَ لَا تُأْخِرَ مَا عَجَّلْتَ وَ لَا أُكْثِرَ عَمَّا سَرَّتْهُ وَ لَا أُبْخَثَ عَمَّا كَتَمْتَهُ وَ لَا أُنَازِعَكَ فِي تَدْبِيرِكَ وَ لَا أُقُولَ لَمْ وَ كَيْفَ وَ مَا تَأْلُ وَ لِيِّ أَمْرُ اللَّهِ لَا يَظْهُرُ وَ قَبْ إِمْتَالَتِ الْأَرْضِ مِنَ الْجَنُورِ وَ أَفْوَضُ أَمْرَوْيِ كُلُّهَا إِلَيْكَ

And Cause me to be patient upon that until I do not love the hastening of what You^{-azwj} have delayed, nor (love) delaying of what You^{-azwj} are Hastening, nor to uncover from what You^{-azwj} have concealed, nor looking at what You^{-azwj} are Concealing, nor disputing You^{-azwj} regarding Your^{-azwj} Power, nor should I be saying, 'Why?', and 'How?', and 'What is the matter the Master^{-ajfj} of the Command is not appearing, and the earth is already filled from tyranny?' And I delegate my affairs, all of them, to You^{-azwj}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِتِّبَنِي وَلِيِّ أَمْرِكَ ظَاهِرًا نَافِدًا لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ وَ الْبُرْهَانَ وَ الْحُجَّةَ وَ الْمُبْشِّرَةَ وَ الْإِرَادَةَ وَ الْحُوْلَ وَ الْفُوْءَةَ فَاقْعُلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَيْكَ ظَاهِرًا الْمُقَالَةَ وَاضْعِ الدَّلَالَةَ هَادِيًّا مِنَ الضَّلَالَةِ شَافِيًّا مِنَ الْجَهَالَةِ أَبْرُ

O Allah^{-azwj}! I ask You^{-azwj} to Show me Master^{-ajfj} of Your^{-azwj} Command apparently, implementing Your^{-azwj} Commands, along with my knowledge that for You^{-azwj} is the Authority, and the Power, and the Proof, and the Divine Authority, and the Desire, and the Will, and the Mighty, and the Strength. Do that with me and with entirety of the Momineen until we look at Your^{-azwj} Guardian^{-ajfj} apparently, the clear word, the evidence guiding from the straying, healing from the prominent ignorance.

يَا رَبِّ مَشَاهِدَةٌ وَ ثَبَثْ قَوَاعِدَةٌ وَ اجْعَلْنَا مِنْ تَقْرُ عَيْنَنَا بِرُؤُسِهِ وَ أَقْمَنَا بِخَلْمَتِهِ وَ تَوَفَّنَا عَلَى مِلَّتِهِ وَ احْسَنْنَا فِي زُمْرَتِهِ

O Lord^{-azwj}! Let him^{-ajfj} be observed and Affirm his^{-ajfj} foundations, and Make us to be from the ones whose eyes would be delighted by seeing him^{-ajfj}, and Make us stay in his^{-ajfj} service, and Cause us to die upon his^{-ajfj} nation (religion), and Resurrect us in his^{-ajfj} group.

اللَّهُمَّ أَعُذُّ مِنْ شَرِّ جَيْعٍ مَا حَلَقْتَ وَ دَرَأْتَ وَ أَنْشَأْتَ وَ صَوَرْتَ وَ احْفَظْتَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شَمَائِلِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْنِهِ بِحُفْظَكَ الَّذِي لَا يَضِيعُ مَنْ حَفَظْتَ بِهِ وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصَيْ رَسُولَكَ

O Allah^{-azwj}! Shelter him^{-ajfj} from entirety of evil what You^{-azwj} Created, and Formed, and Multiplied, and Grew, and Imaged, and Protect him^{-ajfj} from his^{-ajfj} front, and from his^{-ajfj} back, and from his^{-ajfj} right, and from his^{-ajfj} left, and from above him^{-ajfj} and from below him^{-ajfj}, with Your^{-azwj} Protection which one who is Protected with it is not wasted, and Preserve in him^{-ajfj}, Your^{-azwj} Rasool^{-saww} and successor^{-asws} of Your^{-azwj} Rasool^{-saww}.

اللَّهُمَّ وَ مَدَّ فِي عُمُرِهِ وَ زَدَ فِي أَجْلِهِ وَ أَعْنَهُ عَلَى مَا أُؤْتَنَتْهُ وَ اسْتَرْعَيْتَهُ وَ زَدَ فِي كَرَاتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمَهْدِيُّ الْقَائِمُ الْمُهَدِّدِيُّ الطَّاهِرُ التَّقِيُّ الرَّجِيُّ الرَّاضِيُّ الْمَرْضِيُّ الصَّارِيُّ الْمُجْنَدُ الشَّكُورُ

O Allah^{-azwj}! And Extend in his^{-ajfj} age and Increase in his^{-ajfj} term based upon what You^{-azwj} have Given him^{-ajfj} and Taken Care of him^{-ajfj}, and Increase in Your^{-azwj} benevolence to him^{-ajfj} for he^{-ajfj} is the guide, the Guided, the standing, the leading, the Clean, the Pious, the Pure, the virtuous, the pleasing, the pleased, the patient, the striver, the grateful.

اللَّهُمَّ وَ لَا تَسْلِنَا الْيَقِينَ لِطُولِ الْأَمْدِ فِي عَيْنَيْهِ وَ انْقِطَاعِ خَيْرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ الْإِنْتِظَارُ وَ الْإِيمَانُ بِهِ وَ فُؤَادُ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءُ لَهُ وَ الصَّلَاةُ عَلَيْهِ حَقِّي لَا يُقْنَطُنَا طُولَ عَيْنَيْهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونُ يَقِينُنَا فِي ذَلِكَ كَيْفِيَتِنَا فِي قِيَامِ رَسُولِ اللَّهِ صَ وَ مَا جَاءَ بِهِ مِنْ وَحْيٍ وَ تَبْيَلٍ وَ تَبْيِلٍ

O Allah^{-azwj}! And do not let us be stripped of the certainty due to the prolonged period of his^{-ajfj} occultation, and the termination of his^{-ajfj} news from us, and do not let us forget his^{-ajfj} mention, and awaiting him^{-ajfj}, and the faith in him^{-ajfj}, and strength of the conviction in his^{-ajfj} appearance, and the supplicating for him^{-ajfj}, and the Salawaat upon him^{-ajfj}, until the length of his^{-ajfj} occultation does not despair us from his^{-ajfj} appearance and his^{-ajfj} standing, and our conviction in that is like our conviction in the stand of Rasoo-Allah^{-saww} and whatever he^{-saww} had come with, from Your^{-azwj} Revelation, and Your^{-azwj} Revealed Book.

قُوِّ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ حَقِّي سَلْكَنَا عَلَى يَدِهِ مِنْهَاجِ الْهُدَى وَ الْمَحْجَةُ الْعَظِيمَ وَ الْطَّرِيقَةُ الْوُسْطَى وَ قَوِّنَا عَلَى طَاعَتِهِ وَ ثَبَثَنَا عَلَى مُشَائِعَتِهِ وَ اجْعَلْنَا فِي حِزْبِهِ وَ أَعْوَابِهِ وَ أَنْصَارِهِ وَ الرَّاضِينَ يَفْعَلُهُ

Strengthen our hearts upon the faith in him^{-ajfj} until You^{-azwj} Cause us to travel upon his^{-ajfj} the manifesto of guidance and the mighty argument, and the middle road. And Strengthen us

upon obeying him^{-ajfi}, and Affirm us upon his^{-ajfi} desires, and Make us to be in his^{-ajfi} party, and his^{-ajfi} supporters, and his^{-ajfi} helpers, and the ones pleased with his^{-ajfi} deeds.

وَ لَا تُسْلِبَنَا ذَلِكَ فِي حَيَاةِنَا وَ لَا عِنْدَ وَفَاتِنَا حَتَّىٰ تَسْوَقَنَا وَ لَحْنُ عَلَىٰ ذَلِكَ عَيْزٌ شَاهِيْنَ وَ لَا نَاكِيْنَ وَ لَا مُزَنَّابِيْنَ وَ لَا مُكَرِّبِيْنَ

And do not Strip us of that during our lifetimes nor during our deaths until You^{-azwj} Cause us to die while we are upon that, without doubting, nor breaking, nor renegeing, nor belying.

اللَّهُمَّ عَجِّلْ فَرْجَهُ وَ أَيْتُهُ بِالنَّصْرِ وَ انْصُرْ نَاصِرِيهِ وَ احْذُلْ حَازِلِيهِ وَ دَفِّنْ عَلَىٰ مِنْ تَصَبَّ لَهُ وَ كَذَّبَ بِهِ وَ أَظْهَرَ بِهِ الْحَقَّ وَ أَمْتَ بِهِ الْجُورَ وَ اسْتَقْدَمْ بِهِ عِنْدَكَ الْمُؤْمِنِيْنَ مِنَ الدُّلَّ وَ انْعَشْ بِهِ الْجَبَارِيْةَ الْكَفَرَةَ وَ افْصِمْ بِهِ رُؤُسَ الصَّالَّةَ وَ ذَلِكَ بِهِ الْجَبَارِيْنَ وَ الْكَافِرِيْنَ

O Allah^{-azwj}! Hasten his^{-ajfi} relief, and Support him^{-ajfi} with the Help, and Help his^{-ajfi} helpers, and Abandon his^{-ajfi} abandoners, and Pound upon the one who are hostile to him^{-ajfi}, and are belying him^{-ajfi}, and Reveal the truth by him^{-ajfi} and Kill off the tyranny by him^{-ajfi}, and Save by him^{-ajfi} Your^{-azwj} Momineen servants from the humiliation, and revitalise the country by him^{-ajfi}, and Kill the Kafir tyrants by him^{-ajfi}, and Break the heads of straying by him^{-ajfi}, and Humiliate the tyrants and the Kafirs by him^{-ajfi}.

وَ أَبْرِ بِهِ الْمُنَافِقِيْنَ وَ النَّاكِيْنَ وَ جَمِيعَ الْمُخَالِفِيْنَ وَ الْمُلْجَدِيْنَ فِي مَسَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ سَهْلِهَا وَ جَبَلِهَا حَتَّىٰ لَا تَدْعَ مِنْهُمْ دَيَارًا وَ لَا ثِيقَيْ لَهُمْ آثَارًا وَ ثُطَّهَرَ مِنْهُمْ بِلَادَكَ وَ اشْفَ مِنْهُمْ صُدُورَ عِبَادَكَ

And Sting by him^{-ajfi} the hypocrites and the allegiance-breakers, and entirety of the opponents and the atheists, in the easts of the earth and its wests, and its oceans and its lands, and its coasts and its mountains, until You^{-azwj} do not leave from them any houses nor does the trace remain for them, and Purify Your^{-azwj} country from them, and Heal from them the chests of Your^{-azwj} servants.

وَ بَحْدَدْ بِهِ مَا امْتَحَنَ مِنْ دِيَنِكَ وَ أَصْلِحْ بِهِ مَا بُدَّلَ مِنْ حُكْمِكَ وَ عَيْرَ مِنْ سُنْنَتِكَ حَتَّىٰ يَعُودَ دِيَنُكَ بِهِ وَ عَلَىٰ يَدِهِ عَصْنًا جَدِيدًا صَحِيْحًا لَا عِوْجَ فِيهِ وَ لَا بِدْعَةَ مَعْهُ حَتَّىٰ ثُلْفَعَ بِعَدْلِهِ نِيرَانَ الْكَافِرِيْنَ

And Renew by him^{-ajfi} what has been eradicated from Your^{-azwj} religion, and Correct by him^{-ajfi} whatever has been replaced from Your^{-azwj} Decisions, and changed from Your^{-azwj} Sunnahs, until Your^{-azwj} religion is returned by him^{-ajfi} and upon his^{-ajfi} hand it is a new situation, correct, there being no crookedness in it, nor any innovation with it until the fires of the Kafirs are extinguished by his^{-ajfi} justice.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَحْلَصْتَ لِنَفْسِكَ وَ ارْتَضَيْتَ لِنَصْرَةِ دِيَنِكَ وَ اصْطَفَيْتَ بِعِلْمِكَ وَ عَصَيَّتَ مِنَ الدُّنُوبِ وَ أَطْعَنَتَ عَلَىِ الْعُيُوبِ وَ أَنْعَمْتَ عَلَيْهِ وَ طَهَّرْتَ مِنَ الرِّجْسِ وَ نَقَّيْتَ مِنَ الدَّسِّ

He^{-ajfi} is Your^{-azwj} servant whom You^{-azwj} Extracted him^{-ajfi} for Yourself^{-azwj}, and Selected him^{-ajfi} for Helping Your^{-azwj} religion, and Chose him^{-ajfi} with Your^{-azwj} Knowledge, and Fortified him^{-ajfi} from the sins, and Freed him^{-ajfi} from the faults, and Notified him^{-ajfi} upon the unseen matters, and Favoured upon him^{-ajfi}, and Purified him^{-ajfi} from the uncleanness and Cleaned him^{-ajfi} from the filth.

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَىٰ آبَائِهِ الْأَطْهَرِينَ وَ عَلَىٰ شَعِيرَتِهِمُ الْمُسْتَجَبِينَ وَ بَلِّغْهُم مِّنْ آمَانِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْهُمْ ذَلِكَ مِنَّا خَالِصًا مِّنْ كُلِّ شَيْءٍ وَ شُبُّهَةٍ وَ رِيَاءً وَ سُمْعَةٍ حَتَّىٰ لَا تُرِيدَ بِهِ غَيْرَكَ وَ لَا تَنْطَلِبَ بِهِ إِلَّا وَجْهَكَ

O Allah^{-azwj}! Send Salawaat upon him^{-ajfi} and upon his^{-ajfi} forefathers^{-asws}, the pure Imams^{-asws}, and upon their^{-asws} Shias, the selected, and Cause them^{-asws} to reach their hopes the best of what they^{-asws} are hoping for, and Make that to be from us a clearance from every doubt, and suspicious, and show-off, and publicity until we do not intend with him^{-ajfi} apart from You^{-azwj}, nor do we seek by him^{-ajfi} except Your^{-azwj} Face.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِئْنَا وَ عَيْنَةَ ولَيْنَا وَ شِدَّةَ الزَّمَانِ عَلَيْنَا وَ قُوَّةَ الْفَتْنَىٰ بِنَا وَ تَظَاهَرُ الْأَعْدَاءُ وَ كَثْرَةُ عَدُوْنَا وَ قَلَّةُ عَدِّنَا

O Allah^{-azwj}! We complain to You^{-azwj} of the loss of our Prophet^{-saww}, and disappearance of our Guardian^{-ajfi}, and harshness of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and the large number of our enemies, and fewness of our numbers.

اللَّهُمَّ فَافْرِجْ ذَلِكَ بِقَنْجِ مِنْكَ تَعَجَّلُهُ وَ بِصَبَرْ مِنْكَ تُبَيِّنُهُ وَ إِمَامٌ عَدْلٌ تُظْهِرُهُ إِلَهُ الْحَقِّ رَبُّ الْعَالَمِينَ

O Allah^{-azwj}! Relieve that with a victory from You^{-azwj} to Haste it, and with Patience from You^{-azwj} to Ease it, and a just Imam^{-ajfi} Revealed by the God of truth, Lord^{-azwj} of the worlds.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذِنَ لِوَلِيْكَ فِي إِظْهَارِ عَدْلِكَ وَ قَتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّىٰ لَا تَدْعُ لِلْجُنُوْنِ دِعَامَةً إِلَّا فَصَمَّمْتَهَا وَ لَا بِنْيَةً إِلَّا أَفْعَيْتَهَا وَ لَا فُوَّةً إِلَّا أَوْهَنْتَهَا وَ لَا زَرْبًا إِلَّا هَدَدْتَهُ وَ لَا حَدَّا إِلَّا فَلَّتَهُ وَ لَا سِلَاحًا إِلَّا كَلَّتَهُ وَ لَا رَأْيًا إِلَّا نَكَسْتَهَا وَ لَا شُجَاعًا إِلَّا فَتَلَّتَهُ وَ لَا حَيَا إِلَّا حَدَّلَتَهُ إِزْمِهْنَمْ

O Allah^{-azwj}! We ask You^{-azwj} to Permit for Your^{-azwj} Guardian^{-ajfi} in revealing Your^{-azwj} justice among Your^{-azwj} servants, and kill Your^{-azwj} enemies in Your^{-azwj} country until You^{-azwj} do not leave any pillar for the tyranny except You^{-azwj} Break it, nor any construction except You^{-azwj} Annihilate it, nor any strength except You^{-azwj} Weaken it, nor any corner Except You^{-azwj} Limit it, nor any limit except You^{-azwj} Persecute it, nor any weapon except You^{-azwj} Wear it down, nor any flag except You^{-azwj} Set it back, nor any brave except You^{-azwj} Kill him, nor any army except You^{-azwj} Forsake it (over) throwing them.

يَا رَبِّ بَخْجِرِكَ الدَّامِعِ وَ اضْرِيْهِمْ بِسِيْفِكَ الْقَاطِعِ وَ بِيَاسِكَ الْذِي لَا يُرُدُّ عَنِ الْقَوْمِ الْمُجْرِمِينَ وَ عَذِيبُ أَعْدَاءِكَ وَ أَعْدَاءِ دِينِكَ وَ أَعْدَاءِ رَسُولِكَ يَبْدِ وَلِيْكَ وَ أَئِيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Lord^{-azwj}, by Your^{-azwj} Irrefutable Arguments! And Strike them with Your^{-azwj} cutting sword, and Your^{-azwj} Prowess which cannot be repelled from the criminal people, and Punish Your^{-azwj} enemies, and enemies of Your^{-azwj} religion, and enemies of Your^{-azwj} Rasool^{-saww}, by the hand of Your^{-azwj} Guardian^{-ajfi} and hands of Your^{-azwj} servants, the Momineen.

اللَّهُمَّ اثْفِ وَلَيْكَ وَ حُجَّتَكَ فِي أَرْضِكَ هُوَلَ عَلَوَهُ وَ كَدْ مِنْ كَادَهُ وَ اثْكُرْ مِنْ مَكَرَ بِهِ وَ اجْعَلْ دَائِرَةَ السَّوْءَ عَلَىٰ مِنْ أَرَادَ بِهِ سُوءًا وَ افْطَعْ عَنْهُ مَادَّهُمْ وَ أَرْعَبْ بِهِ قُلُومَهُمْ وَ رَلِيلْ لَهُ أَقْدَامَهُمْ وَ حُذْنُهُمْ جَهَرَةً وَ بَعْثَةً

O Allah^{-azwj}! Suffice Your^{-azwj} Guardian^{-ajfi} and Your^{-azwj} Divine authority in Your^{-azwj} earth of the fright of his^{-ajfi} enemies, and plots of the one who plots against him^{-ajfi}, and Plan with the ones

who plan with him^{-ajfi}, and Make the cirle of evil to be upon the one who intends evil with him^{-ajfi}, and Cut their substances away from him^{-ajfi}, and Awe their hearts by him^{-ajfi}, and Shake their feet by him^{-ajfi}, and Seize them openly and suddenly.

شَدِّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْزِنْهُمْ فِي بِلَادِكَ وَ أَسْكِنْهُمْ أَسْقَلَ نَارِكَ وَ أَحِظْ بِكُمْ أَشَدَّ عَذَابِكَ وَ أَصْلِهِمْ نَارًا وَ اخْشُ قُبُورَ مُؤْتَاهُمْ نَارًا وَ أَصْلِهِمْ حَرًّا نَارِكَ فِي هُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَذْلُوا عِبَادَكَ

Harshen Your^{-azwj} Punishment upon them, and Disgrace them among Your^{-azwj} servants, and Curse them in Your^{-azwj} country, and Settle them in the lowest (point of) Your^{-azwj} Fire, and Encompass them with the harshness of Your^{-azwj} Punishment, and Make them arrive to the Fire, and Fill the graves of their deceased with fire, and Cause the heat of Your^{-azwj} Fire arrive to them, for they wasted the Salat and followed the lustful desires, and humiliated Your^{-azwj} servants.

اللَّهُمَّ وَ أَخْيُ بِولِيْكَ الْقُرْآنَ وَ أَرِنَا نُورَةً سَرِمَدًا لَا ظُلْمَةَ فِيهِ وَ أَخْيِ يِهِ الصُّلُوبَ الْمَيْتَةَ وَ اشْفِ يِهِ الْأَهْوَاءَ الْمُخْتَلَفَةَ عَلَى الْحَقِّ وَ أَقِمِ يِهِ الْحُدُودَ الْمُعَطَّلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

O Allah^{-azwj}! And by Your^{-azwj} Guardian^{-ajfi}, Revive the Quran and Show us his^{-ajfi} continuous Noor, there being no darkness in it, and Revive by him^{-ajfi} the hearts of the dead, and Heal by him^{-ajfi} the chests of the hateful hearts, and Unite by him^{-ajfi} the differing desires to be upon the truth, and Establish the suspended legal penalties by him^{-ajfi} and the neglected rulings, until there does not remain any right except it is revealed, nor any justice except it blossoms.

وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مِنْ يَقْوِي سُلْطَانَهُ وَ الْمُؤْمِنِينَ لِأَمْرِهِ وَ الرَّاضِيْنَ بِفَعْلِهِ وَ الْمُسْلِمِينَ لِأَحْكَامِهِ وَ مِنْ لَا حَاجَةَ يِهِ إِلَى التَّقْيَةِ مِنْ خَلْقِكَ

O Lord^{-azwj}! And Make us to be from his^{-ajfi} supporters, and from the ones who strengthen his^{-ajfi} authority, and the ones implementing his^{-ajfi} orders, and the ones pleased with his^{-ajfi} deeds, and the submitters to his^{-ajfi} decisios, and from the ones there is no need along with him^{-ajfi} to the Taqiyya (dissimulation) from Your^{-azwj} creatures.

أَنْتَ يَا رَبِّ الَّذِي تُكْشِفُ السُّوءَ وَ تُحِبِّ الْمُضْطَرَ إِذَا دَعَاكَ وَ تُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ فَأَكْشِفِ الصُّرُّ عَنْ وَلِيْكَ وَ اجْعَلْهُ خَلِيلَكَ فِي أَرْضِكَ كَمَا ضَمِّنْتَ لَهُ

O Lord^{-azwj}! You^{-azwj} are the One^{-azwj} Who Removes the evil and Answers the desperate when he supplicates to You^{-azwj}, and Resuce from the mighty worries, so Remove the harm away from Your^{-azwj} Guardian^{-ajfi} and Make him^{-ajfi} Your^{-azwj} caliph in Your^{-azwj} earth, just as You^{-azwj} have Guaranteed to him^{-ajfi}.

اللَّهُمَّ وَ لَا تَجْعَلْنَا مِنْ حُصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَهْلِ الْحَنْقَى وَ الْعَيْنِي عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعْذُنِي وَ أَسْتَجِرُ بِكَ فَأَجِرْنِي

O Allah^{-azwj}! And do not Cause us to be from the disputants of the Progeny^{-asws} of Muhammad^{-saww} and do not Cause us to be from the enemies of the Progeny^{-asws} of Muhammad^{-saww}, and do not Cause me to be from the people of fury and rage upon Progeny^{-asws} of Muhammad^{-saww}, for I am seeking refuge with You^{-azwj} from that, so Give me refuge, and I seek shelter with You^{-azwj}, so Shelter me.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعُلْنِي يَحْمِلُ فَائِرًا عَنْكَ فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُغَرَّبِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make me to be with them^{-asws}, a successful one in Your^{-azwj} presence, in the world and the Hereafter, and from the ones of Proximity".²³⁵

19- ك، إكمال الدين توقعه منه عَكَانَ خَرَجَ إِلَى الْغَمْرَى وَإِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُمَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ الشَّيْخُ أَبُو جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ وَجَدْنَاهُ مُشْتَأْنِا بِجَطَّ سَعْدٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَفَقَكُمَا اللَّهُ لِطَاعَتِهِ وَثَبَكُمَا عَلَى دِينِهِ وَأَسْعَدَكُمَا بِمَرْضَاتِهِ

(The book) 'Ikmal Al Deen' –

'A letter from him^{-ajfj} had emerged to Al Amry and his son, may Allah^{-azwj} be Pleased with them both. It is reported by Sa'ad Bin Abdullah, 'The Sheikh Abu Ja'far, may Allah^{-azwj} be Pleased with him, said, 'I found it to be proven to be in the handwriting of Sa'ad Bin Abdullah, may Allah^{-azwj} be Pleased with him. May Allah^{-azwj} Harmonise them to His^{-azwj} obedience, and Affirm them both upon His^{-azwj} religion, and Make them happy with His^{-azwj} Pleasure.

انتهى إلينا ما ذكرناه أن الميسامي أخبر كما عن المختار و مناظره من لقي و احتجاجه بأن لا خلف غير جعفر بن علي و تصديقه إياه و فهمت جميع ما كتبنا به بما قال أصحاب كما عنه

'It has ended to us what both of you mentioned that Al-Meysami informed you both about Al-Mukhtar and his debating the one he meets and his argumentation with there is no replacement (for Al-Hassan Al-Askari^{-asws}) apart from Ja'far (the liar) son of Ali^{-asws} (Bin Muhammad^{-asws}), and his ratifying him, and I^{-ajfj} have understood entirety of what you had concealed with from what your companions have said about him.

وَأَنَا أَغْوُدُ بِاللَّهِ مِنَ الْعَمَى بَعْدَ الْجِلَاءِ وَمِنَ الصَّلَالَةِ بَعْدَ الْهُدَى وَمِنْ مُؤْيَنَاتِ الْأَعْمَالِ وَمُرْدِيَاتِ الْفَيْنِ فَإِنَّهُ عَزٌّ وَجَلٌ يَقُولُ مَا حَسِبَ النَّاسُ أَنْ يُرِجُكُوا أَنْ يَقُولُوا آمِنًا وَهُمْ لَا يُفْتَنُونَ –

And I^{-ajfj} seek Refuge with Allah^{-azwj} from the blindness after the clearness, and from the straying after the guidance, and from perilous deeds and agitations of the Fitna, for Allah^{-azwj} Mighty and Majestic Says: **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].**

كَيْفَ يَسْأَقُطُونَ فِي الْفَتْنَةِ وَيَرَدُونَ فِي الْحَيَاةِ وَيَأْخُذُونَ بِمَيْنَا وَشَمَالًا فَارْتُوا دِينَهُمْ أَمْ ارْتَابُوا أَمْ عَانَوْا الْحَقَّ أَمْ جَهَلُوا مَا جَاءَتْ بِهِ الرِّوَايَاتُ الصَّادِقَةُ وَالْأَخْبَارُ الصَّحِيحَةُ أَوْ عَلِمُوا ذَلِكَ فَتَنَاسُوا

How come they are falling into the Fitna, and hesitating in the confusion, and are taking to the right and left, separating from their religion? Or are they suspicious, or obstinate to the truth, or are they agreeing what the truthful reports and the correct Ahadith have come with? Or are they knowing that, so they are pretending to forget?

²³⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 31 H 18

أَمَا تَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِمَّا ظَاهِرًا وَإِمَّا مَعْمُورًا وَمَمْبُونًا اتَّبَاعُهُمْ بَعْدَ وَاحِدٍ إِلَيْ أَنْ أَفْصَى الْأَمْرُ بِإِمْرٍ
اللَّهُ عَزَّ وَجَلَّ إِلَى الْمَاضِي يَعْنِي الْحَسَنَ بْنَ عَلَيٍ صَلَواتُ اللَّهِ عَلَيْهِ

Are they not knowing that the earth cannot be vacant from a Divine Authority, either apparent or obscured? And are they not knowing the regularisation of their Imams^{-asws} after their Prophet^{-saww}, one after one until the command was offloaded with the Command of Allah^{-azwj} Mighty and Majestic to the past one, meaning Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَقَامَ مَقَامَ آبَائِهِ عَيْهِ الْهُدَى إِلَى الْحُقْقَى وَإِلَى طَرِيقِ مُسْتَقِيمٍ كَانَ نُورًا سَاطِعًا وَقَمَرًا زَهْرًا اخْتَارَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَا عِنْدَهُ فَمَضَى عَلَى مِنْهَاجِ آبَائِهِ عَخْذُوا
النَّعْلَ بِالنَّعْلِ عَلَى عَهْدِ عَهْدَهُ وَوَصِيَّةً وَوَصِيَّةً بِكَا إِلَى وَصِيَّةٍ

So he^{-asws} had stood in the place of his^{-asws} forefathers^{-asws} guiding to the truth and to the straight path. He^{-asws} was a shining Noor and a radiant moon. Allah^{-azwj} Mighty and Majestic Chose for him^{-asws} what is with Him^{-azwj}, so he^{-asws} passed away upon the manifesto of his^{-asws} forefathers^{-asws}, step of the slipper with the slipper, upon a pact of his^{-asws} pact and a bequest bequeathed with to a successors^{-ajfi}.

سَرَّةُ اللَّهِ عَزَّ وَجَلَّ بِإِمْرِهِ إِلَى عَائِدَةٍ وَأَخْفَى مَكَانَهُ بِمُشَيَّبِهِ لِلْفَضَاءِ السَّابِقِ وَالْقَدَرِ التَّالِفِ وَفِينَا مَوْضِعُهُ وَلَنَا فَضْلُهُ

Allah^{-azwj} Mighty and Majestic Concealed him^{-ajfi} by His^{-azwj} Command to a peak, and his^{-ajfi} place by His^{-azwj} Desire for the preceding Decree and the Pre-determination implemented, and among us is his^{-ajfi} place, and for us is his^{-ajfi} merit.

وَلَمْ قَدْ أَدِنَ اللَّهُ عَزَّ وَجَلَّ فِيمَا قَدْ مَنَعَهُ وَأَزَالَ عَنْهُ مَا قَدْ جَرَى بِهِ مِنْ حُكْمِهِ لِأَرَاهُمُ الْحُقْقَى ظَاهِرًا بِأَخْسَنِ حِلْيَةٍ وَأَبْيَنِ ذَلَالَةٍ وَأَوْضَحَ عَلَمَةٍ وَلَأَبَانَ
عَنْ تَعْبِيهِ وَقَامَ بِسُجْنِهِ

And if Allah^{-azwj} Mighty and Majestic were to Permit regarding what has prevented him^{-ajfi} and Remove from him^{-ajfi} what has flowed with him^{-ajfi}, from His^{-azwj} Judgment, it would show them the truth apparently with the best means and clearest evidence, and obvious signs, and he^{-ajfi} manifest from himself^{-ajfi} and stand with His^{-azwj} Arguments.

وَلَكِنَّ أَقْدَارَ اللَّهِ عَزَّ وَجَلَّ لَا تُعَالَبُ وَإِرَادَتَهُ لَا تُرْدُ وَتَوْفِيقَهُ لَا يُسْبِقُ فَلَيَدْعُوْهُ عَنْهُمُ اتِّيَاعُ الْمُؤْمِنِ وَلَيُقْبِلُوْهُ عَلَى أَصْلِهِمُ الَّذِي كَانُوا عَلَيْهِ وَلَا يَبْحَثُوْهُ
عَنْ سُرَّتِهِمْ فَيَأْتُوْهُ وَلَا يَكُشَّفُوْهُ سُرُّ اللَّهِ عَزَّ وَجَلَّ فَيَنْدَمُوْهُ

But, the Power of Allah^{-azwj} Mighty and Majestic cannot be overcome and His^{-azwj} Will cannot be repelled, and His^{-azwj} Inclination cannot be preceded. Therefore ,leave them to follow the whims, and let them be staying upon their origins which they have been upon, and do not be seeking what is concealed from them for they would be sinning, and do not remove the Curtain of Allah^{-azwj} Mighty and Majestic, for they would regret.

وَلَيَعْلَمُوا أَنَّ الْحُقْقَى مَعَنَا وَفِينَا لَا يَقُولُ ذَلِكَ سَوَانِي إِلَّا كَذَابٌ مُفْتَرٌ وَلَا يَدْعِيهِ غَيْرُنَا إِلَّا ضَالٌّ عَوِيٌّ فَلَيَتَصَرَّفُوْهُ مَنْ عَلَى هَذِهِ الْجُمْلَةِ دُونَ الْقَسْرِ وَيَقْتَنُوْهُ
مِنْ ذَلِكَ بِالنَّعْلَ بِالنَّعْلِ دُونَ التَّصْرِيفِ إِنْ شَاءَ اللَّهُ.

And let them know that the truth is with us^{-ajfi} and in us^{-ajfi}, and no one will say that besides us^{-ajfi} except a lying fabricator, and not one will claim it apart from us^{-ajfi} except a straying deviant. So let them shorten from us^{-ajfi} upon this word besides the interpretation and be content from that with the exposition besides the explicitness, if Allah^{-azwj} so Desires".²³⁶

ك، إكمال الدين محمد بن المظفر المصري عن محمد بن أبى الداود عن أبيه قال: كنثت عند أبي القاسم الحسن بن روح فنس الله روحه فسألة زجل ما معنى قول العباس للنبي ص إن عمك أبا طالب قد أسلم بحساب الجمل و عقد بيده ثلاثة و سنتين

(The book) 'Ikmal Al Deen' – Muhammad Bin Al Muzaffar Al Misry, from Muhammad Bin Ahmad Al Dwoody, from his father who said,

'I was in the presence of Abu Al-Qasim Al-Husayn Bin Rawh, may Allah^{-azwj} Sanctify his soul. A man asked him, 'What is the meaning of the words of Al-Abbas to the Prophet^{-saww}, 'Your^{-saww} uncle Abu Talib^{-as} has become a Muslim by a calculation of Al-Jummal' – and he tied (gestured) by his hand, 'Sixty-three'?'

قال عني بذلك إله أحد جواد و تفسير ذلك أن الألف واحد و اللام ثلاثون و الهمزة و الألف واحد و الحاء كمانية و الدال أربعة و الجيم ثلاثة و الواو سبة و الألف واحد و الدال أربعة كذلك ثلاثة و سنتون.

He said, 'He meant by that, One God^{-azwj}, Generous, and the interpretation of that is that the (letter) 'Alif' is one, and the 'Laam' is 'thirty', and the 'Ha' is five, and the 'Alif' is one, and the 'Ha' is eight, and the 'Daal' is four, and the 'Jeem' is three, and the 'Waw' is six, and the 'Alif' is one, and the 'Dal' is four, so that is sixty-three'.²³⁷

قال المصنف رضوان الله عليه في حل الخبر: لعل المعنى أن أبا طالب أظهر إسلامه للنبي صلى الله عليه و آله أو لغيره بحسب العقود، بأن أظهر الألف أولاً بما يدل على الواحد، ثم اللام بما يدل على الثلاثين و هكذا، و ذلك لأنه كان ينقى من قريش كما عرفت.

Note: The author, may Allah^{-azwj} be Pleased with him said regarding the state of the Hadith, 'Perhaps the meaning is that Abu Talib^{-as} revealed his^{-as} Islam to the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, or to others by a calculation of the knots by revealing (the letter) 'Al Alif' or 'No' with what points upon the One^{-azwj}, then the 'Laam' with what points upon the thirty, and like this, and that is because he^{-as} was fearing from Qureysh like what you know'.

ثم قال: و قد قيل في حل أصل الخبر وجوه آخر: منها أنه أشار بإصبعه المسبح: لا إله إلا الله، محمد رسول الله» فان عقد الخنصر و البنصر و عقد الإبهام على الوسطى يدل على الثلاث و السنتين على اصطلاح أهل العقود، و كان المراد بحساب الجمل هذا،

Then he said, 'And it has been said regarding the state of the origin of the Hadith, other aspects. From these is that he^{-as} indicated with his^{-as} finger, the rosary, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}'. So if he^{-as} knotted the pinkie and the ring finger, and knotted the thumb upon the middle finger pointing upon the sixty-three, based upon the convention of the people of knots, and the intent with the calculation of Al Jummal is this.

²³⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 19

²³⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 20

و الدليل على ما ذكرته ما ورد في رواية شعبة، عن قنادة، عن الحسن في خبر طويل نقل منه موضع الحاجة، و هو انه لما حضرت أبا طالب الوفاة دعا رسول الله صلى الله عليه و آله و بكي

And the evidence upon what I have mentioned is what has been referred in a report of Sha'ba, from Al-Hassan, in a lengthy Hadith. We are transmitting from it the needed subject matter, and it is that when the expiry presented to Abu Talib^{-as}, he^{-as} called Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-as} Progeny^{-asws}, and cried.

و قال: يا محمد انى أخرج من الدنيا و ما لي غم الا غمك- الى أن قال- يا عم! انك تخاف على أذى اعدى، و لا تخاف على نفسك عذاب ربى؟.

And he^{-as} said: 'O Muhammad^{-saww}! I^{-as} am exiting from the word and there is no sorrow for me^{-as} except your^{-saww} sorrow' – until he^{-saww} said: 'O Uncle^{-as}! You^{-as} are fearing upon the harm of enemies and are not fearing upon yourself^{-as} the Punishment of my^{-saww} Lord^{-azwj}'

فضحك أبو طالب و قال: يا محمد دعوتى و كنت قدما أمينا، و عقد بيده على ثلث و ستين: عقد الخنصر و البنصر، و عقد الإبهام على إصبعه الوسطى، و أشار بإصبعه المسبحة: يقول: لا إله إلا الله رسول الله إلى اخر ما نقله في ج 35 ص 79. فراجع.

Abu Talib^{-as} laughed and said: 'O Muhammad^{-saww}! You^{-saww} called me^{-as} (to Al-Islam) and I^{-as} had been a believer for long' – and he^{-as} tied with his^{-as} hand upon sixty-three (tying the pinkie and the ring fingers, and tying the thumb upon his^{-as} middle finger) and he^{-as} indicate by his^{-as} fingers the rosary saying: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}' – up to the end of what we transmitted in V 35 P 79, so refer.

21- خط، الغيبة للشيخ الطوسي جماعة عن أَحْمَدَ بْنِ عَلَيٍّ عَنْ أَسْدِيِّ عَنْ سَعِدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ رَحْمَةُ اللَّهِ عَلَيْهِ أَكْثَرُهُ جَاءَهُ بَعْضُ أَصْحَاحِنَا يُعْلَمُهُ أَنَّ جَعْفَرَ بْنَ عَلَيٍّ كَتَبَ إِلَيْهِ كِتَابًا يُعرِّفُهُ فِيهِ نَفْسَهُ وَ يُعْلَمُهُ أَنَّهُ قُلِّمَ بَعْدَ أَبِيهِ وَ أَنَّ عِنْدَهُ مِنْ عِلْمِ الْحَلَالِ وَ الْحَرَامِ مَا يُخْتَاجُ إِلَيْهِ وَ عَيْنُ ذَلِكَ مِنَ الْعِلْمِ كُلُّهَا

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – A group, from Al-Talukbary, from Ahmad Bin Ali, from Al-Asady, from Sa'ad, from Ahmad Bin Is'haq, may Allah^{-azwj} have Mercy on him. One of our companions came to him to let him know that Ja'far (the liar) son of Ali^{-asws} (Bin Muhammad^{-asws}) had written a letter to him, introducing himself in it, and he let him know that he was the one (Imam^{-asws}) standing after his father^{-asws}, and that with him was knowledge of the Permissible and the Prohibited what one could be needy to, and other than that from the knowledge, all of it.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَلَمَّا قَرَأَتِ الْكِتَابَ كَبَّثَ إِلَى صَاحِبِ الرَّمَانِ عَ وَ صَرَرَتِ كِتَابَ جَعْفَرٍ فِي ذَرْجَهُ فَخَرَجَ الْجَوَابُ إِلَيْهِ فِي ذَلِكَ

Ahmad Bin Is'haq said, 'When I read the letter, I wrote to Master^{-ajfj} of the Time, and made the letter of Ja'far (the lair) in its scroll. The answer came to me regarding that:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَتَيْتَ كِتَابَكَ أَبْيَاكَ اللَّهُ وَ الْكِتَابُ الَّذِي أَنْقَذْتَهُ دَرْجَهُ وَ أَخْاطَطْتُ مَعْرِيقَيْ يَجْمِيعِ مَا تَضَمَّنَهُ عَلَى اخْيَالِفِ الْقَاطِلِ وَ شَكَرِ الْخَطَاءِ فِيهِ وَ لَوْ تَدَبَّرْتَهُ لَوْقَفْتَ عَلَى بَعْضِ مَا وَقَفْتُ عَلَيْهِ مِنْهُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Your letter came to me^{-ajfj}, may Allah^{-azwj} Keep you alive, and the letter which you had dispatched in its scroll, and my^{-ajfj} understanding encompasses entirety of what is inclusive upon its wordings, and the repetitive

errors in it, and if you had contemplated it, you would have paused upon part of what I^{-ajfi} paused upon from it.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ حَمْدًا لَا شَيْكَ لَهُ عَلٰى إِخْسَانِهِ إِلَيْنَا وَ فَضْلِهِ عَلَيْنَا أَبْيَ اللّٰهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا إِعْنَامًا وَ لِلْبَاطِلِ إِلَّا زُفْرَوْفًا وَ هُوَ شَاهِدٌ عَلٰى إِيمَانِكُمْ بِمَا أَقُولُهُ

And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, Praising, there being no associates for Him^{-azwj} upon His^{-azwj} Favours to us, and His^{-azwj} Grace upon us. Allah^{-azwj} Mighty and Majestic Refused for the truth except that He^{-azwj} would Complete it, and for the falsehood except vanishing it, and He^{-azwj} is a Witness upon me^{-ajfi} with what I^{-ajfi} am mentioning, and for me^{-ajfi} upon you all, with what I^{-ajfi} am saying.

إِذَا اجْتَمَعْنَا لِيَوْمٍ لَا زَبْ فِيهِ وَ يَسَأَلُنَا عَمَّا نَحْنُ فِيهِ مُخْتَلِفُونَ إِنَّهُمْ يَجْعَلُنَا لِصَاحِبِ الْكِتَابِ عَلَى الْمُكْتَوِبِ إِلَيْهِ وَ لَا عَلَيْنَا وَ لَا عَلَى أَحَدٍ مِّنَ الْخُلْقِ إِقَامَةً مُفْتَرَضَةً وَ لَا طَاعَةً وَ لَا ذِيَّةً

When we gather for a Day there is no doubt in it, and He^{-azwj} will Ask us about what we are differing in. He^{-azwj} has not Made the obligatory Imamate to be for the writer of the letter to the one written to, nor upon you, nor upon anyone from the creatures, nor any obedience nor responsibility.

وَ سَائِئُنَّ لَكُمْ ذَمَّةٌ تَكْثُفُونَ إِنَّمَا إِنْ شَاءَ اللّٰهُ يَا هَذَا يَرْحَمُكُمُ اللّٰهُ إِنَّ اللّٰهَ عَالٰى لَمْ يَخْلُقُ الْخُلْقَ عَبْتَأً وَ لَا أَهْلَهُمْ سُدَّاً بِإِنْ خَلَقُهُمْ بِغَارَتِهِ وَ جَعَلَ لَهُمْ أَسْمَاعًا وَ أَبْصَارًا وَ قُلُوبًا وَ أَلْبَابًا

And I^{-ajfi} shall be explaining to you all the responsibility you can be sufficing with, if Allah^{-azwj} so Desires. O you, may Allah^{-azwj} have Mercy on you! Allah^{-azwj} the Exalted did not Create the creatures in vain nor Neglected them in vain. But He^{-azwj} Created them by His^{-azwj} Power and Made hearing to be for them, and sight, and heart, and understanding.

لَمْ يَعْثُثْ إِلَيْهِمُ التَّيْبِينَ عَمْبُودِينَ وَ مُمْدُرِينَ يَأْمُرُوهُمْ بِطَاعَتِهِ وَ يَنْهَوْهُمْ عَنْ مَعْصِيَتِهِ وَ يُعَرِّفُوهُمْ مَا جَهَلُوهُ مِنْ أَمْرٍ خَالِقِهِمْ وَ دِينِهِمْ وَ أَنْزَلَ عَلَيْهِمْ كِتَابًا وَ بَعَثَ إِلَيْهِمْ مَلَائِكَةً يَأْتِيَنَّ بِنَهْمٍ وَ بَيْنَ مَنْ بَعَثَهُمْ إِلَيْهِمْ بِالْفَضْلِ الَّذِي جَعَلَهُمْ لَهُمْ عَلَيْهِمْ وَ مَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَ الْبَرَاهِينِ الْبَاهِرَةِ وَ الْآيَاتِ الْعَالِيَةِ

Then He^{-azwj} Sent the Prophets^{-as} to them, giving good news and warning, instructing them with obeying Him^{-azwj} and forbidding them from disobeying Him^{-azwj}, and letting them know what they had been ignorant of from the matter of their Creator and their religion, and Revealed Books upon them, and Sent Angels to them, coming between them and the One^{-azwj} Who had Sent to them with the Grace which He^{-azwj} had Made it to be for them, upon them, and what He^{-azwj} Gave them from the apparent evidence, and the dazzling proofs, and the overcoming signs.

فَمِنْهُمْ مَنْ جَعَلَ النَّارَ عَلَيْهِ بَرَادًا وَ سَلَاماً وَ اشْخَادَةً خَلِيلًا وَ مِنْهُمْ مَنْ كَلَمَهُ تَكْلِيمًا وَ جَعَلَ عَصَاهُ ثُمَّبَانًا مُبِينًا وَ مِنْهُمْ مَنْ أَخْبَيَ الْمُؤْمَنَى بِإِذْنِ اللّٰهِ وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللّٰهِ وَ مِنْهُمْ مَنْ عَلِمَ مَنْطِقَ الطَّيْرِ وَ أُوتِيَ مِنْ كُلِّ شَيْءٍ

From them^{-as} was one He^{-azwj} Made the fire to be cool upon him and safe, and Took him^{-as} as a friend; and from them^{-as} was on He^{-azwj} Spoke to him^{-as} in a conversation, and Made his^{-as} staff to be a clear serpent; and from them^{-as} was one who revived the dead by the Permission

of Allah^{-azwj} and cured the blind and the leper, by the Permission of Allah^{-azwj}; and from them^{-as} was on whom He^{-azwj} Taught the speech of the bird and Gave from all things.

لَمْ يَعْثُرْ مُحَمَّدًا صَرْحَةً لِلْعَالَمَيْنَ وَلَمْ يَرْعِمْ بِهِ نِعْمَتَهُ وَخَتَمَ بِهِ أَئْبَاءَهُ وَأَنْسَلَهُ إِلَى النَّاسِ كَفَافَةً وَأَطْهَرَ مِنْ صِدِّيقِهِ مَا أَطْفَرَ وَبَيْنَ مِنْ آيَاتِهِ وَعَلَامَاتِهِ مَا بَيْنَ

لَمْ يَقْبَضْهُ صَحِيدًا فَقِيدًا سَعِيدًا

Then He^{-azwj} Sent Muhammad^{-saww} as a Mercy to the worlds, and Completed His^{-azwj} Favours by him^{-saww}, and Ended His^{-azwj} Prophets^{-as} by him^{-saww}, and Sent him^{-saww} to the people in general (all), and Revealed of his^{-saww} truthfulness what He^{-azwj} Revealed, and Manifested from His^{-azwj} Signs and markings what He^{-azwj} Manifested. Then He^{-azwj} Recalled him^{-saww}, praised, happy, fortunate.

وَجَعَلَ الْأَمْرَ بَعْدَهُ إِلَى أَخِيهِ وَابْنِ عَمِّهِ وَوَصِيِّهِ وَوَارِثِهِ عَلَيِّ بْنِ أَبِي طَالِبٍ عَلَمَ إِلَى الْأَوْصِيَاءِ مِنْ وُلْدِهِ وَاحِدًا أَخْيَا هُمْ دِينَهُ وَأَمْمَهُمْ نُورَهُ وَجَعَلَ بَيْنَهُمْ وَبَيْنَ إِخْرَاجِهِمْ وَبَيْنَ عَمَّهُمْ وَالْأَدَيْنَ فَالْأَدَيْنَ مِنْ ذُوِي أَرْحَامِهِمْ فُرْقَانًا بَيْنًا

And He^{-azwj} Made the command after him^{-saww} to his^{-saww} brother^{-asws}, and son^{-asws} of his^{-saww} uncle^{-as}, and his^{-saww} inheritor Ali^{-asws} Bin Abu Talib^{-asws}, then to the successors^{-asws} from his^{-asws} sons^{-asws}, one by one. He^{-azwj} Revived His^{-azwj} religion by them^{-asws}, and Completed His^{-azwj} Noor by them^{-asws}, and Made between them^{-asws} and their^{-asws} brothers and sons of their^{-asws} uncles, and the lower so the lower from the ones with kinship, a clear criterion.

يُعْرَفُ بِهِ الْحَجَّةُ مِنَ الْمُخْبُوحِ وَالْإِمَامُ مِنَ الْمَأْفُومِ بِأَنْ عَصَمَهُمْ مِنَ الذُّنُوبِ وَبَرَأَهُمْ مِنَ الْغَيْوِبِ وَطَهَرَهُمْ مِنَ الدَّنَسِ وَنَزَّهَهُمْ مِنَ اللَّبَسِ وَجَعَلَهُمْ

خُرَانًا عَلَيْهِ وَمُسْتَوْدَعًا حَكْمَتِهِ وَمُؤْضِعًا سِرَّهُ وَأَنْذَهُمْ بِالْدَّلَائِلِ

By it was recognised, the Divine Authority from the subject, and the Imam^{-asws} from the ones led, by Fortifying them^{-asws} from the sins, and Freed them from the faults, and Purified them from the filth, and Stripped them^{-asws} from the confusion, and Made them^{-asws} treasurers of His^{-azwj} Knowledge, and depositories of His^{-azwj} Wisdom, and place of His^{-azwj} secrets, and He^{-azwj} Aided them^{-asws} with the evidence(s).

وَلَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَلَأَدَعَى أَمْرَ اللَّهِ عَزَّ وَجَلَّ كُلُّ أَخِدٍ وَلَمَّا عَرِفَ الْحُقُوقَ مِنَ الْبَاطِلِ وَلَا الْعَالَمُ مِنَ الْجَاهِلِ

And had it not been for that, the people would have been upon sameness, and every one of them would have claimed the Command of Allah^{-azwj} Mighty and Majestic, and neither would the truth have been known from the falsehood, nor the knowledgeable one from the ignorant one.

وَقَدِ ادَعَى هَذَا الْمُبْطَلُ الْمُفْتَرِي عَلَى اللَّهِ الْكَذِيبُ بِمَا ادَعَاهُ فَلَا أَذْرِي بِأَيِّتَهَا حَالَةٌ هِيَ لَهُ رَجَاءٌ أَنْ يُعْلَمَ دَعْوَاهُ أَبْيَقُهُ فِي دِينِ اللَّهِ فَوْاللَّهِ مَا يَعْرِفُ حَلَالًا مِنْ حَرَامٍ وَلَا يَفْرُقُ بَيْنَ خَطَأٍ وَصَوَابٍ

And this false one has made a claim, the fabricator of lies upon Allah^{-azwj}, with what he has claimed. I^{-ajfi} do not know with which state he is hoping to complete his claim. Is it due to his understanding in the religion of Allah? By Allah^{-azwj}! He neither knows the Permissible from the Prohibited, nor can he differentiate between the mistake and the correctness.

أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَلَا مُحْكَمًا مِنْ مُتَشَابِهٍ وَلَا يَعْرِفُ حَدًّا الصَّلَاةُ وَوَقْتُهَا

Or, is it due to knowledge? But, he neither knows a truth from a falsehood, nor a Decisive (Verse) from an Allegorical, and he does not know the limits of the Salat and its timings.

أَمْ يَوْرَعُ فَالَّهُ شَهِيدٌ عَلَى تَرْكِهِ الصَّلَاةَ الْفَرِضَ أَرْبَعِينَ يَوْمًا يَرْغُمُ ذَلِكَ لِطَلَبِ الشَّغُورَةَ وَلَعَلَّ خَرَّةً قَدْ تَأْذَى إِلَيْكُمْ وَهَاتِيكَ طُرُوفُ مُسْكِرِهِ مُنْصُوبَةٌ وَآثَارٌ
عِصَمِيَّهُ لِلَّهِ عَزَّ وَجَلَّ مَسْهُورَةٌ قَائِمةٌ

Or is it due to piety? Allah^{-azwj} is a Witness upon his neglecting the Obligatory Salat for forty days claiming that it was to seek the sorcery, and perhaps his news has been delivered to you all, his violations of his being intoxicated are attributed, and the impacts of his disobeying Allah^{-azwj} Mighty and Majestic is well-known, long-standing.

أَمْ بِأَيْتَ فَلِيَاتٍ بِهَا أَمْ بِحُجَّةٍ فَلِيَتَمْهَأْ أَمْ بِدَلَالَةٍ فَلِيَتُكْرِهَا

Or it is due to a Verse? Then let him come with it. Or is it due to an argument? So let him establish it. Or is it due to evidence? So let him mention it.

قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ يَسِيمُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ حِمْ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجْلٌ
مُسْكَنٌ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُغْرِضُونَ

Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: In the Name of Allah^{-azwj} the Beneficent, the Merciful! ***Ha Meem [46:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2] We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3].***

فَلَمْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَزْوَيْنِي مَا ذَا حَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شَرُكٌ فِي السَّمَاوَاتِ أَنْتُو نِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَّا نَارَةٌ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say: 'Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4].

وَمَنْ أَضْلَلُ مَمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِّرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءٌ وَكَانُوا يُعِيَّذُونَ
كَافِرِينَ

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].

فَالْتَّمِسْنَ تَوَلِي اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظَّالِمِ مَا ذَكَرْتُ لَكَ وَأَمْتَحِنْهُ وَسَلَّهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ يُقْسِرُهَا أَوْ صَلَاةَ فَرِيضَةٍ يُبَيِّنُ حُلُودَهَا وَمَا يَحْبُبُ فِيهَا
لِتَعْلَمَ حَالَهُ وَمِقْدَارَهُ وَيُظْهِرَ لَكَ عُواَذَهُ وَلُغْصَاهُ وَاللَّهُ حَسِيبُهُ

Therefore, beseech Allah^{-azwj} to Incline you away from this unjust one, whom I^{-ajfj} have mentioned to you, and test him, and ask him about Verse from the Book of Allah^{-azwj} for him interpret these, or obligatory Salat for him to explain its limits and what is obligated in these, for you to know his state, and his worth, and for his faults and his deficiencies to be revealed to you, and Allah^{-azwj} will Reckon him!

حَفِظَ اللَّهُ الْحَقَّ عَلَى أَهْلِهِ وَأَقْرَأَهُ فِي مُسْتَقَرِّهِ وَقَدْ أَنْبَى اللَّهُ عَزَّ وَجَلَّ أَنْ يَكُونَ الْإِمَامَةُ فِي أَخْوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ عَ وَإِذَا أَذْنَ اللَّهُ لَنَا فِي الْمَوْلَى
ظَاهَرَ الْحَقُّ وَاضْمَحَلَ الْبَاطِلُ وَانْتَهَى عَنْهُمْ

May Allah^{-azwj} Preserve the truth upon his people, and Settle it in its resting place! And Allah^{-azwj} Mighty and Majestic has Refused for Imamate to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}. And when Allah^{-azwj} Permits for us^{-ajfj} in the words (speaking), the truth shall appear and the falsehood would waste away and recede away from you all.

وَإِلَى اللَّهِ أَرْغَبُ فِي الْكَفَايَةِ وَجَبِيلِ الصُّنْعِ وَالْأُولَاءِ وَحَسِيبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

And to Allah^{-azwj} I^{-ajfj} desire the sufficiency and beautiful dealings, and the Wilayah, and Allah^{-azwj} Suffices us and is the best Protector and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}.²³⁸

22- عَطَ، الْغَيْبَةُ لِلشَّيْخِ الطَّوْسِيِّ جَمَاعَةً عَنِ الصَّدُوقِ عَنْ عَمَّارِ بْنِ الْحَسَنِ بْنِ إِسْحَاقَ عَنْ أَمْمَادَ بْنِ الْحَسَنِ بْنِ أَبِي صَالِحِ الْجَنْدِيِّ وَكَانَ قَدْ أَلْجَى فِي الْفُخْسِ وَالْطَّلَبِ وَسَارَ فِي الْبَلَادِ وَكَتَبَ عَلَى يَدِ الشَّيْخِ أَبِي الْفَارِسِ بْنِ رَوْحَةِ إِلَى الصَّاحِبِ عَ يَشْكُو تَعْلُقَ قَلْبِهِ وَاشْتِغَالَهُ بِالْفُخْسِ وَالْطَّلَبِ وَيَسْأَلُ الْجُوَابَ إِمَّا تَسْكُنُ إِلَيْهِ نَفْسُهُ وَيَكْبِشُ لَهُ عَمَّا يَعْمَلُ عَلَيْهِ

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Sadouq, from Ammar Bin Al-Husayn Bin Is'haq, from Ahmad Bin Al-Hassan Bin Abu Salih al Khujnady,

'And he had insisted in examining, and seeking, and travelling in the country, and he wrote upon the hand of the Sheikh Abu Al-Qasim Bin Rawh, may Allah^{-azwj} Sanctify his soul, to Master^{-ajfj} of the Time, complaining relating his heart, and his pre-occupation with the researching and the seeking (the Imam^{-ajfj}), and he asked for the answer with what his soul could be calmed to and he^{-ajfj} should uncover from what he can be working upon.

قَالَ فَخَرَجَ إِلَيَّ تَوْقِيقٌ سُسْخَيْهُ مَنْ بَحَثَ فَقَدْ طَلَبَ وَمَنْ طَلَبَ فَقَدْ دَلَّ وَمَنْ دَلَّ فَقَدْ أَشَاطَ وَمَنْ أَشَاطَ فَقَدْ أَشْرَكَ -

He said, 'A letter emerged to me, it's copy is: 'The one who researches, so he has sought, and the one who seeks, so he would be pointed, and the one who has been pointed, so he has been lured (by Satan^{-la}), and the one who has been lured, so he has associated'.

قَالَ فَكَفَقْتُ عَنِ الْطَّلَبِ وَسَكَنْتُ نَفْسِي وَعَدْتُ إِلَى وَطَيِّ مَسْرُورًا وَالْحَمْدُ لِلَّهِ.

He said, 'I refrained from the seeking and calmed my soul, and I returned to my homeland happy, and the Praise is for Allah^{-azwj}'.²³⁹

²³⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 31 H 21

²³⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 31 H 22

23- يَعْلَمُ الْخَرَاجُ وَ الْجَرَاجُ رُوِيَ عَنْ أَحْمَدَ بْنِ أَبِي رَوْحٍ قَالَ حَرَجْتُ إِلَى بَعْدَادَ فِي مَا لِأَبِي الْحُسْنَى الْخَضْرَى بْنِ مُحَمَّدٍ لِأَوْصَلَهُ وَ أَمْرَنِي أَنْ أَدْفَعَهُ إِلَى أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمْرِيِّ فَأَمْرَنِي أَنْ أَدْفَعَهُ إِلَى عَيْرَهُ وَ أَمْرَنِي أَنْ أَسْأَلَ الدُّعَاءَ لِلْعِلَّةِ الَّتِي هُوَ فِيهَا وَ أَسْأَلَهُ عَنِ الْوَبَرِ يَحْلُّ بُشْرَهُ

(The book) 'Al Kharaj Wa Al Jarah' – It is reported from Ahmad Bin Abu Rawh who said,

'I went out to Baghdad regarding wealth of Abu Al-Hassan Al-Khazr Bin Muhammad in order to deliver it, and he instructed me that I should hand it over to Abu Ja'far Muhammad Bin Usman al Amry. He instructed me to hand it to someone else, and instructed me that I should ask for the supplication for the illness which he was (suffering) in, and ask him^{-ajfi} about the fur, is it permissible to wear it?

فَدَخَلْتُ بَعْدَادَ وَ صِرْتُ إِلَى الْعَمْرِيِّ فَأَبَى أَنْ يَأْخُذَ النَّمَالَ وَ قَالَ صِرْ إِلَى أَبِي جَعْفَرِ مُحَمَّدِ بْنِ أَحْمَدَ وَ ادْعُ إِلَيْهِ فَإِنَّهُ أَمْرَهُ بِأَنْ يَأْخُذَهُ وَ قَدْ حَرَجَ الَّذِي طَلَبْتُ فَجَعَلْتُ إِلَى أَبِي جَعْفَرٍ فَأَوْصَلْتُهُ إِلَيْهِ

I entered Baghdad and came to Al-Amry. He refused to take the wealth and said, 'Go to Abu Ja'far Muhammad Bin Ahmad and hand it to him, for he has been ordered to be taking it, and that which you are seeking would emerge'. I came to Abu Ja'far and gave it to him.

فَأَخْرَجَ إِلَيَّ رُتْعَةً فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَأَلْتُ الدُّعَاءَ عَنِ الْعِلَّةِ الَّتِي تَجَدُّهَا وَهَبَ اللَّهُ لَكَ الْعَافِيَةَ وَ دَفَعَ عَنْكَ الْأَقَاتَ وَ صَرَفَ عَنْكَ بَعْضَ مَا تَجَدُّهُ مِنَ الْحَرَارةِ وَ عَاقَاتِكَ وَ صَحَّ جَسْمَكَ

A note emerged to me wherein was: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! You asked for the supplication from the illness which you are feeling. May Allah^{-azwj} Grant the well-being to you and Repel the afflictions away from you, and Turn away from you part of what you are feeling of the heat, and Cure you and Make your body to be healthy.'

وَ سَأَلْتُ مَا تَجِلُّ أَنْ يُصْلَى فِيهِ مِنَ الْوَبَرِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْفَنَّاكِ وَ الْحَوَالِيلِ فَأَمَّا السَّمُورُ وَ التَّعَالِبُ فَحَرَامٌ عَلَيْكَ وَ عَلَى غَيْرِكَ الصَّلَاةُ فِيهِ وَ يَجِلُّ لَكَ خَلْوَةُ الْمَأْكُولِ مِنَ الْلَّحْمِ إِذَا لَمْ يَكُنْ فِيهِ عَيْرَةٌ

And you asked what is permissible to pray Salat in, from the fur of the beaver, and the squirrel, and the fox, and the martens, and the birds. As for the beaver and the fox, it is prohibited upon you and upon others to be praying Salat in it, and it is permissible for you the skin of the ones whose meat can be eaten, when there does not happen to be anything else in it.

وَ إِنْ لَمْ يَكُنْ لَكَ مَا تُصْلِي فِيهِ قَالْحَوَالِيلُ جَاهِزٌ لَكَ أَنْ تُصْلِي فِيهِ الْفَرَاءَ مَتَاعُ الْعَنْمَ مَا لَمْ يَدْبُغْ بِأَرْمِنِيَّةٍ [بِإِرْمِنِيَّةٍ] يَدْجُلُهُ الْتَّصَارِي عَلَى الصَّلَيْبِ فَجَاهِزْ لَكَ أَنْ تَلْبِسَهُ إِذَا ذَبَحْتَ أَحَدًا مِنْ خَالِفْ تَبَقِّي بِهِ.

And if there does not happen to be for you what you can be praying Salat in, then the bird is allowed for you that you pray Salat in it the furs of the sheep so long as it has not been slaughtered at Armenia, slaughtered by the Christians upon the crucifix. It is allowed for you to wear it when a brother of yours has slaughtered it, or an adversary you are trusting with".²⁴⁰

²⁴⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 31 H 23

إلى هنا انتهى ما أردت إيراده في كتاب الغيبة وأرجو من فضله تعالى أن يجعلني من أنصار حجته و القائم بدينه و من أعونه و الشهداء تحت لواءه و أن يقر عيني و عيون والدي و إخواني و أصحابي و عشائرى و جميع المؤمنين برؤيته و أن يكحل عيوننا بغبار مواكب أصحابه فإنه المرجو لكل خير و فضل.

(Majlisi says), '*Up to here ends what I wanted its intent in the book of occultation, and I hope from the Grace of the Exalted that He^{-azwj} Makes me to be from the helpers of His^{-azwj} Divine Authrotiy, and the ones standing with His^{-azwj} religion, and to be from his^{-ajji} supporters and the martyrs unders his^{-ajji} flag, and that He^{-azwj} Delights my eyes, and eyes of my father, and my brothers, and my companions, and my clan, and entirety of the Momineen by seeing him^{-asws}, and that He^{-azwj} Applies the kohl of the dust in our eyes, and companionship of his^{-ajji} companions, for it is a hope of every good and merit.*

ألتمنس من ينظر في كتابي أن يترحم علي و يدعو بالملغففة لي في حياتي و بعد موتي و الحمد لله أولا و آخرا و صلى الله على محمد و أهل بيته الطاهرين

I see from the ones who look into my book that he has mercy upon me and supplicates for the Forgiveness for me during my lifetime and after my death. And the Praise is for Allah^{-azwj}, the First and the Lats, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the Pure.

و كتب بيمناه الجانة مؤلفه أحقر عباد الله الغني محمد باقر بن محمد تقى عفى عنهم بالنبي و آله الأكرمين في شهر رجب الأصب من شهور سنة ثمان و سبعين بعد الألف من الهجرة النبوية.

And it has been written by his guilty right hand, its compiler, the lowest of the servants of Allah^{-azwj} the Generous, Muhammad Baqir Bin Muhammad Taqi (Al Majlisi), may Allah^{-azwj} Pardon them both throught the Prophet^{-saww} and his^{-saww} honourable Progeny^{-asws} in the month of Rajab in more than a month from the months of the year seventy-eight after the thousand from the Hijra of the Prophet^{-saww}.

جنة المأوى مؤلفه العلامة الحاج ميرزا حسين التوري قدس سره التوري

(THE BOOK) 'JANNAT AL-MAWA' (COMPILED BY THE ALLAMA AL-HAAJ MIRZA HUSAYN AL NOORY, MAY ALLAH^{-azwj} SANCTIFY HIS SOUL)

في ذكر من فاز بلقاء الحجة ع أو معجزته في الغيبة الكبرى

REGARDING MENTION OF THE ONES WHO SUCCEEDED IN MEETING THE DIVINE AUTHORITY DURING THE MAJOR OCCULTATION.

Translator's note: 'I don't see how the following chapter can be deemed to be correct as a letter had emerged stating the following:

وَسَيَأْتِي شِيعَتِي مَنْ يَدْعُى الْمُشَاهَدَةَ أَلَا فَمَنْ ادْعَى الْمُشَاهَدَةَ قَبْلَ خُرُوجِ السُّفَيْانِيِّ وَالصَّيْحَةِ فَهُوَ كَذَابٌ مُفْتَرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And there will be coming ones from my Shias who would claim the witnessing (to have seen me^{-ajfi}). Indeed! The one who claims the witnessing before the emergence of Al-Sufyani and the Scream, so he is a fabricating liar! And there is neither any might nor strength except with Allah^{azwj}.

Refer to chapter 16 Hadith 7, Bihar ul Anwar Vol. 51 .

Secondly, this book 'Jannat Al-Mawa' was penned after Bihar Al-Anwaar and was added, later on, to it to when its original volumes were rearranged. Hence content of 'Jannat Al-Mawa' has nothing to do with the origin Al-Bihar ul Anwar compiler by Muhammad Baqir Al-Majlisi. So it is a deliberate effort made later on in order to strengthens clergy system (mullaism), we however translated it so that readers are not baffled by the claims and wrong intentions of clergy system.

الحكاية الأولى [تشريف محمود الفارسي المعروف بأخي يكر بخدمة الامام عليه السلام حين أشرف على الهاك ونجاته من الملائكة، و الدخول في مذهب التشيع]

The first story – Ennoblement of Mahmoud Al-Farsy, well-known as brother of Bakr, in the service of the Imam^{-ajfi}, may the greetings be upon him^{-ajfi}, when he was overlooking upon the destruction (death) and he^{-ajfi} saved him from the destruction, and the entry into the doctrine of the Shias

حدث السيد المعلم المجل بماء الدين علي بن عبد الحميد الحسيني النجفي البيلي المعاصر للشهيد الأول في كتاب العيبة عن الشيخ العالم الكامل القدوة المقرئ الحافظ الحمود الحاج المعتمر شمس الحق و الدين محمد بن قارون قال

The Seyyid, the revered, the majestic, the glory of the religion, Ali Bin Abdul Hameed Al-Husayni Al-Najafi, the contemporary of the first martyr, in the book 'Al Ghayba', from the Sheikh, the scholar, the perfect, the role-model, the memoriser, the praised, the pilgrim of Hajj, the sun of the truth and the religion, Muhammad Bin Qaroun said,

دعيت إلى امرأة فأتيتها وأنا أعلم أنها مؤمنة من أهل الخير والصلاح فزوجها أهلها من محمود الفارسي المعروف بأخي يكر و يقال له و لأقاربه بنو يكر و أهل فارس مشهورون بشدة التسنن والتصب و العداوة لأهل الإيمان و كان محمود هذا أشدهم في الباب و قد وفقه الله تعالى للتشيع دون أصحابه.

'I was invited to a woman, so I went to her, and I knew that she was a believer from the people of the good and the righteousness. Her family got her married to Mahmoud Al-Farsy, well-known as brother of Bakr, and his relatives were called the clan of Bakr, and the people of Fars were famous with the severity of the sharpness, and the hostility, and the enmity to the people of faith, and this Mahmoud was their severest in the door (hostility), and Allah^{-azwj} the Exalted has Harmonised him besides his companions.

فقلت لها واعجباه كيف سمح أبوك بك و جعلك مع هؤلاء النواصب وكيف اتفق لزوجك مخالفة أهله حتى ترفضهم

I said to her, 'O how strange! How liberal is your father, and he has made you to be with these Nasibis (Hostile ones), and how did your husband agree to oppose his family until you reject them?'

فقالت يا أيها المقرئ إن له حكاية عجيبة إذا سمعها أهل الأدب حكموا أنها من العجب قلت و ما هي قالت سله عنها سيخبرك.

She said, 'O you Al-Muqry! There is a strange story for him. When the people of education heard it, they decided that it is from the wonders'. I said, 'And what is it?' She said, 'Ask him about it, he will be informing you'.

قال الشيخ فلما حضرنا عنده قلت له يا محمود ما الذي أخرجك عن ملة أهلك و أدخلك مع الشيعة

The Sheikh said, 'When we presented to be in his presence, I said to him, 'O Mahmoud! What is that which brought you out from the religion of your family and entered you to be with the Shias?'

فقال يا شيخ لما اتضح لي الحق تبعه اعلم أنه قد جرت عادة أهل الفرس أنهم إذا سمعوا بورود القوافل عليهم خرجوا يتلقونهم فانتفق أنا سمعنا بورود قافلة كبيرة فخرجت و معى صبيان كثيرون و أنا إذ ذاك صبي مراهق

He said, 'O Sheikh! When the truth was clear for me, I followed it. Know that the norms of the people of Fars flowed that whenever the caravan would arrive to them, they would come out to receive them. By co-incidence I heard of the arrival of a large caravan, so I came out, and there were a lot of boys with me, and when that happened, I was a teenage boy.

فاجتهدنا في طلب القافلة بجهلنا ولم نفكري في عاقبة الأمر و صرنا كلما انقطع منا صبي من التعب خلوه إلى الضعف فضلنا عن الطريق و وقعنا في واد لم نكن نعرفه و فيه شوك و شجر و دغل لم نر مثله قط

We struggled in searching for the caravan without ignorance and we did not think in the consequences of the matter, and came. Every time a boy from us got cut off from us due to the fatigue, he would isolate to the weak. We go lost from the road and we fell in a valley we did not recognise, and in it were thorns and trees and bushes we had not seen the likes of it, at all.

فأخذنا في السير حتى عجزنا و تدللت ألسنتنا على صدورنا من العطش فأيقنا بالموت و سقطنا لوجوهنا.

We took in the travelling until we were frustrated and our tongues were rolling upon our chests out of thirst. We were certain of the death and we fell to our faces.

في بينما نحن كذلك إذا بفارس على فرس أبيض قد نزل قرباً منا و طرح مفرشاً لطيفاً لم نر مثله تفوح منه رائحة طيبة فالتفتنا إليه و إذا بفارس آخر على فرس أحمر عليه ثياب بيضاء و على رأسه عمامة لها ذؤابة

While we were like that when there was a horseman upon a white horse had descended nearby from us. He dropped a thin tablecloth we had not seen the likes of it. A goodly aroma was effusing from it. We turned towards him, and there with the horseman, there was another one upon a red horse. Upon him there were white clothes, and a turban upon his head, having two tails (ends) for it.

نزل على ذلك المفرش ثم قام فصلى بصاحبه ثم جلس للتعقيب. فالتفت إلي و قال يا محمود فقلت بصوت ضعيف لبيك يا سيدي قال ادن مني فقلت لا أستطيع لما يي من العطش و التعب قال لا بأس عليك.

He descended upon that tablecloth, then stood up and prayed Salat with his companion, then sat down for the follow-up (acts of worship). He turned to me and said: 'O Mahmoud!' I said in a weak voice, 'Here I am, O my chief!' He said, 'Come near me!' I said, 'I am not able', due to what was with me from the thirst and the tiredness. He said, 'There is no problem upon you'.

فلما قاتها حسبت كأن قد حدث في نفسي روح متتجدة فسعيت إليه حبوا يده على وجهي و صدري و رفعها إلى حنكي فرده حتى لصق بالحنك الأعلى و دخل لسانني في فمي و ذهب ما يي و عدت كما كنت أولاً.

When he said it, I reckoned as if a new soul had occurred within myself. I strived towards him, crawling. He passed his hand upon my face and my chest and raised it to my throat and

returned it until it struck with the upper throat, and inserted my tongue into my mouth, and whatever was with me, went away, and I returned to be just as I had been at first.

فقال قم و ائتي بخنطولة من هذا الخنطول وكان في الوادي خنطل كثير فأتيته بخنطولة كبيرة فقسمها نصفين و ناولنيها و قال كل منها

He said, 'Arise and come to me with a colocynth from these colocynths!' and in the valley there were a lot of colocynths. So I came to him with a large colocynth. He divided it into two halves and gave these to me and said: 'Eat from these'.

فأخذتها منه ولم أقدم على مخالفته و عندي أمرني أن أأكل الصبر لما أعهد من مرارة الخنطول فلما ذقتها فإذا هي أحلى من العسل وأبرد من الثلج وأطيب ريحًا من المسك شجعته و رويت.

I took these from him, and I did not go upon opposing him, and in my view he had instructed me to eat the bitter due to what I had known from the bitterness of the colocynth. When I tasted it, behold, it was sweeter than the honey and colder than the snow, and more aromatic than the musk. I was satiated and saturated.

ثم قال لي ادع صاحبك فدعوهه فقال بسان مكسور ضعيف لا أقدر على الحركة فقال له قم لا بأس عليك فأقبل إليه حبوا و فعل معه كما فعل معي ثم نمض ليركب فقلنا بالله عليك يا سيدنا إلا ما أتممت علينا نعمتك وأوصلتنا إلى أهلنا

Then he said to me, 'Call your companion!' I called him. He said in a broken weak tongue, 'I am not able upon the movement'. He said to him: 'Arise, there is no problem upon you!' He went towards him crawling, and he did with him just as he had done with me. Then he got up to ride. We said, 'By Allah^{-azwj} upon you, O our chief! If only you could complete your favour upon us and make us arrive to our families!'

فقال لا تعجلوا و خط حولنا برمجه خطوة و ذهب هو و صاحبه فقلت لصاحبي قم بنا حتى نقف بيازاء الجبل و نقع على الطريق فقمنا و سرنا و إذا بحائط في وجوهنا فأخذنا في غير تلك الجهة فإذا بحائط آخر و هكذا من أربع جوانبنا.

He said: 'Do not be hasty!' And he drew a line (in the sand) around us with his spear and he and his companions went away. I said to my companion, 'Arise with us until we pause facing the mountain and we end up on the road'. We stood and walked, and there was a wall in our faces. So we took in other than that direction, and there was another wall. And like that, from four of our sides.

فجلستنا و جعلنا نبكي على أنفسنا ثم قلت لصاحبي ائتنا من هذا الخنطول لنأكله فأتي به فإذا هو أمر من كل شيء و أقبح فرمينا به ثم لبثنا هيبة و إذا قد استدار من الوحش ما لا يعلم إلا الله عده و كلما أرادوا القرب منا منعهم ذلك الحائط فإذا ذهبوا زال الحائط و إذا عادوا عاد.

We sat down and went on to cry upon ourselves. Then I said to my companion, 'Bring to us from this colocynth so we can eat it'. He came with it, and behold, it is bitterer than all things and uglier. We threw it away. Then we waited for a while, and the wild animals circled us, what no one knows their numbers except Allah^{-azwj}, and every time they intended the nearness from us, that wall prevented them. When they went away, the wall declined, and they returned with a returning'.

قال فبنا تلك الليلة آمنين حتى أصبحنا و طلعت الشمس و اشتد الحر و أخذنا العطش فجزعنا أشد الجزع و إذا بالفارسين قد أقبلوا و فعلاً كما فعلوا بالأمس فلما أرادوا مفارقتنا قلنا له بالله عليك إلا أوصلتنا إلى أهلكنا فقال أبشرنا فسيأتيكم من يوصلكم إلى أهلكم ثم غابا.

He said, 'We spent that night in security until it was morning and the sun emerged, and the heat intensified, and the thirsts seized us. We panicked with intense panic, and there were the two horsemen coming over, and they did what they had done the day before. When they wanted to separate from us, we said to him, 'By Allah^{-azwj} upon you! If only you could make us arrive to our families!' He said, 'Received good news, for there will be coming, one who will take you to your families'. Then they disappeared.

فلمَا كَانَ آخِرُ النَّهَارِ إِذَا بَرَجَ مِنْ فَرَاسَنَا وَ مَعَهُ ثَلَاثَ أَحْمَرَةَ قَدْ أَقْبَلَ لِيَحْتَطِبْ فَلَمَّا رَأَنَا ارْتَاعَ مَنَا وَ اخْرَمَ وَ تَرَكَ حَمِيرَهُ فَصَحَّنَا إِلَيْهِ بِاسْمِهِ وَ تَسْمَيْنَا لَهُ فَرَجَعَ وَ قَالَ يَا وَيْلَكُمَا إِنَّ أَهْلِيَكُمَا قَدْ أَقَامُوا عَزَاءً كَمَا قَوْمًا لَا حَاجَةَ لِي فِي الْحَطَبِ

When it was end of the day, there was a man from our Fars, and with him were three donkeys, coming over to gather firewood. When he saw us, he was scared from us, and he got up and left his donkey. We shouted at him with his name, and we named to him. He returned and said, 'O woe be unto you both! Both your families have established your condolences. Arise, for there is no need for me regarding the firewood'.

فَقَمْنَا وَ رَكَبْنَا تَلَكَ الْأَحْمَرَةَ فَلَمَّا قَرَبْنَا مِنَ الْبَلْدِ دَخَلْنَا أَمَانَنَا وَ أَخْبَرْنَا أَهْلَنَا فَفَرَحُوا فَرْحَةً شَدِيدَةً وَ أَكْرَمُوهُ وَ اخْلَعُوْنَاهُ عَلَيْهِ فَلَمَّا دَخَلْنَا إِلَى أَهْلَنَا سَأَلْنَا عَنْ حَالَنَا فَحَكَيْنَا لَهُمْ بِمَا شَاهَدْنَا فَكَذَبْنَا وَ قَالُوا هُوَ تَخْيِيلٌ لَكُمْ مِنَ الْعَطْشِ.

We stood up and rode those donkeys. When we were near from the city, he entered before us and informed our families. They rejoiced intensely and honoured him and gifted garments upon him. When we entered to see our families, they asked us about our situation. We told them what we had witnessed. They belied us and said, 'It is an imagination of yours due to thirst'.

قال محمود ثم أنساني الدهر حتى كان لم يكن ولم يبق على خاطري شيء منه حتى بلغت عشرين سنة و تزوجت و صرت أخرج في المكاراة و لم يكن في أهلي أشد مني نصبا لأهل الإيمان سيمرا زوار الأئمة ع بسرور رأى فكنت أكريهم الدواب بالقصد لأذيتهم بكل ما أقدر عليه من السرقة و غيرها و أعتقد أن ذلك مما يقربني إلى الله تعالى.

Mahmoud said, 'Then the times made me forget until (as if) it had not happened, and there did not remain anything from it in my mind, until it reached twenty years, and I got married and went out to hire out (the animals), and there did not happen to be among my family anyone severer (harsher) than me in hostility to the people of faith, particularly the visitors of the Imams^{-asws} at Surmanray. I used to hire the animals to them with the aim of hurting them with all what I was able upon, from the stealing and other such, and I believed that is from what would draw me near to Allah^{-azwj} the Exalted.'

فاتفق أني كربت دوابي مرة لقوم من أهل الحلة و كانوا قادمين إلى الزيارة منهم ابن السهيلي و ابن عرفة و ابن حارب و ابن الزهدري و غيرهم من أهل الصلاح و مضيت إلى بغداد و هم يعرفون ما أنا عليه من العناد

By co-incidence I hired out my animal once to a group from the people of Al-Hilla, and they had been arriving to the visitation since ancient times. From them was Ibn Al-Saheyli, and Ibn

Arafa, and Ibn Harib, and Ibn Al-Zahdy, and others from the people of righteousness, and I went to Baghdad, and they were knowing what enmity I was upon.

فَلَمَّا خَلُوا بِي مِنَ الطَّرِيقِ وَقَدْ امْتَلَأُوا عَلَيَّ غَيْظًا وَهَنَقَا لَمْ يَتَكَوَّأْ شَيْئًا مِنَ الْقَبْحِ إِلَّا فَعَلُوْبٌ بِي وَأَنَا سَاكِنٌ لَا أَقْدِرُ عَلَيْهِمْ لَكُثُرَتِهِمْ فَلَمَّا دَخَلْنَا بَغْدَادَ ذَهَبُوا إِلَى الْجَانِبِ الْغَرْبِيِّ فَنَزَلُوا هُنَاكَ وَقَدْ امْتَلَأُوا فَوَادِيَ هَنَقَا.

When they were alone with me from the road, they were filled with rage and fury upon me, they did not leave anything from the ugliness except they said it to me, and I was silent, not being able upon them due to their large numbers. When we entered Baghdad, they went to the western side and descended over there, and my head was filled with fury.

فَلَمَّا جَاءَ أَصْحَابِي قَمَتْ إِلَيْهِمْ وَلَطَّمَتْ عَلَى وَجْهِي وَبَكَيْتْ فَقَالُوا مَا لَكَ وَمَا دَهَاكَ فَحَكِيتْ لَهُمْ مَا جَرِيَ عَلَيَّ مِنْ أُولَئِكَ الْقَوْمِ فَأَخْذَنُوا فِي سَيِّهِمْ وَلَعْنِهِمْ وَقَالُوا طَبِّ نَفْسَا فَإِنَا نَجْتَمِعُ مَعَهُمْ فِي الْطَّرِيقِ إِذَا خَرَجْنَا وَنَصْنَعُ بِهِمْ أَعْظَمَ مَا صَنَعُوا.

When my companions came, I stood to them and slapped upon my face and cried. They said, ‘What is the matter with you, and what has afflicted you?’ I told them what had transpired upon me from those people. They took to reviling them and cursing them and said, ‘Make yourself to feel good for we shall be gathering with them in the road when they go out, and we shall do with them more than what they have done!’

فَلَمَّا جَنَّ الْلَّيْلُ أَدْرَكَتِي السَّعَادَةُ فَقَلَّتْ فِي نَفْسِي إِنْ هُؤُلَاءِ الرَّفَضَةُ لَا يَرْجِعُونَ عَنْ دِينِهِمْ بِلَغَيْرِهِمْ إِذَا زَهَدُوا يَرْجِعُ إِلَيْهِمْ فَمَا ذَلِكَ إِلَّا لِأَنَّ الْحَقَّ مَعْهُمْ فَبَقَيْتُ مُفْكِرًا فِي ذَلِكَ وَسَأَلْتُ رَبِّي بِنَبِيِّهِ مُحَمَّدٌ صَّ أَنْ يَرِينِي فِي لَيْلَتِي عَلَامَةً أَسْتَدِلُّ بِهَا عَلَى الْحَقِّ الَّذِي فَرَضَهُ اللَّهُ تَعَالَى عَلَى عِبَادِهِ.

When the night shielded, I came across the fortunacy (good fortune/luck). I said within myself, ‘They are Rafizis (Shias). They do not return from their religion, but others, when they are ascetic, return to them. So that cannot be except because the truth is with them’. I remained thinking regarding that and I asked my Lord^{-azwj}, by His^{-azwj} Prophet^{-saww} Muhammad^{-saww} to Show me during my night, a sign I can be pointed with it to the truth which Allah^{-azwj} the Exalted has Obligated upon His^{-azwj} servants.

فَأَخْذَنِي النَّوْمُ إِذَا أَنَا بِالْجَنَّةِ قَدْ زَخَرْفَتْ فَإِذَا فِيهَا أَشْجَارٌ عَظِيمَةٌ مُخْتَلِفَةُ الْأَلْوَانِ وَالشَّمَارُ لَيْسَ مِثْلُ أَشْجَارِ الدُّنْيَا لِأَنَّ أَعْصَانَهَا مَدْلَلَةٌ وَعَرْوَقُهَا إِلَى فَوْقِ وَرَأَيْتُ أَرْبَعَةَ أَنْهَارَ مِنْ حَمْرَ وَلَبَنَ وَعَسلٍ وَمَاءٍ وَهِيَ تَجْرِي وَلَيْسَ لَهَا جَرْفٌ بِحِيثُ لَوْ أَرَادَتِ النَّمَلَةُ أَنْ تَشْرَبَ مِنْهَا لَشَرِبَتْ

The sleep seized me, and there I was at the Paradise having been decorated, and there were large trees in it of various types and fruits, not being like the trees of the world, because their branches, their branches were hanging and their leaves were up to the above. And I saw four rivers of wine and milk and honey and water, and these were flowing and there was no edge (cliff) for these, whereby even if the ant were to drink from it, it could drink.

وَرَأَيْتُ نِسَاءَ حَسَنَةَ الأَشْكَالِ وَرَأَيْتُ قَوْمًا يَأْكُلُونَ مِنْ تَلْكَ الشَّمَارِ وَيَشْرِبُونَ مِنْ تَلْكَ الْأَنْهَارِ وَأَنَا لَا أَقْدِرُ عَلَى ذَلِكَ فَكُلْمَا أَرْدَتُ أَنْ أَتَنَاوِلَ مِنَ الشَّمَارِ تَصْعِدُ إِلَى فَوْقِ وَكَلِّمَا هَمَتْ أَنْ أَشْرِبَ مِنْ تَلْكَ الْأَنْهَارِ تَغُورُ إِلَى تَحْتِ فَقَلَّتْ لِلْقَوْمِ مَا بِالْكَمِ تَأْكُلُونَ وَتَشْرِبُونَ وَأَنَا لَا أَطِيقُ ذَلِكَ فَقَالُوا إِنَّكَ لَا تَأْتِي إِلَيْنَا بَعْدَ.

And I saw women of beautiful faces, and I saw a people eating from those fruits and drinking from those rivers while I was not able upon that. Every time I intended to take from the fruits,

it ascended to above (beyond reach), and every time I thought of drinking from those rivers, it sank below (beyond reach). I said to the people, 'What is the matter you are (able to be) eating and drinking, while I cannot endure that?' They said, 'You have not come to us yet'.

فَبِينَا أَنَا كَذَلِكُ وَإِذَا بَغْوَجْ عَظِيمٍ فَقَلَتْ مَا الْخَبَرُ فَقَالُوا سِيدُنَا فَاطِمَةُ الرَّزْهَرَاءُ عَ قَدْ أَقْبَلَتْ فَنَظَرْتُ فَإِذَا بِأَفْوَاجٍ مِّنَ الْمَلَائِكَةِ عَلَى أَحْسَنِ هَيَّةٍ يَنْزَلُونَ مِنَ الْهَوَاءِ إِلَى الْأَرْضِ وَهُمْ حَافِنُونَ بِهَا

While I was like that, and there was a mighty army. I said, 'What is the news?' They said, 'Our chieftess (Syeda) Fatima Al-Zahra^{-asws} is coming!' I looked and there were droves of Angels upon a beautiful appearance, descending from the air to the earth, and they were surrounding her^{-asws}.

فَلَمَّا دَنَتْ وَإِذَا بِالْفَارِسِ الَّذِي قَدْ خَلَصَنَا مِنَ الْعَطْشِ يَأْتِيَنَا مِنَ الْحَنْظُلِ قَائِمًا بَيْنِ يَدَيِ فَاطِمَةٍ عَ فَلَمَّا رَأَيْتُهُ عَرَفْتُهُ وَذَكَرْتُ تَلْكَ الْحَكَايَةَ وَسَمِعْتُ الْقَوْمَ يَقُولُونَ هَذَا مُحَمَّدُ بْنُ الْحَسَنِ الْقَائِمُ الْمُنْتَظَرُ

When I approached, there I was with the very horseman who had rescued us from the thirst with his feeding us the colocynth, standing in front of (Syeda) Fatima^{-asws}. When I saw him, I recognised him and I remembered that narrative, and I heard the people saying, 'This is MHMD son^{-ajfj} of Al-Hassan^{-asws}, the rising one, the awaited one!'

فَقَامَ النَّاسُ وَسَلَّمُوا عَلَى فَاطِمَةِ عَ فَقَمَتْ أَنَا وَقَلَتْ السَّلَامُ عَلَيْكَ يَا بَنْتَ رَسُولِ اللَّهِ فَقَالَتْ وَعَلَيْكَ السَّلَامُ يَا مُحَمَّدُ أَنْتَ الَّذِي خَلَصْتَنَا وَلَدِيْ هَذَا مِنَ الْعَطْشِ فَقَلَتْ نَعَمْ يَا سَيِّدِيْ

The people stood up and greeted unto (Syeda) Fatima^{-asws}. So, I stood up and said, 'The greetings be unto you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}!' She^{-asws} said: 'The greetings be unto you, O Mahmoud! Are you the one this son^{-ajfj} of mine^{-asws} rescued you from the thirst?' I said, 'Yes, O my chieftess!'

فَقَالَتْ إِنْ دَخَلْتَ مَعَ شَيْعَتِنَا أَفْلَحْتَ فَقَلَتْ أَنَا دَخَلْتُ فِي دِيَنِكَ وَدِينِ شَيْعَتِكَ مَغْرِبًا مِّنْ مَضِيِّنَ بَنِيكَ وَمِنْ بَقِيَّ مَنْهُمْ فَقَالَتْ أَبْشِرْ فَقَدْ فَرَتْ.

She^{-asws} said: 'Then enter to be with our^{-asws} Shias, you have succeeded!' I said, 'I hereby enter into your^{-asws} religion and religion of your^{-asws} Shias, acknowledging with the Imamate of the ones from your^{-asws} sons^{-asws} past, and the one from them^{-asws} remaining!' She^{-asws} said: 'Receive glad tidings, for you have succeeded'.

قَالَ مُحَمَّدٌ فَاتَّبَعَهُ وَأَنَا أَبْكَيُ وَقَدْ ذَهَلْ عَقْلِيْ مَا رَأَيْتُ فَانْزَعَجَ أَصْحَابِيْ لِبَكَائِيْ وَظَنَّوْا أَنَّهُ مَا حَكِيتُ لَهُمْ فَقَالُوا طَبْ نَفْسًا فَوَاللَّهِ لَنْتَقْمِنَ مِنَ الرَّفْضَةِ

Mahmoud said, 'I woke up suddenly and I was crying, and it had entered into my mind from what I had seen. My companions go upset due to my crying, and they thought it was from what I had narrated to them. They said, 'Make yourself feel good, for by Allah^{-azwj}, we shall be avenging from the Rafizis (Shias)!'

فَسَكَتَ عَنْهُمْ حَتَّى سَكَتُوا وَسَمِعْتُ الْمُؤْذِنَ يَعْلَمُ بِالْأَذْنَ فَقَمَتْ إِلَى الْجَانِبِ الْغَرِيْبِ وَدَخَلَتْ مَنْزِلَ أُولَئِكَ الرَّوَارِ فَسَلَّمَتْ عَلَيْهِمْ فَقَالُوا لَا أَهْلًا وَلَا سَهْلًا اخْرُجْ عَنَا لَا بَارَكَ اللَّهُ فِيهِ

I was silent from them until they were silent, and I heard the Muezzin proclaiming the Azaan. I stood to the western side and entered the house of those visitors. I greeted unto them. They said, ‘Neither is there any welcome nor hello, Get out from us! May Allah^{-azwj} not Bless you!’

فقلت إني قد عدت معكم و دخلت عليكم لتعلموني معلم ديني فبهتوا من كلامي و قال بعضهم كذب و قال آخرون حاز أن يصدق.

I said, ‘I have returned to be with you all, and have entered to see you for you to teach me the teaching of my religion’. They were amazed at my speech, and some of them said, ‘He is lying!’ And others said, ‘Maybe he should be ratified’.

فسألوني عن سبب ذلك فحكيت لهم ما رأيت فقلوا إن صدقت فإننا ذاهبون إلى مشهد الإمام موسى بن جعفر ع فامض معنا حتى نشييك هناك فقلت سمعا و طاعة و جعلت أقبل أيديهم و أقدامهم و حملت إخراجهم و أنا أدعو لهم حتى وصلنا إلى الحضرة الشريفة

They asked me about the cause of that. I narrated to them what I had seen. They said, ‘If you are speaking the truth, so we are going to the shrine of the Imam Musa^{-asws} Bin Ja’far^{-asws}. Come with us until we escort you to over there!’ I said, ‘I hear and obey’, and I went on to kiss their hands and their feet, and I carried their belongings and I was supplicating for them until we arrive to the noble presence.

فاستقبلنا الخدام و معهم رجل علوي كان أكبرهم فسلموا على الزوار فقالوا له افتح لنا الباب حتى نزور سيدنا و مولانا

The servants received us and there was an Alawite man with them who was their eldest. They greeted unto the visitors and said to him, ‘Open the door for us until we visit our chief and our Master^{-asws}!’

قال حبا وكرامة و لكن معكم شخص يريد أن يتshireع و رأيته في منامي واقفا بين يدي سيدتي فاطمة الزهراء صلوات الله عليها فقالت لي يأتيك غدا رجل يريد أن يتshireع فافتح له الباب قبل كل أحد و لو رأيته الآن لعرفته.

He said, ‘Love and honour, but there is a person with you intending he be escorted, and I saw him in my dream standing in front of my chieftess (Syeda) Fatima Al-Zahra^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. She^{-asws} said to me: ‘Tomorrow, a man would come to you intending to be escorted, so open the door for him before every one, and if I were to see him now, I would recognise him!’

فنظر القوم بعضهم إلى بعض متعجبين فقالوا فشرع ينظر إلى واحد واحد فقال الله أكبر هذا و الله هو الرجل الذي رأيته ثم أخذ بيدي فقال القوم صدقت يا سيد و بربت و صدق هذا الرجل بما حكاه و استبشروا بأجمعهم و حمدو الله تعالى ثم إنه أدخلني الحضرة الشريفة و شيعي و توليت و تبريت.

The group looked at each other astounded (bewildered). They said, ‘So start looking at one by one!’ He said, ‘Allah^{-azwj} is the Greatest! This, by Allah^{-azwj}, is the man whom I saw!’ Then he held my hand. The group said, ‘You speak the truth, O chief, and are righteous, and this man speaks the truth with what he had narrated’. And they all rejoiced and praise Allah^{-azwj} the Exalted. Then he made me entered the nobility (of the shine) and escorted me, and I befriended (the People^{-asws} of the Household) and disavowed (from their^{-asws} enemies).

فَلِمَا تَمْ أُمْرِيْ قَالَ الْعَوْيِيْ وَ سِيدُكَ فَاطِمَةَ تَقُولُ لَكَ سِيلَحْتَكَ بَعْضَ حَطَامِ الدُّنْيَا فَلَا تَحْفَلْ بِهِ وَ سِيَخْلَفُهُ اللَّهُ عَلَيْكَ وَ سَتَحْصُلُ فِي مَضَائِقٍ فَاسْتَغْثُ بِنَا
تَنْجُوا فَقْلَتِ السَّمْعِ وَ الطَّاعَةِ

When my affair was complete, the Alawite said, 'And your chieftess (Syeda) Fatima^{-asws} said to you: 'Some of the debris of the world will face you, so do not be worried with it, and Allah^{-azwj} will be Replacing it upon you, and you will be ending in (financial) constraints, so cry for help along with us you shall be rescued'. I said, 'I hear and obey!'

وَ كَانَ لِي فِرْسٌ قِيمَتُهَا مَائَةً دِينَارٍ فَمَاتَتْ وَ خَلَفَ اللَّهُ عَلَيِّ مَثَلَاهَا وَ أَضَعَافَهَا وَ أَصَابَنِي مَضَائِقٌ فَنَدَبْتُهُمْ وَ نَجَوْتُ وَ فَرَجَ اللَّهُ عَنِّي بِحُمُّ وَ أَنَا الْيَوْمُ أَوَّلُ مِنْ
وَالْأَهْمَ وَ أَعَادِي مِنْ عَادَاهُمْ وَ أَرْجُو بِحُمُّ حَسْنَ الْعَاقِبَةِ.

And there was a horse for me, its value was one hundred Dinrs. It died, and Allah^{-azwj} Replaced upon similar to it, and (financial) straitness afflicted me, so I lamented to them^{-asws} and I was rescued, and Allah^{-azwj} Relieved me through them^{-asws}, and today I am befriending the ones who befriend them^{-asws}, and am inimical to the ones being inimical to them^{-asws}, and I am hopeful of the goodly end-result due to them^{-asws}.

ثُمَّ إِنِّي سَعَيْتُ إِلَى رَجُلٍ مِّنَ الشِّيَعَةِ فَزَوْجَنِي هَذِهِ الْمَرْأَةُ وَ تَرَكَتْ أَهْلِي فَمَا قَبْلَتْ أَتَزُوْجُ مِنْهُمْ

Then I strived to a man from the Shias, and he got me married to this woman, and I left my family. I did not accept getting married from them'.

وَ هَذَا مَا حَكَا لِي فِي تَارِيخِ شَهْرِ رَجَبِ سَنَةِ ثَمَانَ وَ ثَمَانِينَ وَ سِعْمَائِةِ هَجَرِيَّةٍ وَ الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ.

And this is what he told me in the day of a month of Rajab, the year seven hundred and eighty-eight Hijrah, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and may the Salawaat be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.²⁴¹

²⁴¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 1

الحكاية الثانية [تشرف عبد المحسن من أهل السواد بلقاء الحجّة عليه السلام و رسالته إلى علي بن طاووس رحمة الله]

The second story – Ennoblement of Abdul Mohsin, from the people of the desert, with meeting the Divine Authority, may the greetings be upon him^{-ajfi}, and his message to Ali Bin Tawoos, may Allah^{-azwj} have Mercy on him

قال السيد الجليل صاحب المقامات الباهرة و الكرامات الظاهرة رضي الدين علي بن طاووس في كتاب غياث سلطان الورى على ما نقله عنه المحدث الأستآبادي في الفوائد المدنية في نسختين كانت إحداهما بخط الفاضل الهندي ما لفظه.

The majestic Seyyid, author of ‘Al-Maqamat Al-Bahira Wa Al-Karamat Al-Zahir’, Razi Al-Deen Ali Bin Tawoos in the book ‘Giyas Sultan Al-Wara’, based upon what was copied from him by the narrator Al-Astarabady in ‘Al-Fawaid Al-Madaniya’ in two copies. One of these was in the handwriting of the meritorious Al-Hindy, its wordings are: -

يقول علي بن موسى بن جعفر بن طاووس كتب قد توجهت أنا وأخي الصالح محمد بن محمد القاضي الأوي ضاعف الله سعادته و شرف خاتمه من الخلة إلى مشهد مولانا أمير المؤمنين صلوات الله و سلامه عليه في يوم الثلاثاء سابع عشر شهر جمادى الآخرى سنة إحدى وأربعين و ستمائة

Ali Bin Musa Bin Ja’far Bin Tawoos said, ‘I and my brother Al-Salih Muhammad Bin Muhammad Bin Muhammad, the judge of Al-Aawy, may Allah^{-azwj} Double his happiness and Ennoble his ending, we were heading from Al-Hilla to the shrine of our Master^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} greetings be upon him^{-asws} during the day of Tuesday on the seventeenth of the month of Jumady Al-Akhar of the year six hundred and forty-one.

فاختار الله لنا المبيت بالقرية التي تسمى دورة بن سنجار و بات أصحابنا و دوابنا في القرية و توجهنا منها أوائل نهار يوم الأربعاء ثامن عشر الشهر المذكور.

Allah^{-azwj} Chose for us to spend the night in a town which is named as Dowra Bin Sinjar, and our companions and our animals were in the town, and we headed from it at the beginning of the day of Wednesday the eighteenth of the mentioned month.

فوصلنا إلى مشهد مولانا علي صلوات الله و سلامه عليه قبل ظهر يوم الأربعاء المذكور فزينا و جاء الليل في ليلة الخميس تاسع عشر جمادى الآخرى المذكورة

We arrived to the shrine of our Master^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-asws}, before midday on the day of mentioned Wednesday. We performed visitation and the night from the nights came, of the Thursday the nineteenth of the mentioned Jumadi Al-Akhar.

فوجدت من نفسي إقبالا على الله و حضورا و خيرا كثيرا فشاهدت ما يدل على القبول و العناية و الرأفة و بلوغ المأمول و الضيافة فحدثني أخي الصالح محمد بن محمد الأوي ضاعف الله سعادته أنه رأى في تلك الليلة في منامه كان في يدي لقمة و أنا أقول له هذه من فم مولانا المهدى ع و قد أعطيته بعضها.

I found within myself facing towards Allah^{-azwj} and being present and a lot of good. I witnessed what pointed upon the acceptance, and the care, and the kindness, and reaching of hopes, and the hosting. My brother Salih Muhammad Bin Muhammad Al-Aawy, may Allah^{-azwj} Double his happiness, narrated to me that he had seen in his dream during that night, there was a morsel in front of me and I was saying to him, 'This is from the mouth of our Master^{-ajfi} Al-Mahdi^{-ajfi}, and he^{-ajfi} has given me part of it'.

فَلَمَّا كَانَ سُحْرُ تِلْكَ الْلَّيْلَةِ كَنْتُ عَلَى مَا تَفَضَّلَ اللَّهُ بِهِ مِنْ نَافِلَةِ الْلَّيْلِ فَلَمَّا أَصْبَحْنَا بِهِ مِنْ خَمِيرَ الْخَمِيسِ الْمَذْكُورِ دَخَلَتُ الْحَضْرَةَ حَضْرَةُ مَوْلَانَا عَلَى صَلَواتِ اللَّهِ عَلَيْهِ عَلَى عَادِيٍ فَوْرَدَ عَلَيْهِ مِنْ فَضْلِ اللَّهِ وَإِقْبَالِهِ وَالْمَكَاشَفَةِ مَا كَدَتْ أَسْقَطَ عَلَى الْأَرْضِ وَرَجَفَتْ أَعْصَائِيْ وَأَقْدَامِيْ وَأَرْتَعَدَ رَعْدَةً هَائِلَةً عَلَى عَوَادِيْ فَضْلِهِ عَنِّيْ وَعَنِّيْتِهِ لِيْ وَمَا أَرَانِي مِنْ بَرَهِ لِيْ وَرَفْدِيْ

When it was pre-dawn of that night, I was upon what Allah^{-azwj} had Graced with from 'نافلة الليل' the optional (Salats) of the night. When we came to the morning with it of the day of the mentioned Thursday, I entered the presence, presence of our Master^{-asws} Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} upon my norm, there arrived to me from the Grace of Allah^{-azwj} and His^{-azwj} Acceptance and the disclosure what almost fell down upon the ground, and my limbs and my feet trembled, and I shook with a severe shaking upon the excess of His^{-azwj} Grace with me, and His^{-azwj} Gifting to me, and what He^{-azwj} Showed me from His^{-azwj} Kindness to me and my gifts.

وَأَشْرَفْتُ عَلَى الْفَنَاءِ وَمَفَارِقَةِ دَارِ الْبَقَاءِ وَالْإِنْتِقَالِ إِلَى دَارِ الْبَقَاءِ حَتَّى حَضَرَ الْجَمَالُ مُحَمَّدُ بْنُ كَنِيلِهِ وَأَنَا فِي تِلْكَ الْحَالِ فَسَلَمَ عَلَى فَعْجَزَتْ عَنْ مَشَاهِدَتِهِ وَعَنْ النَّظَرِ إِلَيْهِ وَإِلَى غَيْرِهِ وَمَا تَحْقِيقَتْهُ بِلَ سَأَلْتُ عَنْهُ بَعْدَ ذَلِكَ فَعُرِفْتُ بِهِ تَحْقِيقًا وَتَجَدَّدَتْ فِي تِلْكَ الْزِيَارَةِ مَكَاشَفَاتُ جَلِيلَةُ وَبَشَارَاتُ حَمِيلَةُ.

And I overlooked upon the annihilation and separating the house of annihilation and cutting off to the lasting house, until the cameleer Muhammad Bin Kanila presented while I was in that state. He greeted unto me, but I was unable from witnessing him and from looking at him and to others and what I could check. But I asked about him after that and they let me know with him a search and renewal in that visitation, and a majestic disclosure, and beautiful good news.

وَحَدِيثِي أَخِي الصَّالِحِ مُحَمَّدِ بْنِ مُحَمَّدِ الْأَوَّلِ ضَاعَفَ اللَّهُ سَعَادَتَهُ بَعْدَ بَشَارَاتِ رَوَاهَا لِي مِنْهَا أَنَّهُ رَأَى كَانَ شَخْصًا يَقْصُ عَلَيْهِ فِي الْمَنَامِ مِنَّا وَيَقُولُ لَهُ قَدْ رَأَيْتَ كَأَنْ فَلَانًا يَعْنِي وَكَأَنِّي كَنْتُ حَاضِرًا لِمَا كَانَ الْمَنَامُ يَقْصُ عَلَيْهِ رَاكِبٌ فَرْسًا وَأَنْتَ يَعْنِي الْأَخِ الصَّالِحِ الْأَوَّلِ وَفَارِسَانُ آخَرَانِ قَدْ صَعَدْتُمْ جَمِيعًا إِلَى السَّمَاءِ

And it was narrated to me by my brother Al-Salih Muhammad Bin Muhammad Al-Aawy, may Allah^{-azwj} Double his happiness, after it were good news reported it to me. From it is that he saw as if there was a Sheikh cutting upon him in the dream, and he said to him, 'I saw as if there was so and so' – meaning me – 'and it is as if I was present in the dream, a riding horseman cut upon it, and you' – meaning the brother Al-Salih Al-Aawy and two other horsemen, all of them ascending to the sky'.

قَالَ فَقِيلَتْ لَهُ أَنْتَ تَدْرِي أَحَدَ الْفَارِسِينَ مِنْ هُوَ فَقَالَ صَاحِبُ الْمَنَامِ فِي حَالِ النَّوْمِ لَا أَدْرِي فَقِيلَتْ أَنْتَ يَعْنِي عَنِ ذَلِكَ مَوْلَانَا الْمَهْدِيِ صَلَواتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ.

He (the narrator) said, 'I said to him, 'Do you know anyone of the two horsemen, who he is?' The owner of the dream said in the state of the sleep, 'I don't know'. I said, 'You' – meaning with that our Master^{-ajfj} Al-Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} and His^{-azwj} greetings be upon him'.

و توجهنا من هناك لزيارة أول رجب بالحلة فوصلنا ليلة الجمعة سابع عشر جمادى الآخرة بحسب الاستخارة عرفني حسن بن البقلبي يوم الجمعة المذكورة أن شخصا فيه صلاح يقال له عبد الحسن من أهل السواد قد حضر بالحلة و ذكر أنه قد لقيه مولانا المهدى صلوات الله عليه ظاهرا في اليقظة و قد أرسله إلى عندي بر رسالة

And we headed from over there to visit at the beginning of Rajab, at Al-Hilla. We arrived on the night of Friday the seventeenth of Jumadi Al-Akher, by a calculation of Istikhara. Hassan Bin Al-Baqaly let me know on the day of the mentioned Friday that a person having righteousness in him, called Abdul Mohsin, from the people of the desert had presented at Al-Hilla, and he mentioned that he had met our Master^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, apparently, during the wakefulness, and he had sent him to my presence with a message.

ففقدت قاصدا و هو محفوظ بن قرا فحضرنا ليلة السبت ثامن عشر من جمادى الآخرة المقدم ذكرها. فخلوت بهذا الشیخ عبد الحسن فعرفته فهو رجل صالح لا يشك النفس في حدیثه و مستغن عن و سأله

I implemented aiming, and it was Mahfouz Bin Qara. So he presented on the night of Saturday the eighteenth of Jumadi Al-Akher, its mention has preceded. I isolated with this Sheikh Abdul Mohson, and go to know him. He was a righteous man, no soul can doubt in his narration, and needless from us, and I asked him.

فذكر أن أصله من حصن بشر و أنه انتقل إلى الدواب الذي يازء المحولة المعروفة بالجاهدية و يعرف الدواب بابن أبي الحسن و أنه مقيم هناك و ليس له عمل بالدواب و لا زرع و لكنه تاجر في شراء غليلات و غيرها و أنه كان قد ابتعث غلة من ديوان السرائر و جاء ليقبضها و بات عند المعيدية في الموضع المعروفة بالخبر .

He mentioned that his origin was from Hasan Bishr, and he transferred to Al-Dawlab which is parallel to Al-Mahoula, well-known as Al-Jahadiya, and he was known as Al-Dowlab as Ibn Abu Al-Hassan, and he was staying over there, and there was no work for him at Al-Dowlab, nor any farm, but he was a trader in the buying of the provisions and others, and it was so that the provisions from the secret register had been delayed and he had come to take possession of it, and he spent the night with Al-Maeedat in the place known as Al-Habr.

فلما كان وقت السحر كره استعمال ماء المعيدية فخرج بقصد النهر و النهر في جهة المشرق فما أحس بنفسه إلا و هو في قل السلم في طريق مشهد الحسين ع في جهة المغرب و كان ذلك ليلة التحmis تاسع عشر شهر جمادى الآخرة من سنة إحدى و أربعين و ستمائة التي تقدم شرح بعض ما تفضل الله علي فيها و في خارها في خدمة مولانا أمير المؤمنين ع .

When it was the time of pre-dawn, he returned to utilise the water of Al-Maidiya. He went out to aim for the river, and the river was in the direction of the east. He did not feel himself except and he was in a safe place in the road of the shrine of Al-Husayn^{-asws} in the direction of the west, and that was the night of Thursday the nineteenth of the month of Jumadi Al-Akher of the year six hundred and forty-one which, part of which Allah^{-azwj} has Graced me with, its

commentary has preceded, and during its day in the service of our Master^{-asws} Amir Al-Momineen^{-asws}.

فجلست أريق ماء و إذا فارس عندي ما سمعت له حسا و لا وجدت لفرسه حركة و لا صوتا و كان القمر طالعا و لكن كان الضباب كثيرا.

I sat down by the water, and there was a horseman in my presence. I had not heard a hiss for him nor had I felt any movement of his horse, nor any sound, and the moon had emerged, but there was a lot of fog.

فسألته عن الفارس و فرسه فقال كان لون فرسه صباء و عليه ثياب بيضاء و هو متخفيا بعمامة و متقلدا بسيف.

I asked him about the horseman and his horse. He said, ‘The colour of his horse was rusty, and upon him were white clothes, and he was turbaned with a turban and collared with a sword.

قال الفارس لهذا الشيخ عبد المحسن كيف وقت الناس قال عبد المحسن فظلت أنه يسأل عن ذلك الوقت قال فقلت الدنيا عليه ضباب و غيرة فقال ما سألك عن هذا أنا سألك عن حال الناس قال فقلت الناس طيبين مرخصين آمنين في أوطانهم و على أموالهم.

The horseman said to this Sheikh Abdul Mohsin: ‘How is the time of the people?’ Abdul Mohsin said, ‘I thought he^{-ajfj} had asked about that time, so I said, ‘The world, upon it is the fog and dust’. He said, ‘I^{-ajfj} did not ask you about this. I^{-ajfj} am asking you about the situation of the people’. I said, ‘The people are good, free, safe in their homelands and upon their wealth’.

قال قضي إلى ابن طاووس و تقول له كذا و كذا و ذكر لي ما قال صلوات الله عليه ثم قال عنه ع فالوقت قد دنا فالوقت قد دنا

He^{-ajfj} said, ‘Go to Ibn Tawoos and say to him, such and such’, and he mentioned to me what he^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj} had said. Then he said on his^{-ajfj} behalf: ‘The time has approached! The time has approached!’

قال عبد المحسن فوق في قلبي و عرفت نفسي أنه مولانا صاحب الزمان ع فوقعت على وجهي و بقيت كذلك مغشيا علي إلى أن طلع الصبح

Abdul Mohsin said, ‘It occurred in my hear and I knew within myself that he^{-ajfj} is our Master^{-ajfj}, Master^{-ajfj} of the Time. I fed upon my face and remained like that with unconsciousness upon me until the morning emerged.

قلت له فمن أين عرفت أنه قصد ابن طاووس يعني قال ما أعرف منبني طاووس إلا أنت و ما في قلبي إلا أنه قصد بالرسالة إليك قلت أي شيء فهمت بقوله ع فالوقت قد دنا هل قصد وفاني قد دنا أم قد دنا وقت ظهوره صلوات الله و سلامه عليه فقال بل قد دنا وقت ظهوره صلوات الله عليه.

I said to him, ‘From where did you know that he aimed for Ibn Tawoos from me?’ He said, ‘I do not know from the clan of Tawoos except you, and there is nothing in my hear except that he aimed with the message to you’. I said, ‘Which thing did you understand with his^{-ajfj} words: ‘The time has approached! The time has approached!’? Did he^{-ajfj} mean that my death had approached or the time of his^{-ajfj} appearance? May the Salawaat of Allah^{-azwj} and His^{-azwj}

greetings be upon him^{-asws}. He said, ‘But, the time of his^{-asws} appearance, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}.

قال فتوجهت ذلك الوقت إلى مشهد الحسين ع وعزمت أنني ألزم بيتي مدة حياني أعبد الله تعالى وندمت كيف ما سأله صلوات الله عليه عن أشياء كنت أشتتهي أسأله فيها.

He said, ‘At that time I headed to the shrine of Al-Husayn^{-asws} and I was determined that I would stay in my house for the term of my life, worshipping Allah^{-azwj} the Exalted, and I regretted how I did not ask him^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, about thing I used to desire asking him^{-ajfi} about.

قلت له هل عرفت بذلك أحدا قال نعم عرفت بعض من كان عرف بخروجي من المعبدية و توهوا أنني قد ضللتهم و هلكت بتأخيري عنهم و اشتغالي بالغشية التي وجدتها و لأنهم كانوا يرون طول ذلك النهار يوم الخميس في أثر الغشية التي لقيتها من خوفي منه ع

I said to him, ‘Have you told anyone with that?’ He said, ‘Yes, I told some of the ones who had known of my having gone out from Al-Maidiya, and they imagined that I have strayed and destroyed due to my delaying from them, and my pre-occupation was with the fainting which I had felt, and because they were seeing me prolong that day, the day of Thursday, in the tracks of the fainting which I had faced from my fear from him^{-ajfi}.

فوصيته أن لا يقول ذلك لأحد أبداً و عرضت عليه شيئاً فقال أنا مستغن عن الناس و بخير كثير.

I advised him not to say that to anyone, ever, and I presented something to him. He said, ‘I am needless from the people and with a lot of good’.

فقمت أنا و هو فلما قام عني نفذت له غطاء و بات عندنا في المجلس على باب الدار التي هي مسكنى الآن بالحلة فقمت و كنت أنا و هو في الروشن في خلوة فنزلت لأنام فسألت الله زيادة كشف في المنام في تلك الليلة أراه أنا.

I and him stood up. When he stood up from me, I implemented a covering for him, and he spent the night with us in the gathering, at the door of the house which is my dwelling now at Al-Hillal. I stood up, and I was he were in Al-Riwshan in the privacy to sleep. I asked Allah^{-azwj} for additional uncovering in the dream I had seen during that night.

فرأيت كان مولانا الصادق ع قد جاءني بجديه عظيمة و هي عندي و كانني ما أعرف قدرها فاستيقظت و حمدت الله و صعدت الروشن لصلاة نافلة الليل و هي ليلة السبت ثامن عشر جمادي الآخرة

I saw as if our Master^{-asws} Al-Sadiq^{-asws} had come to me with mighty gifts, and these are with me, and as if I did not know their worth. I woke up and praised Allah^{-azwj} and I ascended at Rawshan for optional Salat at night, and it is the night of Saturday, the eighteenth of Jumadi Al-Akhira.

فاصعد فتح الإبريق إلى عندي فمددت يدي فلزمت عروته لأفرغ على كفي فأمسك ماسك فم الإبريق و أداره عني و منعني من استعمال الماء في طهارة الصلاة فقلت لعل الماء نجس فأراد الله أن يصونني عنه فإن الله عز و جل على عوائد كثيرة أحدها مثل هذا و أعرفها.

Fateh ascended for the pitcher to my presence. I extended my hands and I held on to the handle in order to free my hand, and a withholders withheld the mouth of the pitcher, and rotated away from me and he prevented me from using the water in cleansing for the Salat. I said, ‘Perhaps the water is unclean, so Allah^{-azwj} Wanted to Protect me from it’. For Allah^{-azwj} Mighty and Majestic has a lot of Assistance upon me, one of these is like this, and I recognised it.

فناذت إلى فتح و قلت من أين ملأه الإبريق فقال من المصبة فقلت هذا لعله نفس فقلبه و اطهره و املأه من الشط فمضى و قلبه و أنا أسمع صوت الإبريق و شطفه و ملأه من الشط و جاء به فلزمت عروته و شرعت أقلب منه على كفي فأمسك ماسك فم الإبريق و أداره عني و منعني منه.

I called out to Fateh and said, ‘From where did you fill up the pitcher?’ He said, ‘From the estuary’. I said, ‘Perhaps this is unclean, so overturn it and purify it and fill it from the riverbank’. He went and overturned it, and I heard the sound of the pitcher, and it being rinsed, and it being filled from the riverbank, and he came with it. I held its handle and began turning from it upon my palm. A withholders withheld the mouth of the pitcher and moved it away from me and prevented me from it.

فعدت و صبرت و دعوت بدعوات و عاودت الإبريق و جرى مثل ذلك فعرفت أن هذا منع لي من صلاة الليل تلك الليلة و قلت في خاطري لعل الله يريد أن يجري علي حكما و ابتلاء غدا و لا يريد أن أدعوا الليلة في السلامه من ذلك و جلست لا يخطر بقلبي غير ذلك.

I stepped back and was patient, and I supplicated with supplications, and I returned the pitcher, and similar to that transpired. I recognised that this prevention of mine is due to the night Salat of that night, and I said in my mind, ‘Perhaps Allah^{-azwj} Wants a Judgment to flow upon me and Test me tomorrow, and He^{-azwj} does not Want me to supplicate tonight regarding the safety from that’, and I sat not thinking in my heart apart from that.

فنمت و أنا جالس و إذا برجل يقول لي يعني عبد المحسن الذي جاء بالرسالة كأنه ينبغي أن تمشي بين يديه فاستيقظت و وقع في خاطري أنني قد قصرت في احترامه و إكرامه فتبت إلى الله جل جلاله و اعتمدت ما يعتمد التائب من مثل ذلك و شرعت في الطهارة

I fell asleep while I was seated, and there was a man saying to me, meaning Abdul Mohsin, ‘The one who came with the message, it is as if it is befitting that he walks in front of him’. I woke up and it occurred in my mind that I have been deficient in my reverence to him and honouring him. I repented to Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and I relied upon what a penitent one relies from the likes of that, and I began in the cleansing.

فلم يمسك أبدا فم الإبريق و تركت على عادتي فتطهرت و صليت ركعتين فطلع الفجر فقضيت نافلة الليل و فهمت أنني ما قمت بحق هذه الرسالة.

I did not withhold the mouth of the pitcher at all, and left upon my norm. I cleansed and prayed two Salat. The dawn emerged and I fulfilled the optional (Salats) of the night, and I understood that I had not stood with the right of this message.

فنزلت إلى الشيخ عبد المحسن و تلقيته و أكرمه و أخذت له من خاصتي ستانير و من غير خاصتي خمسة عشر دينارا مما كنت أحكم فيه كمالا و خلوت به في الروشن و عرضت ذلك عليه و اعتذررت إليه

I descended to the Sheikh Abdul Mohsin and met him, and honoured him, and I took from my special ones, six Dinars, and from other than my special ones, fifteen Dinars from what I had

decided in just as my own wealth, and I isolated with him in Al-Rawshan, and I presented that to him, and I apologised to him.

فامتنع من قبول شيء أصلاً و قال إن معي نحو مائة دينار و ما آخذ شيئاً أعطيه لمن هو فقير و امتنع غاية الامتناع.

He refused from accepting anything originally, and said, ‘With me there are approximately one hundred Dinars’, and he did not take anything I gave him for the one who is poor, and he refused the peak of refusals.

فقلت إن رسول مثله عليه الصلاة و السلام يعطى لأجل الإكرام لمن أرسله لا لأجل فقره و غناه فامتنع

I said that the Rasool^{-saww}, similarly to him, upon him^{-saww} be the Salawaat and the greetings, gave for the reason of honouring to the one he^{-saww} sent, not for the reason of his poverty and his riches. But he refused.

فقلت له مبارك أما الخمسة عشر فهي من غير خاصتي فلا أكرهك على قبولها و أما هذه الستة دنانير فهي من خاصتي فلا بد أن تقبلها مني

I said to him, ‘Blessing! As for the fifteen (Dinars), these are from other than my special ones, so I will not coerce you upon accepting it, and as for these six Dinars, these are from my special one. There is no escape from you accepting these from me’.

فكان أن يؤيسيني من قبولها فألزمته فأخذها و عاد تركها فأخذها و تعذرني أنا و هو و مشيت بين يديه كما أمرت في المنام إلى ظاهر الدار وأوصيته بالكتمان و الحمد لله و صلى الله على سيد المرسلين محمد و آلته الطاهرين.

He almost made me sad from accepting it, so I necessitated him. He took these and returned leaving it. I necessitated him. He took these and I and he went out, and I walked in front of him just as I had been instructed to in the dream, up to the outside of the door, and I advised him with the concealment. And the Praise is for Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat upon chief of the Messengers^{-as} Muhammad^{-saww}, and his^{-saww} Pure Progeny^{-asws}.²⁴²

²⁴² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 2

الحكاية الثالثة [قصة تشبه قصة الخزيرة الخضراء]

The third story – Story resembling the story of the green island

في آخر كتاب في التعازي عن آل محمد و وفاة النبي ص تأليف الشريف الزاهد أبي عبد الله محمد بن علي بن الحسن بن عبد الرحمن العلوي الحسيني رضي الله عنه عن الأجل العالم الحافظ حجة الإسلام سعيد بن أحمد بن الرضي عن الشيخ الأجل المقرئ خطير الدين حمزة بن المسيب بن الحارث

In another book regarding the condolences of Progeny^{-asws} of Muhammad^{-saww}, and expiry of the Prophet^{-saww}, compiled by the noble, the ascetic Abu Abdullah Muhammd Bin Ali Bin Al-Hassan Bin Abdul Rahman Al-Alawy Al-Husayni, may Allah^{-azwj} be Pleased with him, from the majestic scholar, the memoriser, Proof of Al-Islam Seed Bin Ahmad Bin Al-Razi, from the majestic Sheikh Al-Muqry Khateer Al-Deen Hamza Bin Al-Musayyab Bin Al-Haris,

أنه حكى في داري بالظفرية بمدينة السلام في ثامن عشر شهر شعبان سنة أربع و أربعين و خمسمائة قال حدثني شيخي العالم بن أبي القاسم عثمان بن عبد الباقي بن أحمد الدمشقي في سابع عشر جمادى الآخرة من سنة ثلاث و أربعين و خمسمائة قال حدثني الأجل العالم الحجة كمال الدين أحمد بن محمد بن يحيى الأنباري بداره بمدينة السلام ليلة عاشر شهر رمضان سنة ثلاث و أربعين و خمسمائة.

'He narrated in my house at Al-Zafariya in the city of peace (Al-Najaf) during the eighteenth of the month of Shaban of the year five hundred and forty-four. He said, 'It was narrated to me by my elder, the scolar son of Abu Al-Qasim Usman Bin Abdul Baqy Bin Ahmad Al-Damashqi during the seventeenth of Jumadi Al-Akher of the year five hundred and forty three. He said, 'It is narrated to me by the majestic scholar, Al Hujjat Kamaal Al-Deen Ahmad Bin Muhammad Bin Yahya An Anbari, at his house in the city of peace, on the tenth night of the month of Ramazan of the year five hundred and forty-three.

قال كنا عند الوزير عون الدين يحيى بن هبيرة في رمضان بالسنة المقدم ذكرها و نحن على طبقه و عنده جماعة فلما أفتر من كان حاضرا و تقوض أكثر من حضر خاصرا أردنا الانصراف فأمرنا بالتمسق عنده

He said, 'We were in the presence of the minister Awn Al-Deen Yahya Bin Hubeyra during Ramazan of the preceding year he mentioned, and we were upon a layer, and in his presence was a group. When the ones present had broken the fast, and most of the ones present had dispersed, we wanted to leave. He instructed us with spending the evening with him.

فكان في مجلسه في تلك الليلة شخص لا أعرفه و لم أكن رأيته من قبل و رأيت الوزير يكثر إكرامه و يقرب مجلسه و يصغي إليه و يسمع قوله دون الحاضرين.

There was a person during that night I did not know him, and I had no seen him before, and I saw the minister frequently honouring him and drawing him closer to his seat, and listening to him, and hearing his words beside the others present.

فتجرأينا الحديث و المذاكرة حتى أمسينا و أردنا الانصراف فعرفنا بعض أصحاب الوزير أن الغيث ينزل و أنه يمنع من بريد الخروج فأشار الوزير أن ننسى عنده فأخذنا نتحدث فأفضى الحديث حتى تحدثنا في الأديان و المذاهب و رجعنا إلى دين الإسلام و تفرق المذاهب فيه.

We flowed the discussion and the mentioning until it was evening and we wanted to leave. One of the companions of the ministers let us know that it was raining and it would prevent the ones wanting to go out. The minister indicated that we should spend the evening with him. We took to discussing with each other. The discussion went on until we were discussing regarding the religions, and the doctrines, and we returned to the religion of Al-Islam and the differences of the doctrines in it.

فقال الوزير أقل طائفة مذهب الشيعة و ما يمكن أن يكون أكثر منهم في خطتنا هذه و هم الأقل من أهلها و أخذ يلم أحوالهم و يحمد الله على قتلهم في أقصاص الأرض.

The minister said, ‘The smallest group of a doctrine are the Shias, and it is not possible that most of them would not be in this plan of ours, and they are the fewest from its inhabitants’, and he went on to condemn their state and praised Allah^{-azwj} upon killing them in the outskirts of the earth.

فاللتفت الشخص الذي كان الوزير مقبلًا عليه مصغياً إليه فقال له أدام الله أيامك أحدث بما عندي فيما قد تفاوضتم فيه أو أعرض عنه فصممت الوزير ثم قال قل ما عندك.

The person who was facing the minister, turned towards him listening intently to him. He said to him, ‘May Allah^{-azwj} Perpetuate your days! Can I narrate with what is with me regarding what you are parleying in, or should I turn away from it?’ The minister was silent, then said, ‘Say what is with you!’

فقال خرجت مع والدي سنة اثنين و عشرين و خمسماة من مديتها و هي المعروفة بالباهية و لها الرستاق الذي يعرفه التجار و عدة ضياعها ألف و مائتا ضيعة في كل ضياعة من الخلق ما لا يخصي عددهم إلا الله و هم قوم نصارى و جميع الجزائر التي كانت حوصلهم على دينهم و مذهبهم و مسیر بلاهم و جزائهم مدة شهرين و بينهم وبين البر مسیر عشرين يوما

He said, ‘I went out with my father in the year five hundred and twenty-two, from our city, and it is well known as Al Bahiya, and for it is a corridor which the traders know of, and the number of its estates is one thousand and two hundred estates, in every estate, from the people, there what their numbers cannot be counted by anyone except Allah^{-azwj}, and they are a Christian people, and entirety of the islands which were around them were upon their religion and their doctrine, and the travel distance of their cities and their islands is a period of two months, and between them and the land, there is a travel distance of twenty days.

و كل من في البر من الأعراب و غيرهم نصارى و تتصل بالجبيحة و النوبة و كلهم نصارى و يتصل بالبربر و هم على دينهم فإن حد هذا كان بقدر كل من في الأرض و لم نصف إليهم الإفرنج و الروم. و غير خفي عنكم من بالشام و العراق و الحجاز من النصارى

And everyone in the land, from the Bedouins and others, are Christians, and are connected with the Ethiopians and the Nubians, and all of them are Christians, and connected with the Berbers, and they are upon their religion. A limit of this was of measurement of everyone in the earth, and we did not add to them the Afranj (Franks) and the Romans, and it is not hidden from you all, the ones from the Christians in Syria, and Al-Iraq, and the Hijaz.

و اتفق أننا سرنا في البحر و أوغنا و تعدين الجهات التي كنا نصل إليها و رغبنا في المكاسب و لم نزل على ذلك حتى صرنا إلى جزائر عظيمة كثيرة الأشجار مليحة الجدران فيها المدن المليودة و الرساتيق.

And by co-incidence we travelled in the sea, and we went too far and exceeded the directions which we were going to, and we were desirous regarding the earnings, and we did not cease to be upon that until we came to a mighty island of many trees, pleasant walls wherein were greenery and the cities.

و أول مدينة وصلنا إليها و أرسى المراكب بها و قد سألنا الناخداء أي شيء هذه الجزيرة قال و الله إن هذه جزيرة لم أصل إليها و لا أعرفها و أنا و أنت في معرفتها سواء.

And the first city we arrived to, and laid the ships at, and we had asked its captain, ‘Which thing is this island?’ He said, ‘By Allah^{-azwj}! This is an island I have not arrived to (before) nor do I recognise it, and I and you all are the same in our recognition’.

فلما أرسينا بها و صعد التجار إلى مشعرة تلك المدينة و سألنا ما اسمها فقيل هي المباركة فسألنا عن سلطانهم و ما اسمه فقالوا اسمه الظاهر فقلنا و أين سرير مملكته فقيل بالزاهرة فقلنا و أين الزاهرة فقالوا بينكم و بينها مسيرة عشر ليال في البحر و خمس وعشرين ليلة في البر و هم قوم مسلمون.

When we anchored at it and the traders ascended to the legislature of the city, and we asked, ‘What is its name?’ It was said, ‘It is Al-Mubarka (The Blessed)’. We asked about their ruler and what his name was. They said, ‘His name is Al-Tahir’. We said, ‘And where is the throne of his kingdom?’ It was said, ‘At Al-Zahra’. We said, ‘And where is Al-Zahra?’ They said, ‘Between you all and it there is a travel distance of ten night in the sea, and twenty-five nights in the land, and they are a Muslim people’.

فقلنا من يقبض زكاة ما في المركب لشرع في البيع و الابتاع فقالوا تحضرون عند نائب السلطان فقلنا و أين أعيانه فقالوا لا أعيان له بل هو في داره و كل من عليه حق يحضر عنده فيسلمه إليه.

We said, ‘Who takes possession of Zakat of what is in the ships so that we can begin the buying and the selling?’ They said, ‘Present yourself in the presence of a representative of the ruler’. We said, ‘And where are his supporters?’ They said, ‘There are no supporters of his, but he is in his house, and everyone who has a right upon him, presents in his presence and submits it to him’.

فتحجينا من ذلك و قلنا ألا تدلونا عليه فقالوا بلى و جاء معنا من أدخلنا داره فرأينا رجالا صالحًا عليه عباءة و تخته عباءة و هو مفترشها و بين يديه دوامة يكتب منها من كتاب ينظر إليه

We were surprised from that and we said, ‘Will you not point us to him?’ They said, ‘Yes’, and someone came with us who could enter us into his house. We saw him as a righteous man having a cloak upon him and a garment under him, and he was furnishing it, and in front of him was an ink-pot he was writing from it from a book he was looking into.

فسلمنا عليه فرد علينا السلام و حيانا و قال من أين أقبلتم فقلنا من أرض كنا و كذا فقال كلكم فقلنا لا بل فينا المسلم و اليهودي و النصراني فقال بين اليهودي جزيته و النصراني جزيته و يناظر المسلم عن مذهبة

We greeted unto him. He responded the greeting to us and welcomed us, and said, ‘Where are you coming from?’ We said, ‘We are from such and such land’. He said, ‘All of you?’ We said ‘No, but among us are the Muslims, and the Jews and the Christians’. He said, ‘Weigh for the Jew his taxation, and the Christian of his taxation, and look at the Muslims of his doctrine’.

فوزن والدي عن خمس نفر نصارى عنه و عني و عن ثلاثة نفر كانوا معنا ثم وزن تسعه نفر كانوا يهودا و قال للباقين هاتوا مذاهبيكم فشرعوا معه في مذاهبهم

My father weight on behalf of five Christian persons from him and from me, and on behalf of tree persons who were with us. Then he weight of nine persons who were Jews, and said to the remainder, ‘Give your doctrines’. They began with him regarding their doctrines.

فقال لستم مسلمين و إنما أنتم خوارج و أموالكم محل للمسلم المؤمن و ليس ب المسلم من لم يؤمن بالله و رسوله و اليوم الآخر و بالوصي و الأوصياء من ذريته حتى مولانا صاحب الزمان صلوات الله عليهم.

He said, ‘You aren’t Muslims, and rather you are Kharijites, and your wealth is legalised for the Muslim, the Momin, and he isn’t a Muslim, one who does not believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the last Day, and the successor^{-asws}, and the successors^{-asws} from his^{-asws} offspring, even our Master^{-ajfi}, Master^{-ajfi} of the Time, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}’.

فضاقت بهم الأرض ولم يبق إلاأخذ أموالهم.

The earth became constricted with them and they did not remain except their wealth was taken.

ثم قال لنا يا أهل الكتاب لا معارضة لكم فيما معكم حيث أخذت الجزية منكم

Then he said, ‘O people of the Book! There is no objection to you regarding what is with you, when the tax has already been taken from you!’

فلما عرف أولئك أن أموالهم معرضة للنهب سأله أن يحتملهم إلى سلطانهم فأجاب سؤالهم و تلا ليهيلك من هلك عن بيته و يحيى من حي عن بيته

When those ones realised that their wealth was exposed to the plunder, they asked him to take them to their ruler. He answered their question and recited, ***the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].***

فقلنا للناديه و الربان و هو الدليل هؤلاء قوم قد عاشرناهم و صاروا رفقة و ما يحسن لنا أن نختلف عنهم أينما يكونوا نكون معهم حتى نعلم ما يستقر حا لهم عليه

We said to the captain and the admiral, and he was pointing those people mixing with them, and they had become friends, and it was not good for us if we were to stay behind from them. Wherever they would be, we should be with them, until we know what their situations settles upon.

فقال الريان و الله ما أعلم هذا البحر أين المسير فيه فاستأجرنا ريانا و رجالا و قلعتنا القلع و سرنا ثلاثة عشر يوما بلياليها حتى كان قبل طلوع الفجر فكثير الريان فقال هذه و الله أعلام الزاهرة و منائرها و جدرها أنها قد بانت فسرنا حتى تضاحى النهار.

The admiral said, 'By Allah^{-azwj}! I do not know this ocean, where to travel in it'. So we hired an admiral and some men and we took the ship and travelled for thirteen days with their nights until it was before the emergence of the daw. The admiral exclaimed Takbeer. He said, 'By Allah^{-azwj}! This is Al-Zahra and its minarets and its walls!' These had appeared. We travelled until the brightness of the day.

فقدمنا إلى مدينة لم تر العيون أحسن منها و لا أحق على القلب و لا أرق من نسيمها و لا أطيب من هواها و لا أذب من مائها و هي راكبة البحر على جبل من صخر أبيض كأنه لون الفضة و عليها سور إلى ما يلي البحر و البحر يحيط الذي يليه منها و الأنهار منحرفة في وسطها يشرب منها أهل الدور و الأسواق و تأخذ منها الحمامات و فوائل الأنهر ترمي في البحر و مدى الأنهر فرسخ و نصف

We proceeded to a city the eyes had not seen any more excellent than it, nor more lightening upon the heart, nor softer in its breezes, nor more aromatic of its airs, nor fresher of its waters, and it was riding the sea upon a mountain of white rocks, as it is colour was of silver, and upon it were archways up to what follows the sea, and the sea was surrounding that which followed from it, and the rivers were turning in its midst. The people of the house and the markets were drinking from it, and the baths were being taken from it, and the surplus of the rivers was being thrown in the sea, and extent of the rivers was a Farsakh and a half.

و في تحت ذلك الجبل بساتين المدينة و أشجارها و مزارعها عند العيون و أنمار تلك الأشجار لا يرى أطيب منها و لا أذب و يرعى الذئب و النعجة عيانا و لو قصد قاصد لتخلية دابة في زرع غيره لما رعته و لا قطعت قطعة حله و لقد شاهدت السباع و الموم رابضة في غضن تلك المدينة و بنو آدم يمرون عليها فلا تؤذيهن.

And beneath that mountain were orchards of the city and its trees and its farms by the springs, and fruits of those trees, none had been seen being better than it, nor fresher, and the wolves and the sheep were seen grazing in plain sight, and if someone were to have aimed to isolate an animal in a farm of others, he would not graze it, nor would a piece of its load be cut, and the wild animals and the vermin were witnessed crouching at the tip of that city, and the sons of Adam^{-as} (humans) were passing by it, and they were not harming them.

فلما قدمنا المدينة و أرسى المركب فيها و ما كان صحبنا من الشواي و النوابيع من المباركة بشرعية الزاهرة صعدنا فرأينا مدينة عظيمة عيناء كثيرة الخلق واسعة الرقة و فيها الأسواق الكثيرة و المعاش العظيم و ترد إليهاخلق من البر و البحر و أهلها على أحسن قاعدة

When we arrived at the city, and the ship was anchored in it, and whatever from the youths and the domestic animals from the blessed streets of Al-Zahra. We ascended and saw a mighty city with a lot of springs, the people being in the midst, and therein were a lot of markets and mighty livelihood, and the people were returning to it from the land and the sea, and its inhabitants were upon a best base.

لا يكون على وجه الأرض من الأمم و الأديان مثلهم و أمانتهم حتى أن المتعيش بسوق يرده إليه من يبتاع منه حاجة إما بالوزن أو بالذراع فيباعه عليها ثم يقول أيا هذا زن لنفسك و اذرع لنفسك.

There did not happen to be any community upon the surface of the earth and the religions like them, and their security, to the extent that the one living with the market, someone would return a needed item he had bought from him, either by the weight or by the cubit, so he would sell upon it, then said, 'O you! Weigh for yourself and measure for yourself!'

فهذه صورة مبایعاتهم و لا يسمع بينهم لغو المقال و لا السفة و لا النمية و لا يسب بعضهم بعضاً و إذا نادى المؤذن الأذان لا يتخلف منهم متختلف ذكرها كان أو أنشى إلا و يسعى إلى الصلاة حتى إذا قضيت الصلاة للوقت المفروض رجع كل منهم إلى بيته حتى يكون وقت الصلاة الأخرى فيكون الحال كما كانت

So, this is an outline of their selling, and not vain word was heard between them, nor foolishness, nor gossip, nor did they revile each other's. And when the Muezzin called for the Azaan, not one of them stayed behind from him, male or female, except and he strived to the Salat, until when he had fulfilled the Salat to the obligated timing, every one of them would return to his house, until it would be the time for another Salat. So, the situation would be just as it had been.

فلما وصلنا المدينة و أرسينا بمشرعتها أمرتنا بالحضور إلى عند السلطان فحضرنا داره و دخلنا إليه إلى بستان صور في وسطه قبة من قصب و السلطان في تلك القبة و عنده جماعة و في باب القبة ساقية تجري.

When we arrived (back) to the city and anchored at its docks, we were ordered with presenting to the presence of the ruler. We presented at his house and entered to see him, to an orchard having a wooden dome in its middle, and the ruler was in that dome, and in his presence was a group, and at the door of the dome there was flowing water wheel.

فوافيما القبة و قد أقام المؤذن الصلاة فلم يكن أسرع من أن امتألاً البستان بالناس و أقيمت الصلاة فصلى بهم جماعة فلا و الله لم تنظر عيني أحضع منه الله و لا ألين جانبها لرعيته فصلى من صلاته مأموراً.

We arrived at the dome, and the Muezzin had already established the Salat (recited Iqama). It could not have been any quicker that the orchard filled up with the people, and the Salat was established. A group prayed Salat with them. By Allah^{-azwj}! My eyes had not seen anyone more humble to Allah^{-azwj} than him, nor anyone of softer sides to his citizens. So the ones who prayed, prayed being led.

فلما قضيت الصلاة التفت إلينا و قال هؤلاء القادمون قلنا نعم و كانت تحية الناس له أو مخاطبتهم له يا ابن صاحب الأمر فقال على خير مقدم.

When he had fulfilled the Salat, he turned towards us and said: 'They are the arrivals?' We said, 'Yes'. And it was a salutation of the people to him, or addressing to him, 'O son of Master^{-ajfi} of the command!' He^{-ajfi} said: 'Arrive upon good'.

ثم قال أنتم تجارة أو ضياف فقلنا نجارة فقال منكم أهل الكتاب فعرفناه ذلك فقال إن الإسلام تفرق شعباً فمن أي قبل أنت

Then he said: 'Are you traders or guests?' We said, 'Traders'. He said: 'Who from you are Muslims, and who from you are people of the Book?' We let him know of that. He said: 'Al-Islam is in different branches. So, from which tribe are you?'

وكان معنا شخص يعرف بالمقربي بن درikan بن أحمد الأهوازي يزعم أنه على مذهب الشافعي فقال له أنا رجل شافعي قال فمن على مذهبك من الجماعة قال كلنا إلا هذا حسان بن غيث فإنه رجل مالكي.

And there was an old man with us known as Al-Maqry Bin Darbahan Bi-Ahmad Al-Ahwazy. He claimed that he was upon the doctrine of Al-Shafie. He said to him, 'I am a Shafie man'. He said: 'So, who (else) from the group is upon your doctrine?' He said, 'All of us except this Hasaan Bin Gays, for he is a Maaliki man'.

فقال أنت تقول بالإجماع قال نعم قال إذا تعمل بالقياس

He said: 'Are you all saying (believing) in the consensus?' He said, 'Yes'. He said: 'Then you are working with the analogy'.

ثم قال بالله يا شافعي تلوت ما أنزل الله يوم المباهلة قال نعم قال ما هو قال قوله تعالى فَلُنْ تَعَلَّوْ نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءِكُمْ وَ نِسَاءَنَا وَ نِسَاءِكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ تَبَثُّنْ فَتَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.

Then he said: 'O Shafie! Have you recited what Allah^{-azwj} had Revealed on the day of the imprecation (Mubahila)?' He said, 'Yes'. He said: 'What is it?' He said, 'Words of the Exalted: *then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]'*'.

فقال بالله عليك من أبناء الرسول و من نسائه و من نفسه يا ابن درikan فأمسك

He said: 'With Allah^{-azwj} upon you! Who are the 'sons' of the Rasool^{-saww}, and who are his^{-saww} 'women', and who is his^{-saww} 'self', O Ibn Darbahan?' He withheld (from talking).

فقال بالله هل بلغك أن غير الرسول و الوصي و البتو و السبطين دخل تحت الكساء قال لا فقال و الله لم تنزل هذه الآية إلا فيهم و لا خص بها سواهم.

He said: 'By Allah^{-azwj}! Has it reached you that apart from the Rasool^{-saww}, and the successor^{-asws}, and Al-Batoul (Fatima^{-asws}), and the two grandsons^{-asws}, had been entered beneath the cloak?' He said, 'No'. He^{-ajfj} said: 'This Verse was not Revealed except regarding them^{-asws}, nor was anyone particularised with it besides them^{-asws}'.

ثم قال بالله عليك يا شافعي ما تقول فيمن طهره الله بالدليل القاطع هل ينجسه المختلفون قال لا

Then he said: 'With Allah^{-azwj} upon you, O Shafie! What do you say regarding the ones Allah^{-azwj} had Purified with the cutting evidence? Can the adversaries smear it?' He said, 'No'.

قال بالله عليك هل تلوت إِنَّمَا يُرِيدُ اللَّهُ لِيَذْهَبَ عَنْكُمُ الرِّجْسُ أَهْلُ الْبَيْتِ وَ يُطَهِّرُكُمْ تَطْهِيرًا قال نعم

He said: 'With Allah^{-azwj} upon you! Have you recited: *But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]*?' He said, 'Yes'.

قال بالله عليك من يعني بذلك فأمسك فقال و الله ما عنـ بما إلا أهـلها.

He^{-ajfj} said: 'With Allah^{-azwj} Upon you! Who is meant by that?' He withheld. He said: 'By Allah^{-azwj}! No one is meant by it except its people'.

ثم بسط لسانه و تحدث بحديث أمضى من السهام و أقطع من الحسام فقطع الشافعى و وافقه فقام عند ذلك فقال عفوا يا ابن صاحب الأمر انسـب إلى نسبـك

Then he extended his tongue and narrated with a Hadith sharper than the arrows and more cutting than the blades. The Shafie was cut and he understood it, so he stood up during that. He said, 'Excuse me, O son of Master^{-ajfj} of the command! Lineage to your lineage'.

فـقال أنا طـاهر بن مـحمد بن الحـسن بن عـلي بن مـوسـى بن عـلي بن جـعفر بن مـحمد بن عـلي بن الحـسين بن عـلي الذـي أـنـزل اللـه فـيه وَ كُلـ شـئـيـء أـخـصـيـنـاه في إـمـام مـيـمـيـنـه هو و اللـه إـلـا إـمـام الـمـبـيـنـ و نـحـنـ الـذـينـ أـنـزلـ اللـهـ فـي حـقـنـا ذـرـيـةـ بـعـضـهـاـ مـنـ بـعـضـ و اللـهـ سـيـعـ عـلـيـهـ.

He said, 'I am Tahir, son of Muhammad^{-ajfj} Bin Al-Hassan^{-asws}, Bin Ali^{-asws}, Bin Muhammad^{-asws}, Bin Ali^{-asws}, Bin Musa^{-asws}, Bin Ja'far^{-asws}, Bin Muhammad^{-asws}, Bin Ali^{-asws}, Bin Al-Husayn^{-asws}, Bin Ali^{-asws} who Allah^{-azwj} Revealed regarding him^{-asws}: **and We have Enumerated all things in a clarifying Imam [36:12]**. By Allah^{-azwj}! He^{-asws} is the clarifying Imam^{-asws}, and we^{-asws} are those Allah^{-azwj} has Revealed in our^{-asws} right: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

يا شافعـي نـحـنـ أـهـلـ الـبـيـتـ نـحـنـ ذـرـيـةـ الرـسـوـلـ و نـحـنـ أـولـوـ الـأـمـرـ

O Shafie! We^{-asws} are people of the Household. We^{-asws} are offspring of the Rasool^{-saww}, and we^{-asws} are Masters^{-asws} of the command!

فـخـرـ الشـافـعـيـ مـغـشـيـاـ عـلـيـهـ لـماـ سـمـعـ مـنـهـ ثـمـ أـفـاقـ مـنـ غـشـيـتـهـ وـ آـمـنـ بـهـ وـ قـالـ الـحـمـدـ لـلـهـ الـذـيـ مـنـحـيـ بـإـلـاسـلامـ وـ نـقـلـنـيـ مـنـ التـقـلـيدـ إـلـىـ الـيـقـيـنـ.

The Shafie fell down with unconsciousness upon him at what he had heard from him. Then he awoke from his fainting and believed in him, and said, 'The Praise is for Allah^{-azwj} Who Tested me with Al-Islam and Transferred me from the Taqleed (following others) to the certainty'.

ثـمـ أـمـرـ لـنـاـ بـإـقـاـمـةـ الضـيـافـةـ فـبـقـيـنـاـ عـلـيـ ذـلـكـ ثـمـانـيـةـ أـيـامـ وـ لـمـ يـقـيـ فيـ المـدـيـنـةـ إـلـاـ مـنـ جـاءـ إـلـيـنـاـ وـ حـادـثـنـاـ فـلـمـ انـقـضـتـ الـأـيـامـ الثـمـانـيـةـ سـأـلـهـ أـهـلـ الـمـدـيـنـةـ أـنـ يـقـومـوـاـ لـنـاـ بـالـضـيـافـةـ فـفـتـحـ لـهـ فـكـثـرـتـ عـلـيـنـاـ الـأـطـعـمـةـ وـ الـفـواـكهـ وـ عـمـلـتـ لـنـاـ الـلـوـائـمـ وـ لـبـنـاـ فـيـ تـلـكـ الـمـدـيـنـةـ سـنـةـ كـامـلـةـ.

Then he instructed for us with the staying as guests. We remained upon that for eighty days and there did not remain anyone in the city except he came to us and discussed with us. When the eighty days came to an end, the people of the city asked him to be standing for us with the hosting. He opened for them regarding that, and there frequented upon us, the foods, and the fruits, and the banquets were worked for us, and we stayed in that city for a complete year.

فعلمنا و تحققنا أن تلك المدينة مسيرة شهرين كاملة برا و بحرا و بعدها مدينة اسمها الرائقه سلطانها القاسم بن صاحب الأمر ع مسيرة ملكها شهرين و هي على تلك القاعدة و لها دخل عظيم

We knew and investigated that, this city was at a travel distance of two complete months, land and sea, and after it is a city, its name is Al Raiqa. Its ruler is Al-Qasim son of Master^{-ajfi} of the command. The travel distance of its kingdom is of two months and it is upon that foundation, and for it's a mighty entrance.

و بعدها مدينة اسمها الصافية سلطانها إبراهيم بن صاحب الأمر ع بالحكام و بعدها مدينة أخرى اسمها ظلوم سلطانها عبد الرحمن بن صاحب الأمر ع مسيرة رستاقها و ضياعها شهران و بعدها مدينة أخرى اسمها عناطيس سلطانها هاشم بن صاحب الأمر ع و هي أعظم المدن كلها و أكبرها و أعظم دخلا و مسيرة ملكها أربعة أشهر.

And after it is a city, its name is Al Safiya. Its ruler is Ibrahim son of Master^{-ajfi} of the command, with the judges. And after it is another city, its name is Zaloum. Its ruler is Abdul Rahman son of Master^{-ajfi} of the command. The travel distance of its orchards and its estates is of two months. And after it is another city. Its name is Anatees. It's ruler is Hashim son of Mater^{-ajfi} of the command, and it is the mightiest of the cities, all of them, and its largest, and of mightiest entrance, and the travel distance of its kingdom is of four months.

فيكون مسيرة المدن الخمس و المملكة مقدار سنة لا يوجد في أهل تلك الخطط و المدن و الضياع و الجزائر غير المؤمن الشيعي الموحد القائل بالبراءة و الولاية الذي يقيم الصلاة و يؤتى الزكاة و يأمر بالمعروف و ينهى عن المنكر

So the travel distance of the five cities and its kingdoms is a measurement of a year. There cannot be found among the people of those boundaries, and the cities, and the estates, and the islands, apart from the Shia Momin, the unitarian, the believer in the disavowing and the Wilayah which he establishes the Salat and gives the Zakat and instructs with the good and forbids from the evil.

سلطانهم أولاد إمامهم يحكمون بالعدل و به يأمرون و ليس على وجه الأرض مثلهم و لو جمع أهل الدنيا لكانوا أكثر عددا منهم على اختلاف الأديان و المذاهب.

Their rulers are children of their Imam^{-ajfi}, judging with the justice and they are instructing with it, and there isn't the like of them upon the surface of the earth, and even if the people of the earth were to unite, they would still be of a larger number than them, upon the various religions and doctrines.

و لقد أقمنا عندهم سنة كاملة نترقب ورود صاحب الأمر إليهم لأنهم زعموا أنها سنة وروده فلم يوقتنا الله تعالى للنظر إليه فأما ابن درهان و حسان فإنهما أقاما بالزاهرة يربان رؤيته و قد كنا لما استكثرنا هذه المدن و أهلها سألنا عنها فقيل إنها عمارة صاحب الأمر ع و استخراجه.

We stayed with them for a complete year, watching out for the arrival of Master^{-ajfi} of the command to them, because they had claimed that it was a year of his^{-ajfi} arrival. But Allah^{-azwj} the Exalted did not Harmonised us for the looking at him^{-ajfi}. As for Ibn Darbahan and Hasaan, they both stayed at Al-Zahra, anticipating seeing him^{-ajfi}, and it was so when we had frequented these cities and its people, we had asked about it. It was said, 'It is a building of Master^{-ajfi} of the command and his^{-ajfi} extraction'.

فلم يسمع عون الدين ذلك نهض و دخل حجرة لطيفة وقد تقضى الليل فأمر بإحضارنا واحدا واحدا و قال إياكم إعادة ما سمعتم أو إجراء على ألفاظكم و شدده و تأكيد علينا فخرجنا من عنده و لم يعد أحد منا مما سمعه حرف واحد حتى هلك.

When Awn Al-Deen heard that, he got up and entered the narrow room, and the night had expired. He instructed with presenting us one by one, and said, ‘Beware of repeating what you hear, or flowing it upon your words!’ And he tied it and emphasised upon us. We went out from his presence and not one of us repeated what he had heard, even one word, until he died.

و كنا إذا حضرنا موضعاً و اجتمع واحدنا بصاحبه قال أتذكر شهر رمضان فيقول نعم ستراً حال الشرط.

And we, when we presented at a place and one of us gathered with his companion, he said, ‘Do you remember the month of Ramazan?’ He would say, ‘Yes’. Concealing the state of the stipulated condition.

فهذا ما سمعته و روته و الحمد لله وحده و صلواته على خير خلقه محمد و آله الطاهرين و الحمد لله رب العالمين

So, this is what I have heard and seen, and the Praise is for Allah^{-azwj} Alone, and may His^{-azwj} Salawaat be upon the best of His^{-azwj} creatures Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’.

قلت و روى هذه الحكاية مختصرها الشيخ زين الدين علي بن يونس العاملي البياضي في الفصل الخامس عشر من الباب الحادي عشر من كتاب الصراط المستقيم و هو أحسن كتاب صنف في الإمامة عن كمال الدين الأబاري إلخ و هو صاحب رسالة الباب المفتوح إلى ما قيل في النفس و الروح التي نقلها العالمة المجلسي بتمامها في السماء و العالم.

I said, ‘And this tale has been reported briefly by the Sheikh Zayn Al-Deen Ali Bin Yunus al Aamly Al-Bayazi in the fifteenth detail from the eleventh chapter of the book ‘Al-Sirat Al-Mustaqueem’, and it is an excellent book authored regarding the Imamate, from Kama Al-Deen Al-Anbary, etc., and he was author of the ‘Risalat Al-Baab Al-Futouh’, up to what it was said regarding the self, and the spirit which was transmitted by the Allama Al-Majlisi in its complete version in the sky and the world.

و قال السيد الأجل علي بن طاووس في أواخر كتاب جمال الأسبوع و هو الجزء الرابع من السمات و المهمات بعد سوقه الصلوات المهدوية المعروفة التي أهلها للهيم صل على محمد المنتجب في الميثاق

And the majestic Seyyid Ali Bin Tawoos said at the end of the book ‘Jamal Al-Usbou’, and it is the fourth part from ‘Al-Samaat Al-Muhimmaat’ after continuing ‘Al-Salawaat Al-Mahdiya’, the well-known, the beginning of it is, ‘O Allah^{-azwj}! Sent Salawaat of Allah^{-azwj} be upon Muhammad^{-saww}, the Selected during the Covenant’.

و في آخرها و صل على وليك و ولادة عهدهك و الأئمة من ولده و زد في أعمارهم و زد في آجالهم و بلغهم أقصى آمالهم دينا و دنيا و آخرة إلخ.

And in its end, ‘And Send Salawaat upon Your^{-azwj} friend, and Master^{-asws} of Your^{-azwj} Pact, and the Imams^{-asws} from his^{-asws} sons^{-asws}, and Increase in their^{-asws} ages, and Increase in their

terms, and Make them^{-asws} reach the extent of their^{-asws} hopes of the religion and world and Hereafter' – etc.''.²⁴³

وَ الدُّعَاءُ الْآخِرُ مَرْوِيٌّ عَنِ الرَّضَا عَ يُدْعَى بِهِ فِي الْعَيْنَةِ أُولَئِكُمْ اذْفَعْ عَنْ وَلَيْكَ وَ فِي آخِرِهِ اللَّهُمَّ صَلِّ عَلَى وَلَاءَةِ عَنْدِكَ فِي الْأُبَيْنَةِ مِنْ بَعْدِ دُعَائِكِ

And another supplication reported from Al-Reza^{-asws} to be supplicated with during the occultation. It's beginning is, 'O Allah^{-azwj}! Defend Your^{-azwj} friend!' And it it's end: 'O Allah^{-azwj}! Send Salawaat upon the Masters^{-ajfj} of Your^{-azwj} Pact among the Imams^{-asws} from after him^{-asws}' – etc.

قال بعد كلام له في شرح هذه الفقرة ما لفظه و وجدت رواية متصلة الإسناد بأن للمهدي صلوات الله عليه أولاد جماعة ولاة في أطراف بلاد البحر على غاية عظيمة من صفات الأبرار و الظاهر بل المقطوع أنه إشارة إلى هذه الرواية والله العالم.

He said after a speech of his in the commentary of this paragraph what its wordings are, and I found a report of connected attributions that for Al-Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, there are children, being a group of rulers in the ends of the cities of the sea upon a mighty peak from the descriptions of the righteous, and the apparent. But the terminated is that it is an indication to this report. And Allah^{-azwj} is more knowing''.²⁴⁴

وَ رَوَاهُ أَيْضًا السِّيدُ الْجَلِيلُ عَلَيْ بْنُ عَبْدِ الْحَمِيدِ النَّيْلِيُّ فِي كِتَابِ السُّلْطَانِ الْمُرْجَعِ عَنْ أَهْلِ الإِيمَانِ عَنِ الشِّيخِ الْأَجْلِ الْأَجْدَمِ الْحَافِظِ حَجَّةِ الْإِسْلَامِ سَعِيدِ الدِّينِ رَضِيَ الْبَغْدَادِيُّ عَنِ الشِّيخِ الْأَجْلِ خَطِيرِ الدِّينِ حَمْزَةِ بْنِ الْحَارِثِ بِمَدِينَةِ السَّلَامِ إِلَخْ.

And it is reported as well by the majesti Seyyid Ali Bin Abdul Hameed Al Neyli in the book 'Al Sultan Al-Faraj An Ahl Al Eman', from the majestic Sheikh Al-Amjad, Al-Hafiz, Hujjat Al-Islam Saeed Al-Deen Razi Al-Baghdadi, from the majestic Sheylh Khateer Al-Deen Hamza Bin Al-Haris, at the city of peace – etc.

وَ رَوَاهُ الْمُحَدِّثُ الْجَزَائِريُّ فِي الْأَنْوَارِ عَنِ الْمَوْلَى الْفَاضِلِ الْمُلْقَبِ بِالرَّضَا عَلَيْ بْنِ فَتْحِ اللَّهِ الْكَاشَانِيِّ قَالَ رَوَى الشَّرِيفُ الزَّاهِدُ.

And it is reported by the narrator Al Jazairy in 'Al Anwar', from Al Mawla, Al Fazil, the one titles as Al Rrza Ali Bin Fat'a Al Kashany who said, 'It is reported by Al Shareef Al Zahid.

²⁴³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 32 H 3 a

²⁴⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 32 H 3 b

الحكاية الرابعة [تشريف السيد رضي الدين محمد بن محمد بن الاوی في المنام بلقائه عليه السلام و تعليمه دعاء العبرات لخلاصه من الحبس]

The fourth story – Ennoblement of the Seyyid Razi Al Deeb Muhammad Bin Al Awy in the dream with meeting him^{-ajfi}, may the greetings be upon him^{-ajfi}, and his^{-ajfi} teaching him 'Du'a Al Abraat' for his freedom from the prison.

قال عليه السلام العلامة الحلي رحمة الله في آخر منهاج الصلاح في دعاء العبرات المعروف وهو مروي عن الصادق جعفر بن محمد ع و له من جهة السيد السعيد رضي الدين محمد بن محمد بن الاوی قدس الله روحه حكاية معروفة بخط بعض الفضلاء في هامش ذلك الموضع روى المولى السعيد فخر الدين محمد بن الشيخ الأجل جمال الدين عن والده عن جده الفقيه يوسف عن السيد الرضي المذكور

Ayatullah (added later on) Al-Allama Al-Hilli, may Allah^{-azwj} have Mercy on him, said at the end of 'Minhaj Al-Silah' in the famous 'Dua Al-Abraat', and it is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, and from it, from the direction of Al-Seyyid Al Saeed Razi Al-Deen Muhammad Bin Muhammad Bin Muhammad Al Alawy, may Allah^{-azwj} Sanctify his soul, there is a well-known tale in the handwriting of one of the meritorious ones in a note of that place, reported by Al Mawla Al Saeed Fakhr Al-Deen Muhammad Bin the majestic Sheikh Jamal Al-Deen, from his father, from his grandfather the jurist Yusuf, from Al-Seyyid Al-Razi, the mentioned,

أنه كان مأكولاً عند أمير من أمراء السلطان جرماغون مدة طويلة مع شدة و ضيق فرأى في نومه الخلف الصالح المنتظر فبكى وقال يا مولاي اشع في خلاصي من هؤلاء الظلمة.

'He had been seized in the presence of a governor from the governors of the ruler Jarmagoun for a long period, with severities. He saw in his dream the righteous replacement, the awaited one. He cried and said, 'O my Master^{-ajfi}! Intercede regarding my being release from these oppressors'.

فقال ع ادع بدعاء العبرات فقال ما دعاء العبرات فقال إنـه في مصباحك فقال يا مولاي ما في مصباحي فقال ع انظـره تجـده

He^{-ajfi} said: 'Supplicated with 'Dua Al Abraat'. He said, 'What is 'Du'a Al Abraat?' He^{-ajfi} said: 'It is in your lamp'. He said, 'O my Master^{-ajfi}! What is in my lamp?' He^{-ajfi} said: 'Look for it, you will find it!'

فانتبه من منامه و صلـى الصبح و فتح المصباح فلتـي ورقة مكتوبة فيها هذا الدعـاء بين أوراق الكتاب فدعا أربعين مرـة.

He woke up from his sleep and prayed the morning (Salat) and opened up the lamp. He came across a note, there was written in it: 'This is the supplication between the pages of the book, so supplicate forty times'.

و كان لهذا الأمير امرأـتان إحداهـما عاقـلة مدبرـة في أمورـه و هو كثـير الاعتمـاد عـلـيـها.

And there were two wives for this governor. One of them was an intellectual, manager regarding his affairs, and he placed a lot of reliance upon her.

فجاء الأمير في نوبتها فقالت له أخذت أحداً من أولاد أمير المؤمنين علي ع فقال لها لم تسألين عن ذلك فقالت رأيت شخصاً وكان نور الشمس يتلألأً من وجهه فأخذ بحليبي بين إصبعيه ثم قال أرى بعلك أخذ ولدي و يضيق عليه من المطعم والشرب.

The governor came in her shift. She said to him, ‘Have you seized anyone from the children of Amir Al-Momineen^{-asws} Ali^{-asws}?’ He said to her, ‘Why are you asking me about that?’ She said, ‘I saw a person, and the light of the sun was shining from his face. He grabbed my throat between his fingers, then said: ‘I see your husband has seized my son, and has restricted upon him, from the food and the drink!’

فقلت له يا سيدني من أنت قال أنا علي بن أبي طالب قولي له إن لم يخل عنه لأخرین بيته.

I said to him, ‘O my Chief! Who are you?’ He^{-asws} said: ‘I^{-asws} am Ali Bin Abu Talib^{-asws}! tell him that if he does not release him, I^{-asws} will ruin his house (household)!’

فشاء هذا النوم للسلطان فقال ما أعلم ذلك و طلب نوابه فقال من عندكم مأخوذ فقالوا الشيخ العلوي أمرت بأخذه فقال خلوا سبيله و أعطوه فرسا يركبها و دلوه على الطريق فمضى إلى بيته انتهى.

This dream was spread to the ruler. He said, ‘I don’t know that’. And he asked his deputies. He said, ‘Who is the one seized with you?’ They said, ‘The alawite Sheikh! You had ordered with seizing him’. He said, ‘Free his way and give him a horse he can ride, and point him upon the road’. So he went to his house. – end”.²⁴⁵

– قال السيد الأجل علي بن طاووس في آخر مهج الدعوات و من ذلك ما حدثني به صديقي و الماخبي لـ محمد بن محمد القاضي الـاوي ضاعف الله جل جلاله سعادته و شرف خاتمه

And the majestic Seyyid Ali Bin Tawoos said at the end of ‘Mahj A-Dawaat’, and from that is what is what my friend narrated to me with and established brotherhood to me Muhammad Bin Muhammad the Alawite judge, may Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Double his happiness and Ennoble his ending.

و ذكر له حديثاً عجيباً و سبباً غريباً و هو أنه كان قد حدث له حادثة فوجد هذا الدعاء في أوراق لم يجعله فيها بين كتبه فنسخ منه نسخة فلما نسخه فقد الأصل الذي كان قد وجده إلى أن ذكر الدعاء و ذكر له نسخة أخرى من طريق آخر تختلف. و **نَحْنُ نَذُكُرُ النُّسْخَةَ الْأُولَى تَيَّمِّنًا بِلَفْظِ السَّيِّدِ فَإِنَّ مَا ذَكَرْتُ وَ نَقَلَ الْعَلَامَةُ أَيْضًا اخْتِلَافًا شَيِّيدًا**

And he mentioned a wonderous Hadith to him and an strange cause, and it is that an event had occurred with him, so he found this supplication in the pages, he had not made it to be in it between his books. He copied a copy from him. When he had copied it, he lost the original which had had found up to the mention of the supplication, and he mentioned another copy to him from another way, different to it. And we are mentioned the first copy eloquently in the words of the Seyyid, for between what he had mentioned and the Allama copied as well there are severe differences.

²⁴⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 4 a

وَ هِيَ يُشْهِدُ اللَّهُ الرَّحْمَنَ الرَّحِيمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاِرْجَامِ الْعَبَرَاتِ وَ يَا كَافِشَ الْكُبَرَاتِ أَنْتَ الَّذِي تَفْسِعُ سَحَابَتِ الْمَحْنِ وَ قَدْ أَمْسَتُ ثَقَالًا وَ تَحْمِلُوا
صَبَابَ الْإِحْنِ وَ قَدْ سَحَبْتَ أَذْيَالًا وَ تَمَعَلُّ رَزْعَهَا هَشِيمًا وَ عِظَامَهَا رَمِيمًا وَ تَرَدُّ الْمَغْلُوبَ غَالِبًا وَ الْمَطْلُوبَ طَالِبًا

And it is: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! I ask You^{-azwj}, O One^{-azwj} Mercying the tearful, and O remover of the worries! You^{-azwj} are the One^{-azwj} Who Dissipates the clouds of adversities, and I have spent evening heavy, and the mists of yearning appeared, and I have pulled the tail and made its seeding to be brittle, and its bones as dust, and You Return the overcomed to overcome, and the sought to be a seeker.

إِلَهِي فَكِّمْ مِنْ عَبْدٍ نَادَكَ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ فَفَتَحْتَ لَهُ مِنْ تَصْرِيكَ أَبْوَابَ السَّمَاءِ إِمَاءً مُنْهَمِّ وَ فَجَرْتَ لَهُ مِنْ عَوْنَكَ عُبُونًا فَالْتَقَى مَاءُ فَرِجَّهِ عَلَى أَمْرٍ
قَدْ قَدِيرٌ وَ حَمْلَتُهُ مِنْ كِفَائِيكَ عَلَى ذَاتِ الْوَاحِ وَ دُسُرٍ

My God^{-azwj}! How many a servant calls out to You^{-azwj}, 'I am overcome, so help!' So You^{-azwj} had Opened Your^{-azwj} Help, the doors of the sky with pouring water, and Burst out Your^{-azwj} springs of Your^{-azwj} Assistance for him. So the water of his relief met upon a matter which had been Pre-determined and You^{-azwj} Carried him from Your^{-azwj} Sufficiency **upon (a ship) of panels and nails [54:13]**.

يَا رَبِّ إِلَيْيَ مَغْلُوبٌ فَأَنْتَصِرْ يَا رَبِّ إِلَيْيَ مَغْلُوبٌ فَأَنْتَصِرْ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ افْتَخِلْ يِلِي مِنْ تَصْرِيكَ أَبْوَابَ السَّمَاءِ إِمَاءً
مُنْهَمِّ وَ فَجَرْتِ لِي مِنْ عَوْنَكَ عُبُونًا لِيَلْتَقِي مَاءُ فَرِجَّي عَلَى أَمْرٍ قَدْ قَدِيرٌ وَ احْجُلِي يَا رَبِّ مِنْ كِفَائِيكَ عَلَى ذَاتِ الْوَاحِ وَ دُسُرٍ

O Lord^{-azwj}! I am overcome, so help! O Lord^{-azwj}! I am overcome, so help! O Lord^{-azwj}! I am overcome, so help! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Open Your^{-azwj} Help for me, the doors of the sky with a downpour of water and Burst for me springs of Your^{-azwj} Assistance to meet the water of my relief upon a matter which has been Pre-determined, and Carry me, O Lord^{-azwj}, from Your^{-azwj} Sufficiency, **upon (a ship) of panels and nails [54:13]**.

يَا مَنْ إِذَا وَلَجَ الْعَبْدُ فِي لَيْلٍ مِنْ حَبْرِيَّهِ يَهِمُ فَلَمْ يَجِدْ لَهُ صَرِيْخًا يُصْرِخُهُ مِنْ قَلْبِي وَ لَا حَمِيمٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُذْ يَا رَبِّ مِنْ مُغْوِنَيَّكَ صَرِيْخًا
مُعِيْنًا وَ وَلِيَا يَطْلُبِي حَثِيشًا يَنْجِيْهِ مِنْ ضَيْقِ أَمْرِهِ وَ حَرْجِهِ وَ يُظْهِرُ لَهُ الْمُهِمَّ مِنْ أَعْلَامِ فَرِجَّهِ

O One^{-azwj}, when the servant enters during a night from his confusion, wandering, and he does not find any shouter for him he can shout to a friend nor an intimate one! Send Salawaat upon Muhammad^{-saww} and Progeny of Muhammad^{-saww}, and O Lord^{-azwj}, from Your^{-azwj} Assistance, an assistance for a shouter and a friend, seeking him urgently to rescue him from the narrowness of his affair and his troubles, and manifest for him the important ones from the signs of his relief.

اللَّهُمَّ فَيَا مَنْ قُدْرُتُهُ قَاهِرٌ وَ آيَاتُهُ بَاهِرَةٌ وَ تَقْمِاَتُهُ قَاصِمَةٌ لِكُلِّ كُفُورٍ حَتَّارٍ صَلَّى يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ يَا رَبِّ نَظَرَةً
مِنْ نَظَرَيَّكَ رَجِيمَةً تَجْلُو بِهَا غَيْ ظُلْمَةً وَاقِفَةً مُقْيَمَةً مِنْ غَافِهِ جَحَّثْ مِنْهَا الصُّرُوغُ وَ قَلَقَثْ مِنْهَا الرُّزُوغُ وَ اشْتَمَلَ بِهَا عَلَى الْفُلُوبِ الْأَيْاسُ وَ بَحْرَتْ بِسَبِيلَهَا
الْأَنْقَاسُ

O Allah^{-azwj}! O One^{-azwj} Whose Power is subduing, and His^{-azwj} Signs are dazzling, and His^{-azwj} Vengeance is Breaking for every tyrant reaching to every treacherous Kafir. O Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Look at me, O

Lord^{-azwj}, a Look from Your^{-azwj} Looks of Mercy to remove the darkness away from me to be standing straight from a disability, the udders, and the crops are cut off from it, and the despair in inclusive upon the hearts due to it, and the breathing flows due to its cause.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَحْفُظَا حِفْظًا لِعَرَائِسِ عَرَسْتَهَا يَدُ الرَّحْمَنِ وَ شُرُّهَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ بُخْرًا وَ يَقْأَسِيهِ نُقْطَعُ وَ تُخْرَجُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protection, Protection for the plants Planted by the Hand of the Beneficent, and its drinking from the waters of Al-Haywan (life), and for the hand of Satan^{-la} to be cut off, and by His^{-azwj} Axe it is cut and incised.

إلهي منْ أولى مِنْكَ أَنْ يَكُونَ عَنْ حِكَمِكَ حَارِسًا وَ مَانِعًا

My God^{-azwj}! Who is foremost than You^{-azwj} that he would be a guard and a defender than Your^{-azwj} Protection?

إلهي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوْنَهُ وَ حَسْنَ فَالْيَنَهُ وَ إِنَّ الْفُلُوبَ كَاعِتْ فَطَنِنَهَا وَ النُّفُوسُ ازْتَاعَتْ فَسَكَنَنَهَا

My God^{-azwj}! The matter is coming to an end, so Ease it, and (it is) coarse, so Soften it, and the hearts are behaving badly so Make them insightful, and the souls restless so Calm them.

إلهي تَذَارُكْ أَقْدَامًا قَدْ رَأَيْتُ وَ أَفْهَمَاهَا فِي مَهَامِهِ الْحَيْرَةِ ضَلَّثْ أَجْحَفَ الضُّرُّ بِالْمَضْرُورِ فِي دَاعِيَةِ الْوَيْلِ وَ الْبُشُورِ فَهَلْ يَخْسُنُ مِنْ فَضْلِكَ أَنْ يَجْعَلَهُ فَرِسَةً لِلْبَلَاءِ وَ هُوَ لَكَ رَاجِي أَمْ هَلْ يُجْعَلُ مِنْ عَدْلِكَ أَنْ يَجْوَضَ جَهَنَّمَ الْعَمَاءَ وَ هُوَ إِلَيْكَ لَاجِ

My God^{-azwj}! Stabilise a foot which has slipped, and understanding which is confused in its important matters, going astray. The harm is unfair with the harmed one in calling for the woe and the ruination. Is it good from Your^{-azwj} Grace that You^{-azwj} Make him to be a prey for the afflictions while he is hopeful to You^{-azwj}? Or can it be carried from Your^{-azwj} justice that he would fall into the abyss of the sorrows while he is sheltering to You^{-azwj}?

مُؤْلَيِّ لَئِنْ كُنْتُ لَا أَشْفُّ عَلَى نَفْسِي فِي التَّقْوَى وَ لَا أَبْلُغُ فِي حَمْلِ أَعْيَاءِ الطَّاغِيَةِ مَبْلَغَ الرِّضَا وَ لَا أَنْتَظُمُ فِي سُلْكِ قَوْمٍ رَفِضُوا الدُّنْيَا فَهُمْ حُمْصُ الْبُطُونِ عُمْشُ الْعَيْنِ مِنْ الْبَكَاءِ بَلْ أَتَيْتُكَ يَا رَبِّ يَصْنَعُ مِنَ الْعَمَلِ وَ ظَهَرَتِي بِالْحَطَاءِ وَ الْأَلَالِ وَ نَفَسِ لِلرَّاحَةِ مُغَادِرٌ وَ لِدَوَاعِي التَّسْوِيفِ مُغَادِرٌ

My Master^{-azwj}! If I had not been harsh upon myself in the piety, nor overburdened in the burdens of the obedience reaching the Pleasure, nor joined the ranks of the people who rejected the world, so they are flat of the bellies, bleary-eyed from the crying. But I come to You^{-azwj}, O Lord^{-azwj}, with weakness of the deeds, and a back heavy with the mistakes and the slips, and the soul recurring for the rest, and procrastinating for the call of the spiritualism.

أَمَا يَكْفِيكَ يَا رَبِّ وَسِيلَةُ إِلَيْكَ وَ ذَرِيعَةُ لَدَنِيكَ أَنِّي لِأَوْلَائِكَ مُوَالٍ وَ فِي حَسِيبِكَ مُعَالٍ أَمَا يَكْفِينِي أَنْ أَرْوَحَ فِيهِمْ مَظْلُومًا وَ أَعْلُو مَكْظُومًا وَ أَفْضِي بَعْدَ هُمُومٍ هُمُومًا وَ بَعْدَ رُجُومٍ رُجُومًا

But, does it not suffice You^{-azwj}, O Lord^{-azwj}, with there being a means to You^{-azwj}, and a pretext to You^{-azwj}? I am a friend to Your^{-azwj} friends, and there is no exaggeration in Your^{-azwj} Love. Will You^{-azwj} not Suffice me that I should depart to go to them^{-asws} as oppressed, and go as gloomy, and fulfil worries after the worries, and pelting after pelting?

أَمَا عِنْدَكَ يَا رَبِّ بَحْزَرِ حُرْمَةُ لَا تُضِيغُ وَ ذَمَّةٌ بِأَذْنَاهَا يُقْتَنِعُ فَلِمَ لَا يَمْتَعُنِي يَا رَبِّ وَ هَا أَنَا ذَا عَرْبِيْ وَ تَدْعُنِي بَنَارِ عَدُوِّكَ حَرِيقٌ أَتَجْعَلُ أَوْلَيَاءِكَ لِأَعْذَابِكَ
مَصَائِدَ وَ تُقْلِدُهُمْ مِنْ حَسْفِهِمْ قَلَادِيْ وَ أَنْتَ مَالِكُ نُفُوسِهِمْ لَوْ قَبْضَتَهَا جَمَدُوا وَ فِي قَبْضَتِكَ مَوَادُ أَنْفَاسِهِمْ لَوْ قَطَعْتَهَا حَمَدُوا

Is there no sanctity with this in Your^{-azwj} Presence, O Lord^{-azwj} which You^{-azwj} will not waste, and a care convinced with its least? So why does it not prevent me, O Lord^{-azwj}, and here I am, drowning, and Your^{-azwj} enemies are calling me with the fire to be burnt. Are You^{-azwj} going to Make Your^{-azwj} friends as preys of Your^{-azwj} enemies, and Collar them with collars submerging them while Your^{-azwj} are the Owner of their souls. If You^{-azwj} were to capture these, they would freeze, and in Your^{-azwj} Grip is the material of their souls, if You^{-azwj} were to Cut it off, they would die.

وَ مَا يَمْتَعُكَ يَا رَبِّ أَنْ تُكْفَ بِأَسْهُمْ وَ تَنْزِعَ عَنْهُمْ مِنْ حَفْظِكَ لِيَسْهُمْ وَ تُعْرِيَهُمْ مِنْ سَلَامَةِ يَهَا فِي أَضْلَكَ يَسْرُحُونَ وَ فِي مَيْدَانِ الْبَعْيِ عَلَى عِبَادِكَ يَمْرُّونَ

And what can prevent You^{-azwj}, O Lord^{-azwj}, of You^{-azwj} were to Restrain their prowess and Remove their clothing away from them, from Your^{-azwj} Protection, and Strip them of being in peace released with it in Your^{-azwj} land, and frolicking in the plains of immorality upon Your^{-azwj} servants?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَدْرِكْنِي وَلَمَّا يَرْكُنِي الْعَرْقُ وَ تَدَارُكْنِي وَلَمَّا عُيَّبَ شَهْسِي لِلشَّفَقِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Help me, and when the drowning comes across me, Come for my help, and (when) my sun sets for the twilight.

إِلَهِي كُمْ مِنْ حَائِفِ التَّحْجَ إِلَى سُلْطَانٍ فَآبَ عَنْهُ مَحْفُوفًا بِأَمْنٍ وَأَمَانٍ أَفَاقْصِدُ يَا رَبِّ بِأَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَانًا أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَانًا أَمْ أَكْثَرَ
مِنْ افْتَدَارِكَ افْتَدَارًا أَمْ أَكْرَمَ مِنْ اتِّصَارِكَ اتِّصَارًا

My God^{-azwj}! How many a fearful one too shelter to a ruler, but he turned away from him, fearing for the safety and security? Can I aim, O Lord^{-azwj}, for any authority mightier than Your^{-azwj} Authority, of any favour more capacious than Your^{-azwj} Favours, or any power more than Your^{-azwj} Power, or any victory more benevolent than Your^{-azwj} victory?

اللَّهُمَّ أَيْنَ كَفَائِنُكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغْيَشِينَ مِنَ الْأَنَامِ وَ أَيْنَ عِنَائِنُكَ الَّتِي هِيَ خِنْدَةُ الْمُسْتَهَدِفِينَ لِجُوْرِ الْأَيَّامِ إِلَيَّ إِلَيَّ يَهَا يَا رَبِّ تَحْيِي مِنَ الْقَوْمِ الظَّالِمِينَ
إِلَيَّ مَسَنِيَ الصُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاجِحِينَ

O Allah^{-azwj}! Where is Your^{-azwj} Sufficiency which it helps for the creatures crying out for help? And where is Your^{-azwj} Care which is a shield of the ones targeted by the tyranny of the days? To me! To me with it, O Lord^{-azwj}! Shield me from the unjust people. I am touched by harm and You^{-azwj} and the most Merciful of the merciful ones!

مَوْلَايَ تَرَى تَحْيِي بِي أُمْرِي وَ تَقْلِي بِي ضُرِّي وَ انْطَلِي بِي حُرْقَةٍ قَلْبِي وَ حَرَازَةٌ صَدْرِي فَصَلَّ يَا رَبِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَجَذِيلِي يَا رَبِّ إِمَّا أَنْتَ
أَهْلُهُ فَرِجَأْ وَ مَخْرَجَأْ وَ يَسِيرَ لِي يَا رَبِّ لَخُو الْيُسْرَى مَنْهَجًا

My Master^{-azwj}! You^{-azwj} can See the confusion in my affairs, and the swaying in my harm, and my folding upon the burning of my heart, and heat of my chest. So, Send Salawaat, O Lord⁻

azwj, upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and renew for me the relief and a way out, O Lord^{azwj}, with what You^{azwj} are Rightful of, and Ease for me, O Lord^{azwj}, towards the easy approach.

وَ اجْعَلْ لِي يَا رَبِّ مِنْ تَصْبِ حِبَالاً لِي لِيَصْرُعَنِي بِهَا صَرِيعَ مَا مَكْرُهٌ وَ مِنْ حَفَرَ لِي الْبَرْ لِيَوْقَعَنِي فِيهَا وَاقِعاً فِيمَا حَفَرَهُ

And O Lord^{azwj}, Make for me, the one who establishes a rope for me in order to kill me with it, to be killed by what he had plotted, and the one who digs a well for me to be falling into it, to fall into what he had dug.

وَ اصْرِفِ اللَّهَمَّ عَنِّي شَرَّهُ وَ مَكْرُهٌ وَ فَسَادَهُ وَ ضَرَّهُ مَا تَصْرِيفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدَّيَانِ وَ مُنَادِي لِأُمَّةِ

O Allah^{azwj}! And Turn his evil away from me, and his plot, and his mischief, and his harm, (just as) You^{azwj} had Turned it away from the one who had guided himself to a religion of the Judge, and a caller calling to the Eman.

إِلَهِي عَبْدُكَ عَبْدُكَ أَحَبُ دَعْوَتَهُ وَ ضَعِيفُكَ ضَعِيفُكَ فَسِيجُ عُمَّتَهُ فَقَدِ انْقَطَعَ كُلُّ حَبْلٍ إِلَّا حَبْلَكَ وَ تَقْلُصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

My God^{azwj}! Your^{azwj} servant! Your^{azwj} servant! Answer his call. Your^{azwj} guest! Your^{azwj} guest! Relieve his sadness, for every rope has been cut except Your^{azwj} Rope, and every shade has shrunk except Your^{azwj} Shade.

مَوْلَايَ دَعْوَتِي هَذِهِ إِنْ رَدَدْنَا أَئِنْ تُصَادِفُ مَوْضِعَ الإِجَابَةِ وَ يَجْعَلُنِي [مَحْيَاتِي] إِنْ كَدَّبَنَاهَا أَئِنْ ثَلَقَنِي مَوْضِعَ الإِجَابَةِ فَلَا تَرَدَّ عَنْ بَأْيَكَ مَنْ لَا يَعْرِفُ عَيْرَةً
بَابًا وَ لَا يَمْتَنِعُ دُونَ جَنَابِكَ مَنْ لَا يَعْرِفُ سِواهُ جَنَابًا

My Master^{azwj}! This supplication of mine, if You^{azwj} were to Reject it, where else would be the place of its answer? And Make me (my imagination), if You^{azwj} were to Believe it, where would I meet the place of the answer? So, do not Return Return from Your^{azwj} door, the one does not know any other door, nor Prevent besides Your^{azwj} Side/Proximity, the one who does not know any side besides it.

وَ يَسْجُدُ وَ يَقُولُ إِلَهِي إِنَّ وَجْهَكَ يَرْغِبُهُ تَوْجِهَ فَالْأَغْبُ خَلِيقُ بِأَنْ جُنْبِهَ وَ إِنَّ جَبِينَكَ يَسْجُدَ حَقِيقُ أَنْ يَنْلِعَ مَا قَصَدَ وَ إِنَّ خَدَنَا إِلَيْكَ
يَمْسَأَلِيهِ يُعْقِرُ حَدِيرَ بِأَنْ يَقُولَ بِمُرَادِهِ وَ يَظْفَرُ

And he is performing Sajdah and saying, 'My^{azwj} God^{azwj}!' And he is being attentive to You^{azwj} with his desirous attention. So, the desirous one is worthy of You^{azwj} Answering him, a forehead is prostrating to You^{azwj} truly with his beseeching that he should reach what he is aiming for, and a cheek is dusty to You^{azwj} worthy with achieving success with his purpose and wins.

وَ هَا أَنَا ذَا يَا إِلَهِي قُدْرَتِي تَعْفِيرُ خَدِي وَ اتِّهَالِي وَ اجْتِهَادِي فِي مَسْأَلَتِكَ وَ جَدِي فَتَأْتِي يَا رَبِّ رَغْبَاتِي يُرَأْفِتِكَ قَبْلًا وَ سَمِيلَ إِلَيَّ طَلَبَاتِي يُرَأْفِتِكَ وَصُولًا
وَ ذَلَّلَ لِي قُطْوَفَ مَرَاتِ إِجَابَاتِكَ تَذْلِيلًا

And here I am that O my God^{azwj}! You^{azwj} have seen the dustiness of my chief, and my beseeching, and my struggle in asking You^{azwj}, and my efforts. O Lord^{azwj}! So receive my

desires with Your^{-azwj} Kind Acceptance, and Ease to me my requests to be fulfilled by Your^{-azwj} Kindness and Subdue for me picking of the fruits of Your^{-azwj} Answers with a subduing.

إلهي لا يكُن أَشَدُّ مِنْكَ فَآوي إِلَى رَجُلٍ شَدِيدٍ وَ قَدْ أَوَيْتُ إِلَيْكَ وَ عَوَلْتُ بِي فَضَاءً حَوَالِجِي عَلَيْكَ وَ لَا فَرَأَلْ أَسْدٌ مِنْ دُعَائِكَ فَأَسْتَظْهُرُ بِقَوْلِ سَدِيدٍ
وَ قَدْ دَعَوْتُكَ كَمَا أَمْرَتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

My God^{-azwj}! There is no support stronger than from You^{-azwj}, so I take recourse to a strong support, and I have sheltered to You^{-azwj} and relied upon You^{-azwj} regarding fulfilment of my needs, and there is no word more correct that supplicating to You^{-azwj}, so I am revealing with the most correct words and am supplicating to You^{-azwj} just as I have been Commanded to, so Answer to me with Your^{-azwj} Grace just as I have supplicated.

فَهَلْ يَقِيْ يَا رَبِّ إِلَّا أَنْ يُجِيبَ وَ تَرْحَمَ مِنِي الْبَكَاءُ وَ النَّحِيبُ يَا مَنْ لَأِلَهٌ سِوَاهُ وَ يَا مَنْ يُجِيبُ الْمُضْطَرَ إِذَا دَعَاهُ رَبِّ اُنْصُرِينَ عَلَى الْقَوْمِ الظَّالِمِينَ وَ افْتَحْ
لِي وَ أَنْتَ خَيْرُ الْفَاتِحِينَ وَ الْطَّفْلُ يِ يَا رَبِّ وَ يَخْمِيْعُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَرْحَمِيْكَ يَا أَرْحَمَ الرَّاحِمِينَ.

So, does there remain, O Lord^{-azwj}, except that You^{-azwj} Answer and Show Mercy to me of my crying, and the wailing. O One^{-azwj}, there is no god besides Him^{-azwj}! And O One^{-azwj} Who Answers the desperate when he supplicates. Help me Lord^{-azwj} against the unjust people, and Grant victory to me, and You^{-azwj} as the best of the Victorious ones, and be Kind with me, O Lord^{-azwj} and with entirety of the Momineen, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!”²⁴⁶

²⁴⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 4 b

الحكاية الخامسة [تشريف الحاج الشيخ علي المكيّ بلقائه عليه السلام في المنام و تعليمه الدعاء للفرح]

The fift story – Ennoblement of Al-Haaj the Sheikh Ali Al-Makky of his meeting him^{-ajfi}, may the greetings be upon him^{-ajfi}, in the dream and his^{-ajfi} teaching him Du'a Al-Faraj.

في كتاب الكلم الطيب و الغيث الصبيب للسيد الأيد المتبحر السيد علي خان شارح الصحيفة ما لفظه رأيت بخط بعض أصحابي من السادات الأجلاء الصالحة النقانات ما صورته.

In the book 'Al Kalima Al Tayyib Wa Al Gays Al Sayyib' of the Seyyid Al Ayd Al Mutabahhar Al-Seyyid Ali Khan, commentator of Al Saheefa, its wordings are what I saw in the handwriting of one of my companions from the majestic chiefs, the righteous one, the trusted, its outline is: -

سمعت في رجب سنة ثلاثة و تسعين و ألف الأخ العالم العامل جامع الكمالات الإنسانية و الصفات القدسية الأمير إسماعيل بن حسين بيك بن علي بن سليمان الحائر الأنصاري أثار الله تعالى برهانه يقول سمعت الشيخ الصالح التقى المتور الشیخ الحاج علي المکي

'I heard in Rajab of the year one thousand and ninety-three (1093 A.H. some 350 years ago), the brother, the scholar, the worker, collector of 'Al Kalimaat Al Insiya Wa Al Sifat Al Qudsiya' of the Emir Husayn Beek Bin Ali Bin Suleyman Al Hairy Al Ansary, may Allah^{-azwj} the Exalted Irradiate his proofs, saying to the Sheylh, the righteous, the pious, the devout, the Sheikh Al-Haaj Ali Al Makky.

قال إنني ابتليت بضيق و شدة و مناقضة خصوم حتى خفت على نفسي القتل و الملاك فوجدت الدعاء المسطور بعد في جنبي من غير أن يعطيه أحد فتعجبت من ذلك و كنت متخيلاً في المنام أن قاتلاً في زي الصالحة و الزهاد يقول لي إننا أعطيناك الدعاء الغلاني فادع به تنق من الضيق و الشدة و لم يتبيّن لي من القائل فزاد تعجّي

He said, 'I was Tried with the (financial) constraints and the severities, and contrarian opponents until feared upon myself of being killed and the destruction. I found the supplication written afterwards in my pocket from without having been given it by anyone. I was surprised from that, and I was confused. I saw in the dream that a speaker in a garb of righteousness and ascetism saying to me, 'I have given you such and such supplication so supplicate with it, you will be rescued from the (financial) straitness and the severities', and it was not clarified to me who the speaker was, so my surprise increased.

فرأيت مرة أخرى الحجة المنتظر ع فقال ادع بالدعاء الذي أعطيتكه و علم من أردت.

I saw at another time, the Divine Authority the awaited one. He^{-ajfi} said: 'Supplicate with the supplication which I^{-ajfi} have given you and teach whoever you want'.

قال وقد جريته مراراً عديدة فرأيت فرجاً قريباً و بعد مدة ضاع مني الدعاء برهة من الزمان و كنت متأسفاً على فواته مستغفراً من سوء العمل

He said, ‘And I experimented it a number of times, and I saw nearby relief, and after a period the supplication was lost from me after a period from the times, and I was remorseful upon its loss, seeking Forgiveness from the evil deed.

فَحَاءِنَ شَخْصٌ وَقَالَ لِي إِنَّ هَذَا الدُّعَاءَ قَدْ سَقَطَ مِنْكَ فِي الْمَكَانِ الْفَلَانِيِّ وَمَا كَانَ فِي بَالِي أَنْ رُخِثَ إِلَى ذَلِكَ الْمَكَانِ فَأَخْدُثُ الدُّعَاءَ وَسَجِدْتُ
لِلَّهِ شُكْرًا وَهُوَ

A Sheikh came to me and said to me, ‘This supplication was dropped from you in such and such place’, and it had not been in my mind that I had gone to that place. I took the supplication and performed Sajdah of thanks to Allah^{-azwj}, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَسْأَلُكَ مَدَدًا رُوحَاتِيَّ تُؤْوِي بِهِ قُوَّى الْكُلُّيَّةِ وَالْجُزُّيَّةِ حَتَّى أَفْهَمَ عَبْدِي نَفْسِي كُلَّ نَفْسٍ قَاهِرَةً فَتَنْقِضُ لِي إِشَارَةً رَقَائِقِهَا انتِبَاضًا
سَنْقُطُ بِهِ قُواهَا حَتَّى لَا يَبْقَى فِي الْكَوْنِ دُوْ رُوحٌ إِلَّا وَنَازُ فَهْرِي قَدْ أَخْرَقْتُ ظُهُورَهُ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! Lord^{-azwj}! I ask You^{-azwj} of spiritual Help I can be strengthened with, the wholly and partial strength, until the most subdued of the servants would be myself, of every subdued self. So, there would be an indication of its delicateness to me dropping its strength by it until there does not remain in the universe anyone with a soul except and the fire of my subduance would burn down its back.

يَا شَدِيدُ يَا شَوِيدُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا فَهَارُ أَسْأَلُكَ بِمَا أَوْدَعْتُهُ عِزَّإِيلَ مِنْ أَسْمَائِكَ الْفَهْرِيَّةِ فَأَنْقَعَلْتُ لَهُ التُّفُوسُ بِالْفَهْرِيِّ أَنْ ثُوَدَعْنِي هَذَا السَّيِّرُ فِي هَذِهِ
السَّاعَةِ حَتَّى أُلَيَّنَ بِهِ كُلَّ صَعْبٍ وَأَذَلَّ بِهِ كُلَّ مَبْعِي بُعْوَتَكَ يَا ذَا الْفُوَّةِ الْمُتَّيِّنِ

O Strong! O Strong! O One with Prowess! O Subduer! I ask You^{-azwj} with what You^{-azwj} had Entrusted (the Angel) Izraeel from Your^{-azwj} Subduing Names, and the souls became restless due to the subduance, that You^{-azwj} Entrust this secret to me in this moment until I soften by it every difficulty, and humble by it every invincibility by Your^{-azwj} Word. O One with the solid Strength!

تَقْرُأُ ذَلِكَ سَحْرًا ثَلَاثًا إِنْ أَمْكَنَ وَفِي الصُّبْحِ ثَلَاثًا وَفِي الْمَسَاءِ ثَلَاثًا فَإِذَا اشْتَدَتِ الْأَمْرُ عَلَى مَنْ يَقْرَأُهُ يَقْوُلُ بَعْدَ قِرَاءَتِهِ ثَلَاثَيْنِ مَرَّةً يَا رَحْمَانُ يَا رَحِيمُ يَا
أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ الْلَطْفَ إِمَّا حَرَثْتُ بِهِ الْمَقَادِيرُ.

Read that at pre-dawn thrive if possible, and in the morning thrice, and in the sky thrice. So when the matter intensifies upon the one who reads it, he should say thirty time after reading it, ‘O Beneficent! O Merciful! O most Merciful of the merciful ones! I ask You^{-azwj} for the Kindness with what the Pre-determinations flow with’.²⁴⁷

²⁴⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 5

الحكاية السادسة [تشرف رجل صالح كان مجاوراً بالحائز الحسيني عليه السلام بلقاء الحجّة عليه السلام في المنام وأخذه الدعاء للشفاء من عَلَيْهِ]

The sixth story – Ennoblement of a righteous man who was in the neighbourhood at the enclosure of Al-Husayn^{-asws}, may the greetings be upon him^{-asws}, with meeting the Divine Authority, may the greetings be upon him^{-ajfi}, in the dream, and his taking the supplication for the healing from his illness.

الشیخ إبراهیم الکفعمی فی کتاب البالد الأمین عن المهدی صلی الله علیه و سلم مَنْ كَتَبَ هَذَا الدُّعَاءَ فِي إِنَاءٍ جَدِيدٍ يُثْریهُ الْحُسَینُ عَوْنَسْلَهُ وَ شَرِیْهُ شُفَیْ مِنْ عَلَیْهِ

The Sheikh Ibrahim Al-Kaf'amy in the book 'Al Balad Al Ameen', from Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}: 'One who writes this supplication in a new utensil with the soil of Al-Husayn^{-asws} and washes it, and drinks it, would be cured from his illness: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ دَوَاءُ وَ الْحَمْدُ لِلَّهِ شَفَاءُ وَ لَا إِلَهَ إِلَّا اللَّهُ كَفَاءُ هُوَ الشَّافِي شَفَاءُ وَ هُوَ الْكَافِي كَفَاءُ أَذْهَبُ الْبَأْسَ يُرِيْتِ النَّاسَ شَفَاءً لَا يُغَارِّهُ سُقُمُ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ التَّسْبِيْهِ -

'In the Name of Allah^{-azwj} the most Beneficent, the most Merciful! In the Name of Allah^{-azwj} the cure, and the Praise of Allah^{-azwj} is a healing, and there is no god except Allah^{-azwj} a sufficiency, and He^{-azwj} is the sufficient of the sufficiency's! Remove the problem! By Lord^{-azwj} of the people, a healing leaving no sickness behind, and Send Salawaat of Allah^{-azwj} upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the captains!'²⁴⁸

و رأيت بخط السيد زين الدين علي بن الحسين الحسيني رحمة الله أن هذا الدعاء تعلم رجل كان مجاوراً بالحائز على مشعره السلام عن المهدى سلام الله عليه في منامه وكان به علة فشكها إلى القائم عجل الله فرجه فأمره بكتابته و غسله و شريه ففعل ذلك فبراً في الحال.

And I saw in the handwriting of the Seyyid Zayn Al-Abideen Ali Bin Al-Husayn Al-Husayni, may Allah^{-azwj} have Mercy on him, 'This supplication was taught to a man who was in the vicinity of the enclosure (of Al-Husayn^{-asws}), upon its noble one be the greetings, from Al-Mahdi^{-ajfi}, may the Greetings of Allah^{-azwj} be upon him^{-ajfi}, in his dream, and there was an illness with him, so he complained of it to Al-Qaim^{-ajfi}, may Allah^{-azwj} Hasten his^{-ajfi} relief. He^{-ajfi} instructed him with writing it, and washing it, and drinking it. He did that and was cured at once'.²⁴⁹

²⁴⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 6 a

²⁴⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 6 b

الحكاية السابعة [تشريف محمد بن علي العلوى الحسينى المصرى بلقائه عليه السلام فيما بين النائم واليقظان وأخذه الدعاء المعروف بالعلوى المصرى]

[خلاصة مادته]

The seventh story – Ennoblement of Muhammad Bin Ali Al Alawy Al-Husayni Al-Misry with his meeting him^{-ajfi}, may the greetings be upon him^{-ajfi}, among what is between the sleeping and the wakefulness, and his taking the supplication well-known as Al-Alawy Al-Misry to rescue him from what had assaulted him.

السيد الجليل علي بن طاووس في مهج الدعوات وجدت في مجلد عتيق ذكر كاتبه أن اسمه الحسين بن علي بن هند وأنه كتب في شوال سنة ست و تسعين و ثلاثمائة دعاء العلوى المصرى بما هذا لفظ إسناده. دعاء علمه سيدنا المؤمل صلوات الله عليه رجلان من شيعته وأهله في المنام وكان مظلوما ففرج الله عنه وقتل عدوه.

The majestic Seyyid Ali Bin Tawoos in ‘Mahj Al-Dawaat’, ‘I found in an ancient volume mentioning its writing that his name is Al-Husayn Bin Ali Bin Hind, and he had written in Shawwal of the year three hundred and ninety-six (396 A.H.), a supplication of the Alawite, the Egyptian, with what its wordings are its attribution: A supplicated taught to him by the hoped for, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, a man from his^{-ajfi} Shias and his^{-ajfi} family in the dream, and he was oppressed, so Allah^{-azwj} Relieved from him and Killed his enemies.

حدثني أبو علي أحمد بن محمد بن الحسين و إسحاق بن جعفر بن محمد العلوى العريضي بحران قال حدثني محمد بن علي العلوى الحسينى و كان يسكن بمصر قال دهنى أمر عظيم و هم شديد من قبل صاحب مصر فخشيته على نفسي و كان سعى بي إلى أحمد بن طولون

It is narrated to me by Abu Ali Ahmad Bin Muhammad Bin Al-Husayn and Is’haq Bin Ja’far Bin Muhammad Al Alawy Al Ureyzi Bahran who said, ‘It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni, and he was dwelling in Egypt. He said, ‘A mighty matter and severe worries assaulted me from the direction of the governor of Egypt. I feared him upon myself, and he was striving with me to Ahmad Bin Tuloun.

فخرجت من مصر حاجا فصرت من الحجاز إلى العراق فقصدت مشهد مولانا وأبي الحسين بن علي ع عائذنا به و لائذا بقبره و مستجيرها به من سطوة من كنت أخافه

I went out from Egypt as a pilgrim. I came from Al-Hijaz to Al-Iraq. I aimed for the shrine of our Master^{-asws}, and my (fore) father Al-Husayn^{-asws} Bin Ali^{-asws} seeking shelter with him^{-asws}, and seeking refuge with his^{-asws} grave, and seeking rescue with him^{-asws} from the torment of the one I had been fearing.

فأقمت بالحائر خمسة عشر يوماً أدعوا و أتضرع ليلياً و نهارياً فتراءى لي قيم الزمان ع و ولـي الرحمن و أنا بين النائم واليقظان فقال لي يقول لك الحسين بن علي ع يا بني خفت فلاناً فقلت نعم أراد هلاكي فلجلأت إلى سيدى ع أشكوا إليه عظيم ما أراد بي.

I stayed at the enclosure for fifteen days supplicating and beseeching, my nights, and my days. The custodian of the Times and friend of the Beneficent appeared to me while I was between the sleep and the wakefulness. He^{-ajfi} said to me: 'Al-Husayn^{-asws} Bin Ali^{-asws} says to you: 'O my^{-asws} son! You are fearing so and sol!' I said, 'Yes, he wants my destruction, so I am seeking shelter to my chief complaining to him^{-asws} of the grievousness of what he intends with me'.

فقال ع هلا دعوت الله ربك عز و جل و رب آياتك بالأدعية التي دعا بها من سلف من الأنبياء ع فقد كانوا في شدة فكشف الله عنهم ذلك قلت و ما ذا أدعوه

He^{-ajfi} said, 'Why don't you supplicate to Allah^{-azwj}, your Lord^{-azwj} Mighty and Majestic and Lord^{-azwj} of your forefathers, with the supplications which the past ones from the Prophets^{-as} had supplicated with? They^{-as} used to be in adversities, so Allah^{-azwj} Removed that from them^{-as}'. I said, 'And what is that I should be supplicating?'

فقال ع إذا كان ليلة الجمعة فاغتسل و صل صلاة الليل فإذا سجدت سجدة الشكر دعوت بهذا الدعاء و أنت بارك على ركبتك فذكر لي دعاء

He^{-ajfi} said: 'When it would be the night of Friday, then wash and pray the night Salat. When you perform Sajdah, Sajdah of thanks, supplication with this supplication while you are kneeling upon your knees' – and he^{-ajfi} mentioned a supplication to me.

قال و رأيته في مثل ذلك الوقت يأتيه و أنا بين النائم و اليقظان

He said, 'And I saw him^{-ajfi} in a time similar to that, having come to me while I was between the sleep and the wakefulness'.

قال و كان يأتيه خمس ليال متواليات يكرر علي هذا القول و الدعاء حتى حفظه و انقطع مجده ليلة الجمعة.

He said, 'And he^{-ajfi} had been coming to me for five nights consecutively reiterating upon this word and the supplication, until I had memorised it and his^{-ajfi} coming was terminated on the night of Friday.

فاغتسلت و غيرت ثيابي و تطيبت و صليت صلاة الليل و سجدت سجدة الشكر و جثوت على ركبتي و دعوت الله جل و تعالى بهذا الدعاء فأتأني ليلة السبت فقال لي قد أجيئت دعوتك يا محمد و قتل عدوك عند فراغك من الدعاء عند من وشي به إليه.

I bathed and changed my clothes and perfumed, and I prayed the night Salat, and I prostrated the Sajdah of thanks, and I knelt upon my knees and supplicated to Allah^{-azwj} Majestic and Exalted with this supplication. He^{-ajfi} came to me on the night of Saturday. He^{-ajfi} said to me: 'Your supplication has been answered, (O Muhammad), and your enemy has been killed at your being free from the supplication, at the hands of the one who informed with to him'.

فلما أصبحت ودعت سيدني و خرجت متوجها إلى مصر فلما بلغت الأردن و أنا متوجه إلى مصر رأيت رجلا من جيراني بمصر و كان مؤمنا فحدثني أن خصمي قبض عليه أحمد بن طولون فأمر به فأصبح مذبوحا من قفاه

When it was morning, I bade farewell to my chief and went out heading to Egypt. When I reached Jordan while I was heading to Egypt, I saw a man from my neighbourhood at Egypt, and he was a Momin. He narrated to me that my disputant was seized upon by Ahmad Bin

Tuloun and he ordered with him, and in the morning, he had been slaughtered from the back of his neck'.

قال و ذلك في ليلة الجمعة فأمر به فطرح في النيل وكان فيما أخبرني جماعة من أهلينا و إخواننا الشيعة أن ذلك كان فيما بلغهم عند فراغي من الدعاء كما أخبرني مولاي صلوات الله عليه.

He said, 'And that was during the night of Friday. He ordered with him, and he was dropped in the Nile'. And among what was informed to me by a group of our family members and our Shia brethren, that had happened, among what had reached them, at my being free from the supplication just as my Master^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, had informed me'.²⁵⁰

ثم ذكر له طريقة آخر - عن أبي الحسن علي بن حماد البصري قال أخبرني أبو عبد الله الحسين بن محمد العلوى قال حدثي محمد بن علي العلوى الحسبي المصري قال أصابي غم شديد و دهني أمر عظيم من قبل رجل من أهل بلدي من ملوكه فخشيته خشية لم أرج لنفسي منها مخلصا.

Then another way has been mentioned for it – from Abu Al-Hassan Ali Bin Hammad Al Basry who said, 'I was informed by Abu Abdullah al Husayn Bin Muhammad Al Alawy who said, 'It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni Al Misry who said, 'I was hit my severe sorrows and a mighty matter assaulted me from the direction of a man from my city, from its king. I feared with a fear I no longer hoped for any rescue for myself from it.

فقصدت مشهد سادتي و آبائي صلوات الله عليهم بالحائر لائذا بجم عائذنا بقبرهم و مستجيرا من عظيم سطوة من كنت أخافه و أقمت بما خمسة عشر يوماً أدعوا و أنتزع ليلا و نهارا

I aimed for the shrine of my chiefs^{-asws} and my forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, at the enclosure (of Al-Husayn^{-asws}) seeking shelter with them, taking refugee with their^{-asws} graves, and seeking to be rescued from mighty torment from the ones I was fearing, and I stayed at it for fifteen days, supplicating and beseeching night and day.

فتراءى لي قائم الزمان و ول الرحمن عليه و على آبائه أفضل التحيّة و السلام فأتاني بين النائم و اليقطان فقال لي يا بني خفت فلانا فقلت نعم أرادني بكى و كيت فالتجأت إلى سادتي ع أشكو إليهم ليخلصوني منه.

Custodian of the Times and friend of the Beneficent, upon him^{-ajfi} and upon his^{-ajfi} forefathers be the best salutations and the greetings, appeared to me. He^{-ajfi} came to me (while I was) between the sleep and the wakefulness. He^{-ajfi} said to me: 'O my^{-ajfi} son! You are fearing so and so?' I said, 'Yes, he intends me with such and such, so I am seeking shelter to my chiefs^{-asws} and complaining to them to rescue me from him'.

فقال هلا دعوت الله ربك و رب آبائك بالأدعية التي دعا بها أجدادي الأنبياء صلوات الله عليهم حيث كانوا في الشدة فكشف الله عز و جل عنهم ذلك قلت و بماذا دعوه به لأدعوه

He^{-ajfi} said: 'Why don't you supplicate to Allah^{-azwj}, your Lord^{-azwj} and Lord^{-azwj} of your forefathers^{-asws}, with the supplication which my^{-ajfi} ancestors, the Prophets^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, had supplicated with whenever they^{-as} were in

²⁵⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 7 a

adversities, so Allah^{-azwj} Mighty and Majestic Removed that from them^{-as!}! I said, ‘And with what supplication should I be supplicating with?’

قال عليه و على آبائه السلام إذا كان ليلة الجمعة قم و اغسل و صل صلواتك فإذا فرغت من سجدة الشكر فقل و أنت بارك على ربتك و ادع بهذا الدعاء مبتها.

He^{-ajfi}, may the greetings be upon him^{-ajfi} and upon his^{-ajfi} forefathers^{-asws}, said: ‘When it would be the night of Friday, stand and bathe, and pray your Salats. When you are free from the Sajdah of thanks, then say while you are kneeling upon your knees, and supplicate with this supplication, invoking’.

قال و كان يأتيه خمس ليال متواليات يكرر علي القول و هذا الدعاء حتى حفظه و انقطع مجده في ليلة الجمعة

He said, ‘And he^{-ajfi} was coming to me for five consecutive nights, repeating the words to me and this supplication, until I had memorised it, and his^{-ajfi} coming was terminated during the night of Friday.

فقمت و اغسلت و غيرت ثيابي و تطيبت و صليت ما وجب علي من صلاة الليل و جثوت علي ركبتي فدعوت الله عز و جل بهذا الدعاء

I stood up and bathed and changed my clothes and perfumed, and I prayed Salat what was obligated upon me, from the night Salat’, and I knelt upon my knees. I supplicated to Allah^{-azwj} Mighty and Majestic with this supplication.

فأتأني ع ليلة السبت كمهنته التي يأتي فيها فقال لي قد أجيئت دعوتك يا محمد و قتل عدوك و أهلكه الله عز و جل عند فراغك من الدعاء.

He^{-ajfi} came to me on the night of Saturday just like he^{-ajfi} had been coming to me during it. He^{-ajfi} said to me: ‘Your supplication has been Answered, O Muhammad, and your enemy has been killed, and Allah^{-azwj} Mighty and Majestic has Destroyed him at your being free from the supplication’.

قال فلما أصبحت لم يكن لي هم غير وداع سادتي صلوات الله عليهم و الرحلة نحو المنزل الذي هربت منه فلما بلغت بعض الطريق إذا رسول أولادي و كفهم بأن الرجل الذي هربت منه جمع قوما و اخذ لهم دعوة فأكلوا و شربوا و تفرق القوم و نام هو و غلامه في المكان

He said, ‘When it was morning, there did not happen to be any concern for me apart from bidding farewell to my chiefs, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and the departing towards the house I had fled from. When I reached one of the roads, there was a messenger of my children and their letters that the man whom I had fled from, a group of people had gathered and taken an (dinner) invitation for them. They ate and drank, and the group separated, and he and his servants slept in a place.

فأصبح الناس و لم يسمع له حس فكشف عنه الغطاء فإذا به مدبوحا من قفاه و دماءه تسيل و ذلك في ليلة الجمعة و لا يدركون من فعل به ذلك و يأمروني بالمبادرة نحو المنزل.

The people woke up in the morning and not a hiss was heard for him. The covering was removed from him, and there, he had been slaughtered from the back of his neck, and his

tears were flowing, and that was during the night of Friday, and they did not know who had done that with him, and they were instructing me with rushing back towards the house.

فَلَمَّا وَافَيْتُ إِلَى الْمَنْزِلِ وَسَأَلْتُ عَنْهُ وَفِي أَيِّ وَقْتٍ كَانَ قُتْلَهُ فَإِذَا هُوَ عَنْدَ فَرَاغِي مِنَ الدُّعَاءِ.

When I arrive to the house and I asked about him, and in which time he had been killed, behold, it was at my being free from the supplication'.

ثُمَّ ساقَ رَحْمَهُ اللَّهُ الدُّعَاءَ بِتَمَامِهِ وَهُوَ طَوِيلٌ وَلَذَا تَرَكْنَا نَقْلَهُ حَذْرًا مِنَ الْخَرُوجِ عَنْ وَضْعِ الْكِتَابِ مَعَ كُونِهِ فِي غَالِيَةِ الْإِنْتَشَارِ وَهَذِهِ الْحَكَايَةُ مُوْجَدَةُ فِي بَابِ الْمَعَاجِزِ مِنَ الْبَحَارِ وَإِنَّمَا ذَكَرْنَاهَا لِذَكْرِ السَّنْدِ وَتَكْرَرِ الطَّرِيقِ.

Then he, may Allah^{-azwj} have mercy on him, continued the supplication in its complete form, and it is lengthy, and for that reason we left copying it as a precaution from exiting from the subject matter of the book with its being in a peak of the circulation, and this story exists in the chapter of miracles from Al-Bihar (V 51 H 23), and rather we mentioned it for mentioning the attribution and repeating the way".²⁵¹

²⁵¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 7 b

الحكاية الثامنة [تشرف حسن بن مثلاة بخدمته عليه السلام في المنام، وأمره بناء مسجد جمكران]

The eighth story – Ennoblement of Hassan Bin Maslah with his serving him^{-ajfi}, may the Greetings be upon him^{-ajfi}, in the dream, and his^{-ajfi} instructing him with building Masjid Jamakran.

في تاريخ قم تأليف الشيخ الفاضل الحسن بن محمد بن الحسن القمي من كتاب مونس الحزين في معرفة الحق و اليقين من مصنفات أبي جعفر محمد بن بايويه القمي ما لفظه بالعربية باب ذكر بناء مسجد جمكران بأمر الإمام المهدى عليه صلوات الله الرحمن و على آبائه المغيرة

In (the book) ‘History of Qum’ compiled by the meritorious Sheikh Al-Hassan Bin Muhammad Bin Al-Hassan Al-Qummi, from the book ‘Munis Al-Hazeen Fi Ma’rifat Al Haq Wal Yaqeen’, from the authorship of Abu Ja’far Muhammad Bin Babuwayh Al-Qummi, what its wordings are in Arabic in the chapter mentioned the construction of Masjid Jamakran by the orders of the Imam Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} the Beneficent be upon him^{-ajfi} and upon his^{-ajfi} forefathers^{-asws} be the Forgiveness: -

سبب بناء المسجد المقدس في جمكران بأمر الإمام ع على ما أخبر به الشيخ العفيف الصالح حسن بن مثلاة الجمكري قال كنت ليلة الثلاثاء السابع عشر من شهر رمضان المبارك سنة ثلاث و تسعين و ثلاثة نائماً في بيتي فلما مضى نصف من الليل فإذا بجماعة من الناس على باب بيتي فأيقظوني و قالوا قم و أجب الإمام المهدى صاحب الزمان فإنه يدعوك

‘The cause of the construction of the holy Masjid in Jamakran with the order of the Imam^{-ajfi} upon what is informed by the chaste Sheikh Hassan Bin Maslah Al-Jamakrany. He said, ‘On the night of Tuesday the seventeenth of the Blessed month of Ramazan of the year three hundred and ninety-three, I was sleeping in my house. When half of the night had passed by, there was a group of people at the door of my house. They woke me up and said, ‘Arise and answer the Imam^{-ajfi} Al-Mahdi^{-ajfi} Master^{-ajfi} of the Time, for he^{-ajfi} is calling you!’

قال فقمت و تعبأت و تميأت فقلت دعوني حتى ألبس قميصي فإذا بنداء من جانب الباب هو ما كان قميصك فتركته و أخذت سراويلي فنودي ليس ذلك منك فخذ سراويلك فألقيته و أخذت سراويلي و لبسته فقمت إلى مفتاح الباب أطلب فنودي الباب مفتوح

He said, ‘I stood up and packed and prepared. I said, ‘Leave me until I wear my shirt’. There was a call from a side of the house, ‘It is not your shirt, so leave it!’. And I took my trouser, so there was a call, ‘That isn’t from you, so take your trouser!’. I threw it and took my trouser and wore it. I stood up to the keys of the door seeking it. There was a call, ‘The door is open!’

فلما جئت إلى الباب رأيت قوماً من الأكابر فسلمت عليهم فردوه و رحبوا بي إلى موضع هو المسجد الآن فلما أمعنت النظر رأيت أريكة فرشت عليها فراش حسان و عليها وسائد حسان و رأيت فتى في زي ابن ثلاثين متکعاً عليها و بين يديه شيخ و بيده كتاب يقرؤه عليه و حوله أكثر من ستين رجلاً يصلون في تلك البقعة و على بعضهم ثياب بيض و على بعضهم ثياب خضر

When I came to the door, I saw a group from the elders. I greeted unto them. They responded and returned with me, and they went with me to a place, it is the Masjid today. When I looked closely, I saw a sofa, an excelled furnishing had been furnished upon it, and there were

excellent pillows upon it, and I saw a youth being about thirty (years old) leaning upon it, and in front of him there was an old man, and in his hand was a letter he was reading it to him, and around him there were more than sixty men praying Salat in that spot, and upon some of them were white clothes and upon some of them were green clothes.

وكان ذلك الشيخ هو الخضر ع فأجلسني ذلك الشيخ ع ودعاني الإمام ع باسمي وقال اذهب إلى حسن بن مسلم وقل له إنك تعمـر هذه الأرض
منذ سنين وترعـها ونحن نخربـها زرعت خمس سنين وعام أيسـنا أنت على حالـك من الزراعة و العمارة و لا رخصـة لك في العود إليها و عليك رد ما
انتفـعت به من غـلات هذه الأرض لـبني فيها مسـجد

And that Sheikh, he is Al-Khizr^{-as}. That Sheikh^{-as} seated me, and the Imam^{-ajfi} called me with my name and said: 'Go to Hasan Bin Muslim and say to him, 'You have built this land for years and farmed it, and we^{-ajfi} are ruining it. You farmed for five years and (this) year as well you are upon your state from the farming, and building, and there is no permission for you in returning to it, and upon you is to return whatever you have benefitted with it, from the crops of this land. A Masjid is to be built in it'.

و قـل لـحسن بن مـسلم إـن هـذه أـرض شـريفـة قد اـختارـها الله تعالى مـن غـيرـها مـن الأـراضـي و شـرفـها و أـنت قد أـضـفتـها إـلـى أـرضـك و قد جـزاـك الله بـموت
ولـدـين لـك شـابـين فـلم تـتـبـه عن غـلـفـتك فـإن لم تـفعـل ذـلك لـأـصـابـك مـن نـقـمة الله مـن حيث لا تـشـعـرـ.

And say to Al-Hassan Bin Muslim, 'This land is noble. Allah^{-azwj} the Exalted has Chosen it from others from the lands and Ennobled it, and you have added it on to your land, and Allah^{-azwj} will Recompense you with the death of your two youth sons, but you did not wake up from your heedlessness. So, if you do not do that, there shall hit you from the Punishment of Allah^{-azwj}, from where you would not even be aware of'.

قال حـسن بن مـثلـة قـلت يا سـيدـي لا بدـ لي في ذـلك مـن عـلامـة فـإن الـقوم لا يـقـبـلـون مـا لا عـلامـة و لا حـجـة عـلـيـه و لا يـصـدـقـون قـولي

Hassan Bin Masalah said, 'I said, 'O my chief! There is no escape for me to have a sign regarding that for the people will not be accepting what there is no sign for it, nor any proof upon it, and they will not ratify my words'.

قال إـنـا سـنـعلـم هـنـاك فـاذـهـب و بـلـغ رسـالـتـنا و اـذـهـب إـلـى السـيـد أـبـي الحـسـن و قـل لـه يـجيـء و يـخـضـرـه و يـطـالـبـه بما أـخـدـ من مـنـافـع ذـلـك السـيـنـين و يـعـطـيـه النـاسـ
حتـى بـيـنـوا المسـجـد و يتمـ ما نـقـصـ منهـ من غـلـة رـهـق مـلـكـنا بـنـاحـيـة أـرـدـهـال و يتمـ المسـجـد و قد وـقـعـنا نـصـف رـهـق عـلـى هـذا المسـجـد ليـجـلـبـ غـلـتهـ كلـ عامـ
و يـصـرـفـ إـلـى عـمـارـتـهـ.

He^{-ajfi} said: 'We will be knowing over there, so go and deliver our^{-ajfi} message, and go to the Seyyid Abu Al-Hassan and tell him to come and present him and demand him with what he has taken from the benefit of those years and give it to the people until they build the Masjid, and complete whatever is deficient from it would be fulfilled from our^{-ajfi} ownership in the district of Irdihal, and complete the Masjid, and we^{-ajfi} had dedicated half of the yield upon this Masjid in order to pull its yield every year and to be spent upon its building'.

و قـل لـلنـاس لـيـرـغـبـوا إـلـى هـذـا المـوـضـع و يـعـزـرـوه و يـصـلـوـهـا أـرـبـع رـكـعـات لـلـتـحـيـة فيـ كـلـ رـكـعـة يـقـرـأ سـوـرة الـحـمـد مـرـة و سـوـرة الـإـلـاـخـلـاـص سـبـع مـرـات و يـسـبـحـ فيـ
الـرـكـوع و السـجـود سـبـع مـرـات و رـكـعـات لـلـإـلـام صـاحـبـ الزـمان عـ

And say to the people to be desirous regarding this place and to be visiting it and praying four Cycles Salat over here of the salutation. In each Cycle Surah Al-Hamd should be recited once, and Surah Al-Ikhlaas seven times, and glorifications in the ruk'u and the Sajdahs seven times, and two Cycles for the Imam^{-ajfi}, Master^{-ajfi} of the Time.

هكذا يقرأ الفاتحة فإذا وصل إلى إياك تَعْبُدُ و إِيَّاكَ نَسْتَعِينُ كرها مائة مرة ثم يقرؤها إلى آخرها و هكذا يصنع في الركعة الثانية و يسبح في الركوع و السجود سبع مرات

This is how Surah Al-Fatiha is to be recited. When he reached to: (*It is) You we worship and You do we seek Assistance (from)* [1:5], he should repeat is one hundred times. Then he should recite it to its end. And like this, he should do in the second Cycle and glorify in the ruk'u and the Sajdahs, seven time.

فإذا أتم الصلاة يهلهل و يسبح تسبيح فاطمة الزهراء ع فإذا فرغ من التسبيح يسجد و يصلی على النبي و آلہ مائة مرة

When he completes the Salat he should extol the Oneness and glorify with the glorification of (Syeda) Fatima^{-asws}. When he is free from the glorifying, he should perform Sajdah and send Salawaat upon the Prophet^{-saww}.

ثم قال ع ما هذه حكاية لفظه فمن صلاتها فكأنما في البيت العتيق.

Then he^{-ajfi} said what are the wordings of this story: ‘The one who prays it, it is as if he is in the Ancient House (Kabah)’.

قال حسن بن مثلثة قلت في نفسي كان هذا موضع أنت تزعم أنا هذا المسجد للإمام صاحب الزمان مشيراً إلى ذلك الفتى المتكم على الوسائل فأشار ذلك الفتى إلى أن أذهب.

Hassan Bin Masla said, ‘I said within myself, ‘This place which you are claiming that rather this Masjid for the Imam^{-ajfi}, Master^{-ajfi} of the Time, indicates to that youth leaning upon the pillows’. That youth gestured to me that I should go.

فرجعت فلما سرت بعض الطريق دعاني ثانية و قال إن في قطبيع جعفر الكاشاني الراعي معرا يحب أن تشتريه فإن أعطاك أهل القرية الثمن تشتريه و إلا فتعطني من مالك و تجيء به إلى هذا الموضع و تذبحه الليلة الآتية ثم تنفق يوم الأربعاء الثامن عشر من شهر رمضان المبارك لحم ذلك المعز على المرضى و من به علة شديدة فإن الله يشفى جميعهم و ذلك المعز أبلق كثير الشعر و عليه سبع علامات سود و بيض ثلاث على جانب و أربع على جانب سود و بيض كالدراما.

I returned. When I came to one of the roads, he^{-ajfi} called me secondly and said: ‘In a flock of Ja'far Al-Kashany the shepherd, there is a goat, it obliges that you buy it. If the people of the town give you the price, buy it, or else give it from your wealth and come with it to this place and slaughter this coming night, then on the day of Wednesday, the eighteenth from the month of Blessed month of Ramazan, give the meat of that goat to the sick, and the one have severe illness with him, for Allah^{-azwj} would Heal them all, and upon that goat are a lot of spots, and there are seven markings upon it, black and white, three upon a side and four upon a side, black and white like the Dirham (coin)’.

فذهبت فارجوني ثلاثة و قال ع تقيم بهذا المكان سبعين يوماً أو سبعاً فإن حملت على السبع انطبق على ليلة القدر و هو الثالث و العشرون و إن حملت على السبعين انطبق على الخامس و العشرين من ذي القعدة و كلامها يوم مبارك.

I went. He^{-ajfi} returned me thirdly and he^{-ajfi} said: 'Stay in this place for seventy days, or seven. If you endure upon the seven, then apply upon Laylat Al-Qadr (Night of Pre-determination), and it is the twenty-third, and if you endure upon the seventy, apply upon the twenty-fifth of Zul Qadah, and both of these are Blessed days'.

قال حسن بن مثلاً فعدت حتى وصلت إلى داري و لم أزل الليل متفكراً حتى اسفر الصبح فأديت الفريضة و جئت إلى علي بن المنذر فقصصت عليه الحال فجاء معه حتى بلغت المكان الذي ذهبوا بي إليه البارحة فقال و الله إن العلامة التي قال لي الإمام واحد منها أن هذه السلسل والأوتاد هاهنا.

Hassan Bin Masala said, 'I returned and arrived to my house, and I did not cease thinking at night until the morning paled. I fulfilled the Obligatory (Salat) and came to Ali Bin Al-Munzar. I narrated the situation to him. He came with me until I reached the place which they had gone with me to it the night before. He said, 'By Allah^{-azwj}! The markings which the Imam^{-ajfi} had said to me, one of these is that these chains and the pegs are over here'.

فذهبنا إلى السيد الشريف أبي الحسن الرضا فلما وصلنا إلى باب داره رأينا خدامه و غلمانه يقولون إن السيد أبو الحسن الرضا ينتظرك من سحر أنت من جمكران قلت نعم

We went to the noble Seyyid Abu Al-Hassan Al-Reza. When we arrived to the door of his house, we saw his servants and his boys saying, 'The Seyyid Abu Al-Hassan is awaiting you from pre-dawn. Are you from Jamakran?' I said, 'Yes'.

فدخلت عليه الساعة و سلمت عليه و خضعت فأحسن في الجواب و أكرمني و مكن لي في مجلسه و سبقني قبل أن أحدهه و قال يا حسن بن مثلاً إني كنت نائماً فرأيت شخصاً يقول لي إن رجلاً من جمكران يقال له حسن بن مثلاً يأتيك بالغدو و تصدقن ما يقول و اعتمد على قوله فإن قوله قولنا فلا تردن عليه قوله فانتبهت من رقدي و كنت أنتظرك الآن.

I entered to see him at once and greeted unto him, and I was humble. He was excellent in the answer and honoured me and enabled for me in his own seat and he preceded me before I could initiate him, and he said, 'O Hassan Bin Masla! I was sleeping, and I saw a person saying to me: 'A man from Jamakran called Hassan Bin Masala will be coming to you in the morning, and you should ratify what he says and rely upon his words, for his words are our^{-ajfi} words, so do not reject his words upon him'. I woke up suddenly from my sleep, and I have been awaiting you (until) now'.

فقص عليه الحسن بن مثلاً القصص مشروحاً فأمر بالخيول لتسرج و تخروا فركبوا فلما قربوا من القرية رأوا جعفر الراعي و له قطيع على جانب الطريق فدخل حسن بن مثلاً بين القطيع و كان ذلك الماعز خلف القطيع فأقبل الماعز عادياً إلى الحسن بن مثلاً فأخذته الحسن ليعطي ثمنه الراعي و يأتي به

Al-Hassan Bin Masala narrated the story to him with explanations. He ordered for the horses to be saddled and they went out riding. When they were nearby from the town, they saw Ja'far the shepherd and there was a flock for him on the side of the road. Hassan Bin Masala entered into the flock and that goat was at the back of the flock. The goat came towards Al-Hassan Bin Masala. Al-Hassan took it to give its price to the shepherd, and he came with it.

فأقسم جعفر الراعي أني ما رأيت هذا المعز قط و لم يكن في قطبي إلا أني رأيته و كلما أريد أن آخذه لا يمكنني و الآن جاء إليكم

Ja'far the shepherd vowed, 'I am not seen this goat at all, and it did not happen to be in my flock except I saw it, and every time I wanted to take it, it did not enable me, and now it has come to you'.

فأتوا بالمعز كما أمر به السيد إلى ذلك الموضع و ذبحوه و جاء السيد أبو الحسن الرضا رضي الله عنه إلى ذلك الموضع و أحضروا الحسن بن مسلم و استردوا منه الغلات و جاءوا بغلات رهق و سقفوا المسجد بالجذوع

They came with the goat just as the Seyyid had been instructed with, to that place, and they slaughtered it, and the Seyyid Abu Al-Hassan Al-Reza, may Allah^{-azwj} be Pleased with him, came to that place and they presented Al-Hassan Bin Muslim and returned the yields from him, and they came with the yield to the place and built the roof of the Masjid with the wood.

و ذهب السيد أبو الحسن الرضا رضي الله عنه بالسلسل و الأوتاد و أودعها في بيته فكان يأتي المرضى و الأعلاء و يمسون أيديهم بالسلسل فيشفيفهم
الله تعالى عاجلاً و يصحون.

And the Seyyid Abu Al-Hassan Al-Reza, may Allah^{-azwj} be Pleased with him, went with the chains and its pegs, and deposited these in his house. He was coming to the sick and the disabled and wiping their bodies with the chains, and Allah^{-azwj} the Exalted Healed them immediately and they were healthy.

قال أبو الحسن محمد بن حيدر سمعت بالاستفاضة أن السيد أبي الحسن الرضا في المحلة المدعوة بموسويان من بلدة قم فمرض بعد وفاته ولد له فدخل بيته
و فتح الصندوق الذي فيه السلسل و الأوتاد فلم يجد لها.

Abu Al-Hassan Muhammad Bin Haider said, 'I heard at length that the Seyyid Abu Al-Hassan Al-Reza was in a neighbourhood called Mowsiyan from the city of Qum. After his death, a son of his became sick, so they entered his house and opened the box in which was the chair and the pegs, but they could not find it.'

انتهت حكاية بناء هذا المسجد الشريف المشتملة على المعجزات الباهرة و الآثار الظاهرة التي منها وجود مثل بقرة بني إسرائيل في معز من معزى هذه الأمة

(This) ends the story of the construction of this noble Masjid inclusive upon the dazzling miracles and the apparent impacts which from these are found like the cow of the children of Israel in the goat from the goats of this community.

قال المؤلف لا يخفى أن مؤلف تاريخ قم هو الشيخ الفاضل حسن بن محمد القمي و هو من معاصرى الصدوق رضوان الله عليه و روى في ذلك الكتاب عن أخيه حسين بن علي بن بابويه رضوان الله عليهم و أصل الكتاب على اللغة العربية و لكن في السنة الخامسة و الستين بعد ثمان مائة نقله إلى الفارسية حسن بن علي بن حسن بن عبد الملك بأمر الحاجا فخر الدين إبراهيم بن الوزير الكبير الحاجا عماد الدين محمود بن الصاحب الحاجا شمس الدين محمد بن علي الصفي.

The compiler said, 'It is not hidden that the compiler of 'History of Qum', he is the meritorious Sheikh Hassan Bin Muhammad Al-Qummi, and he is from contemporaries of Al Sadouq, may the Pleasure of Allah^{-azwj} be upon him. And it is reported in that book, from his brother Husayn

Bin Ali Bin Babuwayh, may the Pleasure of Allah^{azwj} be upon them, and the original book is upon the Arabic language, but in the year sixty-five after eight hundred, it was copied into Persian by Hassan Bin Ali Bin Hassan Bin Abdul Malik by the order of Al Khwaja Fakhr Al-Deen Ibrahim son of the great minister Ammad Al-Deen Mahmoud, the companions of the Khwaja Shams Al-Deen Muhammad Bin Ali Al-Safy'.

قال العلامة المجلسي في أول البحار إنه كتاب معتر و لكن لم يتيسر لنا أصله و ما بأيدينا إنما هو ترجمته و هذا كلام عجيب لأن الفاضل الألumi الأميرزا محمد أشرف صاحب كتاب فضائل السادات كان معاصرًا له و مقيمًا بأصفهان و هو ينقل من النسخة العربية

Allama Al-Majlisi said in the beginning of Al-Bihar, 'It is a reliable book, but we could not find its original and it is not in our hands. But it is its translation'. And this is strange talk, because the meritorious, the luminary Mirza Muhammad Ashraf, author of the book 'Fazail Al Sadaat' was a contemporary of his and staying at Isfahan, and he had copied from the Arabic copy.

بل و نقل عنه الفاضل الحقن الأغا محمد علي الكرمانشاهي في حواشيه على باب الحاء في اسم الحسن حيث ذكر الحسن بن مثله و نقل ملخص الخبر المذكور من النسخة العربية و أعجب منه أن أصل الكتاب كان مشتملا على عشرين بابا.

But and its was copied from it by the meritorious Agha Muhammad Ali Al-Karmanshani in its margins upon a number of men in the chapter on (the letter) 'Ha', in the name of Al-Hassan, where he mentioned Al-Hassan Bin Masla, and a summary of the afore-mentioned Hadith has been transmitted from the Arabic copy. And stranger than it is that the original book was inclusive upon twenty chapters.

و ذكر العالم الخبير الأميرزا عبد الله الأصفهاني تلميذ العلامة المجلسي في كتابه الموسوم برياض العلماء في ترجمة صاحب هذا التاريخ أنه ظفر على ترجمة هذا التاريخ في قم و هو كتاب كبير حسن كثيرة الفوائد في مجلدات عديدة. و لكنني لم أظفر على أكثر من مجلد واحد مشتمل على ثمانية أبواب بعد الشخص الشائع.

And the scholar, the informed, Mirza Abdullah Al Isfahani, student of Allama Al-Majlisi mentioned in his book 'Al-Mowsum Bin Riyaz Al Ulama', in a translation of the author of this history that he had succeeded upon translating this history in Qum, and it is a large book, excellent, with a lot of benefits, in a number of volumes, but he did not succeed upon more than one volume, inclusive upon eighty chapter after common examination.

و قد نقلنا الخبر السابق من خط السيد المحدث الجليل السيد نعمة الله الجزائري عن مجموعة نقله منه و لكنه كان بالفارسية فنقلناه ثانية إلى العربية ليائمه نظم هذا المجموع و لا يخفى أن كلمة التسعين الواقعة في صدر الخبر بالمنشأة فوق ثم السين المهملة كانت في الأصل سبعين مقدم المهملة على المودحة

And we have copied the previous Hadith from the handwriting of the Seyyid, the majestic narrator Al-Seyyid Ne'matullah Al-Jazaairy, from a collection of copies from him, but it was in Persian. So, we copied it secondly into Arabic to know the system of this collection, and it is not hidden that the word 'Ninety' occurring in the middle of the Hadith with the duodenum above and the neglected (letter) 'Seen', it was in the original as 'seventy', submitted, neglected upon the consolidation.

و اشتبه على الناسخ لأن وفاة الشيخ الصدوق كانت قبل التسعين و لذا نرى جمعا من العلماء يكتبون في لفظ السبع أو السبعين بتقديم السين أو التاء حذرا عن التصحيف و التحريف و الله تعالى هو العالم.

And the suspicion is upon the copier because the death of the Sheikh Al-Sadouq was before the (year) ninety, and for that we all of the scholars writing in the word ‘seven’ or ‘seventy’ with precedence of (the letters) ‘Seen’, or ‘Ta’ as a precaution from the correction and the alteration, and Allah^{-azwj} the Exalted, He^{-azwj} is more Knowing”.²⁵²

²⁵² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 8

الحكاية التاسعة [تشريف العلامة الطباطبائي في بلقاءه عليه السلام في مسجد السهلة]

The ninth story – Ennoblement of the Allamah Al-Tabatabaei due to his meeting him^{-ajfi}, may the greeting be upon him in Masjid Al-Sahla.

ما حديثي به العالم العامل و العارف الكامل غواص غمرات الخوف و الرجاء و سياح فيافي الزهد و التقى صاحبنا المفید و صديقنا السيد الآغا علي رضا بن العالم الجليل الحاج المولی محمد الثنائی رحمهما الله تعالى عن العالم البیدل الورع التقى صاحب الكرامات و المقامات العالیات المولی زین العابدین بن العالم الجليل المولی محمد السلماسی رحمة الله تلمیذ آیة الله السيد السند و العالم المسدد فخر الشیعہ و زینۃ الشریعۃ العلامة الطباطبائی السيد محمد مهیدی المدعو بیحر العلوم أعلی الله درجته و كان المولی المزبور من خاصته في السر و العلانية.

What has been narrated to me with by the scholar, the worker, and the spiritualist, the perfect, diver in the depths of fear and the hope and the tourer in the ascetism and the piety, our companion Al Mufeed, and our friend the correct, the Agha Ali Reza son of the majestic scholar Al-Haaj Al-Mowla Muhammad Al-Nainy, may Allah^{-azwj} the Exalted have Mercy on them both, from the scholar, the replacement, the devout, the pious, owner of the extraordinary power, and the lofty positions, Al-Mowla Zayn Al-Abideen son of the majestic scholar Al-Mowla Muhammd Al-Salmasy, may Allah^{-azwj} have Mercy on him, student of Ayatullah Al-Seyyid, the attributed, and the correct scholar, pride of the Shias and adornment of the Law, the Allama Al Tabatabaei Al-Seyyid Muhammad Mahdi, the one called as ‘Bahr Al-Uloom’, may Allah^{-azwj} Exalted his rank, and he was a friend of Al-Mazbour, being from his specials one in the private and the open.

قال كنت حاضرا في مجلس السيد في المشهد الغروي إذ دخل عليه لزيارته الحق القمي صاحب القوانين في السنة التي رجع من العجم إلى العراق زائراً لقبور الأئمة ع و حاجاً لبيت الله الحرام فتفرق من كان في المجلس و حضر للاستفادة منه و كانوا أزيد من مائة و بقيت ثلاثة من أصحابه أرباب الورع و السداد البالغين إلى رتبة الاجتهداد.

He said, ‘I was present in a gathering of the Seyyid in the shrine of Al Ghary (Shrine of Imam Ali^{-asws} at Al-Najaf), when there entered the researcher Al Qummi, author of ‘Al Qawaneen’ entered to visit him^{-asws} in the year in which the visitors of the graves of the Imams^{-asws} non-Arabs returned to Al-Iraq, and pilgrims of the Sacred House of Allah^{-azwj}. The ones who were in the gathering and present to benefit from him, and they were more than one hundred, and there remain three of his companions, the lords of devoutness and the correctness, the ones reaching to the rank of Al Ijtihad.

فتوجه الحق الأيدی إلى جناب السيد و قال إنکم فرتم و حرتم مرتبة الولادة الروحانية و الجسمانية و قرب المكان الظاهري و الباطني فتصدقوا علينا بذلك مائدة من موائد تلك الخوان و ثمرة من الشمار التي جنت من هذه الجنان کی ينشرح به الصدور و يطمئن به القلوب.

The researcher headed to a side of the Seyyid and said, ‘You have succeeded and have achieved the ranks of the birth of the spiritual and the physical, and proximity to the position, the apparent and the hidden, so bestow upon us by mentioning a meal from the meals of that banquet and a fruit from the fruits which you have reaped from this garden in order to expand the chests by it and reassure the hearts with it’.

فأجاب السيد من غير تأمل و قال إني كنت في الليلة الماضية قبل ليلتين أو أقل و التدید من الراوی في المسجد الأعظم بالکوفة لأداء نافلة الليل عازما على الرجوع إلى النجف في أول الصبح للا يتعطل أمر البحث و المذاكرة و هكذا كان دأبه في سنين عديدة.

The Seyyid answered from without pondering and said, ‘During the past night, two nights before or less’ – and the uncertainty is from the reporter – ‘I was in the great Masjid at Al-Kufa to fulfil the night optional Salats, determined upon the returning to Al-Najaf in the beginning of the morning, in order not to interrupt the matter of the discussion and the arguments, and that is how it was its norm for a number of years.

فلما خرجت من المسجد ألقى في روعي الشوق إلى مسجد السهلة فصرفت خيالي عنه خوفاً من عدم الوصول إلى البلد قبل الصبح فيفوّت البحث في اليوم و لكن كان الشوق يزيد في كل آن و يميل القلب إلى ذلك المكان

When I went out from the Masjid, I faced in my mind the yearning to Masjid Al-Sahla. I turned my thoughts away from it fearing from not being able to arrive to the city before the morning and the discussion would be missed out during the day, but the yearning increased in every moment and the heart inclined to that place.

فيينا أقدم رجلاً وأؤخر أخرى إذا بريح فيها غبار كثیر فهاجت بي و أمالتني عن الطريق فكانها التوفيق الذي هو خير رفيق إلى أن ألقنتي إلى باب المسجد.

While I was forwarding a foot and delaying the other, when there was a wind wherein was a lot of dust. It heaved with me and inclined me away from the road. It was as if it was the inclination which is the best friend, until it threw me to the door of the Masjid.

فدخلت فإذا به خالياً عن العباد والزوار إلا شخصاً جليلاً مشغولاً بالمناجاة مع الجبار بكلمات ترق القلوب القاسية و تسخ الدموع من العيون الجامدة فطار بالي و تغيرت حالي و رجفت ركبتي و هلت دمعتي من استماع تلك الكلمات التي لم تسمعها أذني و لم ترها عيني ما وصلت إليه من الأدعية المأثورة و عرفت أن الناجي ينشئها في الحال لا أنه ينشد ما أودعه في البال.

I entered, and behold, it was empty from the servants and the visitors except for a majestic person pre-occupied with whispering with the Subduer with phrases which would soften the harsh hearts and flow the tears from the frozen eyes. My mind flew, and my state changed, and my knees trembled, and my tears overflowed from listening those phrases which my ears had not heard, and my eyes had not seen, from what I had reached to from impacts of the supplications, and I recognised that the whisperer was creating these as he went along, and he was not creating what had been deposited in the mind (beforehand).

فوقفت في مكانٍ مستمعاً متلذذاً إلى أن فرغ من مناجاته فالتفت إلي و صاح بلسان العجم مهدي يا أي هلم يا مهدي فتقدمت إليه بخطوات فوققت فأمرني بالتقديم فمشيت قليلاً ثم وقفت فأمرني بالتقديم و قال إن الأدب في الامتثال فتقدمت إليه بحيث تصل يدي إليه و يده الشريفة إلي و تكلم بكلمة.

I paused in my place listening pleasurable until he was free from his whispering. He turned to me and shouted in a Persian tongue, ‘Mahdi Biya’ i.e., ‘Come, O Mahdi-aifj!’ I went ahead to him a few steps and paused. He instructed me with the coming forward. I walked a little, then paused. He instructed me with the coming forward and said, ‘The etiquette is to be coming closer!’ I proceeded to him to where my hand could reach to him and his noble hand to me, and he-aifj spoke with phrases.

قال المولى السلماسي رحمة الله و ملأ بلغ كلام السيد السندي إلى هنا أضرب عنه صفحات و طوى عنه كشحا و شرح في الجواب عما سأله المحقق المذكور قبل ذلك عن سر قلة تصانيفه مع طول باعه في العلوم فذكر له وجوهاً فعاد المحقق القمي فسأل عن هذا الكلام المخفي فأشار بيده شبه المنكر بأن هذا سر لا يذكر.

Al-Mowla Al-Salmasy, may Allah^{-azwj} have Mercy on him, said, ‘And when the talk of the attributed Seyyid reached to over her, I turned away from him excusing, and folded away from him like a scarf, and he explained in the answer from what the mentioned researcher had asked him before that about the secret of the lack of his classifications along with the length of his giving out the sciences. He mentioned aspects to him. The researcher Al-Qummi returner. He was asked about this hidden talk, so he indicated by his hand, resembling the denial, that his is a secret’.²⁵³

²⁵³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 9

الحكاية العاشرة [كلام العلامة الطباطبائي في أنه عليه السلام ضمته إلى صدره]

The tenth story – Speech of the Allama Al-Tabatabaei regarding that he^{-ajfi}, may the greetings be upon him^{-ajfi}, had hugged him to his^{-ajfi} chest.

حدثني الأخ الصفي المذكور عن المولى السلماسي رحمة الله تعالى قال كنت حاضرا في محفل إفادته فسألته رجل عن إمكان رؤية الطلعة الغراء في الغيبة الكبيرة و كان بيده الآلة المعروفة لشرب الدخان المسماة عند العجم بغليان

It is narrated to me by the brother of Al-Safy, the mentioned, from Al-Mowla Al-Salmasy, may Allah^{-azwj} the Exalted have Mercy on him, said, 'I was present in a gathering of his lessons. A man asked him about the possibility of seeing the Imam^{-ajfi} during the major occultation, and in his hand was a tool well-known for drinking the boiling poison smoke (Hookah) in the presence of the Persians.

He was silent from answering him and lowered his head and addressed himself with a talk hidden from the ears. He said, 'What is its meaning? What shall I be saying in his answer, and he^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} had hugged me to his^{-ajfi} chest?'

فسكت عن جوابه و طأطاً رأسه و خاطب نفسه بكلام خفي أسمعه فقال ما معناه ما أقول في جوابه و قد ضمني صلوات الله عليه إلى صدره و ورد أيضاً في الخبر تكذيب مدعى الرؤية في أيام الغيبة فكرر هذا الكلام.

And it has been reported as well in the Hadith belying the claimant of the sighting during the days of occultation'. He repeated this speech.

ثم قال في جواب السائل إنه قد ورد في أخبار أهل العصمة تكذيب من ادعى رؤية الحجة عجل الله تعالى فرجه و اقتصر في جوابه عليه من غير إشارة إلى ما أشار إليه.

Then he said in answer to the questioner, 'It has been referred in the Ahadith of the people of infallibility, the belying of the one who claims the sighting of the Divine Authority, may Allah^{-azwj} the Exalted Hasten his^{-ajfi} relief', and he was short in his answer to him, from without indicating to what he had indicated to'.²⁵⁴

²⁵⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 10

الحكاية الحادية عشرة [شاهد عليه السلام العلامة الطباطبائي حينما كان يدخل عليه السلام روضة العسكريين عليهم السلام]

The eleventh story – The Allama Al-Tabatabaie witnessed him^{-ajfj} when he^{-ajfj} was entering the shrine of Al-Askareyn, may the greetings be upon both of them^{-asws}.

و بحذا السند عن المولى المذكور قال صلينا مع جنابه في داخل حرم العسكريين ع فلما أراد النهوض من التشهد إلى الركعة الثالثة عرضته حالة فوقف هنية ثم قام.

And by this attribution from the mentioned Al-Mowla, he said, ‘We prayed Salat with him inside the sanctuary of Al-Askareyn. When he wanted to get up from the shrine to the third Cycle (of Salat), a state of presented him, so he paused for a while, then stood up.

و لما فرغنا تعجبنا كلنا و لم نفهم ما كان وجهه و لم يجترئ أحد منا على السؤال عنه إلى أن أتينا المنزل و أحضرت المائدة فأشار إلى بعض السادة من أصحابنا أن أسأله منه فقلت لا و أنت أقرب منا

And when we were free, all of us were surprised and we did not understand what its aspect was, and not one of us had the courage upon asking about it, until we came to the house and the meal was presented. One of the chiefs from our companions indicated to me that I should ask him. I said, ‘No, and you are closest of us’.

فالتفت رحمه الله إلي و قال فيم تقاولون قلت و كنت أجسر الناس عليه إنهم يريدون الكشف عما عرض لكم في حال الصلاة

He, may Allah^{-azwj} have Mercy on him, turned and said, ‘Regarding what are you talking?’ I said, and I was the most courageous of the people to him, ‘They are wanting the uncovering from what had presented to you during the state of Salat!’

فقال إن الحجة عجل الله تعالى فرجه دخل الروضة للسلام على أبيه ع فعرضني ما رأيتم من مشاهدة جماله الأنور إلى أن خرج منها.

He said, ‘The Divine Authority, may Allah^{-azwj} the Exalted Hasten his^{-ajfj} relief, entered the shrine to his^{-ajfj} father^{-asws}. So it presented me what you saw from sighting his^{-ajfj} irradiating beauty until he^{-ajfj} went out from it’.²⁵⁵

²⁵⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 11

الحكاية الثانية عشرة [جعفه عليه السلام إلى دار السيد مهدي بحر العلوم العلامة الطباطبائي لزيارته و تفقده عند ما كان مجاوراً بمكّة زادها الله شرفاً]

The twelfth story – His^{-ajfi}, may the greeting be upon him^{-ajfi}, coming to the house of Al-Seyyid Mahdi Bahr Al-Uloom the Allama Tabatabaie to visit him, and his losing him^{-ajfi} when he was in the vicinity of Makkah, may Allah^{-azwj} Increase its nobility.

بمذا السند عن ناظر أمره في أيام مجاورته بمكّة قال كان رحمة الله مع كونه في بلد الغربة منقطعاً عن الأهل والإخوة قوي القلب في البذل والعطاء غير مكتنث بكثرة المصارف

By this chain about the overseer of his affairs during the days of his being in the vicinity of Makkah, said, 'He, may Allah^{-azwj} have Mercy on him, with his being in a strange city, cut off from the family and the brothers, was of a strong heart in the spending and the giving, indifferent to the spending.

فاتفق في بعض الأيام أن لم يجد إلى درهم سبيلاً فعرفته الحال وكثرة المفروضة و انعدام المال فلم يقل شيئاً و كان دائمه أن يطوف بالبيت بعد الصبح و يأتي إلى الدار فيجلس في القبة المختصة به و نأتي إليه بغليان فيشربه ثم يخرج إلى قبة أخرى تجتمع فيها تلامذته من كل المذاهب فيدرس لكل على مذهبة

By con-incidence, in one of the days, he could not find a way to a Dirham. I recognised the situation, and the abundant provisions and the lack of money. He did not say anything, and it was his norm that he would perform Tawaaf of the House after the morning, and he would go to the house and sit in the dome specialised with him, and we would come to him with a Hookah, and he would drink (smoke) it. Then he would go to another dome where his students from every doctrine would have gathered, and he would give lessons to each upon his own doctrine.

فلما رجع من الطواف في اليوم الذي شكوه في أمسه نفود النفقه وأحضرت الغليان على العادة فإذا بالباب يدقه أحد فاضطراب أشد الاضطراب و قال لي خذ الغليان و أخرجه من هذا المكان و قام مسرعاً خارجاً عن الوقار و السكينة و الآداب

When he returned from having performed the Tawaaf during the day of which he had complained of the depletion of the expense monies in its (previous) evening, and the Hookah was presented upon the norm, someone knocked on the door. He became restless with severe restlessness, and said to me, 'Take the Hookah and take it out from this place!' And he stood upon quickly going out

ففتح الباب و دخل شخص جليل في هيئة الأعراب و جلس في تلك القبة و قعد السيد عند بابها في نهاية الذلة و المسكنة و وأشار إلى أن لا أقرب إليه الغليان.

He opened the door and a majestic person entered in the appearance of a Bedouin, and he sat down in that dome, and the Seyyid sat by its door in a peak of humility and poverty, and he indicated to me that I should not bring the Hookah near to him.

فَقَعْدَا سَاعَةً يَتَحَدَّثَانِ ثُمَّ قَامَ فَقَامَ السَّيِّدُ مُسْرِعاً وَفَتَحَ الْبَابَ وَقَبَلَ يَدِهِ وَأَرْكَبَهُ عَلَى جَمْلِهِ الَّذِي أَنْا خَهُ عَنْهُ وَمَضَى لِشَأْنِهِ وَرَجَعَ السَّيِّدُ مُتَغَيِّرَ اللَّوْنِ وَنَاوَلَنِي بِرَأْهُ وَقَالَ هَذِهِ حَوَالَةٌ عَلَى رَجُلٍ صَرَافٍ قَاعِدٍ فِي جَبَلِ الصَّفَا وَأَذْهَبَ إِلَيْهِ وَخَذْ مِنْهُ مَا أُحِيلُ عَلَيْهِ.

They both sat discussing for a time. Then he stood up, so the Seyyid stood up quickly and opened the door and kissed his hand and rode him upon his camel which he had knelt with him, and he went to his concern, and the Seyyid returned, changed of colour, and he gave me a note and said, ‘This is a transfer note to the money-changer man seated in mount Safa, and go to him and take from him what has been transferred to him’.

قال فأخذتها وأتيت بها إلى الرجل الموصوف فلما نظر إليها قبلها و قال علي بالحماميل فذهبت و أتيت بأربعة حماميل فجاء بالدرهم من الصنف الذي يقال له ريال فرانسه يزيد كل واحد على خمسة قرانات العجم و ما كانوا يقدرون على حمله فحملوها على أكتافهم و أتينا بها إلى الدار.

He said, ‘I took it and came with it to the money-changer man. When he looked at it, he kissed it and said, ‘To me with the load carriers!’ I went and came with four load carriers. He came with the Dirhams from the types which are called ‘Riyal Faransa’, each increasing upon five ‘Qaranats’ of the Persians, and they were not able upon carrying it. They carried it upon their shoulders, and we came with it to the house.

و لما كان في بعض الأيام ذهب إلى الصراف لأسائل منه حاله و من كانت تلك الحوالة فلم أر صرافاً و لا دكاناً فسألت عن بعض من حضر في ذلك المكان عن الصراف فقال ما عهدنا في هذا المكان صرافاً أبداً و إنما يقعده فيه فلان فعرفت أنه من أسرار الملك المنان و ألطافه ولي الرحمن.

And when it was during one of the days, I went to the moneychanger to ask him of its situation, and from who was that note. I neither saw a moneychanger nor any shop. I asked one of the ones present in that place about the moneychangers. He said, ‘We have not come across any money-changer in this place, ever, and rather so and so sits in it’. I recognised that it is from the secrets of the king, the benefactor, and kind friend of the Beneficent”.²⁵⁶

²⁵⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{aṣṭafī}, Ch 32 H 12

الحكاية الثالثة عشرة مكملة السيد بحر العلوم مع الامام عليه السلام في السردار بسرّ من رأى

The thirteenth story – The conversation of the Seyyid Bahr Al-Uloom with the Imam^{-ajfi}, may the greeting be upon him in the basement at Surmanray

12 حدثني السيد السندي و العالم المعتمد المحقق الخبير و المضطلع البصیر السيد علي سبط السيد اعلى الله مقامه و كان عالما مبرزا له شرح النافع حسن نافع جدا و غيره عن الورع التقى النبي الصفي السيد مرتضى صهر السيد اعلى الله مقامه على بنت أخته و كان مصاحبها في السفر و الحضر مواظبا لخدماته في السر و العلانية

It is narrated to me by the Seyyid, the authority, and the reliable scholar, the researcher, the informed, and the insightful expert the Seyyid Ali grandson of the Seyyid, may Allah^{-azwj} Exalt his position, and he was an outstanding scholar having beneficial explanations for him, excellent benefits, and others from the devoutness, the piety, the purity, the loyalty, the elite Al-Seyyid Al Murtaza son-in-law of the Seyyid, may Allah^{-azwj} Exalt his position, to the daughter of his sister, and he was a companions of his in the journey and the staying, attentive to serving him in the private and the publicly.

قال كنت معه في سرمنرأى في بعض أسفار زيارته و كان السيد ينام في حجرة وحده و كان لي حجرة بجنب حجرته و كنت في نهاية المواجهة في أوقات خدماته بالليل و النهار و كان يجتمع إليه الناس في أول الليل إلى أن يذهب شطر منه في أكثر الليلي.

He said, 'I was with him at Surmanray in one of the journeys of his visitations, and the Seyyid would sleep in one room, and there was a room for me by the side of his room, and I was in the end of the attendance during the timings of his service by the night and the day, and the people would gather to him in the beginning of the night up to the passing of most of it, during most of the nights.

فاتفق أنه في بعض الليالي قعد على عادته و الناس مجتمعون حوله فرأيته كأنه يكره الاجتماع و يحب الخلوة و يتكلم مع كل واحد بكلام فيه إشارة إلى تعجيله بالخروج من عنده فتفرق الناس و لم يبق غيري فأمرني بالخروج فخرجت إلى حجرتي متفكرا في حالته في تلك الليلة فمعنى الرقاد

Co-incidentally, it was during one of the nights upon his norm, and the people were gathered around him, I saw him as if he was disliking the gathering and loved to be alone, and he was speaking with each one with a speech wherein was an indication to hasten him with going out from his presence. The people disperse and there did not remain anyone else apart from me. He instructed me to go out. I went out to my room, thoughtful regarding his state during that night, but the sleep prevented me.

فضبرت زمانا فخرجت متخفيا لأنفقد حاله فرأيت باب حجرته مغلقا فنظرت من شق الباب و إذا السراج بحاله و ليس فيه أحد فدخلت الحجرة فعرفت من وضعها أنه ما نام في تلك الليلة.

I was patient for a long time. I came out stealthily to check his state. I saw the door of his room being open. I looked from the crevice of the door and there was a lamp facing it, and there wasn't anyone in it. So, I entered the room, and I realised that the one who had placed it, did not sleep during that night.

فخرجت حافيا متخفيا أطلب خيره و أقفو أثره فدخلت الصحن الشريف فرأيت أبواب قبة العسكريين مغلقة فتفقدت أطراف خارجها فلم أجده منه أثرا فدخلت الصحن الأخير الذي فيه السردار فرأيته مفتح الأبواب.

I went out bare-footed, fearing, seeking his news, and pausing in his tracks. I entered the noble courtyard. I saw doors of the domes of Al-Askareyn locked. I inspected its outside but could find any trace of him. I entered the other courtyard in which is the basement. I saw its doors open.

نزلت من الدرج حافيا متخفيا متأنيا بحيث لا يسمع مني حس و لا حرقة فسمعت هممة من صفة السردار كان أحدا يتكلّم مع الآخر ولم أميز الكلمات إلى أن بقيت ثلاثة أو أربعة منها و كان ديببي أخفي من دبيب النملة في الليلة الظلماء على الصخرة الصماء فإذا بالسيد قد نادى في مكانه هناك يا سيد مرتضى ما تصنع و لم خرجت من المنزل.

I descended from the stairs bare footed whereby neither a hiss would be heard from me nor any movement. I heard humming from the ledge of the basement, as if someone was talking to another, and I could not distinguish the phrases until I remained three or four (steps) from it, and my tiptoeing was lighter than the steps of the ant upon a solid rock during a dark night. There was the Seyyid calling out in his place, 'Over here, O Seyyid Murtaza! What are you doing and why did you come out from the house?'

فبقيت متخيلا ساكتا كالخشب المسندة فعزمت على الرجوع قبل الجواب ثم قلت في نفسي كيف تخفي حالك على من عرفك من غير طريق الحواس فأجبته معذرا نادما و نزلت في خلال الاعتدار إلى حيث شاهدت الصفة

I remained confused, silent like a wooden plank. I determined upon the returning before the answering, then I said within myself, 'How can your state be hidden upon the one who recognised you from without a way of the sensory perceptions?' So, I answered him apologising, regretful, and I descended in the midst of the apologies to where I could witness the features.

فرأيته وحده واقفا بجاه القبلة ليس لغيره هناك أثر فعرفت أنه ينادي الغائب عن أبصار البشر عليه سلام الله الملك الأكابر فرجعت حريا لكل ملامة غريقا في بحار الندامة إلى يوم القيمة.

I saw him alone, standing facing the Qiblah, there wasn't any trace of anyone over there. I realised that he was whispering to the person hidden from the sights, may the greetings of Allah^{-azwj}, the King, the Greatest be upon him^{-ajfi}. I returned, worthy of every blame, drowning in an ocean of regret up to the Day of Qiyamah".²⁵⁷

²⁵⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 13

الحكاية الرابعة عشرة

The fourteenth story

12 حدث الشيخ الصالح الصفي الشيخ أحمد الصدتومني و كان ثقة تقىا ورعا قال قد استفاض عن جدنا المولى محمد سعيد الصدتومني و كان من تلامذة السيد رحمة الله أنه جرى في مجلسه ذكر قضايا مصادفة رؤية المهدى ع حتى تكلم هو في جملة من تكلم في ذلك

It is narrated by the righteous Sheikh, the elite, the Sheikh Ahmad Al-Sadtumany, and he was trustworthy, pious, devout. He said, 'It has been elaborated from our grandfather Al-Mowla Muhammad Saeed Al-Sadtumany, and he was from the students of the Seyyid, may Allah^{-azwj} have Mercy on him. In his gathering, there flowed the mentioned of co-incidental sightings of Al-Mahdi^{-ajfi} until he spoke in a summary of the ones who had spoken regarding that.

فقال أحبيب ذات يوم أن أصل إلى مسجد السهلة في وقت ظنته فيه فارغا من الناس فلما انتهيت إليه وجدته غاصا بالناس و لم دوي و لا أعهد أن يكون في ذلك الوقت فيه أحد.

He said, 'One day I loved to pray Salat in Masjid Al-Sahla during a time I thought it would be free from the people. When I ended up to it, I found it thronged with the people, and for them was thunderous noise, and I did not expect that there would be anyone in it during that time.

فدخلت فوجدت صفوفا صافين للصلاة فوقفت إلى جنب الحائط على موضع فيه رمل فعلوته لأنظر هل أجد خللا في الصفوف فاسدة فرأيت موضع رجل واحد في صف من تلك الصفوف فذهبت إليه و وقفت فيه.

I entered and found rows had been formed for the congregational Salat. I stood to a side of the wall at a place having sand in it, in order to look whether I can find glitch in the rows, a space. I saw a space for one man in a row from those rows. I went to it and stood in it.

فقال رجل من الحاضرين هل رأيت المهدى ع فعند ذلك سكت السيد و كأنه كان نائما ثم اتبه فكلما طلب منه إتمام المطلب لم يتمه.

A man from the attendees said, 'Did you see Al-Mahdi^{-ajfi}?' During that, the Seyyid was silent, and it was as if he was sleeping. Then he woke up. Every time the completion of the story was sought from him, he did not complete it'.²⁵⁸

²⁵⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 14

الحكاية الخامسة عشرة تشرف الشيخ محمد حسن النجفي لزيارته عليه السلام في مسجد السهلة، وقضاء حاجاته ببركة وجوده الشريف

The fifteenth story – Ennoblement of the Sheikh Muhammad Hassan Al-Najafi due to his visiting him^{-ajfi}, may the greetings be upon him^{-ajfi}, in Masjid Al-Sahla, and fulfilment of his need by the Blessings of his^{-ajfi} noble existence.

حدث الشيخ الفاضل العالم الثقة الشيخ باقر الكاظمي المجاور في النجف الأشرف طالب نجل العالم العابد الشيخ هادي الكاظمي قال كان في النجف الأشرف رجل مؤمن يسمى الشيخ محمد حسن السريرة وكان في سلك أهل العلم ذاتية صادقة

It is narrated by the meritorious Sheikh, the scholar, the trusted, the Sheikh Baqir Al-Kazmy of the vicinity in the Noble Al-Najaf, the family of the Sheikh, student of the son of the scholar, the worshipper, the Sheikh Hady Al Kazmi who said, 'In the Noble Al-Najaf there was a Momin man called the Sheikh Muhammad Hassan Al-Sareera, and he was in the ranks of the people of knowledge with sincere intention.

وكان معه مرض السعال إذا سعل يخرج من صدره مع الأخلاط دم وكان مع ذلك في غاية الفقر والاحتياج لا يملك قوت يومه وكان يخرج في أغلب أوقاته إلى البدائية إلى الأعراب الذين في أطراف النجف الأشرف ليحصل له قوت ولو شعير

And with him there was patient of cough. Whenever he coughed, there would come out from his chest a mixture of blood, and along with that he was in the peak of poverty and the precaution, not owning the subsistence of his day, and he was going out most of the time to the wilderness to the Bedouins, those in the outskirts of the Noble Al-Najaf in order to achieve subsistence for him, and even if be barley.

و ما كان يتيسر ذلك على وجه يكفيه مع شدة رجائه وكان مع ذلك قد تعلق قلبه بتزويج امرأة من أهل النجف وكان يطلبها من أهلها و ما أجابوه إلى ذلك لقلة ذات يده وكان في هم و غم شديد من جهة ابتلاعه بذلك

And that would not be achieved for him upon its aspect to suffice him along with his strong hopes, and along with that he had linked his heart to marry a woman from the people of Al-Najaf, and he had sought her from her family, but they had not answered him to that due to the scarcity of provisions in his hand, and he was in worries and severe sadness from the aspect of that being delayed.

فلما اشتد به الفقر والمرض وأيس من تزويج البنت عزم على ما هو معروف عند أهل النجف من أنه من أصحابه أمر فواظب الرواح إلى مسجد الكوفة أربعين ليلة الأربعاء فلا بد أن يرى صاحب الأمر عجل الله فرجه من حيث لا يعلم ويقضي له مراده.

When the poverty and the sickness intensified with him and he despaired from marrying the daughter (woman), he determined upon what is well-known with the people of Al-Najaf that one who is afflicted with a matter would persevere to Masjid Al-Kufa for forty Wednesdays, and it would be inevitable that he would see Master^{-ajfi} of the command, may Allah^{-azwj} Hasten his^{-ajfi} relief from where he would not know, and he^{-ajfi} would fulfil his want for him.

قال الشيخ باقر قدس سره قال الشيخ محمد فواضلت على ذلك أربعين ليلة بالأربعاء فلما كانت الليلة الأخيرة وكانت ليلة شتاء مظلمة وقد هبت ريح عاصفة فيها قليل من المطر وأنا جالس في الدكة التي هي داخل في باب المسجد وكانت الدكة الشرقية المقابلة للباب الأول تكون على الطرف الأيسر عند دخول المسجد و لا يمكن قذفه في المسجد و ليس معه شيء أنتقي فيه عن البرد

The Sheikh Baqir, may (Allah^{-awj}) Sanctify his soul, said, ‘The Sheikh Muhamad said, ‘I persevered for forty nights with the Wednesdays. When it was the last night, and it was a wintry night, dark, and a stormy wind had descended wherein was a little from the rain, and I was seated on the bench which was inside the door of the Masjid, and the bench easterly facing to the first door which happens to be on the left at the entrance of the Masjid, and the entry in the Masjid was not possible from the reason of coughing up blood, nor was it possible to throw it inside the Masjid, and there was nothing with me I could save it in from the cold.

و قد ضاق صدرني و اشتتد علي همي و غمتي و ضاقت الدنيا في عيني و أفكر أن الليالي قد انقضت و هذه آخرها و ما رأيت أحدا و لا ظهر لي شيء . و قد تعبت هذا التعب العظيم و تحملت المشاق و الخوف في أربعين ليلة أجيء فيها من النجف إلى مسجد الكوفة و يكون لي الإناس من ذلك.

And my chest was constricted, and my worries and my sadness intensified upon me, and the world was narrowed in my eyes, and I was thinking that the nights had terminated and this it's last, and I have neither seen anyone nor has anything appeared to me, and I am fatigued with the mighty fatigue, and have borne the hardships and the fear during the forty night I have been coming in from Al-Najaf to the Masjid Al-Kufa, and the despair happened to me from that.

في بينما أنا أفكرا في ذلك و ليس في المسجد أحد أبدا و قد أوقدت نارا لأسخن عليها قهوة جئت بها من النجف لا أتمكن من تركها لتعودي بها و كانت قليلة جدا إذا بشخص من جهة الباب الأول متوجها إلى

While I was thinking regarding that, and there wasn't anyone in the Masjid at all, and I had ignited a fire to warm up the coffee upon it I had come with it from Al-Najaf, it not being possible for me to return with it, and it was very little, when there was a person from the direction of the first door heading towards me.

فلما نظرته من بعيد تكدرت و قلت في نفسي هذا أعرباني من أطراف المسجد قد جاء إلي ليشرب من القهوة و أبقى بلا قهوة في هذا الليل المظلم و يزيد علي همي و غمتي .

When I looked at him from afar, I was ruffled, and I said within myself, ‘This is a Bedouin from outskirts of the Masjid who is coming towards me in order to drink from the coffee, and I would remain without coffee in this dark night’, and my worries and my sadness increased upon me.

في بينما أنا أفكرا إذا به قد وصل إلي و سلم علي باسمي و جلس في مقابلني فتعجبت من معرفته باسمي و ظننته من الذين أخرج إليهم في بعض الأوقات من أطراف النجف الأشرف فصرت أسأله من أي العرب يكون قال من بعض العرب فصرت أذكر له الطوائف التي في أطراف النجف فيقول لا و كلما ذكرت له طائفة قال لا لست منها.

While I was thinking when he had arrived to me and greeted unto me with my name, and he sat down facing me. I was surprised from his recognition with my name, and I thought he was from the ones going to them in one of the timings from outskirts of the Noble Al-Najaf. I went

to ask him, 'From which of the Arabs do you happen to be?' He said, 'From one of the Arabs'. I went on to mention to him the tribes which were in the outskirts of Al-Najaf. He kept saying, 'No', 'No', and every time I mentioned a tribe to him, he said, 'I am not from it'.

فأغضبني و قلت له أجل أنت من طريقة مستهزئنا و هو لفظ بلا معنى فتبسم من قوله ذلك و قال لا عليك من أينما كنت ما الذي جاء بك إلى هنا
فقلت و أنت ما عليك السؤال عن هذه الأمور

He angered me, and I said to him, 'Yes you are from Tareytarah!', mockingly, and it is a word without any meaning. He smiled from that word of mine and said: 'It is not upon you from wherever you may be! What is that which made you come to over here?' I said, 'And you, it is not upon you to be asking about these affairs'.

فقال ما ضرك لو أخبرتني فتعجبت من حسن أخلاقه و عنوابة منطقه فمال قلبي إليه و صار كلما تكلم ازداد حبي له فعملت له السبيل من التن و
أعطيته فقال أنت اشرب فأنا ما أشرب

He said, 'It would not harm you if you were to inform me'. I was surprised from the goodness of his mannerisms and the sweetness of his talk, so my heart inclined towards him, it became such that every time he spoke, it increased my love for him. So, I worked up a cup of clay for him and gave it to him. He said, 'You drink, for I shall not drink'.

و صببت له في الفنجان قهوة و أعطيته فأخذها و شرب شيئاً قليلاً منه ثم ناولني الباقي و قال أنت اشربه فأخذته و شربته و لم ألتقط إلى عدم شربه تمام الفنجان و لكن يزداد حبي له آنا فاتنا.

And I poured coffee for him in the cup and gave it to him. He took it and drank something little from it, then gave the remainder to me and said: 'You drink it!' I took it and drank it, and I did not turn to (paid attention to) his refusal from drinking the full cup, but my love for him increased, time and again.

فقلت له يا أخي أنت قد أرسلك الله إلي في هذه الليلة تأنسي فلا تروح معي إلى أن نجلس في حضرة مسلم و نتحدث فقال أروح معك فحدث حديثك.

I said to him, 'O my brother! You, Allah^{-azwj} has Sent you to me in this night to comfort me. Will you not come with me until we sit in the presence of Muslim^{-as}, and we discuss?' He said, 'I shall come with you, so narrate your narration'.

فقلت له أحكي لك الواقع أنا في غاية الفقر و الحاجة مذ شعرت على نفسي و مع ذلك معي سعال أتنبع الدم و أقذفه من صدري منذ سنين و لا
أعرف علاجه و ما عندي زوجة و قد علق قلبي بأمرأة من أهل محلتنا في النجف الأشرف و من جهة قلة ما في اليد ما تيسر لي أخذها.

I said to him, 'I shall tell you the event. I am in the peak of the poverty and the need since I was upon myself, and along with that there is a cough with me suffocating the blood and throwing it out from my chest for years, and I do not know its treatment and there is no wife with me, and my heart is hanging with a woman from the people of our neighbourhood in the Noble Al-Najaf, and due to the reasons of the scarcity of what is in the hand, it is not easy for me to take her.'

و قد غرب هؤلاء الملائكة و قالوا لي اقصد في حوائجك صاحب الزمان و بت الأربعين ليلة الأربعاء في مسجد الكوفة فإنك تراه و يقضى لك حاجتك و هذه آخر ليلة من الأربعين و ما رأيت فيها شيئاً و قد تحملت هذه المشاق في هذه الليالي فهذا الذي جاء بي هنا و هذه حوائجي.

And they have deceived me of the convention (of the people of Al-Najaf), and they said to me, 'Strive in your needs to Master^{-ajfj} of the Time, and spend forty Wednesday nights in the Masjid Al-Kufa, for you will see him^{-ajfj}, and he^{-ajfj} will fulfil your need for you, and this is the last night from the forty and I have not seen anything during it, and I have endured these difficulties during these nights which I have come to over here, and these are my need'.

فقال لي و أنا غافل غير ملتفت أما صدرك فقد برأ و أما الامرأة فتأخذها عن قريب و أما فقرك فيبقى على حالة حتى تموت و أنا غير ملتفت إلى هذا البيان أبداً.

He said to me, and I was not paying attention: 'As for your chest, so it has been cured, and as for the woman, you will be taking her very shortly, and as for your poverty, it will remain upon its state until you die', and I did not pay attention to this explanation at all!

فقلت ألا تروح إلى حضرة مسلم قال قم فقمت و توجه أمامي فلما وردنـا أرض المسجد فقال ألا تصلي صلاة تحيـة المسجد فقلت أفعـل فوقـف هو قريـباً من الشـاخص المـوضـع في المسـجـد و أنا خـلفـه بـفـاـصـلـة فأـحـرـمـت الصـلـاة و صـرـت أـقـرـأـ الفـاتـحةـ.

I said, 'Will you not come to the presence of Muslim^{-as}?' He said, 'Arise!' I stood up and he went in front of me. When we arrived in the land of the Masjid, he said, 'Will you not pray Salat of salutation of the Masjid?' I said, 'I shall do so'. He stood nearby from the person in the Masjid, and I was behind him by a distance. I began the Salat and went on to recite (Surah) Al-Fatiha.

فيـبـيـنـا أـقـرـأـ و إـذـا يـقـرـأـ الفـاتـحةـ قـرـاءـةـ ما سـمعـتـ أحـدـا يـقـرـأـ مـثـلـهـ أـبـداـ فـمـنـ حـسـنـ قـرـاءـتـهـ قـلـتـ فيـ نـفـسـيـ لـعـلـهـ هـذـاـ هـوـ صـاحـبـ الزـمـانـ وـ ذـكـرـتـ بـعـضـ كـلـمـاتـ لـهـ تـدـلـ عـلـىـ ذـلـكـ.

While I was reciting, he recited (Surah) Al-Fatiha in a recitation I had not heard anyone recite like it, ever! From the excellence of his recitation, I said within myself, 'Perhaps this one, he is Master^{-ajfj} of the Time', and I remembered some of the phrases of his evidencing upon that.

ثـمـ نـظـرـتـ إـلـيـهـ بـعـدـ مـاـ خـطـرـ فـيـ قـلـيـ ذـلـكـ وـ هـوـ فـيـ الصـلـاةـ وـ إـذـاـ بـهـ قـدـ أـحـاطـهـ نـورـ عـظـيمـ مـعـنـيـ مـنـ تـشـخـصـ شـخـصـهـ الشـرـيفـ وـ هـوـ مـعـ ذـلـكـ يـصـليـ وـ أـنـاـ أـسـعـ قـرـاءـتـهـ وـ قـدـ اـرـتـعـدـتـ فـرـاصـيـ وـ لـاـ أـسـتـطـعـ قـطـعـ الصـلـاةـ خـوـفاـ مـنـ.

Then I looked at him^{-ajfj} after that had occurred in my heart, and he^{-ajfj} was in the Salat, and behold, a mighty Noor had surrounded him^{-ajfj} preventing me from analysing his^{-ajfj} noble person, and along with that, he^{-ajfj} praying Salat and I was listening to his^{-ajfj} recitation, and my limbs were trembling, and I was not able to cut the Salat out of fear from him^{-ajfj}.

فـأـكـمـلـتـهـاـ عـلـىـ أـيـ وـجـهـ كـانـ وـ قـدـ عـلـاـ النـورـ مـنـ وـجـهـ الـأـرـضـ فـصـرـتـ أـنـدـبـهـ وـ أـبـكـيـ وـ أـتـضـجـرـ وـ أـعـتـذرـ مـنـ سـوءـ أـدـبـيـ مـعـهـ فـيـ بـابـ الـمـسـجـدـ وـ قـلـتـ لـهـ أـنـتـ صـادـقـ الـوـعـدـ وـ قـدـ وـعـدـتـنـيـ الرـوـاحـ مـعـيـ إـلـىـ مـسـلـمـ.

I completed it upon whichever aspect it was, and the Noor has risen from the surface of the earth. I went on to mourn, and cry, and apologising, and excusing from my evil etiquette with

him^{-ajfi} in the door of the Masjid, and I said to him^{-ajfi}, ‘You^{-ajfi} are truthful of the promise and you^{-ajfi} have promised me of the departing with me to Muslim^{-as}’.

فَيَنِمَا أَنَا أَكْلَمُ النُّورَ وَإِذَا بِالنُّورِ قَدْ تَوَجَّهَ إِلَى جَهَةِ الْمُسْلِمِ فَتَبَعَتْهُ فَدَخَلَ النُّورَ الْحَضْرَةَ وَصَارَ فِي جَوَّ الْقَبَّةِ وَلَمْ يَزُلْ عَلَى ذَلِكَ وَلَمْ أَزْلِ أَنْدِيَهُ وَأَبْكَيْهُ حَتَّى إِذَا طَلَعَ الْفَجْرُ عَرَجَ النُّورُ.

While I was talking to the Noor, and the Noor started heading to the direction of Al-Muslim^{-as}. I followed him^{-ajfi}. The Noor entered the presence and came to be in the air of the dome and did not descend upon that, and I did not cease mourning and crying until when the dawn emerged, the Noor ascended.

فَلَمَّا كَانَ الصَّبَاحُ تَفَتَّ إِلَى قَوْلِهِ أَمَا صِدْرُكَ فَقَدْ بَرَأْ وَإِذَا أَنَا صَحِيفُ الصَّدْرِ وَلَيْسَ مَعِي سَعَالٌ أَبْدًا وَمَا مَضِيَ أَسْبُوعٌ إِلَّا وَسَهَلَ اللَّهُ عَلَى أَخْذِ الْبَنْتِ مِنْ حَيْثُ لَا أَحْتَسِبُ وَبَقِيَ فَقْرِي عَلَى مَا كَانَ كَمَا أَخْبَرَ صَلَواتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ.

When it was the morning, I turned (paid attention) to his^{-ajfi} words: ‘As for your chest, so it has been cured’, and behold I was healthy of the chest and there was no cough with me, ever, and not even a week had passed by except an Allah^{-azwj} Eased upon taking the girl from what I had not even anticipated, and my poverty remained upon what it had been just as he^{-ajfi}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him, and upon his^{-ajfi} pure forefathers^{-asws}, had said’.²⁵⁹

²⁵⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 15

الحكاية السادسة عشرة رؤية الرجل الصالح الحاج عبد الوعظ جمرة نار كبيرة في مقام المهدى عليه السلام في مسجد السهلة

The sixteenth story – sighting by the righteous man, the pilgrim Abdul Waiz, a big ember of fire in the place of Al-Mahdi^{-ajfi}, may the greeting be upon him in Masjid Al-Sahla.

حدثني العالم الجليل و الفاضل النبيل مصباح المتقيين و زين المجاهدين السيد الأيد مولانا السيد محمد بن العالم السيد هاشم بن مير شجاع عالي الموسوي الرضوي النجفي المعروف بالهندى سلمه الله تعالى و هو من العلماء المتقيين و كان يوم الجمعة في داخل حرم أمير المؤمنين ع و له خبرة و بصيرة بأغلب العلوم المتداولة و هو الآن من مجاوري بلدتنا الشريفة عمرها الله تعالى بوجود الأبرار و الصلحاء.

It is narrated to me by the majestic scholar and the meritorious, the noble, the lamp of the pious, and adornment of the fighters, the Seyyid Al Ayd our master Al-Seyyid Muhammad son of the scholar Al-Seyyid Hashim Bin Meyr Shuja'at Ali Al-Musawy Al-Rizwy well known as Al-Hindi, may Allah^{-azwj} the Exalted Keep him safe, and he is from the pious scholar, and he used to lead the congregation inside the sanctuary of Amir Al-Momineen^{-asws}, and for him was experience and insight in most of the current knowledges and now he is from the vicinity of our noble city, may Allah^{-azwj} the Exalted Build it with existence of the good and the righteous people.

قال كان رجل صالح يسمى الحاج عبد الوعظ كان كثير التردد إلى مسجد السهلة و الكوفة فنقل لي الثقة الشيخ باقر بن الشيخ هادي المقدم ذكره قال و كان عالماً بالمقدمات و علم القراءة و بعض علم الجفر و عنده ملكة الاجتهد المطلق إلا أنه مشغول عن الاستنباط لأكثر من قدر حاجته بعيشة العيال و كان يقرأ المراثي و يوم الجمعة و كان صدوقاً خيراً معتمداً عن الشيخ مهدي الزريجاوي

He said, ‘There was a righteous man called Al-Haaj Abdul Waiz. He was a frequent returner to Masjid Al-Sahla and Al-Kufa. The trusted Sheikh Baqir son of the Sheikh Hady, whose mention has preceded, transmitted to me. He said, ‘He was a scholar of the preliminaries, and knowledge of the recitations, and part of the knowledge of Al-Jafr, and he possessed the faculty of absolute diligence except that too pre-occupied from the extraction (Al-Istinbaat) due to frequency of his needs with the livelihood of the dependants, and he used to recite eulogies, and lead the congregation (in Salat), and he was a good and trustworthy person relying upon the Sheikh Mahdi Al-Zanjawy.

قال كنت في مسجد الكوفة فوجدت هذا العبد الصالح خرج إلى النجف بعد نصف الليل ليصل إليه أول النهار فخرجت معه لأجل ذلك أيضاً فلما انتهينا إلى قريب من البئر التي في نصف الطريق لاح لي أسد على قارعة الطريق و البرية خالية من الناس ليس فيها إلا أنا و هذا الرجل

He said, ‘I was in Masjid Al-Kufa and I found this righteous servant going out to Al-Najaf after midnight in order to arrive to it at the beginning of the day. I went out with him for that reason as well. When we ended up to nearby from the well which is in midway of the road, a lion appeared to me on a side of the road, and the wilderness was empty from the people. There wasn’t anyone in it except I and this man.

فوقفت عن المشي فقال ما بالك قلت هذا الأسد فقال امش و لا تبال به فقتلت ذلك فأصر علي فأيّت فقال لي إذا رأيتني وصلت إليه و وقفت بحذائه و لم يضرني فأتجوز الطريق و تمشي فقلت نعم

I paused from the walking. He said, 'What is the matter with you?' I said, 'This lion'. He said, 'Walk and do not mind him'. I said, 'How can that be?' He insisted upon me. I refused. He said to me, 'When you see me going to him and pause facing him, and he does not harm me, will you cross the road and walk?' I said, 'Yes'.

فتقدمني إلى الأسد حتى وضع يده على ناصيته فلما رأيت ذلك أسرعت في مشيي حتى جرّحه وأنا مرعوب ثم لحق بي و بقي الأسد في مكانه.

He went ahead of me to the lion until he placed his hand upon its mane. When I saw that, I quickened in my walking until I crossed over while I was dreading. Then he joined with me, and the lion remained in its place.

قال نور الله قلبه قال الشيخ باقر و كتب في أيام شبابي خرجت مع خالي الشيخ محمد علي القارئ مصنف الكتب الثلاثة الكبير والوسط والصغير و مؤلف كتاب التعزية جمع فيه تفصيل قضية كربلاء من بدئها إلى ختامها بترتيب حسن وأحاديث منتخبة إلى مسجد السهلة

He, may Allah^{-azwj} Irradiate his heart, said, 'The Sheikh Baqir said, 'And I was in my days of youth. I went out with my maternal uncle the Sheikh Muhammad Ali Qary, author of the book 'Al-Salasa – Al Kabeer Wa Al-Mutawassat Wa Al-Sagheer', and the compiler of the book 'Al-Taziya' in which he collected the detail of the story of Karbala, from its beginning to its end in an excellent arrangement, and the selected Ahadith on Masjid Al-Sahla.

و كان في تلك الأوقات موحسنا في الليل ليس فيه هذه العمارة الجديدة و الطريق بينه وبين مسجد الكوفة كان صعبا أيضا ليس بهذه السهولة الحاصلة بعد الإصلاح.

And in those timings, there was loneliness during the night. There weren't these new building, and the road between him and Masjid Al-Kufa was difficult as well. It wasn't travelled with this ease, after the repair work.

فلما صلينا تحية مقام المهدي ع نسي خالي سبيله و تتنبه فذكر ذلك بعد ما خرجنا و صرنا في باب المسجد بعثني إليها.

When we had prayed in salutation to the place of Al-Mahdi^{-ajfj}, my uncle forgot his Hookah and his tobacco. He remembered that after we had gone out and came to the door of the Masjid. So, he sent me to it.

فلما دخلت وقت العشاء إلى المقام فتناولت ذلك وجدت جمرة نار كبيرة تلهمب في وسط المقام فخرجت مرعوبا منها فرأني خالي على هيئة الرعب فقال لي ما بالك فأخبرته بالجمرة فقال لي ستصل إلى مسجد الكوفة و نسأل العبد الصالح عنها فإنه كثير التردد إلى هذا المقام و لا يخلو من أن يكون له علم بها.

When the time of Al-Isha entered at the place, I took that and found a large ember of fire blazing in the midst of the place. I went out fearful from it. My uncle saw me upon an appearance of fear. He said to me, 'What is the matter with you?' I informed him of the ember. He said to me, 'We shall go to Masjid Al-Kufa and ask the righteous servant, for he frequently comes to this place, and he will not be empty from there being for him knowledge of it'.

فلما سأله خالي عنها قال كثيرا ما رأيتها في خصوص مقام المهدي ع من بين المقامات و الزوايا.

When my uncle asked him, he said, 'I have frequently seen it, especially in the place of Al-Mahdi^{-ajfi}, from between the places and the corner'.²⁶⁰

²⁶⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 16

الحكاية السابعة عشرة تشرف السيد باقر القزويني وابنه بزيارته عليه السلام في مسجد السهلة

The seventeenth story – Ennoblement of the Seyyod Baqir Qazwiny and his son with his^{-ajfi} visitation in Masjid Al-Sahla

قال نصر الله وجهه وأخبرني الشيخ باقر المزبور عن السيد جعفر بن السيد الجليل السيد باقر القزويني الذي ذكره قال كنت أسيير مع أبي إلى مسجد السهلة فلما قاربناها قلت له هذه الكلمات التي أسمعاها من الناس أن من جاء إلى مسجد السهلة في أربعين أربعاً فإنه يرى المهدي ع أرى أنها لا أصل لها

He, May Allah^{-azwj} Freshen his face, said, ‘And it was informed to me by the Sheikh Baqir Al-Mazbour, from Al-Seyyid Ja’far Bin Al-Seyyid the majestic the Seyyid Baqir Al-Qazwiny, exalted be his mention, said, ‘I was travelling with my father to Masjid Al-Sahla. When we were near to it, I said to him these phrases which I had heard from the people, ‘One who comes to Masjid Al-Sahla for forty Wednesday, he would see Al-Mahdi^{-ajfi}’, ‘I view that there is no origin for it’.

فالتفت إلي مغضباً وقال لي ولم ذلك لخض أنك لم تره أو كل شيء لم تره عيناك فلا أصل له وأكثر من الكلام علي حتى ندمت على ما قلت.

He turned to me angrily and said to me, ‘And why that only because you do not see him^{-ajfi}? Or is everything your eyes do not see, so there is no origin for it?’ And he frequented the talk upon me until I regretted upon what I had said.

ثم دخلنا معه المسجد و كان حالياً من الناس فلما قام في وسط المسجد ليصلّي ركعتين للاستجارة أقبل رجل من ناحية مقام الحجة ع و مر بالسيد فسلم عليه و صافحه و التفت إلى السيد والدي و قال فمن هذا فقلت أ هو المهدي ع فقال فمن فركضت أطبله فلم أجده في داخل المسجد و لا في خارجه.

Then we entered the Masjid with him, and it was empty from the people. When he stood in the middle of the Masjid to pray two Cycles Salat of the recourse (Al-Istijara), a man came from the corner of the place of the Divine Authority, and he passed by the Seyyid. He greeted unto him and shook his hand and my father turned to the Seyyid and said, ‘So who is this?’ I said, ‘Is he Al-Mahdi^{-ajfi}?’ He said, ‘Then who?’ I sprinted seeking him, but I could not find him in the interior of the Masjid nor in its outside”.²⁶¹

²⁶¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 17

الحكاية الثامنة عشرة تشرف رجل آخر صادق اللهجة بخدمته عليه السلام.

The eighteenth story – Ennoblement of another man of truthful tone with serving him^{-ajfj}, may the greeting be upon him^{-ajfj}

و قال أصلاح الله باله و أخبر الشيخ باقر المزبور عن رجل صادق اللهجة كان حلاقا و له أب كبير مسن و هو لا يقصر في خدمته حتى أنه يحمل له الإبريق إلى الخلاء و يقف ينتظره حتى يخرج فياخذنه منه و لا يفارق خدمته إلا ليلة الأربعاء فإنه يمضي إلى مسجد السهلة

And he, may Allah^{-azwj} Keep him of sound mind, said, ‘And the Sheikh Baqir Al-Mazbour informed from a man of truthful tone. He was a barber and there was an aged father for him and he was not deficient in serving him to the extent that he would carry the jug for him to the toilet and pause awaiting him until he would come out, then he would take it from him, and he would not separate from serving him except on the night of Wednesday, and for he would go to Masjid Al-Sahla.

ثم ترك الروح إلى المسجد فسألته عن سبب ذلك فقالت خرجت أربعين أربعاً فلما كانت الأخيرة لم يتيسر لي أن أخرج إلى قريب المغرب فمشيت وحدي و صار الليل و بقيت أمشي حتى بقي ثلث الطريق وكانت الليلة مقمرة.

Then he left going to the Masjid. I asked him the cause of that. He said, ‘I went out for forty Wednesdays. When it was the last, it was not possible for me to go out due to the nearness of Al-Maghrib (Salat). So I walked alone, and the night came, and I remained walking until a third of the road had remain, and the night was moonlit.

فرأيت أعرابياً على فرس قد قصدني فقلت في نفسي هذا سيسليني ثيابي فلما انتهى إلي كلامي بلسان البدو من العرب و سأله عن مقصدتي فقلت مسجد السهلة فقال معك شيء من المأكول فقلت لا فقال أدخل يدك في جيبك

I saw a Bedouin upon a horse who was coming towards me. I said within myself, ‘This one will plunder me of my clothes’. When he ended to me, he spoke to be in the Bedouin slang from the Arabs and asked me about my purpose. I said, ‘Masjid Al-Sahla’. He said, ‘Is there anything with you from the eatables?’ I said, ‘No’. He said, ‘Insert your hand in your pocket!’

هذا نقل بالمعنى و أما اللفظ دوك يدك لجييك

This has been copied with the meaning, and as for the wordings, (these are): ‘Rotate your hand to your pocket!’

فقلت ليس فيه شيء فكرر علي القول بزجر حق أدخلت يدي في جيبي فوجدت فيه زبيباً كنت اشتريته لطفل عندي و نسيته فبني في جيبي.

I said, ‘There isn’t anything in it’. He reiterated the word upon me with a rebuke until I inserted my hand in my pocket. I found a raisin in it which I had bought for a child with me, and I had forgotten it, and it had remained in my pocket.

ثم قال لي الأعرابي أوصيك بالعود أوصيك بالعود و العود في لسانهم اسم للأب المسن ثم غاب عن بصرى فعلمت أنه المهدى ع وأنه لا يرضى بمفارقتي لأبي حتى في ليلة الأربعاء فلم أعد.

Then the Bedouin said to me, 'I advise you with 'Al Awd'! I advise you with 'Al Awd'! I advise you with 'Al-Awd'!' And 'Al Awd', their language is a name for the aged father. Then he disappeared from my sight, and I knew it was Al-Mahdi^{-ajfi}, and he^{-ajfi} was not pleased with my separating from my father, even during the night of Wednesday. So, I did not return (to Masjid Al-Sahla)".²⁶²

²⁶² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 18

الحكاية التاسعة عشرة [تشرف السيد محمد ابن السيد هاشم الموسوي النجفي المعروف بالهندی بزيارته عليه السلام في الحرم العلوی ليلة ثلاث وعشرين

من شهر رمضان]

The nineteenth story – Ennoblement of the Seyyid Muhammad, son of the Seyyid Hashim Al Musawy Al-Najafy, well-known as Al Hindi, with his^{-ajfi} visitation, may the greeting be upon him^{-ajfi} in the Alawite sanctuary on the thirteenth night of the month of Ramazan.

و قال أدام الله إكرامه رأيت في رواية ما يدل على أنك إذا أردت أن تعرف ليلة القدر فاقرأ حم الدخان كل ليلة في شهر رمضان مائة مرة إلى ليلة ثلاث وعشرين

And he, may Allah^{-azwj} Perpetuate his honour, said, ‘I saw in a report what pointed upon that you, whenever you want to recognise Laylat Al Qadr (The night of Pre-determination), should recited Surah Al Dukhan every night during the month of Ramazan one hundred times up to the night of twenty-third.

فعملت ذلك و بدأت في ليلة الثلاث و العشرين أقرأ على حفظي بعد الفطور إلى أن خرجت إلى الحرم العلوى في أثناء الليل فلم أجده لي موضعًا استقر فيه إلا أن أجلس مقابلاً للوجه مستدبراً للقبلة بقرب الشمع المعلق لكثره الناس في تلك الليلة.

I did that and during the twenty-third night I began reciting from my memory after the breaking of the fast until I went out to the Alawite sanctuary during the night but could not find any place for to settle in except facing towards the Qiblah near the hanging candle, due to the large number of people in that night.

فتربعت و استقبلت الشباك و بقيت أقرأ حم في بينما أنا كذلك إذ وجدت إلى جنبي أغربايا متربعاً معتدل الظهر أسمر اللون حسن العينين و الأنف و الوجه مهيباً جداً كأنه من شيوخ الأعراب إلا أنه شاب و لا ذكر هل كان له لحية خفيفة أم لم تكن و أظن الأول.

I squatted faced the window and remained reciting ‘Ha Meem’ (Surah Al Dukhan). While I was like that when I found a Bedouin to my side squatting as well, of a straight back, brown colour, excellent eyes, and the nose and face were very majestic as if he was from the Arab Sheikhs, except that he was a youth, and I don't remember whether there was a light beard for him or did not happen to be, and I think it was the first.

فجعلت في نفسي أقول ما الذي أتي بهذا البدوي إلى هذا الموضع و يجلس هذا الجلوس العجمي و ما حاجته في الحرم و أين منزله في هذا الليل أ هو من شيخ الخزاعة و أضافه بعض الخدمة مثل الكليدار أو نائبه و ما بلغني خبره و ما سمعت به.

I went on to say within myself, ‘What is that which has brought this Bedouin to this place, and he is sitting in this Persian sitting? And what is his need in the sanctuary? And where is his house in this night? Is he from the Sheikhs of Al Khuza'a (clan)? And is he an addition to some of the servant like Al-Kaleydar, or his deputy, and his news has not reached me and I have not heard of him?’

ثم قلت في نفسي لعله المهدى ع و جعلت أنظر في وجهه و هو يلتفت يمينا و شمالا إلى الزوار من غير إسراع في الالتفات ينافي الوقار و جلست امرأة قدامي لاصقة بظهرها ركبي فنظرت إليه متباشما ليراها على هذه الحالة فيتبسم على حسب عادة الناس فنظر إليها و هو غير متباشم و إلى و رجع إلى النظر يمينا و شمالا فقلت أسلأه أنه أين منزله أو من هو.

Then I said within myself, ‘Perhaps he is Al-Mahdi^{-ajf}’, and I went on to look into his face and he was turning right and left to the visitors from without quickness in the turning, negating the dignity, and a woman sat in front of me, adhering her back to my knees. She looked at him smiling for him to see her upon this state, so he may smile back upon a nor of the people. He looked at her and to me, and he was not smiling, and he returned to look right and left. I said (within myself), ‘I shall ask him where his house is, or who he is’.

فلما همت بسؤاله انكمش فؤادي انكمشا تأذيت منه جدا و ظنت أن وجهي اصفر من هذه الحالة و بقي الألم في فؤادي حتى قلت في نفسي اللهم إني لا أسلأه فدعني يا فؤادي و عد إلى السلامة من هذا الألم فإني قد أعرضت عما أردت من سؤاله و عزمت على السكوت فعند ذلك سكن فؤادي و عدت إلى التفكير في أمره.

When I thought of asking him, my heart cringed with a cringing, very hurt from him, and I thought that my face paled from this state and the pain remained in my heart until I said withing myself, ‘O Allah^{-azwj}! I will not ask him, so leave me, O my heart, and return to the safety from this pain, for I am turning away from what I wanted to ask him’, and I determined upon being silent. During that, my heart calmed and returned to the thinking regarding his affair.

و همت مرة ثانية بالاستفسار منه و قلت أي ضرر في ذلك و ما يعني من أن أسلأه فانكمش فؤادي مرة ثانية عند ما همت بسؤاله و بقيت متأنلا مصfra حتى تأذيت و قلت عزمت أن لا أسلأه و لا استفسر إلى أن سكن فؤادي

I thought for a second time with enquiring from him, and I said (within myself), ‘Which harm can there be in that? And what prevents me from asking him?’ My heart cringed for a second time at what I had thought of questioning him, and I remained in pain, pale, until it hurt, and I said (within myself), ‘I am determined not to ask him nor inquire until my heart calms down.

و أنا أقرأ لسانا و أنظر إلى وجهه و جماله و هيته و أفكر فيه قليا حتى أخذني الشوق إلى العزم مرة ثالثة على سؤاله فانكمش فؤادي و تأذيت في الغاية و عزمت عزما صادقا على ترك سؤاله و نصبت لنفسي طريقة إلى معرفته غير الكلام معه و هو أين لا أفارقه و أتبعه حيث قام و مشى حتى أنظر أين منزله إن كان من سائر الناس أو يغيب عن بصري إن كان الإمام ع.

And I recited by tongue and kept looking into his face and his beauty and his appearance and thinking in my heart regarding him until the longing seized me to the determination upon asking him for the third time. My heart cringed and hurt at the peak, and I determined a sincere determination upon leaving asking him, and I installed for myself a way to recognising him, without the talking with him, and it is that I will not separate from him, and I shall follow him when he stands and walk until I look at his house, if he was from rest of the people, or he disappears from my sight, if he was the Imam^{-ajf}.

فأطال الجلوس على تلك الهيئة و لا فاصل بيني و بينه بل الظاهر أن ثيابي ملاصقة لثيابه و أحبب أن أعرف الوقت و الساعة و أنا لا أسع من كثرة أصوات الناس صوت ساعات الحرم

I prolonged the sitting upon that state, and there was no distance between me and him. But the apparent is that my clothes were sticking (touching) with his clothes, and I would have loved to know the time, and the hour, and I could not hear the clocks of the sanctuary due to the voices of the large number of people.

فصار في مقابلتي رجل عنده ساعة فقمت لأسئلته عنها و خطوت خطوة ففاتني صاحب الساعة لتزاحم الناس فعدت بسرعة إلى موضعه و لعل إحدى رجلي لم تفارقه فلم أجد صاحبي و ندمت على قيامي ندما عظيما و عانبت نفسي عتابا شديدا.

A man came in in front of me having a watch with him. I stood up to ask him about it, and took a step, by I missed the owner of the watch due to the crowd of the people. I quickly returned to my place, and perhaps one of my legs had not even separated from him, but I could not find my companion, and I regretted upon my standing up with a mighty regret, and I faulted myself with severe faulting".²⁶³

²⁶³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{asfi}, Ch 32 H 19

الحكاية العشرون [قصة العابد الصالح السيد محمد العاملی و تشرفة بلقاء الحجۃ علیه السلام خارج النجف الأشرف]

The twentieth story – Story of the righteous servant Muhammad Al-Aamili and his ennoblement with meeting the Divine Authority, may the greetings be upon him^{-ajfi} outside the Noble Al-Najaf

قصة العابد الصالح التقى السيد محمد العاملی رحمه الله ابن السيد عباس سلمه الله آل العباس شرف الدين الساکن في قرية جشیث من قرى جبل عامل و كان من قصته أنه رحمه الله لکثرة تعدی الجور عليه

Story of the worshipper, the righteous, the pious, the Seyyid Muhammad Al-Aamili, may Allah^{-azwj} have Mercy on him, son of the Seyyid Abbas, may Allah^{-azwj} Keep the family of Abbas safe, Sharaf Al-Deen Al-Saakin in a town of Jasees from a town of Jabal Amel, and it was from his story that he, may Allah^{-azwj} have Mercy on him, due to the frequency of the excessive tyranny upon him.

خرج من وطنه خائفا هاربا مع شدة فقره و قلة بضاعته حتى أنه لم يكن عنده يوم خروجه إلا مقدارا لا يسوى قوت يومه و كان متغفلا لا يسأل أحدا.

He went out from his homeland, fearful, fleeing along with the severity of his poverty and scarce belonging until there did not happen to be in his possession on the day of his going out, except a measurement of what could not be sufficient for the subsistence of his day, and he was chaste, not asking anyone.

و ساح في الأرض برهة من دهره و رأى في أيام سياحته في نومه و يقظته عجائب كثيرة إلى أن انتهي أمره إلى مجاورة النجف الأشرف على مشرفها آلاف التحية و التحف و سكن في بعض الحجرات الفوقانية من الصحن المقدس و كان في شدة الفقر و لم يكن يعرفه بتلك الصفة إلا قليل و توفي رحمه الله في النجف الأشرف بعد مضي خمس سنوات من يوم خروجه من قريته.

And he travelled in the land for a time and saw during the days of his travels, in his sleep and his wakefulness, a lot of wonders, until his affair ended to the vicinity of the Noble Al-Najaf, may there be a thousand salutations and gifts upon its noble one, and he dwelled in one of the upper rooms of the Holy courtyard, and he was in severe poverty, and he did not happen to be known with that characteristic except by a few, and he, may Allah^{-azwj} have Mercy on him, was in the Noble Al-Najaf, after the passing of five years from the day of his going out from his town.

و كان أحيانا يراودني و كان كثير العفة و الحباء يحضر عندي أيام إقامة التعزية و ربما استعار مني بعض كتب الأدعية لشدة ضيق معاشه حتى أن كثيرا ما لا يتمكن لقوته إلا على تبريات يواكب الأدعية المأثورة لسعة الرزق حتى كأنه ما ترك شيئا من الأذكار المزوية و الأدعية المأثورة.

And sometimes he used to come to me, and he was with a lot of chastity and the modesty. He presented in my presence in the days the consolation is established (Muharram etc.), and sometimes he would borrow some books of supplications from me due to the severity of the constraints of his livelihood, to the extent that a lot of times he was not able upon for his subsistence except some dates. He kept up with the impactful supplications to expand the

sustenance until it was as if he had not left out anything from the mentioned, the reported, and the impactful supplications.

وأشتغل بعض أيامه على عرض حاجته على صاحب الزمان عليه سلام الله الملك المنان أربعين يوماً وكان يكتب حاجته ويخرج كل يوم قبل طلوع الشمس من البلد من الباب الصغير الذي يخرج منه إلى البحر ويعود عن طرف اليمين مقدار فرسخ أو أزيد بحيث لا يراه أحد ثم يضع عريضته في بندقة من الطين ويودعها أحد نوابه سلام الله عليه ويرميها في الماء إلى أن مضي عليه ثانية أو تسعه وثلاثون يوماً.

And some of his days he would pre-occupy upon presenting his needs to Master^{-ajfi} of the Time, upon him^{-ajfi} be the Greetings of Allah^{-azwj} the King, the Benefactor, for forty days, and he would write his need and go out from the city every day before rising of the sun, from the small gate from which one goes out to the sea, and he would worship on the right at a distance of a Farsakh or more, where no one would see him. Then he would place his (written) request in a ball of clay and entrust it to one of his^{-ajfi} deputies, may the Greetings of Allah^{-azwj} be upon him, and throw it into the water – until thirty-eight or thirty-nine days passed upon it.

فَلَمَّا فَعَلَ مَا يَفْعَلُهُ كُلُّ يَوْمٍ وَرَجَعَ قَالَ كُنْتُ فِي غَيَّابِ الْمَلَائِكَةِ وَضَيْقِ الْخَلْقِ وَأَمْشِي مَطْرَقاً رَأْسِي فَالْتَّفَتَ إِذَا أَنَا بِرَجُلٍ كَانَهُ لَحْقَ بِي مِنْ وَرَائِي وَكَانَ فِي زَيِّ الْعَرَبِ فَسَلَمَ عَلَى فَرِدَدٍ فَرِدَدَ عَلَى بَأْقَلٍ مَا يَرِدُ وَمَا التَّفَتَ إِلَيْهِ لِضَيْقِ خَلْقِي

When he had done what he did every day and returned, he said, 'I was in the peak of exhaustion and constraints of the people, and I was walking lowered of head. I turned, and there I was with a man, as if he was catching up with me from behind me, and he was in a garb of the Arabs. He greeted unto me. I responded with less than what he wanted, and I did not turn to him due to my restrictive manners.'

فَسَاهِرِيْنِيْ مَقْدَارًا وَأَنَا عَلَى حَالِيْ فَقَالَ بِلَهْجَةِ أَهْلِ قَرْيَتِيْ سَيِّدِ مُحَمَّدٍ مَا حَاجَتِكَ يَمْضِي عَلَيْكَ ثَمَانِيَّةُ أَوْ تَسْعَةُ وَثَلَاثُونَ يَوْمًا تَخْرُجُ قَبْلَ طَلَوْعِ الشَّمْسِ إِلَى الْمَكَانِ الْفَلَانِيِّ وَتَرْمِيُ الْعَرِيْضَةَ فِي الْمَاءِ تَظَنُّ أَنَّ إِمَامَكَ لَيْسَ مَطْلَعًا عَلَى حَاجَتِكَ.

He walked with me for a distance while I was upon my state. He said in the tone of the people of my town: 'Seyyid Muhammad! What is your need? Thirty-eight or thirty-nine days have passed upon you, you are going out before rising of the sun to such and such place and throwing the (written) request into the water? Do you think that your Imam^{-ajfi} is not notified upon your needs?'

فَالْمُتَعَجِّبُ مِنْ ذَلِكَ لَأَنِّي لَمْ أَطْلُعْ أَحَدًا عَلَى شَغْلِيْ وَلَا أَحَدٌ مِنْ أَهْلِ جَبَلٍ عَامِلٍ فِي الْمَشْهَدِ الشَّرِيفِ لَمْ أَعْرِفْهُ خَصْوَصًا أَنَّهُ لَا يَسِّرُ الْكَفِيَّةَ وَالْعَقَالَ وَلَيْسَ مَرْسُومًا فِي بِلَادِنَا فَخَطَرَ فِي خَاطِرِي وَصَوَّلَ إِلَى الْمَطْلَبِ الْأَقْصَى وَفَزَى بِالنَّعْمَةِ الْعَظِيمَيِّ وَأَنَّهُ الْحَجَّةُ عَلَى الْبَرَاءَا إِمَامُ الْعَصْرِ عَجَلَ اللَّهُ تَعَالَى فَرْجَهُ.

He said, 'I was surprised from that, because I had not notified anyone upon my occupation, nor had anyone seen me, nor anyone from the people of Jabal Amel in the Noble Shrine. I did not recognise him in particular. He was wearing a full turban and the headband, and it isn't the norm in our city. It occurred in my mind of the aimed purpose, and my success with the mighty favour that he^{-ajfi} is the Divine Authority upon the created being, Imam^{-ajfi} of the Time, may Allah^{-azwj} the Exalted Hasten his^{-ajfi} relief.'

و كنت سمعت قديماً أن يده المباركة في النعومة بحيث لا يبلغها يد أحد من الناس فقلت في نفسي أصافحه فإن كان يده كما سمعت أصنع ما يحق بحضوره
فمدت يدي وأنا على حال مصافحته فمد يده المباركة فصافحته فإذا يده كما سمعت

And I had heard from ancient times that his^{-ajfi} Blessed hand, in the tenderness, was where no hand of anyone from the people could reach it. I said within myself, 'I shall shake his^{-ajfi} hand. If his^{-ajfi} hand was just as I have heard, I shall do what is rightful in his^{-ajfi} presence'. So, I extended my hand, while I was upon my state, in order to shake his^{-ajfi} hand. He^{-ajfi} extended his^{-ajfi} Blessed hand. I shook it, and behold, his^{-ajfi} hand was just as I had heard.

فتيقنت الفوز واللاح فرفعت رأسي ووجهت له وجهي وأردت تقبيل يده المباركة فلم أر أحداً.

So I was convinced of the win and the success. I raised my head and faced my face towards him^{-ajfi}, and I wanted to kiss his^{-ajfi} Blessed hand, but I did not see anyone.

قلت و والده السيد عباس حي إلى حال التأليف وهو من بنى أعمال العالم الحبر الجليل و السيد المؤيد النبيل وحيد عصره و ناموس دهره السيد صدر الدين العاملی المتوفی في أصحابه تلمیذ العلامہ الطباطبائی بحر العلوم أعلى الله مقامهما.

I said, 'And his father the Seyyid Abbas was alive up to the state of the compilation (of this), and he is from the uncles of the scholar, the spiritualist, the majestic and the Seyyid, the helper, the noble, one of his time, and the law of his time, the Seyyid Sadr Al-Deen Al-Aamili, a dweller in Isfahan, student of the Allama Al-Tabatabaie Bahr Al-Uloom, may Allah^{-azwj} Elevate both their positions'.²⁶⁴

²⁶⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 20

الحكاية الحادية والعشرون [قصة أخرى للسيد المذكور و تشرفه بلقاء الحجّة عليه السلام عند ما أشرف على الملائكة في زيارته للمشهد الرضوي عليه السلام]

The twenty-first story – Another story of the mentioned Seyyid and his ennoblement with meeting the Divine Authority, upon him^{-ajfi} be the greetings during when he was overlooking upon the destruction, in his visitation to the Razawi shrine, upon him^{-asws} be the greetings.

و حدث السيد الصالح المتقدم ذكره قدس الله روحه قال وردت المشهد المقدس الرضوي عليه الصلاة و السلام للزيارة و أقمت فيه مدة و كنت في ضنك و ضيق مع وفور النعمة و رخص أسعارها و لما أردت الرجوع مع سائر الزائرين لم يكن عندي شيء من الزاد حتى قرصة لقوت يومي

And it is narrated by the righteous Seyyid, whose mention preceded, may Allah^{-azwj} Sanctify his soul, he said, ‘I arrived at the Holy Shrine of Al-Razawi, may the Salawaat and the greetings be upon him^{-asws}, for the visitation, and I stayed in it for a period, and I was in (financial) constrains and severity along with abundance of Grace and cheap prices, and when I wanted to return with rest of the visitors, there did not happen to be anything from the provisions with me, even a disc (of bread) for the subsistence of my day.

فتخلفت عنهم و بقيت يومي إلى زوال الشمس فزرت مولاي وأدبت فرض الصلاة فرأيت أنني لو لم ألحق بهم لا يتيسر لي الرفقة عن قريب و إن بقيت أدركني الشتاء و مت من البرد.

I stayed behind from them and remained my day up to the setting of the sun. I visited my Master^{-asws} and fulfilled the Prescribed Salat. I viewed that if I do not join with them, very soon the friendship will not be easy for me, and if I were to remain, the winter would come across me and I would die from the cold.

فخرجت من الحرم المطهر مع ملالة الخاطر و قلت في نفسي أمشي على أثرهم فإن مت جوعاً استرحت و إلا لحقت بهم فخرجت من البلد الشريف و سألت عن الطريق و صررت أمشي حتى غربت الشمس و ما صادفت أحداً فعلمت أنني أخطأت الطريق و أنا ببادية مهولة لا يرى فيها سوى الحنظل و قد أشرفت من الجوع و العطش على الملائكة

I went out from the pure sanctuary with an exhausted mind, and I said within myself, ‘I shall walk upon their tracks. If I were to die of hunger, I shall rest, or else I shall catch up with them’. I went out from the noble city and asked about the road and went on walking until the sun set and I did not meet anyone. I knew that I had mistaken the road and I was in a wild valley where nothing besides the colocynth could be seen, and I was overlooking upon the destruction (death) out of hunger and thirst.

فصرت أكسر حنظلة حنظلة لعلي أظفر من بينها بمحبب حتى كسرت نحوها من خمسين قلم أظفر بها و طلبت الماء و الكلاء حتى جنني الليل و يئست منها فأقيمت النساء و استسلمت للموت و بكيت على حالى.

I went on to break the colocynth by colocynth (bushes) perhaps I would be successful with a (small) melon in their midst, until I had broken about five hundred, but I could still not win

with it, and I sought the water and the river until the night shielded, and I despaired from these. I was convinced of the annihilation, and I submitted to the death and cried upon my state.

فتراي لي مكان مرتفع فصعدته فوجدت في أعلىها عينا من الماء فتعجبت و شكرت الله عز و جل و شربت الماء و قلت في نفسي أتوضاً وضوء الصلاة و أصلى لثلا ينزل بي الموت و أنا مشغول الذمة بما فبادرت إليها.

I saw a high place, so I ascended it and found a spring of water in its top. I was surprised and thanked Allah^{-azwj} Mighty and Majestic, and I said within myself, ‘I shall perform wud’u for the Salat and I shall pray lest the death befalls me’, and I was pre-occupied with the responsibility with it, so I rushed towards it.

فلم فرغت من العشاء الآخرة أظلم الليل وامتلاًّا البيداء من أصوات السباع وغيرها وكنت أعرف من بينها صوت الأسد والذئب وأرى أعين بعضها تتقدّكأنا السراج فزادت وحشتي إلا أنني كنت مستسلماً للموت فأدركني النوم لكتة التعب

When I was free from the last Isha (Salat), the night darkened and the valley filled up from the sounds of the wild animals and others, and between these I was recognising the sound of the lion, and the wolf, and I saw a spring, part of it was igniting as if it was a lamp. So, my loneliness increased, and I was only submitting to the death, and the sleep came across me due to the exhaustion.

و ما أفتقت إلا و الأصوات قد أخمدت و الدنيا بنور القمر قد أضاءت و أنا في غاية الضعف فرأيت فارساً مقبلاً علي فقلت في نفسي إنه يقتلني لأنه يريد متعاتي فلا يجد شيئاً عندي فيغضض لذلك فيقتلني و لا أقل من أن تصيبني منه جراحة.

And I did not wake up except and the sound had frozen, and the world had illuminated with the light of the moon, and I was in the peak of weakness. I saw a horseman coming towards me. I said within myself, ‘He will kill me because he will want my belongings and he will not find anything being with me, so he would be angered due to that and kill me, and not less that my being afflicted with an injury from him’.

فلم يحصل إلى سلم على فرددت عليه السلام و طابت منه نفسي فقال ما لك فأومن إلهي ببعضي فقال عندك ثلاث بطيخات لم لا تأكل منها فقلت لا تستهزئني و دعني على حالٍ

When he arrived to me, he greeted unto me. I responded the greeting to him, and my soul felt good from him. He said, 'What is the matter with you?' I gestured to him of my weakness. He said, 'There are three melons in your possession, why are you not eating from these?' I said, 'Do not mock me, and leave me to be upon my state'.

قال لي انظر إلى ورائك فنظرت فإذا شجرة بطيخ عليها ثلات بطيخات كبيرة فقال سد جوعك واحدة وخذ معك اثنتين و عليك بهذا الصراط المستقيم فامض عليه وكل نصف بطيخة أول النهار والنصف الآخر عند الزوال واحفظ بطيخة فإنها تتفعل فإذا غربت الشمس تصل إلى خيمة سوداء يوصلك أهلها إلى القافلة وغاب عن بصري.

He said to me, 'Look behind you!' I looked and I saw a melon tree having three large melons upon it. He said, 'Block your hunger with one, and take two with you, and upon you is to be with this straight path, so walk upon it, and eat half the melon at the beginning of the day.

and the other half at midday, and preserve a melon for it shall benefit you. When the sun sets, you shall arrive to a black tent. Its inhabitant will take you to the caravan'. And he disappeared from my sight.

فقمت إلى تلك البطيخات فكسرت واحدة منها فرأيتها في غاية الحلاوة و اللطافة كأني ما أكلت مثلها فأكلتها و أخذت معى الاثنين و لزمت الطريق و جعلت أمري حتى طلعت الشمس و مضى من طلوعها مقدار ساعة فكسرت واحدة منهما و أكلت نصفها و سرت إلى زوال الشمس فأكلت النصف الآخر و أخذت الطريق.

I stood up to those melons. I broke one from these and I saw it as being at the peak of sweetness and delicateness. It is as if I had eaten the like of it. So, I ate it and took the two with me, and I stuck to the road and went on walking until the sun emerged and continued for the measurement of an hour from its rising. I broke one of them and ate half of it, and I walked up to midday. I ate the other half and took to the road.

فلما قرب الغروب بدت لي تلك الخيمة و رأي أهلها فنادروا إلي و أخذوني بعنف و شدة و ذهاباً بي إلى الخيمة كأنهم زعموني جاسوساً و كنت لا أعرف التكلم إلا بلسان العرب و لا يعرفون لساني فأتوا بي إلى كبيرهم فقال لي بشدة و غضب من أين جئت تصدقني و إلا قتلتك

When it was close to evening, that tent appeared to me, and I saw its people. They rushed towards me and seized me by the nose and severity, and they went with me to the tent, as if they were thinking I was a spy, and I did not know the talking except in the Arabic language, nor were they knowing my language. They came with me to their elder. He said to me with harshness and anger, 'Where are you coming from? Speak the truth to me or else I will kill you'.

فأفهمته بكل حيلة شرحاً من حالي. فقال أيها السيد الكذاب لا يعبر من الطريق الذي تدعيه متنفس إلا تلف أو أكله السبع ثم إنك كيف قدرت على تلك المسافة البعيدة في الزمان الذي تذكره و من هذا المكان إلى المشهد المقدس مسيرة ثلاثة أيام أصدقني و إلا قتلتكم و شهر سيفه في وجهي.

I made him understand by every means, the detail of my situation. He said, 'O you lying Seyyid! No person ever crosses from the path which you are claiming except he is either damaged of the lions devour him! Then you, how were you able upon that far distance in a time which you mention, and from this place to the Holy Shrine there is a travel distance of three days? Speak the truth to me or else I shall kill you!' And he unsheathed his sword in my face.

فبدأ له البطيخ من تحت عبئي فقال ما هذا فقصصت عليه قصته فقال الحاضرون ليس في هذا الصحراء بطيخ خصوصاً هذه البطيخة التي ما رأينا مثلها أبداً فرجعوا إلى أنفسهم و تكلموا فيما بينهم و كأنهم علموا صدق مقالتي

The melon manifested to him from beneath my cloak. He said, 'What is this?' I narrated the story to him. The ones present said, 'There are no melons in this desert, especially this melon which we have not seen any similar to it, ever!' They returned to themselves (consulting) and talking between them, and it was as if they knew the truthfulness of my words.

وأن هذه معجزة من الإمام عليه آلاف التحية و الثناء و السلام فأقبلوا علي و قبلوا يدي و صدروني في مجلسهم و أكرموني غاية الإكرام و أخذوا لباسي تبركا به وكسوني ألبسة جديدة فاخرة و أضافوني يومين و ليتين.

And in this is a miracle from the Imam^{-ajfi}, upon him^{-ajfi} be a thousand salutations and praises and greetings. They turned to me and kissed my hand, and they seated me in the centre of their gathering, and honoured me with the peak of honouring, and they took my clothes to be blessed by it and they clothed me with new pride-worthy clothes, and they hosted me for two days and two nights.

فلا كان اليوم الثالث أعطوني عشرة توامين و وجهوا معي ثلاثة منهم حتى أدركت القافلة.

When it was the third day, they gave me ten Toomans (Persian currency), and they send with me three of them until I came across the caravan".²⁶⁵

²⁶⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 21

الحكاية الثانية و العشرون [تشريف العلامة الحلي بخدمته عليه السلام في المنام و معجزته عليه السلام في استنساخ كتاب كبير كان يستنسخه العلامة رضوان الله عليه]

The twenty-second story – Ennoblement of the Allama Al-Hilli with serving him^{-ajfi}, may the greetings be upon him^{-ajfi}, and his^{-ajfi}, may the greetings be upon him^{-ajfi} transcribing a large book which the Allama, may the Pleasure of Allah^{-azwj} be upon him, copied it.

السيد الشهيد القاضي نور الله الشوشري في مجالس المؤمنين في ترجمة آية الله العلامة الحلي قدس سره أن من جملة مقاماته العالمية أنه اشتهر عند أهل الإيمان أن بعض علماء أهل السنة من تلمذ عليه العلامة في بعض الفنون ألف كتابا في رد الإمامية و يقرأ للناس في مجالسه و يضلهم و كان لا يعطيه أحدا خوفا من أن يرده أحد من الإمامية

The Seyyid, the martyr, the judge Noorullah Al-Shustary in ‘Majalis Al-Momineen’, in a translation of the Allama Al-Hilli, may Allah^{-azwj} Sanctify his soul from all of his lofty positions. It is well publicised with the people of Eman that one of the scholars of the Sunnis from the students of his in some of the skills, compiled a book in refutation of the Imamites and he read it to the people in his gathering and strayed them, and he was not giving it to anyone from that one of the Imamites mighty refute it.

فاحتال رحمه الله في تحصيل هذا الكتاب إلى أن جعل تلميذه عليه وسيلة لأخذنه الكتاب منه عارية فالتجأ الرجل واستحيا من رده و قال إني آيت على نفسي أن لا أعطيه أحدا أزيد من ليلة فاغتنم الفرصة في هذا المقدار من الزمان فأخذنه منه و أتى به إلى بيته لينقل منه ما تيسر منه.

He, may Allah^{-azwj} have Mercy on him, used a trick in attaining this book. He made his student a means to it take the book from it by borrowing. The man requested, and he was too embarrassed from rejecting it and said, ‘I have sworn upon myself that I will not give it to anyone for more than a night’. The opportunity of this measurement of time saddened him. He took it from him and came with it to his house in order to copy from it whatever was easy (possible) from it.

فلما اشتعل بكتابه و انتصف الليل غلبه النوم فحضر المخجة و قال ولني الكتاب و خذ في نومك فانتبه العلامة و قد تم الكتاب بإعجازه ع.

When he pre-occupied with his writing and it was midnight, the sleep overcame. The Divine Authority presented and said: ‘Give me the book and take to your sleep’. The Allama woke up and the book had been completed by his^{-ajfi} miracle.

و ظاهر عبارته يوهم أن الملاقة و المكالمة كان في اليقظة و هو بعيد و الظاهر أنه في المنام و الله العالم.

And the apparent of its expression is that he imagined that the meeting and the talking was during the wakefulness, and it is far-fetched, and the apparent is that it was during the sleep. And Allah^{-azwj} is the most Knowing".²⁶⁶

و رأيت هذه الحكاية في مجموعة كبيرة، من جمع الفاضل الالمعي علي بن ابراهيم المازندراني و بخطه، و كان معاصرًا للشيخ البهائي رحمه الله، هكذا: الشيخ الجليل جمال الدين الحلي، كان علامة علماء الزمان- الى أن قال:-

Note: *And I saw this story in a large collection from a collection of the meritorious, the luminary Ali Bin Ibrahim Al-Mazandarani and in his own handwriting, and he was a contemporary of the Sheikh Al-Bahaie, may Allah^{-azwj} have Mercy on him, like this: 'The majestic Sheikh Jamal Al-Deen Al-Hilli was top scholar of the scholars of the time' – until he said –*

و قد قيل: إنه كان يطلب من بعض الأفضل كتاباً لينتسبه، و هو كان يأبى عليه، و كان كتاباً كبيراً جداً، فاتفق أن أخذه منه شرطاً: بأن لا يبقى عنده غير ليلة واحدة، و هذا كتاب لا يمكن نسخه إلا في سنة أو أكثر.

'And it has been said that he had sought a book from one of the meritorious ones in order to copy it, and he was refusing to him, and it was a very large book. He reconciled that he would take it from him with a condition that it would not remain in his possession apart from one night, and this book was such that it was not possible to copy it except in a year or more.

فألى به الشيخ رحمه الله، و شرع في كتابته في تلك الليلة فكتب منه صفحات و ملء و إذا برجل دخل عليه من الباب بصفة أهل الحجاز، فسلم و جلس، ثم قال: أيها الشيخ أنت مصطر لي الاوراق و أنا أكتب.

The Sheikh, may Allah^{-azwj} have Mercy on him, swore with him and began in writing it during that night. He wrote some pages from it and was fatigued, and behold, a man entered to see him from the door is a description of the people of Al-Hijaz. He greeted and sat down, then said, 'O you Sheikh! Press the papers for me and I shall write!'

فكان الشيخ يمتصط له الورق و ذلك الرجل يكتب و كان لا يلحق المصطر بسرعة كتابته فلما نفر ديك الصباح و صاح، و إذا الكتاب بأسره مكتوب تماماً.

So, the Sheikh kept pressing the paper for him and that man was writing, and he couldn't keep up with the speed of his writing. When a rooster of the morning crowed and shouted, and behold, the book had been written completely by his quickness.

و قد قيل: ان الشيخ لما مل الكتابة نام فانتبه فرأى الكتاب مكتوباً، و الله أعلم منه رحمه الله.

And it has been said, 'When the Sheikh was tired of the writing, he slept. He woke up suddenly and sat the book to have been written. And Allah^{-azwj} is more Knowing than him, may Allah^{-azwj} have Mercy on him'.

²⁶⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 22

الحكاية الثالثة والعشرون [قصة معمر بن غوث السنسي أحد غلمان الامام أبي محمد الحسن بن علي العسكري عليهما السلام، و نزوله على مفید الدين ابن الجهم قبل فتح بغداد بستين]

The twenty-third story – Story of Muammar Bin Gows Al-Sunbasy, one of the servants of the Imam Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, may the greetings be upon them^{-asws} both, and his descending at Taj Al-Deen Ibn Al-Jaham two years before the conquest of Baghdad.

في مجموعة نفيسة عندي كلها بخط العالم الجليل شمس الدين محمد بن علي بن الحسن الجباعي جد شيختنا البهائي و هو الذي ينتهي نسخ الصحيفة الكاملة إلى الصحيفة التي كانت بخطه و كتبها من نسخة الشهيد الأول رحمة الله و قد نقل عنه عن تلك المجموعة و غيرها العلامة المجلسى كثيرا في البحار و ربما غيره و غيره كالسيد نعمة الله الجزائري في أول شرح الصحيفة عنه بصاحب الكرامات ما لفظه.

In a precious collection with me, all of it in the handwriting of the majestic Shams Al-Deen Muhammad Bin Ali Bin Al-Hassan Al Jubaie, grandfather of our elder Al Bahaie, and he is the one to whom ended a complete copy which was in his handwriting, and he wrote it from a copy of the first martyr, may Allah^{-azwj} have Mercy on him, and he had copied from him from that collection and other, the Allama Al Majlisi, most of the (book) 'Al-Bihar', and sometimes he crossed it, and others like the Seyyid Ne'matullah Al-Jazairy in the first commentary of the parchment from him, with the owner of the extraordinary powers, its wordings are: -

قال السيد تاج الدين محمد بن معية الحسني أحسن الله إليه حدثني والدي القاسم بن الحسن بن معية الحسني تجاوز الله عن سيناته أن المعمر بن غوث السنسي ورد إلى الحلة مرتين إحداها قديمة لا أحقق تاريخها و الأخرى قبل فتح بغداد بستين

'The Seyyid Taj Al-Deen Muhammad Bin Mueet, may Allah^{-azwj} be Good to him, said, 'It is narrated to me by my father Al-Qasim Bin Al-Hassan Bin Mueet Al-Hasany, may Allah^{-azwj} Overlook his evil deeds, that Al-Muammar Bin Gows Al-Sunbasy came to Al-Hilla twice. One of these was ancient, I could not research its date, and the other two years before the conquest of Baghdad.

قال والدي و كتبت حينئذ ابن ثمان سنوات و نزل على الفقيه مفید الدين بن جهم و تردد إليه الناس و زاره خالي السعيد تاج الدين بن معية و أنا معه طفل ابن ثمان سنوات و رأيته و كان شخصا طوالا من الرجال يعده الكهول و كان ذراعه كأنه الخشب الجلد و يركب الخيل العتاق و أقام أياما بالحلة و كان يمكى أنه كان أحد غلمان الإمام أبي محمد الحسن بن علي العسكري و أنه شاهد ولادة القائم ع.

My father said, 'On that day I was a boy of eight years old, and he descended to the jurist Taj Al-Deen Bin Jahm, and the people were coming to him, and my maternal uncle Al Saeed Taj Al-Deen Bin Mueet visited him while I was with him, being a child of eight years old, and I saw him, and he was a tall man from the men, longer in the middle ages, and his forearm was as if it was a plant wrapped in skin, and he rode the fast horse, and he stayed at Al-Hilla for days. He told him that he was one of the servants of the Imam^{-asws} Abu Muhammad Al-Hassan Bin Ali Al-Askari^{-asws}, and he had witnessed the birth of Al-Qaim^{-ajfj}.

قال والدي رحمة الله و سمعت الشيخ مفید الدين بن جهم يحكى بعد مفارقته و سفره عن الحلة أنه قال أخينا بسر لا يمكننا الآن إشاعته و كانوا يقولون إنه أخيه بزوال ملكبني العباس فلما مضى لذلك ستان أو ما يقاربها أخذت بغداد و قتل المستعصم و انقضى ملكبني العباس فسبحان من له الدوام و البقاء.

My father, may Allah^{-azwj} have Mercy on him, said, ‘And I heard the Sheikh Mufeed Al-Deen Bin Jahm telling, after his separation and his journey from Al-Hilla, that he said, ‘We are informed with a secret it is not possible for us to spread it now’. And they were saying that he informed him with the decline of the Abbasid kingdom. When two years passed for that, or near to that, Baghdad was seized and Al Mu’tasim was killed, and the kingdom of the Abbasids became extinct. Glorious is the One^{-azwj} from whom is the Permanency and the Lasting’.²⁶⁷

- وكتب ذلك محمد بن علي الجباعي من خط السيد تاج الدين يوم الثلاثاء في شعبان سنة تسع و خمسين و ثمانمائة.

And that was written by Muhammad Bin Ali Al-Jabaie, from the handwriting of the Seyyid Taj Al-Deen on the day of Tuesday during Shaban of the year nine hundred and fifty-eight.

و نقل قبل هذه الحكاية- عن المعمر خبرين هكذا من خط ابن معية و يرفع الإسناد عن المعمر بن غوث السنبي عن أبي الحسن الداعي بن نوفل السلمي قال سمعت رسول الله ص يقول إن الله خلق خلقا من رحمته لرحمته و هم الذين يقضون الحاجة للناس فمن استطاع منكم أن يكون منهم فليكن.

And before, this story was copied from Al Muammar, the two Ahadith like this, from the handwriting of Ibn Mueet, and the achain was raised from Al Muammar Bin Gows Al Sunbasy, from Abu Al-Hassan Al Daie Bin Nowfal al Salmy who said, ‘I heard Rasool-Allah^{-saww} saying: ‘Allah^{-azwj} Created creatures from His^{-azwj} Mercy, and for His^{-azwj} Mercy, and by His^{-azwj} Mercy, and they are the ones fulfilling the needs of the people. So, the one from you who has the capacity to be from them, then let him be so’.

- و بالإسناد عن المعمر بن غوث السنبي عن الإمام الحسن بن علي العسكري ع أنه قال أحسن ظنك و لو بحجر يطرح الله شره فيه فتتناول حظك منه فقلت أيدك الله حتى بحجر قال فلا ترى حجر الأسود.

And by the chain from Al Muammar Bin Gows Al Sunbasy, from the Imam^{-asws} Al-Hassan Al-Askari^{-asws} having said: ‘Have good thoughts, and even if it is with a stone Allah^{-azwj} has Dropped evil in it, so you take your good luck from it’. I said, ‘May Allah^{-azwj} Assist you^{-asws}! Even with a stone?’ He^{-asws} said: ‘Cant you see the Black Stone?’

قلت أما الولد فهو القاضي السيد النسابة تاج الدين أبو عبد الله محمد بن القاسم عظيم الشأن جليل القدر استجاز منه الشهيد الأول لنفسه و لولديه محمد و علي و لبنته ست المشايخ

I said, ‘As for the son, so he is the judge Al-Seyyid Al-Nasaba Taj Al-Deen Abu Abdullah Muhammad Bin Al-Qasim of mighty glory, majestic worth, permitting from him the first martyr, for himself, and for his sons Muhammad and Ali, and for his daughter, by six Sheikhs.

²⁶⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 23 a

و أما والده فهو السيد جلال الدين أبو جعفر القاسم بن الحسن بن محمد بن الحسن بن معية بن سعيد الديباجي الحسني الفقيه الفاضل العالم الجليل عظيم الشأن تلميذ عميد الرؤساء و ابن السكون و معاصر العلامة و الرواية للصحيفة الشريفة الكاملة عنهما عن السيد بهاء الشرف المذكور في أول الصحيفة كما تبين في محله

And as for his father, he is the Seyyid Jalal Al-Deen Abu Ja'far Al-Qasim Bin Al-Hassan Bin Muhammad Bin Al-Hassan Bin Mueet Bin Saeed Al-Daybaji Al-Hasany, the jurist, the meritorious, the scholar, the majestic, of mighty glory, student of Umeyd Al-Rousa and Ibn Al Sakun, and a contemporary of the scholar, and the reported of the Sahifa Al Sharifa Al Kamila from them both, from the Seyyid Bahā'a, the mentioned noble in the beginning of the parchment, just as is clear in his place.

و أما ابن جهم فهو الشيخ الفقيه محمد بن جهم و هو الذي لما سأله الحاج نصير الدين عن الحقيقة أعلم تلاميذه في الأصوليين أشار إليه و إلى سيد الدين والد العلامة.

And as for Ibn Jaham, he is the Sheikh, the jurist Muhammad Bin Jahm, and he is the one when he asked Khwaja Naseer Al-Deen about the most knowledgeable researchers among the Usoolis, he was indicated to him, and to Sadeed Al-Deen, father of the Allama".²⁶⁸

²⁶⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 32 H 23 b

الحكاية الرابعة والعشرون [تشرف الشيخ إبراهيم القطيفي بزيارته عليه السلام]

The twenty-fourth story – Ennoblement of the Sheikh Ibrahim Al-Qateyfi with visiting him^{-ajfi}, may the greetings be upon him^{-ajfi}

العالم الجليل الشيخ يوسف البحريني في اللولوة في ترجمة العالم الشيخ إبراهيم القطيفي المعاصر للمحقق الثاني عن بعض أهل البحرين أن هذا الشيخ دخل عليه الإمام الحجة ع في صورة رجل يعرفه الشيخ فسألة أي الآيات من القرآن في الموعظ أعظم

The majestic scholar the Sheikh Yusuf Al-Nahrainy in ‘Al-Loulou’, in a translation of the scholar, the Sheikh Ibrahim Al-Qateyfi, the contemporary of the second researcher, from one of the people of Al-Bahrain, ‘This Sheikh, the Imam^{-ajfi}, the Divine Authority entered to see him in an image of a man the Sheikh knew. He^{-ajfi} asked him: ‘Which Verses from the Quran are regarding the mighty preaching?’

فقال الشيخ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا فَمَنْ يُلْقِي فِي النَّارِ خَيْرٌ أُمُّ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شَاءُتُمْ إِنَّهُ إِنَّمَا يَعْمَلُونَ بِصَبَرٍ

The Sheikh said, ‘**Surely, those distorting Our Verses, they are not hidden from Us. Is the one who is cast into the Fire better, or one whom comes safely on the Day of Judgment? Do whatever you like, He Sees what you are doing [41:40]**’.

فقال صدق ياشيخ ثم خرج منه فسأل أهل البيت خرج فلان فقالوا ما رأينا أحدا داخلا ولا خارجا.

He^{-ajfi} said: ‘You speak the truth, O Sheikh!’ Then he went out from him. He asked the family members, ‘Has so and so gone out?’ They said, ‘We have neither seen anyone entering nor going out’.²⁶⁹

²⁶⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 24

الحكاية الخامسة والعشرون [كتابته عليه السلام على مقبرة الشیخ المفید أبياتاً في رثائه]

The twenty-fifth story – His^{-ajfi}, may the greetings be upon him^{-ajfi}, writing upon the grave of the Sheikh Al-Mufeed, couplets in eulogising him.

قال السيد القاضي نور الله الشوشتري في مجالس المؤمنين ما معناه أنه وجد هذه الأبيات بخط صاحب الأمر ع مكتوبًا على قبر الشیخ المفید رحمه الله.

The Seyyid, the judge, Noorullah Al-Shustary, said in ‘Majaalis Al-Momineen’, what its meaning is, that he found these couplets in the handwriting of Master^{-ajfi} of the Command, written upon the grave of the Sheikh Al-Mufeed, may Allah^{-azwj} have Mercy on him: -

لَا صوت الناعي بفقدك إنه	يُوم على آل الرسول عظيم
إِنْ كَنْتَ قَدْ غَيَّبْتَ فِي جَهَنَّمِ الشَّرِّ	فَالْعَدْلُ وَالْتَّوْحِيدُ فِيْكَ مَقِيمٌ
وَالْقَائِمُ الْمَهْدِيُّ يَفْرَحُ كُلُّمَا	تَلَيْتَ عَلَيْكَ مِنَ الدُّرُّوْسِ عِلْمَوْنَ

*‘There is no voice mourning your loss, it is a grievous day upon the Progeny^{-asws} of the Rasool^{-saww}. Even though you have disappeared in a grave of soil, the justice and the Tawheed is staying inside you. Al-Qaim^{-ajfi} Al-Mahdi^{-ajfi} rejoices every time the lessons of knowledge are recited upon you’.*²⁷⁰

²⁷⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 25

الحكاية السادسة والعشرون [تشريف الشيخ زين الدين علي بن يونس البياضي صاحب كتاب «الصراط المستقيم» بخدمته عليه السلام]

The twenty-sixth story – Ennoblement of the Sheikh Zayn Al-Deen Ali Bin Yunus Al-Bayazi, author of the book ‘Al-Siraat Al-Mustaqeem’, with serving him^{-ajfi}, may the greetings be upon him^{-ajfi}.

في الصراط المستقيم للشيخ زين الدين علي بن يونس العاملی البياضی قال مؤلف هذا الكتاب علي بن محمد بن يونس خرجت مع جماعة تزيد على أربعين رجلاً إلى زيارة القاسم بن موسى الكاظم ع

In (the book) ‘Al-Siraat Al-Mustaqeem’ of the Sheikh Zayn Al-Deen Ali Bin Yunus Al-Aamili Al-Bayazi, the compiler of this book Ali Bin Muhammad Bin Yunus said, ‘I went out with a group of more than forty men to visit Al-Qasim son of Musa Al-Kazim^{-asws}.

هذا القاسم عظيم القدر، جليل الشأن: روی الكلینی فی الکافی فی باب الإشارة و النص علی أبي الحسن الرضا علیه السلام (راجع ج 1 ص 314)
بسند معتبر عن أبي ابراهیم علیه السلام فی خبر طویل

Note: This Qasim is of mighty worth, majestic glory. Al-Kulayni reported in the chapter ‘Al-Ishara Wa Al-Nass’ to Abu Al-Hassan Al-Reza^{-asws}, (refer to V 1 P 314) with a reliable chain from Abu Ibrahim^{-asws} (7th Imam^{-asws}) in a lengthy Hadith.

أَنَّهُ قَالَ لِيَزِيدَ بْنَ سَلِيلٍ: أَخْبِرْكَ يَا بَا عَمَارَةً أَنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَيْ أَبْنَيْ فَلَانَ وَأَشْرَكْتُ مَعَهُ بَنِي فِي الظَّاهِرِ، وَأَوْصَيْتُهُ فِي الْبَاطِنِ] [فَأَفْرَدْتُهُ وَحْدَهُ] وَلَوْ كَانَ الْأَمْرُ إِلَيْ لَجَعْلَتِهِ فِي الْقَاسِمِ أَبْنَيْ لَحْبِي لَبِي إِيَّاهُ وَرَأْقَتِي عَلَيْهِ، وَلَكِنْ ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ يَجْعَلُهُ حَيْثُ يَشَاءُ.

He^{-asws} said to Yazeed Bin Saleet: ‘I^{-ajfi} shall inform you, O Abu Amara! I^{-asws} went out from my^{-asws} house, so I^{-asws} bequeathed to my^{-asws} son so and so, and I^{-asws} associated with him my^{-asws} (other) sons in the apparent, and I^{-asws} bequeathed to him in the esoteric, so I individualised him alone, and if the command had been up to me^{-asws}, I^{-asws} would have made it to me in my^{-asws} son Al-Qasim due to my^{-asws} love for him, and my kindness upon him, but that is up to Allah^{-azwj} Mighty and Majestic. He^{-azwj} Makes it to be wherever He^{-azwj} so Desires’.

وقال السيد الجليل علي بن طاوس في مصباح الزائر: ذكر زيارة أبرار أولاد الأئمة عليهم السلام، اذا أردت زيارة أحد منهم كالقاسم بن الكاظم و العباس بن أمير المؤمنين أو على بن الحسين المقتول بالطف عليهم السلام و من جرى في الحكم مجراهم، تقف على المزور الخ.

And the majestic Seyyid Ali Bin Tawoos said in ‘Misbah Al-Zaair’, mentioning the visitation of the children of the Imams^{-asws}, may the greetings be upon them^{-asws}, ‘Whenever you want to visit anyone of them, like Al-Qasim son of Al-Kazim^{-asws}, and Al Abbas^{-asws} son^{-asws} of Amir Al-Momineen^{-asws}, or Ali (Al-Akbar^{-asws} son^{-asws} of Al-Husayn^{-asws}, the killed at Al-Taff (Karbala), upon them^{-asws} be the greetings, and the ones who flow in the ruling with their^{-asws} flowing, should pause at the shrine’ – etc.

و من الاخبار المشهورة و ان لم نعثر على مأخذها ما روى عن الرضا عليه السلام أنه قال ما معناه: من لم يقدر على زيارتي فليزر أخرى القاسم بحطة، و الله العالم، منه رحمة الله.

And from the famous Ahadith, ‘And if even we weren’t able upon finding it, is what is reported from Al-Reza^{-asws} having said, what its meaning is: ‘One who is no able upon visiting me^{-asws},

then let him visit my^{asws} brother Al-Qasim at Hilla. And Allah^{azwj} is most Knowing, and from it is Mercy of Allah^{azwj}.

فَكُنَا عَنْ حُضُورِهِ نَحْوَ مِيلٍ مِّنَ الْأَرْضِ فَرَأَيْنَا فَارِسًا مُعْتَرِضًا فَظَلَّنَا يَرِيدُ أَخْذَ مَا مَعَنَا فَخَبَيْنَا مَا خَفَنَا عَلَيْهِ.

We were from him approximately one mile from the land. We saw a horseman interceptin. We though he intended to seize whatever is with us. So, we hid whatever we had been fearing upon.

فَلِمَّا وَصَلَنَا رَأَيْنَا آثَارَ فَرْسِهِ وَلَمْ نَرِهِ فَنَظَرَنَا مَا حَوْلَ الْقِبْلَةِ فَلَمْ نَرِ إِحْدَا فَتَعْجَبَنَا مِنْ ذَلِكَ مَعَ اسْتِوَادِ الْأَرْضِ وَحُضُورِ الشَّمْسِ وَعَدَمِ الْمَانِعِ فَلَا يَمْتَنِعُ أَنْ يَكُونَ هُوَ الْإِمَامُ عَوْ أَحَدُ الْأَبْدَالِ.

When we arrived, we saw the tracks of his horse and did not see him. We looked at what was around the Qiblah but we could not see anyone. We were surprised from that, along with the evenness of the ground, and presence of the sun, and no one to object. It was not impossible that he might be the Imam^{-ajfi}, or one of the replacements.

قلت و هذا الشيخ جليل القدر عظيم الشأن صاحب المصنفات الرائقه وصفه الشيخ إبراهيم الكفعوي في بعض كلماته في ذكر الكتب التي ينقل عنها بقوله و من ذلك زيدة البيان و إنسان الإنسان المنتزع من مجمع البيان جمع الإمام العلامة فريد الدهر و وحيد العصر مهبط أنوار الجنروت و فاتح أسرار الملوكوت خلاصة الماء و الطين جامع كمالات المتقدمين و المتأخررين بقية الحجج على العالمين الشيخ زين الملة و الحق و الدين علي بن يونس لا أخلی الله الزمان من أنوار شموسه و إيضاح براهينه و دروسه بمحمد و آلـعـ.

I said, ‘And this majestic Sheikh of mighty worth, is an author of fine works. The Sheikh Ibrahim Al-Kaf’amy described him in one of the wordings in mentioning the books which he had copied from with his words, and from that is (the book) ‘Zabdat Al Bayan’, and ‘Insan Al-Insan’ taken from ‘Majma Al-Bayan’, a collection of the imam, the Allama, unparalleled of the era the lone of the times, the descent of the rays of the Subduer, and opener of the secrets of the kingdoms, essence of the water and clay, collector of the perfections of the former ones and the latter ones, remainder of the authorities upon the worlds, the Sheikh, adornment of the nation, and the truth, and the religion, Ali Bin Yunus, may Allah^{azwj} not Vacate any time from the rays of his sun, and brightness of his proofs and his lessons, with Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}’.²⁷¹

²⁷¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 26

الحكاية السابعة والعشرون [قصة تشرف الشيخ الأجل الحاج مولى علي بن الحاج ميرزا خليل الطهراني في السردار الشريف]

The twenty-seventh story – Story of ennoblement of the Sheikh, the majestic, the pilgrim, a friend of Ali IBin Al-Haaj Mirza Al-Tehrani in the noble basement.

حدثني مشافهة العالم العامل فخر الأواخر و ذخر الأوائل شميس فلك الزهد و التقى و حاوي درجات السداد و المدى الفقيه المؤيد النبيل شيخنا الأجل الحاج المولى علي بن الحاج ميرزا خليل الطهراني المتوفى في الغري حيا و ميتا و كان يزور أئمة سامراء في أغلب السنين و يأنس بالسرداب المغيب و يستمد فيه الفيوضات و يعتقد فيه رحاء نيل المكرمات.

It is narrated to me by the orator, the scholar, the worker, pride of the latter ones, and treasure of the former ones, sun of the sky, the ascetic, and the pious, and enclosure of the ranks of the guide, and the guide, the jurist, the supporter, the noble of our elders, the majestic, the pilgrim, the friend, Ali Bin Al-Haaj Mirza Khaleel Al-Tehrani, the dweller in Al-Ghary, alive and dead, and he used to visit the Imams^{asws} as Samarah in most of the years, and the one comforting in the basement of the disappeared one, and derived the successes in it, and believed in him hoping for the noble honours.

و كان يقول إني ما زرت مرة إلا و رأيت كرامة و نلت مكرمة و كان يستر ما رأه غيري أني ذكر لي و سمعه عنه غيري أني كثيراً ما وصلت إلى باب السردار الشريف في جوف الليل المظلم و حين هدوء من الناس فأراني عند الباب قبل النزول من الدرج نوراً يشرق من سردار الغيبة على جدران الدليل الأول و يتحرك من موضع إلى آخر كان بيده أحد هناك شمعة مضيئة و هو ينتقل من مكان إلى آخر فيتحرك النور هنا بحركته ثم أنزل و أدخل في السردار الشريف فما أجد أحداً ولا أرى سراجاً.

And he had saying, ‘I did not visit once except and I saw extra ordinary events and attained honours, and it was concealed what he had seen, apart from that he mentioned to me, and others have heard from him, ‘Many a time I arrived to the door of the noble basement in the middle of the dark night, and when it was calm from the people. I sat at the door, before the descent from the steps, a light shining from the basement of the disappearance upon the walls of the first corridor, and it moved from one place to another. There was a candle in the hand of someone over there and he was transferring from a place to another. The light moved over there with movement, then descended and entered into the noble basement. I did not find anyone, nor did I see a lamp’.²⁷²

²⁷² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{aifi}, Ch 32 H 27

الحكاية الثامنة والعشرون [تشريف السيد مرتضى النجفي بلقائه عليه السلام في مسجد الكوفة وقصة الشيخ الدخني إمام الجماعة]

The twenty-eighth story – Ennoblement of the Seyyid Murtaza Al-Najafy with meeting him^{-ajfi}, may the greetings be upon him, in Masjid Al-Kufa, and story of the Sheikh Al-Dakhany, imam (prayer leader) of the community.

حدثني السيد الفقي الصالح السيد مرتضى النجفي رحمه الله و قد أدرك الشيخ شيخ الفقهاء و عmadهم الشيخ جعفر النجفي و كان معروفا عند علماء العراق بالصلاح و السداد و صاحبته سنين سفرا و حضرا فما وقفت منه على عترة في الدين

It is narrated to me by the Seyyid, the pious, the righteous, the Seyyid Murtaza Al-Najafi, may Allah^{-azwj} have Mercy on him, and the Sheikh had met the Sheikh of the jurists and their pillar, the Sheikh Ja'far Al-Najafi, and he was well-known in the presence of the scholars of Al-Iraq as being with the righteousness and the rightful guidance, and he accompanied him for years in journeys and presence, and he did not pause upon any stumble being for him in the religion.

قال كنا في مسجد الكوفة مع جماعة منهم أحد من العلماء المعروفين المبرزين في المشهد الغروي وقد سأله عن اسمه غير مرة فما كشف عنه لكونه محل هتك الستر و إذاعة السر.

He said, 'We were in Masjid Al-Kufa with a group, among them was one of the scholars, the well-known prominent figures in the shrine of Al-Gharwy (Najaf), and I had asked him about his name more than once, but he had not revealed it due to his being in a secret location and broadcasting the secret.

قال و لما حضرت وقت صلاة المغرب جلس الشيخ لدى المحراب للصلوة و الجماعة في تحيئة الصلوة بين جالس عنده و مؤذن و منظر و كان في ذلك الوقت في داخل الموضع المعروف بالتحول ماء قليل من قناة خربة و قد رأينا محراها عند عمارة مقبرة هانئ بن عروة و الدرج التي تنزل إليه ضيقه مخروبة لاتسع غير واحد.

He said, 'When the time of the Maghrib Salat presented, the Sheikh sat down in the prayer niche for the Salat, and the congregation was in preparation of the Salat between being seated in his presence, and reciting Azaan, and cleansing, and during that time in the interior of the place well known as 'The oven', there was little water from a ruined canal, and we had seen its flow during the building of the grave of Hany Bin Urwah^{-ar}, and the steps which descend to it were narrow, ruined, not wide enough for more than one.

فجئت إليه و أردت النزول فرأيت شخصاً جليلاً على هيئة الأعراب قاعداً عند الماء يتوضأ و هو غاية من السكينة و الوقار و الطمأنينة و كنت مستعجلًا لخوف عدم إدراك الجماعة فوقفت قليلاً فرأيتها كالجبل لا يحركه شيء فقلت و قد أقيمت الصلوة ما معناه لعلك لا تزيد الصلوة مع الشيخ أردت بذلك تعجيله فقال لا قلت و لم قال لأنّه الشيخ الدخني

I went to it and wanted to descend. I saw a majestic person upon an appearance of the Bedouin seated by the water performing wud'u, and he was at the peak of tranquility and the dignity and assurance, and I was hasty fearing missing out on the congregational Salat. I paused a little and I saw him being like the mountain, with no movement in him of anything.

I said, 'And the Salat is established, 'What you mean? Don't you want the Salat with the Sheikh?' I intended with that for him to hasten. He said: 'No'. I said, 'And why?' He said, 'Because he is the Sheikh Al-Dakhany'.

فما فهمت مراده فوتفقحت حتى أتم وضوئه فصعد وذهب ونزلت وتوصلت وصليت فلما قضيت الصلاة وانتشر الناس وقد ملأ قلبي وعيبي هيئته وسكونه وكلامه فذكرت للشيخ ما رأيت وسمعت منه فتغيرت حاله وألوانه وصار متفكراً مهوماً

I did not understand his intend, so I paused until he had completed his wud'u. He ascended and went, and I descended and performed wud'u and prayed Salat. When I had fulfilled the Salat, and the people dispersed, and my heart and my eyes had been filled with his appearance and his calmness and his talk. I mentioned to the Sheikh what I had seen and heard from him. His state changed and he became thoughtful, worried.

فقال قد أدركت الحجة و ما عرفته و قد أخبر عن شيء ما اطلع عليه إلا الله تعالى. أعلم أنني زرعت الدخنة في هذه السنة في الرحبة وهي موضع في طرف الغربى من بحيرة الكوفة محل خوف و خطر من جهة أعراب البدية المتذدين إليه

He said, 'You have come across the Divine Authority and did not recognise him^{-ajfi}, and I have informed about something, do not notify anyone upon it, except Allah^{-azwj} the Exalted. Know that I have farmed the millet during this year in Al-Rahba, and it is a place in the side of Al-Ghary from Baheera of Al-Kufa, being a place of fear and danger from the aspect of the Bedouins of the valley frequenting to it'.

فلما قمت إلى الصلاة ودخلت فيها ذهب فكري إلى زرع الدخنة وأهنى أمره فصرت أتفكر فيه و في آفاته.

When I stood to the Salat and entered into it, my thoughts went away to the millet farm, and its matter concerned me. I went on thinking regarding its and regarding its pests.

هذا خلاصة ما سمعته منه رحمه الله قبل هذا التاريخ بأزيد من عشرين سنة وأستغفر الله من الزبادة والنقصان في بعض كلماته.

This is a summary of what I heard from him, may Allah^{-azwj} have Mercy on him, more than twenty years before this date, and I seek Forgiveness of Allah^{-azwj} from the increase and the decrease in some of his phrases".²⁷³

²⁷³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 28

الحكاية التاسعة والعشرون [قصة رجل صالح من أهل بغداد، و تشرفه بزيارة الحجّة عليه السلام في جزيرة في البحر عند ما تكسرت به سفينته]

The twenty-ninth story – Story of a righteous man from the people of Baghdad, and his ennoblement with visiting the Divine Authority, may the greetings be upon him, in an island of the sea, during the wrecking of his ship.

في كتاب نور العيون تأليف الفاضل الخبير الألعنى السيد محمد شريف الحسيني الأصبهانى عن أستاذه العالم الصالح الزاهد الورع الأميرزا محمد تقى بن الأميرزا محمد كاظم بن الأميرزا عزيز الله ابن المولى محمد تقى المجلسى الملقب بالأمسى و هو من العلماء الزاهدين وكان بصيرا فى الفقه و الحديث و الرجال و قد ذكرنا شرح حاله في رسالة الفيض القدسى في ذكر أحوال العالمة المجلسى رضوان الله عليه قال في رسالته له في ذكر من رأه ع في الغيبة الكبرى حدثى بعض أصحابنا عن رجل صالح من أهل بغداد و هو حي إلى هذا الوقت أى سنة ست و ثلاثين بعد المائة و الألف

In the book 'Noor Al-Uyoon' compiled by the meritorious, and informed, the luminary, the Seyyid Muhammad Shareef Al-Husayni Al-Isfahany, from his teacher the righteous scholar, the devout Al Mirza Muhammad Taqi son of Al Mirza Muhammad Kazim, son of the Mirza Azeezullah, son of the Mowla Muhammad Taqi Al Majlisi, titled as 'The luminary', and he is from the ascetic scholars, and he was insightful in jurisprudence and the Hadith, and the men (narrators), and we have mentioned a commentary of his state in a letter of Al Feyz Al Qudsya in mentioned the situations of the scholar Al-Majlisi, may the Pleasure of Allah^{-azwj} be upon him. He said in his letter to him in mention of the ones having seen him^{-ajfj} during the major occultation, 'It is narrated to me by one of our companion, from a righteous man from the people of Baghdad, and he is alive up to this time, i.e. the year thirty-six after one thousand and one hundred.

قال إنني كنت قد سافرت في بعض السنين مع جماعة فربكنا السفينة و سرنا في البحر فاتفق أنه انكسرت سفينتنا و غرق جميع من فيها و تعلقت أنا بلوح مكسور فألقاني البحر بعد مدة إلى جزيرة فسرت في أطراف الجزيرة فوصلت بعد اليأس من الحياة بصرحاء فيها جبل عظيم.

He said, 'I had journeyed during one of the years with a group. We sailed the ship and we travelled in the sea. By co-incidence, our ship broke and entirety of the ones in it drowned, and I attached with a broken plank. After a period, the sea threw me to an island. I walked in the outskirts of the island. After despairing from the life, I arrived to a desert wherein was a mighty mountain.

فلما وصلت إليه رأيته محيطا بالبحر إلا طرفا منه يتصل بالصحراء و استشممت منه رائحة الفواكه ففرحت و زاد شوقي و صعدت قدرًا من الجبل حتى إذا بلغت إلى وسطه في موضع أملس مقدار عشرين ذراعا لا يمكن الاجتياز منه أبدا

When I arrived to it, I saw it as surrounding the island except one side from it connecting with the desert, and I smelt from its aroma of fruits. I rejoiced and my yearning increased, and I ascended what I was able from the mountain until when I reached to its middle, in a smooth place, a measurement of twenty cubits, it was not possible to get past it, ever.

فتحتيرت في أمري فصرت أتفكر في أمري فإذا أنا بجية عظيمة كالأشجار العظيمة تستقبلني في غاية السرعة ففررت منها منهزمًا مستغيثًا بالله تبارك و تعالى في النجاة من شرها كما نجاني في الغرق.

I was confused regarding my affair, so I went on to ponder regarding my matter, and behold, there was a large snake, like the large tree, facing me in the peak of swiftness. I fled from it defeated, crying out for help with Allah^{-azwj} Blessed and Exalted regarding the rescue from its evil just as He^{-azwj} had Rescued me from the drowning.

فإذا أنا بحيوان شبه الأرنب قصد الحياة مسرعاً من أعلى الجبل حتى وصل إلى ذنبها فصعد منه حتى إذا وصل رأس الحية إلى ذلك الحجر الأملس و بقي ذنبه فوق الحجر وصل الحيوان إلى رأسها وأخرج من فمه حمة مقدار إصبع فأدخلها في رأسها ثم نزعها وأدخلها في موضع آخر منها و ول مدبرا

Then I was with an animal resembling the rabbit aiming quickly to the snake, from the top of the mountain until it arrived to its tail. It climbed on it until when it reached the head of the snake, up to that smooth rock, and its tail remained above the rock, the animal reached to its head and extracted from its mouth a fang of a measurement of a finger and inserted it into its head. Then it removed it and inserted it into another place from it and turned around.

فماتت الحياة في مكانها من وقتها و حدث فيها عفونة كادت نفسي أن تطلع من رائحتها الكريهة فما كان يأسع من أن ذاب لحمها و سال في البحر و بقي عظامها كسلم ثابت في الأرض يمكن الصعود منه.

The snake died in its place from its very time, and there occurred such rottenness in it that my soul almost came out from its abhorrent smell. It could not have been any quicker for its flesh to melt and flow into the sea, and its bones remain like the ladder affirmed in the ground, possible to climb from it.

فتفكرت في نفسي و قلت إن بقيت هنا أموت من الجوع فتوكلت على الله في ذلك و صعدت منها حتى علوت الجبل و سرت من طرف قبلة الجبل فإذا أنا بحديقة بالغة حد الغاية في الغضارة والنضاراة والطراوة والعمارة فسررت حتى دخلتها وإذا فيها أشجار مثمرة كثيرة و بناء عال مشتمل على بيوتات و غرف كثيرة في وسطها.

I thought within myself and said, 'If I were to remain here, I will die from the hunger'. So I relied upon Allah^{-azwj} regarding that and ascended from it until I was at the top of the mountain and came from a side facing the mountain. There I was in a garden in the peak of greenness, and the blissfulness, and the freshness, and the design. I walked until I entered it, and therein were a lot of fruit trees, and a tall building, inclusive of houses, and a lot of rooms in its midst.

فأكلت من تلك الفواكه و اخفيت في بعض الغرف و أنا أتفجر الحديقة و أطرافها فإذا أنا بفوارس قد ظهروا من جانب البر قاصدي الحديقة يقدمهم رجل ذو جمال و جلال و غاية من المهاية يعلم من ذلك أنه سيدهم فدخلوا الحديقة و نزلوا من خيولهم و خلوا سبيلها و توسعوا القصر فتصدر السيد و جلس الباقيون متأدبين حوله.

I ate from those fruits and hid in one of the rooms, and I was watching the garden and its outskirts. There I was beholding horsemen having appeared from a side of the wilderness aiming for the garden. Preceding them was a man with glory, and beauty, and majesty, and peak of awe. It could be known from that, he was their chief. They entered the garden and descended from their horses and freed their way, and they were in the midst of the castle. The chief sat in the middle and the rest sat respectfully around him.

ثم أحضروا الطعام فقال لهم ذلك السيد إن لنا في هذا اليوم ضيوفاً في الغرفة الفلانية و لا بد من دعوته إلى الطعام فجاء بعضهم في طلب فخفت و قلت
اعفني من ذلك فأخبر السيد بذلك فقال أذهباً بطعامه إليه في مكانه ليأكله

Then they presented the meal. That chief said to them; 'There is a guest for us in this day in such and such room, and there is no escape from inviting him to the meal'. Some of them came to seek me. I feared and said, 'Excuse me from that'. He informed the chief with that. He said, 'Go with his meal to him in his place so he can eat it!'

فلما فرغنا من الطعام أمر بإحضاره و سألني عن قصتي فحكيت له القصة فقال أتحب أن ترجع إلى أهلك قلت نعم فأقبل على واحد منهم و أمره
بابصالي إلى أهلي فخرجت أنا و ذلك الرجل من عنده.

When we were free from the meal, he instructed with presenting me and asked me about my story. I narrated the story to him. He said, 'Would you love to return to your family?' I said, 'Yes'. He turned to one of them and instructed him with taking me to my family. I and that man went out from his presence.

فلما سرنا قليلاً قال لي الرجل انظر لهذا سور بغداد فنظرت فإذا أنا بسوره و غاب عني الرجل فتفطنت من ساعتي هذه و علمت أنني لقيت سيدتي و
مولاي و من سوء حظي حرمت من هذا الفيض العظيم فدخلت بلدي و بيتي في غاية من الحسرة و الندامة.

When we had travelled a little, the man said to me, 'Look, this is an archway of Baghdad!' I looked and beheld, I was at its archway, and the man disappeared from me. I discerned this from my very time and knew that I had met my chief and my Master^{-aifi}, and due to my bad luck, I was deprived from this mighty success. I entered my city and my house in the peak of regret and remorse".

قلت و حدثني العالم الفقيه النبيه الصفي الحاج المولى الحادى الطهرانى قدس سره أنه رأى هذه الحكاية في الرسالة المذكورة و الظاهر أن اسمها بمحجة الأولياء.

I said, 'And it is narrated to me by the scholar, the jurist, the noble, the elite, the pilgrim, the master, the guide Al-Tehrani, may Allah^{-azwj} Sanctify his soul, that he had seen this story in the mentioned correspondence, and the apparent is that its name is a joy to the friends'.²⁷⁴

²⁷⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-aifi}, Ch 32 H 29

الحكاية الثالثون [تشريف رجل آخر من أهل البحرين بخدمته عليه السلام و فيها ذكر قصة طرفة]

The thirtieth story – Ennoblement of another man from the people of Al-Bahrain with serving him^{-ajfi}, may the greetings be upon him^{-ajfi} and in it is mention of an odd story.

و فيه و عن المولى المتقي المذكور قال حدثني ثقة صالح من أهل العلم من سادات شولستان عن رجل ثقة أنه قال اتفق في هذه السنين أن جماعة من أهل بحرين عربوا على إطعام جم من المؤمنين على التناوب فأطعموا حتى بلغ النوبة إلى رجل منهم لم يكن عنده شيء فاختتم لذلك و كثرة حزنه و همه

And in it, and from the master, the pious, the mentioned, said, ‘It is narrated to me by the trusted righteous from the people of knowledge from the chiefs of Showlistan, from a trusted man having said, ‘By co-incidence in these years, a group from the people of Bahrain determined upon feeding entirety of the Momineen in rotation. So they fed until turn reached to a man from them, there did not happen to be anything with him. He was saddened at that and his grief and his worried became a lot.

فاتفق أنه خرج ليلة إلى الصحراء فإذا بشخص قد وفاه و قال له اذهب إلى التاجر الفلاني و قل يقول لك محمد بن الحسن أعطني الاثنا عشر دينارا التي نذرتها لنا فخذها منه و أنفقها في ضيافتك فذهب الرجل إلى ذلك التاجر و بلغه رسالة الشخص المذكور.

It so happened that he went out at night to the desert, and there he was with a person who arrived to him, and said to him, ‘Go to the so and so trader and say, ‘Muhammad Bin Al-Hassan tells you to give me twelve Dinars which you had vowed to us’. Take it from him and spend it in your hosting’. The man went to that trader and delivered the message of the mentioned person to him.

فقال التاجر قال لك ذلك محمد بن الحسن بنفسه فقال البحريني نعم فقال عرفته فقال لا فقال التاجر هو صاحب الزمان ع و هذه الدنانير نذرتها له.

The trader said, ‘Muhammad Bin Al-Hassan himself said that?’ The Bahraini said, ‘Yes’. He said, ‘Do you know him?’ He said, ‘No’. The trader said, ‘He^{-ajfi} is Master of the Time, and these Dinars, we had vowed it for him^{-ajfi}.

فأكرم الرجل و أعطاه المبلغ المذكور و سأله الدعاء و قال له لما قبل ندري أرجو منك أن تعطيني منه نصف دينار و أعطيك عوضه فجاء البحريني و أنفق المبلغ في مصرفه

He honoured the man and gave him the mentioned extent and asked him for the supplication and said to him, ‘When he^{-ajfi} has accepted my vow, I hope from you if you could give me half a Dinar from it, and I shall replace it for you’. The Bahraini came and the spent the extent in his spending’.

و قال ذلك الثقة إني سمعت القصة عن البحريني بواسطتين.

And he said, ‘That is trusted. I heard the story of the Bahraini from two channels’.²⁷⁵

وَمَا اسْتَطْرَفَنَا مِنْ هَذَا الْكِتَابِ وَيُنَاسِبُ الْمَقْصُودُ أَنَّ الْمُؤْلِفَ ذَكَرَ فِي بَابِ مِنْ رَأْيِ أَرْبَعِ عَشَرَةِ حَكَائِيَّةٍ ذَكَرْنَا مِنْهَا الثَّلَاثَيْنِ وَإِحْدَى عَشَرَةِ مِنْهَا مُوجَدَةٌ فِي الْبَحَارِ وَذَكَرَ فِي الرَّابِعَةِ عَشَرَ قَصْةً عَجِيبَةً.

And from what we have exceeded from this book, and it is appropriate for the purpose that the compiler mentioned in a chapter of the one saw fourteen stories. We are mentioned two from these, and eleven of these are existent in Al-Bihar (Al-Anwaar), and he mentioned in the fourteenth, a strange story.

قال يقول المؤلف الضعيف محمد باقر الشريفي إن في سنة ألف و مائة و ثلاط و سبعين كتبت في طريق مكة المعظمة صاحبت رجلا ورعاً موثقاً يسمى حاج عبد الغفور في ما بين الحرمين وهو من تجار تبريز يسكن في اليد و قد حج قبل ذلك ثلاث مرات و بنى في هذا السفر على محاورة بيت الله ستين ليدرك فيض الحج ثلاث ستين متواالية.

The compiler, the weak Muhammad Baqir the noble, said, ‘In the year one thousand one hundred and seventy-three, I was in a road of the revered Makkah, accompanying a devout man, trusted, named as Haaj Abdul Gafour in what is between the two Sanctuaries, and he was from the traders of Tabriz dwelling in Al Yazd, and he had performed Hajj three times before that, and he was building (upon) two years in this journey, being in the vicinity of the House of Allah^{-azwj}, for him to realise the success of the Hajj for three years consecutively.

ثم بعد ذلك في سنة ألف و مائة و ستة و سبعين حين معاودتي من زيارة المشهد الرضوي على صاحبه السلام رأيته أيضاً في اليد و قد مر في رجوعه من مكة بعد ثلاث حجات إلى بندر صورت من بنادر هند لحاجة له و رجع في سنة إلى بيته

Then after that, in the year one thousand and one hundred and seventy-six, when I bade farewell from visiting the Al-Razawi shrine, may the greetings be upon its owner, I saw him as well in Al-Yazd, and he was passing by in his returning from Makkah after having performed three Hajj to Port Surat from the ports of India to a need of his, and returned during the year to his house.

فذكر لي عند اللقاء إني سمعت من مير أبو طالب أن في السنة الماضية جاء مكتوب من سلطان الأفونج إلى الرئيس الذي يسكن بندر بمبي في جانبه و يعرف بجندر أن في هذا الوقت ورد علينا رجالاً عليهم لباس الصوف و يدعى أحدهما أن عمره سبعمائة و خمسين سنة و الآخر سبعمائة سنة و يقولان بعضنا صاحب الأمر لدعوكم إلى دين محمد المصطفى ع

He mentioned to me during the meeting, ‘I heard from Meer Abu Talib that in the past year, it came written from a ruler of Al-Afranj (The Franks) to the chief who was settled at the port of Mumbai from its side, and known as Jandar, that in this time two men arrived to us, upon them are woollen clothes, and one of them claims that his age is seven hundred and fifty years, and the other one is seven hundred years old, and they are saying, ‘We have been sent by Master^{-ajfj} of the command to invite you all to the religion of Muhammad^{-saww}, the Chosen one.

²⁷⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 30 a

و يقولون إن لم تقبلوا دعوتنا و لم تتدبروا بديتنا يغرق البحر بلادكم بعد ثمان أو عشر سنين و التزدید من الحاج المذکور و قد أمرنا بقتلهم فلم يعمل فيهما الحديد و وضعناها على الأثواب و قيناها فلم يخترقا فشدنا أيديهما و أرجلهما و ألقيناها في البحر فخرجنا منه سالمين.

And they are saying that if you do not accept our invitation and do not make it a religion with our religion, your city would drown in the sea after eight or nine years' – and the uncertainty is from the mentioned Al-Haaj – 'And I had ordered with having them both killed, but the iron did not work in them, and we had placed them upon the clothes and ignited fire, but it did not burn them. So, we tied up their hands and their legs and threw them into the sea, buy the came out from it safely'.

و كتب إلى الرئيس أن ينفص في أرباب مذاهب الإسلام و اليهود و المجوس و النصارى و أنهم هل رأوا ظهور صاحب الأمر ع في آخر الزمان في كتبهم أم لا.

And he wrote to the chief, 'If you could look into the lords of the doctrines of Al-Islam, and the Jews, and the Magians, and the Christians, and they, have they seen the appearance of his^{-ajfi} command at the end of times, in their books or not?'

قال الحاج المزبور و قد سألت من قسيس كان في بندر صورت عن صحة المكتبة المذكورة فذكر لي كما سمعت و سلالة النجاء مير أبو طالب و ميرزا بزرگ الإیرانی و هم الآن من وجوه معارف البیندر المذکور نقلالي كما ذكرت و بالجملة الخبر مشهور منتشر في تلك البلدة و الله العالم.

Al-Haaj Al-Mazbour said, 'And I had asked a priest who was at the port of Surah about the correctness of the correspondence, he mentioned to me just as I had heard, and (I asked) the progeny of the captain Meer Abu Talib, and Mirza Buzurg Al-Irani, and now from the faces who are knowing with the mentioned port. They transmitted to me just as I have mentioned, and in summary, the report is famous, widespread in that city. And Allah^{-azwj} is more Knowing'²⁷⁶

²⁷⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 30 b

الحكاية الحادية و الثلاثون [تشريف العالم المؤيد السيد محمد القطيفي بلقائه عليه السلام في مسجد الكوفة]

The thirty-first story – Ennoblement of the scholar, the support, the Seyyid Muhammad Al-Qateyfi with meeting him^{-ajfi}, may the greetings be upon him^{-ajfi} in Masjid Al-Kufa.

حدثني العالم النبيل و الفاضل الجليل الصالح الثقة العدل الذي قل له البديل الحاج المولى محسن الأصفهاني المجاور لمشهد أبي عبد الله ع حيا و ميتا و كان من أوثق أئمة الجماعة قال حدثني السيد السندي و العالم المؤيد التقى الصفي السيد محمد بن السيد مال الله بن السيد معصوم القطيفي رحمهم الله

It is narrated to me by the scholar, the noble, the meritorious, the majestic, the righteous, the trusted, the just who is said to him, ‘Al-Badeel’, the pilgrim, the master Mohsin Al Isfahany, the neighbour of the shrine of Abu Abdullah^{-asws}, alive and dead, and he was from the most trusted imams (prayer leader) of the congregations. He said, ‘It is narrated to me by the Seyyid, the authorise, the scholar, the support, the pious, the elite, the Seyyid Muhammad Bin Al-Seyyid, Malallah son of the Seyyid Masoum Al-Qateyfi, may Allah^{-azwj} have Mercy on them.

قال قصدت مسجد الكوفة في بعض ليالي الجمع و كان في زمان مخوف لا يتزد إلى المسجد أحد إلا مع عدة و تجيبة لكثرة من كان في أطراف النجف الأشرف من القطاع و اللصوص و كان معى واحد من الطلاب.

He said, ‘I aimed for Masjid Al-Kufa in one of my Friday nights during the times of fear, not one would go to the Masjid except with a number and prepared, due to the large numbers of the ones who were in the outskirts of the Noble Al-Najaf, from the bandits, and the thieves, and there was one of the students with me.

فلما دخلنا المسجد لم نجد فيه إلا رجلا واحدا من المشتغلين فأخذنا في آداب المسجد فلما حان غروب الشمس عمدنا إلى الباب فأغلقناه و طرحتنا خلفه من الأحجار و الأخشاب و الطوب و المدر إلى أن اطمأنا بعدم إمكان افتتاحه من الخارج عادة.

When we entered the Masjid, we did not find except one man from the operators. We took to the etiquette of the Masjids. When it was time for the sun to set, we deliberated to the door and closed it, and we dropped the stones and the wood and the bricks, and the clogs of mud behind it, until we were satisfied with impossibility of anyone opening it normally from outside.

ثم دخلنا المسجد و اشتغلنا بالصلوة و الدعاء فلما فرغنا جلسنا أنا و رفيقي في دكة القضاء مستقبل القبلة و ذاك الرجل الصالح كان مشغولا بقراءة دعاء كميل في الدهليز القريب من باب الفيل بصوت عال شجي و كانت ليلة قمراء صاحبة و كنت متوجها إلى نحو السماء.

Then we entered the Masjid and pre-occupied with the Salat and the supplications. When we were free, I and my friend sat down in the judges bench facing the Qiblah, and that righteous man was pre-occupied with reciting supplication of Kumeyl in a vestibule from Al Feel door in a loud melodious voice, and the night was moonlit, cloudless, and I was paying attention towards the sky.

فَبِينَا نَحْنُ كَذَلِكَ فَإِذَا بَطِيبٌ قَدْ اتَّسَرَ فِي الْمَوَاءِ وَمَلَأَ الْفَضَاءَ أَحْسَنُ مِنْ رِيحٍ نَوَافِجَ الْمُسْكِ الْأَذْفَرِ وَأَرْوَحُ لِلْقَلْبِ مِنْ التَّسِيمِ إِذَا تَسْرُّ وَرَأَيْتَ فِي خَالِلِ أَشْعَاعًا كَشْعَلَةَ النَّارِ قَدْ غَلَبَ عَلَيْهَا وَأَخْمَدَ فِي تَلْكَ الْحَالِ صَوْتُ ذَلِكَ الرَّجُلِ الدَّاعِي

While we were like that when perfume spread out in the air and filled the environment, excellent from the aromas, effusion of the yellow musk, and more aerating than the breeze when it enchant, and I saw in the midst of the rays of the moon, rays like the flames of fire having overcome upon it, and the voice of that supplicating man froze in that state.

فَالْتَّفَتْ فَإِذَا أَنَا بِشَخْصٍ جَلِيلٍ قَدْ دَخَلَ الْمَسْجِدَ مِنْ طَرْفِ ذَلِكَ الْبَابِ الْمَنْغَلِقِ فِي زَيِّ لِبَاسِ الْحِجَازِ وَعَلَى كَتْفِهِ الشَّرِيفِ سُجَادَةً كَمَا هُوَ عَادَةُ أَهْلِ الْحَرَمَيْنِ إِلَى الْآنِ وَكَانَ يَمْشِي فِي سَكِينَةٍ وَوَقَارٍ وَهَبَّةٍ وَجَلَالٍ قَاصِدًا بَابَ الْمُسْلِمِ وَلَمْ يَقِنْ لَنَا مِنَ الْحَوَائِسِ إِلَّا الْبَصَرُ الْحَاسِرُ وَاللَّبُّ الطَّائِرُ فَلَمَّا صَارَ بِجَذَائِنَا مِنْ طَرْفِ الْقِبْلَةِ سَلَمَ عَلَيْنَا.

I turned and I was with a majestic person having had entered the Masjid from a side of that locked door in a garb of the clothing of Al-Hijaz, and upon his noble shoulder was a prostration mat just as it is a norm of the people of the two Sanctuaries until today, and he was walking in tranquillity and dignity, and prestige, and majestic, aiming for Al-Muslim door, and there did not remain any perception for us except the loss of sight, and the flying mind. When he came parallel to us from the side of the Qiblah, he greeted unto us.

قَالَ رَحْمَةُ اللَّهِ أَمَا رَفِيقِي فَلَمْ يَقِنْ لَهُ شَعْرُ أَصْلَا وَلَمْ يَتَمْكِنْ مِنَ الرَّدِّ وَأَمَا أَنَا فَاجْتَهَدْتُ كَثِيرًا إِلَى أَنْ رَدَدْتُ عَلَيْهِ فِي غَايَةِ الصُّعُوبَةِ وَالْمُشْقَةِ فَلَمَّا دَخَلَ بَابَ الْمَسْجِدِ وَغَابَ عَنَا تَرَاجَعَتِ الْقُلُوبُ إِلَى الصَّدُورِ فَقَلَّا مِنْ كَانَ هَذَا وَمِنْ أَيْنَ دَخَلَ

He, may Allah^{-azwj} have Mercy on him, said, ‘As for my friend, there did not remain any awareness for him originally, and it was not possible to repel. And as for me, I struggled a lot until I responded to it with great difficulty and the hardship. When he entered a door of the Masjid and disappeared from us. The hearts returned to the chests. We said, ‘Who was this one? And where did he enter from?’

فَمَشَّيْنَا نَحْنُ ذَلِكَ الرَّجُلَ فَرَأَيْنَاهُ قَدْ خَرَقَ ثُوْبَهُ وَبَيْكَيْ بِكَاءَ الْوَالِهِ الْخَرِبِينَ فَسَأَلَنَا عَنْ حَقِيقَةِ الْحَالِ فَقَالَ وَاظْبَتْ هَذَا الْمَسْجِدُ أَرْبَعِينَ لَيْلَةً مِنْ لَيَالِي الْجَمْعَةِ طَلَبًا لِلتَّشَرُّفِ بِلَقَاءِ خَلِيفَةِ الْعَصْرِ وَنَامُوسِ الدَّهْرِ عَجَلَ اللَّهُ تَعَالَى فَرْجَهُ وَهَذِهِ الْلَّيْلَةِ تَمَّ الْأَرْبَعِينُ وَلَمْ أَتَزُودْ مِنْ لِقَائِهِ ظَاهِرًا غَيْرُ أَنِّي حِيثُ رَأَيْتُمُونِي كُنْتُ مَشْغُولًا بِالدُّعَاءِ

We walked towards that man. We saw him to have torn his clothes and crying aloud grief-stricken crying. We asked him about the reality of the situation. He said, ‘I have persevered this Masjid for forty nights from the Friday nights seeking to be ennobled with meeting caliph of the Time, and Law of the Time, may Allah^{-azwj} the Exalted Hasten his^{-ajfj} relief, and this night completes the forty, and I have not been provided from meeting him^{-ajfj} apparently apart from that I, where you are seeing me, have been pre-occupied with the supplications’.

فَإِذَا بَهُ عَوَاقَّا عَلَى رَأْسِي فَالْتَّفَتْ إِلَيْهِ عَفْقَالْ چَهْ مِيكَنْيَهُ أَوْ چَهْ مِيْخُونَيَهُ أَيْ مَا تَفَعَّلُ أَوْ مَا تَقْرَأُ وَالتَّرْدِيدُ مِنَ الْفَاضِلِ الْمُتَقْدِمِ

Behold, there he^{-ajfj} was standing by my hear. I turned to him^{-ajfj}. He^{-ajfj} said: ‘Che Mikuny?’ Or: ‘Che Mikhuny?’ – i.e. ‘What are you doing?’ Or: ‘What are you reciting?’ – and the uncertainty is from the meritorious one, the preceding.

و لم أتمكن من الجواب فمضى عني كما شاهدته فذهبنا إلى الباب فوجدناه على النحو الذي أغلقناه فرجعنا شاكرين متحسرين.

And I was not able from the answering. He went away from me just he was witnessed. We went to the door. We found it upon the approximate to which we had locked it, so we returned thankful, sighing.

قلت و هذا السيد كان عظيم الشأن جليل القدر و كان شيخنا الأستاذ العلامة الشيخ عبد الحسين الطهراني أعلى الله مقامه كثيراً ما يذكره بخير و يثني عليه ثناء بلغا

I said, ‘And this Seyyid was of mighty glory, majestic worth, and he was our elder, the teacher, the Allama, the Sheikh Abdul Husayn Al-Tehrani, may Allah^{-azwj} Exalt his position. He was frequently mentioned with good and being praised upon with far reaching praises’.

قال كان رحمة الله تقيا صالحا و شاعراً مجيداً و أديباً قارئاً غريقاً في بحار حبّة أهل البيت ع و أكثر ذكره و فكره فيهم و لهم حتى أنا كثيراً ما نلقاء في الصحن الشريف فنسأله عن مسألة أدبية في حينينا و يستشهد في خلال كلامه بما أنشده هو و غيره في المراثي

He said, ‘He, may Allah^{-azwj} have Mercy on him, was pious, righteous, and a poet, praised, and fulfillers, reciter, drowning in an ocean of love for People^{-asws} of the Household, and frequent was his mention and his thoughts among them and for them until I used to frequently meet him in the Noble courtyard. We would ask him educating questions, and he would answer us and attend in the majestic of his speech with what he and others would prose in the eulogies.

فتتغير حاله فيشرع في ذكر مصائبهم على أحسن ما ينبعي و ينقلب مجلس المصيبة و الكرب و له رحمة الله قصائد رائقة في المراطي دائرة على السن القراء منها القصيدة التي أولها

أهفو لمن غنى و حنا.

ما لي إذا ما الليل جنا.

His situation changes, and he began in mentioning their^{-asws} difficulties upon as excellent as could be befitting, and he overturned the gathering of the poetry and discipline to a gathering of the difficulty and distress, and there are poems for him, may Allah^{-azwj} have Mercy on him, there are delicate poems in the circle of elegies, upon the tongues of the reciters. From these is the poem, the beginning of which is: - ‘What is the matter with me when the night shields, I throb for the one who can sing and compose’.

و هي طويلة و منها القصيدة التي أولها

فأردت غير مرامها و مرادها.

ألفت لي الأيام فضل قيادها.

إلح

And it is lengthy. And from these is the poem which its beginning is: ‘The days cast to me the surplus of its leadership, so I wanted other than its goal and its purpose’. – etc.

و منها القصيدة التي يقول فيها في مدح الشهداء.

لهم على الجيش اللهم زئير فعنابر طابت لهم و حجور العنا للنفع لكن أمضى المقدور لو لا تمثلت القصور قصور لا ولدأنا و الحور	و ذوي المروءة و الوفاء أنصاره طهرت نفوسهم بطيب أصولها عشقوا العنا للدفع لا عشقوا فتمثلت لهم القصور و ما بهم ما شاقهم للموت إلا وعدة الرحمن
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إلح.

And from these is the poem: -

'And with the magnanimity and the loyalty, his helpers, for them is a mighty road upon the army. Their souls were purified with the goodness of their origins, so the components were good for them and the stones. They loved the humbleness for the defence, not loving the humbleness for the benefit, but I continued as much as I could. The castles were resembled to them and what would be with them if the castles were not resembled with the castles. Their enduring hardships to the death was only for a Promise of the Beneficent, not for its servants and the Houries'.²⁷⁷

²⁷⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{aṣṭafī}, Ch 32 H 31

الحكاية الثانية و الثلاثون [تشريف رجل آخر اسمه آقا محمد مهدي من قاطني بندر ملومين في السردار الشريف، و شفاؤه باعجاز الحجّة عليه السلام
من الصنم والخرس]

The thirty-second story – Ennoblement of another man, his name is Agha Muhammad Mahdy from the residents of Port Mallumin in the noble basement, and his healing by a miracle of the Divine Authority, may the greetings be upon him^{-ajfi}, from the deafness and the muteness.

في شهر جمادى الأول من سنة ألف و مائتين و تسعين ورد الكاظمين ع رجل اسمه آقا محمد مهدي و كان من قاطني بندر ملومين من بنادر ماجين و مالك بربة و هو الآن في تصرف الإنجيز و من بلدة كلكتة قاعدة سلطنة مالك الهند إليه مسافة ستة أيام من البحر مع المراكب الدخانية و كان أبوه من أهل شيراز و لكنه ولد و تعيش في البندر المذكور و ابتدأ قبل التأريخ المذكور بثلاث سنين بمرض شديد فلما عوتي منه بقي أصم أخرين.

In the month of Jumadi Al-Awwal of the year one thousand and two hundred and ninety-nine, there arrived at Al-Kazimeyn a man, his name is Agha Muhammad Mahdi, and he was a resident of Port Malumeen from the ports of Majeen and kingdoms of Burma, and today he is in turning of Al-Injeez, and from a city of Calcutta was seated a rule of the kingship of India, to it is a travel distance of six days from the sea with the steam ships, and his father from the people of Shiraz, but he was the son, and living in the mentioned port, and three years before the mentioned date he was afflicted with severe illness for three years. When he recovered from it, he remained deaf and mute.

فتوصل لشفاء مرضه بزيارة أئمة العراق و كان له أقارب في بلدة كاظمين ع من التجار المعروفين فنزل عليهم و بقي عندهم عشرين يوماً فصادف وقت حركة مركب الدخان إلى سرمنرأى لطغيان الماء فأتوا به إلى المركب و سلموه إلى راكبيه و هم من أهل بغداد و كربلاء و سألوهم المراقبة في حاله و النظر في حوالجه لعدم قدرته على إبرازها و كتبوا إلى بعض المجاورين من أهل سامرا للتوجه في أمره.

He made the Imams^{-asws} of Al-Iraq as intermediaries for healing his illness, and there were relatives for him in the city of Kazimeyn, from the well-known traders. He descended with them and remained with them for twenty days. It coincided with the time of the movement of the steamship to Surmanray due to the stormy waters. They came with him to the ship and submitted him to its sailors, and they were from the people of Baghdad and Karbala and asked them for the sailing in his state, and the vow regarding his needs not being able upon expressing it, and they wrote to some of the neighbours from the people of Samarra to pay attention to his affair.

فلما ورد تلك الأرض المشرة و الناحية المقدسة أتى إلى السردار المنور بعد الظهر من يوم الجمعة العاشر من جمادى الآخرة من السنة المذكورة و كان فيه جماعة من الثقات و المقدسين إلى أن أتى إلى الصفة المباركة فبكى و تصفع فيها زمانا طويلاً و كان يكتب قبيلة حاله على الحدار و يسأل من الناظرين الدعاء و الشفاعة.

When they arrived at that noble land and the Holy Corner, he came to the irradiating basement after midday of the day of Friday the tenth of Jumadi Al-Akhira of the mentioned year, and in it was a group of trusted ones and the holy ones, until he came to the Blessed

pavilion. He cried and beseeched for a long period, and a tribe wrote his state upon the wall and asked the beholder for the supplication and the healing.

فما تم بكاؤه و تضرعه إلا وقد فتح الله تعالى لسانه و خرج بإعجاز الحجة ع من ذلك المقام المنيف مع لسان ذلق و كلام فضيحة و أحضر في يوم السبت في محفل تدريس سيد الفقهاء و شيخ العلماء رئيس الشيعة و تاج الشريعة المنتهي إليه رئاسة الإمامية سيدنا الأفخم و أستاذنا الأعظم الحاج الأميرزا محمد حسن الشيرازي متع الله المسلمين بطول بقائه و قرأ عنده متبركا سورة المباركة الفاتحة بنحو أذعن الحاضرون بصحته و حسن قراءته و صار يوما مشهودا و مقاما ممودا.

His crying and his beseeching had not completed except and Allah^{-azwj} the Exalted Opened his tongue and he came out by a miracle of the Divine Authority, from that beneficial place with fluent tongue and eloquent speech. And he presented during the day of Saturday in a gathering of lessons of chief of the jurists and Sheikh of the scholar, head of the Shias, and crown of the Law, the governance of the Imamites ending to him, our most luminous master, and our teacher, the mighty, the pilgrim Al-Mirza Muhammad Hassan Al-Shirazi, may Allah^{-azwj} Cause the Muslims to enjoy with the prolongation of his life, and he recited in his presence for Blessing, the Blessed Surah Al-Fatiha in such a way which broadcast to the attendees of his health and excellence of his recitation, and it became a witnessed day and a praise-worthy position.

و في ليلة الأحد و الاثنين اجتمع العلماء و الفضلاء في الصحن الشريف فرحين مسرورين و أضاءوا فضاءه من المصايب و القناديل و نظموا القصة و نشروها في البلاد و كان معه في المركب مادح أهل البيت ع الفاضل الليثي الحاج ملا عباس الصفار الزنوبي البغدادي

And during the day of Sunday and Monday, the scholars and the meritorious ones gathered in the noble courtyard, happy, cheerful, and they lit the environment with the lamps and the lanterns, and they prosed the story, and they publicised it in the city. And in the ship, there was one praising the People^{-asws} of the Household, the meritorious, the understanding, Al-Haaj Mala Abbas Al-Saffar Al-Zanuzy Al-Baghdady.

فقال و هو من قصيدة طويلة. و رأه مريضا و صحينا.

He said, 'And it is from a lengthy poem, and he had seen him as sick and as healthy.

<p>إلى بلدة سر من قد رأينا و كلن سمي إمام دماعا و للنفس منه. براغا و أطلق من مقلبيه دماعا به الناس طراينال منهاها و للنفس منه دمعت بخطا طافيه للروح منه شفاعة من رأى أسطري و تلاعا و على أزور و أذعر الإلها تراء و روى البعض من أنتيابها</p>	<p>وفي عاصها بيته و الرائين رأيت من الصدق فيها فتحي يشير إذا ما أثر الكلام و قد قيد السقمة منه الكلام فوان إلى باب سرداب من بروم بغير لسان بیروت و قد صار يكتب فوق الجدار أثوم الريارة بعد الدعاء لعل لسانك يعود النصيحة إذا هو في رجل مقبل</p>
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و قد جاء من حيث خاتم ابن طه
 و جاء فلما تلاه دعاه
 لأن أدعوا الله بالشفاعة شفاعة
 المغيب من أوصياعها
 التي هي للعين نور ضياعها
 وأدناه من فمه ليراه
 و عيناه مشتعلة يبكاه
 قد حاول النفس منه شفاعة
 وتلك الصلاة أتم أدناه
تألّف خير كتاب له
فأوحي إلىه داعٌ مات فيكتب
و أوصى به سيداً جالساً
فقام وأدخله غيبة الإمام
و جاء إلى حفرة الصفة
و أسرج آخر فيها السراج
هناك دعا الله مستخراً
و من عاد منها يريد الصلاة
و قد أطلق الله منه اللسان

و لما بلغ الخبر إلى خربت صناعة الشعر السيد المؤيد الأديب الليبي فخر الطالبين و ناموس العلوبيين السيد حيدر بن السيد سليمان الحلبي أيده الله تعالى بعث إلى سرمنرأى كتابا صورته.

And when the news of the poem reached to Khareyt, Sana'a (Yemen), of the Seyyid, the support, the discipliner, the understanding one, pride of the students, and law of the Alawites, the Seyyid Haider son of the Seyyid Suleyman Al-Hilli, may Allah^{-azwj} the Exalted Aid him, sent a letter to Surmanray. It's outline is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا هُوَ مِنَ النَّاجِيَةِ
 قام عندها في تضرعه و ابتهاله

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! When the breezed of the benevolence of the Imamate came down from the Holy corner, the scents of the fragrance spread out the benevolence. It released the tongue of its visitor from it's arrest when he stood at it in beseeching and invoking.

أحببت أن أنتظم في سلك من خدم تلك الحضرة في نظم قصيدة تتضمن بيان هذا المعجز العظيم و نشره و أن أنهى علامه الزمن و غرة وجهه الحسن فرع الأراكة الحمدية و منار الملة الأحمدية علم الشريعة و إمام الشيعة لأجمع بين العبادتين في خدمة هاتين الحضرتين

I would love to prose, in the ways of the ones who have served that presence, in a prose of a poem inclusive the explanation of this mighty miracle, and publicise it, and I would like to congratulate the Sign of the Times, and the brilliance of his^{-ajfi} beautiful face being a branch of the Muhammedan^{-saww} vein, and minaret of the nation of Al-Ahmadiya, the noble flag, and Imam^{-ajfi} of the Shias, to combine between the two acts of worship in serving these two persons.

فنظمت هذه القصيدة الغراء و أهديتها إلى دار إقامته و هي سامرا راجيا أن تقع موقع القبول

I have prosed this brilliant poem and have gifted it to the house of his^{-ajfi} staying, and it is Samarra, hoping that it would fall in a place of acceptance'.

فقدت و من الله بلوغ المأمول.

I said, 'And from Allah^{-azwj} is achievement of the hopes'.²⁷⁸

و يشهده البر و الفاجر	كذا يظهر العجز الباهر
يبلغها العاذب الماجن	و تروى الكرامة متأخرة
و يقذني لقوم بما ناظر	يقر لقوم بما ناظر
و قلب بما فرج طائر	فقلب لها ترحال وقع
و أجد بضرنك يا غافر	أجل طرف ذكرك يا مستدل
و حسبيك ما ثغر الماجن	تصفح مآثر آل الرسول
لقلب العدو هو الباقي	و دونك نبا صادقا
لما عجز أمره ياهر	فسن صاحب الأمر أمن استبان
آخر حلقة دائتها ظاهر	موضع خيبة ملام
رام هو الرعن الغادر	رمي فمه باعتقال المسنان
لدي من هو الغائب الماجن	فأقبل ملائسا للشفاء
من القصد في أمره جابر	ولقنه القول مستأجر
و من ضمير فكره حائز	في بيان في تعب ثايب
واباركه ذلك الضائز	إذ أفلح من ذلك الاعقال
و هو لأناته ذاكر	فراح ملوكا في الحامدين
يد كل خلق لها شاكر	لعمري لقد مسحت دماء
لذلك أنشأها الفاجر	يد لم تزل رحة للمجاد
ينشق شجى صدرها الواشر	غدر و إن كرهت أنفس
له النبي وهو هو الأمر	وقل إن قائم آل النبي
ما به يتعلق الواشر	أجمع زاير الاعقال
ويقضى على أنه القادر	و يدعوه صدقاؤه إلى حله
و هو يقاتل به العاشر	ويكبّر مرجده دون العياث
إذا خضض الماشر الغادر	فحاشاد بل هو نعم المنيث
يلفقه الفاسق الفاجر	فهذى الكرامة لا ماء لها
و في نشرها فنك العاشر	أوم ذكرها يا لسان الرمان
برحها أهل حامر	و هن بما سرمن رأى و من
خضم الذي فيه الماجر	هو السيد المسجي
بما يهب الرلة الغادر	وقل يا تقدست من بعنة
لأوحهم أثر ظاهر	كل أسمائك في الناس بادله
و هونمت لهم ظاهر	فأنت لم يضمهم سرمن رأى
رأي و به يوسف الماجر	و أنت لم يضمهم ساء من
جهالك فهو في صافر	لقد أطلق المسن المكرمات
و أخلفه روضك الناجر	فأنت حديقة زعوره

²⁷⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 32

وَنَسِيْجُ الْقَوْمِ بِرَدِّهِ الظَّاهِرِ

حَلِيمٌ تَرَى مُجَزَّرَ الْمَدِينِ

إِلَى أَنْ قَالَ مُسْلِمُهُ اللَّهُ تَعَالَى.

وَإِلَّا فَمَا لَفَتَغَرِبُ يَا فَانِيْزِ

كَفَنًا فَلَتَكُنْ عَتَّةً الْمَرْسِلِينَ

الحكاية الثالثة و الثلاثون [تشريف العالم الريانى المولى زين العابدين السلماسى في السردار الشريف عند ما كان يقرء دعاء الندية]

The thirty-third story – Ennoblement of the scholar, the godly, the master, adornment of the worshippers Al-Salmasy in the noble basement at his reciting Du'a Al-Nadiya.

حدثني الثقة العدل الأمين آغا محمد المجاور لمشهد العسكريين ع المتولي لأمر الشموعات لتلك البقعة العالية فيما ينفي على أربعين سنة و هو أمين السيد الأجل الأستاذ دام علاه عن أمه و هي من الصالحات قالت كنت يوما في السردار الشريف مع أهل بيت العالم الريانى و المؤيد السجحانى المولى زين العابدين السلماسى المتقدم ذكره رحمة الله و كان حين مجاورته في هذه البلدة الشريفة لبناء سورها.

It is narrated to me by the trusted, the just, the trustworthy Agha Muhammad, a neighbour of the shrine of Al-Askariyeh, the one in charge of the matter of the candles of the lofty spot for more than forty years, and he was a trustee of the Seyyid, the majestic teacher, may his loftiness be perpetual, from his mother, and she is from the righteous ones. She said, ‘One day I was in the noble basement with the family members of the spiritual scholar and support of the Glorious, the master, adornment of the worshippers Al-Salmasy, his mention has preceded, may Allah^{-azwj} have Mercy on him, and when he was in the neighbourhood of this noble city to build its walls.

قالت و كان يوم الجمعة و المولى المذكور يقرأ دعاء الندية و كنا نقرؤها بقراءته و كان يبكي بكاء الواله الحزين و يضج ضجيج المستصرخين و كنا نبكي بيکائه و لم يكن معنا فيه غيرنا.

She said, ‘And it was the day of Friday, and the mentioned master was reciting Du'a Al-Nadiya, and we were reciting it along with his recitation, and he was crying the loud crying, the grief-stricken, and clamoured the clamour of the shrieking ones, and we were crying along with his crying, and there was no one else in it apart from us.

فبينما نحن في هذه الحالة و إذا بشرق مسك و نفحته قد انتشر في السردار و ملأ فضاءه و أخذ هواه و اشتد نفاحه بحيث ذهبت عن جميعنا تلك الحالة فسكننا كأن على رءوسنا الطير و لم نقدر على حركة و كلام

While we were in this state, and behold, the shine of musk and its whiff spread in the basement and filled its environment, and took hold of its air, and its whiff intensified when it went from all of us in that state. We became silent as if the birds were upon our heads and we were not able upon moving and talking.

فبقينا متغيرين إلى أن مضى زمان قليل فذهب ماكنا نستشممه من تلك الرائحة الطيبة و رجعنا إلى ماكنا فيه من قراءة الدعاء فلما رجعنا إلى البيت سألت عن المولى رحمة الله عن سبب ذلك الطيب فقال ما لك و السؤال عن هذا و أعرض عن جوابي.

We remained confused until a little time passed by. It went away, what we were smelling from that perfumed aroma, and we returned to what we were in, from recitation of the supplication. When we returned to the house, I asked the master, may Allah^{-azwj} have Mercy on him, about the cause of that perfume. He said, ‘What is it to you and the questioning about this?’ And he turned away from answering me.

و حديثي الأخ الصفي العالم المتقي الأغا علي رضا الأصفهاني الذي مر ذكره و كان صديقه و صاحب سره قال سأله يوما عن لقائه الحجة ع و كنت أظن في حقه ذلك كشیخه السيد المعظم العلامة الطباطبائی كما تقدم فأجابني بتلك الواقعة حرفا بحرف و قد ذكرت في دار السلام بعض كراماته و مقاماته رحمة الله عليه.

And it is narrated to me by the brother of the elite, the scholar, the pious, the Agha Ali Reza Al-Isfahany whose mention has passed, and he was his friend and companion of his secrets. He said, ‘One day I asked him about his meeting the Divine Authority, and I used to think regarding that in his right like his elder the Seyyid, the revered, the Allama Al Tabatabaie, just as had preceded. He answered me with that event, word by word, and I had mentioned some of his extraordinary act and his positions, may Allah^{-azwj} have Mercy on him’.²⁷⁹

²⁷⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 33

الحكاية الرابعة و الثلاثون [تشريف الشيخ ابن أبي الجواد النعmani بزيارة عليه السلام]

The thirty-fourth story – Ennoblement of the Sheikh Ibn Abu Al-Jawad Al-Numani with visiting him^{-ajfi}, may the greetings be upon him^{-ajfi}.

قال الفاضل الجليل الحرير الأميرزا عبد الله الأصفهاني الشهير بالأفندى في المجلد الخامس من كتاب رياض العلماء في ترجمة الشيخ بن أبي الجواد النعmani أنه من رأى القائم ع في زمن الغيبة الكبرى

So said the meritorious, the majestic, the skilful, the Mirza Abdullah Al-Isfahany, famous for the counter examples, in the fifth volume of the book ‘Riyaz Al Ulama’, in a translation of the Sheikh Bin Abu Al-Jaloud Al-Numany, ‘He is from the ones who saw Al-Qaim^{-asws} during the time of the major occultation’.

و روی عنه ع و رأیت في بعض الموضع نقاً عن خط الشيخ زین الدین علی بن الحسن بن محمد الخازن الحائری تلمیذ الشهید أنه قد رأی ابن أبي جواد النعmani مولانا المهدی ع فقال له يا مولای لک مقام بالنعمانی و مقام بالحلة فأنی تكون فيهم

And it is reported from him, ‘And I saw in one of the places, transmitted from the handwriting of the Sheikh, adornment of the religion, Ali Bin Al-Hassan Bin Muhammad Al Khazan Al Hairi, student of the martyr. Ibn Abu Jawad Al-Numani had seen our Master^{-ajfi} Al-Mahdi^{-ajfi}. He said to him^{-ajfi}, ‘O my Master^{-ajfi}! There is a place for you at Al-Numaniya and a place at Al-Hilla. So where do you happen to be in these two?’

فقال له أكون بالنعمانیة ليلة الثلاثاء و يوم الثلاثاء و يوم الجمعة و ليلة الجمعة أكون بالحلة و لكن أهل الحلة ما يتأدبون في مقامي و ما من رجل دخل مقامي بالأدب يتأدب و يسلم علي و على الأئمة و صلي علي و عليهم اثنتي عشرة مرة ثم صلي ركعتين بسورتين و ناجي الله بحما المناجاة إلا أعطاه الله تعالى ما يسأله أحدها المغفرة.

He^{-ajfi} said to him: ‘I^{-ajfi} happen to be at Al-Numaniya on the night of Tuesday and the day of Tuesday, and the day of Friday and night of Friday I^{-ajfi} happen to be at Al-Hilla. But the people of Al-Hilla are not following me^{-ajfi}, and there is none from a man entering my^{-ajfi} place with the etiquette politely and greets unto me^{-ajfi} and upon the Imams^{-asws} and sends Salawaat upon me^{-ajfi} and upon them^{-asws}, twelve times, then prays two Cycles Salat with two Surahs, and whispers to Allah^{-azwj} with these two with the whispering, except Allah^{-azwj} the Exalted would Give him what he asks for, one of these being the Forgiveness’.

فقلت يا مولای علمی ذلك

I said, ‘O my Master^{-ajfi}! Teach me that’.

فقال قل اللهم قد أخذ التأديب مني حتى مسئني الضرر و أنت أرحم الرّاحمين و إن كان ما اقترفته من الذنب أستحق به أضعاف أضعاف ما أدبتني به و أنت حليم ذو أناة تعفو عن كثير حتى يسبق عفوك و رحمتك عذابك و كررها علي ثلاثا حتى فهمتها.

He^{-ajfi} said: ‘Say, ‘O Allah^{-azwj}! The discipline has been taken away from me until the harm touched me, and You^{-azwj} are most Merciful of the merciful ones! And if what I have

acknowledged with of the sins, I am deserving double due to it, (then) Double what You^{-azwj} would Discipline me with, and You^{-azwj} are Lenient, with Patience. You^{-azwj} Forgive a lot, to the extent that Your^{-azwj} Forgiveness and Your^{-azwj} Punishment precedes Your^{-azwj} Punishment', and he repeated it thrice unto me until I understood it.

قلت و النعمانية بلد بين واسط و بغداد و الظاهر أن منه الشيخ أبا عبد الله محمد بن إبراهيم بن جعفر الكاتب الشهير بالنعماني المعروف بابن أبي زينب تلميد الكليني و هو صاحب الغيبة و التفسير و هو و الشيخ الصفوي المعاصر له قد ضبط كل واحد منهما نسخة الكافي و لذا ترى أنه قد يقع في الكافي كثيرا و في نسخة النعماني كذا و في نسخة الصفوي كذا.

I said, ‘And Al Numaniya is a city between Wasit and Baghdad, and the apparent is that from it is the Sheikh Abu Abdullah Muhammad Bin Muhammad Bin Ibrahim Bin Ja’far the famous scribe at Al Numaniya, well-known as Ibn Abu Zaynab, student of Al Kulayni, and he is author of ‘Al-Ghayba Wa Al-Tafseer’, and he and the Sheikh Al-Safwany, the contemporary of his, each one of them has an exact copy of (the book) ‘Al-Kafi’, and due to that you will see that he has dwelled a lot into Al-Kafi, and in a copy of Al-Numani is like that, and in a copy of Al-Safwany is like that’.²⁸⁰

²⁸⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 34

الحكاية الخامسة و الثلاثون [تشرف رجل آخر بلقائه و هو عليه السلام يزور أمير المؤمنين عليه السلام في يوم الأحد]

The thirty-fifth story – Ennoblement of another man with meeting him^{-ajfi}, and he^{-ajfi} was visiting Amir Al-Momineen^{-asws}, upon him^{-asws} be the greeting, during the day of Sunday.

السيد الأجل علي بن طاووس في جمال الأسبوع أنه شاهد أحد صاحب الزمان ع و هو يزور بهذه الزيارة أمير المؤمنين ع في اليقظة لا في النوم يوم الأحد و هو يوم أمير المؤمنين ع.

The majestic Seyyid Ali Bin Tawoos in ‘Jamal Al-Usbou’, he was one who witnessed Master^{-ajfi} of the Time, and he was performing visitation rites with this Ziyarat of Amir Al-Momineen^{-asws} in the wakefulness, not in the sleep, on the day of Sunday, and it is a day of Amir Al-Momineen^{-asws}. –

السلام على الشجرة النبوية و الدوحة الهاشمية المضيئة المشترأة بالنبوة المونعة بالإمامنة السلام عليك و على ضجيعيك آدم و نوح السلام عليك و على أهل بيتك الطيبين الطاهرين السلام عليك و على الملائكة الحدقين بك و الحافظين بغيرك

‘The greetings be upon the tree of Prophet-hood, and the lofty tree of the luminous Hashemites, fruited with the Prophet-hood, assisted with the Imamate. The greetings be upon you^{-asws} and upon the ones lying next to you^{-asws}, Adam^{-as} and Noah^{-as}! The greetings be upon you^{-asws} and upon the People^{-asws} of your^{-asws} Household, the goodly, the pure. The greetings upon you^{-asws} and upon the Angels staring at you^{-asws}, and the ones surrounding your^{-asws} grave.

يا مولاي يا أمير المؤمنين هذا يوم الأحد و هو يومك و باسمك و أنا ضيفك فيه و جارك فأضفي يا مولاي و أجربني فإنك كريم تحب الضيافة و مأمول بالإجابة فافعل ما رغبت إليك فيه و رجوتة منك بمنزلتك و آل بيتك عند الله و منزلته عندكم و بحق ابن عمك رسول الله صلى الله عليه و آله و عليكم أجمعين.

O my Master^{-asws}! O Amir Al-Momineen^{-asws}! This is a day of Sunday, and it is your^{-asws} day, and with your^{-asws} name, and I am your^{-asws} guest during it, and your^{-asws} neighbour. So, host me O my Master^{-asws} and rescue me, for you^{-asws} are benevolent. You^{-asws} love the hosting and I am hopeful for the answer. So do what I am desiring regarding to you^{-asws} during it and am hopeful from you^{-asws} with your^{-asws} status, and (the status of) People^{-asws} of your^{-asws} Household in the Presence of Allah^{-azwj}, and His^{-azwj} Status in your^{-asws} presences, and by the right of the son^{-saww} of your^{-asws} uncle^{-as}, Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon you^{-asws} all!²⁸¹

²⁸¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 35

الحكاية السادسة و الثلاثون [لقاء السيد محمد الأوي و روايته لنوع من الاستخاراة بالسبحة]

The thirty-sixth story – Meeting of the Seyyid Muhammad Al-Aawy, and his reporting of a variety of ‘Al-Istikhara’ to be done with the rosary.

العلامة الحلي رحمه الله في منهج الصلاح قال نوع آخر من الاستخارة رويته عن والدي الفقيه سيد الدين يوسف بن علي بن المطهر رحمه الله عن السيد رضي الدين محمد الأوي الحسيني عن صاحب الأمر ع وهو

The Allama Al-Hilli, may Allah^{-azwj} have Mercy on him, in (the book) ‘Minhaj Al-Silah’, said, ‘Another type of Al-Istikhara is reported from my father, the jurist, the correct of religion, Yusuf Bin Ali Bin Al-Mat’har, may Allah^{-azwj} have Mercy, from the Seyyid Razi Al-Deen Muhammad Al-Aawy Al-Husayni, from Master^{-ajfj} of the command, and it is: -

أَن يَقْرَأَ فَاتِحة الْكِتَابْ عَشْرَ مَرَاتٍ وَ أَقْلَهُ ثَلَاثَ مَرَاتٍ وَ الْأَدُونَ مِنْهُ مَرَةً ثُمَّ يَقْرَأَ إِنَّا أَنْزَلْنَاكَ عَشْرَ مَرَاتٍ ثُمَّ يَقْرَأُ هَذَا الدُّعَاءَ ثَلَاثَ مَرَاتٍ

‘One should recite Opening of the Book (Surah Al-Fatiha) ten times, and less than it is three times, and less than it is once. Then recite Surah Al-Qadr ten times. Then recite this supplication three times: -

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ لِعِلْمِكَ بِعَاقِبِ الْأُمُورِ وَ أَسْتَشِرُكَ لِحُسْنِ ظَيْبِكِ فِي الْمُأْمُولِ وَ الْمَحْذُورِ

‘O Allah^{-azwj}! I seek Your^{-azwj} Choice due to Your^{-azwj} Knowledge with the consequences of the affairs, and I seek Your^{-azwj} consultation due to the goodness of my thoughts with You^{-azwj} in the hopeful and the cautious matters!

اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الْفَلَاجِيْنِ قَدْ نِيَطْتُ بِالْبَرْكَةِ أَعْجَازُهُ وَ بَوَادِيهِ وَ حُكْمُتُ بِالْكَرَافَةِ أَيَّامُهُ وَ لَيَالِيهِ فَخَرْتُ لِي فِيهِ خَيْرًا تَرَدُّ شَكُوْسَهُ ذَلِيلًا تَعْضُضُ أَيَّامُهُ سُرُورًا

O Allah^{-azwj}! If the matter of so and so is attached with the Blessings, delay it or begin it, and surround his days and his nights with the benevolence. Choose a choice for me regarding it, turning back its difficulties into ease, spending its days in happiness.

اللَّهُمَّ إِنَّمَا أَمْرُ فَآتَيْتُ وَ إِنَّمَا تَهْمِي فَأَنْتَ تَهْمِي

O Allah^{-azwj}! Eighter it be a Command, so I implement it, and it is a Prohibition, so I desist (from it).

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِرَحْمَتِكَ خَيْرًا فِي عَافِيَةٍ

O Allah^{-azwj}! I seek Your^{-azwj} Choice with Your^{-azwj} Mercy a choice in good health’.

ثُمَّ يَغْبِسُ عَلَى قَطْعَةٍ مِنَ السُّبْحَةِ وَ يُضْمِرُ حَاجَتَهُ وَ يُمْرِغُ إِنْ كَانَ عَدْدُ تِلْكَ الْقِطْعَةِ رَوْجًا فَهُوَ أَفْعَلُ وَ إِنْ كَانَ فَرْدًا لَا تَفْعَلُ أَوْ بِالْعَكْسِ.

Then he should grab a bead from the rosary and think about his need and extract. If the number of that bead was a pair (even), so it would be to do it, and if it was individual (odd), not do it, or vice versa".²⁸²

²⁸² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-aṣfājī}, Ch 32 H 36

الحكاية السابعة والثلاثون [تشريف الشيخ محمد المشغري من جبل عامل بلقائه عليه السلام في النوم و شفاؤه من علته]

The thirty-seventh story – Ennoblement of the Sheikh Muhammad Al-Masghary from Jabal Amel with meeting him^{-ajfi}, may the greetings upon him during the sleep, and his^{-ajfi} healing him from the illness.

في كتاب إثبات المداة بالنصوص و العجزات للشيخ الحبيب الجليل محمد بن الحسن الحر العاملي رحمة الله قال قد أخبرني جماعة من ثقات الأصحاب أنهم رأوا صاحب الأمر ع في اليقظة و شاهدوا منه عجزات متعددة و أخبرهم بعدة مغيبات و دعا لهم بدعوات مستجابات و أنجاهم من أخطار مهلكات.

In the book ‘Isbat Al Hadaat’ with the texts and the miracles of the Sheikh, the narrator, the majestic Muhammad Bin Al-Hassan Al-Hurr Al-Aamili, may Allah^{-azwj} have Mercy on him, said, ‘A group of trusted ones of the companions informed me that they had seen Master^{-ajfi} of the command during the wakefulness, and they had witnessed a number of miracles from him^{-ajfi}, and he^{-ajfi} had informed them with a number of hidden matters, and supplicated for them with Answered supplication, and rescued them from the destructive dangers.

قال رحمة الله و كنا جالسين في بلادنا في قرية مشغري في يوم عيد و نحن جماعة من أهل العلم و الصلاحاء فقلت لهم ليت شعري في العيد المقبل من يكون من هؤلاء حيا و من يكون قد مات

He, may Allah^{-azwj} have Mercy on him, said, ‘And we were seated in our city in the town of Masghar during a day of Eid, and we were a group from the people of knowledge and the righteousness. I said to them, ‘If only I was aware in the next Eid who from them would be alive and who would happen to have died’.

فقال لي رجل كان اسمه الشيخ محمد و كان شريكنا في الدروس أنا أعلم أني أكون في عيد آخر حيا و في عيد آخر حيا و عيد آخر إلى ست و عشرين سنة و ظهر منه أنه جازم بذلك من غير مزاج

A man whose name is the Sheikh Muhammad, said to me, and he was our participant in the lessons, ‘I know that I would be alive in the next Eid, and alive in the next Eid, and the next Eid, up to twenty-six years’, and it was apparent from him that he was being assertive with that from without mockery.

فقلت له أنت تعلم الغيب قال لا و لكنني رأيت المهدى ع في النوم و أنا مريض شديد المرض فقلت له أنا مريض و أحاف أن أموت و ليس لي عمل صالح ألقى الله به

I said to him, ‘Do you know the hidden matters?’ He said, ‘No, but I saw Al-Mahdi^{-ajfi} during the sleep while I was severely sick. I said to him^{-ajfi}, ‘I am sick and am fearing from dying, and there is no righteous deed for me I can meet Allah^{-azwj} with!’

فقال لا تخف فإن الله تعالى يشفيك من هذا المرض و لا تموت فيه بل تعيش ستا و عشرين سنة ثم ناولني كأسا كان في يده فشربت منه و زال عندي المرض و حصل لي الشفاء و أنا أعلم أن هذا ليس من الشيطان.

He^{-ajfi} said: ‘Do not fear, for Allah^{-azwj} will Heal you from this sickness and you will not be dying in it. But you will be living for twenty-six years’. Then he^{-ajfi} gave me a cup which was in his^{-ajfi} hand. I drank from it and the illness declined away from me and the cure was achieved for me, and I am more knowing that this isn’t from the Satan^{-la’}.

فَلِمَا سَمِعْتُ كَلَامَ الرَّجُلِ كَتَبْتُ التَّارِيخَ وَكَانَ سَنَةً أَلْفَ وَسَعْةً وَأَرْبَعينَ وَمَضَتْ إِلَى الْمَشْهُدِ الْمَقْدِسِ سَنَةً أَلْفَ وَاثْنَيْنَ وَسَعْيْنَ فَلَمَّا كَانَتْ السَّنَةُ الْأُخْرَيُّ وَقَعَ فِي قَلْبِي أَنَّ الْمَدَةَ قَدْ انْقَضَتْ فَرَجَعْتُ إِلَى ذَلِكَ التَّارِيخِ وَحَسِبْتُهُ فَرِيَاتِهِ قَدْ مَضَى مِنْهُ سَتُّ وَعِشْرُونَ سَنَةً فَقُلْتُ يَنْبَغِي أَنْ يَكُونَ الرَّجُلُ مَاتَ.

When I heard the speech of the man, I wrote down the date, and it was the year one thousand and forty-six, and a period passed for that, and I transferred to the Holy Shrine in the year one thousand and seventy-two. When it was the last year, it occurred in my heart that the period has expired, so I referred to that day and calculated it. I saw that twenty-six years had expired from it. I said, ‘It is befitting that the man would be dead’.

فَمَا مَضَتْ مَدَةٌ نَحْوُ شَهْرٍ أَوْ شَهْرَيْنَ حَتَّى جَاءَتِي كِتَابَةٌ مِنْ أَخِيٍّ وَكَانَ فِي الْبَلَادِ يَخْبَرِنِي أَنَّ الرَّجُلَ الْمَذَكُورَ مَاتَ.

A period of nor more than a month or two months had passed until a letter came to me from his brother, and he was in the city of Bahrain, informing me that the mentioned man had died”.²⁸³

²⁸³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 37

الحكاية الثامنة و الثلاثون [تشرف الشيخ الحر العاملی في المنام بلقائه عليه السلام و استغاثته به عليه السلام]

The thirty-eight story – Ennoblement of the Sheikh Al-Hurr Al-Aamili during the sleep with meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, and his crying out for help with him^{-ajfi}, may the greeting be upon him^{-ajfi}.

و في الكتاب المذكور قال رحمة الله إبني كنت في عصر الصبي و سني عشر سنين أو نحوها أصابني مرض شديد جدا حتى اجتمع أهلي و أقاربي و بكوا و تحيطوا للتغزية و أيقنوا أنني أموت تلك الليلة.

And in the mentioned book, he, may Allah^{-azwj} have Mercy on him, said, 'I was in the period of the childhood and my age was ten years or around it. A very severe illness afflicted me to the extent that my family members and my relatives gathered, and they cried and prepared for the consolation, and they were convinced that I would be dying in that illness.

فرأيت النبي و الأئمة الاثني عشر صلوات الله عليهم و أنا فيما بين النائم و اليقظان فسلمت عليهم و صافحتهم واحدا واحدا و جرى بيبي و بين الصادق ع كلام و لم يبق في خاطري إلا أنه دعائي.

I saw the Prophet^{-saww} and the twelve Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and I was in what is between the sleep and the wakefulness. I greeted unto them^{-asws} and shook their^{-asws} hands, one by one, and talk flowed between me and Al-Sadiq^{-asws}, and there did not remain in my mind except that he^{-asws} supplicated for me.

فلم سلمت على الصاحب ع و صافحته بكيف و قلت يا مولاي أخاف أن أموت في هذا المرض و لم أقض وطري من العلم و العمل

I greeted unto the Master^{-ajfi} and shook his^{-ajfi} hand. I cried and said, 'O my Master^{-ajfi}! I fear that I am dying in this illness, and I have not yet spent (sufficient) time from the knowledge and the deeds'.

فقال ع لا تخاف فإنك لا تموت في هذا المرض بل يشفيك الله تعالى و تعمرا طويلا

He^{-ajfi} said: 'Do not fear, for you will not be dying in this illness. But Allah^{-azwj} the Exalted will Heal you and you shall live a long age'.

ثم ناولني قدحakan في يده فشربت منه و أفقست في الحال و زال عنى المرض بالكلية و جلست و تعجب أهلي و أقاربي و لم أحدهم بما رأيت إلا بعد أيام.

Then he^{-ajfi} gave me a cup which was in his^{-ajfi} hand. I drank from it, and I woke up at once, and the illness declined away from me totally, and I sat up, and my family members and my relatives were surprised, and I did not narrate to them with what I had seen except after (some) days".²⁸⁴

²⁸⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 38

الحكاية التاسعة و الثلاثون [رؤبة مصطفى الحمود المهدى عليه السلام في منامه]

The thirty-ninth story – Sighting by Musatafa Al-Hammoud of Al-Mahdi^{-ajfi}, may the greetings be upon him^{-ajfi}, in his dream.

و حدثي الثقة الأمين آغا محمد المتقدم ذكره قال كان رجل من أهل الخلاف يسمى مصطفى الحمود و كان من الخدام الذين ديدنهم أذية الزوار و أخذ أموالهم بطرق فيها غضب الجبار

And it is narrated to me by the reliable, the trusted Agha Muhammad, his mention has preceded, said, ‘There was a man from the people Samarra, from the people of the adversaries, named at Mustafa Al-Hamoud, and he was from the servants (of the shrine), those whose religion is to hurt the visitors and seize their wealth, wherein is Wrath of the Subduer.

و كان أغلب أوقاته في السردار المقليس على الصفة الصغيرة خلف الشباك الذي وضعه هناك و من جاء من الزوار و يشتغل بالزيارة يحول الحديث بينه وبين مولايه فيه على الأغلاط المتعارفة التي لا تخلو أغلب العوام منها بحيث لم يبق لهم حالة حضور و توجه أصلا.

And most of his timings he was in the Holy basement at the small ledge behind the window. He was placed over there, and the one from the visitors who comes and is pre-occupied with the visitation, the wicked would be a barrier between him and his Master^{-asws}, he would alert him upon the common mistakes which most of the common folk would not be vacant from it, so that there would not remain for them a state of presence and attentiveness originally.

فرأى ليلة في المنام الحجة من الله الملك العلام ع فقال له إلى متى تؤذى زواري و لا تدعهم أن يزوروا ما لك و للدخول في ذلك خل بينهم و بين ما تقولون

He saw during the night in a dream, the Divine Authority from Allah^{-azwj}, the king of the world (Al-Qaim^{-ajfi}). He^{-ajfi} said to him: ‘Until when will you be hurting my^{-ajfi} visitors and not leaving them to be visiting? What is the matter with you and entering into that? Leave alone between them and what you are saying!’

فأتبه و قد أصم الله أذنيه فكان لا يسمع بعده شيئاً و استراح منه الزوار و كان كذلك إلى أن ألحقه الله بأسلافه في النار.

He woke up suddenly, and Allah^{-azwj} had Deafened his ears, so he did not hear anything after it, and the visitors rested from him, and it was like that until Allah^{-azwj} Joined him with his ancestors in the Fire”.²⁸⁵

²⁸⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 39

الحكاية الأربعون [تشرف أبي الحسن محمد بن أحمد بن أبي الليث بلقائه عليه السلام و تعليمه دعاء الفرج]

The fortieth story – Ennoblement of Abu Al-Hassan Muhammad Bin Ahmad Bin Abu Al-Lays, with meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, and his^{-ajfi} teaching him Du'a Al-Faraj (Supplication for the relief).

الشيخ الجليل أمين الإسلام فضل بن الحسن الطبرسي صاحب التفسير في كتاب كنوز النجاح قال دعاء علمه صاحب الزمان عليه سلام الله الملك المنان أبو الحسن محمد بن أحمد بن أبي الليث رحمة الله تعالى في بلدة بغداد في مقابر قريش وكان أبو الحسن قد هرب إلى مقابر قريش والتاجاً إليه من خوف القتل فنجى منه ببركة هذا الدعاء. قال أبو الحسن المذكور إله علمني أن أقول

The majestic Sheikh, trustee of Al Ismal, Fazl Bin Al-Hassan Al-Tabarsee, author of the Tafseer, in the book ‘Kunouz Al-Najah’, said, ‘A supplication which Master^{-ajfi} of the Time, may the Greeting of Allah^{-azwj}, the King, the Benefactor, be upon him^{-ajfi}, taught Abu Al-Hassan Muhammad Bin Ahmad Bin Abu Al-Lays, may Allah^{-azwj} the Exalted have Mercy on him, in the city of Baghdad among the graves of Qureysh, and Abu Al-Hassan had fled to the graveyard of Qureysh and sought shelter to it from fear of being killed. He was saved from it by the Blessing of this supplication. Abu Al-Hassan, the mentioned, said, ‘He^{-ajfi} taught me that I should be saying:

اللَّهُمَّ عَظُمَ الْبَلَاءُ وَ تَرَحُّبُ الْخَفَاءُ وَ انْقَطَعَ الرَّجَاءُ وَ انْكَشَفَ الْغِطَاءُ وَ ضَاقَتِ الْأَرْضُ وَ مَنَعَتِ السَّمَاءُ وَ إِلَيْكَ يَا زَيْدَ الْمُشْتَكِيِّ وَ عَلَيْكَ الْمُعَوِّلُ فِي الشَّدَّةِ وَ الرَّحَاءِ

‘O Allah^{-azwj}! Mighty is the affliction, and the hidden has been exposed, and the covering has been removed, and the earth is constricted, and the sky has prevented, and to You^{-azwj}, O Lord^{-azwj}, is the complaint, and upon You^{-azwj} is the hoped during the adversity and the well-being.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أُولَى الْأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتُهُمْ فَعَرَفْتُنَا بِذَلِكَ مَنْزِلَتُهُمْ فَقَرَرْتُ عَنَّا بِعْهُمْ فَرَحًا عَاجِلًا كَلْمَحَ البَصَرَ أَوْ هُوَ أَقْرَبُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Masters^{-asws} of the command, those You^{-azwj} have Imposed obeying them^{-asws} upon us, so we recognise their^{-asws} status due to that. So Relieve from us, by their^{-asws} right, an immediate relief like the blink of an eyes or even less.

يَا مُحَمَّدُ يَا عَلِيُّ أَكْفِيَانِي فَإِنَّكُمَا كَافِيَانِي وَ انصُرْنِي فَإِنَّكُمَا نَاصِرِي يَا مُؤْلَيِّ يَا صَاحِبِ الرَّزْمَانِ الْعَوْثَ الْعَوْثَ أَذْرِكِنِي أَذْرِكِنِي

O Muhammad^{-saww}! O Ali^{-asws}! Suffice me, for both of you^{-asws} are my sufficers, and help me, for you^{-asws} are both my helpers. O my Master^{-ajfi}! O Master^{-ajfi} of the Time! The relief! The relief! The relief! Come to me! Come to me! Come to me!

قال الراوي إنه ع عند قوله يا صاحب الزمان كان يشير إلى صدره الشريف.

The reporter said, 'During his words, 'O Master^{-ajfi} of the Time', he^{-ajfi} gestured to his^{-ajfi} noble chest'.²⁸⁶

²⁸⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 40

الحكاية الحادية والأربعون [تشريف المولى أبي الحسن العاملي بلقائه عليه السلام في النوم]

The forty-first story – Ennoblement of the master Abu Al-Hassan Al-Aamili with meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, in the sleep.

قال العالم النحير النقاد البصیر المولی أبو الحسن الشریف العاملی الغروی تلمیذ العلامة الجلیسی و هو جد شیخ الفقهاء فی عصره صاحب جواہر الکلام من طرف امہ و ینقل عنه فی الجواہر کثیراً صاحب التفسیر الحسن الذی لم یؤلف مثله و إن لم یبرز منه إلا قلیل إلا أن فی مقدماته من الفوائد ما یشغیل و یروی الغلیل و غيره قال فی کتاب ضیاء العالین و هو کتاب کبیر منیف علی ستین ألف بیت کثیر الفوائد قلیل النظیر قال فی اواخر المجلد الأول منه فی ضمن أحوال الحجۃ ع بعد ذکر قصہ الجزیرۃ الخضراء مختصرًا ما لفظه.

So said the scholar, the skilful, the insightful critic, the master Abu Al-Hassan Al-Shareef Al-Aamili Al-Gharwy, student of the Allama Al Majlisi, and he is grandfather of the Sheikh of the jurists in his era, author of 'Jawahir Al Kalam' from the side of his mother, and he copied a lot from him in 'Al Jawahir', author of the Tafseer, Al-Hassan the like of which has not been compiled, and he did not highlight from it except a little, except that in his preface from (the book) 'Al Fawaaid' is what heals the sick, and saturates the thirsty, and other such. He said in the book 'Ziya Al Alameen', and it is a large outstanding book based upon sixty thousand couplets of a lot of benefit, few matches. He said in the end of the first volume from it, in describing the situations of the Divine Authority, after mentioned the story of the green island briefly what its wordings are: -

ثم إن المنقولات المعتبرة في رؤية صاحب الأمر ع سوى ما ذكرنا كثيرة جداً حتى في هذه الأزمنة القريبة فقد سمعت أنا من ثقات أن مولانا أحمد الأردبيلي رأاه في جامع الكوفة و سأله منه مسائل و أن مولانا محمد تقى والد شيخنا رأاه في الجامع العتيق بأصبهان

Then, the reliable transmissions regarding sighting Master^{-ajfi} of the command, besides what we have mentioned, are very many even in these nearby times. I have heard from the reliable ones that our master Ahmad Al Ardebeli saw him^{-ajfi} in the central Masjid of Al-Kufa and asked him^{-ajfi} about some issues, and our master Muhammad Taqi, father of our Sheikh, saw him^{-ajfi} in the ancient central Masjid at Isfahan.

و الحکایة الأولى موجودة فی البحار و أما الثانية فهي غير معروفة و لم نعثر علیها إلا ما ذکره المولی المذکور رحمه الله فی شرح مشیخة الفقیہ فی ترجمة المتوكل بن عمیر راوی الصحیفۃ.

And the first story exists in Al-Bihar (Al-Anwaar), and as for the second, it is not well-known, we did not stumble upon it except what is mentioned by the mentioned master, may Allah^{-azwj} have Mercy on him, in commentary of the jurist Sheikhs in a translation of Al Mutawakkil Bin Umeyr, reported of Al Saheefa.

قال رحمه الله إني كنت في أوائل البلوغ طالباً لمرضاة الله ساعياً في طلب رضاه ولم يكن لي قرار بذكره إلى أن رأيت بين النوم واليقظة أن صاحب الرمان صلوات الله عليه كان واقفاً في الجامع القديم بأصبهان قريباً من باب الطبي الذي الآن مدرسي فسلمت عليه وأردت أن أقبل رجله فلم يدعني و أخذني فقبلت يده و سألت عنه مسائل قد أشكلت علي.

He, may Allah^{-azwj} have Mercy on him, said, ‘I was in the times of adulthood seeking the Pleasure of Allah^{-azwj}, striving in seeking His^{-azwj} Pleasure, and there did not happen to be assurance with his^{-ajfj} mentioned until I saw between the sleep and the wakefulness that Master^{-ajfj} of the Time, may the Salawaat be upon him^{-ajfj}, was standing in the ancient central Masjid at Isfahan, near to Al-Tanby door which now is my classroom. I greeted unto him^{-ajfj} and wanted to kiss his^{-ajfj} feet, but he^{-ajfj} did not let me, and held me. So, I kissed his^{-ajfj} hand and asked him^{-ajfj} about issues which had been problematic upon me.

منها أني كنت أوسوس في صلواتي و كنت أقول إنها ليست كما طلبت مني و أنا مشتغل بالقضاء و لا يمكنني صلاة الليل و سألت عنه شيخنا البهائي
رحمه الله تعالى

From these is that I used to be uncertain in my Salat and used to say it isn't like what is demanded from me, and I was pre-occupied with re-doing it, and the night Salat was not possible for me. And I asked him^{-ajfj} about our Sheikh Al Bahaie, may Allah^{-azwj} the Exalted have Mercy on him.

فقال صل صلاة الظهر و العصر و المغرب بقصد صلاة الليل و كنت أفعل هكذا فسألت عن الحجۃ ع أصلی صلاة الليل فقال صلها و لا تفعل
كمالمصنوع الذي كنت تفعل إلى غير ذلك من المسائل التي لم يبق في بالي.

He^{-ajfj} said: ‘Pray Salats Al-Zohr, and Al-Asr, and Al-Maghrib by aiming for the night Salat’. And I used to do like that. I asked the Divine Authority, ‘Shall I pray the night Salat?’ He^{-ajfj} said: ‘Pray it and do not do like the doing which you have been doing’, up of other than that from the questions which do not remain in my mind.

ثم قلت يا مولاي لا يتيسر لي أن أصل إلى خدمتك كل وقت فأعطيك كتاباً أعمل عليه دائماً فقال ع أعطيت لأجلك كتاباً إلى مولانا محمد التاج و
كنت أعرفه في النوم فقال ع رح و خذ منه

Then I said, ‘O my Master^{-ajfj}! It is not easy for me to arrive to your^{-ajfj} service all the time, so give me a book I can work upon constantly’. He^{-ajfj} said: ‘I^{-ajfj} have given a book for your reason to Muhammad Al-Taj’, and I used to know him in the dream. He^{-ajfj} said: ‘Go and take from him!’

فخرجت من باب المسجد الذي كان مقابلاً لوجهه إلى جانب دار البطيخ محلة من أصحابه فلما وصلت إلى ذلك الشخص فلما رأي قال لي بعثك
الصاحب ع إلى قلت نعم فأخرج من جيبه كتاباً قد يداه فلما فتحته ظهر لي أنه كتاب الدعاء فقبلته و وضعته على عيني و انصرفت عنه متوجهاً إلى
الصاحب ع فانتبهت ولم يكن معه ذلك الكتاب.

I went out from the door of the Masjid which was parallel to his^{-ajfj} face to a side of the door of Al-Bateekh, a locality from Isfahan, and I arrived to that person. When he saw me, he said to me, ‘The Master^{-ajfj} has sent you to me?’ I said, ‘Yes’. He brought out an ancient book from his pocket. When I opened it, it was apparent to me that it was a book of supplication, and I placed it upon my eyes and left from him heading to the Master^{-ajfj}. I woke up suddenly and that book did not happen to be with me.

فشرعت في التضرع والبكاء والخوار لفوت ذلك الكتاب إلى أن طلع الفجر فلما فرغت من الصلاة و التعقيب و كان في بالي أن مولانا محمد هو
الشيخ و تسميته بالتاج لاشتهره من بين العلماء.

I began in the beseeching, and the crying and the talking at the loss of that book, until the dawn emerged. When I was free from the Salat and the follow-up acts of worship, and it was still in my mind that our master Muhammad (Al-Bahaie), he is the Sheikh, and named as Al Taj for his ^{ajfi} indication from between the scholars.

فلمًا جئت إلى مدرسته وكان في جوار المسجد الجامع فرأيته مشغلاً بمقابلة الصحيفة و كان القاري السيد صالح أمير ذو الفقار الجرفادقاني فجلست ساعة حتى فرغ منه و ظاهر أنه كان في سند الصحيفة لكن للغم الذي كان لي لم أعرف كلامه و لا كلامهم و كنت أبكي

When I came to his classroom, and he was in the vicinity of the central Masjid, I saw him pre-occupied with facing the Parchment (Quran), and the reciter was the righteous Seyyid Ameer Zulfiqar Al-Jarfadqany. I saw for a while until he was free from it. And the apparent is that in the attribution of the Parchment, there was sadness for me, I neither recognised his speech nor their speeches, and I was crying.

فذهبت إلى الشيخ و قلت له رؤيائي و كنت أبكي لفوats الكتاب فقال الشيخ أبشر بالعلوم الإلهية و المعرف البقينية و جميع ما كنت تطلب دائمًا و كان أكثر صحبتي مع الشيخ في التصوف و كان مائلاً إليه

I went to the Sheikh and told him my sighting and I was crying due to the loss of the book. The Sheikh said, ‘Receive glad tidings with the Divine Knowledge and the certain understanding, and entirety of what you used to constantly seek!’ And most of the companionship with the Sheikh was regarding the mysticism, and he was inclined to it.

فلم يسكن قلبي و خرجت باكياً متفكراً إلى أن أذهب إلى روعي أن أذهب إلى الجانب الذي ذهبت إليه في النوم فلما وصلت إلى دار البطيخ رأيت رجلاً صالحًا اسمه آغا حسن و كان يلقب بتاجا

My heart did not calm down, and I went out crying, thoughtful until it was cast in my dream that I should go the person whom I had gone to in the dream. When I arrived to the door of Al-Bateekh, I saw a righteous man, his name was Agha Hassan, and he was titled as ‘Taaj’.

فلما وصلت إليه و سلمت عليه قال يا فلان الكتب الوقفية التي عندي كل من يأخذها من الطلبة لا يعمل بشروط الوقف و أنت تعمل به و قال و انظر إلى هذه الكتب و كلما تحتاج إليه خذه

When I arrived to him and greeted unto him, he said, ‘O so and so! The trust books which are in my possession, everyone from the students who takes it does not act with the conditions of the trust, and you will act with it’. And he said, ‘And look at these books, and all what you are needy to, take it!’

فذهبت معه إلى بيته كتبه فأعطياني أول ما أعطاني الكتاب الذي رأيته في النوم فشرعت في البكاء و التحبيب و قلت يكفيوني و ليس في بيالي أني ذكرت له النوم ألم لا و جئت عند الشيخ و شرعت في المقابلة مع نسخته التي كتبها جد أبيه مع نسخة الشهيد و كتب الشهيد نسخته مع نسخة عميد الرؤساء و ابن السكون و قابلتها مع نسخة ابن إدريس بواسطة أو بدوخنا

I went with him to a room of his books. The first of what he gave me was the very book which I had seen in the dream. I stared in the crying and mourning and said, ‘It suffices me’. And it did not come into my mind whether I should mention the dream to him or not, and I came to the presence of the Sheikh, and started in comparing with his copy which the grandfather of

his father had written it, along with a copy of the martyr. And the books of the martyr, his copy with the copy of 'The hope of the chiefs' and Ibn Al-Sakoun and compared it with a copy of Ibn Idrees at Wasit, or with others.

و كانت النسخة التي أعطانيها الصاحب مكتوبة من خط الشهيد و كانت موافقة غاية الموافقة حتى في النسخ التي كانت مكتوبة على هامشها و بعد أن فرغت من المقابلة شرع الناس في المقابلة عندي و ببركة إعطاء الحجة ع صارت الصحيفة الكاملة في جميع البلاد كالشمس طالعة في كل بيت و سينا في أصبهان

And the copy which the owner of the library had given me was from the handwriting of the martyr, and it concurred at the peak of concurrence to the extent in the copy which was written upon its margins. And after I was free from comparing, the people began in the comparison in my presence, and by the Blessing of the Grant of the Divine Authority, it became 'Saheefa Al-Kaamila' in entirety of the cities, like the emerging sun in every house, and especially in Isfahan.

فإن أكثر الناس لهم الصحيفة المتعددة و صار أكثرهم صلحاء و أهل الدعاء و كثير منهم مستجابو الدعوة و هذه الآثار معجزة لصاحب الأمر و الذي أعطاني الله من العلوم بسبب الصحيفة لا أحصيها و ذكرها العلامة المجلسي رضوان الله عليه في إجازات البحار مختصرًا.

For most of the people there are multi-sheets, and most of them became righteous, and the people of the supplications, and most of them were Answered supplications; and this impact is a miracle of Master^{-ajfi} of the command, and that which Allah^{-azwj} Gave me from the knowledge by the cause of the Saheefa cannot be counted, and the Allama Al Majlisi, may the Pleasure of Allah^{-azwj} be upon him, mentioned it in brief in authorisations of Al-Bihar (last two volumes)”.²⁸⁷

²⁸⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 41

الحكاية الثانية والأربعون [قصة معمر أبي الدنيا]

The forty-second story – Story of Muammar Abu Al-Dunya

حدث السيد الجليل و المحدث العلیم التبیل السید نعمة الله الجزائري في مقدمات شرح العوالی قال حدثی و أجازی السید الثقة هاشم بن الحسین الأحسانی في دار العلم شیراز في المدرسة المقابلة للبقعة المبارکة مزار السید محمد عابد علیه الرحمة والرضوان في حجرة من الطبقة الثانية على يمين الداخل قال حکی لی أستاذی الثقة المعدل الشیخ محمد الحرفوشی قدس الله تریته

The majestic Seyyid, and the narrator, the most knowledgeable, the noble, the Seyyid Ne'matullah Al Jazaairy in the foreword of the commentary of 'Al-Awaaly'. He said, 'It is narrated to me and authorised to me by the reliable Hashim Bin Al-Husayn Al-Ahsaie in the house of knowledge of Shiraz in the school facing the Blessed spot, shrine of the Seyyid Muhamad Abid, may the Mercy and the Pleasure be upon him, in a room on the second floor on the right of the entrance. He said, 'It was narrated to me by my teacher, the reliable, the just, the Sheikh Muhammad Al-Harfushi, may Allah^{-awj} Sanctify his soil.

قال لما كتبت بالشام عمدت يوما إلى مسجد مهجور بعيد من العمran فرأيت شيخاً أزهراً وجهه عليه ثياب بيضاء و هيئة جليلة فتجارينا في الحديث و فنون العلم فرأيته فوق ما يصفه الواصف

He said, 'When I was in Syria, one day I deliberated to Masjid Mahjour, far from Al Amran. I saw a Sheikh of a blossoming face. Upon him were white clothes and a beautiful appearance. We traded in the Hadith and skills of knowledge. I saw him as being above what the describer had described.

ثم تحققت منه الاسم و النسبة ثم بعد جهد طويل قال أنا معمر بن أبي الدنيا صاحب أمير المؤمنين و حضرت معه حروب صفين و هذه الشجاعة في رأسي و في وجهي من زجة فرسه.

Then I inquired from him the name and the lineage. Then, after a lengthy effort, he said, 'I am Muammar Bin Abu Al Dunya, companion of Amir Al-Momineen^{-asws}, and I have attended with him^{-asws} the battle of Siffen', and this Sheikh was in my head and in my face (too close) from the noise of his horse.

ثم ذكر لي من الصفات و العلامات ما تحققت معه صدقه في كل ما قال ثم استجزته كتب الأخبار فأجازني عن أمير المؤمنين و عن جميع الأئمة ع حتى انتهى في الإجازة إلى صاحب الدار عجل الله فرجه و كذلك أجازني كتب العربية من مصنفيها كالشيخ عبد القاهر و السكاكبي و سعد التفتازاني و كتب النحو عن أهلها و ذكر العلوم المتعارفة.

The he mentioned to me, from the descriptions and the signs, what proved his truthfulness with him in all what he had said. Then I sought his authorisation of books of Ahadith. He authorised me from Amir Al-Momineen^{-asws}, and from entirety of the Imams^{-asws} until the authorisation ended to owner of the house, may Allah^{-awj} Hasten his^{-ajf} relief, and like that he authorised me the Arabic books from its authors, like the Sheikh Abdul Qahir, and Al-Sakaky, and Sa'ad Al-Taftazany, and books of syntax from its people, and he mentioned known sciences.

ثم قال السيد رحمة الله إن الشيخ محمد الحرقوشي أجازني كتب الأحاديث الأصول الأربع و غيرها من كتب الأخبار الإجازة و كذلك أجازني الكتب المصنفة في فنون العلوم

Then the Seyyid, may Allah^{-azwj} have Mercy on him, said, ‘The Sheikh Muhammad Al-Harfushi authorised me the books of Ahadith, ‘Al-Usool Al-Arba’ा and others from the books of Ahadith, the authorisation, and like that he authorised me the books authored in the skills of the sciences.

ثم إن السيد رضوان الله عليه أجازني بتلك الإجازة كلما أجازه شيخه الحرقوشي عن عمر بن أبي الدنيا صاحب أمير المؤمنين علي بن أبي طالب و أما أنا فأضمن ثقة المشايخ السيد و الشيخ و تعديلهما و ورعيهما و لكنني لا أضمن وقوع الأمر في الواقع على ما حكى و هذه الإجازة العالية لم تتفق لأحد من علمائنا و لا محدثينا لا في الصدر السالف و لا في الأعصار المتأخرة لاتهى.

Then the Seyyid, may the Pleasure of Allah^{-azwj} be upon him, authorised me those authorisations every time Sheikh Al-Harfushi authorised him, from Muammar Bin Abu Al Dunya, companion of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. And as for I, guarantee the reliability of the Sheikhs, the Seyyid and the Sheikh, and their moderation, and their devoutness. But I cannot guarantee the occurrence in the event based upon what is narrated, and this is the lofty authorisation, not having been given to anyone from our scholars, nor our narrators, nor in the ancestors, nor in the times to come’ – end.

و قال سبطه العالم الجليل السيد عبد الله صاحب شرح النخبة و غيره في إجازاته الكبيرة لأربعة من علماء حوزية بعد نقل كلام جده و كأنه رضي الله عنه استنكر هذه القصة أو خاف أن تنكر عليه فتبرأ من عهدهما في آخر كلامه

And he said, ‘His grandson, the majestic scholar, the Seyyid Abdullah, author of the commentary ‘Al-Nakhab’ and others said in his great authorisation ‘Al Arba’ा from the scholars of Huweyza, after copying the speech of his grandfather, and it is as if he, may Allah^{-azwj} be Pleased with him, disliked this story, or feared that it would be disliked upon him. So he disavowed from keeping it at the end of his speech.

و ليست بذلك فإن عمر بن أبي الدنيا المغربي له ذكر متكرر في الكتب و قصة طويلة في خروجه مع أبيه في طلب ماء الحياة و عثوره عليه دون أصحابه مذكورة في كتب التواریخ و غيرها و قد نقل منها نبذا صاحب البحار في أحوال صاحب الدار ع

And it isn’t like that, for Muammar Bin Abu Al-Dunya Al-Magriby, there is a repeated mentioned of his in the books and lengthy stories regarding his going out with his father in seeking the water of life, and his stumbling upon it besides his companions in the books of history and others, and an overview has been transmitted from it by author of Al-Bihar (Al-Anwaar) regarding the situations of Master^{-ajfi} of the house (in V 51).

و ذكر الصدوق في كتاب إكمال الدين أن اسمه علي بن عثمان بن خطاب بن مرة بن مؤيد الممداوي إلا أنه قال عمر أبو الدنيا يأسقاط بن و الظاهر أنه هو الصواب كما لا يخفى و ذكر أنه من حضرموت و البلد الذي هو مقيم فيه طنجة و روى عنه أحاديث مستندة بأسانيد مختلفة.

And Al-Sadouq mentioned in the book ‘Ikmal Al-Deen’ that his name is Ali Bin Usman Bin Khatab Bin Murrah Bin Muwayid Al-Hamdany, except that he said, ‘Muammar Abu Al-Dunya’, by dropping ‘Bin’, and the apparent is that it is the correct just as it is not hidden, and he

mentioned he is from Hazramaut, and the city which he is staying it is Tanja. And he reported reliable Ahadith from him by various chains.

وأما ما نقله الشيخ في مجالسه عن أبي بكر الجرجاني أن المعم المقيم ببلدة طنجة توفي سنة سبع عشرة وثلاثمائة فليس بهناف شيئاً لأن الظاهر أن أحدهما غير الآخر لغيرهما وقصتهما وأحوالهما المنقوله والله يعلم انتهى وشرح حال المعم مذكور في آخر فتن البحار.

And as for what the Sheikh has transmitted in his 'Majaalis', from Abu Bakr Al-Jarjany, 'Al-Muammar, the one staying in the city of Tanja died in the year three hundred and seventeen, so it does not contradict anything because the apparent is that one of the two is different to the other, due to the changes of their names and their stories, and their situations are transmitted, and Allah^{-azwj} is more Knowing' – end. And the commentary on the situation of Al Muammar is mentioned in the end of Al-Bihar (Al-Anwaar).

و قال السيد الجليل المعلم العظيم والجبر المكرم السيد حسين ابن العالم العليم السيد إبراهيم القرزيوني رحمة الله في آخر إجازته لآية الله بحر العلوم و للعبد طريق آخر إلى الكتب الأربع و غيرها لم يسمح الأعشار بمثلها و هو ما أجاز لي السيد السعيد الشهيد السيد نصر الله الحائري عن شيخه مولانا أبي الحسن عن شيخه الفاضل السيد نعمة الله عن شيخه السيد هاشم الأحسائي إلى آخر ما نقلناه.

And the Seyyid, the majestic, the revered, said, 'And the report of the honourable Seyyid Husayn son of the knowledgeable scholar Al-Seyyid Ibrahim Al-Qazwiny, may Allah^{-azwj} have Mercy on him, at the end of his authorisation of Ayatullah Bahr Al-Uloom, and to the servant of another way to the four books and others, did not allow with similar to it, and it is what is authorised to me by the Seyyid Al Saeed Al Shaheed Al-Seyyid Nasrullah Al Hairi, from his Sheikh our master Abu Al-Hassan, from his meritorious Sheikh Al-Seyyid Ne'matullah, from his Sheikh Al-Seyyid Hashim Al-Ahsaie, up to the end of what we transmitted.

و الشیخ محمد الحرقوشی من الأجلاء قال الشیخ الحر في أمل الأمل الشیخ محمد بن علی بن أحمد الحرقوشی الحریری العاملی الکرکی الشامی كان فاضلاً عالماً أدیباً ماهراً محققاً مدققاً شاعراً أدیباً منشیاً حافظاً أعرف أهل عصره بعلوم العربية و ذکر له مؤلفات في الأدبیة و شرح قواعد الشهید و غيرها و ذکره السيد علیخان في سلافة العصر و بالغ في الثناء عليه و قال إنه توفي سنة 1059.

And the Sheikh Muhammad Al Harfushy is from the majestic ones. The Sheikh Al-Hurr said in 'Amal Al Amaal', 'The Sheikh Muhammad Bin Ali Bin Ahmad Al-Harfushy Al-Aamili Al Karky Al-Shamy was meritorious, worker, disciplined, researcher, meticulous, poet, disciplined, reciter, memoriser, a spiritualist of the people of his era with the four sciences, and compilations have been mentioned for him in the literature, and commentary 'Qawaaid' of Al Shaheed and others, and is mentioned by the Seyyid Aleyjan in the goodness of the era, and far-reaching in the praises upon him. And he said, 'He died in the year 1059'.²⁸⁸

²⁸⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 42

الحكاية الثالثة والأربعون [تشرف السيد محمد باقر نجل المرحوم السيد أحمد الحسيني القزويني بلقائه عليه السلام في المشهد الغروي]

The forty-third story – Ennoblement of the Seyyid Muhammad Baqir son of the late Al-Seyyid Ahmad Al-Husayni Al-Qazwiny, by meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, in Al Gharwy shrine (Al-Najaf).

حدثني سيد الفقهاء و سند العلماء العالم الريانى المؤيد بالألطاف الخفية السيد مهدي القزويني الساكن فيحلة السيفية صاحب التصانيف الكثيرة و المقامات العالية أعلى الله تعالى مقامه فيما كتب بخطه قال حدثني والدي الروحاني و عمي الجسماني جناب المرحوم المبرور العلامه الفهامة صاحب الكرامات والإخبار بعض الغيبات السيد محمد باقر نجل المرحوم السيد أحمد الحسيني القزويني

It is narrated to me by the chief of the jurists and attribution of the scholars, the scholar, the spiritualist, the support with the hidden favours, the Seyyid Mahdy Al-Qazwiny, the dweller in Al-Hilla Al Seyfiya, author of a lot of books, and the lofty positions, may Allah^{-azwj} the Exalted Raise his position, among what he wrote by his handwriting. He said, ‘It is narrated to me by my father the spiritualist, and my uncle physically, the revered, late, the righteous, the Allaama Al Fahamah, author of the extra-ordinary acts, and the Ahadith with some of the occultations, the Seyyid Muhammad Baqir son of the late Al-Seyyid Ahmad Al-Husayni Al-Qazwiny.

أن في الطاعون الشديد الذي حدث في أرض العراق من المشاهد و غيرها في عام ست و ثمانين بعد المائة و ألف و هرب جميع من كان في المشهد الغروي من العلماء المعروفين و غيرهم حتى العلامة الطباطبائي و الحقن صاحب كشف الغطاء و غيرهما بعد ما توفي منهم جم غفير و لم يبق إلا معدودين من أهله منهم السيد رحمة الله.

‘In the severe plague which occurred in the land of Al-Iraq, from the shrine and other (places) in the year eighty-one after one thousand and one hundred, and the entirety of the ones who were in Al Gharwy shrine (Al-Najaf) fled, from the well-known scholars and others, even the Allaama Al Tabatabaie, and the researcher, author of ‘Kashf Al-Ghita’ and others, after a multitude of them had died, and there did not remain except a few from its inhabitants, from them was the Seyyid, may Allah^{-azwj} have Mercy on him.

قال و كان يقول كنت أقعد اليوم في الصحن الشريف و لم يكن فيه و لا في غيره أحد من أهل العلم إلا رجالا معمما من مجاوري أهل العجم كان يقعد في مقابلتي و في تلك الأيام لقيت شخصا معملا مبجلا في بعض سكك المشهد ما رأيته قبل ذلك اليوم و لا بعده مع كون أهل المشهد في تلك الأيام محصورين و لم يكن يدخل عليهم أحد من الخارج قال و لما رأني قال ابتداء منه أنت ترزق علم التوحيد بعد حين.

He said, ‘And he had said, ‘I was sitting in the noble courtyard today, and there did not happen to be anyone in it, nor anywhere else, anyone from the people of knowledge except a turbaned man from my neighbourhood from the Persian people. He was seated facing me, and in those days, I had met a person, revered, respected, in one of the markets of the shrine. I had not seen him before that day nor after it, along with the existence of the people of the shrine during those days, stranded, and no one from outside happened to enter to see them. He said, ‘And when he saw me, he said initiating from him, ‘You shall be Graced with knowledge of Tawheed after a while’.

و حديث السيد المعظم عن عمه الجليل أنه رحمة الله بعد ذلك في ليلة من الليالي قد رأى ملائكة نزلوا عليه بيد أحد همها عدة ألواح فيها كتابة و بيد الآخر ميزان

And it is narrated to me by the Seyyid, the revered, from his majestic uncle, he, may Allah^{-azwj} have Mercy on him, after that during a night from the nights, had seen two Angels descending unto him. In the hand of one of them was a number of tablets wherein was writing, and in the hand of the other was a scale.

فأخذوا يجعلان في كل كفة من الميزان لوها يوزنونها ثم يعرضون الألواح المتقابلة على فأقرؤها و هكذا إلى آخر الألواح و إذا هما يقابلان عقيدة كل واحد من خواص أصحاب النبي ص و خواص أصحاب الأئمة ع مع عقيدة واحد من علماء الإمامية من سلمان و أبي ذر إلى آخر البوابين و من الكليني و الصدوقين و المفيد و المرتضى و الشيخ الطوسي إلى بحر العلوم خالي العالمة الطباطبائي و من بعده من العلماء.

They took to place a table in each hand of the scale, weighing it, then they displayed the tablets facing towards me. I read these, and like that up to the last of the tablets, and they were comparing the beliefs of each one from the special ones of the companions of the Prophet^{-saww}, and special ones of the companions of the Imams^{-asws}, along with the beliefs of each one of the Imamites scholars, from Salman^{-ar}, and Abu Zarr^{-ar}, up to the end of the access men, and from Al-Kulayni, and the two Sadouqs, and Al-Mufeed, and Al-Murtaza, and the Sheikh Al-Tusi, up to Bahr Al-Uloom, my maternal uncle, the Allama Al-Tabatabaie, and from the scholars after him.

قال فاطلت في ذلك المنام على عقائد جميع الإمامية من الصحابة و أصحاب الأئمة ع و بقية علماء الإمامية و إذا أنا محظوظ بأسرار من العلوم لو كان عمري عمر نوح ع و أطلب هذه المعرفة لما أحطت بعشر مעתار ذلك و ذلك بعد أن قال الملك الذي بيده الميزان للملك الآخر الذي بيده الألواح اعرض الألواح على فلان فإننا مأمورون بعرض الألواح عليه فأصبحت و أنا عالمة زمان في العرفان.

He said, ‘In that dream, the beliefs of the entirety of the Imamites, from the companions and companions of the Imams^{-asws} were notified, and remainder of the Imamites scholars, and behold, I encompassed the secrets of the sciences, even if I had lived the age of Noah^{-as} and sought this understanding, I could not have encompassed even a tenth of a tenth of that, and that is after the Angel in whose hand was the scale, said to the other Angels in whose hands were the tablets, ‘Display the tablets to so and so, for I am Commanded with displaying the tablets to him!’ I woke up in the morning and I am an Allamah of my time in the gnosis.

فلما جلست من المنام و صليت الفريضة و فرغت من تعقيب صلاة الصبح فإذا بطارق يطرق الباب فخرجت الحاربة فأتت إلى بقرطاس مرسول من أخي في الدين المرحوم الشيخ عبد الحسين الأعشن فيه أبيات يمدحني فيها فإذا قد جرى على لسانه في الشعر تفسير المنام على نحو الإيجاز قد ألمحه الله تعالى ذلك و أما أبيات المدح فمنها قوله شرعاً.

بك اختتام معال قد افتتحن بخالك.

نرجو سعادة فالي إلى سعادة فالك

When I sat up from the sleep and prayed the obligatory Salat and was free from the follow-up acts of worship of the morning Salat, there was a knocker knocking on the door. The maid went out and came to me with a paper, a correspondence from my brother in the religion, the late, the Sheikh Abdul Husayn Al Asham, wherein were couplets praising me in it. There had flowed upon his tongue in the poems, the interpretation of the dream, upon an approximation of the summary. Allah^{-azwj} the Exalted had Inspired him of that. And as for the

praising couplets, from these are the words of the poet, ‘*We hope for happiness, and the lofty happiness is for you. By you is the ending of the loftiness which had begun with your maternal uncle*’.

و قد أخبرني بعقارد جملة من الصحابة المتناسبة مع بعض العلماء الإمامية و من جملة ذلك عقيدة المرحوم خالي العلامة بحر العلوم في مقابلة عقيدة بعض أصحاب النبي ص الذين هم من خواصه و عقيدة علماء آخرين الذين يزيدون على السيد المرحوم المذكور أو ينقصون إلا أن هذه الأمور لما كانت من الأسرار التي لا يمكن إياحتها لكل أحد لعدم تحمل الخلق لذلك مع أنه رحمة الله أخذ على العهد إلا أبوج به لأحد و كانت تلك الرؤيا نتيجة قول ذلك القائل الذي تشهد القرآن بكونه المنتظر المهدى.

And he had informed me with the beliefs of the total of the companions, compared with some of the Imamites scholars, and from a summary of that are the beliefs of the late, my uncle, the Allamah Bahr Al-Uloom in comparison to the beliefs of some of the companions of the Prophet^{-saww}, those who were from his^{-saww} special ones, and beliefs of other scholars, those who were increasing upon the late mentioned Seyyid, or they were deficient, except that these affairs, when they happened to be from the secrets which is not possible to be allowed for every one due to the impossibility for the people tolerating that, along with that he, may Allah^{-azwj} have Mercy on him, took a pact upon me not to say it to anyone, and that dream is a result of the words of that speaker who the generations will testify that he^{-ajfi} happens to be the awaited Al-Mahdi^{-ajfi}.

قلت و هذا السيد المبجل كان صاحب أسرار خاله العلامة بحر العلوم و خاصته و صاحب القبة المواجهة لقبة شيخ الفقهاء صاحب جواهر الكلام في النجف الأشرف و حدثي السيد المعظم المزبور و غيره بجملة من كراماته ذكرناها في دار السلام.

I said, ‘And this esteemed scholar was owner of secrets of his maternal uncle, the Allama Bahr Al-Uloom, and his special one, and companion of the dome facing the dome of the Sheikh of the jurists, author of ‘Jawahir Al Kalaam’ in the noble Al-Najaf. And it is narrated to me by the Seyyid, the revered Al-Mazbour and others with a summary of his extra-ordinary acts, we have mentioned in ‘Dar Al Salaam’.²⁸⁹

²⁸⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 43

الحكاية الرابعة والأربعون [تشرف السيد مهدي القزويني بلقائه عليه السلام في الحلة في داره في مجلس مجده وقد شاهده جمع من أصحابه]

The forty-fourth story – Ennoblement of the Seyyid Mahdi Al-Qazwiny with meeting him^{-ajfi}, may the greetings be upon him^{-ajfi} in his house in research gathering, and entirety of his companions had witnessed him^{-ajfi}.

حدثني جماعة من الأفاضل الكرام و الصلحاء الفخامة منهم السيد السندي و الحبر المعتمد زيد العلام الأعلام و عمدة الفقهاء العظام حاوي فنون الفضل و الأدب و حائز معلى الحسب و النسب الأميرزا صالح دام علاه ابن سيد المحققيين و نور مصباح المجاهدين وحيد عصره و فريد دهره سيدنا معظم السيد مهدي المتقدم ذكره أعلى الله مقامه و رفع في الخلد أعلامه

It is narrated to me from the meritorious ones, the honourable ones, the righteous ones, the excellent one from them, the Seyyid, the attributed, and the spiritualist, the reliable, the choices of the scholars of the world, and pillar of the revered jurists, expert on the skills of the merits and the discipline, and the holder of the loftiness of the affiliation and the lineage, the Mirza Salih, may his loftiness be perpetual, son of chief of the researchers, and light of the lamp of the fighters, one of his era, and individual of his time, our revered master the Seyyid Mahdi, the afore mentioned, may Allah^{-azwj} Raise his position and Raise his flag in the eternality.

و قد كنت سألت عنه سلمه الله أن يكتب لي تلك الحكايات الآتية المنسوبة إلى والده المعظم التي سمعتها من الجماعة فإن أهل البيت أدرى بما فيه مع ما هو عليه من الإتقان و الحفظ و الضبط و الصلاح و السداد و الاطلاع و قد صاحبته في طريق مكة المعظمة ذهابا و إيابا فوجدها أيده الله بحرا لا ينبع و كنزا لا ينفد فكتب إلي مطابقا لما سمعته من تلك العصابة.

And I had asked about him, may Allah^{-azwj} Keep him safe, that he write down for me those stories which are attributed to his revered father, which I had heard from the community, for the family members know what is in it along with what he is upon, from the consensus and the memorisation, and the exactness, and the righteousness, and the correctness, and the notification, and I had accompanied him in a road of the revered Makkah, going and returning. I found him, may Allah^{-azwj} Support him, to be an imperishable ocean, and a treasure not to deplete. He wrote to me in accordance with what I had heard from that group.

و كتب أخوه العالم الحرير و صاحب الفضل المثير السيد الأجمد السيد محمد سلمه الله تعالى في آخر ما كتبه سمعت هذه الكرامات الثلاثة معاً من لفظ والد المرحوم المبرور عطر الله مرقده صورة ما كتبه.

And his brother, the scholar, the skilful and author of ‘Al-Fazl Al-Minbar’, the glorious Seyyid, the Seyyid Muhammad, may Allah^{-azwj} the Exalted Keep him safe, said at the end of what he wrote, ‘I heard of these three extraordinary acts, having heard from the wordings of the late Al-Walid, the righteous, may Allah^{-azwj} Perfume his grave. An outline of what he wrote is:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنِي بَعْضُ الصَّلَحَاءِ الْأَبْرَارِ مِنْ أَهْلِ الْحَلَّةِ قَالَ خَرَجَتْ غَدْوَةً مِنْ دَارِي قَاصِدًا دَارَكُمْ لِأَجْلِ زِيَارَةِ السَّيِّدِ أَعْلَى اللَّهِ مَقَامَهُ فَصَارَ مُرْيِي فِي الطَّرِيقِ عَلَى الْمَقَامِ الْمَعْرُوفِ بِقَبْرِ السَّيِّدِ مُحَمَّدِ ذِي الدَّمْعَةِ فَرَأَيْتُ عَلَى شَبَاكَهُ الْمَخَارِجَ إِلَى الطَّرِيقِ شَخْصًا يَهْيَى الْمَنْظَرَ يَقْرَأُ فَاتِحةَ الْكِتَابِ فَنَأْمَلْتُهُ إِذَا هُوَ غَرِيبُ الشَّكْلِ وَلَيْسُ مِنْ أَهْلِ الْحَلَّةِ.

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! It is narrated to me by one of the righteous ones from the people of Al-Hilla. He said, 'I went out early morning from my house aiming for your house for the reason of visiting the Seyyid, may Allah^{-azwj} Raise his position. In my passing by I came to be in the road at the position well-known as the grave of the Seyyid Muhammad, 'The one with the teardrops'. I saw at his window outside to the road, and there was a good-looking person reciting Opening of the Book (Surah Al Fatiha). I contemplated him, and there he was of the looks of a stranger, and he wasn't from the people of Al-Hilla.

فقلت في نفسي هذا رجل غريب قد اعتنى بصاحب هذا المقد و وقف و قرأ له فاتحة الكتاب و نحن أهل البلد نمر و لا نفعل ذلك فوقفت و قرأت الفاتحة و التوحيد فلما فرغت سلمت عليه فرد السلام و قال لي يا علي أنت ذاذهب لزيارة السيد مهدي قلت نعم قال فإن معك.

I said within myself, 'This man is a stranger who is looking after the occupant of this grave, and trust, and he is reciting Opening of the Book (Surah Al Fatiha) for him, and we are people of the city. We just pass by and do not do that. I paused and recited (Surahs) Al-Fatiha and Al-Tawheed. When I was free, I greeted unto him. He responded the greeting and said to me, 'O Ali! Are you going to visit the Seyyid Mahdy?' I said, 'Yes'. He said, 'Then I shall (come) with you'.

فلما صرنا ببعض الطريق قال لي يا علي لا تخزن على ما أصابك من الخسران و ذهاب المال في هذه السنة فإنك رجل امتحنوك الله بالمال فوجدك مؤديا للحق و قد قضيت ما فرض الله عليك و أما المال فإنه عرض زائل يجيء و يذهب

When we came to one of the roads, he said to me, 'O Ali! Do not grieve upon what has afflicted you from the losses and the going away of the wealth in this year, for you are a man Allah^{-azwj} is Testing you with the wealth. He^{-azwj} found you fulfilling of the right, and you have fulfilled whatever Allah^{-azwj} had Imposed upon you. And as for the wealth, it is a fleeting display, it come and goes'.

و كان قد أصابني خسران في تلك السنة لم يطلع عليه أحد مخافة الكسر فاغتممت في نفسي و قلت سبحان الله كسري قد شاع و بلغ حتى إلى الأجانب إلا أنني قلت له في الجواب الحمد لله على كل حال

And losses had afflicted me during that year I have not notified anyone upon it, fearing the fragmentation. I was saddened within myself and said, 'Glory be to Allah^{-azwj}! It is as if my secret has been spread and has reached to the extent of the two sides, and I only said to him in the answer, 'The Praise is for Allah^{-azwj} upon every situation'.

فقال إن ما ذهب من مالك سيعود إليك بعد مدة و ترجع كحالك الأول و تقضي ما عليك من الديون.

He said, 'Whatever has gone from your wealth will return to you after a period, and you will return to be like your former state, and you will pay back whatever is upon you of the debts'.

قال فسكت و أنا مفكير في كلامه حتى انتهينا إلى باب داركم فوقفت و وقف فقلت ادخل يا مولاي فأنا من أهل الدار فقال لي ادخل أنت أنا صاحب الدار فامتنعت فأخذ بيدي و أدخلني أمامه فلما صرنا إلى المسجد وجدنا جماعة من الطلبة جلوسا يتظرون خروج السيد قاسم سره من داخل الدار لأجل البحث و مكانه من المجلس خال لم يجلس فيه أحد احتراما له و فيه كتاب مطروح.

He said, ‘I was silent, and I was thoughtful regarding his speech until we ended to the door of your house. I paused and he paused. I said, ‘Enter, O my master, for I am from the people of the house’. He said to me, ‘You enter, I am owner of the house’. I refused, so he held my hand and entered me in front of him. When we came to the Masjid, we found a group of students seated awaiting the coming out of the Seyyid, holy be his secret, from inside the house for the reason of the discussion, and his place from the gathering was vacant, no one had sat in it in respect to him, and in it was a book having been dropped.

فذهب الرجل و جلس في الموضع الذي كان السيد قدس سره يعتاد الجلوس فيه ثم أخذ الكتاب و فتحه و كان الكتاب شرائع المحقق قدس سره ثم استخرج من الكتاب كراريس مسودة بخط السيد قدس سره و كان خطه في غاية الضعف لا يقدر كل أحد على قراءته

The man went and sat in the place which the Seyyid, holy be his secret, used to sit in. Then he grabbed the book and opened it, and the books was of laws of the researchers, holy be his secret. Then he extracted papers from the book, inked with the handwriting of the Seyyid, holy be his secret, and his handwriting was in the peak of weakness, everyone was not able upon reading it.

فأخذ يقرأ في تلك الكراريس و يقول للطلبة ألا تعجبون من هذه الفروع و هذه الكراريس هي بعض من جملة كتاب مواهب الأفهام في شرح شرائع الإسلام و هو كتاب عجيب في فنه لم يبرز منه إلا ست مجلدات من أول الطهارة إلى أحكام الأموات.

He took to reading in those papers and saying to the students: ‘Are you not wondering from this branch, and these papers, and it is from part of the total book in talents of the understanding in commentary of the laws of Al-Islam? And it is a strange book in its skill, not highlighting from it except six volumes, from the beginning of the cleanliness up to the ruling of the deceased’.

قال الوالد أعلى الله درجته لما خرجت من داخل الدار رأيت الرجل جالسا في موضعه فلما رأني قام و تناهى عن الموضع فألزمته بالجلوس فيه و رأيته رجال بي المنظر وسيم الشكل في زي غريب فلما جلسنا أقبلت عليه بطلاقة وجه و بشاشة و سؤال عن حاله و استحييت أن أسأله من هو و أين وطنه

Al-Walid, may Allah^{-azwj} Raise his rank, said, ‘When I went out from inside of the house, I saw a man seated in my place. When he saw me, he stood up and stepped aside from the place. I necessitated him with the sitting in it and I saw him to be a good-looking man of face in the garb of a stranger. When we were seated, I turned to him with a facing face and smile and asked about his situation and I was too embarrassed to ask him who he was, and where his homeland was.

ثم شرعت في البحث فجعل الرجل يتكلم في المسألة التي نبحث عنها بكلام كأنه اللؤلؤ المتتساقط فبهرني كلامه فقال له بعض الطلبة اسكت ما أنت و هذا فتبسم و سكت.

Then I began in the discussion. Then man went on to speak regarding the issue which we were discussing with such a talk, as if he was dropping pearls. His talk dazzled me. One of the students said to him, ‘Be quiet! What are you (compared to) this one?’ He smiled and was silent.

قال رحمة الله فلما انقضى البحث قلت له من أين كان مجئك إلى الحلة فقال من بلد السليمانية فقلت متى خرجت فقال بالأمس خرجت منها و ما خرجت منها حتى دخلها نجيب باشا فاتحا لها عنوة بالسيف وقد قبض على أحمد باشا البابانى المتغلب عليها و أقام مقامه أخاه عبد الله باشا و قد كان أحمد باشا المتقدم قد خلع طاعة الدولة العثمانية و ادعى السلطنة لنفسه في السليمانية.

He, may Allah^{-azwj} have Mercy on him, terminated the discussion. I said to him, ‘From where is your coming to Al-Hilla?’ He said, ‘From the city of Al Suleymaniya’. I said, ‘When did you go out?’ He said, ‘Yesterday I went out from it, and I did not go out from it until Najeeb Pasha entered it and forcibly conquered it with the sword, and he captured Ahmad Pasha Al-Babany, overcoming upon it, and his brother Abdullah Pasha is standing in his place, and Ahmad Pasha, the preceding, had given up obedience to the Ottoman empire, and has claimed the authority for himself in Al-Suleymaniya’.

قال الوالد قدس سره فبقيت مفكرا في حديثه وأن هذا الفتح و خبره لم يبلغ إلى حكام الحلة ولم يخطر لي أن أسأله كيف وصلت إلى الحلة و بالأمس خرجت من السليمانية و بين الحلة و السليمانية ما تزيد على عشرة أيام للراكب المجد.

Al Walid, holy be his secret, said, ‘I remained thoughtful regarding his narration, and that this conquest and its news had not reached to the rulers of Al-Hilla, and it did not occur to me that I should ask him how he had arrived to Al-Hilla and he had come out yesterday from Al-Suleymaniya, and between Al-Hilla and Al Suleymaniya is what exceeds upon ten days for a glorious (fast) rider.

ثم إن الرجل أمر بعض خدمة الدار أن يأتيه بماء فأخذ الخادم الإناء ليعرف به ماء من الحب فناداه لا تفعل فإن في الإناء حيوانا ميتا فنظر فيه فإذا فيه سام أبرص ميت فأخذ غيره و جاء بالماء إليه فلما شرب قام للخروج.

Then the man instructed one of the servants of the house that he brings him some water. The servant took the container in order to scoop water with it from the well. He called out at him, ‘Do not do so, for there is a dead animal in the container’. He looked into it and there was a dead gecko in it. He took another and came with the water to him. When he had drunk, he stood up for going out.

قال الوالد قدس سره فقمت لقيمه فودعني و خرج فلما صار خارج الدار قلت للجماعة هلا أنكرتم على الرجل خبره في فتح السليمانية فقالوا هلا أنكرت عليه.

Al Walid, holy be his secret, said, ‘I stood at his standing, and he bade me farewell and went out. When he came to be outside the house, I said to the group, ‘Why didn’t you deny to the man his news regarding the conquest of Al-Suleymaniya?’ They said, ‘Why didn’t you deny upon him?’

قال فحدثني الحاج علي المتقدم بما وقع له في الطريق و حدثني الجماعة بما وقع قبل خروجي من قراءته في المسودة و إظهار العجب من الفروع التي فيها.

He said, ‘It is narrated to me by Al-Haaj Ali, the preceding, with what had occurred for him in the road, and it is narrated to me by the group with what had occurred before my going out from his reading in the draft, and manifestation of the wonder from the branches which were therein.

قال الوالد أعلى الله مقامه فقلت اطلبوا الرجل و ما أظنك تجدونه هو و الله صاحب الأمر روحى فداء

Al Walid, may Allah^{-azwj} Raise his position, said, ‘I said, ‘Seek out the man, and I don’t think you will be finding him. By Allah^{-azwj}! He^{-ajfi} is Master^{-ajfi} of the command! May my soul be sacrificed for him^{-ajfi}!’

فتفرق الجماعة في طلبه فما وجدوا له عيناً و لا أثراً فكأنما صعد في السماء أو نزل في الأرض.

The group dispersed in search for him. They neither found an eye for him nor any trace. It is as if he had ascended in the sky or descended into the earth.

قال فضيبلنا اليوم الذي أخبر فيه عن فتح السليمانية فورد الخبر ببشرارة الفتح إلى الحلة بعد عشرة أيام من ذلك اليوم وأعلن ذلك عند حكامها بضرب المدافع المعتمد ضربها عند البشائر عند ذوي الدولة العثمانية.

He said, ‘We precisely set the date regarding which he had informed about the conquest of Al-Suleymaniya. The news arrive with the glad tidings of the conquest, to Al-Hilla after ten days from that day, and that was announced in the presence of its rulers by the striking of the tambourines which are usually struck during good news with the people of the Ottoman empire.

قلت الموجود فيما عندنا من كتب الأنساب أن اسم ذا الدمعة حسين و يلقب أيضاً بذى العبرة و هو ابن زيد الشهيد بن علي بن الحسين ع و يكنى بأبي عاتقة و إنما لقب بذى الدمعة لبكائه في تمجده في صلاة الليل و رياه الصادق ع

I said, ‘The existent among what is in our possession, from the books of the lineages, is that the name of ‘The one with the tears’ is Husayn, and his title as well is ‘The one with the tears’, and he is a son of Zayd the martyr son of Ali^{-asws} Bin Al-Husayn^{-asws}, and he is teknonymed as Abu Aatiqa, and rather he has been titled as ‘The one with the tears’, due to his crying in his standing during the night Salat, and Al-Sadiq^{-asws} had nourished him.

فأرثه علماً جماً و كان زاهداً عابداً و توفي سنة خمس و مائة و زوج ابنته بالمهدي الخليفة العباسي و له أعقاب كثيرة و لكنه سلمه الله أعرف بما كتب.

All the scholars eulogised him, and he was an ascetic, a worshipper, and he died in the year one hundred and thirty-five, and his daughter married Al Mahdy, the Abbasid caliph, and for him is a lot of posterity, but he, may Allah^{-azwj} Keep him safe, I know with what he has written”.²⁹⁰

²⁹⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 44

الحكاية الخامسة والأربعون [تشرف آخر له في الجزيرة بقرية المزبدة]

The forty-fifth story – Another ennoblement of his in the island at the town of Al-Mazidiya.

قال سلمه الله و حدثني الوالد أعلى الله مقامه قال لازمت الخروج إلى الجزيرة مدة مدينة لأجل إرشاد عشائر بني زيد إلى مذهب الحق و كانوا كلهم على رأي أهل التسنن و بركة هداية الوالد قدس سره و إرشاده رجعوا إلى مذهب الإمامية كما هم عليه الآن و هم عدد كثير يزيدون على عشرة آلاف نفس و كان في الجزيرة مزار معروف يعبر الحمزة بن الكاظم يزوره الناس و يذكرون له كرامات كثيرة و حوله قرية تحتوي على مائة دار تقريباً.

He, may Allah^{-azwj} Keep him safe, said, ‘And it is narrated to me by Al-Walid, may Allah^{-azwj} Raise his position, said, ‘I had to go out to the island for a long period or the reason of guiding the clan of Zabd to the doctrine of the truth, and all of they were upon a view of the people of the Sunnis, and by the Blessing of the guidance of Al Walid, holy be his secret, and his guidance, they returned to the doctrine of the Imamites, just as they are upon it now, and they are a large number, exceeding upon ten thousand persons, and in the island there was a shrine known as the grave of Hamza son of Al-Kazim^{-asws}. The people were visiting it and mentioning many extraordinary events for it, and around it is a town inclusive upon nearly one hundred houses.

قال قدس سره فكنت أستطرق الجزيرة و أمر عليه و لا أزوره لما صح عندي أن الحمزة بن الكاظم مقبور في الري مع عبد العظيم الحسني فخرجت مرة على عادي و نزلت ضيفا عند أهل تلك القرية فتوقعوا مني أن أزور المقبر المذكور فأبىت و قلت لهم لا أزور من لا أعرف و كان المزار المذكور قلت رغبة الناس فيه لإعراضي عنه.

He, holy be his secret, said, ‘I used to peek at the island and pass by it, and I had not visited it due to what was correct in my view that Al-Hamza, son of Al-Kazim^{-asws}, had been buried in Al-Rayy along with Abdul Azeem Al-Hasany. So, I went out one, upon my norm, and I descended as a guest with the people of that town. They anticipated from me that I would be visiting the mentioned grave. I refused and said to them, ‘I will not visit the one I don’t know’, and the mentioned shrine, I said, is desired by the people due to my turning away from it.

ثم ركبت من عندهم و بت تلك الليلة في قرية المزبدة عند بعض ساداتها فلما كان وقت السحر جلست لتناول الليل و تحيات للصلوة فلما صليت التافلة بقيت أرتقب طلوع الفجر و أنا على هيئة التعقيب إذ دخل علي سيد أعرفه بالصلاح و التقوى من سادة تلك القرية فسلم و جلس.

Then I rode from their presence and spent the night in the town Al-Mazidiya with one of their chiefs. When it was time of pre-dawn, I sat for the optional night Salat and I prepared for the Salat. When I had prayed the optional Salat, I remained watching out for emergence of dawn, and I was upon the follow-up acts of worship, when there entered to see me, a chief I knew as being with the righteousness and piety, from the chiefs of that town. He greeted and sat down.

ثم قال يا مولانا بالأمس تصيفت أهل قرية الحمزة و ما زرته قلت لأبي لا أزور من لا أعرف و الحمزة بن الكاظم مدفون بالري

Then he said, ‘O our master! Yesterday you were hosted by the people of the town of Hamza and did not visit him’. I said, ‘Yes (I did not)’. He said, ‘And why is that so?’ I said, ‘I will not visit the one I don’t know, and Al-Hamza son of Al-Kazim^{-asws} is buried at Al-Rayy!’

فقال رب مشهور لا أصل له ليس هذا قبر الحمزة بن موسى الكاظم وإن اشتهر أنه كذلك بل هو قبر أبي يعلى حمزة بن القاسم العلوي العباسي أحد علماء الإجازة وأهل الحديث وقد ذكره أهل الرجال في كتبهم وأنثوا عليه بالعلم والورع.

He said, ‘Perhaps it is famous, but there is no origin for it. This grave isn’t of Al-Hamza son of Musa Al-Kazim^{-asws}, and even though it is famous that it is like that. But it is a grave of Abu Ya’la Hamza Bin Al-Qasim Al-Alawy, Al-Abbas, of the scholar of the authorising ones, and people of Hadith, and the people of men (narrators) have mentioned him in their books and praised upon him as being with the knowledge and the devoutness’.

فقلت في نفسي هذا السيد من عوام السادة وليس من أهل الاطلاع على الرجال والحديث فلعله أخذ هذا الكلام عن بعض العلماء ثم قمت لأرتقب طلوع الفجر فقام ذلك السيد وخرج وأغفلت أن أسأله عن أخذ هذا لأن الفجر قد طلع وتشاغلت بالصلة.

I said within myself, ‘This chief is from the normal chiefs, and he isn’t from the people of notification upon the men (narrators) and the Hadith. Perhaps he has taken this speech from one of the scholars’. Then I stood up to watch out for the emergence of dawn. That chief stood up and went out, and I was heedless from asking him about who he had taken this from, because the dawn had emerged, and I pre-occupied with the Salat.

فلما حللت جلست للتعقيب حتى طلع الشمس و كان معى جملة من كتب الرجال فنظرت فيها وإذا الحال كما ذكر فجاءين أهل القرية مسلمين علي و في جملتهم ذلك السيد فقلت جئتك قبل الفجر و أخبرتني عن قبر الحمزة أنه أبو يعلى حمزة بن القاسم العلوي فمن أين لك هذا و من أخذته

When I had prayed Salat, I sat down for the follow-up acts of worship until the sun emerged, and with me was a total of the books of men (narrators). I looked into these and there was the state just as he had mentioned. The people of the town came to me greeting unto me, and in their total was that chief. I said, ‘You had come to be before the dawn and had informed me about the grave of Al-Hamza that he is Abu Ya’la Bin Al-Qasim Al-Alawy. So, from where is this for you, and who have you taken it from?’

فقال والله ما جئتكم قبل الفجر و لا رأيتك قبل هذه الساعة و لقد كنت ليلة أمس بائنا خارج القرية في مكان سماه و سمعنا بقدومك فجئنا في هذا اليوم زائرين لك.

He said, ‘By Allah^{-azwj}! Neither did I come to you before the dawn nor have I seen you before this time, and last night I had spent the night outside the town in a place’ – he named – ‘And he heard of your arrival, so we came during this day visiting to you’.

فقلت لأهل القرية الآن لزمني الرجوع إلى زيارة الحمزة فإني لا أشك في أن الشخص الذي رأيته هو صاحب الأمر ع

I said to the people of the town, ‘Now it necessitates me the returning to visit Al Hamza, for I have no doubt that the person whom I saw, he^{-ajfi} is Master^{-ajfi} of the command’.

قال فركبت أنا و جميع أهل تلك القرية لزيارته و من ذلك الوقت ظهر هذا المزار ظهورا تماما على وجه صار بحيث تشد الرجال إليه من الأماكن البعيدة.

He said, 'I and entirety of the people of that town rode to visit him, and from that time this shrine manifested completely upon its aspect to become where, the travellers came to it from faraway places.

قلت في رجال النجاشي حمزة بن القاسم بن علي بن حمزة بن الحسن بن عبيد الله بن العباس بن علي بن أبي طالب ع أبو يعلى ثقة جليل القدر من أصحابنا كثير الحديث له كتاب من روى عن جعفر بن محمد ع من الرجال وهو كتاب حسن.

I said, 'In (the book) 'Rijal' of Al-Najashy, Hamza Bin Al-Qasim Bin Ali Bin Hamza Bin Al-Hassan Bin Ubeydullah son of Al Abbas^{-asws}, son of Ali^{-asws} Bin Abu Talib^{-asws}, Abu Ya'la is reliable, of majestic worth from our companion. There are many Ahadith for him from the reported from Ja'far^{-asws} Bin Muhammad^{-asws}, from the men (narrators), and it is an excellent book.

و ذكر الشيخ الطوسي أنه يروي عن سعد بن عبد الله و يروي عنه التلوكبرى رحمة الله إجازة فهو في طبقة والد الصدوق.

And the Sheikh Al Tusi mentioned that he reported from Sa'ad Bin Abdullah, and it is reported from him by Al-Talukbary, may Allah^{-azwj} have Mercy on him, authorised, and it is in a layer of the father of Al-Sadouq".²⁹¹

²⁹¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 45

الحكاية السادسة والأربعون [تشريف السيد المذكور بلقائه عليه السلام عند مسيره إلى زيارة كربلاء و معجزته عليه السلام في إجلاء بنى عنزة عن طريق

التوار]

The forty-sixth story – Ennoblement of the mentioned Seyyid with his meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, during his journey to visit Karbala, and his^{-ajfi} miracle, may the greeting be upon him^{-ajfi}, in evacuating the clan of Anzah away from the road of the visitors.

قال أيده الله و حدثني الوالد أعلى الله مقامه قال خرجت يوم الرابع عشر من شهر شعبان من الحلة أريد زيارة الحسين ع ليلة النصف منه فلما وصلت إلى شط المندية و عبرت إلى الجانب الغربي منه وجدت الزوار الذاهبين من الحلة و أطرافها و الواردين من النجف و نواحيه جميعاً محاصرين في بيوت عشيرة بنى طرف من عشائر المندية و لا طريق لهم إلى كربلاء لأن عشيرة عنزة قد نزلوا على الطريق و قطعواه عن المارة و لا يدعون أحداً يخرج من كربلاء و لا أحداً يلتجئ إلا انتبهوه.

He, may Allah^{-azwj} Support him, said, ‘And it is narrated to me by Al Walid, may Allah^{-azwj} Raise his position, said, ‘I went out on the fourteenth day of the month of Shaban from Al-Hilla, intending visiting Al-Husayn^{-asws} on the night of the midst of it. When I arrived to the banks of Al-Hindiya and crossed over to Al-Ghary side from it, I found the visitors going from Al-Hilla and its outskirts and arriving from Al-Najaf and its areas, all of them enclosed in the houses of the clan of Tarf from the clan of Al-Hindiya, and there was no road for them to Karbala because the clan of Anza had descended upon the road and they were cutting (banditry) on the passer by and not leaving anyone to exit from Karbala nor anyone going in except they plundered him’.

قال فنزلت على رجل من العرب و صليت صلاة الظهر و العصر و جلست أنتظر ما يكون من أمر الزوار و قد تغيمت السماء و مطرت مطرًا يسيراً.

He said, ‘I descended to a man from the Arabs and prayed Salats Al-Zohr and Al-Asr, and I sat down awaiting what would happen from the affair of the visitors (to Imam Husayn^{-asws}), and the sky had clouded, and it rained a little rain.

في بينما نحن جلوس إذ خرجت الزوار بأسرها من البيوت متوجهين نحو طريق كربلاء فقلت لبعض من معي أخرج و أسائل ما الخبر فخرج و رجع إلي و قال لي إن عشيرة بنى طرف قد خرجوا بالأسلحة الناريه و تجمعوا لإصفال الزوار إلى كربلاء و لو آل الأمر إلى المحاربة مع عنزة.

While we were seated when the visitors came out quickly from the houses heading towards the road of Karbala. I said to someone with me, ‘Go out as what the news is!’ He went out and returned to me and said to me, ‘The clan of Tarf have come out with the weapons of fire and they are gathering for the arrival of the visitors to Karbala, and even if the matter were to result in the battle with (clan of) Anza’.

فلما سمعت قلت ملن معي هذا الكلام لا أصل له لأن بنى طرف لا قابلية لهم على مقابلة عنزة في البر و أظن هذه مكيدة منهم لإخراج الزوار عن بيوعهم لأنهم استقلوا ببقاءهم عندهم و في ضيافتهم.

When I heard, I said to the one with me, ‘This is the talk there is no origin for it, because the clan of Tarf are not able upon facing (clan of) Anza in the land, and I think this is a plot from them in order to bring out the visitor from their houses, because there remaining with them and being their guests is heavy for them.

فَيَنِمَا نَحْنُ كَذَلِكَ إِذْ رَجَعْتُ الْزُوَارَ إِلَى الْبَيْوَاتِ فَبَيْنَ الْحَالِ كَمَا قَلْتُ فَلَمْ تَدْخُلِ الْزُوَارَ إِلَى الْبَيْوَاتِ وَجَلَسُوا فِي ظَلَالِهَا وَالسَّمَاءُ مُتَغَيِّرَةٌ

While we were like that when the visitors returned to the houses. So the situation was clearly just as I had said. But the visitors did not enter into the houses, and they sat down in their shades, and the sky was cloudy.

فَأَخْدَتِنِي لَهُمْ رَقَّةً شَدِيدَةً وَأَصَابَنِي انْكَسَارٌ عَظِيمٌ وَتَوَجَّهْتُ إِلَى اللَّهِ بِالدُّعَاءِ وَالتَّوْسُلِ بِالنَّبِيِّ وَآلِهِ وَطَلَبْتُ إِغاثَةً لِلْزُوَارِ مَا هُمْ فِيهِ.

I was seized by kindness for them, and mighty dejection hit me, and I turned to Allah^{-awwj} with the supplication making intermediary with the Prophet^{-saww}, and I sought crying out for help for the from what (predicament) they were in.

فَيَنِمَا أَنَا عَلَى هَذَا الْحَالِ إِذْ أَقْبَلَ فَارِسٌ عَلَى فَرْسٍ رَابِعٍ كَرِيمٍ لَمْ أَمْثُلْهُ وَبِيْدِهِ رَمْحٌ طَوِيلٌ وَهُوَ مُشَمِّرٌ عَنْ ذَرَاعِهِ فَأَقْبَلَ يَخْبُبُ بِهِ جَوَادَهُ حَقٌّ وَقَفَ عَلَى الْبَيْتِ الَّذِي أَنَا فِيهِ وَكَانَ بَيْتًا مِنْ شِعْرٍ مَرْفُوعٍ الْجَوَانِبُ فَسَلَمَ فَرَدَدَنَا عَ

While I was upon this state when a horseman came upon a four-year old horse, gracious. I had not seen similar to it, and in his hand was a long spear, and he had rolled up from his forearms. He came trotting with his horse until he paused at the house which I was in, and it was a house of fur, raised of the sides. He greeted. We responded.

ثُمَّ قَالَ يَا مُولَانَا يَسْمِينِي بِاسْمِي بِعَنْتِي مِنْ يَسْلَمُ عَلَيْكُ وَهُمْ كَنْجُ مُحَمَّدٌ آغاً وَصَفَرُ آغاً وَكَانَا مِنْ قَوَادِ الْعُسَاكِرِ العُثمَانِيَّةِ يَقُولُانِ فَلَيَاتٌ بِالْزُوَارِ فَإِنَا قَدْ طَرَدْنَا عَنْزَةً عَنِ الطَّرِيقِ وَنَحْنُ نَنْتَظَرُهُ مَعَ عَسْكَرِنَا فِي عَرْقُوبِ السَّلِيمَانِيَّةِ عَلَى الْجَادَةِ فَقَلَتْ لَهُ وَأَنْتَ مَعْنَا إِلَى عَرْقُوبِ السَّلِيمَانِيَّةِ قَالَ نَعَمْ

Then he said, ‘O our master’ – naming me with my name – ‘He has dispatched me, one who greets upon you, and they are Kanj Muhammad Agha, and Safar Agha, and we were from the leaders of the Ottoman soldiers saying, ‘Bring the visitors for we have expelled (clan of) Anza from the road, and we are awaiting along with our soldiers in Urqoud Al-Suleymaniya upon the main road!’ I said to him, ‘And you will be with us up to Urqoud Al-Suleymaniya?’ He said, ‘Yes’.

فَأَخْرَجْتُ السَّاعَةَ وَإِذَا قَدْ بَقِيَ مِنَ النَّهَارِ سَاعَتَانِ وَنُصْفَ تَقْرِيبًا فَقَلَتْ بِخِيلِنَا فَقَدِمْتُ إِلَيْنَا فَتَعْلَقَ بِي ذَلِكَ الْبَدُوِيُّ الَّذِي نَحْنُ عَنْهُ وَقَالَ يَا مُولَاي لا تَخَاطِرْ بِنَفْسِكَ وَبِالْزُوَارِ وَأَقْمِ الْلَّيْلَةَ حَتَّى يَتَضَعَّلَ الْأَمْرُ فَقَلَتْ لَهُ لَا بَدْ مِنَ الرَّكُوبِ لِإِدْرَاكِ الزِّيَارَةِ الْمُخْصُوصَةِ.

I brought out the watch and approximately two and a half hours had remained from the day. The Bedouin who we were attached with me, they said, ‘O my master! Do not put yourself and the visitors in danger and stay the night until the matter is clear’. I said to him, ‘There is no escape from the riding to realise the specialised visitation’.

فليما رأينا الزوار قد ركينا تبعوا أثراً بين حاشر و راكب فسرنا و الفارس المذكور بين أيدينا كأنه الأسد الحادر و نحن خلفه حتى وصلنا إلى عقوب السليمانية فصعد عليه وتبعناه في الصعود ثم نزل وارتقينا على أعلى العقوب فنظرنا و لم نر له عينا و لا أثراً فكأنما صعد في السماء أو نزل في الأرض و لم نر قائداً ولا عسكراً.

When the visitors saw us to be riding, they followed in our tracks being between the walker and the rider. We travelled, and the mentioned horseman was in front of us as if he was the veiled lion, and we were behind him until we arrived to Urqoud Al-Suleymaniya. He ascended upon it, and we followed him in the ascent. Then he descended and we rose to the top of Urqoud. We looked around and we neither saw an eye for him nor any trace. It was as if he had either ascended into the sky or descended into the earth, and neither saw any leader nor any soldiers.

فقلت ملن معنـي أـ بقـي شـكـ فيـ أـنـهـ صـاحـبـ الـأـمـرـ فـقـالـواـ لـاـ وـ اللـهـ وـ كـنـتـ وـ هوـ بـيـنـ أـيـدـيـنـاـ أـطـيلـ النـظـرـ إـلـيـهـ كـأـنـيـ رـأـيـتـهـ قـبـلـ ذـلـكـ لـكـنـيـ لـأـدـكـرـ أـيـنـ رـأـيـتـهـ فـلـمـ فـارـقـنـاـ تـذـكـرـتـ أـنـهـ هـوـ الشـخـصـ الـذـيـ زـارـنـاـ بـالـحـلـلـ وـ أـخـرـيـ بـوـاقـعـةـ السـلـيمـانـيـةـ.

I said to the one with me, ‘Does there remain any doubt in that he is Master^{-ajfi} of the command?’ They said, ‘No, by Allah^{-azwj}, and while he was in front of us, we used to prolong the looking at him. It is as if I had seen him before that, but I could not remember where I had seen him. When we separated, I remembered that he was the person who had visited me at Al-Hilla and informed me with the event of Al-Suleymaniya.

وـ أـمـاـ عـشـيـرـةـ عـنـزـةـ فـلـمـ نـرـ أـثـرـاـ فـيـ مـنـازـلـهـ وـ لـمـ نـرـ أـحـدـاـ نـسـأـلـهـ عـنـهـمـ سـوـىـ أـنـاـ رـأـيـنـاـ غـبـرـةـ شـدـيـدـةـ مـرـفـعـةـ فـيـ كـبـدـ الـبـرـ فـوـرـدـنـاـ كـرـبـلـاءـ تـحـبـ بـنـاـ خـيـولـنـاـ فـوـصـلـنـاـ إـلـىـ بـابـ الـبـلـادـ وـ إـذـاـ بـعـسـكـرـ عـلـىـ سـوـرـ الـبـلـدـ

And as for the clan of Anza, we did not see any trace of them in their houses, and we did not see anyone we could ask about them, except that I saw severe dust (storm) rising in the middle of the wilderness. We arrived at Karbala, our horses were flocked, and we arrived to the door of the city, and there were soldiers upon a bridge of the city.

فـنـادـيـاـ مـنـ أـيـنـ جـنـتـمـ وـ كـيـفـ وـصـلـتـمـ ثـمـ نـظـرـوـاـ إـلـىـ سـوـادـ الـزـوـارـ ثـمـ قـالـوـ سـبـحـانـ اللـهـ هـذـهـ الـبـرـيـةـ قـدـ اـمـتـلـأـتـ مـنـ الـزـوـارـ أـجـلـ أـيـنـ صـارـتـ عـنـزـةـ فـقـلـتـ لـهـ اـجـلـسـوـاـ فـيـ الـبـلـدـ وـ خـدـنـوـاـ أـرـزـاقـكـمـ وـ مـلـكـةـ رـبـ يـرـعـاهـاـ.

They called out, ‘Where are you coming from? And how have you arrived?’ Then they looked at the multitude of the visitors, then said, ‘Glory be to Allah^{-azwj}! This wilderness is filled from the visitors. Yes, where are the (clan of) Anza?’ I said to them, ‘Be seated in the city and take your sustenance, the Lord^{-azwj} has taken care of it!’

ثـمـ دـخـلـنـاـ الـبـلـدـ فـإـذـاـ أـنـاـ بـكـنـجـ مـحـمـدـ آـغـاـ جـالـسـاـ عـلـىـ تـحـتـ قـرـيبـ مـنـ الـبـابـ فـسـلـمـتـ عـلـيـهـ فـقـامـ فـقـلـتـ لـهـ يـكـفـيـكـ فـخـرـاـ أـنـكـ ذـكـرـتـ بـالـلـسـانـ فـقـالـ ماـ الـحـبـ فـأـخـبـرـهـ بـالـقـصـةـ فـقـالـ لـيـ يـاـ مـوـلـايـ مـنـ أـيـنـ لـيـ عـلـمـ بـأـنـكـ زـائـرـ حـتـىـ أـرـسـلـ لـكـ رـسـوـلـ اللـهـ وـ أـنـاـ وـ عـسـكـرـيـ مـنـذـ خـمـسـةـ عـشـرـ يـوـمـ مـحـاـصـرـيـنـ فـيـ الـبـلـدـ لـاـ نـسـطـطـعـ أـنـ نـخـرـجـ خـوـفـاـ مـنـ عـنـزـةـ

Then we entered the city, and there I was with Kanj Muhammad Agha seated upon a throne nearby from the gate. I greeted unto him. He stood up in my face. I said to him, ‘It suffices you as pride, you have been mentioned with the tongue’. He said, ‘What is the news?’ I informed him with the story. He said to me, ‘O my master! From where could be knowledge

for me that you are visitors until I would send a messenger to you? And I and my soldiers have been besieged in the city since fifteen days, not having the capacity to go out, fearing from (clan of) Anza'.

ثم قال فأين صارت عنزة قلت لا علم لي سوى أني رأيت غيرة شديدة في كبد البر كأنها غيرة الظاعن

Then he said, 'So where have the (clan of) Anza gone?' I said, 'There is no knowledge for me except I saw a severe dust in the midst of the wilderness as if it was the dust of the camel loads'.

ثم أخرجت الساعة وإذا قد بقي من النهار ساعة ونصف فكان مسيرنا كله في ساعة و بين منازل بني طرف و كربلاء ثلاثة ساعات ثم بتنا تلك الليلة في كربلاء.

Then I brought out the watch, and there had remain one and a half hour from the day. So our journey, all of it, was within an hour, and between the houses of the clan of Tarf and Karbala (is a distance of) three hours. Then we spend that night in Karbala.

فلما أصبحنا سألنا عن خبر عنزة فأخبر بعض الفلاحين الذين في بساتين كربلاء قال بينما عنزة جلوس في أنديتهم و يبوحتم إذا بفارس قد طلع عليهم على فرس مطهم و بيده رمح طويل فصرخ فيهم بأعلى صوته يا معاشر عنزة قد جاء الموت الرؤام عساكر الدولة العثمانية تجheet عليكم بخيالها و رجالها و ها هم على أثرى مقبلون فارحلوا و ما أظنكم تنجون منهم.

When we came to the morning, we asked the news about (clan of) Anza. One of the farmers, the ones in the orchards of Karbala, informed. He said, 'While (clan of) Anza were seated in their gatherings and their houses, a horseman emerged to them upon a heavy horse, and in his hand was a long spear. He shouted among them at the top of his voice: 'O community of Anza! The sudden death is coming. The soldiers of the Ottoman government are coming to you all with their infantries and their infantries, and here they are upon my tracks! So depart and I don't think you will be saved from them'.

فألقى الله عليهم الخوف و الذل حتى أن الرجل يترك بعض متاع بيته استعجالا بالرحلة فلم تمض ساعة حتى ارتحلوا بأجمعهم و توجهوا نحو البر

Allah^{-azwj} Cast the fear and the humiliation upon them to the extent that the man left part of the chattels of his house in haste with the departure. An hour had not passed until they had all departed and headed towards the wilderness'.

فقلت له صف لي الفارس فوصف لي و إذا هو صاحبنا بعينه و هو الفارس الذي جاءنا و الحمد لله رب العالمين و الصلاة على محمد و آله الطاهرين حرره الأقل ميرزا صالح الحسيني

I said to him, 'Describe the horseman to me'. He described to me, and there he was our companion exactly, and he is the horseman who had come to us. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and the Salawaat be upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws} – edited a little by Mirza Salih Al-Husayni.

قلت و هذه الحكاية معتها شفاهها منه أعلى الله مقامه و لم يكن هذه الكرامات منه بعيدة فإنه ورث العلم و العمل من عميه الأجل الأكمل السيد باقر القزويني خاصة السيد الأعظم و الطود الأشيم بحر العلوم أعلى الله تعالى درجتهم

I said, 'And this story, I have heard it from his lips, may Allah^{-azwj} Raise his position, and these extraordinary acts from him are not far-fetched, for he has inherited the knowledge and the deeds from his uncle, the majestic, the perfect, the seyyid Baqir Al-Qazwiny, especially the Seyyid, the mighty and the most powerful Bahr Al-Uloom, may Allah^{-azwj} the Exalted Raise their ranks.

وكان عمّه أديبه ورياه وأطلعه على الحفایا والأسرار حتى بلغ مقاما لا يحوم حوله الأفكار و حاز من الفضائل والخصائص ما لم يجتمع في غيره من العلماء الأبرار.

And his uncle was his teacher and his caretaker, and he had notified him upon the hidden matters and the secrets until he reached a position the thoughts cannot even swirl around him, and he achieved from the merits and the specialities what have not been gathered in others from the righteous scholars.

منها أنه بعد ما هاجر إلى الخلة واستقر فيها وشرع في هداية الناس وإيضاح الحق وإبطال الباطل صار ببركة دعوته من داخل الخلة وأطرافها من الأعراب قريبا من مائة ألف نفس شيعيا إماميا مخلصاً موليا لأولياء الله و معاديا لأعداء الله.

From these is that afterwards he emigrated to Al-Hilla and settled in it, and he began in guiding the people and clarifying the truth and falsifying the falsehood. It was so by the blessings of his invitation, from the interior of Al-Hilla and its outskirts from the Bedouins, approximately one hundred thousand souls became Shia Imamites, sincere, friend to the friends of Allah^{-azwj} and enemies to the enemies of Allah^{-azwj}.

بل حدثني طاب ثراه أنه لما وردت الخلة لم يكن في الذين يدعون التشيع من علام الإمامية و شعراهم إلا حمل موتها إلى النجف الأشرف ولا يعرفون من أحکامهم شيئا حتى البراءة من أعداء الله و صاروا بمدaiته صلحاء أبار أتقياء و هذه منقبة عظيمة اختص بها من بين من تقدم عليه و تأخر.

But he, may his soil be good, narrated to me that when he arrived at Al-Hilla, there did not happen to be any flag of the Imamites among those claiming the Shiaism, and their sign was only that they would carry their deceased to the noble Al-Najaf and they were not understanding anything of their rulings, not even disavowing from enemies of Allah^{-azwj}, and they became righteous by his guidance, and this is a mighty virtue he is specialised with from between the one who had preceded to it and (ones who) came later.

و منها الكمالات النفسانية من الصبر والتقوى و تحمل أعباء العبادة و سكون النفس و دوام الاشتغال بذكر الله تعالى و كان رحمه الله لا يسأل في بيته عن أحد من أهله و أولاده ما يحتاج إليه من الغداء و العشاء و القهوة و الغليان و غيرها عند وقتها و لا يأمر عباده و إماءه بشيء منها و لو لا التفاصيم و مواظبيتهم لكان يمر عليه اليوم و الليلة من غير أن يتناول شيئا منها مع ما كان عليه من التمكّن و الثروة و السلطة الظاهرة

And from these are psychological perfections, from the patience, and the piety, and enduring the burdens of worship, and calming the self, and constant pre-occupation with the Mention of Allah^{-azwj} the Exalted. And he, may Allah^{-azwj} have Mercy on him, did not ask in his house, from anyone of his family members and his children what he was needy to, from the lunch, and the dinner, and the coffee, and the hookah, and other such at its timings, nor did he order his slaves and his maids with anything from these, and had it not been for them paying attention and their perseverance, the day and the night would have passed upon him from

without him taking anything from it, along with what was upon him from the mastery, and the wealth, and the apparent authority.

و كان يحب الدعوة و يحضر الولائم و الضيافات لكن يحمل معه كتابا و يقعد في ناحية و يشتعل بالتأليف و لا خبر له عما فيه القوم و لا يخوض معهم في حديثهم إلا أن يسأل عن أمر ديني فيجيبهم.

And he would answer the invitation and attend the wedding feast and the hosting's, but he would carry a book with him and sit in a corner and pre-occupy with the compilation, and there would be no news for him about what the people are in, nor did he delve with them in their discussions except if he was asked about a matter of religion, so he would answer them.

و كان دائما في شهر الصيام أن يصلى المغرب في المسجد و يجتمع الناس و يصلى بعده النوافل المرتبة في شهر رمضان ثم يأتي منزله و يفطر و يرجع و يصلى العشاء بالناس ثم يصلى نوافلها المرتبة ثم يأتي منزله و الناس معه على كثراهم

And it was his habit during the month of Fasting is that he would pray Al-Magrib Salat in the Masjid and the people would gather, and he would pray the optional Salat after it, sequentially in the month of Ramazan. Then he would come to his house and break Fast and return, and he would pray Al Isha with the people. Then he would pray its optional, then go to his house, and the people would be with him upon their large numbers.

فلما اجتمعوا و استقرروا شرع واحد من القراء فيتلو بصوت حسن رفيع آيات من كتاب الله في التحذير و الترغيب و الموعظة مما ينذر منه الصخر الأصم و يرق القلوب القاسية

When they would gather and settle, he would begin along from the recitation and recite in an excellent voice, loud, the Verses from the Book of Allah^{-azwj} in the caution and the desire and the preaching, from what the solid rock would melt, and the hard heart would soften.

ثم يقرأ آخر خطبة من مواعظ نوح البلاغة ثم يقرأ آخر تعزية أبي عبد الله ع ثم يشرع أحد من الصالحة في قراءة أدعية شهر رمضان و يتبعه الآخرون إلى أن يجيء وقت السحور فيتفرقون و يذهب كل إلى مستقره.

Then he would recite the last sermon from the sermons of Nahj Al-Balaghah. Then he would recite at the end, a consolation of Abu Abdullah^{-asws}. Then someone from the righteous ones would begin in reciting supplications of the month of Ramazan, and others would follow him until the time of the pre-dawn would come. So, they would disperse and each one would go to his settling place.

و بالجملة فقد كان في المراقبة و مواطبة الأوقات و النوافل و السنن و القراءة مع كونه طاعنا في السن آية في عصره و قد كنا معه في طريق الحج ذهابا و إيابا و صلينا معه في مسجد الغدير و الجحفة

And in general, he was watching out for the exact timings (of Salat), and the optional, and the Sunnahs, and recitations, along with his being old in the years, a sign in his era. And we were with him in the road to Hajj going and returning, and we had prayed Salat with him in Masjid Al-Ghadeer, and Al-Johfa.

و توفي رحمه الله الثاني عشر من ربيع الأول سنة ألف و ثلث مائة قبل الوصول إلى سماعة بخمس فراسخ تقريباً و قد ظهر منه حين وفاته من قوة الإيمان و الطمأنينة و الإقبال و صدق اليقين ما يقضي منه العجب و ظهر منه حينئذ كرامة باهرة محضر من جماعة من المواقف و المخالف ليس هنا مقام ذكرها.

And he, may Allah^{-azwj} have Mercy on him, died on the twelfth of Rabbi Al Awwal of the year one thousand three hundred before the arrival to Samawa by around five Farsakhs. And there had been manifest from him, when it was his expiry, from the strength of the Eman, and the tranquillity, and the acceptance, and the sincere conviction, what the wonders were fulfilled from him, and one that there appeared from him a dazzling extraordinary act from the group of the ones agreeing and disagreeing, over here is not the place of mentioning it.

و منها التصانيف الراقة الكثيرة في الفقه و الأصول و التوحيد و الكلام و غيرها و منها كتاب في إثبات كون الفرقة الناجية فرقة الإمامية أحسن ما كتب في هذا الباب طويٍ له و حسن مأب.

And from these are the authorships of the books in jurisprudence, and the principles, and the Tawheed, and the theology, and other such, and from these is a book in proving the sect of salvation as being the Imamites, an excellent a book as can be in this subject. Beatitude be for him and an excellent return (to the Hereafter)”.²⁹²

²⁹² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 46

الحكاية السابعة والأربعون [استغاثة رجل من أهل الخلاف بالمهدي عليه السلام و إغاثته له، و إصاله بالقافلة بعد ما أشرف على الملاك]

The forty-seventh story – Crying out for help by a man from the people of the opposition, with the Mahdi^{-ajfi}, may the greeting be upon him^{-ajfi}, and his^{-ajfi} helping him, and his arriving to the caravan after he had overlooked upon the destruction (death).

حدثني العالم الجليل و الحبر النبيل جمع المفضل الصفي الوفي المولى علي الرشتي طاب ثراه و كان عالماً براً تقىاً زاهداً حاوياً لأنواع العلم بصيراً ناقداً من تلاميذه السيد السند الأستاذ الأعظم دام ظله

It is narrated to me by the majestic scholar, and the noble pontiff, collection of merits and the virtues, the elite, the loyal, the master, Ali Al-Rshty, may his impact be good, and he was a scholar, righteous, ascetic, containing a variety of knowledge, insightful, a critic from the students of the attributed mighty teacher, may his shade be perpetual.

و لما طال شكوى أهل الأرض حدود فارس و من والاه إليه من عدم وجود عالم عامل كامل نافذ الحكم فيهم أرسله إليهم عاش فيهم سعيداً و مات هناك حميداً رحمة الله و قد صاحبته مدة سفراً و حضراً و لم أجده في حلقه و فضله نظيراً إلا يسيراً.

And when the people of the land in the borders of Persia, and the ones in charge complained to him from not being able to find a scholar, a worker, perfect, to implement the rulings among them, he sent him to them. He lived happily among them and died over there praised, may Allah^{-azwj} have Mercy on him, and I had accompanied him for a period, in the journey and staying, and I did not find any match for him in his manners and his merits except a little.

قال رجعت مرة من زيارة أبي عبد الله ع عازماً للنجف الأشرف من طريق الفرات فلما ركينا في بعض السفن الصغار التي كانت بين كربلاء و طويرج رأيت أهلها من أهل حلة و من طويرج فترق طريق الحلة و النجف و اشتغل الجماعة باللهو و اللعب و المزاح

He said, 'I returned one from visiting Abu Abdullah^{-asws} determined to the noble Al-Najaf from the road of the Euphrates. When we sailed in one of the small boats which were between Karbala and Tuweyrikh, I saw its inhabitants, from the people of Hilla and from Tuweyrikh, separate in the road of Al-Hilla and Al-Najaf, and the group pre-occupied with the play and sport and joking.

رأيت واحداً منهم لا يدخل في عملهم عليه آثار السكينة والوقار لا يمازح ولا يضاحك وكانوا يعيرون على مذهبة و يقدحون فيه و مع ذلك كان شريكًا في أكلهم و شرفهم فتعجبت منه إلى أن وصلنا إلى محل كان الماء قليلاً فآخرنا صاحب السفينة فكتنا نمشي على شاطئ النهر.

I saw one of them not entering into their deeds. Upon him were traces of tranquillity and the dignity. He neither jested nor laughed, and they were faulting upon his doctrine, and they were dispraising him regarding it, and along with that, he was participating in their eating and their drinking. I was surprised from him until we arrive to a place with little water. So, the owner of the ship expelled us, and we walked upon the riverbank.

فاتفق اجتماعي مع هذا الرجل في الطريق فسألته عن سبب مجانته عن أصحابه و ذمهم إيه و قدحهم فيه فقال هؤلاء من أقاربي من أهل السنة وأبي منهم وأمي من أهل الإيمان و كنت أيضاً منهم و لكن الله من علي بالتشيع ببركة الحجة صاحب الزمان ع

By co-incidence was my gathering with this man in the road, so I asked him about the cause of his keeping aside from his companions and their condemning him and their dispraising him regarding it. He said, 'They are from my relatives from the sunnis and my father is from them, and my mother is from the people of Eman, and I used to be from them as well, but Allah^{-azwj} Conferred upon me with the Shiaism by the Blessing of the Divine Authority Master^{-ajfi} of the time'.

فسألت عن كيفية إعانته فقال أسمى ياقوت و أنا أبيع الدهن عند جسر الخلة فخرجت في بعض السنين لجلب الدهن من أهل البراري خارج الخلة فبعدت عنها بمراحل إلى أن قضيت وطري من شراء ما كنت أريده منه و حملته على حماري و رجعت مع جماعة من أهل الخلة و نزلنا في بعض المنازل و ثمننا و انتهت فما رأيت أحداً منهم و قد ذهبوا جميعاً و كان طريقنا في برية قفر ذات سبع كثيرة ليس في أطرافها معمورة إلا بعد فراسخ كثيرة.

I asked about the qualitative state of his Eman. He said, 'My name is Yaqoub, and I am an oil seller by the bridge of Al-Hilla. I went out during one of the years to fetch the oil from the people of the prairies outside Al-Hilla. I was remote from it by some junctions until I had fulfilled my concern from the buying whatever I had intended from it, and I carried it upon my donkey and returned with a group from the people of Al-Hilla. And we descended in one of the junctures, and we slept. And I woke up suddenly and could not see anyone of them, and they had all gone. And our road was in a desolate wilderness with a lot of wild animals. There wasn't any building in its outskirts except after a lot of Farsakhs.

فقمت و جعلت الحمل على الحمار و مشيت خلفهم فضل عن الطريق و بقيت متخيلاً خائفاً من السباع و العطش في يومه فأخذت أستغيث بالخلفاء و المشايخ و أسألمم الإعانة و جعلتهم شفعاء عند الله تعالى و تضرعت كثيراً فلم يظهر منهم شيء

I stood up and made the load to be upon the donkey and walked behind them. The road was lost from me, and I remain confused, fearful from the wild animals and the thirst during its day. So, I took to crying out for help with the caliphs and the Sheikhs and asked them for the assistance and made them as intercessors in the Presence of Allah^{-azwj} the Exalted, and I beseeched a lot, but nothing appeared from them.

فقلت في نفسي إنني سمعت من أمي أنها كانت تقول إن لنا إماماً حياً يكفي أباً صالح يرشد الضال و يغيث الملهوف و يعين الضعيف فعاهدت الله تعالى إن استغثت به فأعاني أن أدخل في دين أمي.

I said within myself, 'I had heard from my mother that she was saying that there is an Imam^{-ajfi} for us, alive, known as 'Abu Salih', guiding the strayed, and helping the sorrowful, and supporting the weak. I made a pact with Allah^{-azwj} the Exalted, if I were to cry for help with him^{-ajfi} and he^{-ajfi} helps me, I shall enter into the religion of my mother.'

فنادته و استغثت به فإذا بشخص في جنبي و هو يعشني معي و عليه عمامة خضراء قال رحمة الله و أشار حيئته إلى نبات حافة النهر و قال كانت حضرتها مثل حضرة هذا النبات.

I called out to him^{-ajfi} and cried out for help with him^{-ajfi}, and behold, there was a person on my side, and he was walking with me, and upon him was a green turban. He said, 'May

Allah^{-awwj} have Mercy on him!' And he indicated towards vegetation on the edge of the river, and he said: 'Its greenery used to be like the greenery of these plants'.

ثم دلني على الطريق وأمرني بالدخول في دين أمي و ذكر كلمات نسيتها وقال ستصل عن قريب إلى قرية أهلها جميعاً من الشيعة

Then he pointed me to the road and instructed me with entering into the religion of my mother, and he mentioned certain phrases I have forgotten, and he said, 'You will soon be arriving to a town, it's people, all of them are from the Shias'.

قال فقلت يا سيدِي أنت لا تحيي معنی إلى هذه القریة فقال ما معناه لا لأنه استغاث بي ألف نفس في أطراف البلاد أريد أن أغثیهم ثم غاب عنی

He (the narrator) said, 'I said, 'O my Master^{-ajfi}! Will you^{-ajfi} not come with me to this town?' He^{-ajfi} said what it's meaning is: 'No, because a thousand souls have cried out for hem in the outskirts of the city. I want to come to their help!' Then he^{-ajfi} disappeared from me.

فما مشيت إلا قليلاً حتى وصلت إلى القرية وكان في مسافة بعيدة ووصل الجماعة إليها بعدي بيوم فلما دخلت الحلة ذهبت إلى سيد الفقهاء السيد مهدي القزويني طاب ثراه وذكرت له القصة فعلمي معالم ديني فسألت عنه عملاً أتوصل به إلى لقائه ع مرة أخرى فقال زر أبا عبد الله ع أربعين ليلة الجمعة

I had not walked except a little until I arrived to the two, and it was in a far distance, and the group arrived to it one day after me. When I entered Al-Hilla, I went to the chief of the jurists the Seyyid Mahdi Al-Qzwiny, may his soil be good, and I mentioned the story to him. He taught me the teaching of my religion. I asked him about a deed I can arrive by it to meet him^{-ajfi} once again. He said, 'Visit Abu Abdullah^{-asws} for forty Friday nights'.

قال فكنت أزوره من الحلة في ليالي الجمع إلى أن يقى واحدة فذهبت من الحلة في يوم الخميس فلما وصلت إلى باب البلد فإذا جماعة من أعون الظلمة يطالبون الواردين التذكرة و ما كان عندي تذكرة و لا قيمتها

He said, 'I was visiting him^{-asws} from Al-Hilla during my Friday nights until there remained one. I went from Al-Hilla during the day of Thursday. When I arrived to the door of the city, there was a group of supporters of injustice demanding the tickets from the arrivals, and there was not ticket in my possession, nor its price.

فبقيت متخيراً و الناس متزاجون على الباب فأردت مراراً أن أتخفي و أجوز عنهم فما تيسر لي و إذا بصاحبي صاحب الأمر ع في زي لباس طيبة الأعاجم عليه عمامة بيضاء في داخل البلد فلما رأيته استغشت به فخرج و أخذني معه و أدخلني من الباب فما رأي أحد

I remained confused and the people were thronging to the door. I repeatedly intended to hide and be allowed from them, but it was not facilitated for me, and behold, there was my companion, Master^{-ajfi} of the time, in the garb of Persian students, upon him^{-ajfi} was a white turban in the interior of the city. When I saw him^{-ajfi}, I cried out for help with him^{-ajfi}. He^{-ajfi} came out and took me with him^{-ajfi} and entered me (into the city) from the gate. No one saw me.

فلما دخلت البلد افتقدته من بين الناس و بقيت متخيراً على فراقه ع و قد ذهب عن خاطري بعض ما كان في تلك الحكاية.

When I entered the city, I lost him^{-ajfi} from between the people, and I remained bewildered upon his^{-ajfi} separation, and it has gone away from my mind, part of what happened in that story".²⁹³

²⁹³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 47

الحكاية الثامنة والأربعون [شكوى رجل من زاوي الأعاجم عن الخادم الكليد دار في مشهد سامراء، إلى الإمامين العسكريين عليهما السلام و إغاثته عليه السلام له]

The forty-eighth story – Complaint of a man from the Persian visitors, from the servants of house of Al-Kaleed in the shrine of Samarra, to the two Imams^{-asws} Al-Askareyn, may the greeting be upon them^{-asws} both, and his crying out for help to him^{-ajfj}.

حدثني العالم الجليل و المولى النبيل العدل الثقة الرضي المرضي الاميرزا اسماعيل السلماسي و هو من أوثق أهل العلم و الفضل و أئمة الجماعة في مشهد الكاظم عن والده العالم العلیم المتقدم ذكره المولی زین العابدین السلماسي او عن أخيه الثقة الصالح الأکبر منه في السن الامیرزا محمد باقر رحمة الله

It is narrated to me by the majestic scholar, and the noble master, the just, the reliable, the pleasing, the pleased, Al-Mirza Ismail Al-Salmary, and he is from the reliable people of knowledge, and the superior, and the imam (prayer leader) of the congregation in the shrine of Al-Kazim^{-asws}, from his father the scholar, the most knowledgeable, the aforementioned, master, adornment of the worshippers, Al-Salmasy; or from his brother, the reliable, the righteous, the elder than him in the year, Al-Mirza Muhammad Baqir, may Allah^{-azwj} have Mercy on him.

قال سلمه الله و التردد لتطاول الزمان لأن سعدي لهذه الحكاية يقرب من خمسين سنة قال قال والدي ما ذكر من الكرامات للأئمة الطاهرين ع في سرمن رأى في المائة الثانية و الظاهر أنه أواخر المائة أو في أوائل المائة الثالثة بعد الألف من المحرجة

He said, 'May Allah^{-azwj} Keep him safe, and the uncertainty is due to the prolonged time because he had made me hear this story nearly fifty years ago. He said, 'My father said from what he mentioned the extraordinary acts of the Pure Imams^{-asws} in Surmanray in the second century, and the apparent is that it was at the end of the first hundred (century) and in the beginning of the second century after one thousand from the Hijrah.'

أنه جاء رجل من الأعاجم إلى زيارة العسكريين ع و ذلك في زمن الصيف و شدة الحر و قد قصد الزيارة في وقت كان الكليدار في الرواق و مغلقاً أبواب الحر و متهدلاً للنوم عند الشباك الغربي.

A man from the Persians came to visit Al-Askareyn^{-asws}, and that was during the time of summer and severe heat, and he had aimed for the Ziyarat during the time Al-Kaleydar was in the corridor, and the doors of the sanctuary were closed, and he was preparing for the sleep by the western window.

فلما أحس بمجيء الزوار فتح الباب و أراد أن يزوره فقال له الزائر خذ هذا الدينار و اتركي حتى أزور بتوجه و حضور فامتنع المزور و قال لا أحرم القاعدة فدفع إليه الدينار الثاني و الثالث فلما رأى المزور كثرة الديناريز ازداد امتناعاً و منع الزائر من الدخول إلى الحرم الشريف و رد إليه الدينار.

When he sensed the coming of the visitor, he opened the door and wanted to visit him. The visitor said to him, 'Take this Dinar and leave me until I perform visitation attentively and presence (of heart)'. The guide refused and said, 'I will not break the rule'. He handed the

second Dinar to him, and the third. When the guide saw the many Dinars, he increased refusing and prevented the visitor from entering into the noble sanctuary and returned the Dinars to him.

فتوجه الزائر إلى الحرم و قال بانكسار بأبي أنتما وأمي أردت زيارتكما بخضوع و خشوع وقد اطلعتما على منعه إياي

The visitor headed to the sanctuary and said in failure, ‘May my father and my mother be (sacrificed) for you^{-asws} both! I wanted to visit you^{-asws} with humbleness and submission, and you^{-asws} have noticed upon his refusing me!’

فأخرج المزور و غلق الأبواب ظنا منه أنه يرجع إليه و يعطيه بكل ما يقدر عليه و توجه إلى الطرف الشرقي قاصدا السلوك إلى الشباك الذي في الطرف الغربي.

The guide expelled him and closed the doors, guessing that he might return to him and give him all what he was able upon, and he headed to the eastern side aiming to go to the window which is in the western edge.

فلما وصل إلى الركن وأراد الانحراف إلى طرف الشباك رأى ثلاثة أشخاص مقبلين صافين إلا أن أحدهم متقدم على الذي في جنبه ييسير وكذا الثاني من يليه وكان الثالث هو أصغرهم و في يده قطعة رمح و في رأسه سنان

When he arrived to the corner and wanted to turn to the side of the window, he clearly saw three persons coming except that one of them was slightly ahead of the one by his die, and like that the second from the one following him, and the third, he was their youngest, and in his hand was a piece of a spear, and in its head was a blade.

فيهت المزور عند رؤيتهم فتوجه صاحب الرمح إليه و قد امتلاً غيظاً و احمرت عيناه من الغضب و حرك الرمح مریداً طعنـه قائلاً يا ملعونـ بن الملعونـ كأنـه جاء إلى دارك أو إلى زيارتك فمنعـته.

The guide was stunned at seeing them. The owner of the spear headed towards him, and he was filled with rage and his eyes had reddened from the anger, and he moved the spear intending to stab him, said: ‘O Accursed son of the Accursed! It is as if he has come to your house or to visit you, so you prevented him!’

فعند ذلك توجه إليه أكبرهم مشيراً بكته مانعاً له قائلاً جارك ارفق بجاري فأمسك صاحب الرمح ثم هاج غضبه ثانياً محركاً للرمح قائلاً ما قاله أولاً فأشار إليه الأكبر أيضاً كما فعل فأمسك صاحب الرمح.

During that, their eldest headed to him, indicating with his hand refusing to him, saying, ‘Your neighbour! Be kind with your neighbour’. The owner of the spear refrained. Then his anger returned secondly, moving the spear, saying what he had said at first. The elder indicated to him as well just as he had done. The owner of the spear refrained.

و في المرة الثالثة لم يشعر المزور أن سقط مغشياً عليه و لم يفق إلا في اليوم الثاني أو الثالث و هو في داره أتوا به أقاربه بعد أن فتحوا الباب عند المساء لما رأوه مغلقاً فوجدوه كذلك و هم حوله باكون

And during the third time, the guide was not aware that he fell down with unconsciousness upon him, and he did not wake up except during the second day or the third, and he was in his house and his relatives came with him afterwards. They opened the door in the evening when they saw it as being closed. They found him like that, and they were crying around him.

فقص عليهم ما جرى بينه وبين الزائر والأشخاص و صاح أدركوني بالماء فقد احترقت و هلكت فأخذناه يصبون عليه الماء و هو يستغيث إلى أن كشفوا عن جنبه فرأوا مقدار درهم منه قد أسود و هو يقول قد طعني صاحب القطعة.

He narrated to them what had flowed between him and the visitor, and the persons, and he shouted at them, 'Give me some water, and I am burning and am dying!' They took to pouring the water upon him, and he was crying out for help until they uncovered from his side. They saw of a measurement of a Dirham (coin) from him to have blackened, and he was saying, 'The owner of the spear stabbed me!'

فبعد ذلك أشخصوه إلى بغداد و عرضوه على الأطباء فعجز الأطباء من علاجه فذهبوا به إلى البصرة و عرضوه على الطبيب الأفنجي فتحير في علاجه لأنّه جس يده فما أحس بما يدل على سوء المزاج و ما رأى ورما و مادة في الموضع المذكور

During that, they took him to Baghdad and displayed him to the physicians. The physicians were frustrated from treating him. They went with him to Al Basra and displayed him to the physician of Al-Afranj (Franks). He was bewildered in treating him, because he passed his hand (upon the would) but did not feel anything what would point upon the bad mood (state), and he did not see any swelling and perforation in the mentioned place.

فقال مبتدئاً إني أظن أن هذا الشخص قد أساء الأدب مع بعض الأولياء فاشتد ب لهذا البلاء

He said initiating, 'I think that this person is of evil etiquette along with one of the friends, so this affliction has intensified'.

فلما ينسوا من العلاج رجعوا به إلى بغداد فمات في الرجوع إما في الطريق أو في بغداد و الظاهر أن اسم هذا الخبيث كان حسانا.

When they despaired from the treatment, they returned with him to Baghdad. He died during the return, either in the road or in Baghdad, and the apparent is that the name of this wicked one was Hasana".²⁹⁴

²⁹⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{asifj}, Ch 32 H 48

الحكاية التاسعة والأربعون [تشريف الشیخ الشهید إلى لقائه علیہ السلام في سفره من دمشق إلى مصر]

The forty-ninth story – Ennoblement of the Sheikh, the martyr, to meeting him^{-ajfi}, may the greetings be upon him during his journey from Damascus to Egypt.

بغية المريد في الكشف عن أحوال الشهيد للشيخ الفاضل الأجل تلميذه محمد بن علي بن الحسن العودي قال في ضمن وقائع سفر الشهيد رحمة الله من دمشق إلى مصر ما لفظه.

By the peak of the follower in ‘Al Kashaf’, about the situations of the martyr, the meritorious Sheikh, the majestic student Muhammad Bin Ali Bin Al-Hassan Al Awdy who said, regarding an event of a journey of the martyr, may Allah^{-azwj} have Mercy on him, from Damascus to Egypt, what its wordings are: -

و اتفق له في الطريق ألطاف إلهية و كرامات جليلة حكى لنا بعضها. منها ما أخبرني به ليلة الأربعاء عاشر ربيع الأول سنة ستين و تسعمائة أنه في الرملة مضى إلى مسجدها المعروف بالجامع الأبيض لزيارة الأنبياء و الذين في الغار وحده فوجد الباب مقفولا و ليس في المسجد أحد فوضع يده على القفل و جذبه فانفتح

‘In the road there were Divine Blessings and majestic, extraordinary acts, he told us some of these. From these is what he informed me with on the fourteenth of Rabbi Al Awwal of the year nine hundred and sixty, he was in Ramalla, he went to its Masjid well-known as Al Jamie Al-Abyaz to visit the Prophets^{-as}, and the ones in the cave, alone. He found the door locked and there wasn’t anyone in the Masjid, so he placed his hand on the lock and pulled it. It opened.

نزل إلى الغار و اشتغل بالصلوة و الدعاء و حصل له إقبال على الله بحيث ذهل عن انتقال القافلة فوجدها قد ارتحلت و لم يبق منها أحد فبقي متربرا في أمره مفكرا في اللحاق مع عجزه عن المشي و أخذ أسبابه و مخانته و أخذ يمشي على أثراها وحده

He descended to the cave and pre-occupied with the Salat and the supplications, and it resulted for him turning to Allah^{-azwj}, where he was stunned from the movement of the caravan. He found it to have departed and there did not remain anyone from it. He remained confused regarding his affair, worrying regarding the joining (with them) along with his inability from the walking, and he took his means and his fear and took to walking upon their tracks alone.

فمشي حتى أعياد التعب فلم يلحقها و لم يرها من بعد فبينما هو في هذا المضيق إذ أقبل عليه رجل لاحق به و هو راكب بغلًا فلما وصل إليه قال له اركب خلفي فرداً و مضى كالبرق فما كان إلا قليلاً حتى لحق به القافلة و أتزله و قال له اذهب إلى رفقتك و دخل هو في القافلة

He walked until he was fatigued, but he could not catch up, and he did not see it from afar. While he was in this constriction when a man came over and met him, and he was riding a mule. When he arrived to him, he said to him, ‘Ride behind me!’ He rode behind him, and he went like the flash of lightning. It wasn’t except a little except he caught up with the caravan, and he descended and said to him: ‘Go to your friends!’ And he entered into the caravan.

قال فتحريته مدة الطريق أني أراه ثانياً فما رأيته أصلاً و لا قبل ذلك.

He said, 'I freed (from) for the duration of the road. I saw him secondly, but I had not seen him originally nor before that'.²⁹⁵

²⁹⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 49

الحكاية الخامسة [تشريف الشيخ محمد بن الشهيد الثاني رحمة الله إلى زيارته عليه السلام في مكة المشرفة]

The fiftieth story – Ennoblement of the Sheikh Muhammad Bin Al-Sheikh Hassan son of the second martyr, may Allah^{-azwj} have Mercy on them, to visit him^{-ajfi}, may the greetings be upon him^{-ajfi}, in noble Makkah.

قال الشيخ الأكمل الشيخ علي ابن العالم النحرير الشيخ محمد بن المحقق المدقق الشيخ حسن بن العالم الرياني الشهيد الثاني في الدر المنشور في ضمن أحوال والده الأجد و كان مجاوراً بمكة حياً و ميتاً أخبرتني زوجته بنت السيد محمد بن أبي الحسن رحمة الله و أم ولده أنه لما توفي كن يسمعون عنده تلاوة القرآن طول تلك الليلة.

The Sheikh, the majestic, the perfect, the Sheikh Ali son of the skilful scholar the Sheikh Muhammad son of the researcher, the investigator, the Sheikh Hassan son of the spiritualist, the second martyr, in ‘Al-Durr Al-Mansour’ containing the situations of his glorious fathers, and he was in the vicinity of Makkah alive and dead. He informed his wife, daughter of the Seyyid Muhammad Bin Abu Al-Hassan, may Allah^{-azwj} have Mercy on him, and mother of his children that when he expired, recitation of the Quran was heard in his presence for the length of that night.

و ما هو مشهور أنه كان طائفاً فجاءه رجل بورد من ورد شتاء ليست في تلك البلاد و لا في ذلك الأوان فقال له من أين أتيت فقال من هذه الخرابات ثم أراد أن يراه بعد ذلك السؤال فلم يره.

And from what is famous is that there was a group. A man came to it with roses from the winter roses, not being in that city, nor in that season. He said to him, ‘Where are you coming from?’ He said, ‘From these ruins’. Then he wanted to see him after that question but did not see him.

قلت و نقل نظيره في البحار عن شيخه و أستاذه السيد المؤيد الأجمد الأميرزا محمد الأستآبادي صاحب الكتب في الرجال و آيات الأحكام و غيرها و يحتمل الاتحاد و كون الوهم من الرواية لاتحاد الاسم و المكان و العمل و الله العالم

I said, ‘And a match of it has been transmitted in Al-Bihar (Al-Anwaar V 52), from his Sheikh and his teacher the Seyyid, the support, the glorious Al Mirza Muhammad Al Astarabady, author of the book ‘Fi Al-Rijaal Wa Ayaat Al-Ahkaam’, and others, and bearing the unity and existence of the imagination from the reporter, the unity of the name, and the place, and the deed, and Allah^{-azwj} is more Knowing.

و هذا المقام من الشيخ المزبور غير بعيد فقد رأينا في ظهر نسخة من شرحه على الاستبصار و كانت من ممتلكاته و كان في مواضع منها خطه و في ظهره خط ولده المذكور ما صورته انتقل مصنف هذا الكتاب و هو الشيخ السعيد الحميد بقية العلماء الماضين و خلف الكمالاء الراسخين أعني شيخنا و مولانا و من استفدنا من بركاته العلوم الشرعية من الحديث و الفروع و الرجال و غيره الشيخ محمد بن الشهيد الثاني من دار الغرور إلى دار السرور ليلة الاثنين العاشر من شهر ذي القعدة الحرام سنة ألف و ثلاثين من هجرة سيد المرسلين

And this position from the Sheikh Al-Mazbour is not far-fetched. We have seen in the apparent copy of his commentary upon the foresight, and it was from his properties, and in a

place from it was his handwriting, and in its back was the handwriting of his mentioned son what its outline is transferred by the author of this book, and he is the Sheikh, the fortunate, the praised, a remainder of the past scholars, and replacement of the perfectionists, the ones immersed (in the knowledge), I mean our Sheikh, and our master, and the one benefits us from his blessings, the knowledge of the law from the Hadith, and the branches, and the men (narrator), and other such, the Sheikh Muhammad son of the second martyr, from the house of deceit (world) to the house of happiness (Hereafter), on the night of the tenth of the month of Zul Qadah the sacred, in the year one thousand and thirty from the Hijra of chief of the Messengers^{as}.

و قد سمعت منه قدس الله روحه قبيل انتقاله بأيام قلائل مشافهة و هو يقول لي إني أنتقل في هذه الأيام عسى الله أن يعينني عليها و كذا سمعه غيري و ذلك في مكة المشرفة و دفنه برد الله مضجعه في المعلى قريبا من مزار خديجة الكبرى

And I had heard from him, may Allah^{azwj} Sanctify his soul, a few days before his death, verbally, and he was saying to me, 'I am going to be dying in these days, perhaps Allah^{azwj} will Assist me upon it'. And like that was heard by others, and that was in the noble Makkah, and his burial, may Allah^{azwj} Cool his lying place, was in the place nearby from the shrine of (Syeda) Khadeeja^{asws} the great.

حرره الفقير إلى الله الغني حسين بن حسن العاملی المشعری عامله الله بلطفه الخفي و الجلي بالنبي و الولي و الصحابي الوفي في التأریخ المذکور و نقل في الدر المنشور هذه العبارة عن النسخة المذکورة التي كانت عنده و رزقنا الله زيارته.

The poor to Allah^{azwj} freed to the richness, Husayn Bin Hassan Al-Aamili Al Mashgary, may Allah^{azwj} Treat him with His^{azwj} hidden Kindness, and Make him to be with the Prophet^{saww} and the Guardian (Ali^{asws}) and the loyal companions in the mentioned history, and he copied in the house of dust (world), this writing from the mentioned copy, which was in his possession, and may Allah^{azwj} Gace us his visitation'.

و في أمل الآمل الشیخ حسین بن الحسن العاملی المشعری کان فاضلاً صالحًا جلیل القدر شاعرًا ادبیاً فرقاً عالی.

And in 'Amal Al-Amaal' of the Sheikh Husayn Bin Al-Hassan Al-Aamili Al-Mashgary was meritorious, righteous, of majestic worth, a pot, educator. He read it to me"²⁹⁶

²⁹⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{ajfi}, Ch 32 H 50

الحكاية الحادية و الخمسون [معجزة له عليه السلام في شفاء الشيخ علي محمد ابن صاحب كتاب الدمعة الساكنة]

The fifty-first story – A miracle of his^{-ajfi}, may the greetings be upon him^{-ajfi}, in healing the Sheikh Ali Muhammad son of author of the book ‘Al-Dam’at Al-Sakiba’.

ما في كتاب الدمعة الساكنة لبعض الصلحاء من المعاصرين في آخر اللمعة الأولى من النور السادس منه في معجزات الحجة ع. قال فالأولى أن يختتم الكلام بذكر ما شاهدته في سالف الأيام وهو أنه أصحاب ثمرة فوادي و من الخصوص فيه ذكر أولادي قرة عيني على محمد حفظه الله الفرد الصمد مرض يزداد آثنا فآثنا و يشتد

What is in the book ‘Al-Dam’at Al-Sakiba’ of one of the righteous one from a contemporaries in the last luminance of the sixth Noor from it, regarding the miracles of the Divine Authority. He said, ‘The first is that he ended his speech by mentioning what he had witnessed during the past days, and it is that the fruit of my heart, and the one my male children were confined to, the delight of my eyes, Muhammad, may Allah^{-azwj}, the Individual, the Last, Protect him, was afflicted with an illness, day by day, and it intensified.

فيوريثي أحزاننا وأشجاننا إلى أن حصل للناس من برئه اليأس وكانت العلماء والطلاب والسادات الأنجباد يدعون له بالشفاء في مظان استجابة الدعوات ك المجالس التعزية وعقب الصلوات.

So it brought me grief and sorrows until it resulted for the people despairing from his being cured, and the scholars and the students, and the great chiefs were supplicating for him with being cured, in thoughts of the supplications being Answered like the gathering of the consolation and performing follow-up Salats.

فلما كانت الليلة الحادية عشرة من مرضه اشتدت حاله و ثقلت أحواله و زاد اضطرابه و كثر التهابه فانقطعت بي الوسيلة ولم يكن لنا في ذلك حيلة فالتجأت بسيدنا القائم عجل الله ظهوره وأرانا نوره

When it was the eleventh night from his illness, his situation worsened and his state was heavier, and his restlessness increased, and he had a lot of inflammation. The means were cut off with me and there did not happen to be any way out for us regarding that. So I resorted with our Master^{-ajfi} Al-Qaim^{-ajfi}, may Allah^{-azwj} Hasten his^{-ajfi} appearance and Show us his^{-ajfi} Noor.

فخرجت من عنده وأنا في غاية الاضطراب ونهاية الالتهاب وصعدت سطح الدار وليس لي قرار وتوسلت به ع خاشعاً وانتدبت خاضعاً وناديته متواضعاً وأقول يا صاحب الزمان أغثني يا صاحب الزمان أدركني متمنغاً في الأرض ومتدرجًا في الطول والعرض

I went out from his presence, and I was at the peak of desperations, and he was at the end of the inflammations, and I ascended the roof of the house and there wasn't any calmness for me, and I made an intermediary with him^{-ajfi} humbly and deputised submissively, and I called out to him^{-ajfi} humbly, and I said, ‘O Master^{-ajfi} of the time! Help me, O Master^{-ajfi} of the time! Come to me, I am rolling in the ground and groping in the length and the width!’

ثم نزلت و دخلت عليه و جلست بين يديه فرأيته مستقر الأنفاس مطمئن الحواس قد بله العرق لا بل أصحابه الغرق فحمدت الله و شكرت نعماءه التي تتواتي فألبسه الله تعالى لباس العافية ببركته ع.

The I descended and entered to see him and sat in front of him. I saw him being with stable breath and assured senses. The swear had worn him down. No, but the drowning had afflicted him. I praised Allah^{-azwj} and thanked for His^{-azwj} Favours which are consecutive. Allah^{-azwj} the Exalted Clothed him with the clothing of well-being by his^{-ajfi} blessings".²⁹⁷

²⁹⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 51

الحكاية الثانية و الخمسون [تشريف رجل آخر بلقائه عليه السلام عند ما أيس عن اللحوق بالقافلة]

The fifty-second story – Ennoblement of another man by meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, during his having despaired from catching upon with the caravan.

العالم الفاضل السيد علي خان الحويزاوي في كتاب خير المقال عند ذكر من رأى القائم ع قال فمن ذلك ما حدثني به رجل من أهل الإيمان من أثق به أنه حج مع جماعة على طريق الأحساء في ركب قليل

The scholar, the meritorious, the Seyyid Ali Khan Al-Huweyzawy, in the book ‘Khayr Al-Maqal’, at the mention of the ones who had seen Al-Qaim^{-ajfi}, he said, ‘From that is what is narrated to me with by a man from the people of Eman, from the ones I trust with, he had performed Hajj with a group upon a pebbly road with little riding.

فلما رجعوا كان معهم رجل يمشي تارة و يركب أخرى فاتفق أنهم أوجلوا في بعض المنازل أكثر من غيره ولم يتفق لذلك الرجل الركوب فلما نزلوا للنوم واستراحوا ثم رحلوا من هناك لم يتبع ذلك الرجل من شدة التعب الذي أصابه ولم يفتقدوه هم وبقي نائما إلى أن أيقظه حر الشمس.

When they returned, there was a man with them walking at times and riding at other times. It so happened that they sought shelter in one of the junctures more than once and the man could not ride to that. When they descended for the sleep and had rested, then they departed from over there, that man did not wake up due to the intensity of the fatigue which had afflicted him, and they did not miss him, and he remained sleeping until the heat of the sun woke him up.

فلما انتبه لم ير أحدا فقام يمشي و هو موقن بالهلاك فاستغاث بالمهدي ع فيبينما هو ب الرجل في زي أهل البادية راكب ناقته

When he woke up, he did not see anyone. He stoop up to walk and he was convinced with the death. So, he cried out for help with Al-Mahdi^{-ajfi}. While he was like that, there was a man in the garb of the people of the valleys riding his she-camel.

قال فقال يا هذا أنت منقطع بك

He (the narrator) said, ‘He said: ‘O you! Are you cut off with (from your caravan)?’

قال فقلت نعم

He (the narrator) said, ‘I said, ‘Yes’.

قال فقال أتحب أن أحقق برقائك

He (the narrator) said, ‘He said, ‘Would you like me to join you with your friends?’

قال قلت هذا والله مطلوب لا سواه فقرب مني و أناخ ناقته و أرددني خلفه و مشى فما مشينا خطوة يسيرة إلا و قد أدركنا الركب فلما قربنا منهم أتنبني و قال هؤلاء رفقاؤك ثم تركني و ذهب.

He (the narrator) said, 'I said, 'By Allah^{-azwj}, this is my purpose, not besides it!' He came closer to me and knelt his camel and made me ride behind him, and he walked. We had only walked a few steps only and we came across the riders. When we went near them, he made me descend and said: 'They are your friends!' Then he left me and went''.²⁹⁸

²⁹⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 52

الحكاية الثالثة والخمسون [تشريف الشيخ قاسم الحويزاوي بلقائه عليه السلام عند ما انقطع عن الحاج]

The fifty-third story – Ennoblement of the Sheikh Qasim Al Huweyzawy by meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, at his being cut off from the pilgrims.

و فيه و من ذلك ما حدثني به رجل من أهل الإيمان من أهل بلادنا يقال له الشيخ قاسم و كان كثير السفر إلى الحج قال تعبت يوما من المشي فنمت تحت شجرة فطال نومي و مضى عني الحاج كثيرا فلما انتبهت علمت من الوقت أن نومي قد طال و أن الحاج بعد عني و صرت لا أدرى إلى أين أتوجه

And regarding it, and from that is what is narrated to me with by a man from the people of Eman, from the people of our city, called the Sheikh Qasim, and he was a frequent traveller to the Hajj. He said, ‘One day I was tired from the walking, so I slept beneath a tree. My sleep prolonged and most of the pilgrims went away from me. When I woke-up I knew from the time that my sleep had prolonged and that the pilgrims were remote from me, and I became not knowing where I should be heading to.

فمشيت على الجهة و أنا أصبح بأعلى صوتي يا أبا صالح قاصدا بذلك صاحب الأمر ع كما ذكره ابن طاووس في كتاب الأمان فيما يقال عند إضلال الطريق.

So I walked upon the direct, and I was shouting at the top of my voice, ‘O Abu Salih^{-ajfi}!’ – aiming with that Master^{-ajfi} of the time, just as Ibn Tawoos had mentioned it in his book ‘Al-Amaan’ regarding what should be said at losing the way.

فبينما أنا أصبح كذلك و إذا برأكب على ناقة و هو على زي البدو فلما رأي قال لي أنت منقطع عن الحاج فقلت نعم فقال اركب خلفي لألحقك بجم فركبت خلفه فلم يكن إلا ساعة و إذا قد أدركنا الحاج

While I was shouting like that, and behold, there was a rider upon a she-camel, and upon was upon a garb of the Bedouins. When he saw me, he said to me, ‘Are you cut off from the pilgrims?’ I said, ‘Yes’. He said, ‘Ride behind me, I shall join you with them’. I rode behind him, and it was not except an hour, and there, we had come across the pilgrims.

فلما قربنا أنزلني و قال لي امض لشأنك فقلت له إن العطش قد أصر بي فأخرج من شداده ركوة فيها ماء و سقاني منه فو الله إنه أذن و أذب ماء شربته.

When we were near, he made me descend and said to me: ‘Continue to your affair’. I said to him, ‘The thirst has harmed me’. He brought out from his belongings a coffee-pot wherein was water and he quenched me from it. By Allah^{-azwj}! It was the most pleasurable and the sweetest of water I had drunk’.

ثم إنني مشيت حتى دخلت الحاج و التفت إليه فلم أره و لا رأيته في الحاج قبل ذلك و لا بعده حتى رجعنا.

Then I walked until I entered among the pilgrims and turned to him, but I did not see him, nor did I see him being among the pilgrims before that, nor after it, until we returned".²⁹⁹

²⁹⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 53

الحكاية الرابعة والخمسون [تشريف السيد مهدي بحر العلوم بلقائه عليه السلام في حرم أمير المؤمنين عليه السلام]

The fifty-fourth story – Ennoblement of the Seyyid Mahdi Bahr Al-Uloom by meeting him^{-ajfi}, may the greeting be upon him^{-ajfi} in the mausoleum of Amir Al-Momineen^{-asws}, may the greeting be upon him^{-asws}.

حدثني العالم الفاضل الصالح الورع في الدين الأميرزا حسين الlahيжи الجاوري للمشهد الغروي أيده الله و هو من الصلحاء الأتقياء و الثقة الثبت عند العلماء قال حدثني العالم الصفي المولى زين العابدين السلماسي المتقدم ذكره قدس الله روحه

It is narrated to me by the scholar, the meritorious, the righteous, the devout in the religion, Al-Mirza Husayn Al-Aheej, the one in the vicinity of the shrine of Al-Gharwy (Al-Najaf), may Allah^{-azwj} Support him, and he was from the righteous, the pious, and proven to be reliable in the presence of the scholars. He said, ‘It is narrated to me by the scholar, the elite, the master, adornment of the worshippers, Al-Salmasy, the aforementioned, may Allah^{-azwj} Sanctify his soul.

أن السيد الجليل بحر العلوم أعلى الله مقامه ورد يوماً في حرم أمير المؤمنين عليه آلاف التحية و السلام فجعل يترنم بهذا المصرع.

ز تو دل ربا شنیدن.

چه خوش است صوت قرآن

One day the majestic Seyyid Bahr Al-Uloom, may Allah^{-azwj} Raise his position, arrived in the Mausoleum of Amir Al-Momineen^{-asws}, may a thousand salutations and the greetings be upon him^{-asws}. He went on to sing this couplet (in Persian), ‘How nice it is to hear the sound of the Quran in your heart, the Lord^{-azwj} Speaking’.

فسيل رحه الله عن سبب قراءته هذا المصرع فقال لما وردت في الحرم المطهر رأيت الحجة ع جالساً عند الرأس يقرأ القرآن بصوت عال فلما سمعت صوته
قرأت المصرع المزبور و لما وردت الحرم ترك قراءة القرآن و خرج من الحرم الشريف.

He, may Allah^{-azwj} have Mercy on him, was asked about the cause of his reciting this couplet. He said, ‘When I arrived in the pure sanctuary, I saw the Divine Authority seated by the head, reciting the Quran in a loud voice. When I heard his^{-ajfi} voice, I recited the couplet, and when I arrived to the sanctuary, he^{-ajfi} left recitation of the Quran and exited from the noble sanctuary’.³⁰⁰

³⁰⁰ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 54

الحكاية الخامسة والخمسون [تشريف السيد علي بن طاووس رحمة الله في السردار الشريف سحرا يسمع دعاءه عليه السلام]

The fifty-fifth story – Ennoblement of the Seyyid Ali bin Tawoos, may Allah^{-azwj} have Mercy on him, in the noble basement at pre-dawn listening to his^{-ajfi} supplication, may the greeting be upon him^{-ajfi}.

رأيت في ملحقات كتاب أنيس العابدين و هو كتاب كبير في الأدعية والأوراد يقل عن العلامة الجلسي في الجلد التاسع عشر من البحار و الأميرزا عبد الله تلميذه في الصحيفة الثالثة ما لفظه تُقْلَنْ عَنِ ابْنِ طَاؤُوسٍ رَحْمَةُ اللَّهِ أَنْهَا مَيْعَ سَحْرًا في السردار عن صاحب الأمر ع

I saw in the appendices of the book ‘Anees Al-Abideen’, and it is a large book regarding the supplication and the glorifications, transmitted from it by the Allama Al Majlisi in the 19th volume of Al-Bihar (Al-Anwaar), and his student Al Mirza Abdullah in the third page what its wordings are, ‘We are transmitting from Ibn Tawoos, may Allah^{-azwj} have Mercy on him, he heard at pre-dawn in the basement, from Master^{-ajfi} of the command.

اللَّهُ يَقُولُ اللَّهُمَّ إِنَّ شَيْعَتَنَا حَلَقْتَ مِنْ شَعَاعِ أَنْوَارِنَا وَ بَقِيَّةِ طَيَّبَتَنَا وَ قَدْ فَعَلُوا دُؤُوبًا كَثِيرًا إِتْكَالًا عَلَى حُسْنَنَا وَ وَلَيْتَنَا فَإِنْ كَانَتْ ذُنُوقُهُمْ بِيَنْكَ وَ بَيْنَهُمْ فَاصْفَعْ عَنْهُمْ فَقَدْ رَضِيَنَا وَ مَا كَانَ مِنْهُمَا فِيمَا بَيْنَهُمْ فَأَصْلِبْ بَيْنَهُمْ وَ قَاصِدُهُمْ بَيْنَهُمْ وَ أَدْخِلْهُمْ الْجَنَّةَ وَ رَحِّزْهُمْ عَنِ النَّارِ وَ لَا جُمِعْ بَيْنَهُمْ وَ بَيْنَ أَعْدَائِنَا فِي سَخْطِكَ

He^{-ajfi} was saying: ‘O Allah^{-azwj}! Our^{-asws} Shias were Created from the rays of our^{-asws} lights and remnant of our^{-asws} clays, and they have done a lot of sins relying of our^{-asws} love and our^{-asws} Wilayah. If their sins were between You^{-azwj} and them, then Pardon them, for we^{-asws} are pleased. And whatever from these were regarding what is between them, then Reconcile between them, and Compensate with these from our^{-asws} Khums, and Enter them into the Paradise, and Push them away from the Fire, and do not Gather between them and our^{-asws} enemies in Your^{-azwj} Wrath!’

قلت و يوجد في غير واحد من مؤلفات جملة من المتأخرین الذين قارينا عصرهم و المعاصرين هذه الحکایة بعبارة تخالف العبارة الأولى و هي هكذا

I said, ‘And it is found in more than one of the compilations, total of the latter ones, those who are closer to our time, and contemporaries of these stories with writing which is different to the first, and it is like this: -

اللَّهُمَّ إِنْ شَيْعَتَنَا مَنَا حَلَقْنَا مِنْ فَاضِلٍ طَيَّبَتَنَا وَ عَجَنْنَا بِماءٍ وَ لَيْتَنَا اللَّهُمَّ اغْفِرْ لَهُمْ مِنَ الذُّنُوبِ مَا فَعَلُوهُ اتَّكَالًا عَلَى حُسْنَنَا وَ لَوْلَيْتَنَا يَوْمَ الْقِيَامَةِ وَ لَا تَؤَاخِذْهُمْ بِمَا افْتَرُوهُ مِنَ الْسَّيِّئَاتِ إِكْرَامًا لَنَا وَ لَا تَقْنَاصْهُمْ يَوْمَ الْقِيَامَةِ مُقَابِلًا فَإِنْ خَفَتْ مُوازِينُهُمْ فَنَقْلِهَا بِفَاضِلٍ حَسَنَاتِنَا.

‘O Allah^{-azwj}! Our^{-asws} Shias are from us^{-asws}. They have been Created from the surplus of our^{-asws} clay, and they were kneaded with the water of our^{-asws} Wilayah. O Allah^{-azwj}! forgive for them the sins what they have done being reliant upon our^{-asws} love and our^{-asws} Wilayah, on the Day of Qiyamah, and do not Seize them with what they have acknowledged from the evil deeds honouring to us^{-asws}, and do not Retaliate them on the Day of Qiyamah in front of our^{-asws} enemies. If their scales are light, then Make them heavier with the surplus of our^{-asws} good deeds!’

و لم نجد أحداً منهم إلى الآن أسنداً هذه الحكاية إلى أحد رواها عن السيد أو رأها في واحد من كتبه و لا نقله العلامة المجلسي و معاصره و من تقدم عليه إلى عهد السيد و لا يوجد في شيء من كتبه الموجودة التي لم يكن عندهم أزيد منها

And we did not find anyone of them until today, attributing this story to anyone having reported it from the Seyyid or having seen it in one of his books, nor did the Allama Al-Majlisi and his contemporaries and the ones preceding him to the era of the Seyyid, transmitted it, nor is it found to be in anyone from his existing books which there does not happen to be in their possession any more than it.

نعم الموجود في أواخر المهج و قد نقله في البحار أيضاً هكذا كنت أنا بسربن رأى فسمعت سحراً دعاء القائم ع فحفظت منه من الدعاء لمن ذكره الأحياء والأموات وأيقهم أو قال وأحیهم في عزنا و ملکتنا و سلطاننا و دولتنا و كان ذلك في ليلة الأربعاء ثالث عشر ذي القعدة سنة ثمان و ثلاثين و ستمائة.

Yes, it exists in the end of Al Mahaj, and it has been transmitted in Al-Bihar as well like this, 'I was at Surmanrayy. I heard at pre-dawn a supplication of Al-Qaim^{-ajfi}. I memorised from it from the supplication: 'The One Who is mentioned by the living and the dead, and He^{-azwj} Keeps them' – or said: 'And Revives them in our^{-asws} honour, and our^{-asws} kingdom, and our^{-asws} authority, and our^{-asws} government'. And that was during the night of Wednesday of the thirteenth Zul Qadah of the year six hundred and thirty-eight.

و أظن و إن كان بعض الظن إنما أن ما نقلناه أولاً مأخوذ من كلام الحافظ الشيخ رجب البرسي و نقل كلماته بالمعنى فإنه قال في أواخر مشارق الأنوار بعد نقل كلام المهج إلى قوله ملکتنا ما لفظه و ملکتنا و إن كان شيعتهم منهم و إليهم و عنايتهم مصروفة إليهم فكأنه ع يقول.

And I think, and even if some of the conjectures are a sin, what we have transmitted first is taken from the speech of the memoriser, the Sheikh Rajab Al Barsy, and his words have been transmitted with the meaning, for he said in the end of (the book) 'Mashariq Al-Anwaar' after transmitting the speech of the Mahaj up to his words, 'Our^{-asws} kingdom', what its wordings are: 'Our^{-asws} kingdoms', and if they^{-asws} Shias are from them^{-asws}, and up to them^{-asws}, and their^{-asws} care turning to them^{-asws}, it is as if he^{-ajfi} is saying: -

اللهم إن شيعتنا منا و مضافين إلينا و إنكم قد أساءوا و قد قصرتوا و أخطئوا رأونا أصحاباً لهم رضا منهم و قد تقبلنا عنهم بذنوبهم و تحملنا خطاياهم لأن معولهم علينا و رجوعهم إلينا فصرنا لاختصاصهم بنا و اتكلّم علينا كانا أصحاب الذنوب إذ العبد مضاف إلى سيده و معول الملائكة إلى موالיהם.

'O Allah^{-azwi}! If our^{-asws} Shias as from us^{-asws}, and an addition to us^{-asws}, and they have done evil deeds, and have been deficient, and erred, they saw us^{-asws} as being companions of theirs, pleased from them, and we^{-asws} are accepting their sins on their behalf and are loading with their errors, because their dependency is upon us^{-asws}, and their return is to us. Thus we^{-asws} have become, due to their specialising with us^{-asws}, and their reliance upon us^{-asws}, as if we^{-asws} were companions of the sins when the slave is added to his master, and the dependency of the slaves are to their masters (to deal with).

اللهم اغفر لهم من الذنوب ما فعلوه اتكالاً على حبنا و طمعاً في ولائنا و تعويلاً على شفاعتنا و لا تفضحهم بالسيئات عند أعدائنا و ولنا أمرهم في آخره كما وليتنا أمرهم في الدنيا و إن أحبطت أعمالهم فتقل موازينهم بولائنا و ارفع درجاتهم بمحبتنا انتهى.

O Allah^{-azwj}! Forgive for them from the sins what they have done, relying upon our^{-asws} love, and coveting regarding our^{-asws} Wilayah, and relying on our^{-asws} intercession, and do not Expose them with the evil deeds in the presence of our^{-asws} enemies, and their affair is for us^{-asws} in its end just as we^{-asws} are in charge of their affairs in the world and even if their deeds have been confiscated. Thus, their scales would be heavy due to our^{-asws} Wilayah and their ranks raised due to our^{-asws} love' – end".³⁰¹

فَمِنْ ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ فِي كِتَابِ الْوَسَائِلِ عَمَّا هُنَّ عَنْهُ أَنَّ الرَّجُلَ يُحِبُّ أَنْ يُفْضَى إِلَى إِمَامٍ مَا يُحِبُّ أَنْ يُفْضَى بِهِ إِلَى رَبِّهِ

From that is what is reported by Muhammad Bin Yaqoub Al Kulayni in the book 'Al-Wasaail', from the one who heard it, said, 'I wrote to Abu Al-Hassan^{-asws}, 'The man loves to unload (his concerns) to his Imam^{-asws} what he loves to unload with to his Lord^{-azwj}'.

قَالَ فَكَتَبَ إِنْ كَانَتْ لَكَ حَاجَةً فَحَرِّكْ شَتَّىكَ فَإِنَّ الْجَوَابَ يَأْتِيكَ.

He (the narrator) said, 'He^{-asws} wrote: 'If there was a need (request) for you, just move your lips and the answer will come to you'".³⁰²

وَمِنْ ذَلِكَ مَا رَوَاهُ هِبَةُ اللَّهِ بْنُ سَعِيدٍ الرَّاؤُنْدِيُّ فِي كِتَابِ الْخَرَائِجِ عَنْ مُحَمَّدِ بْنِ الْفَرِيجِ قَالَ: قَالَ لِي عَلَيُّ بْنُ مُحَمَّدٍ عِ إِذَا أَرْدَثْتَ أَنْ تَسْأَلَ مَسْأَلَةً فَأَكْتُبْهَا وَ ضَعِ الْكِتَابَ تَحْتَ مُصَلَّاكَ وَ دَعْهُ سَاعَةً ثُمَّ أَخْرِجْهُ وَ انْظُرْ فِيهِ

And from that is what is reported by Hibtullah Bin Saeed Al-Rawandy in the book 'Al-Kharaj', from Muhammad Bin Al Faraj who said, 'Ali Bin Muhammad^{-asws} said to me: 'Whenever you want to ask a question, then write it and place the letter beneath your prayer mat and leave it for a time (hour), then extract it and look into it'.

قَالَ فَعَمِلْتُ فَوْجَدْتُ مَا سَأَلْتُهُ عَنْهُ مُؤَقَّعًا فِيهِ

He (the narrator) said, 'I did so and found what I have asked about signed in it'.

وَقَدْ افْتَصَرْتُ لَكَ عَلَى هَذَا التَّبَيِّنِ وَالطَّرِيقِ مُفْتُوحَةً إِلَى إِمَامِكَ لِمَنْ تُرِيدُ اللَّهُ جَلَّ جَلَلُهُ عِنَاءَتُهُ بِهِ وَ تَكَامَ إِحْسَانَهِ إِلَيْهِ.

And I have shortened for you upon this warning, and the road is open to your Imam^{-asws} for the one whom Allah^{-azwj}, Majestic is His^{-azwj} Majestic, Wants to Care with and Complete His^{-azwj} favour to him".³⁰³

³⁰¹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 55 a

³⁰² Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 55 b

³⁰³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 55 c

الحكاية السادسة و الخمسون [تشرف المولى عبد الرحيم الدماوندي بلقائه عليه السلام في داره]

The fifty-sixth story – Ennoblement of the master Abdul Raheem Al-Damawandy, by his meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, in his house.

قال العالم الفاضل المتبحر النبيل الصمداني الحاج المولى رضا الحمداني في المفتاح الأول من الباب الثالث من كتاب مفتاح النبوة في جملة كلام له في أن الحجّة قد يظهر نفسه المقدسة لبعض خواص الشيعة

The scholar, the meritorious, the explorer, the highbred Al-Samdany, the pilgrim, the master Raza Al-Hamdany in beginning of the first of the three chapters from the book ‘Miftah Al-Nubuwwah’ in a summary of a speech of his that the Divine Authority, his^{-ajfi} holy self appears to some of his^{-ajfi} special Shias.

أنه قد أظهر نفسه الشريفة قبل هذا بخمسين سنة لواحد من العلماء المتدينين المولى عبد الرحيم الدماوندي الذي ليس لأحد كلام في صلاحه و سداده.

He^{-ajfi}, his^{-ajfi} noble self, had appeared fifty years before this to one of the pious scholars, the master Abdul Raheem Al-Damawandy, who it isn’t for anyone to talk in correcting him and guiding him.

قال و قال هذا العالم في كتابه إنني رأيته في داري في ليلة مظلمة جداً بحيث لا تبصر العين شيئاً واقفاً في جهة القبلة و كان النور يسطع من وجهه المبارك حتى أني كنت أرى نقوش الفراش بهذا النور.

He (the narrator) said, ‘And this scholar said in his book, ‘I saw him^{-ajfi} in my house during a very dark night where the eye could not see anything, standing in the direction of the Qiblah, and there was a shining light from his^{-ajfi} Blessed face to the extent that I was seeing the prints on the bed due to this light’.³⁰⁴

³⁰⁴ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 56

الحكاية السابعة والخمسون [تشريف رجل آخر بلقائه عليه السلام في جزيرة من جزائر البحر]

The fifty-seventh story – Ennoblement of another man by meeting him^{-ajfi}, may the greeting be upon him^{-ajfi} in an island from the islands of the sea.

في كتاب المقامات للعالم الجليل المحدث السيد نعمة الله الجزيري حكاية أخرى حدثني رجل من أوثق إخواني في شوشتر في دارنا القريبة من المسجد الأعظم
قال لما كنا في بحور الهند تعاطينا عجائب البحر فحكى لنا رجل من الفنات

And in the book ‘Al-Maqamaat’ of the scholar, the majestic, the narrator, the Seyyid Ne’matullah Al-Jazairy, there is another tale, ‘It is narrated to me by a man from the reliable ones of my brethren in Shustar in our house, nearby from the grand Masjid. He said, ‘When we were in the Indian ocean, we were involved in wonders of the ocean. A man from the reliable ones narrated to us.

قال روی من أعتمد عليه أنه كان منزله في بلد على ساحل البحر وكان بينهم وبين جزيرة من جزائر البحر مسیر يوم أو أقل و في تلك الجزيرة مياههم
و حطبهم و ثمارهم و ما يحتاجون إليه

He said, ‘It is reported from the one I rely upon that his house was in a city upon the coast of the sea, and between them and an island from the islands of the sea, there was a travel distance of a day or less, and in that island were their waters, and their firewood, and their fruits, and whatever they were needy to.

فاتفق أنهم على عادتهم ركبا في سفينة قاصدين تلك الجزيرة و حملوا معهم زاد يوم. فلما توسلوا البحر أتاهم ريح عدتهم عن ذلك القصد و بقوا على تلك الحالة تسعة أيام حتى أشرفوا على الملاك من قلة الماء و الطعام

It so happened and they, upon their norm, were sailing in a boat aiming for that island, and they were carrying their provisions with them. When they were in the midst of the sea, a wind came to them and turned them away from that aim, and they remain upon that state for nine days until they were overlooking upon the death from the scarcity of water and the food.

ثم إن الهوى رماهم في ذلك اليوم على جزيرة في البحر فخرجو إليها و كان فيها المياه العذبة و الشمار الحلوة و أنواع الشجر فبقو فيها خارجا ثم حملوا منها ما يحتاجون إليه و ركبوا سفينتهم و دفعوا.

Then, during that day, the air threw them upon an island from the islands of the ocean. They went out to it, and therein were fresh water (springs), and the fruits, and the sweets, and a variety of trees. They remained in it at daytime, then they carried from it whatever they were needy to, and they sailed their ship and went away.

فلما بعدوا عن الساحل نظروا إلى رجل منهم بقي في الجزيرة فنادهم ولم يتمكنوا من الرجوع فرأوه قد شد حزمة حطب و وضعها تحت صدره و ضرب البحر عليها قاصدا لحوق السفينة فحال الليل بينهم وبينه و بقي في البحر.

When they were remote from the coast, they looked at a man from them having remained in the island. He called out to the and they were not able from the returning. They saw him to

have tied a bundle of firewood and placed it under his chest and struck the sea upon it, aiming to catch up with the boat. The night formed a barrier between them and him, and he remained in the sea.

وَأَمَّا أَهْلُ السَّفِينَةِ فَمَا وَصَلُوا إِلَّا بَعْدِ مُضِيِّ أَشْهُرٍ فَلَمَّا بَلَغُوا أَهْلَ ذَلِكَ الرَّجُلِ فَاقْتَمُوا مَأْتِيهِ فَبَقُوا عَلَى ذَلِكَ عَامًا أَوْ أَكْثَرَ ثُمَّ رَأَوُا أَنَّ ذَلِكَ الرَّجُلَ قَدِمَ إِلَى أَهْلِهِ فَبَشَّرُوا بِهِ وَجَاءَ إِلَيْهِ أَصْحَابُهُ فَقَصَّ عَلَيْهِمْ قَصْتَهُ.

And as for the people of the boat, they did not arrive until after the passing of months. When they reached their families and informed the family of that man, they established his mourning. They remained upon that for a year or more, then they saw that, that man had arrived to his family. They rejoiced with him, and his companions came to him. He narrated to them his story.

فَقَالَ لِمَا حَالَ اللَّيلَ يَبْنِي وَبَيْنَكُمْ بَقِيتَ تَقْلِبِي الْأَمْوَاجُ وَأَنَا عَلَى الْحَزْمَةِ يَوْمَيْنِ حَتَّى أَوْقَعْتَنِي عَلَى جَبَلٍ فِي السَّاحِلِ فَتَعْلَقْتَ بِصَخْرَةٍ مِنْهُ وَلَمْ أُطْلِقْ الصَّعْدَوْنَ إِلَى جَوْفِ لَارْتِفَاعِهِ فَبَقِيْتَ فِي الْمَاءِ وَمَا شَعَرْتَ إِلَّا بِأَفْعَى عَظِيمَةٍ أَطْوَلَ مِنَ الْمِنَارِ وَأَغْلَظَ مِنْهَا فَوَقَعَتْ عَلَى ذَلِكَ الْجَبَلِ وَمَدَتْ رَأْسَهَا تَصْطَادُ الْحَيَّاتَنَ مِنَ الْمَاءِ فَوْقَ رَأْسِي

He said, ‘When the night had formed a barrier between me and you all, I remained tossed around by the waves, and I was upon the bundle for two days until it threw me to a mountain in the coast. I attached with a rock from it and could not endure the ascending to its interior due to its height. I remained in the water and was not aware except with a large serpent, taller than the minaret, and thicker than it. It fell upon that mountain and extended its head, preying the fishes from the water above my head.

فَأَيْقَنْتُ بِالْمَلَائِكَ وَتَضَرَّعْتُ إِلَى اللَّهِ تَعَالَى فَرَأَيْتُ عَقْرِبًا يَدْبُّ عَلَى ظَهَرِ الْأَفْعَى فَلَمَّا وَصَلَ إِلَى دَمَاغِهِ لَسَعْتَهَا بِأَبْرَتِهِ فَإِذَا لَحْمَهَا قَدْ تَنَاثَرَ عَنْ عَظَامِهَا وَبَقَى عَظْمُ ظَهَرِهَا وَأَضْلاعُهَا كَالسَّلْمِ الْعَظِيمِ الَّذِي لَهُ مَرَاقِي يَسْهُلُ الصَّعْدَوْنَ عَلَيْهَا.

I was convinced of the death, and I beseeched to Allah^{azwj} the Exalted. I saw a scorpion walking upon the back of the serpent. When it reached to its brain, it stung it with its needle, and behold, its flesh scattered away from its bones, and there remained its backbone and its ribs like the large ladders which has steps for it to ease the climbing upon it’.

قَالَ فَرَقْتُ عَلَى تَلْكَ الأَضْلَاعَ حَتَّى خَرَجْتُ إِلَى الْجَزِيرَةِ شَاكِرًا اللَّهَ تَعَالَى عَلَى مَا صَنَعْتُ فَمَشَيْتُ فِي تَلْكَ الْجَزِيرَةِ إِلَى قَرْبِ الْعَصْرِ فَرَأَيْتُ مَنَازِلَ حَسَنَةَ مَرْفَعَةَ الْبَيْانِ إِلَّا أَنَّهَا خَالِيَةٌ لَكُنْ فِيهَا آثارُ الْإِنْسَنِ.

He (the narrator) said, ‘I climbed upon those ribs until I came out to the island thanking Allah^{azwj} the Exalted upon what He^{azwj} had Done. I walked in that island to near the afternoon. I saw beautiful houses of hight construction except that there were vacant, but there were impacts of the human in these’.

قَالَ فَاسْتَرْتَتْ فِي مَوْضِعِهِنَا فَلَمَّا صَارَ الْعَصْرُ رَأَيْتُ عَبِيدًا وَخَدْمَاتِهِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى بَعْلٍ فَنَزَلُوا وَفَرَشُوا فِرْشًا نَظِيفَةً وَشَرَعُوا فِي تَحْبِيَةِ الطَّعَامِ وَطَبَخُهُ فَلَمَّا فَرَغُوا مِنْهُ رَأَيْتُ فَرْسَانًا مُقْبِلِينَ عَلَيْهِمْ ثِيَابًا بَيْضًا وَخَضْرًا وَيَلْوَحُ مِنْ وَجْهِهِمِ الْأَنْوَارُ فَنَزَلُوا وَقَدِمُوا إِلَيْهِمُ الطَّعَامِ.

He (the narrator) said, ‘I concealed in a place from these. When the afternoon came, I saw slaves and servants, each one of them being upon a mule. They descended and furnished a

clean sheet, and they began in preparing the good and cooking it. When they were free from it, I saw horsemen coming over. Upon them were white clothes, and green, and light was radiating from their faces. They descended and the meal was forwarded to them.

فَلَمَّا شَرَعُوا فِي الْأَكْلِ قَالَ أَحْسَنُهُمْ هَيْثَةً وَأَعْلَاهُمْ نُورًا ارْفَعُوا حَصَّةً مِنْ هَذَا الطَّعَامَ لِرَجُلٍ غَائِبٍ فَلَمَّا فَرَغُوا نَادَاهُ يَا فَلَانَ بْنَ فَلَانَ أَقْبَلَ فَعَجِبَتْ مِنْهُ فَأَنْتَيْتُ إِلَيْهِمْ وَرَحِبُوا بِي فَأَكَلْتُ ذَلِكَ الطَّعَامَ وَمَا تَحَقَّقَتْ إِلَّا أَنَّهُ مِنْ طَعَامِ الْجَنَّةِ

When they started to eat, their best of appearance, and their highest of Noor said: ‘Raise a portion from this meal for an absent man!’ When they were free, they called out to me, ‘O so and so, son of so and so, come!’ I was surprised from it. I came to them, and they were welcoming with me. I ate that meal, and I did not verify except that it was from the food of Paradise.

فَلَمَّا صَارَ النَّهَارَ رَكِبُوا بِأَجْمِعِهِمْ وَقَالُوا لِي انتَظِرْ هَنَا فَرَجَعُوا وَقْتَ الْعَصْرِ وَبَقِيَتْ مَعَهُمْ أَيَّامًا فَقَالَ لِي يَوْمًا ذَلِكَ الرَّجُلُ الْأَنُورُ إِنْ شَاءَتِ الْإِقَامَةَ مَعْنَا فِي هَذِهِ الْجَزِيرَةِ أَقْمَتْ وَإِنْ شَاءَتِ الْمُضِيَ إِلَى أَهْلِكَ أَرْسَلْنَا مَعَكَ مِنْ يَلْغَكَ بِلَدَكَ.

When the afternoon passed, they all rode and said to me: ‘Wait over here’. They returned at the time of afternoon, and I remained with them for days. One day that most radiant man said to me: ‘If you like you to stay with us in this island, stay, and if you like to go to your family, we shall send someone with you who can make you reach your city’.

فَاخْتَرْتُ عَلَى شَقَوْتِي بِلَادِي فَلَمَّا دَخَلَ اللَّيلَ أَمْرَ لِي بِمَرْكَبٍ وَأَرْسَلَ مَعِي عَبْدًا مِنْ عَبْيِدِهِ فَسَرَّنَا سَاعَةً مِنَ اللَّيلِ وَأَنَا أَعْلَمُ أَنْ يَبْيَنِي وَبَيْنَ أَهْلِي مَسِيرَةً أَشْهَرٍ وَأَيَّامٍ فَمَا مَضَى مِنَ اللَّيلِ قَلِيلٌ مِنْهُ إِلَّا وَقَدْ سَمِعْنَا نَبِيعَ الْكَلَابِ

I chose my city, based upon my wretchedness. When the night entered, he instructed a boat for me and send a slave from his slaves with me. We travelled for an hour from the night, and I know that between me, and my family was a travel distance of months and days. It had not passed a little from the night except and we were hearing the barking of the dogs.

فَقَالَ لِي ذَلِكَ الْغَلامُ هَذَا نَبِيعُ الْكَلَابِ كُمْ فَمَا شَعَرْتُ إِلَّا وَأَنَا وَاقِفٌ عَلَى بَابِ دَارِي فَقَالَ هَذِهِ دَارُكَ اَنْزَلْ إِلَيْهَا.

That slave said to me, ‘This is barking of your dogs’. I was not aware except, and I was standing at the door of my house. He said, ‘This is your door, descend to it’.

فَلَمَّا نَزَلْتُ قَالَ لِي قَدْ خَسِرْتَ الدِّنَى وَالْآخِرَةَ ذَلِكَ الرَّجُلُ صَاحِبُ الدَّارِ عَ فَالْتَّفَتْ إِلَى الْغَلامِ فَلَمْ أَرْهُ وَأَنَا فِي هَذَا الْوَقْتِ بَيْنَكُمْ نَادِمًا عَلَى مَا فَرَطْتُ هَذِهِ حَكَائِيَّةً وَأَمْثَالُ هَذِهِ الْغَرَائِبِ كَثِيرَةٌ لَا نَطُولُ الْكَلَامَ جَمًا.

When I descended, ‘He said to me, ‘You have incurred loss of the world and the Hereafter. That man was owner of the house (Al-Qaim-^{aifji})’. I turned to the slave, but I did not see him, and at this time I am between you all, regretting upon what has been missed out from this tale and parables of this of these oddities are many, we should not prolong the talk with it’.

قُلْتُ فَلَدَكْنَا حَكَائِيَّةً عَنْ كِتَابِ نُورِ الْعَيْنَ تَقْرَبُ مِنْ هَذِهِ إِلَّا أَنْ بَيْنَهُمَا اخْتِلَافٌ كَثِيرٌ وَاللَّهُ أَعْلَمُ بِالْإِحْدَادِ وَالْتَّعْدَادِ.

I said, ‘We have mentioned a tale from the book ‘Noor Al Uyoon’, near from this, except that between the two there are many differences, and Allah^{-azwj} is most Knowing with the unity and the pluralism’.³⁰⁵

³⁰⁵ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 57

الحكاية الثامنة و الخمسون [تشريف رجل من يقالي التحف الأشرف بلقاءه عليه السلام في مسجد السهلة]

The fifty-eighth story – Ennoblement of a man from Baqaly the noble Al-Najaf with meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, in Masjid Al-Sahla.

حدثني جماعة من الأتقياء الأبرار منهم السيد السند و الحبر المعتمد العالم العامل و الفقيه النبيه الكامل المؤيد المسدد السيد محمد بن العالم الأوحد السيد أحمد بن العالم الجليل و الحبر المتوفد النبيل السيد حيدر الكاظمي أيده الله تعالى و هو من أجلاء تلامذة الحق الأستاذ الأعظم الأنصاري طاب ثراه و أحد أعيان أتقياء بلد الكاظمين ع و ملاذ الطالب و الزوار و المجاورين و هو و إخوته و آباءه أهل بيت جليل معروفون في العراق بالصلاح و السداد و العلم و الفضل و التقوى يعرفون ببيت السيد حيدر جده سلمه الله تعالى.

It is narrated to me by a group of the pious ones, the righteous, from them was the Seyyid, the attributed, and the pontiff, the reliable, the scholar, the worker, and the jurist, the intelligent, the perfect, the support, and guide, the Seyyid Muhammad son of the scholar, the only one, the Seyyid Ahmad son of the scholar, the majestic, and the pontiff, the unitarian, the noble, the Seyyid Haydar Al-Kazmy, may Allah^{-azwj} the Exalted Support him, and he was from the majestic students of the researcher, the mighty teacher, Al-Ansary, may his soil be good, and one of the assistance of the pious one of the city of Al-Kazimeyn, and the haven of students and the visitors and the neighbours, and he and his brothers and his father are of a majestic household, well known in Al-Iraq with being righteous, and the correct, and the knowledge, and the merits, and the piety, known as the household of the Seyyid Haider, his grandfather, may Allah^{-azwj} the Exalted Keep him safe.

قال فيما كتبه إلى و حدثني به شفاهها أيضا قال محمد بن أحمد بن حيدر الحسيني الحسيني لما كنت مجاورا في النجف الأشرف لأجل تحصيل العلوم الدينية و ذلك في حدود السنة الخامسة و السبعين بعد المائتين و الألف من الهجرة النبوية كنت أسمع جماعة من أهل العلم و غيرهم من أهل الديانة يصفون رجالا يبيعون البقل و شبهه أنه رأى مولانا الإمام المنتظر سلام الله عليه

He said among what he wrote to me, and narrated to me with verbally as well, he said, ‘Muhammad Bin Ahmad Bin Haider Al-Hasany Al-Husayni said, ‘When I was in the vicinity of the noble Al-Najaf for the reason of attaining the religious sciences, and that in the year seventy five after the thousand and the two hundred from the Hijra, I heard a group from the people of knowledge and others from the religious people describing a vegetable seller, and suspected that he had seen our Imam^{-ajfi}, the awaited, may the Greeting of Allah^{-azwj} be upon him^{-ajfi}.

فطلب معرفة شخصه حتى عرفته فوجده رجلا صالحًا متدينًا و كنت أحب الاجتماع معه في مكان خال لاستفهم منه كيفية رؤيته مولانا الحجة روحى فدأه فصرت كثيرا ما أسلم عليه و اشتري منه مما يتعاطى بيضة حتى صار بيني و بينه نوع مودة

I sought to know the person until I knew him. I found him to be a righteous man, religious, and I used to gather with him in a vacant place in order to understand from him the details of his sighting our Master^{-ajfi}, the Divine Authority, may my soul be sacrificed for him^{-ajfi}. I became frequently greeting unto him and buying from him from what he was selling until there came to be a sort of cordiality between me and him.

كل ذلك مقدمة لتعرف خبره المغوب في سماعه عندي حتى اتفق لي أنني توجهت إلى مسجد السهلة للاستجارة فيه و الصلاة و الدعاء في مقاماته الشريفة ليلة الأربعاء فلما وصلت إلى باب المسجد رأيت الرجل المذكور على الباب فاغتنمت الفرصة و كلفته المقام معه تلك الليلة

All that was a prelude to know his news which was desirous in my view to hear, until it is so happened that I headed to Masjid Al-Sahla for the seeking the help in it, and the Salat and the supplications in its noble place on the night of Wednesday. When I arrive to the door of the Masjid, I saw the mentioned man at the door. So, I seized the opportunity and encumbered him the place with me that night.

فأقام معه حتى فرغنا من العمل الموظف في مسجد سهيل و توجهنا إلى المسجد الأعظم مسجد الكوفة على القاعدة المتعارفة في ذلك الزمان حيث لم يكن في مسجد السهلة معظم الإضافات الجديدة من الخدام و المساكن.

He stayed with me until we were free from the deeds assigned regarding Masjid Al-Sahla and we headed to the grand Masjid of Al-Kufa upon the recognised norm during that time where there would not be in Masjid Al-Sahla most of the new additions from the servants and the dwellers.

فلما وصلنا إلى المسجد الشريف و استقر بنا المقام و عملنا بعض الأعمال الموظفة فيه سأله عن خبره و التماس منه أن يحدثني بالقصة تفصيلا فقال ما معناه.

When we arrived to the noble Masjid and we settled in the place and had done some of the deeds assigned regarding it, I asked him about his news and requested from him that he narrates to me with the story in detail. He said what it's meaning it: -

أبي كنت كثيراً ما أسمع من أهل المعرفة و الديانة أن من لازم عمل الاستجارة في مسجد السهلة أربعين ليلة أربعاء متالية بنية رؤية الإمام المنتظر ع وفق لرؤيته و أن ذلك قد جربت مراراً

'I used to hear a lot from the people of understanding and religion that the one who necessitates the deeds of seeking the help in Masjid Al-Sahla for forty Wednesday nights consecutively with intention of sighting the awaited Imam^{-ajfj}, would be accorded his^{-ajfj} sighting, and that, that had been experienced repeatedly.'

فاشتاقت نفسي إلى ذلك و نويت ملزمه عمل الاستجارة في كل ليلة أربعاء و لم يعني من ذلك شدة حر و لا برد و لا مطر و لا غير ذلك حتى مضى لي ما يقرب من مدة سنة و أنا ملائم لعمل الاستجارة و أبى في مسجد الكوفة على القاعدة المتعارفة.

So, my soul yearned to that, and I made the intention of necessitating the deeds of the seeking the help during every Wednesday night, and neither heat, nor cold, nor rain, nor other than that would prevent me from that, until almost a year passed for me, and I was sticking to the deeds of seeking the help and spending the night in Masjid Al-Kufa upon the known rule.

ثم إنني خرجت عشيّة يوم الثلاثاء مائياً على عادي و كان الزمان شتاءً وكانت تلك العشيّة مظلومة جداً لتركيز الغيوم مع قليل مطر فتوجهت إلى المسجد و أنا مطمئن بمحى الناس على العادة المستمرة حتى وصلت إلى المسجد و قد غربت الشمس و اشتد الظلام و كثُر الرعد و البرق

Then I went out in the evening of the day of Tuesday walking upon my norm, and it was the time of winter, and that evening was very dark due to it being overcast with little drizzle. I

headed to the Masjid and I was assured with the people coming upon the continual habit, until I arrived to the Masjid, and the sun had set, and the darkness had intensified, and there was a lot of thunder and lightning.

فاشتد بي الخوف و أخذني الرعب من الوحدة لأنني لم أصادف في المسجد الشريف أحداً أصلاً حتى أن الخادم المقرر للمجيء ليلة الأربعاء لم يجيء تلك الليلة.

The fear intensified with me, and the dread seized me from the loneliness because I did not meet anyone in the noble Masjid originally, and even the servant scheduled for coming on the Wednesday night, he did not come that night.

فاستوحشت لذلك للغاية ثم قلت في نفسي ينبغي أن أصلى المغرب وأعمل عمل الاستجارة عجلة وأمضى إلى مسجد الكوفة فصبرت نفسي وقمت إلى صلاة المغرب فصليتها ثم توجهت لعمل الاستجارة و صلاتها و دعائها و كتب أحفظه.

I felt lonely due to that to the peak, then I said within myself, 'It is appropriate if I were to pray the Maghrib Salat and do the deeds of seeking the help quickly and go to Masjid Al-Kufa'. I observed patience and stood to pray the Maghrib Salat. I prayed it, then became attentive to the deeds of seeking the help and its Salat, and its supplications, and I had memorised these.

فيبينا أنا في صلاة الاستجارة إذ حانت مني التفاتة إلى المقام الشريف المعروف بمقام صاحب الزمان ع و هو في قبلة مكان مصلي فرأيت فيه ضياء كاملاً و سمعت فيه قراءة مصل فطابت نفسي و حصل كمال الأمان و الاطمئنان و ظنت أن في المقام الشريف بعض الزوار و أنا لم أطلع عليهم وقت قدومي إلى المسجد فأكملت عمل الاستجارة و أنا مطمئن القلب.

While I was in the Salat of seeking the help when it came to me that I should turn towards the noble place known as the place of Master^{-ajfi} of the time, and it is in direction of the place of my praying. In it was perfect illumination and I heard recitation of the Salat. My soul felt good and resulted in the perfect security and reassurance, and I thought that in the noble place there were some of the visitors and I had not notified to them the time of my arrival to the Masjid. I perfected the deeds of seeking the help and I was reassured of heart.

ثم توجهت نحو المقام الشريف و دخلته فرأيت فيه ضياء عظيمياً لكنني لم أر عيني سراجاً و لكني في غفلة عن التفكير في ذلك و رأيت فيه سيداً جليلاً مهاباً بصورة أهل العلم و هو قائم يصلي فارتاحت نفسي إليه و أنا أظن أنه من الزوار العرياء لأنني تأملته في الجملة فعلمت أنه من سكنة التحف الأشرف.

Then I headed towards the noble place and entered it. I saw a mighty illumination in it, but I did not see any lamp with my eyes, but I was in the heedlessness from the thinking regarding that, and I saw in it a majestic Seyyid glorious, in the image of the people of knowledge, and he was standing praying Salat. My soul rested to him, and I thought that he was from the visitors, the strangers, because I contemplated him in totality, and I knew that he was from the dwellers of the noble Al-Najaf.

فشرعت في زيارة مولانا الحجة سلام الله عليه عملاً بوظيفة المقام و صليت صلاة الزيارة فلما فرغت أكلمه في المضي إلى مسجد الكوفة فهبه و أكبّره و أنا أنظر إلى خارج المقام فأرى شدة الظلام و أسمع صوت الرعد و المطر

I started in performing the visitation of our Master^{-ajfj} the Divine Authority, may the Greeting of Allah^{-azwj} be upon him^{-asws}, deeds pursuant to the place, and I prayed Salat of the visitation. When I was free, I wanted to speak to him in going to Masjid Al-Kufa. I was awed by him and consider him great, and I was looking towards outside of the place. I saw severe darkness and heard the sound of thunder and rain.

فالتفت إلى يوجهه الكريم برأفة و ابتسام و قال لي تحب أن تمضي إلى مسجد الكوفة فقلت نعم يا سيدنا عادتنا أهل النجف إذا تشرفنا بعمل هذا المسجد نمضي إلى مسجد الكوفة و بناه فيه لأن فيه سكانا و خداما و ماء.

He turned to me with his honourable face with kindness and smile, and he said to me: ‘Would you like to go to Masjid Al-Kufa?’ I said, ‘Yes, of our chief! Our habit, of the people of Al-Najaf, when we have ennobled with the deeds of this Masjid, we tent to go to Masjid Al-Kufa and spend the night in it, because in it are dwellers, and servants, and there is water’.

فقام و قال قم بنا نمضي إلى مسجد الكوفة فخرجت معه و أنا مسرور به و بحسن صحبته فمشينا في ضياء و حسن هواء و أرض يابسة لا تعلق بالرجل و أنا غافل عن حال المطر و الظلام الذي كنت أراه حتى وصلنا إلى باب المسجد و هو روحي فداء معي و أنا في غاية السرور و الأمان بصحبته و لم أر ظلاما و لا مطرا.

He stood up and said: ‘Arise with us, we shall go to Masjid Al-Kufa’. I went out with him, and I was cheerful with him, and with the excellence of his companionship. We walked in the illumination and goodly air, and dry ground, not attaching with the man, and I was heedless from the state of the rain and the darkness which I had seen, until we arrived at the door of the Masjid, and he^{-ajfj}, may my soul be sacrifice for him^{-ajfj}, was with me and I was in the peak of happiness and the security with his^{-ajfj} companionship, and I neither saw any darkness nor any rain.

فطرقت باب الخارجة عن المسجد و كانت مغلقة فأجابني الخادم من الطارق فقلت افتح الباب فقال من أين أقبلت في هذه الظلمة و المطر الشديد فقلت من مسجد السهلة

I knocked on the door outside from the Masjid, and it was closed. The servant answered me, ‘Who is the night comer?’ I said, ‘Open the door!’ He said, ‘Where are you coming from in this darkness and the rain is intense?’ I said, ‘From Masjid Al-Sahla’.

فلما فتح الخادم الباب التفت إلى ذلك السيد الجليل فلم أره و إذا بالدنيا مظلمة للغاية و أصابني المطر فجعلت أنا نادي يا سيدنا يا مولانا تفضل فقد فتحت الباب و رجعت إلى ورائي أنفحص عنه و أنا نادي فلم أر أحدا أصلا و أضر بي الهواء و المطر و البرد في ذلك الزمان القليل.

When the servant opened the door, I turned to that majestic Seyyid, but I did not see him, and there, the world was so dark, and the rain hit me. I went on to call out, ‘O our chief! O our Master^{-ajfj}! Please (enter) for the door has been opened!’ And I returned to my back to check him^{-ajfj} out, and I was calling out. But I did not see anyone originally, and I was being harmed by the air, and the rain, and the cold in that little time.

فدخلت المسجد و انتبهت من غلطي و كأنني كنت نائما فاستيقظت و جعلت ألم نفسي على عدم التنبيه لما كنت أرى من الآيات الباهرة و أتذكر ما شاهدته و أنا غافل من كراماته من الضياء العظيم في المقام الشريف مع أبي لم أر سراجا

I entered the Masjid and it ended up from my heedlessness, and it was as if I was sleeping. So I woke up and went on to blame myself upon the inattentiveness at what I had seen from the dazzling signs, and I remembered what I had witnessed, and I was heedless from his^{-ajfi} extraordinary acts, from the mighty illumination in the noble place, along with that I did not see any lamp.

ولو كان في ذلك المقام عشرون سراجاً لما وفى بذلك الضياء وذكرت أن ذلك السيد الجليل سعى بسمي مع أني لم أعرفه ولم أره قبل ذلك.

And had there been twenty lamps in that place, it would not have resulted in that illumination. And I remembered, that Seyyid had name me with my name along with the name of my father and did not recognise him^{-ajfi} and had not seen him before that.

و تذكرت أني لما كنت في المقام كنت أنظر إلى فضاء المسجد فأرى الظلام الشديد وأسمع صوت المطر والرعد وإنما لما خرجت من المقام مصاجبا له سلام الله عليه كنت أمشي في ضياء بحيث أرى موضع قدمي والأرض يابسة والهواء عذب حتى وصلنا إلى باب المسجد

And I remembered, when I was in the place, I was looking at the atmosphere of the Masjid, and I had seen severe darkness and had heard the sound of rain and thunder, and when I had gone out from the place accompanying him^{-ajfi}, may the Greeting of Allah^{-azwj} be upon him^{-ajfi}, I was walking in the illumination. I would see the place of my feet and the dry ground, and the fresh air, until we had arrived at the door of the Masjid.

ومنذ فارقني شاهدت الظلمة والمطر وصعوبة الهواء إلى غير ذلك من الأمور العجيبة التي أفادتني اليقين بأنه الحجة صاحب الزمان ع الذي كنت أثقني من فضل الله التشرف برؤيته و تحملت مشاق عمل الاستجارة عند قوة الحر و البرد لطالعة حضرته سلام الله عليه فشكرت الله تعالى شأنه و الحمد لله.

And since my separation, I had witnessed the darkness and the rain and the difficult wind to being other than that, from the wonderous matters which benefited my certainty that he^{-ajfi} is the Divine Authority, Master^{-ajfi} of the time whom I had been wishing for, from the Grace of Allah^{-azwj}, the ennoblement with sighting him^{-ajfi}, and had endured the difficulties of the deeds of seeking the help during the times of heat and cold, in order to notice his^{-ajfi} presence, may the Greeting of Allah^{-azwj} be upon him^{-ajfi}. So I thanked Allah^{-azwj} the Exalted of His^{-azwj} Glory, and the praise is for Allah^{-azwj}.³⁰⁶

³⁰⁶ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 58

الحكاية التاسعة والخمسون [تشرف الحاج علي البغدادي بلقائه عليه السلام]

The fifty-ninth story – Ennoblement of Al-Haaj Ali Al-Baghdady by meeting him^{-ajfi}, may the greeting be upon him.

و قال أدام الله أيام سعادته في كتابه إلى حكاية أخرى اتفقت لي أيضا و هي أنى منذ سنين متطاولة كنت أسمع بعض أهل الديانة و الوثاقة يصفون رجلا من كسبة أهل بغداد أنه رأى مولانا الإمام المنتظر سلام الله عليه

And he, may Allah^{-azwj} Perpetuate the days of his happiness, said in his book to me, another tale, 'It happened for me as well, and it is that for years I had been hearing some people of religion and trusted ones describing a man from the people of Baghdad that he had seen our Master^{-ajfi}, the awaited Imam^{-ajfi}, may the Greeting of Allah^{-azwj} be upon him^{-ajfi}.

و كنت أعرف ذلك الرجل و بياني و بينه مودة و هو ثقة عدل معروف بأداء الحقوق المالية و كنت أحب أن أسأله بياني و بينه لأنه بلغني أنه يخفي حديثه و لا يبيده إلا لبعض الخواص من يؤمن بإذاعته خشية الاشتهرار فيهزا به من ينكر ولادة المهدي و غيبته أو ينسبه العوام إلى الفخر و تزويه النفس و حيث إن هذا الرجل في الحياة لا أحب أن أصرح باسمه خشية كراحته.

And I used to know that man, and between me and him there was cordiality, and he was trusted, just, know with the fulfilment of the rights of wealth, and I used to love asking him, between me and him, because it had reached me that he was concealing his narrations and not reveal these except to some of the special ones from the ones he was safe would not broadcast it, fearing the publicity, so that the one who denies the birth of the Mahdi^{-ajfi} and his^{-ajfi} occultation would mock him, or the general public would attribute him to the pride and self-disdain, and where this man, during the life did not like to declare his name, fearing its dislike.

و بالجملة فإنني في هذه المدة كنت أحب أن أسمع منه ذلك تفصيلا حتى اتفق لي أنني حضرت تشيع جنازة من أهل بغداد في أواسط شهر شعبان من هذه السنة و هي سنة اثنين و ثلاثة ألف بعد الميلاد من الهجرة النبوية الشريفة في حضرة الإمامين مولانا موسى بن جعفر و سيدنا محمد بن علي الجواد سلام الله عليهمما

And in summary, in this period, I used to love listening to that from him in detail, until it so happened for me that I attended escorting a funeral from the people of Baghdad in the middle of the month of Shaban of this year, and it is the year three hundred and two after that thousand from the Prophetic Hijra, in the presence of the two Imams^{-asws}, our Master^{-asws} Musa Bin Ja'far^{-asws}, and our Chief Muhammad^{-asws} Bin Ali Al-Jawad^{-asws}, may the Greeting of Allah^{-azwj} be upon them^{-asws} both.

و كان الرجل المزبور في جملة المشيعين فذكرت ما بلغني من قصته و دعوته و جلسنا في الرواق الشريف عند باب الشباك النافذ إلى قبة مولانا الجواد ع فكلفتني بأن يحدثني بالقصة فقال ما معناه.

And the man was strong in the whole of the escorting. I remembered what had reached me from his story, and his claim, and we sat in the noble corridor by the window door, leading to the dome of our Master^{-asws} Al Jawad^{-asws}. I encumber him that he narrates to me with the story. He said, what its meaning it: -

أنه في سنة من سني عشرة السبعين كان عندي مقدار من مال الإمام ع عزمت على إصاله إلى العلماء الأعلام في التحف الأشرف وكان لي طلب على تجارها فمضيت إلى زيارة أمير المؤمنين سلام الله عليه في إحدى زياراته المخصصة واستوفيت ما أمكنني استيفاؤه من الديون التي كانت لي وأوصلت ذلك إلى متعددين من العلماء الأعلام من طرف الإمام ع لكن لم يف بما كان علي منه بل بقي على مقدار عشرين تومنا فعزمت على إصال ذلك إلى أحد علماء مشهد الكاظمين.

'In a year from the tenth of the seventy, there was in my possession from the wealth of the Imam^{-asws} I was determined upon delivering it to the scholars, the flags in the noble Al-Najaf, and there was a demand for me upon its traders. I went to visit Amir Al-Momineen^{-asws}, may the greeting be upon him^{-asws}, in one of his^{-asws} specialised visitations, and I fulfilled whatever I was able upon fulfilling it, from the debts which were for me, and delivered that to the various scholars, the flags from the side of the Imam^{-asws}, but I could not fulfil with what was upon me from him^{-asws}. But there still remained an amount of twenty Toomans. I determined upon delivering that to one of the scholar of the shine of Al-Kazimeyn.

فلما رجعت إلى بغداد أحبت أداء ما بقي في ذمي على التعجيل ولم يكن عندي من النقد شيء فتوجهت إلى زيارة الإمامين ع في يوم خميس وبعد التشرف بالزيارة دخلت على المجتهد دام توفيقه وأخبرته بما بقي في ذمي من مال الإمام ع وسألته أن يجعل ذلك علي تدريجاً ورجعت إلى بغداد في أواخر النهار حيث لم يسعني لشغل كان لي وتوجهت إلى بغداد مأشياً لعدم تمكني من كراء دابة.

When I returned to Baghdad, I loved to pay off whatever had remained in my responsibility upon the haste, and there did not happen to be in my possession, anything from the cash. So I headed to visit the two Imams^{-asws} during the day of Thursday, and after the ennoblement with the visitation, I entered to the Mujtahid, may his inclination be perpetual, and I informed him with what had remained in my responsibility, from the wealth of the Imam^{-ajfi}, and I asked him to turn it around for me gradually, and I returned to Baghdad at the end of the day where there was no leeway for me for an occupation which was for me, and I headed to Baghdad walking due to the impossibility of my being able to hire an animal.

فلما تجاوزت نصف الطريق رأيت سيداً جليلاً مهاباً متوجهاً إلى مشهد الكاظمين ع مأشياً فسلمت عليه فرد عليه السلام وقال لي يا فلان وذكر اسمي لم تبق هذه الليلة الشريفة ليلة الجمعة في مشهد الإمامين

When I had crossed half the road, I saw a majestic Seyyid, glorious, hearing to the shrine of Al-Kazimeyn, walking. I greeted unto him. He responded the greeting to me and said to me, 'O so and so!' - and he mentioned my name – 'Why did not remain this noble night, the night of Friday, in the shrine of the two Imams^{-asws}?'

فقلت يا سيدنا عندي مطلب مهم منعني من ذلك فقال لي ارجع معي و بت هذه الليلة الشريفة عند الإمامين ع و ارجع إلى مهمك غدا إن شاء الله.

I said, 'O our chief! There was an important demand with me preventing me from that'. He said to me: 'Return with me and spend this noble night in the presence of the two Imams^{-asws} and return to your important matter in the morning if Allah^{-azwj} so Desires'.

فارتحت نفسي إلى كلامه و رجعت معه منقاداً لأمره و مشيت معه بجانب نهر جار تحت ظلال أشجار خضراء نضرة متولية على رءوسنا و هواء عذب و أنا غافل عن التفكير في ذلك و خطر بيالي أن هذا السيد الجليل سماي باسمي مع أنه لم أعرفه ثم قلت في نفسي لعله هو يعرفي و أنا ناس له.

My soul was at rest to his talk, and I returned with him, yielding to his instructions, and I walked with him by the side of a river flowing beneath the shades of green trees, with freshness hand upon our heads, and fresh air, and I was heedless from the thinking regarding that, and occurrence in my mind that this majestic Seyyid had named me with my name, along with that I did not know him. Then I said within myself, 'Perhaps he knows me, and I have forgotten him'.

ثم قلت في نفسي إن هذا السيد كأنه يريد مني من حق السادة وأحببت أن أوصل إلى خدمته شيئاً من مال الإمام الذي عندي

Then I said within myself, 'This Seyyid, it is as if he wanted from me from the right of the Seyyid that I should deliver to his service something from the wealth of the Imam^{-ajfi} which is in my possession'.

فقلت له يا سيدنا عندي من حكمكم بقية لكن راجعت فيه جناب الشيخ الفلاي لأؤدي حكمكم بإذنه و أنا أعني السادة

I said to him, 'O our chief! In my possession there is something remaining from your rights, but I referred regarding it to the right honourable Sheikh so and so, to pay your rights by his permission, and I mean the Seyyids'.

فتبيسم في وجهي وقال نعم وقد أوصلت بعض حقنا إلى وكلائنا في النجف الأشرف أيضاً وجرى على لسانى أني قلت له ما أديته مقبول فقال نعم

He smiled in my face and said: 'Yes, and you have delivered part of our rights to our representatives in the noble Al-Najaf as well'. And it flowed upon my tongue that I should say to him what I had delivered whether it was accepted. He said, 'Yes'.

ثم خطر في نفسي أن هذا السيد يقول بالنسبة إلى العلماء الأعلام وكلائنا واستعظام ذلك ثم قلت العلماء وكلاء على قبض حقوق السادة و شملتني الغفلة.

Then it occurred in myself that this Seyyid is saying with the attribution to the scholars, the flags as 'Our representatives', and that was grievous. Then I said (to myself), 'The scholars are representatives upon taking possession of the rights of the Seyyids', and the heedlessness overcame me.

ثم قلت يا سيدنا قراء تعزية الحسين ع يقرءون حديثاً أن رجلاً رأى في المنام هودجا بين السماء والأرض فسأل عمن فيه فقيل له فاطمة الزهراء و خديجة الكبرى فقال إلى أين يريدون فقيل زيارة الحسين ع في هذه الليلة ليلة الجمعة

Then I said, 'O our chief! The reciters of the consolation of Al-Husayn^{-asws} are reciting a Hadith that a man saw in the dream, a carriage between the sky and the earth. He asked about the ones in it. It was said to him, '(Syeda) Fatima Al-Zahra^{-asws}, and (Syeda) Khadeeja Al-Kubra^{-asws}'. He said, 'Where are they intending to go to?' It was said, 'Visitation of Al-Husayn^{-asws} in this night, the night of Friday'.

و رأى رقعاً تتساقط من الهودج مكتوب فيها أمان من النار لزوار الحسين ع في ليلة الجمعة هذا الحديث صحيح فقال ع نعم زيارة الحسين ع في ليلة الجمعة أمان من النار يوم القيمة.

And he saw a note falling from the carriage. There was written in it the security from the Fire for the visitors of Al-Husayn^{-asws} during the night of Friday. Is this Hadith correct?' He said: 'Yes, visitation of Al-Husayn^{-asws} during the night of Friday is a security from the Fire on the Day of Qiyamah'.

قال و كنت قبل هذه الحكاية بقليل قد تشرفت بزيارة مولانا الرضا ع

He (the narrator) said, 'And before this tale by a little, I had been ennobled with visiting our Master^{-asws} Al-Reza^{-asws}'.

فقلت له يا سيدنا قد زرت الرضا علي بن موسى ع وقد بلغني أنه ضمن لزواره الجنة هذا صحيح فقال ع هو الإمام الصادق فقلت زيارتي مقبولة فقال ع نعم مقبولة.

I said to him, 'O our chief! I have visited Al-Reza Ali Bin Musa^{-asws}, and it has reached me that he^{-asws} has guaranteed the Paradise for his^{-asws} visitors. Is this correct?' He^{-ajfi} said: 'He^{-asws} is the guarantor Imam^{-asws}'. I said, 'Is my visitation accepted?' He^{-ajfi} said: 'Yes, accepted!'

و كان معه في طريق الزيارة رجل متدين من الكسبة و كان خليطا لي و شريكا في المصرف فقلت له يا سيدنا إن فلانا كان معه في الزيارة زيارة مقبولة فقال نعم العبد الصالح فلان بن فلان زياته مقبولة

And with me, in the road to the visitation, there was a religious man from the town, and he used to mingle with me and an associate in the dealings. I said to him, 'O our chief! So and so was with me in the visitation, an accepted visitation'. He said, 'Yes, the righteous servant, so and so, son of so and so, is more accepted'.

ثم ذكرت له جماعة من كسبة أهل بغداد كانوا معنا في تلك الزيارة و قلت إن فلانا و فلانا و ذكرت أسماءهم كانوا معنا زيارتهم مقبولة

Then I mentioned to him a group from the town of the people of Baghdad who were with us during that visitation, and I said, 'So and so, and so and so' - and I mentioned their names – 'Were with us in their accepted visitations'.

فأدار ع ووجهه إلى الجهة الأخرى و أعرض عن الجواب فهبه و أكترته و سكت عن سؤاله.

He^{-ajfi} turned his^{-ajfi} face to another direction and turned away from the answering. I was awed by him^{-ajfi} and considered him^{-ajfi} great and was silent from asking him^{-ajfi}.

فلم أزل مأشيا معه على الصفة التي ذكرتها حتى دخلنا الصحن الشريف ثم دخلنا الروضة المقدسة من الباب المعروف بباب المراد فلم يقف على باب الرواق ولم يقل شيئا حتى وقف على باب الروضة من عند رجل الإمام موسى ع

I did not cease walking with him^{-ajfi} upon the description which I have mentioned, until we entered the noble courtyard. Then we entered the holy shrine from the door known as 'Baab Al-Murad'. He^{-ajfi} did not pause at 'Baab Al-Waraq' and did not say anything until he^{-ajfi} paused at the door of the shrine by the legs of the Imam Musa^{-asws}.

فوقفت بجنبه و قلت له يا سيدنا اقرأ حتى أقرأ معاك فقال السلام عليك يا رسول الله السلام عليك يا أمير المؤمنين و ساق على باقي أهل العصمة ع حتى وصل إلى الإمام الحسن العسكري ع.

I paused by his^{-ajfi} side and said to him^{-ajfi}, ‘O our chief! Recite, until I recite along with you^{-ajfi}!’ He^{-ajfi} said: ‘The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}! The greetings be unto you^{-asws}, O Amir Al-Momineen^{-asws}’ – and he^{-ajfi} continued upon the remainder of the people^{-asws} of infallibility until he arrived to the Imam Al-Hassan Al-Askari^{-asws}.

ثم التفت إلي بوجهه الشريف و وقف متبعساً و قال أنت إذا وصلت إلى السلام على الإمام العسكري ما تقول

Then he^{-asws} turned to me with his^{-ajfi} noble face and stood smiling, and said: ‘You, whenever you get to the greeting upon the Imam Al-Askari^{-asws}, what do you say?’

فقلت أقول السلام عليك يا حجة الله يا صاحب الزمان

I said, ‘I am saying, ‘The greeting be unto you^{-ajfi} O Divine Authority of Allah^{-azwj}, O Master^{-ajfi} of the time!’’

قال فدخل الروضة الشريفة و وقف على قبر الإمام موسى ع و القبلة بين كتفيه.

He (the narrator) said, ‘He^{-ajfi} entered the noble shrine and paused at the grave of the Imam Musa^{-asws}, and the Qiblah was between his^{-ajfi} shoulders.

فوقفت إلى جنبه و قلت يا سيدنا زر حتى أزور معك

I paused to his^{-ajfi} side and said, ‘O our chief! Perform visitation until I perform visitation along with you^{-ajfi}.

فيبدأ بزيارة أمين الله الجامعة المعروفة فزار بحاجة وأنا أتابعه ثم زار مولانا الجواد ع و دخل القبة الثانية قبة محمد بن علي ع و وقف يصلي فوقفت إلى جنبه متأنرا عنه قليلا احتراما له و دخلت في صلاة الزيارة

He^{-ajfi} began with ‘Ziyarat Ameen Allah^{-azwj}’, the well-known collection. He^{-ajfi} performed visitation by it and I was following him^{-ajfi}. Then he^{-ajfi} performed visitation of our Master^{-asws} Al-Jawad^{-asws} and entered the second dome, dome of Muhammad^{-asws} Bin Ali^{-asws} and paused to pray Salat. I stood to his^{-ajfi} side, behind him^{-ajfi} a little in respect for him^{-ajfi}, and I entered in the Salat of the visitation.

فخطر بيالي أن أسأله أن يبات معي تلك الليلة لأشرف بضيافته و خدمته و رفعت بصرني إلى جهةه و هو يجني متقدما على قليلا فلم أره.

It occurred in my mind that I should ask him to spend that night with him to be ennobled by hosting him^{-ajfi} and serving him^{-ajfi}, and I raised my eyes to his^{-ajfi} face, and he^{-ajfi} was by my side, in front of me a little, but I did not see him^{-ajfi}.

فخففت صلادي و قمت و جعلت أتصفّح وجوه المصليين و الزوار لعلي أحصل إلى خدمته حتى لم يبق مكان في الروضة و الرواق إلا و نظرت فيه فلم أر له أثرا أبدا

I lightened my Salat and stood up and went on to browse the faces of the ones praying, and of the visitors, perhaps I could arrive to serving him^{-ajfj}, until there did not remain any place in the shrine and the enclosure except and I looked into it but could not see any trace for him^{-asws}, ever!

ثم انتبهت و جعلت أتأسف على عدم التنبه لما شاهدته من كراماته و آياته من انقيادي لأمره مع ما كان لي من الأمر المهم في بغداد و من تسميته إباهي مع أنني لم أكن رأيته و لا عرفته و لما خطر في قلبي أن أدفع إليه شيئاً من حق الإمام ع و ذكرت لي أنني راجعت في ذلك الجتهد الفلافي لأدفع إلى السادة بإذنه قال لي ابتداء منه نعم و أوصلت بعض حقنا إلى وكلاتنا في النجف الأشرف.

Then I noticed and went on to regret upon not having paid attention to what I had witnessed from his^{-ajfj} extraordinary acts and his^{-ajfj} signs from my yielding to his^{-ajfj} instructions what had happened to me from the important affair in Baghdad, and from his^{-ajfj} naming me along with that I had not seen him nor knew him, and when it had occurred in my mind that I should hand over to him something from the right of the Imam^{-ajfj}, and he^{-ajfj} had mentioned to me that I had referred regarding that to the so and so Mujtahid to hand over to the Seyyids by his permission. He^{-ajfj} had said to me initiating from him^{-ajfj}: 'Yes, and you have delivered part of our^{-ajfj} right to our^{-ajfj} representatives in the noble Al-Najaf'.

ثم تذكرت أنني مشيت معه بجانب نهر جار تحتأشجار مزهرة متسلية على رءوسنا و أين طريق بغداد و ظل الأشجار الزاهرة في ذلك التاريخ

The I remembered that I had walked with him^{-ajfj} by the side of the rive flowing beneath blossoming trees hanging upon our heads, and where are they in the road of Baghdad and shades of the blossoming trees in that date?

و ذكرت أيضاً أنه سمي خليطي في سفر زيارة مولانا الرضا باسمه و وصفه بالعبد الصالح و بشري بقبول زيارته و زيارتي

And I remembered as well that he had named my mingling one during the journey of the visitation of our Master^{-asws} Al-Reza^{-asws} with his name and his description as 'the righteous servant' and had given me the glad tidings of the acceptance of his visitation.

ثم إنّه أعرض بوجهه الشريف عند سؤالي إيه عن حال جماعة من أهل بغداد من السوقة كانوا معنا في طريق الزيارة و كنت أعرفهم بسوء العمل مع أنه ليس من أهل بغداد و لا كان مطلعاً على أحوالهم لو لأنّه من أهل بيت النبوة و الولاية ينظر إلى الغيب من وراء ستار رقيق.

Then he^{-ajfj} had turned his^{-ajfj} noble face away during my asking him^{-ajfj} about the state of a group from the people of Baghdad, from the market. They were with us in the road of the visitation, and I used to know them being with evil deeds, along with that he^{-ajfj} wasn't from the people of Baghdad, nor was he^{-ajfj} notified upon their situations, if he^{-ajfj} had not been from the People^{-asws} of the household of the Prophet-hood and the Wilayat, looking into the hidden matters from behind a thin veil.

و مما أفادني اليقين بأنّه المهدي ع أنه لما سلم على أهل العصمة ع في مقام طلب الإذن و وصل السلام إلى مولانا الإمام العسكري التفت إلى و قال لي أنت ما تقول إذا وصلت إلى هنا فقلت أقول السلام عليك يا حجّة الله يا صاحب الزمان فقبسم و دخل الروضة المقدسة

And from what had benefitted my certainty that he^{-ajfj} is Al-Mahdi^{-ajfj} was that when he^{-ajfj} had greeted unto the people^{-asws} of infallibility in the place of seeking the permission, and send the greeting to our Master^{-asws} the Imam Al-Askari^{-asws}, he^{-ajfj} had turned to me and said to me:

'You, what are you saying when you arrive over here?' I had said, 'I am saying, 'The greeting be unto you^{-ajfi}, O Divine Authority of Allah^{-azwj}, O Master^{-asws} of the time!', he^{-ajfi} had smiled and entered the holy shrine.

ثم افتقدادي إيه و هو في صلاة الزيارة لما عزمت على تكليفه بأن أقوم بخدمته و ضيافته تلك الليلة إلى غير ذلك مما أفادني القطع بأنه هو الإمام الثاني عشر صلوات الله عليه و على آبائه الطاهرين و الحمد لله رب العالمين

Then my losing him^{-ajfi} while he^{-ajfi} was in the Salat of the visitation, when I had determined upon encumbering him that I would stand with serving him^{-ajfi} and hosting him^{-ajfi} during that night, to other than that from what had increased the feeling that he^{-ajfi} surely is the twelfth Imam^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and his^{-ajfi} pure forefathers^{-asws}, and the praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds.

و ينبغي أن يعلم أن هذا الرجل و الرجل المتقدم ذكره في القصة السابقة هما من السوقة وقد حدثاني بمحذن الحديثين باللغة المصححة التي هي لسان أهل هذا الزمان فاللفظ مني مع المخافظة التامة على المعنى فهو حديث بالمعنى و كتب أقل أهل العلم محمد بن أحمد بن الحسن الحسني الكاظمي مسكتنا

And it is befitting that this man and the aforementioned man in the previous story, they were from the ordinary people, and they had narrated me with these two Ahadith in the language of the Quran which it is the tongue of the people of this time. The wordings are from me along with the complete memorisation upon the meaning. So it is a Hadith with the meaning and written by the lowest of the people of knowledge, Muhammad Bin Ahmad Bin Al Hasssan Al-Husayny Al-Kazimi as a dwelling place.

قلت ثم سأله أيده الله تعالى عن اسمه و حدثني غيره أيضاً أن اسمه الحاج علي البغدادي و هو من التجار و أغلب تجارتة في طرف جدة و مكة و ما والاها بطريق المكاتبنة

I said, 'The I asked him, may Allah^{-azwj} the Exalted Support him, about his name, and it is narrated to me by someone else as well, his name is Al-Haaj Ali Al-Baghdady, and he is from the traders and most of his business is in the outskirts of Jeddah and Makkah, and what follows in in the way of the writing.

و حدثني جماعة من أهل العلم و التقوى من سكبة بلدة الكاظم ع بأن الرجل من أهل الصلاح و الديانة و الورع و المواطبين على أداء الأحسان و الحقوق و هو في هذا التاريخ طاعن في السن أحسن الله عاقبته.

And it is narrated to me by a group from the people of knowledge and the piety from the dwellers of the city of Al-Kazim^{-asws}, that the man from the righteous people and the religion, and the devoutness, and the preaching upon paying the Khums, and the rights, and he, in this date, was an old man in years, may Allah^{-azwj} Make good his end-result".³⁰⁷

³⁰⁷ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 32 H 59

* « (فائدة مهمنان) »*

TWO IMPORTANT BENEFITS

الفائدة الاولى [في توجيه التوقيه الذي خرج من صاحب الدار عليه السلام إلى علي بن محمد السمرى بأن من ادعى الرؤية في الغيبة الكبرى فهو كاذب]

The first benefit – Arrival of the letter which came out from Master^{-ajfi} of the house, may the greeting be upon him^{-ajfi}, to Ali Bin Muhammad Al-Samry with: ‘The once who claims the sighting during the major occultation, he is a liar’.

روى الشيخ الطوسي في كتاب الغيبة عن الحسن بن أحمد المكتب و الطبرسي في الاحتجاج مرسلا أنه خرج التوقيع إلى أبي الحسن السمرى.

It is reported by the Sheikh Al-Tusi in the book ‘Al-Ghayba’, from Al-Hassan Bin Ahmad Al-Maktab and Al-Tabary in ‘Al-Ihtijaj’, with an unbroken chain that the letter emerged to Abu Al-Hassan Al-Samry.

يا علي بن محمد السمرى اسع اعظم الله اجر إخوانك فيك فإنك ميت ما بينك و ما بين ستة أيام فاجمع أمرك و لا توص إلى أحد يقوم مقامك بعد وفاتك فقد وقعت الغيبة الناتمة

‘O Ali Bin Muhammad Al-Samry, listen! May Allah^{-azwj} Magnify the Recompense of your brethren regarding you, for you shall be dying in what is between you and six days, therefore gather your affairs and do not bequeath to anyone to be standing in your position after your expiry, for the complete occultation has occurred.

فلا ظهور إلا بعد إذن الله تعالى ذكره و ذلك بعد الأمد و قسوة القلوب و امتلاء الأرض جورا

So, there will be no appearance except after Allah^{-azwj}, Exalted is His^{-azwj} Mention, Permits, and that would be after the term and hardening of the hearts, and filling of the earth with tyranny.

و سيلأي من شيعي من يدعى المشاهدة ألا فمن ادعى المشاهدة قبل خروج السفياني و الصيحة فهو كذاب مفتر و لا حول و لا قوة إلا بالله العلي العظيم..

And there shall be coming, from my Shias, ones who will claim the witnessing. Indeed! The one who claims the witnessing before the emergence of Al-Sufyan and the Scream, so he is a liar, a fabricator. And there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent”.

و هذا الخبر بظاهره ينافي الحكايات السابقة و غيرها مما هو مذكور في البحار و الجواب عنه من وجوهه.

And this Hadith, in its apparent, negates the previous stories and others such from what it mentioned in Al-Bihar (Al-Anwaar), and the answer about it is from aspects.

الأول أنه خبر واحد مرسلاً غير موجب علمًا فلا يعارض تلك الواقع و القصص التي يحصل القطع عن مجموعها بل و من بعضها المتضمن لكرامات و مفاسد لا يمكن صدورها من غيره ع

The first is that it is a solitary Hadith having been transmitted without valid knowledge, so it does not contradict those events and stories which is a resulting piece from the total. But, and from some of these contain the extraordinary acts and feats which are not possible to be coming from other than him^{-ajfi}.

فكيف يجوز الإعراض عنها لوجود خبر ضعيف لم يعمل به ناقله و هو الشیخ في الكتاب المذکور كما يأتي كلامه فيه فكيف بغيره و العلماء الأعلام تلقواها بالقبول و ذکروها في زیرهم و تصانیفهم معولین علیها معنتین بما.

So how can it be allowed to be turning away from these due to the existence of a weak Hadith which the transmitters have not worked with, and he is the Sheikh in the mentioned book, just as his speech have appeared in it. So, how can it be with others, and the scholars, the flags have received it with acceptance and have mentioned these in their discussions and their classification, relying upon these and taking care with it?

الثاني ما ذكره في البحار بعد ذكر الخبر المزبور ما لفظه لعله محمول على من يدعى المشاهدة مع النيابة و إيصال الأخبار من جانبه إلى الشيعة على مثال السفراء لغلا ينافي الأخبار التي مضت و سيأتي فيمن رأه ع و الله يعلم.

The second is what is mentioned in Al-Bihar (Al-Anwaar) after mentioning the discussed Hadith what its wordings are perhaps carried upon the one who claims the witnessing along with the deputyship, and arrival of the news from his^{-ajfi} side to the Shias upon the likes of the ambassadors, lest the news be negate that which has passed, and I shall come regarding the ones who have seen him^{-ajfi}. And Allah^{-azwj} Knows.

الثالث ما يظهر من قصة الجزيرة الخضراء قال الشیخ الفاضل علی بن فاضل المازندرانی فقلت للسید شمس الدین محمد و هو العقب السادس من أولاده ع يا سیدي قد روينا عن مشایخنا أحادیث رویت عن صاحب الأمر ع أنه قال لما أمر بالغيبة الكبیری من رأی بعد غیبی فقد کذب فكيف فيکم من براہ

The third is what is apparent from the story of the green island. The Sheikh Al Fazil Ali Bin Fazil Al Mazandarany said, 'I said to the Seyyid Shams Al-Deen Muhammad, and he was the sixth posterity from his children, 'O my chief! We are reporting from our elders Ahadith reported from Master^{-ajfi} of the time having said: 'When it will be the matter of the major occultation, the one who sees me^{-ajfi} after my^{-ajfi} occultation, so he has lied!' So how is it among you all, the one who has seen him^{-ajfi}?'

فقال صدقـت إـنه ع إـنما قال ذلك في ذلك الزـمان لـكثـرة أـعدـائـه من أـهـل بيـته و غـيرـهـمـ من فـرـاعـنة بـنـي العـبـاسـ حتىـ أنـ الشـيـعـةـ يـمـنـعـ بـعـضـهـ بـعـضـاـ عنـ التـحدـثـ بـذـكـرـهـ وـ فيـ هـذـاـ الزـمانـ تـطاـولـتـ المـدـةـ وـ أـيـسـ مـنـهـ الأـعـدـاءـ وـ بـلـادـنـاـ نـائـيـةـ عـنـهـمـ وـ عـنـ ظـلـمـهـمـ وـ عـنـائـهـمـ الحـكـاـيـةـ.

He said, 'You speak the truth. He^{-ajfi}, rather said that during that time due to the large numbers of his^{-ajfi} enemies from his^{-ajfi} own family members and others from the pharaohs (tyrants) of the Abbasids, to the extent that the Shias were preventing each other from discussing his^{-ajfi} mention. And in this time, the period has prolonged, and the enemies have despaired from

him^{-ajfi}, and our city is far from them and from their injustices, and their trouble is the story. . .

و هذا الوجه كما ترى مجري في كثير من بلاد أوليائه ع.

And this aspect, as you can see, flows in most the cities of his^{-ajfi} friends.

الرابع ما ذكره العلامة الطباطبائي في رجاله في ترجمة الشيخ المفید بعد ذکر التوقيعات المشهورة الصادرة منه ع في حقه ما لفظه و قد يشكل أمر هذا التوقيع بوقوعه في الغيبة الكبرى مع جهالة المبلغ و دعوه المشاهدة المنافية بعد الغيبة الصغرى

And the fourth is what is mentioned by the Allama Al-Tabatabaie in his ‘Rijal’ in a translation of the Sheikh Al-Mufeed after mentioned the famous letters issued from him^{-ajfi} in his right are it’s wordings, and the matter of this letter resembles with its occurrence during the major occultation with the unknown extent, and his claim of the witnessing which negates the minor occultation.

و يمكن دفعه باحتمال حصول العلم بمقتضى القرائن و اشتغال التوقيع على الملائم و الإخبار عن الغيب الذي لا يطلع عليه إلا الله و أولياؤه بإظهاره لمم و أن المشاهدة المنافية أن يشاهد الإمام ع و يعلم أنه الحجة ع حال مشاهدته له و لم يعلم من المبلغ ادعاؤه لذلك.

And it is possible to repel it with obtaining the knowledge in accordance with the evidence, and the inclusion of the letters upon the epics and the news about the hidden matters which no one is notified upon except Allah^{-azwj} and His^{-azwj} friends, by revealing it to them, and that the witnessing negates that he witnesses the Imam^{-ajfi} and knows that he^{-ajfi} is the Divine Authority in the state of his witnessing him^{-ajfi}, and he does not know the extent of his claim for that.

و قال رحمه الله في فوائده في مسألة الإجماع بعد اشتراط دخول كل من لا نعرفه و ربما يحصل بعض حفظة الأسرار من العلماء الأبرار العلم بقول الإمام ع بعينه على وجه لا ينافي امتناع الرؤية في مدة الغيبة فلا يسعه التصریح بنسبة القول إليه ع فيبرره في صورة الإجماع جمعا بين الأمر بإظهار الحق و النهي عن إذاعة مثله بقول مطلق انتهی.

And he, may Allah^{-azwj} have Mercy on him, said in his ‘Fawaaid’ regarding the issue of the consensus after the stipulation of a condition, ‘The entry of every one we do not know, sometimes results in one of the keepers of the secrets from the righteous scholars of the knowledge with the word of the Imam^{-asws} exactly upon its aspect, does not negate the prevention of sighting during the period of the occultation, so there is no leeway for declaring the attribution of the words to him^{-ajfi}. So, he highlights it in the image of the consensus between the matter, by manifesting the truth and prohibiting from broadcasting like it, with the absolute saying’ – end.

و يمكن أن يكون نظره في هذا الكلام إلى الوجه الآتي.

And it is possible that there be it’s match regarding this speech, to the coming aspect.

الخامس ما ذكره رحمه الله فيه أيضا بقوله و قد يمنع أيضا امتناعه في شأن الخواص و إن اقتضاه ظاهر النصوص بشهادة الاعتبار و دلالة بعض الآثار و لعل مراده بالأثار الواقع المذكورة هنا و في البحار أو خصوص ما رواه الكليني في الكافي و النعماني في غيبته و الشيخ في غيبته بأسانيدهم المعتبرة

The fifth is what he, may Allah^{-azwj} have Mercy on him, mentioned regarding it as well by his words, ‘And it prevents as well, his abstention in the affair of the special ones, and even it contradicts the apparent of the texts with the reliable witnessing, and evidence of some of the reports, and perhaps his intent with the reports are the mentioned events over here, and in Al-Bihar (Al-Anwaar), or in particular what is reported by Al Kulayni in ‘Al Kafi’, and Al Numani in his ‘Ghayba’, and the Sheikh in his ‘Ghayba’, by their reliable attributions,

عن أبي عبد الله ع أنه قال لا بد لصاحب هذا الأمر من غيبة و لا بد له في غيبته من عزله و ما بثلاثين من وحشة.

From Abu Abdullah^{-asws} having said: ‘There is no escape for the Master^{-ajfj} of this command from an occultation, and there is no escape for him^{-ajfj} during his^{-ajfj} occultation from his^{-ajfj} isolation, and even with thirty, of being lonely’.

و ظاهر الخبر كما صرخ به شراح الأحاديث أنه ع يستأنس بثلاثين من أوليائه في غيبته و قيل إن المراد أنه على هيئة من سنة ثلاثون أبدا و ما في هذا السن وحشة

And the apparent Hadith is as stated with by the commentators of the Ahadith, that he^{-ajfj} is being comforted by thirty of his^{-ajfj} friends during his^{-ajfj} occultation, and it is said that the intent is that he^{-ajfj} is upon an appearance of thirty years old, for ever, and in this age, there is no loneliness.

و هذا المعنى يمكن من البعد و الغرابة و هذه الثلاثون الذين يستأنس بهم الإمام ع في غيبته لا بد أن يتبدلا في كل قرن إذ لم يقدر لهم من العمر ما قدر لسيدهم ع ففي كل عصر يوجد ثلاثون مؤمنا ولهم يتشرفون بلقائه.

And this meaning is with a place from afar and the estranged, and these thirty are those whom the Imam^{-ajfj} is being comforted with during his^{-ajfj} occultation. There is no escape from them being replaced in every century when the age is not abled for them what is abled for their Master^{-ajfj}. So, in every era, he^{-ajfj} would find thirty Momin friends, they would be ennobled with meeting him^{-ajfj}.

و في خبر علي بن إبراهيم بن مهريار الأهوازي المرموي في إكمال الدين و غيبة الشیخ و مسنن فاطمة ع لأبي حفص محمد بن جوير الطبری و في لفظ الاخير انه قال له الفقیه الذي لقيه عند باب الكعبۃ و أوصله إلى الإمام ع ما الذي ترید يا أبا الحسن قال الإمام المخجوب عن العالم قال ما هو مخجوب عنکم و لكن حججت سوء أعمالکم الخبر.

And in a Hadith of Ali Bin Ibrahim Bin Mahziyar Al-Ahwazy in (the books) ‘Ikmal Al-Deen’, and ‘Ghayba’ of the Sheikh, and ‘Musnad Fatima^{-asws}’ of Abu Ja’far Muhammad Bin Jareer Al Tabari, and in the wording of the last one, the youth said to him, the one who met him at the door of the Kabah, and took him to the Imam^{-asws}, ‘What is that which you want, O Abu Al-Hassan^{-asws}? The Imam^{-asws} said: ‘The veiled from the scholar’. He said, ‘What is veiled from you^{-asws} all? But your^{-asws} evil deeds are veiled’ – the Hadith.

و فيه إشارة إلى أن من ليس له عمل سوء فلا شيء يحجبه عن إمامه ع و هو من الأوتاد أو من الأبدال في الكلام المتقدم عن الكفعمي رحمه الله.

And in it is an indication to that the one who hasn’t evil deeds for him, there is nothing veiled from his Imam^{-ajfj}, and he is from the pegs, or from the replacements in the speech preceding from Al-Kaf’amy, may Allah^{-azwj} have Mercy on him.

و قال الحق الكاظمي في أقسام الإجماع الذي استخرجته من مطاوي كلامات العلماء و فحاوى عباراتم غير الإجماع المصللح المعروف و ثالثها أن يحصل لأحد من سفراء الإمام الغائب عجل الله فرجه و صلى عليه العلم بقوله إما بنقل مثله له سرا أو يتوقع أو مكتوبة أو بالسماع منه شفاه

And the researcher Al-Kazimy said in the selections of the consensus which he extracted from the words of the scholars and the contents of their phrases, ‘Consensus is a well known term, and a third of it is that it is obtained for someone from the ambassadors of the hidden Imam^{-asws}, may Allah^{-azwj} Hasten his^{-ajfj} relief and Send Salawaat upon him^{-ajfj}, the scholar in his words either transmits similar to it secretly or by a letter, or correspondence, or by the hearing from him verbally.

على وجه لا ينافي امتناع الرؤبة في زمن الغيبة و يحصل ذلك لبعض حملة أسرارهم و لا يمكنهم التصریح بما اطلع عليه و الإعلان بنسبة القول إليه و الاتكال في إبراز المدعى على غير الإجماع من الأدلة الشرعية لفقدتها.

(It is) based upon an aspect which does not negate the sighting in the time of occultation, and that results for some of the bearers of their secrets, and it is not possible for them to declare with what he had been notified upon, and the announcing by attributing the words to him ^{-ajfj}, and the reliance in the presentation by the claimant upon other than the consensus from the evidence of the law of its loss.

و حينئذ فيجوز له إذا لم يكن مأمورا بالإخفاء أو كان مأمورا بالإظهار لا على وجه الإفشاء أن يرثه لغيره في مقام الاحتجاج بصورة الإجماع خوفا من الضياع و جمعا بين امتثال الأمر بإظهار الحق بقدر الإمكان و امتثال النهي عن إذاعة مثله لغير أهله من أبناء الرمان و لا ريب في كونه حجة

And on that day, it would be allowed for him, when he does not happen to be commanded with hiding it, or he was commanded with revealing it, not upon the aspect of the publicising, that he can divulge it in a place of argumentation with an image of consensus, fearing from the wastage. And the combination between the compliance with the command with revealing the truth as much as possible, and compliance with the prohibition from broadcasting it, telling it to other than its rightful one, from the people of the time, and there is no doubt in his^{-ajfi} being an argument.

إما لنفسه فلعلمه بقول الإمام ع وإما لغيره فلكشفه عن قول الإمام ع أيضاً غاية ما هناك أنه يستكشف قول الإمام ع بطريق غير ثابت ولا ضير فيه بعد حصول الوصول إلى ما أنيط به حجية الإجماع ولصحة هذا الوجه وإمكانه شواهد تدل عليه.

Either for himself, so his knowledge would be with the words of the Imam^{-ajfj}, or for others, so he would be uncovering from the words of the Imam^{-ajfj} as well, as the importance over there is that he is exploring the words of the Imam^{-ajfj} in an unproven way. And there is no harm in it after having obtained the connection to what the argument of the consensus can be entrusted with, and for the correctness of this aspect, and its possibility of the witnessing pointing upon it.

منها كثير من الزيارات والأداب والأعمال المعروفة التي تداولت بين الإمامية و لا مستند لها ظاهرا من أخبارهم و لا من كتب قدماهم الواقفين على آثار الأئمة و أسرارهم

Among these are many visitations and the disciplines, and the well-known works which are circulating between the Imamites, and there is not attribution for these apparently from their

Ahadith, nor from the books of their ancient ones, the ones pausing upon the Ahadith of the Imams^{-asws} and their^{-asws} secrets.

و لا ألمارة تشهد بأن منشأها أخبار مطلقة أو وجوه اعتبارية مستحسنة هي التي دعتهم إلى إنشائها و ترتيبها و الاعتناء لجمعها و تدوينها كما هو الظاهر في جملة منها نعم لا نضایق في ورود الأخبار في بعضها.

And there is no symptom testifies that its origin is absolute, or desirable legal entities which called them to establish these and take care of these and arranging to collect these and writing these, just as it apparent in a total from these. Yes, we are not bothered in reporting the report in some of these.

و منها ما رواه والد العلامة و ابن طاووس عن السيد الكبير العابد رضي الدين محمد بن محمد الأوي إلى آخر ما مر في الحكاية السادسة و الثلاثين و منها قصة الجزيرة الخضراء المعروفة المذكورة في البحار و تفسير الأئمة ع و غيرها.

And from these is what is reported by the father of the Allama, and Ibn Tawoos from the great Seyyid Razi Al-Deen Muhammad Bin Muhammad Al Aawy, up to the end of what has passed in the thirty-sixth tale, and from these is the story of the green island, the famous, mentioned in Al-Bihar Al-Anwaar, and interpretation of the Imams^{-asws} and others.

و منها ما سمعه منه علي بن طاووس في السرداد الشريف.

And from these is what Ali Bin Tawoos had heard from him^{-ajfi} in the noble basement.

و منها ما علم محمد بن علي العليي الحسيني المصري في الحائر الحسيني و هو بين النوم و اليقظة و قد أتاه الإمام ع مكررا و علمه إلى أن تعلم في خمس ليال و حفظه ثم دعا به و استجيب دعاؤه و هو الدعاء المعروف بالعلوي المصري و غير ذلك.

And from these is what was taught by Muhammad Bin Ali Al-Alawy Al-Husayni Al-Misry in the enclosure of Al-Husayn^{-asws}, and he was between the sleep and the wakefulness, and the Imam^{-ajfi} had come to him repeatedly and taught him that he should learn it in five nights and memorise it. Then he supplicated with it and his supplication was answered, and it is the supplication known as 'Al-Alawy Al-Misry' and other than that.

و لعل هذا هو الأصل أيضا في كثير من الأقوال المجهولة القائل فيكون المطلع على قول الإمام ع لما وجده مخالف لما عليه الإمامية أو معظمهم و لم يتمكن من إظهاره على وجهه و خشي أن يضيع الحق و يذهب عن أهله

And perhaps, this, it is the origin as well in many of the unknown words of the speaker, so he would be notified upon the words of the Imam^{-ajfi}, when he found it to be opposing to what the Imamites are upon, or most of them, and it was not possible to reveal it upon its aspect, and he feared that the truth would be wasted and go away from its people.

جعله قوله من أقوالهم و ربما اعتمد عليه و أفتى به من غير تصريح بدليله لعدم قيام الأدلة الظاهرة بإثباته و لعله الوجه أيضا فيما عن بعض المشايخ من اعتبار تلك الأقوال أو تقويتها بحسب الإمکان نظرا إلى احتمال كونها قول الإمام ع ألقاها بين العلماء كيلا يجتمعوا على الخطأ و لا طريق لإلقاءها حينئذ إلا بالوجه المذكور.

He made it to be one of their^{-asws} saying, and sometimes he relied upon it and issued decrees with it from without declaring his evidence due to the impossibility of establishing the apparent evidence for proving it, and perhaps the aspect as well in what is from some of the Sheikhs who rely upon those saying, or strengthen it as possible, given the possibility that it is the saying of the Imam^{-ajfj}. He casts it between the scholar lest they gather upon the error, and there is no way of casting it in those days except by the mentioned aspect.

و قال السيد المرتضى في كتاب تنزيه الأنبياء في جواب من قال فإذا كان الإمام ع غائباً بحيث لا يصل إليه أحد من الخلق و لا ينتفع به فما الفرق بين وجوده و عدمه إلخ قلنا الجواب أول ما نقوله أنا غير قاطعين على أن الإمام لا يصل إليه أحد و لا يلقاه بشر فهذا أمر غير معلوم و لا سبيل إلى القطع عليه إلخ.

And the Seyyid Al Murtaza said in the book ‘Tanzeeh Al-Anbiya’ in answer to the one who said, ‘The Imam^{-ajfj} would be hidden where no one from the people can arrive to him^{-ajfj} nor be benefitted by him^{-ajfj}, so what is the difference between his^{-ajfj} existing and not existing?’ etc. ‘We say the answer first of what we are saying is that I am not certain upon that the Imam^{-ajfj} is such that no one can arrive to him^{-asws}, nor can any mortal meet him^{-ajfj}. This is an unknown matter, and there is no way to be certain upon it’, etc.

و قال أيضاً في جواب من قال إذا كانت العلة في استئثار الإمام خوفه من الظالمين و اتقائه من المعاندين فهذه العلة زائلة في أوليائه و شيعته فيجب أن يكون ظاهراً لهم بعد كلام له

And he said as well in answer to the one who said, ‘When the reason for the concealment of the Imam^{-ajfj} was his^{-ajfj} fear from the oppressors and his^{-ajfj} saving from the tormentors to this reason is transient in his^{-ajfj} friends and his^{-ajfj} Shias. So it obliges that he^{-ajfj} would appear to them after talking to him.

و قلنا أيضاً إنه غير ممتنع أن يكون الإمام يظهر لبعض أوليائه من لا يخشى من جهته شيئاً من أسباب الخوف و إن هذا مما لا يمكن القطع على ارتفاعه و امتناعه و إنما يعلم كل واحد من شيعته حال نفسه و لا سبيل له إلى العلم بحال غيره.

And we say as well that it is not impossible that the Imam^{-ajfj} would appear to some of his^{-ajfj} friends, from the ones he^{-ajfj} does not fear anything from him, from the causes of fear, and that this is from what is not possible to be certain upon its raising and its possibility, and rather each one from his^{-ajfj} knows his own situation and there is not way for him to know the situation of others.

و له في كتاب المقنع في الغيبة كلام يقرب مما ذكره هناك.

And for him in the book ‘Al Maqna’, regarding the occultation, there is a speech nearby from what is mentioned over here.

و قال الشيخ الطوسي رضوان الله عليه في كتاب الغيبة في الجواب عن هذا السؤال بعد كلام له و الذي ينبغي أن يجذب عن هذا السؤال الذي ذكرناه عن المخالف أن نقول إننا أولاً لا نقطع على استئثاره عن جميع أوليائه بل يجوز أن يبرز لأكثرهم و لا يعلم كل إنسان إلا حال نفسه

And the Sheikh Al-Tusi, may the Pleasure of Allah^{-azwj} be upon him, in the book ‘Al-Ghayba’, in answer to this question after a speech of his, ‘And what which is befitting to answer about

this question is that which we have mentioned from the opponent that we are saying that firstly we are not certain upon his^{-ajfi} concealing from entirety of his^{-ajfi} friend, but it is allowed that he would come out to most of them, and every human does not know except his own state.

فإن كان ظاهرا له فعلته مزاحه وإن لم يكن ظاهرا علم أنه إنما لم يظهر له لأمر يرجع إليه وإن لم يعلمه مفصلا لتفصير من جهته إلخ.

So if he^{-ajfi} had appeared to him, its reason would be a joke, and if he^{-ajfi} did not appear, he would know that rather his^{-ajfi} appearance to him was for a matter he^{-ajfi} would be returning to, and if he does know the detail, it was negligence from his part, etc.

و تقدم كلمات للسيد علي بن طاوس تناسب المقام خصوصا قوله مع أنه ع حاضر مع الله جل جلاله على اليقين وإنما غاب من لم يلقه عنهم لغيبته عن حضرة المتابعة له و لرب العالمين.

And the talk of the Seyyid Ali Bin Tawoos has preceded in the appropriate place, especially his words along with him^{-ajfi} being present with Allah^{-azwj}, Majestic is His^{-azwj} Majesty, based upon the certainty, and rather he^{-ajfi} is hidden from the one from them he^{-ajfi} does not meet, for his^{-ajfi} occultation is from the presence of the ones who are follower of his^{-ajfi}, and for Lord^{-azwj} of the worlds.

و فيما نقلنا من كلامهم و غيرها مما يطول ب neckline الكتاب كفاية لرفع الاستبعاد و عدم حملهم الخير على ظاهره و صرفه إلى أحد الوجوه التي ذكرناها

And among what we have transmitted from their speeches and others is from what would prolong the book by its transmission. It suffices to raise the exclusion and not to carry the report upon its apparent and turn it into one of the aspects which we have mentioned.

السادس أن يكون المخفي على الأنام و المحجوب عنهم مكانه ع و مستقره الذي يقيم فيه فلا يصل إليه أحد و لا يعرفه غيره حتى ولده فلا ينافي لقاءه و مشاهدته في الأماكن و المقامات التي قد مر ذكر بعضها و ظهوره عند المضطر المستغيث به المحتاج إليه التي انقطعت عنه الأسباب و أغلقت دونه الأبواب.

The sixth is that the one hidden unto the people, and his^{-ajfi} place is veiled from the, and his^{-ajfi} dwelling which he^{-ajfi} is staying it, so no one can arrive to him^{-ajfi} nor can others know it, not even his^{-ajfi} son. So it does not negate meeting him^{-ajfi} and witnessing him^{-ajfi} in the places and the positions which some of it has already been mentioned, and his^{-ajfi} appearance would be during the desperation of the one crying out to him^{-ajfi}, the one seeking shelter to him^{-asws}, the one from whom the means have been cut off, and the doors have been closed besides him'.

و في دعوات السيد الرواندي و مجموع الدعوات للتلعكري و قبس المصباح للصهرشتي في خبر أبي الوفاء الشيرازي أنه قال له رسول الله ص في النوم و أما الحجة فإذا بلغ منك السيف للذبح وأومنا بيده إلى الحلق فاستغث به فإنك يغاثك و هو غياث و كهف ملن استغاث فقل يا مولاي يا صاحب الزمان أنا مستغيث بك.

And in (the books) 'Da'waat' of Al-Rawandy, and 'Majmou Al-Dawaat' of Talukbary, and 'Qabs Al-Misbah' of Saharshaty, in a Hadith of Abu Al-Wafa Al-Shirazi, that Rasool-Allah^{-saww} said to him in the dream: 'As for the Divine Authority, so when the sword from you reached for the slaughter' - and he^{-saww} gestured to the throat – 'So cry out for help with him^{-ajfi} for he^{-ajfi} come

to your help, and is a cave for the one who cries out for help. So, say, ‘O my Master^{-ajfi}! O Master^{-ajfi} of the time! I am crying out for help with you^{-ajfi}’.

و في لفظ و أما صاحب الزمان فإذا بلغ منك السيف هنا و وضع يده على حلقه فاستعن به فإنه يعينك.

And regarding the wordings, ‘And as for Master^{-ajfi} of the time, when the sword reaches from you over here’ – and he^{-saww} placed his^{-saww} hand upon his^{-saww} throat – ‘then seek assistance with him^{-ajfi}, for he^{-ajfi} will assist you’.

و مما يؤيد هذا الاحتمال ما رواه الشيخ النعماني في كتابي العبيدة عن المفضل بن عمر قال سمعت أبا عبد الله ع يقول إن لصاحب هذا الأمر غيبتين إحداهما يطول حتى يقول بعضهم مات و يقول بعضهم قتل و يقول بعضهم ذهب حتى لا يبقى على أمره من أصحابه إلا نفر يسير لا يطلع على موضعه أحد من ولده و لا غيره إلا الذي يلي أمره.

And for what supports this possibility is what is reported by the Sheikh and Al-Numani in the two books ‘Al-Ghayba’, from Al-Mufazzal Bin Umar who said, ‘I heard Abu Abdullah^{-asws} saying: ‘For Master^{-ajfi} of this command there will be two occultations, one of these being longer, until some of them would say, ‘He^{-ajfi} died’, and some of them would say, ‘He^{-ajfi} was killed’, and some of them would say, ‘He^{-ajfi} is gone’, to the extent that there will not remain anyone from his^{-ajfi} companions upon his^{-ajfi} matter except for a small number. Neither would his^{-ajfi} children be notified upon his^{-ajfi} place nor others, except the one who is in charge of his^{-ajfi} matter’.

و روى الكليني عن إسحاق بن عمار قال أبو عبد الله ع للقائم غيبتان إحداهما قصيرة و الأخرى طويلة الغيبة الأولى لا يعلم بمكانه فيها إلا خاصة شيعته و الأخرى لا يعلم بمكانه فيها إلا خاصة مواليه.

And it is reported by Al-Kulayni, from Is’haq Bin Ammar, ‘Abu Abdullah^{-asws} said: ‘For Al-Qaim^{-ajfi} will be two occultations, one of them short and the other long. In the first occultation, no one will know of his^{-ajfi} place during it except his^{-ajfi} special Shias, and in the other no one will know of his^{-ajfi} place except his^{-ajfi} special friends’.

و رَوَاهُ التَّعْمَانِيُّ وَ فِي لُؤْطِيَهِ بِدُونِ الْإِسْتِنَاءِ فِي الثَّالِيِّ وَ رَوَاهُ إِسْتَنِدُ آخَرَ عَنْهُ عَ قَالَ: لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ إِلَّا خَاصَّةً شَيْعَتِهِ وَ الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ إِلَّا خَاصَّةً مَوَالِيهِ فِي دِينِهِ.

And it is reported by Al-Numani, and in his wording without the exclusion in the second, and it is reported by another chain from him^{-asws} having said: ‘For Al-Qaim there will be two occultations, one of them short and the other long. The first, no one will of his^{-ajfi} place except his^{-ajfi} special Shias, and the other, no one will know of his^{-ajfi} place except his^{-ajfi} special friends in his^{-ajfi} religion’.

و ليس في تلك القصص ما يدل على أن أحداً لقيه ع في مقر سلطنته و محل إقامته.

And there isn’t anything in these stories which can point upon anyone having met him^{-ajfi} in his^{-ajfi} seat of power or the place of his^{-ajfi} residence.

ثم لا يخفى على الجائس في خلال ديار الأخبار أنه ع ظهر في الغيبة الصغرى لغير خاصته و مواليه أيضا فالذى انفرد به الخواص في الصغرى هو العلم مستقره و عرض حواجهم عليه ع فيه فهو المنفي عنهم في الكبرى فحاهم و حال غيرهم فيها كغير الخواص في الصغرى و الله العالم.

Then it is not hidden from the investigator in penetrating the Ahadith that he^{-ajfi} had appeared during the minor occultation for other than his^{-ajfi} special ones and his^{-ajfi} friend as well. So that which individualises the special ones during the minor (occultation), it is the knowledge with his^{-ajfi} residence and presenting their requests to him^{-ajfi}. So, it negates from them in the major (occultation). Their state and state of others during it is like other than the special ones during the minor (occultation). And Allah^{-azwj} Knows''.³⁰⁸

³⁰⁸ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 33 H 1

الفائدة الثانية [في أن بالmeldung على العبادة والاحلاظ في النية أربعين يوما، يستعد المؤمن للتشرّف بلقائه عليه السلام والأدعية الواردة في ذلك]

The second benefit – In the perseverance upon the worship and the sincerity in the intention for forty days prepares the Momin for the ennoblement with meeting him^{-ajfi}, may the greeting be upon him^{-ajfi}, and the supplications referred regarding that.

أنه قد علم من تضاعيف تلك الحكایات أن المداومة على العبادة والمواظبة على التضرع والإباتة في أربعين ليلة الأربعاء في مسجد السهلة أو ليلة الجمعة فيها أو في مسجد الكوفة أو الحائر الحسيني على مشرفه السلام أو أربعين ليلة من أي الليل في أي محل و مكان كما في قصة الرمان المنقوله في البحار طريق إلى الفوز بلقائه ع و مشاهدة جماله

It is known from these multiple tales that the persistence upon the worship, and the perseverance upon the beseeching and the penitence during forty Wednesday nights in Masjid Al-Sahla, or Friday night in it, or in Masjid Al-Kufa, or the enclosure of Al-Husayn^{-asws}, may the greeting be upon its noble one, or forty nights from which nights in whichever location and place, just as is in the story of the pomegranate transmitted in Al-Bihar (Al-Anwaar), is a way to the success in meeting him^{-ajfi} and witnessing his^{-ajfi} beauty.

و هذا عمل شائع معروف في المشهدین الشریفین و لم في ذلك حکایات كثیرة و لم نتعرض لذكر أكثرها لعدم وصول كل واحد منها إلينا بطريق يعتمد عليه إلا أن الظاهر أن العمل من الأعمال الخجولة و عليه العلماء و الصلحاء و الأنبياء

And this is a well-known common practice in the two noble shrines, and for them regarding that, there are many talks, and we are not mentioning most of them due to the fact that each one of these does not reach to us in a way it can be relied upon, except that the apparent is that the deed is from the experienced deeds, and upon it are the scholars, and the righteous, and the pious.

و لم نعثر لم على مستند خاص و خير مخصوص و لعلهم عثروا عليه أو استتبثروا ذلك من كثير من الأخبار التي يستظهر منها أن للmeldung على عمل مخصوص من دعاء أو صلاة أو قراءة أو ذكر أو أكل شيء مخصوص أو تركه في أربعين يوما تأثير في الانتقال والترقى من درجة إلى درجة و من حالة إلى حالة بل في التزول كذلك فيستظهر منها أن في المواظبة عليه في تلك الأيام تأثير لإنجاح كل ممهم أراده.

And we did not stumble for them upon a specific document and a specific report, and people they would stumble upon it, or they can deduce that from may of the reports which, there is manifest from these that for the one persistence upon the specific deed from a supplication, or a Salat, or a recitation, or Zikr, or eating something specific or leaving it during forty days effects in the transition and the rising from a rank to a rank, and from a state to a state, but in the descent it is lie that. So it appears from it that the persistence upon it during these days would result in success of everything important he had wanted.

ففي الكافي ما أخلص عبد الإيمان بالله و في رواية ما أجمل عبد ذكر الله أربعين صباحا إلا زهده في الدنيا و بصره داءها و دواءها و أثبت الحكمة في قلبه و أنطق بما لسانه.

In (the book) 'Al Kafi', 'How sincere is the servant of the Eman with Allah^{-azwj}?' And in a report: 'How beautiful is a servant mentioning Allah^{-azwj} for forty mornings except it would make him ascetic in the world, and disease of his sight and cures it, and affirms the wisdom in his heart, and his tongue would speak with it'.

وَ فِي النَّبُوِيِّ الْمَرْوِيِّ فِي لُبِّ الْلُّبَابِ لِلْقُطْبِ الرَّاؤُنْدِيِّ مِنْ أَحْلَصِ الْعِبَادَةِ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَتَابِعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

And in 'All Nabawi Al Marwy Fi Lubb Al Lubab' of Al Qutub Al Rawandy, 'One who is sincere in the worship of Allah^{-azwj} for forty morning, the springs of wisdom would appear from his hear upon his tongue'.

وَ فِي أَخْبَارٍ كَثِيرَةٍ مَا حَاصِلُهَا الْطَّفْلَةُ تَكُونُ فِي الرَّجِيمِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ مُضْعَةً أَرْبَعِينَ يَوْمًا فَمَنْ أَرَادَ أَنْ يَدْعُو لِلْحُبْنَى أَنْ يَجْعَلَ اللَّهُ مَا فِي بَطْنِهَا ذَكْرًا سَوِيًّا يَدْعُو مَا بَيْنَهُ وَ بَيْنَ تِلْكَ الْأَرْبَعَةِ أَشْهُرًا.

And in many reports, what it's result is: 'The sperm happens to be in the womb for forty days, then it becomes a cloth for forty days, then becomes a lump for forty days. So, the one who want to supplicate for the pregnancy that Allah^{-azwj} should Make whatever in in her belly to be a complete male, should supplicate in what between him and those four months'.

وَ فِي الْكَافِيِّ أَنَّهُ قِيلَ لِلْكَاظِمِ عِنْ رُوَيْنَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ شَرَبَ الْحُمْرَ لَمْ يُخْتَسِبْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ يَوْمًا إِلَى أَنْ قَالَ إِذَا شَرَبَ الْحُمْرَ بَقِيَ فِي مُشَائِشِهِ أَرْبَعِينَ يَوْمًا عَلَى قَدْرِ اِنْتِقَالِ خَلْقِهِ ثُمَّ قَالَ كَذَلِكَ جَمِيعُ غَذَاءِ أَكْلَهُ وَ شَرِيهِ يَبْقَى فِي مُشَائِشِهِ أَرْبَعِينَ.

And in Al-Kafi, 'It was said to Al-Kazim^{-asws}, 'We are reporting from the Prophet^{-saww} having said: 'One who drinks the wine, his Salat would not be counted for forty days', up to he^{-asws} said: 'When he drinks the wine, it remains in his interior for forty days upon a measure of transfer of his creation'. Then he^{-asws} said: 'Like that are entirety of the body parts, his eating and his drinking remains in his interior for forty (days)'.

وَ وَرَدَ أَنَّ مَنْ تَرَكَ الْلَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ حُلْفُهُ لِأَنَّ اِنْتِقَالَ الْطَّفْلَةِ فِي أَرْبَعِينَ يَوْمًا وَ مَنْ أَكَلَ الْلَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ حُلْفُهُ وَ مَنْ أَكَلَ الرَّئِنَتَ وَ آدَهَنَ بِهِ لَمْ يَغْرِيَهُ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا وَ مَنْ شَرَبَ السَّوْيِقَ أَرْبَعِينَ صَبَاحًا اِمْتَالَتْ كَتِفَاهُ قُوَّةً وَ مَنْ أَكَلَ الْحَلَالَ أَرْبَعِينَ يَوْمًا تَوَرَّ اللَّهُ قَلْبُهُ.

And it is reported that the one who neglects (eating the) meat for forty morning, his manners would worsen, because the transfer of the sperm is during forty days, and the one who eats the meat for forty mornings, his manners would worsen, and the one who consumes the oil and oils (massages) with it, the Satan^{-la} would not come near him for forty days, and the one who drinks 'Suweyq' for forty morning, his shoulders would fill up with strength, and the ones who eats the Permissible for forty days, Allah^{-azwj} would Irradiate his heart'.

وَ فِي أَمَالِ الصَّدُوقِ فِي خَبْرِ بَهْلَولِ الْبَاشِ وَ التَّجَاهِ إِلَى بَعْضِ جَبَالِ الْمَدِينَةِ وَ تَضَرُّعِهِ وَ إِنْابَتِهِ أَرْبَعِينَ يَوْمًا وَ قَبْوِلِ توبَتِهِ فِي يَوْمِ الْأَرْبَعِينِ وَ نَزْوَلِ الْآيَةِ فِيهِ وَ ذَهَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِبْلِ التَّوْبَةِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ هَكَذَا تَدَارِكَ الذُّنُوبَ كَمَا تَدَارَكَهَا بَهْلَولُ.

And in (the book) 'Amaali' of Al-Sadouq, 'In a Hadith regarding Bahloul the grave robber and his seeking shelter to one of the mountains of Al-Medina, and his beseeching and his supplicating for forty days, and acceptance of his repentance during the fortieth day, and Revelation of the Verse regarding him, and the going of the Prophet^{-saww} to him, and his^{-saww} reciting it to him, and glad tidings with the acceptance of the repentance. Then he^{-saww} said

to his^{saww} companions: ‘This is how sins are to be dealt with just as they were dealt with Bahloul’.

و ورد أن داود ع بكى على الخطبة أربعين يوما.

And it has been reported that Dawood^{as} cried upon the mistake for forty days.

و أحسن من الجميع شاهدا أنه تعالى جعل ميقات نبيه موسى أربعين يوما و في النبي أنه ما أكل و ما شرب و لا نام و لا اشتهى شيئا من ذلك في ذهابه و مجده أربعين يوما شوقا إلى ربه.

And the better than entirety of the witnesses is that The Exalted Made the meeting of His^{azwj} Prophet^{as} Musa^{as} for forty days, and during it, the Prophet^{as} did not eat and did not drink and did not sleep nor desired anything from that during his^{as} going and his^{as} coming, for forty days, yearning to his^{as} Lord^{azwj}.

و في تفسير العشكري ع كان موسى ع يقول لبني إسرائيل إذا فرج الله عنكم وأهلك أعداءكم آتكم بكتاب من عند ربكم يشمل على أوامره و نواهيه و موعظه و عبره و أمثاله

And in Tafseer of Al-Askari^{asws}: ‘Musa^{as} said to the children of Israel: ‘When Allah^{azwj} Relieves from you all and Destroys your enemies, I^{as} shall come to you with a Book from the Presence of your Lord^{azwj}, inclusive upon His^{azwj} Commands and His^{azwj} Prohibitions, and His^{azwj} Preaching, and His^{azwj} Lessons, and His^{azwj} Parables’.

فَلَمَّا فَرَجَ اللَّهُ عَنْهُمْ أَمْرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْتِي لِلْمِيعَادِ وَ يَصُومُ ثَلَاثَيْنِ يَوْمًا عِنْدَ أَصْلِ الْجَبَلِ إِلَى أَنْ قَالَ فَأَوْحِيَ اللَّهُ إِلَيْهِ صُمْ عَشْرًا آخَرَ وَ كَانَ وَعْدُ اللَّهِ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعينَ يَوْنًا.

When Allah^{azwj} Relieved from them Allah^{azwj} Mighty and Majestic Commanded him to come for the appointment and he Fasted for thirty days at the base of the mountain’ – up to he^{asws} said: ‘Allah^{azwj} Revealed to him^{as}: “Fast another thirty days!” And the promise of Allah^{azwj} was that He^{azwj} would Give him^{as} the Book after forty days’.

بل ورد أن النبي ص أمر أن يهجر خديجة أربعين يوما قبل يوم بعثته.

But is has been reported that the Prophet^{saww} was Commanded that he^{saww} stay away from Khadeeja^{asws} for forty days before His^{azwj} Prophet-hood.

و من الشواهد التي تناسب المقام ما روى بالأسانيد المعتبرة عن الصادق ع أله قال: من دعا إلى الله تعالى أربعين صباحاً بمنا العهد كان من أنصار قائمنا فإن مات قبله أخرجه الله من قبره و أعطاه بكل كلمة ألف حسنة و معاشه ألف سيدة و هو الله رب النور العظيم الداعاء.

And from the testimony which is appropriate for the place is what is reported by the reliable chains from Al-Sadiq^{asws} having said: ‘One who supplicates to Allah^{azwj} the Exalted for forty morning with this pact would be from the helpers of our^{asws} Qaim^{ajfj}. If he were to die before it, Allah^{azwj} would Extract him from his grave and Give him a thousand goods deed for every phrase and Delete a thousand evil deeds from him, and it is, ‘O Allah^{azwj}! Lord^{azwj} of the Mighty Light!’ – the supplication (Dua Al Noor)’.

وَ فِي إِكْمَالِ الدِّينِ فِي حَدِيثِ حَكِيمَةِ فِي لَادَةِ الْمُهَدِّيِّ صَلَواتُ اللَّهِ عَلَيْهِ أَنَّهُ عَلَىٰ لَهُ وَلَدٌ وَ سَجَدَ وَ شَهَدَ بِالْتَّوْحِيدِ وَ الرِّسَالَةِ وَ إِمَامَةِ آبَائِهِ عَ قَالَتْ فَصَاحَ أَبُو مُحَمَّدٍ الْحَسَنُ عَ قَالَ يَا عَمَّةَ تَنَاهَيْ فَهَاتِيهِ

And in (the book) 'Ikmal Al-Deen' in a Hadith of Hakeema^{-as} regarding coming (to the world) of the Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, when he^{-ajfi} was blessed (to his parents^{-asws}) and performed Sajdah and testified with the Tawheed, and the Messenger-ship and the Imamate of his^{-ajfi} forefathers^{-asws}, she^{-as} said; 'Abu Muhammad Al-Hassan^{-asws} sighed. He^{-asws} said: 'O paternal aunt! Give him^{-ajfi} to me^{-asws}!' She^{-as} took him^{-ajfi}.

قَالَتْ فَتَنَاهَلَتْ وَ أَئْتَتْ بِهِ نَحْوَهُ فَلَمَّا مَثَلَتْ بَيْنِ يَدَيِّ أَبِيهِ وَ هُوَ عَلَىٰ يَدَيِّ سَلَمَ عَلَىٰ أَبِيهِ فَتَنَاهَلَهُ الْحَسَنُ عَ وَ الطَّيْرُ تُرْفَفُ عَلَىٰ رَأْسِهِ فَصَاحَ بِطَيْرٍ مِنْهَا فَقَالَ أَخْجُلُهُ وَ احْفَظْهُ وَ رُدَّهُ إِلَيْنَا فِي كُلِّ أَرْبَعِينِ يَوْمًا فَتَنَاهَلَهُ الطَّيْرُ وَ طَارَ بِهِ فِي جَوَّ السَّمَاءِ وَ اتَّبَعَهُ سَائِرُ الطَّيْرِ

She^{-as} said: 'I^{-as} took him^{-as} and came with him^{-ajfi} towards him^{-asws}. When I^{-as} stood in front of him^{-asws}, and he^{-ajfi} was upon my^{-as} hands, he^{-ajfi} greeted unto his^{-ajfi} father^{-asws}. Al-Hassan^{-asws} took him^{-ajfi} and the birds fluttered over his^{-ajfi} head. He^{-asws} shouted at a bird from these. He^{-asws} said: 'Carry him^{-ajfi} and protect him^{-ajfi} and return him^{-ajfi} to us^{-asws} during every forty days!' So the bird took him^{-ajfi} and flew with him^{-ajfi} in the atmosphere of the sky, and the rest of the birds followed it.

فَسَمِعْتُ أَبَا مُحَمَّدٍ عَ يَقُولُ أَسْتَوْدِعُكَ الَّذِي اسْتَوْدَعْتَهُ أُمُّ مُوسَى عَ فَبَكَتْ تَرْجِسُ فَقَالَ لَهَا اسْكُنْتِي فِي الرَّضَاعِ لَحْرَمٌ عَلَيْهِ إِلَّا مِنْ ثَدِيلِكِ

I^{-as} heard Abu Muhammad^{-asws} saying: 'I^{-asws} entrust you^{-ajfi} to the One^{-azwj} Whom the mother^{-as} of Musa^{-as} had entrusted him^{-as} to!' Narjis^{-as} cried. He^{-asws} said to her^{-as}: 'Quiet down, for the breast-feeding is Prohibited unto him^{-ajfi} except from your^{-as} feed!'

إِلَى أَنْ قَالَ قَالَتْ حَكِيمَةُ فَلَمَّا أَنْ كَانَ بَعْدَ أَرْبَعِينَ يَوْمًا رَدَ الْعَلَامُ وَ وَجَهَ إِلَيَّ ابْنُ أَخِي فَدَعَانِي فَإِذَا أَنَا بِصَبِّيٍّ مُعْشِيٍّ بَيْنَ يَدَيِّهِ

Up to he (the narrator) said, 'Hakeema^{-as} said, 'When it was after forty days, the boy was returned and the son^{-asws} of my^{-as} brother^{-asws} headed to me. He^{-asws} called me, so I^{-as} entered to see him^{-asws}. Behold, I^{-as} was with the child walking in front of him^{-asws}'.

إِلَى أَنْ قَالَ قَالَتْ حَكِيمَةُ فَلَمَّا أَرَى ذَلِكَ الصَّبِّيَّ كُلَّ أَرْبَعِينَ يَوْمًا إِلَى أَنْ رَأَيْتُهُ رُجُلًا قَبْلَ مُصِيبَتِي أَبِي مُحَمَّدٍ عَ الْحَمْزَرِ ..

Up to he (the narrator) said, 'Hakeema^{-as} said, 'I^{-as} did not cease to see that child every forty days until I^{-as} saw him as a man before Abu Muhammad^{-asws} passed away' – the Hadith.

وَ اعْلَمُ أَنَا قَدْ ذَكَرْنَا فِي الْفَصْلِ الْأَوَّلِ مِنَ الْجَلْدِ الثَّانِي مِنْ كِتَابِنَا دَارِ السَّلَامِ أَعْمَالًا مُخْصُوصَةً عِنْدِ النَّاسِ لِلتَّوْسِلِ إِلَى رَوْءِيَّةِ النَّبِيِّ صَ وَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الْأَئْمَةِ عَ فِي النَّاسِ وَ أَكْثَرُهَا مُخْتَصٌ بِالنَّبِيِّ صَ وَ بَعْضُهَا بِالْوَصِيِّ صَلَواتُ اللَّهِ عَلَيْهِمَا

And know that we have mentioned in the first chapter of the second volume from our book 'Dar Al-Islam', the specific deeds at sleep time for the means to see the Prophet^{-saww} and Amir Al-Momineen^{-asws} and the Imams^{-asws} in the dream, and most of these are specific with the Prophet^{-saww}, and some of these are specific with the successor^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both.

و لعله يجري في سائر الأئمة ما جرى لهم صلوات الله عليهم بعض عمومات المتزلة و بذلك صرح المحقق الجليل المولى زين العابدين الجرفادقاني رحمة الله في شرح المنظومة حيث قال في شرح قوله في غايات الغسل.

لذلك ما يقصد من مرام.

ورؤية الإمام في المنام

And perhaps it flows in rest of the Imams^{-asws} flows for them^{-asws} both, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, due to some of the generalised status, and with that stated the researcher, the majestic, the master, adornment of the worshippers Al Jarfadwany, may Allah^{-azwj} have Mercy on him, in commentary of the poem where he said in the commentary of his words for washing purposes, ‘And sighting the Imam^{-asws} in the dream is a realisation of what is aimed from the wishes’.

أنه يدل عليه النبي المروي في الإقبال في أعمال ليلة النصف من شعبان فأحسن الطهر إلى أن قال ثم سأله تعالى أن يراني من ليلته يراني و لكن فيه مضافا إلى استهجان خروج المورد عن البيت إلا بتكلف لا يخفى أن الظاهر بل المقطوع أن نظر السيد رحمة الله إلى **ما رَوَاهُ الشَّيْخُ الْمُفِيدُ رَحْمَةُ اللَّهِ فِي الْإِحْتِصَاصِ عَنْ أَبِي الْمَعْرَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع**

It is evidenced upon by the information referred in ‘Al Iqbal’ regarding the deeds on the night of the middle of Shaban, ‘Improve the cleansing’ – up to he said, ‘Then ask Allah^{-azwj} the Exalted, ‘Show me!’ He^{-azwj} would see from his night, but in it is an addition to the disapproval of the one going out from the house except with encumberment. It is not hidden that the apparent, but the certain is that the Seyyid, may Allah^{-azwj} have Mercy on him, looked at what is reported by the Sheikh Al Mufeed, may Allah^{-azwj} have Mercy on him in (the book) ‘Al Ikhtisaas’, from Abu Al-Magra, from Musa^{-asws} Bin Ja’far^{-asws}.

قَالَ سَيِّدُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَأَرَادَ أَنْ يَرَانَا وَأَنْ يَعْرِفَ مَوْضِعَهُ فَلِيُغْشِسْ ثَلَاثَ أَيَّالٍ يُنَاجِي بَنًا فِيَّنَاهُ يَرَانَا وَيُغْفِرْ لَهُ بِنًا وَلَا يَنْهَا عَلَيْهِ مَوْضِعُهُ الْخَبِيرُ.

He said, ‘I heard him^{-asws} saying: ‘On who has a need (request) to Allah^{-azwj} and wants to see us^{-asws}, and to recognise his place, then let him bathe for three nights, whispering to us^{-asws}, so he would see us^{-asws}, and (his sins) would be Forgiven for him due to us^{-asws}, and his place would not be hidden from him’ – the Hadith.

قوله ع ينادي بنا أي ينادي الله تعالى بنا و يعلم عليه و يتولى إليه بنا أن يرينا إياه و يعرف موضعه عندنا

His^{-asws} words: ‘Whispers to us^{-asws}’, i.e., whispers to Allah^{-azwj} the Exalted through us^{-asws} and is determined upon it and a means to Him^{-azwj} by us^{-asws}, He^{-azwj} would Make him see us^{-asws} and he would recognise his place with us^{-asws}.

و قيل أي يهتم برؤيتنا و يحدث نفسه بنا و رؤيتنا و محبتنا فإنه يراهم أو يسألنا ذلك.

And it is said, ‘i.e., he is interested in seeing us^{-asws}, and discusses himself with us^{-asws}, and our^{-asws} sighting and our^{-asws} love, He^{-azwj} would see them^{-asws} or asks us^{-asws} of that.

و في الجنة الواقية للشيخ إبراهيم الكفعمي رأيت في بعض كتب أصحابنا أنه من أراد رؤية أحد من الأنبياء والأئمة ع أو الوالدان في نومه فليقرأ و الشمس والقدر والجحد والإخلاص والمعوذتين ثم يقرأ الإخلاص مائة مرة و يصلى على النبي ص مائة مرة و ينام على الجانب الأيمن على وضوئه فإنه يرى من يريده إن شاء الله تعالى و يكلمهم بما يريد من سؤال وجواب.

And in (the book) 'Jannat Al-Waqia' of the Sheikh Ibrahim Al-Kaf'amy, 'I saw in one of the books of our companion and the one who wants to sight any one of the Prophets^{-as} and the Imams^{-asws} or the parents in his dream, so let him recite (Surahs) Shams, and Al Qadr, and Al-Jihad, and Al-Ikhlas, and Mawawateyn. Then he should recite Al Ikhlas one hundred times, and he should send Salawaat upon the Prophet^{-saww} one hundred time, and he should sleep upon the right-hand side being upon his wud'u, so he would see the one he wants, if Allah^{-azwj} the Exalted so Desires, and he would speak to them with what he wants, from the question and the answer.

و رأيت في نسخة أخرى هذا بعينه غير أنه يفعل ذلك سبع ليال بعد الدعاء الذي أوله اللهم أنت الحي الذي إلخ و هذا الدعاء رواه السيد علي بن طاووس في فلاح السائل مستندا عن بعض الأئمة ع

And I saw in another copy, this exactly, apart from that he does that for seven nights after the supplication, the beginning of which is, 'You^{-azwj} are the Living Who', etc. And this supplication is reported by the Seyyid Ali Bin Tawoos in 'Falah Al Saail' attributed from one of the Imams^{-asws}.

قال إذا أردت أن ترى ميتك فبت على طهر و انضجع على يمينك و سبح تسبيح فاطمة ع.

He said, 'When you want to see your deceased, spend the night upon the cleanliness and lie down upon your right, and glorify with the glorification of Fatima^{-asws}.

و قال الشيخ الطوسي في مصباحه و من أراد رؤيا ميت في منامه فليقل في منامه اللهم أنت الحي الذي لا يوصف و الإيمان يعرف منه منك بدأت الأشياء و إليك تعود فما أقبل منها كنت ملجأ و منجاه و ما أدبر منها لم يكن له ملجاً و لا منجي منك إلا إليك

And the Sheikh Al-Tawoos said in his (book) 'Misbah', 'And the one who wants to see a deceased in his sleep, let him said in his sleep, 'O Allah^{-azwj}! You^{-azwj} are the Living Who cannot be described, and the Eman is recognised from it. From You^{-azwj} began the things, and to You^{-azwj} they return. So whatever is Acceptable from these, You^{-azwj} are its Shelter, and its Rescuer, and whatever is turned back from these, there does not happen to be any shelter for it nor any rescuer from You^{-azwj} except to You^{-azwj}.

فأسألك بلا إله إلا أنت و أسألك بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ و بحق حبيبك محمد ص سيد النبئين و بحق فاطمة سيدة نساء العالمين و بحق الحسن و الحسين الذين جعلتهما سيدي شباب أهل الجنة أجمعين أن تصلي على محمد و آله و أهل بيته و أن ترني متي في الحال التي هو فيها فإنك تراه إن شاء الله تعالى.

I ask You^{-azwj} by there is no god except You^{-azwj}! And I ask You^{-azwj} with In the Name of Allah^{-azwj} the Beneficent, the Merciful, and by the right of Your^{-azwj} beloved Muhammad^{-saww}, chief of the Prophets^{-as}, and by the right of Ali^{-asws} best of the successors^{-as}, and by the right of Fatima^{-asws} chieftess of women of the worlds, and by the right of Al-Hassan^{-asws} and Al-Husayn^{-asws}, the ones You^{-azwj} have Made to be two chief of the youths of the people of Paradise

altogether, that You^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and People^{-asws} of his^{-saww} household, and You^{-azwj} Show me my deceased in the state which he is! So you will see him if Allah^{-azwj} the Exalted so Desires.

و مقتضى إطلاق صدر الخبر أن يكون للداعي إذا عمل بهذه التسخة أن يبدل آخر الدعاء بما يناسب رؤية الإمام الحي و النبي الحي بل الظاهر أن يكون له ذلك إن أراد رؤية كل واحد من الأنبياء و الأئمة ع حيا كان أو ميتا.

And it is a requirement to release issuance of the report that the supplicator, when he works with this copy, he can replace the end of the supplication with whatever is appropriate to see the Imam^{-asws} alive, and the Prophet^{-saww} alive, but the apparent is that that would be for him when he wants to see every one of the Prophets^{-as} and the Imams^{-asws}, whether he^{-asws} was alive or dead.

بل في كتاب تسهيل الدواء بعد ذكر الدعاء المذكور و ذكر مشابخنا رضوان الله عليهم أن من أراد أن يرى أحداً من الأنبياء أو أئمّة الهدى صلوات الله عليهم فليقرأ الدعاء المذكور إلى قوله أن تصلّى على محمد و آل محمد ثم يقول إن تبّيني فلاناً و يقرأ بعده سورة و الشّمس و الليل و القدر و الجحد و الإخلاص و المعوذتين ثم يقرأ مائة مرة سورة التوحيد فكل من أراده يراه و يسأل عنه ما أراده و يجيبه إن شاء الله.

But, in the book 'Tas'heel Al-Dawa'a', after mentioning the aforementioned supplication and mention of our Sheikhs, may the Pleasures of Allah^{-azwj} be upon them, 'The one who wants to see any one of the Prophets, or Imams^{-asws} of guidance, may the Salawaat of Allah^{-azwj} upon them, let him recite the mentioned supplication up to his words, 'You^{-azwj} Send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}', then he should say, 'Show me so and so', and after it he should recited the Surahs Al-Shams, and Al-Layl, and Al-Qadr, and Al-Jihad, and Al-Ikhlas, and Al-Mwazateyn, then he should recite Surah Al Tawheed one hundred times. So all what he wants, he would see, and he can ask about whatever he wants, and he would be Answered, if Allah^{-azwj} so Desires.

و حيث بلغ بنا الكلام إلى هذا المقام فالأولى أن نتبرّك بذكر بعض الأعمال المختصرة للغاية المذكورة بناء على ما احتملناه و صرّح به المحقق المذكور و هو من أعظم العلماء الذين عاصرناهم.

And when the speech has reached with us to this place, so the foremost is that we seek blessings with the mention of some of the brief deeds for the peak of mention, building upon what we have carried, and elucidated with by the mentioned researcher, and he is from the mighty scholar, the ones from their contemporaries.

فمنها ما في فلاح السائل للسيد علي بن طاوس لرؤيا أمير المؤمنين ع في المنام قال إذا أردت ذلك فقل عند مضجعك اللهم إني أسألك يا من لطفه خفي و أيديه باستطعة لا تنقضي أسألك بلطفك الخفي الذي ما لطفت به عبد إلا كفى أن تبّيني مولاي علي بن أبي طالب ع في منامي.

From these is what questioner Al-Seyyid Ali Bin Tawoos succeeded to see Amir Al-Momineen^{-asws} in the dream. He said, 'When you want that, then say during your lying down (to sleep), 'O Allah^{-azwj}! I ask You^{-azwj}, O One^{-azwj} Whose Kindness is hidden, and His^{-azwj} Support is extended, not terminating! I ask You^{-azwj} by Your^{-azwj} hidden Kindness which You^{-azwj} have not been Kind with to a servant except he was sufficed, that You^{-azwj} Show me my Master^{-asws} Ali Bin Abu Talib^{-asws} in my dream'.

و حدثي بعض الصلحاء الأبرار طاب ثراه أنه جريه مرارا.

And it is narrated to me by one of the righteous ones, may his soil be good, he had experienced it repeatedly.

و منها ما في المصباح للكفعي و تفسير البزنطيان عن كتاب حواضن القرآن عن الصاديق ع أن من أدمى قراءة سورة المزمل رأى النبي ص و سأله ما يُريد و أعطاه الله تعالى ما يريد من الحسن.

And from these is what is in (the book) 'Al-Misbah' of Al-Kaf'amy, and 'Tafseer Al-Burhan', from the book 'Khwas Al-Quran', from Al-Sadiq^{-asws}: 'The one who is habitual in recited Surah Al-Muzzammil would see the Prophet^{-saww} and ask him^{-saww} whatever he wants, and Allah^{-azwj} would Give him all things he wants from the good".

و منها ما رواه الأول أن من قرأ سورة القدر عند رواي الشمس مائة مرة رأى النبي ص في منامه.

And from these is what is reported at first that the one who recited Surah Al Qadr at the decline of the sun (midday) one hundred times, would see the Prophet^{-saww} in his dream'.

و منها ما في المجلد الأول من كتاب المجموع الرائق للسيد الجليل هبة الله بن أبي محمد الموسوي المعاصر للعلامة رحمه الله أن من أدمى تلاوة سورة الجن رأى النبي ص و سأله ما يريد.

And from these is what is in the first volume of the book 'Al Majmou Al Ra'iq' of the majestic Seyyid Hibtullah Bin Abu Muhammad Al Musawy the contemporary of the Allama, may Allah^{-azwj} have Mercy on him, 'The one who is habitual in reciting Surah Al Jinn would see the Prophet^{-saww} (in a dream) and ask him^{-saww} whatever he wants".

و منها ما فيه أن من قرأ سورة الكافرون نصف الليل من ليلة الجمعة رأى النبي ص.

And from these is what is in it, 'The one who recites Surah Al-Kafiroun in the middle of the night of a night of Friday, would see the Prophet^{-saww}.

و منها قراءة دعاء الخير على طهارة سبعا عند النوم بعد صوم سبعة أيام رواه الكفعي في جنته.

And from these is recitation of Dua Al Mujeer, upon cleanliness, for seven (days) at sleep time after Fasting for seven days. It is reported by Al Kaf'amy in his (book) 'Jannat'.

و منها قراءة الدعاء المعروف بالصحيفة المروي في مهج الدعوات خمس مرات على طهارة.

And from these is recitation of the supplication known as 'Al-Saheefa' reported in 'Mahj Al-Dawaat', five times upon the cleanliness.

و منها ما رواه الكفعي عن الصادق ع أنه قال: من قرأ سورة القمر بعد صلاة الرؤا و قبل الظهر إحدى وعشرين مرة لم يميت حتى يرى النبي ص.

And from these is what is reported by Al Kaf'amy, from Al-Sadiq^{-asws} having said: 'One who recites (Surah) Al Qadr after Salat Al Zawal (midday) and before Al-Zohr, twenty-one times would not die until he sees the Prophet^{-saww}'.

و منها ما في بعض المجمع المعتبرة أن من أراد أن يرى سيد البريات في المنام فليصل ركعتين بعد صلاة العشاء بأي سورة أراد ثم يقرأ هذا الدعاء مائة مرة
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا نُورَ النُّورِ يَا مَدِيرَ الْأُمُورِ بَلْغُ مِنِي رُوحُ مُحَمَّدٍ وَرُوحُ آلِ مُحَمَّدٍ تَحْيَةً وَسَلَامًا.

And from these is what is in one of the reliable collections that the one who wants to see chief of the created beings (Rasool-Allah^{saww}) in the dream, so let him pray two Cycles Salat after Salat Al Isha with whichever Surah he wants, then recite this supplication one hundred times: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Light of the Light! O Manager of the affairs! Make me reach the soul of Muhammad^{saww} and souls of the Progeny^{-asws} of Muhammad^{saww}, salutations and greetings'.

و منها ما في جنة الكفعمي عن كتاب خواص القرآن أنه من قرأ ليلة الجمعة بعد صلاة يصليها من الليل الكثثر ألف مرة و صلى على محمد و آل محمد ألف مرة رأى النبي ص في نومه.

And from these is what is in (the book) 'Jannat' of Al Kaf'amy, from the book 'Khwas Al Quran', 'The one who recites (Surah) Al Kawser a thousand times on the night of Friday after he has prayed it from the night and send Salawaat upon Muhammad^{saww} and Progeny^{-asws} of Muhammad^{saww} a thousand times, would see the Prophet^{saww} in his dream.

تلك عشرة كاملة و باقي الأعمال والأوراد والصلوات يتطلب من كتابنا المذكور فإن فيه ما تشتهيه الأنفس وتلذ الأعين.

These are ten phrases, and there remain the deeds and the remembrances, and the Salats sought from our mentioned book, for in it was the souls desire and delights the eyes.

ولنختم هذه المقالة الشريفة بذلك نبذة أنشأها السيد السندي الصالحي الصفي إمام شعراء العراق بل سيد الشعراء في الندب والمراثي على الإطلاق السيد حيدر بن السيد سليمان الحلي المؤيد من عند الملك العلي وقد جمع أيده الله تعالى بين فصاحة اللسان وبلاعة البيان وشدة التقوى وقوة الإيمان بحيث لو رأه أحد لا يتوجه في حقه القدرة على النظم فكيف بأعلى مرتبه.

And we end this noble discussion by mentioning a poem prosed by the Seyyid, the attributed, the righteous, the pure, imam of the poets of Al-Iraq. But he is chief of the poets in the prosing and the eulogies upon linking the Seyyid Haider Bin Al-Seyyid Suleyman Al-Hilli, the support from the Presence of the Exalted King. And he has collected, may Allah^{-azwj} the Exalted Support him, between eloquence of the tongue and the eloquence of the explanation, and intense piety and strength of the Eman whereby if anyone were to see him, would not imagine in his right, the ability upon the poems. So how exalted is his rank.

أنشأها بأمر سيد الفقهاء السيد المهدى القزوينى النزيل فى الحلقة فى السنة التي صار عمر پاشا واليها على أهل العراق و شدد عليهم و أمر بتحرير النفوس لإجراء القرعة وأخذ العسكر من أهل القرى والأقصارات سواء الشريف فيه والوضع العالى فيه والجاهل والعلوى فيه وغيره والغنى فيه والفقير

It is prosed by the instruction of chief of the jurists the Seyyid Al-Mahdi Al-Qazwiny, the dweller in Al-Hilla during the year in which Umar Pasha became governor of the people of Al-Iraq, and was harsh upon them, and he ordered with the freeing of the souls by flowing the lottery, and he seized the soldiers from the people of the towns and the cities, besides the nobles in it, and the lowly in it, and the scholar in it, and the ignoramus in it, and others, and the rich in it, and the poor.

فاشتد عليهم الأمر و عظم البلاء و ضاقت الأرض و منعت السماء فأنشأ السيد هذه الندبة المشجية فرأى واحد من صلحاء المجاوريين في التحف الأشرف الحجة المنتظر ع فقال له ما معناه قد أفلقني السيد حيدر قال له لا يؤذني فإن الأمر ليس بيدي

So the matter was severe upon them, and the afflictions were mighty, and the earth narrowed, and the sky prevented. So the Seyyid prosed this lamentation 'Al Mashjiya'. One of the righteous ones in the vicinity of the noble Al-Najaf saw the Divine Authority, the awaited one. He said to him^{-ajfj} what it's meaning is, 'The Seyyid Haider has worried me'. He^{-ajfj} said to him: 'Do not bother me^{-ajfj}, for the matter isn't in my^{-ajfj} hands'.

و رفع الله عنهم القرعة في أيامه و بعده بستين و هي هذه

And Allah^{-azwj} Raised the readers away from them during his days and after it for years, and it is this: -

<p>مَوَارِدُ الْمَوْتِ دُونَ مُصْدِرِهَا فَيُغَرِّقُ الْعُقْلَ فِي تَصْوِرِهَا شَدَائِدُ الدُّهُورِ مَعَ تَكْرِهِهَا فَجَاهَتِ النَّفْسُ مِنْ تَحْرِيرِهَا الْأَرْضُ فَضَبَتْ إِلَى مُطْهِرِهَا تَصْرِخُ اللَّهُ مِنْ مُخْرِجِهَا مَا ذَا يُوْدِي لِسَانُ مُخْرِجِهَا أَغْضَى فَنَسَتْ بِجُورِ أَكْفَرِهَا شَيْءٌ وَهُوَ بَيْنَ أَظْهَرِهَا رَكُوبُ فَحَشَائِهَا وَمِنْكِرِهَا قَدْ بَلَغَ السَّيْفُ حِزْمَ مُصْرِرِهَا شَمْسُ حَصَاحِهَا بِلِيلِ عِيْرِهَا تَكْرِهُ فِي الرُّوْعَ مِنْ تَحْرِيرِهَا كَسْرُكَ صَدْرِ الْقَنَا بِمُخْرِجِهَا مِنْهُمْ أَمْيَأُ لِأَسْطُرِهَا الْأَرْحَامُ مَهْنَاهُ إِلَى مُصْرِرِهَا مَا ذَنَبْتُ غَرِّكَمْ لِهَشْرِهَا لَمْ تَنْجُها الْيَوْمُ مِنْ مُدْعِرِهَا أَمْ حَجَبْتُ مِنْكَ عَيْنَ بِصَرِهَا تَنْطَرْتُ فِيكَ مِنْ تَنْضِرِهَا إِنْتَظَارِهَا غَرْثُكَ بِمَسْهِرِهَا الْمَخَاتِعُ الْمُقْتَدَى عَدَ أَنْخِرِهَا مَلِحَكَنَا الْفَلَنْ فِي ابْنِ أَلْهَرِهَا فَارْسَمْ لِمَا ضَعَفَ جَرْمَ أَصْنِعِهَا</p>	<p>يَا خَمْرَةُ مِنْ لَنَا يَعْمَرُهَا يَطْلُعُ مِنْجُ الْبَلَاءِ الْمُطَهِّرُ بِهَا وَشَدَائِدُهَا الْمُتَهَّثِتُ عَلَيْهَا ضَاقَتْ وَلَمْ يَأْتِهِ مُفْرِجُهَا الآنِ رَجُسُ الصَّلَالَةِ اسْتَغْرِقَ وَمَلَةُ اللَّهِ الْخَيْرُتُ فَنَدَتْ مِنْ مُخْرِيِّ وَالنَّفْوسِ عَابِثَةٍ لَمْ صَاحِبْ الْأَمْرَ مِنْ رَعِيَّهَا مَا عَلَدَهُ نَصْبُ عَيْنِهِ أَنْخَذَ يَا خَمْرَةُ اللَّهُ لَا قَوْلَهُ عَلَى سَيْفِكَ وَالضَّرِبِ إِنْ شَيْعَكَ مَاتَ الْمَدِي سَيْدِي فَقَمْ وَأَمَّ وَأَتَرَكَ مَنِيَا الْمَدِي بِأَنْفُسِهِ لَمْ يَشْفَ مِنْ هَذِهِ الصَّدَرِ سَوَى وَهَذِهِ الصَّحْفُ مُوْسَيْفُكَ لِلْأَعْصَارِ فَالْلَّطِيفُ الْبَرْمُ تَشْكِيَ وَهِيَ فِي فَاللَّهُ يَا ابْنَ الْيَيِّ فِي فَتَةٍ مَا ذَلِلَ الْأَعْدَاهَا تَقُولُ إِذَا أَشْقَى الْبَعْدُ دُونَكَ اعْتَرَضْتَ فَهَلَكَ قَلْبُ قَلْوَبِنَا تَرْهَما كَمْ سَهَرَتْ أَعْيُنَ وَلَيْسَ سَوَى أَئِنَّ الْفَيْضَ الْعَلِيمَ لِلْفَتَةِ تَنْضِي وَأَنْتَ الْأَبُ الرَّاجِمُ لَهَا إِنْ لَمْ تَنْثَهَا لَرْمُ أَكْبَرِهَا</p>
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حزروا الله في تبصروا
 لم تله عن نأيها و معرفها
 و دام لفقوم فعل منكرها
 ما بين خر العدى و ميسراها
 لاقرب الله دار مؤثرها
 لو قلوك النفس من تزيرها
 وهو مليء بقصص أظهرها
 هو والدجل قدر أيسرها
 لأنها ساء فعل أكثرها
 شكت إلى الله في تصورها
 لأن تحرق القوم في تسعمها

كيف وقاب من المحيم بهم
 ترضي بأن تسترقها حسب
 إن ترضي يا صاحب الرمان بما
 ملأت شمار الإيمان و النافع
 أبعد بما خططه تردد لها
 الموت خير من الحياة بما
 ما فر أحداً أنا برجم
 مهلاً فله من برجيه
 فدعوه الناس إن تكون حبيب
 فرب برجي شيء لواحدها
 ترشك أنفاسها و قد صعدت

و له أيد الله تعالى ندية أخرى تجري في هذا المجرى تورث في العين قذى و في القلب شجي.

And for him, may Allah^{-azwj} the Exalted Support him, there is another lamentation flowing in this flow, inheriting a mote in the eye and melody in the heart.

كم الصبرت حتى الصابر
 لم إليك من النفر الماجر
 لعلك في بعضها الفائز
 و شرك المدى حاضر الماجر
 يشريك قبل ندا الأمر
 على وثبة الأسد المادر
 بعقلة من ليس بالساهر
 لم يك باعلك بالقاصر
 سوى الله فوقك من قاهر
 بسيفك مقطوعة الدابر
 على درج الشرك والحاصر
 أخذت له أهمية الفائز
 للحظيك جهد رضي العذر
 أكبر من جاهلك الظاهر
 ظهرتك في الزمن الحاضر
 يأسع من همة الماظر
 فما حببها يد الآخر
 خذلت بين ملائقي طائر
 لسيفك ألم الوفى العذر
 إلى ورد ماء الطي الماجر

أقام بيت المدى العاذر
 و كم يظلم دين إلا
 يجد ياماً تشتهي ضئفها
 ترى ملكنا حزره خاتماً
 فوضيع مملوك عيناً يكلمه
 خبرك لا مؤثر للقعود
 و توغض عزمك لا يابها
 و نعلم أنك عصاً تروم
 ولم تخش من قاهر حيث ما
 ولا بد من أن ترى الظالمين
 يوم به ليس بقى خبائك
 ولو كنت ملك أمر النهوض
 وإنما وإن خرستنا الخطوب
 ولكن ترى ليس عند الإله
 فلو نسأل الله تعجبه
 لولائك دعوه في الظهور
 فتفقد عذلك من ديننا
 و سكك أملك هنا مشي
 إلى م و حتى م تشكو العقام
 ولم تخلطي عطاش السيفوف

أثروا فديتك من ثابر
 بظلمة سطلها الماء
 أو درك الورق بالصادر
 على قلب ليث شري هاجر
 برج عقل الوعي الكامر
 لعن العدى أوبة الظاهر
 منه لضم لها العاطر
 عذوهم ذلة الصاغر
 ونالصة السب الفاجر
 تحف بيرها الباهر
 وهم لك كالفلوك الماء
 رواي المتفق والباطر
 بضاعة الكبد الواهر
 لدى الرؤى بالأجل الماختر
 وسدوا للقضاء على الطائر
 تorum بحر دم زانر
 أستها عشرة العاذر
 وبين الردي أفة القاهر
 يعاضي الذحول وبالغادر
 وتجديد رسم العدى العاشر
 وناعش بجد الحقى العاشر
 حيد المأثر عن كلبر
 وذكرهم شرف الذكر
 عن المسيف عنهم يد الشاعر
 فقد أحكمك طلي الورا
 ولست بناد ولا أمر
 بمحاج طلعتك الراهر
 كشوش الربا للعيها الماء
 خدا البر تلقى من الفاجر
 فأنساهم بطشة العاذر
 وأغضى الجفون على حائز
 وكم تستعمل يد الجائز
 نساط بقدر البلا القاتر
 نناديك من فنها الفاجر
 بغيرك معقدة الناظر

أمال المعمودك من آخر
 وقدها يحيى ضاحي المشرق
 يردن من لا يغير العالم
 وكل فني حبيت ضاحي
 يحيى أسر حاذق
 بأن له أن يسر مستحبها
 فيخدو أخف لضم الرماح
 أوليك آل الوعي الملبيسوت
 هم صنوة الحمد من هاشم
 كوكب ملك بليل الكفاح
 لهم أنت قطب وخي ثابت
 ظلم البياد وكفهم
 كحالة تلقب أرمائهم
 وتسهي سينوفهم الماضيات
 فإن سددوا السعر حكوا المساء
 وإن جردوا البيض فالصلبات
 فهمة طعن فنا لا تقبل
 ونحر بيلك بين التفوس
 لأن أين أنت يا طالبا
 وأين المعد خرو العصال
 وناشر راية دين الإله
 ويا ابن العلي ورثوا كلبرا
 ومدحهم مفتر المادحين
 ومن عاقدوا المرج أن لا تمام
 تبارك بسيفك وتر المدى
 كفى أسفان يهر الوعان
 وأن ليس أعيانا تستحي
 على أن فيها اشتياقا إليك
 عليك إمام العدى غرما
 لك الله حملك غر العالم
 وطويل انتظارك فنت القلوب
 فكم ينتحت لهم أحشائنا
 وكم نصب عينك يا ابن العلي
 وكم نحن في كهارات الخطوب
 ولم تك منها عيون الرجال

وَنَفْعَةُ جَهَنَّمِ الْمُسَافِرِ قد أَمْسَيْتُ شَفَرَةَ الْمَازِرِ بِرَوحٍ وَيَغْدُوُ بِلَا ذَاهِرٍ عَلَى هَامِنَةِ يَدِ الْآخِرِ تَشَفَّلِ الْعَظَمَةِ يَدِ الْكَافِرِ بِمَا لَيْسَ بِرِضْيِ سَوْيِ الْكَافِرِ كَشْكُوكِ الْعَقِيرَةِ الْمَعَاقِرِ وَلَمْ نَرْ لِلْجَنَّةِ مِنْ زَاجِرٍ عَجَيْبُ الْجَنَّالِ مِنْ التَّاجِرِ	أَصْبَرَ عَلَى حَلَالِ حَرَمِ الْمَدِيِّ أَصْبَرَ وَهَذِي تَيَوْسُ الصَّنَادِيلِ أَصْبَرَ وَسَرَبُ الْمَدِيِّ وَاقِعٌ خَرَى سَيْفُ أَوْلَمْ مَيْتَنِي بِمَتَعْرِقِ الْلَّحْمِ مَنَا وَفِيهِ وَفِيهِ يَسْمُونُنَا نَحْلَةٌ فَنَشْكُوكُ إِلَيْهِمْ وَلَا يَمْطُوفُونَ وَمَحِينَ الْبَطَانَ التَّقْتُ لَقْبَاهُ عَجَيْبُنَا إِلَيْكُ مِنَ الظَّالِمِينَ
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تمت الرسالة الشريفة بيد مؤلفها العبد المذنب المسيء حسين بن محمد تقى النورى الطبرى فى عصر يوم الأحد الثالث عشر من شوال المكرم سنة 1302 فى بلدة سرمن رأى حامدا مصليا مستغفرا للهـ وفقه وكل المؤلفين و البانين للخير بحق محمد و آله.

The noble message has been completed by the hand of the compiler the servant, the sinner, the evil doer Husayn Bin Muhammad Taqi Al Nouri Al-Tabarsi in the afternoon of the day of Sunday the thirteenth of honourable Shawwal of the year 1302 in the city of Surmanray, praising, seeking Forgiveness. O Allah^{-azwj}! Harmonise him, and every compiler, and the builders of the good, by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.³⁰⁹

³⁰⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 33 H 2